

**“Om Sri Lakshmi Narashimhan Nahama”**

## **Aksha Malika Upanishad**

*Om! May my speech be based on (i.e. accord with) the mind;*

*May my mind be based on speech.*

*O Self-effulgent One, reveal Thyself to me.*

*May you both (speech and mind) be the carriers of the Veda to me.*

*May not all that I have heard depart from me.*

*I shall join together (i.e. obliterate the difference of) day*

*And night through this study.*

*I shall utter what is verbally true;*

*I shall utter what is mentally true.*

*May that (Brahman) protect me;*

*May That protect the speaker (i.e. the teacher), may That protect me;*

*May that protect the speaker – may That protect the speaker.*

*Om! Let there be Peace in me!*

*Let there be Peace in my environment!*

*Let there be Peace in the forces that act on me!*

1. Then the Prajapàti (Creator) asked Guha: “Oh Sir, (please) tell me the rules regarding the rosary of beads. What is its characteristic ? How many varieties of rosaries are there ? How many threads (does a rosary) contain ? How should it be made ? What are its colours ? How is it consecrated ? Who is its presiding deity ? And what is the benefit (of using it) ?”

2. Guha replied: “(It is made of any one of the following 10 materials) Coral, Pearl, Crystal, Conch, Silver, Gold, Sandal, Putra-Jivikà, Lotus or Rudrāksha. Each head must be devoted and thought of as presided over by the deities of Akàra to Kshakàra. Golden thread should bind the beads through the holes. On its right silver (caps) and left copper. The face of a bead should face, the face of another head and tail, the tail. Thus a circular formation must be made.

3. The internal thread must be thought of as Brahma (the Supreme Being). The right side silver cap must be considered to be the place of Shiva and Copper caps belonging to Vishnu. The face must be thought of as Sarasvati and the tail as Gayatri. The hole is Knowledge. The knot must be thought of as nature. The Beads representing vowels must be white (since they represent Sàttvika Guna). Those which represent mutes-consonants must be yellowish (since they are the result of mixture of Sattva and Tamas). The balance must be red in complexion (since they are Ràjasic).

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4. Then (after thus meditating the presiding deities in different part of the rosary) bathe it (or clean it) in the milk got from 5 types of cows (like Nanda); and then in Pancha-gavya (a sanctified liquid prepared from the cow-dung, cow's urine, ghee, curd and milk) and darbha grass immersed in water and then in the individual Pancha-gavya (in the aforesaid 5 things separately) and in sandal water. Then sprinkle water with darbha grass uttering Omkàra. Besmear it with eight fragrant (pastes) of eight (sweet-smelling substances like Sandal, Kasturi etc.,). Place it on flowers. Meditate (all) the letters in the rosary (or each letter in each bead).

5. Om Aèkàra, the conqueror of death, Omnipresent, be established in the 1st head!  
Om Àèkàra, He who of the nature of attracting, found everywhere, be established in the 2nd head!  
Om Ièkàra, the giver of wealth and firmness, be established in the 3rd head!  
Om Ìèkàra, the maker of clarity in speech and clear One, be established in the 4th head!  
Om Uèkàra, the giver of strength, the essence of everything, be established in the 5th head!  
Om Ùèkàra, One who drives away evil spirits, the intolerable, be established in the 6th head!  
Om Äèkàra, One who disturbs the (the dis-order), the moving One, be established in the 7th head!  
Om Íèkàra, the deluding one, the effulgent and shining, be established in the 8th head!  
Om Îèkàra, the hater, the devourer of everything else (or one who conceals everything), be established in the 9th head!  
Om Ïèkàra, the deluding one, be established in the 10th head!  
Om Eèkàra, One who attracts everyone, Suddha-sattva, be established in the 11th head!  
Om Aièkàra, the Pure and Noble (Suddha-sattvika), attracting human beings, be established in the 12th head!  
Om Oèkàra, the (base) of entire speech, eternally pure, be established in the 13th head!  
Om Auèkàra, of the nature of speech, capable of attracting the peaceful, be established in the 14th head!  
Om Aèkàra, capable of attracting elephants etc., attracting, be established in the 15th head!  
Om Aãkàra, capable of destroying death terrible, be established in the 16th head!  
Om Kaèkàra, the remover of all poison, giver of auspiciousness, be established in the 17th head!  
Om Khaèkàra, the tormentor (or disturber) spreading everywhere, be established in the 18th head!  
Om Gaèkàra, He who puts dows all obstacles, the greatest, be established in the 19th head!  
Om Ghaèkàra, the giver of ..... (sanbhasya), stupefier, be established in the 20th head!  
Om Ñaèkàra, the destroyer of all poisons, the sharp, be established in the 21st head!  
Om Caèkàra, the destroyer of ..... (abhichara), cruel, be established in the 22nd head !  
Om Chaèkàra, the destroyer of goblins, terrifying, be established in the 23rd head!  
Om Jaèkàra, the destroyer of ..... (kriyas - abhichara), unstoppable, be established in the 24th head !  
Om Jhaèkàra, the destroyer of ..... (bhutas), be established in the 25th head !  
Om Ñãèkàra, the churner of ..... (mrityu), be established in the 26th head !  
Om Âaèkàra, the remover of all diseases, the good One, be established in the 27th head!  
Om Âhaèkàra, of the nature of moon, be established in the 28th head!  
Om Âaèkàra, the soul of Garuda, remover of poisons, be established in the 29th head!

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Om Áhaëkàra, the giver of all wealth, the good One, be established in the 30th head!  
Om Áaëkàra, the giver of all successes (siddhis), the deluder, be established in the 31st head!  
Om Taëkàra, the giver of wealth and grains, who pleases one, be established in the 32nd head!  
Om Thaëkàra, One who yokes with dharma, faultless one, be established in the 33rd head!  
Om Daëkàra, the developer of growth, with pleasing looks, be established in the 34th head!  
Om Dhaëkàra, the destroyer of mundane suffering (visajvara), the expansive One, be established in the 35th head!  
Om Naëkàra, the giver of enjoyment and liberation, the peaceful One, be established in the 36th head!  
Om Paëkàra, the destroyer of poison and obstructions, the Evolved One, be established in the 37th head!  
Om Phaëkàra, the giver of eight siddhis, like atomic form, taking capacity, the effulgent nature etc., be established in the 38th head!  
Om Baëkàra, the remover of all defects, the auspicious One, be established in the 39th head!  
Om Bhaëkàra, One who quietens the goblins, the terrifying One, be established in the 40th head!  
Om Maëkàra, the deluder of haters, be established in the 41st head!  
Om Yaëkàra, the Omnipresent, the purifier, be established in the 42nd head!  
Om Raëkàra, the burning One, the odd shaped, be established in the 43rd head!  
Om Laëkàra, the hearer of the world, the effulgent, be established in the 44th head!  
Om Vaëkàra, the all-pervading One, the noblest One, be established in the 45th head!  
Om Éaëkàra, the giver of all results, the sanctifier, be established in the 46th head!  
Om Çaëkàra, the giver of righteousness, wealth and pleasure, ..... , be established in the 47th head!  
Om Saëkàra, the cause of everything, the undercurrent of all letters, be established in the 48th head!  
Om Haëkàra, the base of all speech, the pure One, be established in the 49th head!  
Om Laëkàra, the giver of all power, the Supreme One, be established in the 50th head!  
Om Kçaëkàra, the One who instructs on the main and subsidiary categories of the world, of the nature of Supreme effulgence, be firmly established in the crest gem!

Mrityu not only means death but carelessness, non-alertness consequent swerving from the path of spirituality. Hence ajnana, nescience and the bodily perils like hunger etc., too are referred to as Mrityu.

Such invocation of sacred syllables (avahana), their spirits and the deity who confers a particular boon and of the nature of a particular form must be invoked in the first head - right of central head. Invocation must be done circularly and end in crest jewel.

**6.** Then one must say: “Salutations to those gods who are on and move about in earth ! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!”

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**7.** Then one must say: “Salutations to those gods who are in and move about in atmosphere! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!”

**8.** Then one must say: “Salutations to those gods who are in and move about in heaven! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!”

**9.** Then one must say: “Salutations to seven crore mantras and 64 arts” and invoke their powers in rosary.

**10.** Then one must say: “Salutations to Brahma, Vishnu and Shiva” and invoke their powers in rosary.

**11.** Then one must say: “Salutations unto the 36 Tattvas (the fundamental categories)” and invoke the presence of the best Tattvas in it, praying to them to make the rosary capable of yielding the desired fruit like a divine-cow (Kamadhenu).

**12.** Then one must say: “Salutations unto Hundreds of Thousands of Saivites, Vaishnavites and Saktas (and seek their blessings and permission to use the rosary); be pleased and permit me to use”.

**13.** Then one must say: “Salutations unto the powers of Mrityu; Let you all make me happy, happy!”

**14.** Then meditating on the rosary as representing everything as the form of God, should start touching eastwards, feeling grateful to its help and touch the heads (beads) 108 times.

**15.** Then getting up, placing it (on flowers) circumambulating utter the following incantation: “Om, Oh goddess, salutations, mother of all mantras of the forms of letters, rosary of beads; He who attracts everyone, Salutations! Oh goddess mantra matrike, rosary of beads, stupefier of everything, Salutations! Oh goddess, the remover of Abhicharas, Salutations! Oh goddess, eternal One, conqueror of nescience, the illuminator of everything, protector of the all world, life giver for all world, creator of everything, ordainer of the day, ordainer of the night, mover to the other rivers, mover to other places, mover to other islands, mover to other worlds, shining everywhere always, she who illumines all hearts !

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*Salutations to you of the form of Parà!*

*Salutations to you of the form of Paéyanti!*

*Salutations to you of the form of Madhyamà!*

*Salutations to you of the form of Vaikhari!*

*Salutations! Salutations to you of the nature of all Tattvas, all knowledge, of the nature of all powers, of the nature of all good, worshipped by sage Vasistha, attended to by sage Visvamitra!*

**16.** If one studies this in morning, the sins of night are destroyed. If one studies this in evening twilight, sins done in day are destroyed. One who reads this both in the morning and evening, even if a sinner, becomes rid off sins. The mantras recited with rosary immediately gives benefits.” Thus said Guha to Prajapati. Thus ends the Upanishad.

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*May my mind be based on speech.*

*O Self-effulgent One, reveal Thyself to me.*

*May you both (speech and mind) be the carriers of the Veda to me.*

*May not all that I have heard depart from me.*

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*May that (Brahman) protect me;*

*May That protect the speaker (i.e. the teacher), may That protect me;*

*May that protect the speaker – may That protect the speaker.*

*Om! Let there be Peace in me!*

*Let there be Peace in my environment!*

*Let there be Peace in the forces that act on me!*

***Here ends the Aksha-Malikopanishad, as contained in the Rig-Veda.***

### **Reference**

K. Srinivasan. Celextel. “Aksha Malika Upanishad.”