



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

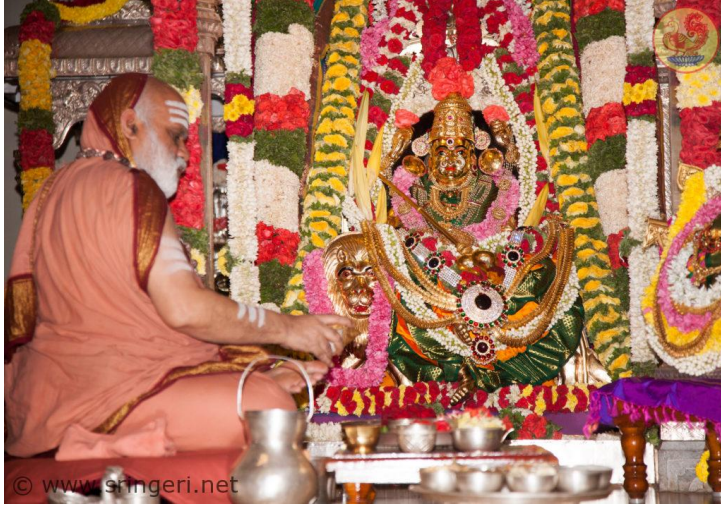


ANUGRAHA BHASHANAM

CONTROL SENSES AND ATTAIN WELL-BEING

Indriya Nigraha (control of the senses) is absolutely essential for man's well-being. A person who does not have it confronts hardships, one after another. The eyes yearn for objects they see. The ears develop a liking for things they hear and the tongue longs to taste what it craves for.

What will happen to one who yields to the temptations of each sense faculty?



If one keeps satisfying every longing of each sensory faculty, there will be no end to it nor will any satisfaction ensue. Anxious over attaining the desired object, the mind is agitated by anger and irritation.

. Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji offered worship to Goddess Durgamba on Rathotsava day SRINGERI MARCH 7, 2017

Wherefrom can such a disturbed mind attain peace, asks Bhagavan in the Gita:

अशान्तस्य कुतःकृतः सुखम् | aśāntasya kutaḥkṛtaḥ sukham |

Therefore, control of the senses (i.e. desires) is essential for each person. Sri Shankara Bhagavatpada describes it thus in His Bhashya (commentary):

इन्द्रियाणां हि विषयसेवातृष्णातः निवृत्तिः या तत् सुखम्, न विषयविषया तृष्णा । दुःखं एव हि सा । न तृष्णायां सत्यां सुखस्य गन्धमात्रमपि उपपद्यते |

indriyāṇāṃ hi viṣayasevātrīṣṇātaḥ nivṛttiḥ yā tat sukham, na viṣayaviṣayā trīṣṇā | duḥkhaṃ eva hi sā | na trīṣṇāyāṃ satyāṃ sukhasya gandhamātramapi upapadyate |

It means: Real pleasure lies in restraining the senses from straying after objects and not in yielding to insatiable desires, as the latter brings forth only sorrow as a consequence.

If the senses are not kept in check but allowed to follow their fancy, only chaos and misery will result. Not even an iota of joy will be experienced. Hence it is good to convince oneself that gratification of unbridled senses does not give lasting happiness.

We bless all to lead a life of Kartavya Bhava (a sense of duty) that is tempered with the right attitude to work.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 7 - ज्ञानविज्ञानयोगः jñānavijñānayoga:

16,17&18

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥
 तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥
 उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥
 caturvidhā bhajante māṃ janāḥ sukr̥tino'rjuna ।
 āрто jijñāsurarthārthī jñānī ca bharatarṣabha ॥ 16 ॥
 teṣāṃ jñānī nityayukta ekabhaktirviśiṣyate ।
 priyo hi jñānino'tyarthamaham sa ca mama priyaḥ ॥ 17 ॥
 udārāḥ sarva evaite jñānī tvātmaiva me matam ।
 āsthitaḥ sa hi yuktātmā māmevānuttamāṃ gatim ॥ 18 ॥

Arjuna, the foremost in the clan of Bharata! People given to good actions, who worship me are four-fold—the distressed, the seeker of security and pleasure, the one who desires to know (Me), and the one who knows (Me). Among these, the jñānin, always united (to me), his devotion resolved in oneness, is distinguished because I am very much dear to him and he is also dear to Me. All these are indeed exalted, but the jñānin, the wise person, is myself alone. This is My vision. Because he.. the one whose mind is absorbed in Me, has indeed reached Me, the end beyond which there is no other end.

19,20 & 21

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥१९॥
 कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
 तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
 यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥
 bahūnāṃ janmanāmante jñānavānmāṃ prapadyate ।
 vāsudevaḥ sarvamiti sa mahātmā sudurlabhaः॥19॥

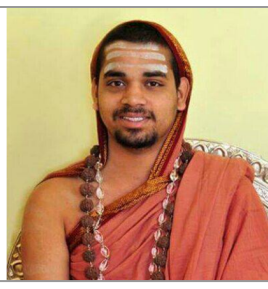


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kāmaistairhatajñānāḥ prapadyante'nyadevatāḥ

|

taṃ taṃ niyamamāsthāya prakṛtyā niyatāḥ svayā ||
20 ||

yo yo yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |

tasya tasyācalāṃ śraddhāṃ tāmeva
vidadhāmyaham || 21 ||

At the end of many births, the one who has gained the knowledge 'Vasudeva is everything,' reaches Me. That wise person is very rare. Those people whose discrimination is robbed away by their own particular desires, driven by their own dispositions, worship other deities following what is stipulated. Whoever be the devotee and in whichever form (of a deity) he wishes to worship with faith, indeed, I make that faith firm for him.



22,23&24

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

sa tayā śraddhayā yuktastasyārāadhanamīhate |

labhate ca tataḥ kāmānmayaiva vihitānhi tān || 22 ||

antavattu phalaṃ teṣāṃ tadbhavatyalpamedhasām |

devān devayajo yānti madbhaktā yānti māmapi || 23 ||

avyaktaṃ vyaktimāpannaṃ manyante māmabuddhayaḥ |

paraṃ bhāvamajānanto mamāvyayamanuttamam || 24 ||

He who, endowed with that faith, engages in worship of that (deity), gains from that (deity he has worshipped) those objects of desire that are definitely ordained by me alone. But, for those of limited discrimination, that result is finite. The worshippers of the deities go to the deities; the worshippers of Me go to Me indeed. Those who lack discrimination, not knowing My limitless, changeless nature beyond which there is nothing greater, look upon Me, who is formless, as one endowed with a manifest form. (Will Continue...)

(Śrī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

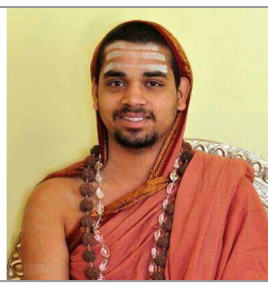


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

265

उत्तमर्थमिममात्मनि स्वयं भावय प्रथितयुक्तिभिधिया ।
संशयादिरहितं कराम्बुवत् तेन तत्त्वनिगमो भविष्यति ॥ २६५ ॥

**uttamarthamimamātmani svayaṁ bhāvaya prathitayuktibhidhiyā |
saṁśayādirahitaṁ karāmbuvat tena tattvanigamo bhaviṣyati || 265 ||**

Meditate in the mind with approved reasoning on this teaching which has been conveyed to you, free from doubt etc., like water in the palm of the hand. By that thou fail to get discovery of the established truth.

266

स्वं बोधमात्रं परिशुद्धतत्त्वं विज्ञाय संघे नृपवच्च सैन्ये ।

तदात्मनैवात्मनि सर्वदा स्थितो विलापय ब्रह्मणि
दृश्यजातम् ॥ २६६ ॥

**svaṁ bodhamātraṁ pariśuddhatattvaṁ vijñāya
saṁghe nṛpavacca sainye |
tadātmanaivātmani sarvadā sthito vilāpaya
brahmaṇi dṛśyajātam || 266 ||**

Realising thyself in the assemblage of body, sense organs ahaṁkāra, form etc. as pure intelligence, free from all wrong ideas, like the king in the army, being ever established in thy own self, merge everything that is seen the entire universe in Brahman.

On February 3, 2023 (Shubhakrit Samvatsara Magha Shuddha Trayodashi), Kumbhabhisheka of the famous Vidyashankara temple in the premises of Sringeri Math took place. Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji performed Kumbhabhisheka.

267

बुद्धौ गुहायां सदसद्विलक्षणं ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद् गुहायां पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६७ ॥

buddhau guhāyāṁ sadasadvilakṣaṇaṁ brahmāsti satyaṁ paramadvitīyam |



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tadātmanā yo'tra vased guhāyāṃ punarna tasyāṅgaguhāpraveśaḥ || 267 ||

In the cave of the buddhi, there is the Supreme non-dual Brahman which is the ultimate truth and distinct from the perceivable and the unperceivable. For one who lives in this cave as that Brahman, there is no more entry for him in the cave of the body.

268

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरंषा कर्ता भोराज्यहमिति दृढा यास्य संसारहेतुः ।
प्रत्यग्दृष्ट्याऽऽत्मनि निवसता साऽपनेया प्रयत्नात् मुक्ति प्रास्तदिह मुनयो वासनातानवं यत् । ॥ २६८ ॥

**jñāte vastunyapi balavatī vāsanā'nādiraṃṣā kartā bhorājyahaṃiti dṛḍhā yāsyā
saṃsārahetuḥ |**

**pratyagdr̥ṣṭyā'tmani nivasatā sā'panyā prayatnāt muktim prāstadiha munayo
vāsanātānavam yat | || 268 ||**

Even after the atman is known, these impressions as, I am the doer, I am the enjoyer, which are the cause of samsara are very strong. This has to be removed with effort by living in a state of turning the eyes inward.

269

अहं ममेति यो भावो देहाक्षादावनात्मनि ।
अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६९ ॥

**ahaṃ mameti yo bhāvo dehākṣādāvanātmani |
adhyāso'yaṃ nirastavyo viduṣā svātmaniṣṭhayā || 269 ||**

This false identification with the body and the organs leading to a sense of the 'I' and the 'Mine' should be stopped by the wise by being firmly established in the ātman.

270

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।
सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममार्ति जहि ॥ २७० ॥
**jñātvā svaṃ pratyagātmānaṃ buddhitadvṛttisākṣiṇam |
so'hamityeva sadvṛṭtyā'nātmanyātmarmāti jahi || 270 ||**

Knowing the inmost ātman, the witness of the buddhi and its modifications, get over the idea of the ātman in the anātman by the proper understanding in the form 'I am He'.

(Will Continue...)

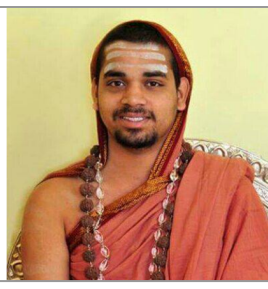


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Saundaryalaharī

तवापणे कर्णेजपनयनपैशुन्यचकिताः
बिलीयन्ते तोये नियतमनिमेषाः शफरिकाः ।

इयं च श्रीर्बद्धच्छदपुटकवाटं कुवलयं
जहाति प्रत्यूषे निशि च विघटय्य प्रविशति ॥५६॥

tavāpaṇe karṇejapanayanapaśūnyacakitāḥ

bilīyante toye niyatamanimeṣāḥ śapharikāḥ ।

iyam ca śrīrbaddhacchadapuṭakavāṭam kuvalayam

jahāti pratyūṣe niśi ca
vighaṭayya praviśati
॥56॥

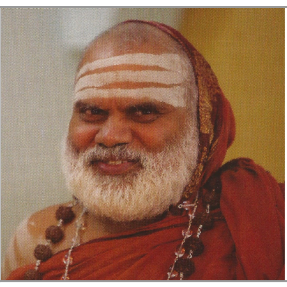


तव (tava) = your ; अपर्णे (aparṇe) = Oh Aparna! (Sakti) ; कर्णे (karṇe) = in the ear; जप नयन(japa nayana) = whispering eyes; पैशुन्य चकिताः (paiśunya cakitāḥ) = afraid of slander; निलीयन्ते (nilīyante) = they hide; तोये (toye) = in the water; नियतं (niyatam) = it is certain; अनिमेषाः(animeṣāḥ) = with unblinking (eyes);

शफरिकाः (śapharikāḥ) = glittering female fish; इयं च श्रीः (iyam ca śrīḥ) = and this, the goddess of beauty; बद्ध छदः (baddha chadaḥ) = closed petal; पुटकवाटं (puṭakavāṭam) = fastened like a door; कुवलयं (kuvalayam) = blue water lily; जहाति (jahāti) = abandons; प्रत्यूषे (pratyūṣe) = at dawn; निशि च (niśi ca) = and at night; विघटय्य (vighaṭayya) = having opened; प्रविशति (praviśati) = enters

[Oh Maa Bhavani! The female fish without a blink, hide themselves in water, being afraid of the babble activities of The eyes against them - their rivals; and śrī, the goddess of beauty relinquish the closed petals of blue lily during the day in order to reside in The lotus-like eyes and returns again at night to the flowering blue lily.]

(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning)

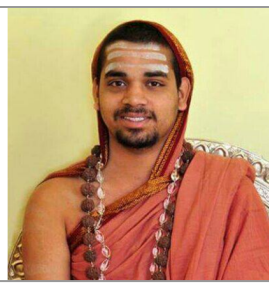


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Nectar drops from Yogavāsiṣṭha.

THE MANNER OF ORIGIN



When the web of thoughts has dropped, one's own natural state is left behind. When the great dissolution is accomplished and the state of non-existence is reached and at the beginning of the Creation of the entire visible universe, only stillness remains. The Supreme Self, the great Lord, the Light (or Sun) which does not set, exists. From whence words return (unable to define), who is understood by the liberated, for whom names such as "Self" have been fashioned and not born of innate disposition. Spread over whom, manifest the waves of the three worlds in the form of appearance and disappearance just as mirages in a desert.

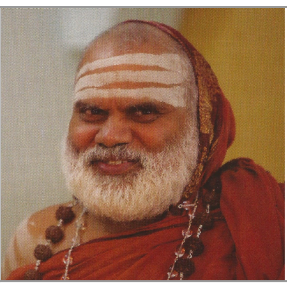
When that all-including SELF is perceived, the knot of the heart is broken, ignorance is removed, all doubts are cut into pieces and all the Karman-s are destroyed. For persons who have only knowledge as their end and who reflect on Self-knowledge, there arises the state of liberation while living, which is

only equivalent to the bodiless supreme liberation. He is said to be liberated while living, to whom, though having his occupation, this universe, as it stands, has vanished and is remaining as a void like the sky.

He, for whom the light of the appearance neither goes up nor declines in pleasure or pain, and who remains suitable to circumstances, is said to be liberated while living. He, who is awake while in deep sleep, for whom there is no waking and for whom the perception is free from past mental impressions, i.e. the perception is free from the knowledge derived from memory, is said to be liberated while living. Though behaving in a manner resembling the presence of passion, hate, fear and the like, he, who is extremely pure within like the sky, is said to be liberated while living.

He, who does not have an egoistic disposition of the mind, and whose intellect is not spoiled whether he is engaged in action or not, is said to be liberated while living. Whom the world is not afraid of and who is not afraid of the world and who is free from celebration, anger and fear, he is said to be liberated while living. In whom the huge waves of worldly existence have melted, who, though possessed of parts, is undivided and whole and who, though possessed of the mind, is devoid of limiting thoughts, he is said to be liberated while living.

Who, though acting among the entire collection of objects, is cool and content as if he were acting among the properties of others, he is said to be liberated while living. Having abandoned the state of liberation-in-life, when his body is left at the disposal of time, he enters the state of immaterial liberation just as the wind attains to the state devoid of motion. One who has attained to



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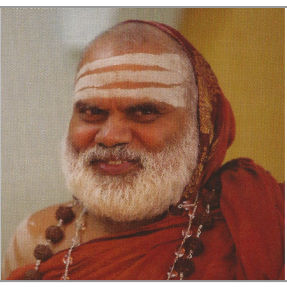
immaterial liberation neither rises up nor vanishes. He does not cease to be. He is of the nature of something which cannot be designated or defined. He is of a form which is fuller than fullness itself.

In the fulfillment of the great dissolution, the Supreme Brahman, the cause of all fertile causes which is left remaining, is now explained. Hear that. It is only of the nature of pure Consciousness free from things perceived, boundless, undecaying, blissful, devoid of beginning, middle and end, existing from eternity and without contamination. Among the Seer, Seeing and the Seen it exists as Seeing (or Cognition). Of perception which is light and of the perceived which is darkness, perception (or cognition), which is without beginning and end, is the nature of the Supreme Self. Where this abode (or body) which is constituted of the three characteristics of the known, knowledge and the knower, rises and sets, and which shines forever in the form of Pure Existence, immutable and without stain, that is the nature of

the Supreme Self.

We are concluding Nectar drops from Yogavāsishṭha in this edition. There are lot of stories in Nectar drops from Yogavāsishṭha. Those stories are not shared here. For the detailed study of Yogavāsishṭha kindly refer Samata Books Publications.

Madhaveeya Shankara Dig Vijayam will be continued in our next edition onwards.

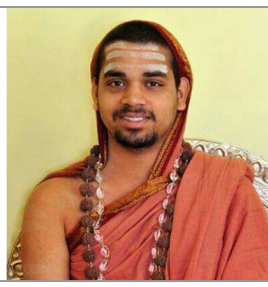


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

VIJAYA YATRAS OF SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

FIRST TOUR



Invited by the Maharaja of Mysore, the Jagadguru started in January 1924 on a tour of South India. At Mysore the Maharaja received His Holiness with all tokens of devotion. Jagadguru then entered the plains of Satyamangalam. His further itinerary was on the lines of His predecessor's, Gobichettipalayam, the agraharas along the course of the Cauvery upto Jambukeshwaram, Srirangam and Tiruchirapalli, and then through Pudukottai State of Chettinad, halting, at Kunnakudi for the Chaturmasya vows. After visiting Ramanathapuram, Rameshwaram and Madurai, He visited the towns and villages on the banks of the Tamaraparani including Papanasam and Banatirtha falls and Tiruchendur, He worshipped the Goddess Kanyakumari and proceeded to Trivandrum

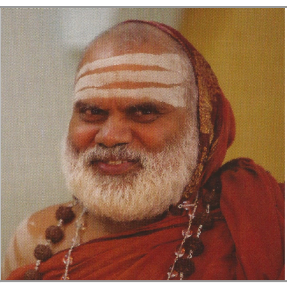
where the Maharaja received him in a manner worthy of the eminence of the Acharya and the traditions of his state. The Acharya celebrated Shankara Jayanthi (April 1927) at Kaladi, and inaugurated the course in Vedanta in the Patashala. The Maharaja of Cochin visited the Acharya in Kaladi. Then passing through Cochin State, He visited Palakkad and Coimbatore and at Nanjangud instituted a Patashala. He reached Sringeri towards the end of 1927.

(His Holiness 34rd Jagadguru Shankaracharya Sri Chandrashekhara Bharati Mahaswamiji at Sri Shrambal Temple, Sringeri (file photo))

SECOND TOUR

In 1938, the Jagadguru yielded to the prayers of disciples to visit Bangalore and stay there for a few months. Facing the shrine of Sri Shankara in the Bangalore Mutt premises, another shrine had been built for Sri Sharada which the Acharya consecrated. From Bangalore Jagadguru went to Coimbatore and then to Kaladi, where He stayed for ten months. The Maharaja of Travancore Sri Chittirai Tirunal, and his distinguished Diwan C.P. Ramaswami Aiyar afforded all facilities during Acharya's sojourn.

(Continues..) (Source : www.sringeri.net)

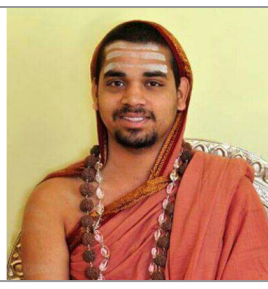


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॥आत्मबोधः॥

॥ātmabodhaः॥

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।

तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥

yathākāśo hr̥ṣīkeśo nānopādhigato vibhuḥ ।

tadbhedādbhinnavadbhāti tannāśe kevalo
bhavet ॥ 10 ॥



The All-pervading akasa appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. Space becomes one on the destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various Upadhis and

becomes One on the destruction of these Upadhis.

Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji performing Pooja to Sri Sharadambal

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।

आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

nānopādhivaśādeva jātivarṇāśramādayaḥ ।

ātmanyāropitāstoye rasavarṇādibhedavat ॥ 11 ॥

Because of Its association with different conditionings (Upadhis) such ideas as caste, colour, and position are super- imposed upon the Atman (Self), as flavor, colour, etc., are super- imposed on water.

पञ्चीकृतमहाभूत-सम्भवं कर्मसञ्चितम् ।

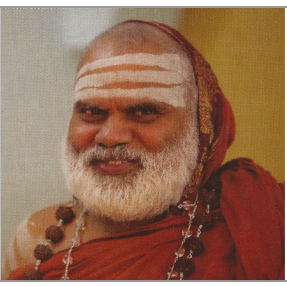
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

pañcīkṛtamahābhūta-sambhavaṁ karmasañcitam ।

śarīraṁ sukhaduḥkhānāṁ bhogāyatanamucyate ॥ 12 ॥

Determined for each individual by his own past actions, and made up of the Five Elements-that have gone through the process of a "five-fold self-division and mutual combination (Pancheekarana)-are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences.

(Will continue....)

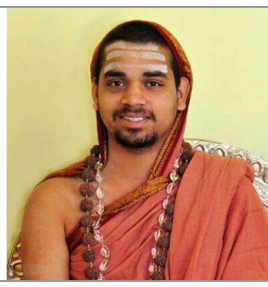


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DIVINE STORIES FOR CHILDREN

ABHIMANYU

Abhimanyu was the son of Arjuna and Subhadrā and he did a great achievement during the Mahābhārata war. King Parīkṣit was the son of Abhimanyu. Janamejaya was his grandson (born to King Parīkṣit). Janamejaya did the famous sarpa yajña as a revenge to destroy the whole sarpa creatures for killing his father. This was later stopped and this story was explained in detail in Devi Bhāgavadam. Śatānīka was the son of Janamejaya and his son is Sahasrānīka. He gave birth to the famous Chandra Vamśa king Udayana {King Udayana was born to Sahasrānīka by goddess

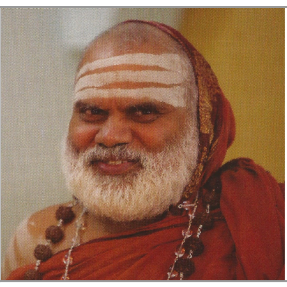


Mrgāvatī}. This story was seen in “Meghadūta” work by the famous poet Kālidāsa. The other names of Abhimanyu are Ārjuni, Saubhadra, Kārṣṇī, Arjunātmaja, Śukrātmajātmaja, Arjunāpara and Phālguni.

It is seen in Mahābhārata that when the Devas decided to take avatar in the earth for the destruction of the wicked people as per the command from Lord Narayāṇa, Chandra, who was not able to bear the separation of his dear son Varcas. But at the same time it was not correct not to allow him for the purpose of the earth. So Chandra told Devas “I am not able to separate my son Varcas. At the same time I will agree if all accept, that my son will be born as the son of Arjuna, he will return to me after sixteen years. He will enter into the Cakra Vūha of the enemies at the time of Mahābhārata war and will be killed by them and will be returned to him.” All agreed and thus Abhimanyu was born to Arjuna. This was seen in Mahābhārata, Ādi Parva, Chapter 67).

Abhimanyu was a very great warrior. His bravery was in born nature and it was shaped by two great legends. As he was born to Arjuna, the first section of training in arms and handling of weapons were trained by Arjuna himself, directly. Later due to some circumstances (when the Pāṇḍavas went to forest for 13 years as they lost their kingdom and everything in the betting while playing dice with Kauravas) he was with his uncle Śrī Kṛṣṇa at Dvārakā with his mother Subhadrā. At that time Lord Kṛṣṇa's, Pradyumna, took the responsibility to teach him with very rare astra sastra and handling of them. After the return of Pāṇḍavas from their forest and hidden life of thirteen years, Abhimanyu married Uttarā, daughter of the King of Virāṭa.

When the Bhārata war was broken between the two heads Kauravas and Pāṇḍavas, Abhimanyu played a very major and bravery role from the first day itself even at his very young of sixteen. He entered into a duel with Bṛhatbala, King of Kosala. He fought terribly with Bhīṣma and broke the flagstaff of Bhīṣma. In the second day he fought with Lakṣmaṇa. Then he took part in the Ardha Candra Vyūha formed by Arjuna and fought fiercely with Gandhāras. He attacked Śalya and killed Jayatsena, King of Magadha, along with his elephant. He also assisted Bhīmasena and then killed Lakṣmaṇa. In the following days, he defeated Vikraṇa, Citrasena and other big warriors in the battle. When Śṛṅgāṭaka Vyūha was formed by Dhr̥ṣṭadyumna, Abhimanyu took his position in that and handled in a very perfect manner. He started fighting with Bhagadatta. He then defeated Ambaṣṭha and Alambuṣa. After that he fought with Sudīṣṇa. Then he encountered

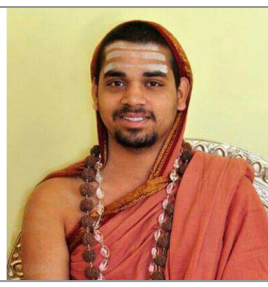


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Duryodhana, Bṛhatbala and others. Abhimanyu snatched the enemy's force and did a very big damage to them. He made Jayadratha and Śalya to run away from their places. When he entered into the Chakra Vyūha (See Droṇa Parva, chapter 38), he was like fire at the time of Deluge, for the Kauravas. Śalya was stunned and his brother was killed by Abhimanyu. At one stage even Droṇāchārya, the chief commander of the Kauravas army praised Abhimanyu's bravery and great professionalisms in handling the situation without any fear. Duśśāsana fainted during the fight with Abhimanyu. Karṇa was defeated by him. Vṛṣasena, Satyaśravas and Śalya's son, Rugumaratha were killed by Abhimanyu. Vṛndāraka, Aśvatthāmā, Karṇa and others were amazed by this terrible valour of Abhimanyu. Six ministers of Karṇa were slain. Aśveketu, son of the King of Magadha was killed by Abhimanyu. King Bhoja did not escape from his arrow and touched heaven. Śalya when again fighting with Abhimanyu, was not able to win him. This young brave boy again

defeated him. The list of kings who are beheaded by Abhimanyu are Śatruñjaya, Candraketu, Meghavega, Suvarcas, Sūryabhāsa and Śakuni escaped from death but was wounded by the arrows of Abhimanyu.

In Mahābhārata, Droṇa Parva, Chapter 30, Verses 13 and 14 we are able to see, how Abhimanyu's cruel death was took place. As per the rules of the war, one should not fight with the weapon less person in the war. But this law was broken by the coward Duśśāsana first. He was not able to tolerate seeing the brave Abhimanyu who caused heavy damage to their armies. And had the fear that he alone will kill all and the result of the war will go against them on that day itself. So when Abhimanyu was standing between them without any weapon in his hand, Prince Duśśāsana killed him with his mace. Thus at the age of sixteen, the great warrior Abhimanyu gave his life in the battle field after doing an amazing fight for the Paṇḍavas side and made a huge loss to the Kauravas side and played a very major role for the victory of the dharma in the Mahābhārata war.

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