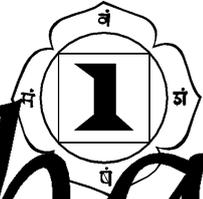


Rudraksha



Rudraksha is an irregular newsletter from the *Ganna Chakra*. We are a London-based group of magicians exploring the mysteries of Tantric Sadhana. The “Gannas” are the troop of hobgoblins, ghouls and night-walkers who hang out with Shiva, and have been described as “the hooligans of heaven.” We hope this newsletter will become a forum for sharing ideas, exchanging info and tips, etc, for anyone who is interested in Tantric Magic.



Rudraksha Beads

The chains of Rudraksha beads that Siva wears around his neck, arms, ankles and hair are trophies of victory. In his incarnation as Kali he beheads demons and lets their heads dry and shrink, so that they become the beads of a prayer-chain, like a rosary. Siva’s followers wear those beads as well, as tokens of their victories of demons such as egotism, hatred, fear, desire, jealousy, etc. The name Rudraksha means “*Eye of Rudra*”. It is also said that the beads are tears of joy shed by Siva, after he had destroyed a titan monster, and all the gods showed their thankfulness.

In India, there is a very special and complicated science that deals with the symbolism of the Rudraksha beads. For example, the varying colours - white, red, yellow and black berries signify the four castes of Brahmins, Warriors, Citizens and Slaves. Of particular importance are the grooves, or “mouths” in the bead.

The most common bead has 5 grooves, and it is thought that Siva himself appears in these. Some beads have only one groove, whilst others have up to thirty-two. The more uncommon the bead, the more expensive they are when sold. Apparently the rarest type of bead is a mutation, shaped like a banana, and bearing only one groove. A bead such as this is so special and valuable that it is set in gold. It is said that only rarely does a tree yield a berry such as this, and that if it does, it occurs in a three-fold fashion: one flies to heaven, one sinks into the earth, and one falls to the ground to be found by a chosen man. Apparently the King of Nepal has a few of these beads amongst his treasures, and the temple of the Lord of the Animals (Pashupati) contains two of these beads, which are shown to devotees only once a year, at the November New Moon Festival. It is thought that seeing such a bead once will rid one of all accumulated sins.

Beads with two grooves are called “Siva-Sakti”, and they fulfill all desires of the owner. Beads with three grooves are called “*Brahma-Vishnu-Mahesh*” and they glow with wisdom and wealth. Beads with four grooves are said to be an incarnation of Brahma and they help the wearer achieve the four life goals: *Dharma* (Right Way of Living), *Artha* (Wealth), *Kama* (Joy), and *Moksha* (Salvation). As Brahma is the god of intelligence, this bead helps the wearer overcome memory problems, stupidity, and speech defects. When a bead has five grooves, Siva appears in it. He who wears this bead overcomes all problems. This bead is related to the fifth head of Brahma, which Siva cut off, hence it can also help one deal with the sin of murder. A bead with six grooves can symbolise Kartikeya, Lord of War, or perhaps Ganesha. A bead with seven grooves symbolises the Saptamatrikas - the Seven Mothers. A bead with eight grooves grants longevity, and hinders the speaking of lies. If a

bead has nine grooves, it symbolises the goddess Durga. It must only be worn around the neck, and it makes the wearer fearless. A bead with ten grooves is the bead of the god Krishna. A bead with eleven grooves is worn by wives, and helps the longevity of their husbands. A bead with twelve grooves is dedicated to Surya, the Sun God, and protects the wearer from unemployment and sickness. A bead with thirteen grooves helps in the conception of children, and advances the wearer's wealth and luck. A bead with fourteen grooves heals with the power of Rudra or Hanuman, and gives siddhi.

There are further rules concerning how to ground beads up for curative potions; in what manner, place and time the beads should be worn; how they should be cleaned and charged, and which foods the wearer should eat, and which should be avoided - for it is believed that eating food which is inappropriate to a particular bead will invoke its adverse effects.

Lila Durga



A Shiva Opening Rite

This basic opening rite establishes aspects of Shiva in each of the 4 cardinal points, the Upper world, and the Nether World, and proceeds to awaken the indwelling divinity by means of Nyasa and meditation. It can be used as a daily rite, as a preliminary to further magical work, and this basic format can be developed much further - one example being that it could be used to open puja on any of the aspects of Shiva as given below.

Format:

0. Salutation to Ganesha
1. Establishing the directions of Space
2. Nyasa
3. Self as Shiva
4. Suggested closing

The celebrant should begin the rite seated in a comfortable asana, having regulated breath and mind by any preferred method. The rite should begin in the East, and continue deosil, returning to the East for Nyasa and Meditation.

0. Opening Salutation to Ganesha

Om I bow to Ganesha

Om Ganapati Namah

1. Establishing The Directions of Space

East

East is the direction of beauty and the Sun. Bhava means "Existence" - he is the origin of all things. He protects the Vratyas (the wanderers, the excommunicated).

I bow to Shiva as Bhava, Existence. He is the nature of the life of the seven worlds. He is the one protector of the seven worlds. His consort is called Uma, the Peace-of-the-Night by Sages.

South

South is the direction of Sharva (The Archer) - The direction of death and the ancestors. He rules the infernal regions, and is Lord of the ghosts.

I bow to Shiva as Sarva, the Archer, the support of all life. The Nourisher who brings food. His arrows are the five senses. Aum is the bow. Atman is the arrow. Brahman is the target. Carefully should it be pierced.

West

West is the direction of Pashupati (Lord of Animals). God of Forests. He rules the powers of night and magic.

I bow to Shiva as Pashupati, the Lord of Animals, God of the Forests, the Herdsman, the giver of life. To the Yogi, he grants freedom from that-which-binds.

North

North is the direction ruled by Ugra (The Terrible), the direction of the Moon, where the intoxicating cup of soma is to be found. He is the god of wine.

I bow to Shiva as Ugra, the Terrible, the devourer of offerings, the self of the sacrificer, the great and fearful god known to the wise. He is lord of intoxication; the one who enjoys meat and wine.

Netherworld

Below - Rudra (Lord of Tears) - ruler of the nether regions, home of Titans and Demons.

I bow to Shiva as Rudra, the Lord of Tears, the Pervader, the life breath, the fire of destruction.

To Sages, he is the Great Fear, the upraised Thunderbolt, the Howler. He is all that burns.

He who sweeps away all beings.

Celestial World

Above - Ishvana - The Supreme Sovereign, ruler of the gods and the heavens.

Ishvana is sometimes copper-coloured. He is master of all knowledge.

I bow to Siva as Ishvana, the Ruler, who has five faces. Followed by the She-Goat he holds in his hands the scriptures, a goad, a noose, a hatchet, a skull, a drum, a rosary, a trident, and he shows the gestures of removing fear and granting boons.

2. Nyasa (Placing)

Clap the hands together, three times loudly. Place the hands on the respective parts of the body, saying:

Aum, I salute Shiva in my heart

Na, I salute Shiva on the crown of my head

Mo, I salute Shiva on the top of my forehead

Shi, I salute Shiva in my mouth

Va, I salute Shiva in my eyes

Ya, I salute Shiva in my lingam/yoni

Om Nama Shiva Ya

3. Union with Shiva

The celebrant should then meditate on himself as Shiva as the Mahadeva (Great God) for a space, until he decides to continue with whatever magical work he desires to perform. I would suggest that, if using the rite as a complete working in itself, or, as a transition to other acts of magic, the celebrant meditate upon himself as Shiva The Lord of Yoga - his body is still as a rock, his mind floats freely, like a leaf blown on the wind. He sits calmly, at the centre of the Universe.

4. A Suggested Closing

Meditate for a period upon yourself as the Lord of Yoga. Then, facing East, bow and say:

I close this circle

May all experience peace, freedom and happiness

Om Shiva Shanti.

Notes

The verses for each of the aspects of Shiva do not hail from any one source. I have attempted to present appropriate symbolism and phrases for meditation for each of the aspects.

Kalkinath

Sources:

Gods of Love and Ecstasy - Alain Daniélou

The Myths and Gods of India - Alain Daniélou

Tantra Magick - AMOOKOS

The Presence of Siva - Stella Kramrisch

Connexions

Weirdglow

International Newsletter of the Nathas. P.O Box 2453, Wellington, New Zealand.

Order of Napunsākas

In-group for devotees of Intersexual Tantra. Write c/o the O.N., P.O Box 1219, Corpus Christi, TX 78403-1219 USA.

Mandrake of Oxford

Tantric, Thelemic & Occult Books. P.O. Box 250, Oxford OX1 1AP

Websites

Shambala North

www.compnet.co.uk/perhome/~jaga/sham1.htm

Ananda Zonule

www.nauticom.net/www/ananda/index.htm

Tantric Homepage

www.hubcom.com/magee/tantra/index.htm

Ganesh Homepage

www.compulink.co.uk/~ganesh/ganesh.htm

Natha Gana

www.compulink.co.uk/~ganesh/naths.htm

The Wine Ocean

A powerful concept in some tantric sadhana (exercises) is non-duality. The concept is close to the old Hermetic idea of the union of the Microcosm and the Macrocosm. In order to loosen the boundaries of self, the self is submerged in a bigger image and asked to visualize paradoxical conditions, i.e. being in a flower, the ocean and physically doing something, all at the same time.

There are various oceans in which sadhana can be undertaken. These include: oceans of milk, clarified butter, sugar, and many others. Each has particular difficulties and effects which can be explored. Often these meditations are ritualised.

In India, for many people, alcohol is taboo. For initiates of many left-handed tantric sects, wine is regarded as a goddess and drinking as a sacred rite. This meditation should be viewed in this context.

“Imagine that your spine is the stem of a flowering plant growing in an ocean of the purest red wine. The long stem flowers above your skull and the red flower floats on the surface of the wine. Place an image of yourself, dressed in red clothes, in the centre of the red flower. The ocean glints and shimmers in the strong light. You see a long way on the limitless ocean of wine. Feel that the stem is tugged gently from below the surface. The flower is slightly submerged and wine pours in over the petals and syphons down the stem, slowly filling up your body, making it indistinguishable from the ocean in which it is submerged.

When you are ready to finish, feel that the pressure on your stem is released. The red flower bobs up to the surface and wine ceases to pour into your body. Place the image of yourself back in your heart and allow yourself to focus again on the place where you are working.”

Vishvanath

Ganna Chakra Developments * Bhairavi *



The Ganna Chakra is currently exploring the Goddess Bhairavi. We would be particularly interested in correspondence with anyone who has information/insights/suggestions concerning magical work with this Shakti. We have a growing Archive of Tantric information and members' own work which is available for exchange.



We are interested in feedback, letters, announcements, events, book reviews, Website details, rites & exercises, info on sacred sites, images, artwork, travelogues, contacts for groups & individuals, music ... anything you want to send which might be of interest to other Tantrikas...

Please send all correspondence to:

**The Ganna Chakra
BM Coyote, London
WC1N 3XX**

or: a5e@ndirect.co.uk