

(Dhātrīphala) is mentioned as the most excellent; one of the size of the fruit of the jujube tree (Badarīphala) is spoken of as the middling.

15. O Pārvatī, lovingly listen to this from a desire for the benefit of the devotees. The meanest of Rudrākṣas is of the size of a gram according to this excellent classification.

16. O Maheśvarī, even the Rudrākṣa which is only of the size of the fruit of the jujube accords the benefit and heightens happiness and good fortune.

17. That which is of the size of the emblic myrobalan is conducive to the destruction of all distresses. That which is of the size of a Guñjā (the berry) is conducive to the achievement of the fruit of all desires.

18. The lighter the Rudrākṣa, the more fruitful it is. Each of these is fruitful and that of a weight of one tenth is considered by scholars as the most fruitful.

19. The wearing of Rudrākṣa is recommended for the sake of destroying sins. Hence that which is conducive to the achievement of every object has to be worn certainly.

20. O Parameśvarī, no other necklace or garland is observed in the world to be so auspicious and fruitful as the Rudrākṣa.

21. O Goddess, Rudrākṣas of even size, glossy, firm, thick and having many thornlike protrusions yield desires and bestow worldly pleasures and salvation for ever.

22. Six types of Rudrākṣas shall be discarded :— that which is defiled by worms, is cut and broken, has no thornlike protrusions, has cracks and is not circular.

23. That which has a natural hole from end to end is the most excellent; that which is bored through by human effort is the middling one.

24. The wearing of Rudrākṣa is spoken of as conducive to the destruction of great sins. If eleven hundred Rudrākṣas are worn on the person, the man assumes the form of Rudra.

25. Even in hundreds of years it is impossible to describe adequately the benefit derived by wearing eleven hundred and fifty Rudrākṣas.

26. A devout man shall make a coronet consisting of five hundred and fifty Rudrākṣas.