

Destiny & Exertion

By Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji

*Is everything the result of chance or the result of previous actions?

What the fruits are of good deed?

Of Exertion and Destiny which is the most powerful?

*From The Mahabharata-

Anusasana Parva Sec. VI.

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

In olden times the adorable Vasishtha inquired of Brahma as to which among these two, viz., the Karma of a creature acquired in this life, or that acquired in previous lives (and called Destiny), is the more potent in shaping his life. Then, the great god Brahma, who had sprung from the primeval lotus, answered him in these exquisite and well reasoned words, full of meaning.

Brahma said: Nothing comes into existence without seed. Without seed, fruits do not grow. From seeds spring other seeds. Hence are fruits known to be generated from seeds. Good or bad as the seed is that the farmer sows in his field, good or bad are the fruits that he reaps.

As, unsown with seed, the soil, though tilled, becomes fruitless, so, without individual Exertion, Destiny is of no avail.

One's own acts are like the soil, and Destiny (or the sum of one's acts in previous births) is compared to the seed. From the union of the soil and the seed does the harvest grow. It is observed every day in the world that the doer reaps the fruit of his good and evil deeds; that happiness results from good deeds, and pain from evil ones; that acts when done, always fructify; and that if not done, no fruit arises. A man of good acts acquires merits with good fortunes, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter into a wound. By devoted application, one acquires beauty, fortune, and riches of various kinds.

Everything can be secured by Exertion; but nothing can be gained through Destiny alone, by a man that is wanting in personal Exertion. Even so does one attain to heaven, and all the objects of enjoyments, as also the fulfilment of one's heart's desires by well directed individual Exertion.

Riches, friends, prosperity descending from generation to generation, as also the graces of life, are difficult of attainment by those that are wanting in Exertion. The Brahman attains to prosperity by holy living, the Kshatriya by prowess, the Vaisya by manly exertion, and the Sudra by service.

Riches and other objects of enjoyment do not follow the stingy, nor the impotent, nor the idler. Nor are these ever attained by the man that is not active or manly or devoted to the exercise of religious austerities. If one's Karma bore no fruit, then all actions would become fruitless, and relying on Destiny, men would become idlers. He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. If Destiny be unfavourable, there need not be much fear with respect to this world. But if one be wanting in Exertion, great must his fear be with respect to the next world, for happiness can never be obtained in the next world unless one acts righteously while here.

Man's powers, if properly exerted, only follow his Destiny, but Destiny alone is incapable of conferring any good where Exertion is wanting.

There is a constant rivalry between the deities and the Rishis, and if they all have to go through their Karmas, still it can never be averted that there is no such thing as Destiny, for it is Destiny that initiates all Karma. How does Karma originate, if Destiny form the prime spring of human action?

(The answer is) that by this means, an accretion of many virtues is made even in the celestial regions. One's own self is one's friend and one's enemy too, as also the witness of one's good and evil deeds. Good and evil manifest themselves through Karma. Good and evil acts do not give adequate results. Righteousness is the refuge of the gods, and by righteousness is everything attained. Destiny thwarts not the man that has attained to virtue and righteousness.

All the good which is attained with difficulty in this world is possessed by the wicked, is soon lost to them. Destiny does not help the man that is steeped in spiritual ignorance.

Even as a fire of small proportions, when fanned by the wind, becomes the mighty power, so does Destiny, when joined with individual Exertion, increase greatly in potentiality.

As with the diminution of oil in the lamp its light is extinguished so does the influence of Destiny is lost if one's acts stop. Having obtained vast wealth, and women and all the enjoyments of this world, the man without action is unable to enjoy them long, but the high-souled man, who is ever diligent, is able to find riches buried deep in the earth and watched over by the fates.

The good man who is prodigal (in religious charities and sacrifices), is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though abounding in wealth is looked upon by the gods as the house of dead. The man who does not exert himself is never contented in this world nor can Destiny alter the course of a man that has gone wrong. So there is no authority inherent in Destiny. as the pupil follows one's own individual perception, so the Destiny follows Exertion. The affairs in which one's own Exertion is put forth, there only Destiny shows its hand.

O best of Munis, I have thus described all the merits of individual Exertion, after having always known them in their true significance with the aid of my yogic insight. By the influence of Destiny, and by putting forth individual Exertion, do men attain to heaven. The combined aid of Destiny and Exertion, becomes efficacious.

Is everything the result of chance or the result of previous actions?

*The Mahabharata,

Santi Parva, Sec.XXXII.

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Vyasa said:

Is the Supreme Being the doer, or is man the doer? Is everything the result of Chance in this world, or are the fruits that we enjoy or suffer, the results of previous actions? If man does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme Being Himself. If a person cuts down, with an axe, a tree in forest, it is the person that incurs the sin and not the axe by any means. Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true. If this be not reasonable, that one man should incur the consequence of an act done by another, then, guided by this, you should think that the consequences of all acts must attach to the Supreme Being Himself, He being the urger of us all.

If again, man be himself the agent of all his acts virtuous and sinful, then Supreme Director is none, and therefore, there is no Supreme Being and no next world. No one can ever turn away from that which is destined.

If again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe (no one being free in this life, all one's acts being the result of previous acts, there can be no responsibility for the acts of this life).

What the fruits are of good deed?

A few extracts from The Mahabharata,

Anusasana Parva, sec.VII.

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Bhishma said: A man attains to riches that makes charitable gifts. One secures obedience to one's command by the vow of silence; all the enjoyments of life by practice of austerities; long life by Brahmacharya (celibacy); and beauty, prosperity and freedom from disease by abstaining from injury to others.

Heaven is attained by the practice of truth, nobility of birth by sacrifices. By abstaining from food or by regulating it, one attains to residence in heaven. By reading all the Vedas, one is instantly liberated from misery, and by practising virtue in thought, one attains to the heavenly regions. That man who is able to renounce that intense yearning of the heart for happiness and material enjoyments,- a yearning that is difficult of conquest by the foolish and that does not abate with the abatement of bodily vigour and that clings like a fatal disease unto him,- is able to secure happiness.

As the young calf is able to recognise its mother from among a thousand cows, so does the previous acts of man pursue him (in all his different transformations). As the flowers and fruits of a tree, unurged by visible influences, never miss their proper season, so does Karma done in a previous existence bring about its fruits in proper time. With age, man's hair turns grey, his teeth become loose; his eyes and ears too become dim in action; but the only thing that does not abate is his desire for enjoyments.

Prajapati is pleased with those acts that please one's father, and the Earth is pleased with those acts that please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honoured by him who honours these three. The acts of those that despise these three do not avail them.

As Mantras applied with a desire to win victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper hymns, become useless and lead to evil consequences, even so sin and evil results flow from falsehood in speech.

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Overcoming Difficulties:-

*From The Mahabharata, Santi Parva, Section CX.

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji.

Yudhishtira said: Creatures are seen to be afflicted by diverse means and almost continually. Tell me. O grandsire, in what way can one overcome all those difficulties?

Bhishma said: Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these difficulties. They that never practise deceit, they whose behaviour is restrained by salutary

restrictions, and they that control all worldly desires, succeed in overcoming all difficulties. They that do not speak when addressed in evil language, they that do not injure others when themselves injured, they that give but do not take, succeed in overcoming all difficulties. They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties. Those persons who, being conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties. They that do not commit any kind of sin in thought, word and deed, they that never injure any creature, succeed in overcoming all difficulties.

Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties. They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their Agni-hotras (sacred fire ceremony), succeed in overcoming all difficulties. They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties. They that always speak truth in this world even when life is at stake and that are exemplars for all creatures to imitate, succeed in overcoming all difficulties.

They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in overcoming all difficulties. Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties. Those Brahmanas that betake themselves to a life of celibacy and Brahmacharya, that perform penances, and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties. They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls and that practise the qualities that are called Good, succeed in overcoming all difficulties.

They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own selves, succeed in overcoming all difficulties. Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties. They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties. They that do not desire honour for themselves, that give honours unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties.

They that perform Sraddhas on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties. They that restrain their own wrath and pacify the wrath of others, and that never get angry at any creature, succeeds in overcoming all difficulties. They that abstain from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties. They that eat for only supporting life, that seek the companionship of women for the sake only of offspring and that open their lips for only speaking what is true, succeed in overcoming all difficulties. They that worship with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficulties.

This Krishna here, of eyes red as the lotus, clad in yellow robes, endued with mighty arms, this Krishna who is our well-wisher, brother, friend, and relative, is Narayana of unfading glory. He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul. He is Govinda, the foremost of all beings. This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity. They that with devotion seek the refuge of this Narayana, called also Hari, succeed in overcoming all difficulties.

They that read these verses about the overcoming of difficulties, that recite then to others, and that speak of them unto Brahmanas, succeed in overcoming all difficulties. I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter.

*Conduct:-

By what does a man become endued with longevity, and by what is his life shortened?

From The Mahabharata, Anusasana Parva ,Section CIV.

Yudhishtira said: Man, it is said, is endued with a period of life extending for a hundred years, and with energy and might that are considerable. Why then, O grandsire, do human beings die even when they are very young? By what does a man become endued with longevity, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity?

Bhishma said, It is by conduct that one acquires longevity,

and it is by conduct that one acquires wealth and prosperity. Indeed, it is by conduct that one acquires the fame that rests upon great achievements both here and hereafter.

A man whose conduct is improper or wicked never acquires a long life. All creatures become afraid of such a man and are oppressed by him. If, therefore, one wishes one's own advancement and prosperity, one should, in this world, betake to conduct that is proper and good. Good conduct succeeds in dispelling the inauspiciousness and misery of every one that is sinful. (If a sinful man mends his conduct, he succeeds in warding off the misery and evils to which he would otherwise be subject in consequence of his sins.).

Righteousness has conduct for its indication. They that are good and righteous are so in consequence of the conduct they follow. The indications, again, of good conduct are afforded by the acts of those that are good or righteous.

People esteem that man who acts righteously and who does good acts even if they only hear of him without actually seeing him. They that are atheists, they that are destitute of all acts, they that are

disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and therefore, unobservant of duties, and they that are wicked of conduct, become shortlived. They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in respect of sexual congress, become short lived here and have to go to hell hereafter.

Even those men live for a hundred years, who, though destitute of all accomplishments, betake themselves to propriety and righteousness of conduct and become endued with faith and freed from malice. He that is free from wrath, that is truthful in speech, that never does any injury to any creature in the universe, that is divested of malice and crookedness and insincerity, succeeds in living for a hundred years. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in acquiring a long life.

One should wake up from sleep at the hour known as the Brahma Muhurta (before sunrise between 4 am and 6 am), and then think of both religion and profit. One should never look at the rising sun, nor at the setting sun. Nor should one look at the sun when the sun is in eclipse; nor at the sun's image in the water; nor at midday when the sun is at the meridian. The Rishis, in consequence of their adoring the two twilights with great regularity succeeded in attaining to longevity. Hence, one should, restraining speech, say one's prayers regularly at the two twilights.

There is nothing that shortens life so effectually as sexual congress with other people's wives.

One should never wear sandals or clothes that have been worn by another. The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are foremost in piety. One should observe the vow of Brahmacharya (celibacy) on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights.

Thoughts, Speech & Deed

He who, restraining the organs of action, sits thinking of the sense objects in mind, he of deluded understanding is called a hypocrite.

- Bhagavad Gita Ch. 3, Verse 6.

Thought, Speech and Deed

The Mahabharata

Santi Parva, Section CCXV.

Translated by Tantra Siddha Maha Yogi Shastrishree Dr.Rupnathji-

Bhishma said: Living creatures, by being attached to objects of the senses, which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end. The man of intelligence, beholding the world over-whelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert himself for the attainment of Emancipation. He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object. Again, if attachment were seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show indifference in respect of compassion itself.

[Note: Compassion may sometimes lead to excess of attachment, as in the case of Bharata towards his little deer. The universe is the result of acts because acts determine the character of the life the soul assumes. In the case of Bharata, he was obliged to take birth as a deer in his next life in consequence of all his thoughts in the previous life been centred on a deer.]

Whatever good acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought and deed, do only acts that are good. He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. Hence one, exercising one's intelligence, should dispose one's mind, after training it, on peace towards all creatures.

[Note: The Buddhi here referred to is intelligence cleansed by scriptures. Samahitam Manak is, as explained by the commentator, mind freed from anger and malice, etc., i.e., properly trained.]

That man who regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one's intelligence, dispose one's mind, after training it, on peace towards all creatures. One should never think of doing evil to others. One should not covet what is far above one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed.

[Note: One should not covet, etc., like kingdoms and thrones in the case of ordinary men. 'Non-existent objects,' such as sons and wives that are dead or that are unborn or unwed.]

With the aid of the declarations of the Srutis and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross, should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterized by garrulity. The universe is bound in

speech. If disposed to renunciation (of all worldly objects) then should one proclaim, with a mind fraught with humility and cleansed understanding, one's own evil acts.

[Note: Samsara, as explained by the commentator, means both this and the other world. It is bound in speech in this sense, viz., that whatever is spoken is never destroyed and affects permanently both the speaker and the listener, so that not only in one life, but in the infinite course of lives, the speaker will be affected for good or for evil by the words that escape his lips. This fully accords with the discovery of modern science, so eloquently and poetically enunciated by Babbage, of the indestructibility of force or energy when once applied.

'Proclaim one's own evil acts': such self-disclosure destroys the effects of those acts and prevents their recurrence.].

He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion, obtains much misery in this world and at last sinks into hell. One should, therefore, practise self-restraint in body, speech and mind. Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavourable to them (owing to the presence of the king's watch).

[Note: Robbers laden with booty are always in danger of seizure. Even so unintelligent men bearing the burdens of life are always liable to destruction.].

Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity. Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances and with senses under control, that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of Yoga discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to Brahman or Emancipation.

One endued with patience and a cleansed soul, should without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses. Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into Brahman. When one's senses are withdrawn into the mind, the result that occurs is that Brahman becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the attributes of pure existence, it comes to be regarded as transformed into Brahman.

Then again, one should never make a display of one's Yoga power. On the other hand, one should always exert to restrain one's senses by practising the rules of Yoga. Indeed, one engaged in the practice of Yoga rules should do all those acts by which one's conduct and disposition may become pure. (Without making one's Yoga powers the means of one's subsistence) one should rather live upon broken

grains of corn, ripe beans, dry cakes of seeds from which oil has been pressed out, pot-herbs, half-ripe barley, flour of fried pulses, fruits and roots, obtained in alms.

[Note: Kulmasha means ripe grains or seeds of the Phaselous radiatus. Pinyaka is the cake of mustard seed or sesamum after the oil has been pressed out. Yavaka means unripe barley, or, as the commentator explains, raw barley powdered and boiled in hot water.].

Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts. One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, Brahman gradually shines in one like the Sun. The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming and dreamless slumber). The Knowledge, again, that follows the Understanding, is assailed by ignorance.

[Note: What is meant by the first line of the verse is this: The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme Brahman, took possession of it, the Soul became an ordinary creature, i.e., consciousness, mind, etc., resulted. This ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.].

The evil hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under which the two, viz., union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation. When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahman which is eternal, deathless, immutable, undeteriorating.

Yudhishtira said: O grandsire, O thou of virtuous soul, what, indeed, is said to be productive of great merit for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue?

[Note: 'productive of great merit': The Sanskrit word Sreyas has a peculiar meaning. It implies, literally, the best of all things; hence, ordinarily, in such passages, it means beatitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context would imply it.].

(Yudhishtira continued): That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter. The path of duty is long and has innumerable branches, O Bharata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance? Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched.

Bhishma said: I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge. I will impart to thee, like a person with having quaffed nectar. The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint.

Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brahmana in particular, self-restraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas. Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in the entire world that can equal self-restraint.

Self-restraint, according to all virtuous persons, is the highest of virtues in this world. Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue. The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful. The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults. It has been said that in all the four modes of life self-restraint is the best of vows.

[Note: The four modes of life are: Brahmacharyashrama, Grihasthashrama, Vanaprasthashrama and Sanayasthashrama. See Page 'Ashramas'].

I shall now tell thee those indications whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice; the union of all these is self-restraint.

It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect are all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind). He is even like the ocean, which can never be filled.

[Note: The sense is that such a man never sets his heart upon things of this world, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this world can give him that the attainment of even the region of Brahma cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment, but in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.]

The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these: 'I am thine, Thou art thine, They are in me, and I am in them.' Such a man, who adopts the practices of either cities, or the woods, and who never indulges in slander

or adulation, attains to emancipation. Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to me. Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter. All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge.

A person that is good never deviates from that path. Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahman. He who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter (i.e., such a man is sure of attaining to a blessed end).

He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to Brahman. As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice. For him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed for eternity. If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts), one becomes pure in his desires, liberated from all restraints (such as distinctions of caste, of dress, of food, etc., etc.), of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven. That eternal region of the Grandsire, which springs from Vedic penances, and which is concealed in a cave, can be won by only self-restraint.

[Note: A reference to the region of Brahman, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart that has succeeded in driving off all evil passions therefrom.]

He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the others.

[Note: The word used here is 'Buddhasya' (genitive of 'Buddha').

There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need has a man of self-control for a forest? (to relinquish home-life for austere life in the woods or forest). Similarly, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, that is even a sacred asylum.

Vaisampayana continued: Hearing these words of Bhishma, Yudhishtira became highly gratified as if he had quaffed nectar. Again the king asked that foremost of virtuous men. That perpetrator of Kuru's race (questioned by his grandson) once more began to discourse cheerfully (on the topic raised).

Addressing King Yudhishtira -

Bhishma said: I shall now tell thee of those who are called good and whose practice are pure.

They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge, they who give but not take, they who have compassion, they who worship Pitris (deceased ancestors), gods and guests, they who are always ready to exert themselves for the good of others, they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they that are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous.

Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless, they are tranquil, they are mild, and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, O Yudhishtira, always wait upon them and seek instruction from them. They never acquire virtue for the sake of wealth or of fame. They acquire it on the other hand, because it is a duty like that of cherishing the body.

Fear, wrath, restlessness and sorrow do not dwell in them. There is not the outward garb of religion for misleading their fellowmen. There is no mystery with them. They are perfectly contented. There is no error of judgment arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall from righteousness. Thou should show thy regard for them always, O son of Kunti!

They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of goodness, and they cast an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to the path of tranquillity and righteousness.

Keeping thy senses under restraint and without yielding to heedlessness, thou should always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive

of good only through the favour of the gods. Under other circumstances, words produce evil consequence.

[Note: This is how Neelkantha, the scholar and translator of Mahabharata, explains the last line: Bhishma is anxious about the effect of his instructions. Bhishma says that those instructions would bear fruit if the gods will it; otherwise, his words would go for nothing, however carefully he might speak.].

Yudhishtira said: All men that inhabit this earth are filled with doubts in respect of the nature of righteousness. What is this that is called righteousness? Whence also does righteousness come? Tell me this, O Grandsire! Is righteousness for service in this world or is it for service in the next world? Or, is it for service both here and hereafter? Tell me this, O Grandsire!

Bhishma said: The practices of the good, the Smritis, and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness.

The Rishis of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world. In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruits. A sinful person unable to acquire merit by subtle ways, becomes stained with sin only. Some are of the opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act.

Conduct is the refuge of righteousness.

Conduct is the refuge of righteousness. You should know what righteousness is, aided by conduct. (It is the nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others). The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue. During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others. When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a king (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contended with their own. Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act.

To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behave falsely towards one another, they would then be destroyed without doubt.

One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak. When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy. Therefore, do not ever set your heart on any act that is wrong. One behaving in this way has no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart. A thief fears everybody, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself. One that is of pure heart is always filled with cheerfulness and has no fear from any direction. Such a person never sees his own misconduct in others (implying that such a man is always alive to his own faults. He never thinks that others are guilty of an offence which he, in a moment of temptation, may have committed).

Practice of charity is another high duty

Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent. When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness.

Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others. What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? It is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act. How can one who, to draw breath himself think of preventing another by a murderous act, from doing the same? Whatever wishes one entertains with respect to one's own self, one should certainly cherish with respect to another.

With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth.

One should walk alone that path by proceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable.

The sages have said that the accomplishment of the objects by means of agreeable (pacific) means is righteousness. See, O Yudhishtira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity. In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations. The indications of righteousness have now been recounted to you, O foremost one of Kuru's race! Do not, therefore, at any time set your understanding upon any act that is wrong.

*Righteousness (Part 2)

Yudhishtira said: Thou sayest that righteousness or duty depends upon delicate considerations, that is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences. Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation. All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bharata, by study of the scriptures alone.

[Note: The argument, as explained by the commentator is this: Bhishma has said that righteousness and its reverse arise from one's acts producing happiness or misery to others, and that they both affect one's future life in respect to the happiness and misery enjoyed or endured therein. But living creatures, says Yudhishtira, are seen to take their births, exist, and die, of their own nature. Nature, therefore, seems to be the efficient cause of birth, existence, and death, and not the declarations in the Srutis (Vedas), consistent though those declarations be with considerations of felicity or the reverse. The study of the Vedas, therefore, cannot alone lead to a knowledge of righteousness and its reverse.]

Yudhishtira continued: The duties of a person who is well off are of one kind. Those of a person who has fallen onto distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone? The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled.

It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness. Some extraordinary persons again may be seen who achieve righteousness by committing acts that are apparently unrighteous.

[Note : The commentator cites the example of Sudras listening to forbidden scriptures in expectation of merit. They commit sin by such act. Then again high Brahmanas like Agastya, by cursing the denizens of the Dandaka forest, achieved great merit.]

Then again the proof of what I say has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age. The duties in the Krita age are of one kind. Those in the Treta are of another kind, and those in the Dwapara are again different. The duties in the Kali age, again, are entirely of another kind. It seems, therefore, that duties have been laid down for the respective age according to the powers of human beings in the respective ages. When, therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction.

From the Srutis (Vedas) have originated the Smritis [e.g. The Mahabharata, Ramayana] whose scope again is very wide. If the Vedas be authority for everything, then authority would attach to the Smritis also for the latter are based on the former. When, however, the Srutis and the Smritis contradict each other, how can either be authoritative? Then again, it is seen that when some wicked persons of great

might cause certain portions of certain courses of righteous acts to be stopped, these are destroyed for ever.

Whether we know it or know it not, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain. Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and become invisible.

[Note: Sacrifices and religious acts at first appear romantic and delightful in consequence of the fruits they hold forth, viz., heaven and felicity. But when they are examined by the light of philosophy, they disappear and shrink into nothingness, for as acts, they are transitory and their consequences too are of the same character.]

Like the small ponds at which the cattle drink or the shallow aqueducts along cultivated fields that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance, at last disappear totally (in the Kali age).

Among men that are no good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character.

[Note: The object of this verse is to show that it is extremely difficult to ascertain who the good are whose conduct should be taken as the standard of righteousness.]

It cannot be denied that such acts (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason. Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man), which is fraught with universal benevolence.

[Note; The commentator cites the instance of Drona and others of that class. These men must be regarded as Mahajanas and Sadhus, but how can their conduct be regarded as righteous? What Yudhishtira means to say is that the standards of righteousness or that by which a good man may be known, is difficult to ascertain.]

By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit. Another, by practising at his pleasure that conduct, it is seen, remains unchanged.

[Note: The example of Viswamitra, Jamadagnya, and Vasishtha are cited by the commentator. The first won pre-eminence by his mastery over weapons. The second lost his character as a Brahmana by the profession of arms. The third lost nothing although he punished Viswamitra's insolence by using even carnal weapons.]

Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all courses of conduct are seen to lose singleness of purpose and character. It seems, therefore, that only that which the learned of ancient times called righteousness is righteousness to this day: and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal.

[Note: What Yudhishtira says here is that righteousness or virtue or duty does not depend upon the Srutis or the Smritis, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.]

*Righteousness (Part 3)

Narrative of the conversation of Tuladhara with Jalali

Bhishma said: In this connection is cited the old narrative of the conversation of Tuladhara with Jalali on the topic of righteousness.

There was once a Brahmana of the name of Jalali who lived in a certain forest, practising the ways of a forest recluse. Of austere penances, he proceeded on a certain occasion towards the sea-shore, and having arrived there began to practise the most severe penances. Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brahmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation).

Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things.

[Note: His gross body was within the water. Nevertheless, by Yoga power, he was able to rove over the world in his subtle body and beheld everything he wished to see.]

Having beheld the whole earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain. "In this world of mobile and immobile creatures there is none equal to me. Who can roam with me among the stars and planets in the firmament and dwell again within the waters."

Unseen by the Rakshasas (demons) while he repeated this to himself, the Pisachas (wandering ghost) said unto him, "It behoves thee not to say so. There is a man, named Tuladhara, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou sayest."

Thus addressed by those beings, Jalali of austere penances replied unto them, saying, "I shall see that famous Tuladhara who is possessed of such wisdom."

When the Rishi said those words, those super-human beings raised from the sea, and said unto him, "O best of regenerate persons, go thou along this road."

Thus addressed by those beings, Jalali proceeded onwards with a cheerless heart. Arriving at Varanasi, he met Tuladhara whom he addressed saying the following words'

Yudhishtira said, 'What, O sire, are those difficult feats that Jalali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me'.

Bhishma said, 'Jalali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening. Carefully tending his fires, he was devoted to the study of the Vedas. Well-conversant with the duties laid down for forest recluses, Jalali (in consequence of his practices) seemed to blaze with effulgence. He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of the rains he slept under the open sky. In autumn he sat in water. In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth.

Once upon a time, that ascetic, while standing under the sky in the rainy season, received on his head repeated downpours from the clouds. He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another. On one occasion, that great ascetic, abstaining entirely from food and living upon air only, stood in the forest like a wooden pole. Unmoved at heart, he stood there, without once stirring an inch. While he stood there like a wooden post, perfectly immovable, O Bharata, a pair of Kulinga birds, O king, built their nest on his head.

Filled with compassion, the great Rishi suffered that feathery couple in building their nest among his matted locks with shreds of grass. And as the ascetic stood there like a wooden post, the two birds lived happily and with confidence on his head. The rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete confidence laid their eggs, O king, on the head of that Rishi. Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the bird had done, Jalali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him. The feathery couple going away and moving every day from and to his head, happily and confidently lived there, O puissant king!

When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jalali moved not in the least. Firm in the observance of his vows, the righteous-souled Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation. In the course of time the young ones grew and became equipped with wings. The Muni (Rishi) knew that the young Kulingas had attained to that stage of development. That foremost of intelligent men, steady in the observance of vows, beheld those young ones and became filled with pleasure. The parent birds, seeing their young ones equipped with wings, became very happy and continued to dwell in the Rishi's head with them in perfect safety.

The learned Jalali saw that when the young birds became equipped with wings they took to the air every day and returned to his head without having proceeded far. He still stood motionless on that spot. Sometimes, after he saw that, left by their parents, they went out by themselves and returned again by themselves. Jalali still moved not. A little while after, the young birds, going away in the morning passed the whole day out of his sight, but came back in the evening for dwelling in the nest. Sometimes, after that, leaving their nest for five days at a stretch, they returned on the sixth day. Jalali still moved not. Subsequently, when their strength became fully developed they left him and returned not at all even after many days. At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jalali left that spot.

When they had thus gone away for good, Jalali wondered much, and thought that he had achieved ascetic success. Then pride entered his heart. Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight. He then bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun, indeed, having thus caused those Chataka birds to grow on his head, Jalali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky, 'I have won great merit'.

Then an invisible voice arose in the sky and Jalali heard these words, 'Thou art not equal, O Jalai, to Tuladhara in point of righteousness. Possessed of great wisdom, that Tuladhara lives at Varanasi. Even he is not fit to say what thou sayest, O regenerate one'.

Hearing these words, Jalali became filled with wrath, and desirous of meeting Tuladhara, O monarch, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him..

[Note: this was a new vow that Jalali began to observe, the vow, viz., of travelling over the entire earth, sleeping there where evening overtook him.]

After a considerable time he reached the city of Varanasi, and saw Tuladhara engaged in selling miscellaneous articles. As soon as the shopkeeper Tuladhara beheld the Brahmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.

Tuladhara said, 'Without doubt, O Brahmana, it is known to me that you have come to me. Listen, however, O foremost of regenerate persons, to what I say. Living on a low land near the seashore you underwent very austere penances. But you had no consciousness of having achieved righteousness or merit. When you did at last attain to ascetic success, certain birds were born on your head. You took great care of the little creatures.

When at last those birds became equipped with wings and when they began to leave your head for going here and there in search of food, it was then that, in consequence of having thus assisted at the birth of those Chataka birds, you began to feel the impulse of pride, O Brahmana, thinking you had achieved great merit. Then, O foremost of regenerate persons, you heard in the sky a voice that referred

to me. The words you did hear filled you with wrath, and as the consequence thereof you are here. Tell me, what wish of yours I shall accomplish, O best of Brahmanas!

*Righteousness (Part 4)

Bhishma said: 'Thus addressed by the intelligent Tuladhara on that occasion, Jalali of great intelligence, that foremost of ascetics, said these words unto him.'

Jalali said: 'You sell all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees and herbs and their fruits and roots. How have you succeeded in acquiring a certitude or stability of understanding? Whence has this knowledge come to you? O thou of great intelligence, tell me all this in detail.'

Bhishma continued: 'Thus addressed by that Brahmana possessed of great fame, Tuladhara of the Vaisya (trader) order, well-acquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jalali who had undergone severe penances, upon the ways of morality.'

Tuladhara said: 'O Jalali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures. That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jalali!

This my house has been built with wood and grass cut by other people's hands. Lac dye, the roots of Nymphaea lotus, filaments of the lotus, diverse kinds of good scents and many kinds of liquids, O regenerate Rishi, with the exception of wines, I purchase from other people's hand and sell without cheating. He, O Jalali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures, in thought, word and deed.

I never solicit anyone. I never quarrel with anyone. I never cherish aversion for anyone. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jalali, this is vow! My scales are perfectly even, O Jalali, with respect to all creatures.

[Note: The commentator explains: The meaning is that weighing creatures I regard all of them as equal. In my scales a Brahmana does not weigh heavier than a Chandala, or an elephant heavier than a dog or a cat.]

Know, O Jalali, that I cast equal eyes upon all creatures. O foremost of intelligent men, I see no difference between a clod of earth, a piece of stone, and a lump of gold. As the blind, the deaf, and they that are destitute of reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example (for the enjoyments I abstain from). [Note: Persons whose senses (doors) have been closed by the deities, i.e., men with senses that are defective or lost.]

As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner have I

ceased to feel any relish for wealth or pleasure or enjoyments. When a person fears nothing and himself is not feared, when he cherishes no desire and has no aversion for anything, he is then said to attain to Brahma (the Supreme Lord).

When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to Brahma. There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature succeeds in attaining to a state in which there is no fear. [Note; The state is Brahma, and there is no fear of return from it. Hence it is called Abhayam Padam.]

On the other hand that person who for harshness of speech or severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear. I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures.

The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupefied by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct.

[Note: The sense is this: There is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saying is cited by the commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.]

That wise man who, having restrained his senses, practises, with a heart cleansed from all desires of injuring others, the conduct that is followed by those called good, is sure, O Jalali, to acquire the merit of righteousness (and Emancipation which is its fruits). In this world as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen again to separate from one another. Grass, sticks, and cowdung cakes, are seen to be united together. This union is due to accident and not to purpose or design. He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature. He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring Vadva fire.

This practice of universal harmlessness has arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven. In consequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are truly skilled, practise the same for the sake of attaining to Brahma.

[Note: Men who seek ordinary felicity, viz., that which has a termination. The Patavah are the truly wise, i.e., those that seek felicity that is unending. Kritsna is Brahma; the truly wise practise it for the sake of Brahma.]

Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness. That person who gives unto all creatures the assurance of harmlessness obtains the merit of all sacrifices and at last wins fearlessness for himself as his reward.

There is no duty superior to the duty of abstention from injuring other creatures. He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures. He of whom everybody is frightened as one is of a snake ensconced within one's sleeping chamber, never acquires any merit in this world or in the next. The very gods, in their search after it, become stupefied in the track of that person who transcends all states, the person, viz., who constitutes himself the soul of all creatures and who looks upon all creatures as identical with his own self.

Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jalali! One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity. Beholding the destruction of (the merits of) acts, the wise do not applaud acts. There is no duty, O Jalali, that is not prompted by some motive (of happiness). Duty, however, is very subtle. Duties have been laid down in the Vedas for the sake of both Brahma and heaven. [Note: Bhuta is explained by the commentator as Brahma, and Bhavya, as heaven or the regions of felicity in the next world. In the Vedas both kinds of duties occur, such as Samah, etc., for Brahma, and sacrifices, etc., for heaven.]

The subject of duties has many secrets and mysteries. It is so subtle that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good. [Note: The commentator cites some ordinances about the slaughter of cow. The subject of duty is thus confused, contradictory declarations being noticeable in the Vedas.]

Why do you not consume them that emasculate bulls and bore their noses and cause them to bear heavy burdens and bind them and put them under diverse kinds of restraint, and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves, and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and fastening in chains.

[Note: The Sanskrit word Badha here means striking or beating. If taken in the sense of 'death' the meaning would be putting some to death so that others may be frightened. These verses are noble protest against the institution of slavery.]

In every creature that is endued with the five senses live all the deities. Surya (sun), Chandramas (moon), the god of wind, Brahman, Prana, Kratu, and Yama (these dwell in living creatures). There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcasses? The goat is Agni. The sheep is Varuna. The horse is

Surya. Earth is the deity Virat. The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one?

There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved dearly by their mothers, men persecute them in diverse ways, and lead them into miry spots abounding with biting insects. Many draft animals (for pulling loads) are oppressed with heavy burdens. Others again, are made to languish in consequence of treatment not sanctioned by the scriptures. I think that such acts of injury done to animals are in no way distinguished from foeticide (abortion).

People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty. The iron-faced plough wounds the soil and many creatures that live in the soil. Cast your eyes, O Jalali, on those bullocks yoked to the plough. Cows are called in the Srutis the Unslayable. That man perpetrates a great sin who slays a bull or a cow. In the days of yore, many Rishis with restrained senses addressed Nahusha, saying, " You have, O king, slain a cow which is declared in the scriptures to be like unto one's mother. You have also slain a bull, which is declared to be like unto the Creator himself.

[Note: The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as mother's bosom. The bull again, is Prajapati, because like Prajapati he creates offspring and assists man in the production of food.] You have perpetrated an evil act, O Nahusha, and we have been exceedingly pained at it.'

For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among the creatures. [Note: Nahusha had killed a cow and a bull for honouring the Rishis. The Rishis, however, expressed their dissatisfaction at the act, and cleansed him of the sin in the manner indicated in the text. The commentator cites the instance of how Indra (king of the gods in heaven) was cleansed of the sin of Brahmanicide (killing of a Brahmin or priest). The Rishis, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.]

Thus, O Jalali, did those highly blessed Rishis cast that sin on all living creatures, and addressing Nahusha who had been guilty of foeticide, said "We shall not be able to pour libations in your sacrifice." Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin.

[Note: The commentator explains that the Rishis addressed Nahusha in that style even when they knew he had not intentionally slain the cow and the bull. The object of the speaker is to show the enormity of the act when done intentionally.]

These, O Jalali, are some of the wicked and dreadful practices that are current in this world. You practise them because they are practised by all men from ancient times, and not because they agree with the dictates of your cleansed understanding. One should practise what one considers to be one's duty,

guided by reasons, instead of blindly following the practices of the world. Listen now, O Jalali, as to what my behaviour is towards him that injures and him that praises me.

I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applaud such a course of conduct as consistent with duty or religion. Even this course of conduct which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.

*Righteousness (Part 5)

Jalali said: This course of duty that you, O holder of scales, preaches, closes the door of heaven against all creatures and puts a stop to the very means of their subsistence. From agriculture comes food. That food offers subsistence even to you. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence. From animals and food sacrifices flow. Your doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned.

Tuladhara said: I shall now speak on the object of the means of sustenance. I am not, O Brahmana, an atheist. I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifices. I bow to that Sacrifice which is ordained for Brahmanas. I bow also to them that are conversant with that Sacrifice. Alas, the Bramanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas. [Note: The fact is, all Sacrifices in which injury is done to animal and vegetable life are Sacrifices for Kshatriyas. The only Sacrifice that Brahmanas should perform is Yoga.]

Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Srutis, and proclaiming things that are really false but that have the show of truth, have introduced many kinds of Sacrifices, saying, "This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very laudable."

The consequence, however, of all this, O Jalali, is that theft and many evil acts spring up. It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented.

If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament. The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures.

In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The earth yielded crops without tillage. The blessing uttered by the Rishis produced herbs and plants. The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon to enjoy those fruits. Those who somehow perform sacrifices doubting the while their efficacy take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful acts of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brahmanas, and always remains here, bereft of wisdom. [Note: 'Bereft of wisdom' is explained by the commentator as implying the non-attainment of emancipation.]

That man who regards those acts as obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with Brahma, and who never regards himself as the actor, is truly a Brahmana. [Note: The commentator refers to the Gita: The view expressed in the Gita is that we should do all acts believing ourselves to be only agents or instruments of the Supreme Deity. Acts are His, we are only His tools. Such a conviction is sure to guard us against all evil acts.]

If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments), then expiation would become necessary. They who covet the acquisition of the highest objects of life (viz., Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision of the future, and who are freed from envy, betake themselves to practice of truth and self-restraint as their Sacrifice.

[Note: When Sacrifices are done from a sense of duty, notwithstanding their incompleteness, they become efficacious. It is only when they are performed from desire of fruit that expiation becomes necessary if their completion be obstructed by any cause. Having thus applauded the Sacrifices (represented by acts) of the truly wise, other kinds of Sacrifices are indicated in verse 18.]

They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the Pranava (AUM) always succeed in gratifying others. The universal Brahman (viz., Pranava) which is the soul of the deities, dwells in him who is conversant with Brahma. When, therefore, such a man eats and is gratified, O Jalali, become gratified and contented. [Note: When such a man eats and is gratified, the whole universe becomes gratified.]

As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge has everlasting gratification which to him is a source of perfect bliss. Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own Self.

[Note: such a man regards all things as Brahman (The Supreme Reality), and himself as Brahman. Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are

possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and inhabited by righteous persons,- a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain.

Such men do not covet heaven. They do not adore Brahman in costly sacrifices. They walk along the path of righteousness. The Sacrifices they perform are performed without injury to any creature. [Note: 'The path of righteousness' the commentator thinks, is Yoga.]

These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men. These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their selves as sacrificial offerings. [Note: They perform mental sacrifices.]

For this reason, grasping priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jalali, I have abstained from injuring any creature in the world and have come to regard all creatures with an equal heart.

[Note: 'For the reason', i.e., because they cannot officiate at the Sacrifices of those that are truly good. Such men (the truly good) accomplish their own duties not for benefiting their own selves but for the good of others. Observing both kinds of behaviour, i.e., that of the good and that of the misguided, I follow the path of the former by abstaining from every kind of injury.]

Endued with wisdom, many foremost of Brahmanas perform Sacrifices (which with respect to their fruits are of two kinds, for some of them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods. Of one class of Sacrificers, (viz., those who sacrifice from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (viz., those who sacrifice without being urged thereto by desire of fruit), there is no return. Although both classes of sacrificers, O Jalali, proceed along the path trodden by the deities (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends. [Note: What the speaker wishes to lay down is that only a certain class of sacrificers succeed in attaining to an end whence there is no return.]

In consequence of the success that attends the purposes formed in the minds of such men, bulls without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and cows pour forth milk from udders untouched by human hands. Creating sacrificial stakes (and other necessaries of Sacrifice) by simple fiats of the will, they perform many kinds of Sacrifice well-completed with abundant presents. [Note: The sense seems to be that they perform mental Sacrifices and not actual sacrifices after created by Yoga-power all the necessary articles.]

One who is such a cleansed soul may slaughter a cow (as an offering in Sacrifice). [Note: The sin of slaughtering a cow will not touch such a person, his soul being above the influence of acts.] They,

therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation has such merit, it is for that reason that I have kept it before my eyes in speaking to you.

[Note; I have for this reason spoken in praise of Renunciation and not that frame of mind in which one acts from desire of fruit.]

The gods know him for a Brahmana who has given up all desires of fruit, which has no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been weakened. [Note: There are of course, the indications of complete Renunciation. Such a man never bends his head to another and never flatters another, for he is above all want.]

What, O Jalali, will be the end of him who does not recite the Vedas, unto others, who does not perform Sacrifices (properly), who does not make gifts unto deserving Brahmanas, and who follows and avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure to attain to Brahman.

[Note: In the first two lines the speaker says that one who does not accomplish the acts specified, fails to attain to a desirable end. In the last line, the Sanskrit word 'Idam' refers to the duties of a true Brahmana or the indications of the Renunciation. The Sanskrit term 'Yajnam' is Vishnu or Brahman as the Srutis declare.]

Jalali said: we had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask you (about them). The sages of olden days were not followers of those doctrines of Yoga. Hence, the sages that have succeeded them have not propounded them (for general acceptance). If you say that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in your words!

Tuladhara said: Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, viz., the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.

[Note: The commentator explains: What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full libations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to

enable them to perform their sacrifices. Purnahuti (the final oblations) should not, I think, be taken as different from Ghee (clarified butter) etc.]

(The vedas declare that sacrifices cannot be performed by an unmarried man). In performing sacrifices, according to the mode I have pointed out (viz., by abstaining from slaughter of animals and dedicating only clarified butter, etc), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to Brahman. To the exclusion of all animals (which are certainly unclean as offering in sacrifices), the rice-ball is a worthy offering in sacrifices.

O, Jalali, the Soul is itself a Tirtha (place of pilgrimage). Do not wander about on the earth for visiting sacred places. A person, by observing these duties (that I have spoken of and that do not involve injury to other creatures), and by seeking the acquisition of merit agreeably to his own ability, certainly succeeds in obtaining blessed regions hereafter.

[Note: The soul is itself a Tirtha. A Tirtha, of course, is a place containing sacred water. One should seek the acquisition of merit in the soul instead of going to places called sacred and lying in different parts of the earth. 'According to his own ability' means according to the best of his power. If one can perform a sacrifice with clarified butter, one should not do it with the dust of a cow's hoofs.]

Bhishma continued: These are the duties, O Yudhishtira which Tuladhara applauded, - duties that are consistent with reason, and that are always observed by those that are good and wise.

*Righteousness(Part 6)

Tuladhara said: See with your own eyes, O Jalali, who, viz., those that are good or those that are otherwise, have adopted this path of duty that I have spoken of. You shall then understand properly how the truth stands. Behold, many birds are hovering in the sky. Amongst are those that were reared on your head, as also many hawks and many others of other species. Behold, O Brahmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one! There those birds, treated with affection by you, are displaying their love for you that are their father. Without doubt, you are their father, O Jalali! Do summon your children.

Bhishma continued: Then those birds, summoned by Jalali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature. All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin. The sacrifices of those that regard acquisition and non-acquisition in the same light, that are endued with faith that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit.

Faith with respect to Brahma is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation.

[Note: 'Daughter of Surya' means Sattwiki. Faith is the outward form of speech and mind, implying that it 'transcends (the merit born of) speech (recitation) and mind (meditation).]

An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith.

[Note: 'Defects of speech' are incorrect utterance of Mantras. 'Defects of mind' are such as listlessness, haste, etc.]

Men conversant with the occurrences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct, the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The Supreme Lord of all creatures (viz., Brahman) then told them that they had committed an error. The food of a liberal person is sanctified by Faith. The food, however, of a person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser.

[Note: The four classes of persons indicated are (1) he that is destitute of Faith but is (outwardly) pure, (2) he that has Faith but is not (outwardly) pure, (3) a miserly person possessed of learning, and (4) a usurer endued with liberality. The answer of Brahman without touching other points, refers particularly to Faith. The liberal man's food is sanctified by Faith. The food of him that has no faith is lost. For this reason, the liberal man's food, even if he happens to be a usurer, is worthy of acceptance, and not so the food of the miser even though he may be possessed of Vedic lore.]

Only one person in the world, viz., he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties. Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sins. The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who takes himself to Faith, become sanctified. What need has such a person of penances, or of conduct, or of endurance? Every man has Faith.

Faith, however, is of three kinds, viz., as affected by Sattwa, by Rajas and by Tamas, and according to the kind of Faith that one has, one is named. Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarsana. O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Srutis or Vedas), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jalali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.

Bhishma continued: After a short while, Tuladhara and Jalali, both of whom had been endued with great wisdom, ascended to heaven and sported there in great happiness, having reached their respective places earned by their respective acts.

[Note: They sported (not in the ordinary felicity of heaven but) in the puissance of Yoga.]

Many truths of this kind were spoken of by Tuladhara. That eminent person understood this religion (of abstention from injury) completely. These eternal duties were accordingly proclaimed by him. The regenerate Jalali, O son of Kunti, having heard these words of celebrated energy, betook himself to tranquillity. In this way, many truths of grave import were uttered by Tuladhara, illustrated by examples for instruction.

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*Alluring Adornment

*God

*Nature of Reality

*That Thou Art

*Sanatan Ved Dharma

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*Soul & its Destiny

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*Bhishma

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- *Jnani - Self-realised
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- *Self-enquiry
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- *The Highest Refuge of All things
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- *Yoga
- *Jnana Yoga
- *Raja Yoga
- *Bhakti - Surrender
- *Bhakti Yoga
- *Karma Yoga
- *Japa
- *Music

- *Consciousness-the three states
- *Freedom & Bondage
- *Morality
- *Overcoming Difficulties
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*Gita

*Preyas & Sreyas

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*Conduct

*Kali Yuga

*Tantra

*Kundalini

*Direct Perception versus Scriptures

*Faith

*Atheist

*Righteousness

*Highest Good

*Mother, Father & Teacher

*Eldest Brother

*Friendship

*Self-interest

*kingcraft

*Chastisements

*Thanks Giving

*Ethics

*Good and Evil

- *Vices
- *Malevolent & Wicked
- *Nature of Man
- *Culture and Civilization
- *Kosas-sheaths
- *Good and Pure
- *Sattwa, Rajas & Tamas
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- *Gifts
- *Fasting (Religious)
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- *Sacred Waters - Ganga
- *Tilak
- *Ideal behind the idol
- *Rituals
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- *Funerals
- *Tarpana
- *Aarati
- *Flowers - Incense - Lamps
- *Prasad
- *Sacraments - Samskaras
- *Sacred Thread

- *Food
- *Your Constitution
- *Trees have Life
- *Prana-Vyana-Samana
- *Krishna
- *Ganapati - Gopalnanda
- *Brahma - Sutras
- *Temples
- *Sun - Surya
- *Makar sankranti
- *Vasant Panchami
- *Siva
- *Nataraj
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*Dasnami Sampradaya

*Dharma

*Speech - Science

*Abusive Speech

*Appreciations

*Food Charts

*Drama - Shakuntala

*Vishnu Sahasranama

*Moon Calendar 2013

*Moon Calendar 2015

*Moon Calendar 2017

*Moon Calendar 2019

*Moon Calendar 2021

*Vedic Maths India

*CSS2

*The Primal Revelation at the Heart of Civilization

*Krishna Worship: One of Humanity's Most Ancient Traditions

*The Great Blue Spirit Nagi Tanka Skan Skan

- *The Lion of Time
- *Contacting Vedic Empire Productions
- *Rakhi Bond of Love Saves the Life of Alexander
- *Ancient Pompeii's Lakshmi Statuette
- *Hindu Radio-Breaking the Sound Barrier
- *Philippines- A Golden Heritage
- *Gympie Gold inlaid Quartz
- *Ancient Hindu Mariners and Australian Gold
- *Lets Connect on Facebook
- *Why is Prayag-an ancient center of Hinduism now called Allahabad?
- *Have Mosques ever been built atop non-Islamic Holy Sites?
- *The Blue God of Judaism
- *Greek Othrys and the Vedic Adri Montains
- *HINDU CIVILIZATIONS OF AUSTRONESIA AND SOUTH EAST ASIA
- *Vedic Brahma and Apache Kuterastan
- *Phoenician Alphabet, Adopted by the Greeks
- *The Phoenician Creation Story
- *India-Homeland of the Phoenicians
- *Evidence Linking Ancient Troy and Central America
- *Rig Veda and the Phoenicians
- *Fly Me to the Moon God
- *Walk the Sacred Forests of Shiva
- *Updated:Vedic Roots of India's Moon Mission
- *Roots of Orissa's 'Christian' Problem
- *Ancient Orissa's Links with Rome, Japan, China, Africa and SE Asia

- *The Stanzas of Dzyan
- *The Blue-ness of God in Biblical tradition
- *The Sanskrit Dialect Known as English
- *Caitanya's Bhakti Movement Empowers India & Humanity
- *Bangalore's Shiva Cave Temple
- *Assaulting Orissa and India's Development
- *The Truth Behind Holy Amarnath in Kashmir
- *Tantra Mantra Yantra Vigyan Journal
- Yogic Meditation
- Kundalini Vigyan
- Tantra Alchemy
- Tantrik Hypnotism
- Advanced Palmistry
- Third Eye Activation
- Soul- A Joy For Ever
- Health Wealth And Prosperity
- Secrets of Shaktipaath
- Practicals of Hypnotism
- Meanings of Devotion
- The Universal Nymphs
- Mahavidya Sadhan
- Guru Diksha
- Diksha Guru
- Siddha And Siddhi
- Srimad Gita

- Bhakti Kirtan
- Jyotish And Kaal Chakra
- Muladhar To Sahasrar Parikraman
- Palmistry Science & Finger Secrets
- Siva Stavan
- Omkar Brahma To Kundalini
- Social Success : Tantra Secrets
- Samadhi Siddhi
- Top Secret Mantra Rahasya
- Unpublished Spiritual Sadhana Samagra
- Sarva Prakar Dikshaayen
- Sarva Deva Shatkam
- Lakshmi Siddhi
- Amrit Darshan
- Maha Tantram
- Tantra Rahasya
- Top Hypnotism Techniques & Sootras
- Secret Tantrik Hypnotism
- Alternate Hastrekha Shastra
- Sadhana Prakar
- Bheirav Shastra
- Atma Chintan
- Paramatma Rahasya
- Yogi Rupnathji
- Siddhastan Mahatya

- Bajrang Bali Siddhi
- Matangi Tantra
- Tantrik kriya Vidhi
- Ayeshwarya Prapti Sadhana
- Siddha Yogi
- Amrit Pan
- Tantrik Guru Upasana
- Guru Stotra
- Sadhana Vidhi
- Sadhana Evam Siddhi
- Durlabh Prayog
- Jyotish Muhurat
- Sarva Siddhi
- Tantra Vidhi
- Bhuvaneshwari Siddhi
- Lakshmi Secrets
- Hansa To Paramahamsa
- Universal Life
- Apsara Siddhi
- Secrets of Shodashi Tripur Sundari
- Mahakali Siddhi
- Baglamukhi Siddhi
- Brahmapanishad
- Gayatripanishad
- Sandhya Kriya

- Siddhashram Parampara
- Total Diksha Sanskar Vidhi
- Yagya Vidhan Sangraha
- Dhanvarshini Prayog
- Narayan Rahasya
- Tatva Nirupan Sutra
- Guru Shishya Rahasya
- Siddha Vidhi
- Diksha kaal
- Gurudev Bhajana
- Tantra Siddhi Sadhana
- Urvashi Darshan
- Swarna Akarshan
- Tara Sadhana
- Shiv Kripa Sutra
- Jagdamba Sadhana Vidhi
- Tantra Practicals
- Hypnotism
- Aghor Upasana
- Soundarya Siddhi
- Doorlav Tantra Siddhi
- Himalayer Siddha
- Himalayer Sadhak
- Importance of Diksha Sanskar
- Jagat Saar

•Importance of Guru

‡Tantra Shastra

‡Nadi Astrology

‡Live Effects of Stars

‡Tarot School

‡Today's Fortune

‡Ayushya Yoga

‡Astro-Yogas

‡Predictions by Vedic Astrology

‡Jupiter in the house Uranus

‡Totake (Remedies)

‡Mysterious Death

‡Use of Gem Stones

‡Moon is Best Remedies

‡Vedic Marriage

‡Career by Rashi

‡Diseases by rashi

‡SIGNIFICANCE OF STARS

‡Chalisa Chanting

‡Sundar Kand

‡Graha Mantra Chanting

‡Meaning of Your Name

‡Birth in Ashwini Nakshtra

‡Birth in Bharani Nakshtra

‡Birth in Kritika Nakshtra

- | Birth in Rohini Nakshtra
- | Birth in Mrigshira Nakshtra
- | Birth in Adra Nakshtra
- | Birth in Punarvasu Nakshtra
- | Birth in Pukshya Nakshtra
- | Birth in Ashleka Nakshtra
- | Birth in Magha Nakshtra
- | Birth in Poorvaphalguni Nakshtra
- | Birth in Uttraphalguni Nakshtra
- | Birth in Hasta Nakshtra
- | Birth in Chitra Nakshtra
- | Birth in Swati Nakshtra
- | Birth in Bishakha Nakshtra
- | Birth in Anuradha Nakshtra
- | Birth in Jyeshtha Nakshtra
- | Birth in Moola Nakshtra
- | Birth in Poorvashadha Nakshtra
- | Birth in Uttraashadha Nakshtra
- | Birth in Shravan Nakshtra
- | Birth in Dhanishtha Nakshtra
- | Birth in Shatbhikha Nakshtra
- | Birth in Poorvabhadrapada
- | Birth in Uttrabhadrapada
- | Birth in Revati Nakshtra
- | Birth in Pieces Sign

DR. RUPAK NATH (DR. RUPAK NATH)

- | Birth in Aquarius Sign
- | Birth in Capricorn Sign
- | Birth in Sagittarius Sign
- | Birth in Scorpio Sign
- | Birth in Libra Sign
- | Birth in Virgo Sign
- | Birth in Leo Sign
- | Birth in Cancer Sign
- | Birth in Gemini Sign
- | Birth in Taurus Sign
- | Birth in Aries Sign
- | Illness Removing
- | How win a Lottery?
- | Dreams in Astrology
- | The Ritual Fire Offering
- | Durga-Saptashati
- | Yavnacharya not a Greek Astrologer
- | Codes of Rigveda
- | Yoga Siddhi
- | Meaning Astra & Astrology
- | Shakti in Rigveda
- | Cosmic Vibration
- | Vedic Agni & Illa
- | Under standing Tantric Mantras
- | The Great Tantra Challenge

| SECRETS OF THE SAPPHIRE

| House to House

| The Houses and Signs

| Encyclopaedia of Astrology

| Questions and Answers

| Lagna

| About Astrology

| Vedic astrology

| Grahas (planets)

| Rasis (signs)

| Bhavas (houses)

| Chakras (charts)

| Varga chakras (divisional charts)

| Nakshatras (constellations)

| Ayanamsa

| Dasa Systems

| Characteristics of Rasis

| Indications of Rasis

| Characteristics of Planets

| Planetary Dignities

| Planetary Relationships

| Lagnas (ascendants)

| Use of Special Lagnas

| Upagrahas (sub-planets)

| Vargas (divisional charts)

- | Divisional Chart Significations
- | Insights on Divisional Charts
- | Using Divisional Charts
- | Varga Grouping and Amsabala
- | Significations of Houses
- | 30 Days Lesson of Astrology
- | A Controversy
- | Karakas (significators)
- | Arudhas (risen ones)
- | Use of Arudha Lagna
- | Use of Bhava Arudhas
- | Meaning of Arudha
- | Use of Graha Arudhas
- | Graha Drishti
- | Rasi Drishti
- | Graha Drishti vs Rasi Drishti
- | Argala (Intervention)
- | Virodhargala (Obstruction)
- | Use of Argala
- | Yogas (special combinations)
- | Ashtakavarga (eight-sourced strengths)
- | Different Strengths
- | Shadbala and Astakavarga Bala
- | Sahamas (sensitive points)
- | Functional Nature

- | Baadhakas
- | Analyzing Charts
- | Marakas (Killers)
- | Vimsottari dasa
- | Vimsottari Dasa Variations
- | Ashtottari dasa
- | Kalachakra dasa
- | Narayana dasa
- | Lagna Kendradi Rasi dasa
- | Sudasa
- | Drigdasa
- | Nirvana Shoola Dasa
- | Shoola dasa
- | Sudarsana Chakra dasa
- | Moola dasa
- | Transits and natal references
- | Transits and ashtakavargas
- | Timing with Sodhya Pindas
- | Murthis (Forms/Idols)
- | Rasi Gochara Vedha
- | Taras (Stars)
- | Special Nakshatras/Taras
- | Sarvatobhadra Chakra
- | Casting Annual Charts
- | Casting Monthly Charts

- | Casting Sixty-hour Charts
- | Judgment of charts
- | Compressed dasas
- | Impact of birthtime error
- | Re-interpreted Significations
- | Using Birthcharts
- | Prasna (horary astrology)
- | Progressions (taught by Manu)
- | Diseases Rectifications
- | Who can use Vedic Astrology ?
- | Penumbral Eclipse
- | Peregrine
- | Periodical Lunation
- | Phase. (Obs.)
- | Phenomenon
- | Philosophy
- | Philosopher's Stone
- | Barren and fruitful
- | Benefic and Malefic
- | Stars in first House
- | Stars in second house
- | Stars in third house
- | Stars in fourth house
- | Stars in fifth house
- | Stars in sixth house

| Stars in seventh house

| Stars in earth house

| Stars in ninth house

| Stars in tenth house

| Stars in eleventh house

| Stars in twelfth house

| Sun in 12 Houses

| Moon 12 Signs

| Mars in 12 Signs

| Mercury in 12 Signs

| Jupiter in 12 Signs

| Venus in 12 Signs

| Saturn in 12 Signs

| Rahu in 12 signs

| Ketu in 12 signs

| Pluto in 12 signs

| Uranus in 12 signs

| Neptune in 12 signs.

" Just Try and See

" Past Life

" Sadhana of the Sun

" Boost Your Brains

" Santaan Prapti Mangala Sadhana

" Narayan Kalp Sadhana

" Jwalamalini Sadhana

" Parad Ganpati Sadhana
" Sadhanas for Marriage
" Are Houses Haunted
" Paarad Ganpati Sadhana
" Akshay Paatra Sadhana
" Dharmaraaj Siddhi Sadhana
" Sadhana of Sun and Saturn
" Chhinmasta Sadhana
"Sadhana for Protection of Health
"Shree Siddheshwari Sadhana
"Worship of Shiva (Shivaraatri)
"108 Divine names " from January
"Riddance from Evil Spirits
"Panchanguli Sadhana
"Aakarshan Sadhana
"Megha Saraswati Sadhana
"Kaamdev Rati Prayog
"Mahamrityunjay Sadhana
"Mahalakshmi Poojan"
"Lakshmi Sadhanas of great Rishis and Tantriks"
"How to celebrate Diwali"
"The Right Way to perform Sadhana"
"Diksha for affliction of MARS"
"Shraadh Pitra Santushti Sadhana"
"Guru Poornnima Sadhana"

"Gopal Prayog for Children"

"Solar Eclipse Sadhana"

"Lunar Eclipse Sadhana"

"Uchhisht Ganpati Sadhana"

"Guru Worship "

"Sadhanas using Moti Shankh"

"Swadhishtthan Chakra Sadhana"

"Quick Acting Bheirav Sadhanas"

"Sadhana of planet Moon"

"Miraculous Hanuman Sadhanas"

"Sadhana to Rid Addiction"

"Planet Shukra (venus) Sadhana"

"Lama Holi Sadhnas"

"Planet Shani (saturn) Sadhana"

"Durga Sadhana"

"Vaidyanath Sadhana"

"Some Simple Yantra Sadhanas"

"Amazing Mantras for new Millennium"

"Sadhna to get Mental Peace"

"Kanakdhara Sadhna"

"Another Mahakali Sadhna"

"Mahaganpati Sadhna"

"Kartikeya Sadhna"

"Sabar Lakshmi Sadhnas on Diwali"

"Simple Shree Yantra Sadhna"

"Sadhna to banish diseases"

" Face To Face With Divine Yogi "

" Enlightened Beauty "

" Gaayatri Sadhana "

" Gurutatva Sadhana "

" Garbhasth Cheitanya Sadhana "

" Priya Vallabha Kinnari Sadhana "

" Even You Can See Your Aura "

" Telepathy "

" Happy New Year "

" The Mahavidya Sadhanas "

" The Mahavidya Sadhanas : Mahakali - The Saviour "

" The Mahavidya Sadhanas : Bhuvaneshwari - Bestower of Absolute Power "

" The Mahavidya Sadhanas : Baglamukhi - The Victory Giver "

" The Mahavidya Sadhanas : Tara - The Provider "

" The Mahavidya Sadhanas : Dhoomavati - The Terrifier "

" The Mahavidya Sadhanas : Kamala - The Wealth Giver "

" Jyeshththa Laxmi Sadhana "

" Anang Sadhana for Perfect Health & Vigour "

" Propitiating The Ancestors "

" Sadhana for Blissful Married Life "

" Kriya Yog Sadhana "

" Atma Chetna Sadhana "

"Treasured Eruditions of Ancient India"

" A Simple Practice To Get Rid Of Diseases "

"Some Simple Miraculous Charms"

"Mahakali Sadhna"

"Shree Yantra Diksha Sadhna"

Famous Tantra Books Written By Dr.Rupnathji(Dr.Rupak Nath) are given here as follows:-

1. Matsya Sukt Tantra

2. Kul Sukt Tantra

3. Kaam Raj Tantra

4. Shivagam Tantra

5. Uddish Tantra

6. Kuluddish Tantra

7. Virbhadorish Tantra

8. Bhoot Damar Tantra

9. Damar Tantra

10. Yaksh Damar Tantra

11. Kul Sharvashy Tantra

12. Kalika Kul Sharvashy Tantra

13. Kul Chooramani Tantra

14. Divya Tantra

15. Kul Saar Tantra

16. Kulavarand Tantra

17. Kulamitr Tantra

18. Kulavati Tantra

19. Kali Kulavaan Tantra

20. Kul Prakash Tantra

21. Vashisht Tantra

22. Siddh Saraswat Tantra
23. Yogini Hriday Tantra
24. Karli Hriday Tantra
25. Matri Karno Tantra
26. Yogini Jaalpoorak Tantra
27. Lakshmi Kulavaran Tantra
28. Taaravaran Tantra
29. Chandra Pith Tantra
30. Meru Tantra
31. Chatu sati Tantra
32. Tatvya Bodh Tantra
33. Mahograh Tantra
34. Swachand Saar Sangrah Tantra
35. Taara Pradeep Tantra
36. Sanket Chandra Uday Tantra
37. Shastra Trish Tatvak Tantra
38. Lakshya Nirnay Tantra
39. Tripura Narva Tantra
40. Vishnu Dharmotar Tantra
41. Mantra Paran Tantra
42. Vaishnavamitr Tantra
43. Maan Solaahs Tantra
44. Pooja pradeep Tantra
45. Bhakti Manjari Tantra
46. Bhuvaneshwari Tantra

47. Parijaad Tantra
48. Prayogsaar Tantra
49. Kaamrat Tantra
50. Kriya Saar Tantra
51. Agam Deepika Tantra
52. Bhav Choodamani Tantra
53. Tantra Choodamani Tantra
54. Brihast Shrikram Tantra
55. Shrikram Shidant Shekar Tantra
56. Shidant Shekar Tantra
57. Ganeshavi Mashchani Tantra
58. Mantra Mookavali Tantra
59. Tatva Kaumadi Tantra
60. Tantra Kaumadi Tantra
61. Mantra Tantra Prakash Tantra
62. Ramacharan Chandrika Tantra
63. Sharda Tilak Tantra
64. Gyan Varn Tantra
65. Saar Samuchay Tantra
66. Kalp Droom Tantra
67. Gyan Maala Tantra
68. Pooras Charan Chandrika Tantra
69. Agamoktar Tantra
70. Tatv Saar Tantra
71. Saar Sangrah Tantra

72. Dev Prakashini Tantra
73. Tantranav Tantra
74. Karam deepika Tantra
75. Paara Rahasya Tantra
76. Shyama Rahasya Tantra
77. Tantra Ratna
78. Tantra Pradeep
79. Taara Vilas
80. Vishwa Matrika Tantra
81. Prapanch Saar Tantra
82. Tantra Saar
83. Ratnavali Tantra.

*Some Important Sanskrit Tantra books (Grantha) Written By Dr. Rupnathji (Dr. Rupak Nath) are also given below:-

1. Kali Kitab
2. Theth Karini Tantra
3. Uttar Tantra
4. Neel Tantra
5. Veer Tantra
6. Kumari Tantra
7. Kali Tantra
8. Narayani Tantra
9. Tarani Tantra
10. Bala Tantra
11. Matrika Tantra
12. Sant Kumar Tantra

13. Samayachar Tantra
14. Bhairav Tantra
15. Bhairavi Tantra
16. Tripura Tantra
17. Vamkishwar Tantra
18. Kutkuteshwar Tantra
19. Vishudh Deveshwar Tantra
20. Sammohan Tantra
21. Gopiniay Tantra
22. Brihaddautami Tantra
23. Bhoot Bhairav Tantra
24. Chamunda Tantra
25. Pingla Tantra
26. Parahi Tantra
27. Mund Mala Tantra
28. Yogini Tantra
29. Malini Vijay Tantra
30. Swachand Bhairav Tantra
31. Maha Tantra
32. Shakti Tantra
33. Chintamani Tantra
34. Unmat Bhairav Tantra
35. Trilok Saar Tantra
36. Vishwa Saar Tantra
37. Tantra Mrit

38. Maha Khetkarini Tantra
39. Baraviy Tantra
40. Todal Tantra
41. Malani Tantra
42. Lalita Tantra
43. Shri Shakti Tantra
44. Raj Rajeshwari Tantra
45. Maha Maheshwari Tantra
46. Gavakshy Tantra
47. Gandharv Tantra
48. Trilok Mohan Tantra
49. Hans Paar Maheshwar Tantra
50. Hans Maheshwar Tantra
51. Kaamdhenu Tantra
52. Varn Vilas Tantra
53. Maya Tantra
54. Mantra Raj
55. Kuvichka Tantra
56. Vigyan Lalitka Tantra
57. Lingagam Tantra
58. Kalotarr Tantra
59. Brahm Yamal Tantra
60. Aadi Yamal Tantra
61. Rudra Yamal Tantra
62. Brihdamal Tantra

63. Siddh Yamal Tantra

64. Kalp Sutra Tantra.

DR. RUPAK NATHUJ (DR. RUPAK NATH)