

Managing To Master Yourself: An Analytical Study of Gorakh Sutras

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ABSTRACT: Members of society as well as an organization, its stakeholders and economy of the country are surviving on the planet of instability, intricacy, vagueness and improbability. As per Mack and Khare (2015), the world is portrayed by confronts, intimidating anxiety which are demanding essential revaluation and reorientation. What turns out to be more and more perceptible is that we all are surviving in a co-dependent truth which is calling for an endorsing liability and sensible insight as it has been acknowledged by vital ecology and pious conventions from a very long time. Similarly the failure of compassion, fundamental sagacity and discreet reasoning at the time has led to societies, organizations, economies and individuals being subjugated by capriciousness, stupidity and recklessness. Now a question arises how to move from the basic root cause of all these problems practically? Answer to this question is hidden somewhere in the Gorakh Sutras which have been tried to be highlighted through this manuscript. No one can ever get anything from the outside world. The more you ask the more anguished you will be. Because of your asking you become a beggar and as a result your value in your own eyes drops, you slip far away from godliness. Be a master. If you are to meet that master, then be a master of yourself. Only a master can meet a master. In the present study the authors have tried to analyse the words (Gorakhsutras) of a master (GorakhNath). This ancient wisdom of India i.e. the Gorakhsutras have remained unheard, unsung and like an uncut, unpolished diamond without a price in the present day market. The study envisages to bring these sutras to the consciousness of modern manager, CEO or leader and help him in becoming first his own master and then to learn the art of mastering others.

Key Words: Gorakh Nath, Gorakhsutras

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I. DESCRIPTION

Drop sex, anger and ego

पहलै आरम्भ तजौ काम, क्रोध अहंकार

If you want to begin this journey then you will have to drop sex. Sex means that you can't exist without the other. The other is needed; the opposite is needed and the opposite is on the outside. Once free of sex you will ask: Who am I? Who becomes acquainted with self, is astonished that other is not needed at all. Anger drops by itself from the one who has thrown sex, who has no need of the other. Anger is the shadow of sex. Only a sexual person can be angry. Why? Because if someone creates a barrier between him and what he desires, then anger arises. Sex and anger are together, ego arises in the middle, between them. The ego of someone who has neither desire nor any anger dissolves by itself. Sex and anger are the two wings by which the bird of the ego flies. To begin, drop sex, anger, ego, Dreams of the mind and the impurities of indulgence

तृष्णा तजौ लोभ परहरौ

Drop the idea that you can ever get anything from the outside. The more you ask, the more you will be in anguish. No one has ever received anything else – only the darkness of night. You are free to ask for the moon and the stars, but nothing happens according to your requests. Because of your asking you become a beggar and as a result you slip far away from godliness. Be a master. If you are to meet that master, then be a master of yourself. Only a master can meet a master. What does it mean to become a master? It means that no demands remain – neither for wealth, sex, or status; no asking remains. When you can say, “I accept myself as

you have made me. I accept myself as I am. I accept myself completely.” In such a state the emperor is born within you. Then even if you are a beggar you are an emperor: As things are now, even if you are an emperor it is only in name; inside you are just a beggar. Dreams of the mind and the impurities of indulgence

मन माया विषै विकार

They catch hold of the swan and kill it.

हंसा पकड़ि घात जिमि करो

They have ganged up on you, grabbed your soul and murdered it. They have choked the swan within you. Renounce worldly cravings, drop greed –They catch hold of the swan and kill it. Drop this craving. Drop this greed. These things are murdering you. Drop duality and remain non-dual...

छोड़ो दंद रहौ निरदंद

Drop the language of duality, drop the language of “I” and “you”; become nondual. When the “you” is gone, when the desire for “you” is gone, the “I” also goes and then only a silence remains Drop duality and remain non-dual, Drop embracing others, remain boundless....

तजौ अल्यंगन रहौ अबंध

Drop this attachment to the other, because this attachment binds you. Your life has become a prison because of others. Your life is chained by the need of “the other”. Surrounded by the wall called “other”, you are trapped by them. Drop embracing others, remain boundless. If you want to be liberated, if you want to be free, if you want the boundlessness and the freedom of the sky, then you will have to learn to be non-dual.Naturalness is the technique and asana happens....

सहज जुगति ले आसण करौ

Learn naturalness. Naturalness is the technique! This is the real technique. And what is the practice of naturalness? Not wanting to be anything else than what you are. From wanting to be different, from the desire of becoming something else, man becomes unnatural. When you want to become something else, then you create an ideal of what you want to be. Ideals give birth to unnaturalness. Man has become hypocritical, unnatural and complicated because of ideals. People are teaching each other, parents are teaching their children: “Become like this – you should be like Buddha or like an Alexander, or like so and so.” No parents say to their children, “You are to become you. You are one thing and you pretend to be something else, you became split. There is a difference between your outer and inner color. Your interiority is divided, and to be divided is to be unnatural. Naturalness means to live in an undivided way, to live just the way you are. Don’t wish to be anything else. You are accepted in God’s eye; otherwise you would not have been here. He has accepted you.Naturalness is the technique and asana happens... If your life becomes natural there is stillness, the asana, the right posture, has happened.

This is the real yoga posture, the real asana. Crossing your legs and sitting in the lotus position is not the real yoga posture, anyone can do that. It is just an exercise, a physical exercise. It is good, you can do it and the body can become healthy, but you will not attain to your soul this way. When you become rooted in your naturalness, in your individuality, then the experience of the soul begins. Body, mind and breath become steady.

तन मन पवना दिढ़ करि धरौ

Then on their own the body, the mind and the breath start to be at peace, start to be steady. Live naturally. Have you noticed that whenever you tell a lie you breathe trembles? Watch it. Whenever you lie, your breath will quiver – its naturalness, its rhythm, its harmony will break. When you speak the truth the harmony of your breathing will continue. Awaken sanyama, take only necessary food....Sanyama means to be in the middle, not going to one extreme or the other. Awaken sanyama... And for the one whose mind has settled in sanyama, has come to the middle, all is transformed. take only necessary food.... Then take your aahaar, your food, with conscious choice. Don’t eat rubbish. Aahaar is a vast word; its meaning is not just food. Aahaar means everything that you take in. A man comes and starts gossiping. One who has attained to being in the center will say, “Brother, don’t feed me this aahaar. A man who chooses his food with care will also not read any rubbish. Why? Because that too is food. He will not look at nonsense; he will not sit and watch fighting and violence on

the television. Food is not the only aahaar, everything that you take in is aahaar. Renounce slumber, the death of your life. U;nzkrts thou dk dky Such an individual will let go of unconsciousness. Don't understand Renounce slumber to mean that he will never sleep. He will sleep, but now he will sleep with awareness. Right now your waking state is also a slumber, but a moment of awareness can come when you are asleep; the body is sleeping, but inside a small lamp of awareness goes on burning. Sometimes it happens in your ordinary day to day life too. A lamp of awareness burns continuously inside the yogi. This is why Krishna said, "When everyone else sleeps the sanyami, the centered one, is awake." What for everyone else is sleep, is deep in sleep, for the sanyami, that too is wakefulness. The sanyami sleeps, but only the body sleeps, the consciousness remains awake. Renounce slumbers, the death of your life. This unconsciousness has deprived you of the ultimate life. This is the real death. If you let go of it, you will experience ultimate life. Drop Tantra, mantra, yantra.... NksM+ks ra=k ea=k oSnr Gorakh is saying to his yogis, to his disciples, to his sannyasins, not to fall into all these hassles of Tantra, mantra, yantra – of trying on amulets, of giving mantras to people, of recommending roots and herbs, of preparing magic potions. Drop Tantra, mantra, yantra, Ancient medicine, amulets, metals and stones.

दुःखे गुटिका, घात

Drop all this deceit. Don't get stuck in all of this. In this country sadhus have been stuck in these things for too long. They do all kinds of things. They give medicines to the sick, they perform miracles – they produce sacred ash in their hands from nowhere and distribute the ash, they produce charms,

watches. This is all deceit, just sleight of hand. They are all magic tricks. Gorakh says to his disciples: Drop Tantra, mantra, yantra, Ancient medicine, amulets, metals and stones. All this use of devices will only lead you To the king's door, to politics.

राज दुखार पाव जिनि देहु

And if you get into this kind of business, the nonsense of packets of sacred ash, then one day or another you will get entangled in politics, you will arrive at the palace gates. "Politics" means position and prestige, greed for power. If you get into this sort of business you will become greedy for power, why would you do it otherwise? All this desire is so that other people can realize that you are someone significant, someone great. A seeker should be simple, natural – a nothingness, an emptiness. Drop using spells of all kinds and all sorcery....

मोहन विसिकरन छांडौ औचा

V Drop all this black magic of stilling any movement, of love spells, of tricks of hypnotism, of confusing and disorienting – Drop...all sorcery – of playing with spirits and ghosts, of using black magic to confuse someone. Drop all this meaningless nonsense. Listen yogis, to the start of the path of yoga. lquks gs tksxs'ojks tksxkjaHk dh ckV He says: Oh yogis, listen! I will tell you the real path of the yogi. ...to the start of the path of yoga. The real beginning on the path of yoga. I am opening the door for you. Move totally away from all other states.... Drop all the rest, remember only the one. Every morning I arise and ask only for you, beg for you. Except for you, there is no meaning to life. Drop everything else; it is only wasting time and energy. Then merge this energy totally into only one prayer. Ask for him, and don't ask for anything else. May you wish for nothing except God. The wish should be such that you disappear in the wish. Drown so much that only one desire remains, only one longing remains. Surrender all other longings into that one longing. If your journey has many directions you will reach nowhere. Master the one and all is mastered, Attempt all, and all is lost Move totally away from all other states.

और दशा परहरौ छतीस

In all ways, remember the divine.

सकल विधि ध्यावो जगदीस

Dropping all kinds of acting.

बहु विधि नारासंभ निबारि

Burn lust, anger and the ego.

काम क्रोध अहंकारहि जारी

Drop all other acting and pretension. They are just new forms of desire and anger, they are just new arts of the ego. Beware of them. Don't wander on pilgrimages with your eyes full of great desires.

नैन महारस पिफरौ जिनि देश

Your eyes are full of desire and still you go on great pilgrimages. Nothing can come of this. No need to carry the weight of matted hair turned into heavy locks.

जटा भार बंधौ जिनि केस

And no matter how long you grown your matted hair, no matter how heavy this mop of hair is, you will not become light and unburdened. No need for any virtues of planting trees and making gardens.. Do not die digging wells and pools.

कूवा निर्माण खोदि जिनि मरौ

..Or have wells dig so that people can get water to drink. Remember, Gorakh says: Do not die digging wells and pools. You will fall into these same wells and die. Nothing will come of this kind of virtue. Any virtue without meditation is worthless because it is just an expansion of the ego. "I should earn virtue"-this only fills ego. But there is another virtue which is not an act, one which is born out of meditation. When you disappear in meditation, into the diving, then whatsoever existence wishes to get done through you, you are not the doer. If existence wants a well dug, that's fine. If existence wants tree planted, that's fine. If existence wants a school to be run, that's fine too. Or if existence wants a hospital opened, that is also fine. But you are not the doer, now you are only a medium. Meditation comes first. Don't misunderstand and think that Gorakh is saying that there is anything wrong in good deeds. What he is saying is that as long as there is ego this ego will be nurtured, enhanced, will grow bigger behind the façade of these acts of virtue. First let go of the ego and then good deeds will come on their own. Then there is a great fragrance in it, a great beauty, a great music. The breath weakened, the body decays,

दूटै पवनां छीजै काया

Be centered in sitting, O king

आसन दृढ़ करि वैसो राया

This body will disintegrate and soon the breath will weaken. The breath weakened. The breath will become weak, the body decays. This body will soon become old, it will come close to death. Before this happens: Be centered in sitting, O king. Oh king! Oh emperor! Take care. Before this happens take care, or later you will repent. When death comes there will be nothing left in your hands but repentance, because you have wasted your life on things that you cannot take with you. You didn't cultivate meditation, and death will take away everything. Only meditation can go with you into death. Meditation is the highest wealth. Death cannot take anything from someone who has experienced Samadhi, the ultimate state of meditation, because weapons cannot pierce Samadhi nor can fire burn it.

तीर्थ बर्त कदै निमि करौ

Don't get entangled in making useless pilgrimages and vows. Don't waste your time. Don't waste your life in climbing mountains

गिर परबतां चढ़ि प्राणमति हरौ

And don't torture yourself uselessly by climbing mountains, by going to Girnar, going to Shikhraji, climbing the Himalayas; Kailash, Badrinath, Kedar. Why are you torturing yourself? Don't waste your life in climbing mountains...Don't unnecessarily torture yourself. Drop all this worship and ritual, of chanting with beads...

पूजा पाति जपौ जिनि जाप

And how much worshipping and how many rituals have you done already? How much worshipping? How much chanting? You have done so much and what has happened? Drop all this worship and ritual, of chanting with beads... Enough of the pretensions of yoga.

जोग माहि बिरंबौ आप

You have done enough yoga. Someone is standing on his head, someone is distorting his body, and someone is contorting his body. What good will all this do? Don't torture yourself. Enough of the pretensions of yoga. Don't uselessly torture yourself. Abandon all business and your trade in knowledge..

छांडौ वैद वणज व्योपार

These are all business,. Beware of them.

..Your studying, your contemplating, your social conventions. A very revolutionary sutra. You have studied so much, you have become a parrot with all this studying. You have become a pandit. your studying, your contemplating, your social conventions. if<+ck] xqf.kck]

लोकाचार

You have externally colored yourself with good behavior and have become a man of virtue. Well-skilled in the social conventions. You are an expert in etiquette and have become very cultured, but nothing will come of all of this, it will all be left behind. All this studying and writing, all these good qualities you have outwardly painted upon yourself and the social conventions that you have covered yourself with will all be left behind. When you go the consciousness will be unchanged because you have never cared about it. Don't gather disciples.

बहुचेला का संग निबारि

You are not awakened yet and already you have gathered disciples! First awaken yourself, and then if someone comes to you, share it-but first you have to have it! First light your own lamp, then you can give light to other unlit lamps. The world has suffered a great deal from such do-gooders, they have caused much trouble. Remember: First the real phenomenon has to happen in you. Don't gather disciples, Avoid titles as if graveyards and debate as if poison.

उपाधि मसानं बाद विष तारि

And don't be caught up in the scramble for titles and degrees. There are so many degrees in the world-someone is an MA or a BA, a BSc, an LLB, an MD, a Ph.D, a DLit, or a DPhil. All these are wordly titles. But the world of sannyasins also has its titles. This is why Gorakh says: Avoid titles as if graveyards. ...Avoid debate as if poison And don't fall into useless discussions about religious scriptures. Reject them as you would reject poison. Hence I say, Realizing death.. If you don't understand this, if you don't accept this, you will suffer much in the end. Hence I say... Hence I say it to you, again and again... ..Realizing death, O king, remains alone.

चेता महिये प्रतच्छि काल, एका एकी रहौ भुवाल

Then you will be alone, will you not? Your disciples will not be with you, your titles will not go with you, or wealth, or position. You will go alone-know now that you are alone. Hence I say Realizing death... I keep on reminding you again and again, be now the way you will be at the end. Then death can take nothing from you. Then you will defeat death, death will not be able to defeat you. ..O king, remain alone. Seeing a gathering, don't boast of knowledge. People are very eager to find an opportunity to show off their knowledge. Someone simply needs to ask them something and they have a chance to show their knowledge. This is a sign of their ignorance. Seeing a gathering, don't boast of knowledge.

सभा देखि मांझै मति बयान

When they see that someone is there ready to listen, or if someone makes the mistake of asking them a question, then the poor fellow is caught because of his question and they grab him by the neck and start dishing out their knowledge. Unless a true seeker arrives, one with a quest, remain quiet. Just be like someone dumb and ignorant.

गुगा गहिला होइ रहौ अजांग

Until a true seeker comes be completely dumb, as if you can't speak. Mad...be a madman, so that people don't ask you anything: Why ask that madman? Be completely ignorant. Those who come to know become ignorant anyway. Those who come to know become mad anyway. Those who come to know become mute anyway, because there is no way to express that which they have known. Kabir says, it is like the mute man who eats sweets. Drop the hopes of both king and commoner....

छाड़व राव रंक की आस

Drop any worries of becoming something else. There are all sorts of stupid worries: those who are poor want to be rich and those who are rich think that the poor are having more fun. This statement is amazing: Drop the hopes of both king and commoner.... Here everyone is suffering. The one who has, thinks that those who don't have are happy, and the one who doesn't have, thinks those who have are in bliss. Gorakh says, "Let go of both. Wherever you are, however you are is good. Don't hope for the future." Begging for your food, remaining absolutely indifferent.

भिक्षा भोजन परम उदास

What you receive, whatever existence has given you...alms... whatever existence has given you, be peaceful with it and drop all hopes. But don't take the meaning of "indifferent" to mean that you are to feel hopeless, sad, that you are to sit crying with flies buzzing around, that you are to just waste time killing flies. Gorakh cannot say this. He says: Laughing, being playful – the knack of meditation. Laughing, playing, making merry.... Gorakh could not give this meaning to "indifferent", yet someone else might do that. Gorakh's "indifferent" has another meaning – that of letting go of hope, of going beyond hope. Not hoping for the future, not saying, "I will be able to enjoy tomorrow when such and such happens." An indifferent one is one who is enjoying right now, saying, "Who cares for tomorrow? Tomorrow may come or may not come. Has tomorrow ever come? I am enjoying this moment right now." Laughing, playing, making merry. It means one who is immersed in joy and merriment right now, whose festival of colors is right now, whose festival of lights is right now; one who is not waiting to celebrate the festival of lights at some other time. Being indifferent means to have let go of any kind of hope for the future. Drop the hopes of both king and commoner, Begging for your food, remaining absolutely indifferent. Let go of all potions, magic brews and alchemy...

रस रसायन गोटिका निवारी

Drop alchemical elixirs. People have been busy doing this sort of thing for hundreds of years. One monk may make a philosopher's elixir, saying that this elixir changes iron to gold. Or another might say "If only I can succeed in making an elixir so that when a mortal man drinks it he will become immortal." Drop all this. Let go of all potions, magic brews and alchemy... Renounce riddhi and embrace

पककीपण सिद्धि परहरौ सिद्धि लेहु विचारि

Let go of these riddhis, these powers of creating miracles, only then will you attain to siddhi, fulfillment. There is a beautiful difference between this power and fulfillment. Power means: I want to do miracles, I want to find the elixir of life, I want to change baser metals into gold, I should be able to fly in the sky, I should be able to walk through walls. These are riddhis, powers. If you drop the desire for these you will find siddhi, fulfillment. Gorakh says to drop these kinds of things. These are all more and more subtle ways of the ego. Drop drinking alcohol and the taking of drugs....

पर हरौ सुरापात अरु भंग

Drop all intoxicants. Intoxicants give you a deceptive meditation. For centuries monks and saints in this country have been taking drugs, making drinks of bhang and smoking marijuana, from the time of the soma mentioned in the Vedas until the present time. LSD is now popular in America, it is just a new, scientific version of soma. From the seers of the Vedas up to Timothy Leary and Aldous Huxley, the hope continues that samadhi, enlightenment, might happen through the taking of drugs. Samadhi does not happen through taking drugs – only a false samadhi arises. Were it so cheap – to just take a drug and samadhi happens! Yes, if you smoke marijuana, drink bhang or wine a little intoxication will come, because the worries of life will be forgotten for a short while. But the worries are waiting for their time. When you come down they will be back, doubled. Drop drinking alcohol and the taking of drugs, They create all sorts of dreams and fantasies.

तातै उपजै नाना रंग

Many types of fantasies and dreams are born inside you under the influence of those intoxicants.

Nari, sari, kinguri....

नारी, सारी, किंगुरी

Let go of sexual desire. If you are a man, drop the idea that you will receive something from a woman. If you are a woman, drop the idea that you will receive something from a man. Nari, sari.... Myna birds are called sari. Many seekers and monks train myna birds to select cards, and with these cards they predict people's fate or foretell the future, they read palms and analyze birth charts. Drop all this meaningless nonsense. Kinguri is the sarangi. There are some people who are engaged in playing the sarangi, an Indian violin, thinking that that is enough. That if they play a sarangi then all is played, then all has been mastered. But when are you going to play the inner music, the inner sarangi? Are you just going to continue playing the outer one? Are you only going to beat the outer drum? When will the inner dance begin? This is why Gorakh says to drop all these outer distractions. the master says to drop all three.

तीन्युं सतगुर परहरी

The true masters say to let go of all three. The beginning, then the vessel, the recognition, the conclusion... Then what are you to do? The beginning: Begin the inner journey.

II. CONCLUSION

If you want to be a master of yourself then drop sex, anger, ego, dreams of your mind, impurities of indulgence, renounce worldly cravings, drop greed, drop duality, remain natural, don't waste time in unnecessary things, don't boost your knowledge, drop the hopes of both king and commoner, renounce ridhi and embrace sidhi, drop drinking alcohol and drugs and finally drop nari (woman) sari (those Myna birds that read cards and predict people's fare or foretell future), Kinguri (Indian Violin) so that you master yourself . In nutshell Gorakh says to drop all outer attractions so that you are the real master. The present study is only a pointer to probe the consciousness of present manager who is out and out for the outer world that there is a more better, more larger, more paying, more richer and more 9 challenging world which lies within all of us and for which you don't have to be competitive but only natural. Further studies may be needed to explore the wisdom of Gorakhsutras.

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