



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



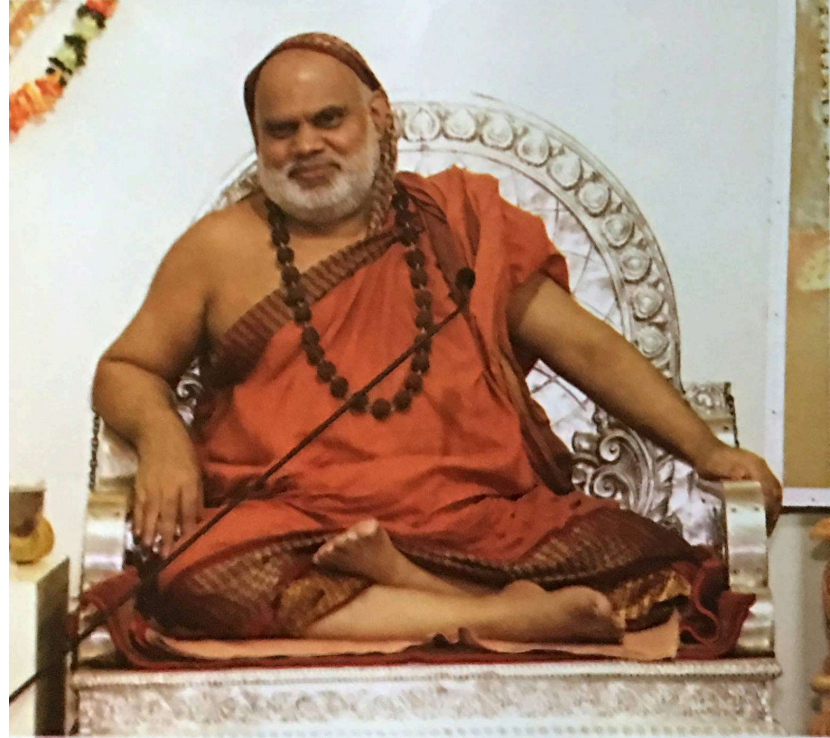
ANUGRAHA BHASHANAM

DO NOT INSULT INNOCENTS

After sending the Pandavas for vanavasa (life in the forest), Duryodhana was gripped by a wicked thought. He wanted to go with all paraphernalia to the place where they were staying and show off, making them green with envy.

Possessed by this thought and displaying all pomp and show, Duryodhana set out and on the way, wished to indulge in water sport in a pond in the forest. However, he was blocked by the gandharvas (celestial beings) guarding it. In a bitter battle that ensued, Duryodhana was defeated and captured.

Coming to know of this, Yudhishthira, who was somewhere nearby, got Duryodhana released from the gandharvas through Bhima and Arjuna, and advised him not to indulge in such things in future.



ततो दुर्योधनं मुक्तं भ्रातृभिः सहितस्तदा

युधिष्ठिरस्तु प्रणयादिदं वचनमब्रवीत् ।

मा स्म तात पुनः कार्षीरीदृशं साहसं क्वचित् ॥

tatō duryōdhanam muktam bhrātr̥bhiḥ sahitastadā

yudhiṣṭhirastu praṇayādidaṁ vacanamabravīt |

mā sma tāta punaḥ kārṣīrīdṛśam sāhasam kvacit ||

Duryodhana felt extremely ashamed at having been saved by Yudhishthira, whom he had intended to insult. What an ignominy!

There is a moral behind this for all - साधूनभिबुभूषुर्हि स्वयमेवाभिभूयते sādḥūnabhibubhūṣur'hi svayamēvābhibhūyatē - Anyone attempting to disgrace noble and innocent people will himself be disgraced. Hence, nobody should entertain such thoughts.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

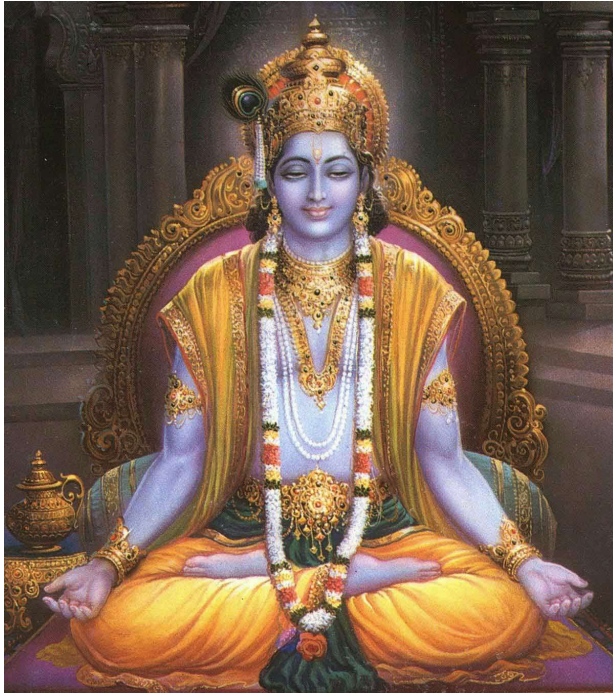
Chapter 3- Karma-yōga

न कर्मणामनारम्भात्त्रैष्कर्म्यं पुरषोऽश्रुते ।
 न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥
 na karmaṇāmanārambhānnaiṣkarmyam puruṣo'shrutē |
 na ca sann'yasanādēva sid'dhiṁ samadhigacchati ||4||

By avoiding action, a person does not attain liberation. By mere renunciation also, one does not attain liberation.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
 कार्यते ह्यवशः कर्म सर्वं प्रकृतिजैर्गुणैः ॥५॥
 na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |
 kāryatē hyavaśaḥ: karma sarva prakṛtijairguṇaiḥ ||5||

Indeed, no one can ever remain without action even for a moment, because everyone is helplessly made to do action by the guṇas born of prakṛti.



कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
 इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते
 ॥६॥

karmēndriyāṇi sanyamya ya āstē
 manasā smaran |

indriyārthānvimūḍhātmā mithyācāraḥ sa
 ucyatē ||6||

On Arjuna! But, having restrained organs (of knowledge) by the mind, he who pursues karmayoga with the organs of action without attachment excels.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
 कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥
 yastvindriyāṇi manasā
 niyamyārabhatē'rjuna |

karmēndriyaiḥ karmayōgamasaktaḥ sa
 viśiṣyatē ||7||

Having restrained the sense organs (of action,) that deluded person who remains dwelling on the sense-objects mentally is called a hypocrite.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



नियतं कुरु कर्म त्वं कर्म ज्यायो हाकर्मणः ।
 शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥
 niyataṁ kuru karma tvaṁ karma jyāyō hyakarmanāḥ |
 śarīrayātrāpi ca tē na prasid'dhyēdakarmaṇaḥ ||8||

Perform the obligatory action, for action is superior to inaction. Even the maintenance of the body would not be possible for you from inaction.



यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
 तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥
 yajñārthātkarmaṇōṅ'yatra lōkōyaṁ karmabandhanaḥ |
 tadarthaṁ karma kauntēya mutkasaṅgaḥ samācara ||9||

This world is bound by actions. In the case of any (action) other than an action meant for yajña, Perform action for that sake without attachment, Oh Kaunteya!

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥
 sahayajñāḥ prajāḥ sṛṣṭvā purōvāca prajāpatiḥ |
 anēna prasaviṣyadhvamēṣa vōstviṣṭakāmadhuk ||10||

Having created human beings along with yajña in the beginning (of creation) the creator said—“May you prosper by this. May this be a source of desired objects for you”.

(Sri Ādi Śankara Bhāṣya is given separately in the slokas link of Voice of Jagadguru)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Vivekacūḍāmaṇi

Ātma Swaroopā. (The Self)

Now The Acharya answer to the 6th question that was asked in the 51st śloka “What is the Self (Ātma swaroopā)?”. From 126 to 138 we will get the answer for this question.

126

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बंधान्मुक्तः कैवल्यमश्नुते ॥१२६॥
atha tē sampravakṣyāmi svarūpaṃ paramātmanah |
yadvijñāya narō bandhānmuktaḥ kaivalyamaśnutē ||126||

Now I shall tell you clearly the nature of the Paramātman (the nature of the Supreme Self), by knowing when a man attains kaivalya (liberation/second-less consciousness), freed from samsāra (bondage).

127



(A)If we want to explain anything means we have to tell about the similar thing as an example. Then only we can understand. Considering this matter now he starts explaining the ātmā. That which is inside all the things “I” need not to be explained or identified by others. Should be self-realized is the ātma tattva. Ātmā is one which is there in all the three states [waking, sleeping and dream] which is watching without any changes. Ātmā is one which is the silent watcher of the śarīrā, prāṇa, manas and buddhi etc while from their existence upto their disappearance infinitely:-

The Guru proceeds to speak about the ātmā

अस्ति कश्चित् स्वयं नित्यमहंप्रत्ययलम्बनः ।
अवस्थात्रयसाक्षी सन् पंचकोशविलक्षणः ॥१२७॥
asti kaścit svayaṃ nityamahampratyayalambanaḥ |
avasthātrayasākṣī san pañcakōśavilakṣaṇaḥ ||127||

There is something existing by itself. By the support of the sense of “I”, which is the witness of the three states [waking, sleep and dream] and it is different from the five sheaths (That is the ātmā).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



128

The ātmā which is the witness of the three mental states (avasthātrayaśkṣi) is explained in the upcoming ślokas.

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावम् अभावमहमित्ययम् ॥१२८॥

yō vijānāti sakalaṃ jāgratsvapnasuṣuptiṣu |
bud'dhitadvṛttisadbhāvam abhāvamahamityayam ||128||

That which as "I" knows everything in all three states (Waking, Sleep and in dream), also the presence of mind and its activities and in the absence---that is the ātman.

129



(A)This pure consciousness (ātmā) knows everything but it is of the nature of intelligence being unknowable by other things. This will be in everything but still it is not affected by that nature. This will lighten everything but it cannot be lightened by any other things:-

यः पश्यति स्वयं सर्वं यं न पश्यति
किञ्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं
चेतयत्ययम् ॥१२९॥
yaḥ paśyati svayaṃ sarvaṃ
yaṃ na paśyati kiñcana |

yaścētayati budhdyādi na tadyam cētayatyayam ||129||

That which perceives everything, but which nothing can perceive; that which illumines the buddhi etc., but cannot itself be illuminated (cognize but whom they do not cognize)---that is the ātman.

130

येन विश्वमिदं व्यापतं यं न व्याप्नोति किञ्चन ।
अभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥१३०॥

yēna viśvamiḍaṃ vyāpataṃ yaṃ na vyāpnōti kiñcana |
abhārūpamiḍaṃ sarvaṃ yaṃ bhāntamanubhātyayam ||130||

By whom this universe is pervaded, but whom nothing pervades, because of whom who is shining, all this which is of the nature of the non-luminous derivatively shines.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Saundaryalaharī

स्वदेहोद्भूताभिः घृणिभिः अणिमाद्याभिः अभितः
 निषेव्ये नित्ये त्वामहानिति सदा भावयति यः ।
 किमाश्चर्यं तस्य त्रिनयनसमृद्धिं तृणयतो
 महासंवर्ताग्निः विरचयति नीराजनाविधिम् ॥३०॥
 svadēhōdbhūtābhiḥ ghr̥ṇibhiḥ aṇimādyābhiḥ
 abhitaḥ

niṣēvyē nityē tvāmahāniti sadā bhāvayati
 yaḥ |

kimāścaryaṃ tasya trinayanasamṛd'dhim
 tṛṇayatō

mahāsanvartāgniḥ viracayati
 nīrājanāvidhim ||30||

हे नित्ये (hē nityē) = the ever-lasting eternal
 supreme, who is the creator of the universe. (Maa
 Devi); स्वदेहोद्भूताभिः (svadēhōdbhūtābhiḥ) = that
 appears from tejas of the lotus feet; घृणिभिः
 (ghr̥ṇibhiḥ) = rays of light; अणिमाद्याभिः
 (aṇimādyābhiḥ) = the ashtasiddhi like anima,
 lahima, etc.; अभितः (abhitaḥ) = on all sides;
 परिवृतां (parivṛtām) = surrounded by; त्वां (tvām) =
 yours; निषेव्ये (niṣēvyē) = worshipping; एतादृशीं
 (ētādṛśīm) = such like; त्वां (tvām) = your; यः (yaḥ)
 = upasaka; अहमिति (ahamiti) = it is his /her ātmā;
 सदा (sadā) = always; भावयति (bhāvayati) = do
 meditate; त्रिनयनसमृद्धिं (trinayanasamṛd'dhim) =
 also the Išvarya of Parameśvara; तृणयतः

(tṛṇayataḥ) = consider as a grass/straw; तस्य (tasya) = to that upasaka; महासंवर्ताग्निः
 (mahāsanvartāgniḥ) = the pralayaakāla agni; नीराजनाविधिं (nīrājanavidhim) = is like the mangala arti;
 विरचयति (viracayati) = done; इति (iti) = so; किं आश्चर्यं (kiṃ āścaryaṃ) = what is wonder in that?
 Nothing.

[The rays of shining light from your body emerge in the form of aṣṭamāsiddhis like aṇimā, karimā,
 lahimā etc. They are known as āvarnadavathas. O My mother! You are being worshipped by them.
 The baktā who, with a bhāvā meditate that you and he are one and the same, he will consider the
 wealth of Parameśvarā (three eyed one) as a straw. Sadāśiva who uses the Sūrya, Chandra, Agni
 as upaya or Edā, Pingalā, Śuṣumna like Kuṇḍalinī margas will be considered as a grass by your
 bhakta. For your true bhaktā, the fire at the time of Deluge is like ārti to you. One who always
 thinks of you as him, and him as you, will possess all powers within him, so there is nothing
 surprise for him in this world. Lakṣmīdharā commentary is given for this śloka.]





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 4 “Childhood days of Śankarā upto the Age of Eight”.

In fourth sarga, we are going to start with the 56th verse in this edition from Madaveeya Śankara Dig Vijayam written by our Jagadguru Śrī Vidyananya Mahāswāmi-ji. Rāma and Śankara are resembled in many ways. Śrī Acharyal starts their comparison now. Rāma destroyed the asura Dūṣaṇa (a rākṣasa in this name) – Śankara demolished the criticisms (Dūṣaṇa) of opponents. Rāma constructed setu (the linking bridge) to Śrī Laṅka across the ocean – Śankara established setu (a link of peaceful reconciliation) among sects and doctrines. Rāma destroyed Atikāya (a rākṣasa of that name) – Śankara destroyed the great fascination that one is the body



(Atikāyavibhrama). Rāma was a terror to Laṅka (city name) – Śankara too a terror to Laṅka (seductive women). Rāma was the resort of all restless monkeys

(saṃsāri-śākhāmṛgāh) – Śankara was the resort of all men in saṃsāra (birth and death cycle). And both were like moon - Rāma by bringing joy to the hearts of the riṣis (noblemen) under the nightmare of rākṣasa – Śankara by being the most glowing among risis whose glances were like the succession of waves of the milk-ocean.

The mere nectar slight eyesight of Śankara vanishes the travel of difficulties, sufferings, disappointments in the samsara which is full of the

unexpected evil thorns, travelling in the midst of sensory pleasures, clutched in the jungle and lost his bravery and suffers fierce diseases which are like uncontrollable wild elephants.

The sacred ash that shines on the forehead of Śankara is compared by some for the flow of sacred Gaṅgā who merges with him in three ways. But I (Śrī Vidyananyar) say, “The sacred ashes seen in the forehead is none other than the glorious achievement in the analysis of the Upanishads and the paths for the three lokas.”

The leelāsareera of Śankara is incomparable with anything. When one meditate the roopa of Śankara (Who is the incarnation of Lord Śankara), for him the roopa of manmathā is just a grass. Lord Śankara (the destroyer of Kāmā) burnt Manmathā into ashes, so those who meditate the incarnation of Him (Śankara) will not get into the grip of Manmathā.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Nectar drops from Yogavāsiṣṭha.

मङ्गलाचरणम् Auspicious Prayer

Salutation to Him of the nature of Truth from which all beings shine forth, in whom they exist and in whom alone they attain extinction (absorption).

Salutation to Him who is all pervading, who shines as the light of perception illuminating the earth, sky, the intervening space, my inner self and the outer world and who manifests as all that exists.

Salutation to Him of the nature of Pure Intelligence from Whom arises the knower, knowledge and the known, the seer, sight and the visible universe and the doer, the cause and the action.

Salutation to Him the nature of Bliss of Brahman (or the Ultimate Reality) from Whom spring forth sprays of Bliss and Who is the life of all, on the earth and in the heaven.

He is qualified to read this scripture who has the resolve "I am bounded (by various limitations); let me be liberated": and who is neither extremely ignorant nor the knower of the Truth.

ग्रन्थवेशः Our Journey into the Grantha.

Dear one! The communication language of words and sense of sweet and proper, which is heart touching. It spreads like the oil on water, spread out all around the heart of the true thirsty person (hearer) and wards off all doubt.



The sentences that have given up simile, containing words that are not pleasing, difficult to be approached, confused and concealed with misplacement will not reach or touch or understood by the heart of the listener/hearer, but arrives at destruction like clarified butter being offered as offering into ash.

This scripture, decorated by flowery language (long speech), but is very easy to understand. It is inspired with full of poetic sentiments and with pleasing illustrations it is explained through the grantha. When this scripture is properly heard or learned, meditation is understood. There are many things such as rigor, meditation or repetition of sacred words, that are useful to a man here, for attainment of liberation.

When this scripture is listened, the intellect is refined and it removes the ignorance. There is no other scripture that is equal to this one.

Having heard these holy means of liberation, producing the benefit of direct experience (of the Ātma), even a child goes to the state of knower of That (Ātma/Self). What need one say of a person like you (the true learner/listener)?



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI VRUDDHA NRISIMHA BHARATI (SRI NRISIMHA BHARATI VIII)

Maharaja Krishna Raja Wodeyar III invited the Acharya to Mysore in 1822. The Maharaja issued several orders to exempt the articles brought to the Mutt from taxes and further confirmed the right of the Mutt to property of the disciples who passed away without heirs. When Mysore came under the British Administration, the Acharya went on a long tour of pilgrimage to the north. Collector Alexander Nisbet welcomed Acharya at Dharwar in 1842 and provided him with considerable escort during his pilgrimage to Nasik, Dwaraka, Kurukshetra, Kasi, Badarikasrama, Jagannath, etc. The Acharya's progress through the North Indian states was marked by demonstrations of



respect and devotion. The Gaekwad of Baroda issued an order to help the progress of Acharya's party. Annual cash contributions and offerings to the Mutt were promised by a number of rulers including Jayaji Rao Sinde of Gwalior (1848 – 1849), Shaji Raja Bhosle of Akalkot, Narasinga Rao Sitole Deshmukh and Raja of Kutch. Meanwhile, the Maharaja of Mysore wrote several letters to the Acharya's camps in the north requesting his return to Mysore. In 1854, the Acharya paid his second visit to Mysore and initiated the Maharaja into study of Shiva Gita.

The Acharya performed the Chaturmasya of 1855 at Bhavnagar. The subsequent visit to Hyderabad State extended over three years, and was marked by unprecedented manifestations of the Acharya's high position and spiritual attainments. The first proclamation issued by the Nizam's prime minister referred to the 'auspicious tour' (savari mubarak) "of the most holy personage who could dispense

blessings from where he stayed, but in the fullness of his grace had condescended to tour the kingdom of Hyderabad." The Government of the Nizam issued a series of proclamations containing orders to various officials of the Deccan to aid the entourage of the Acharya and ensure the Acharya's smooth tour of the State.

When the Acharya returned to Sringeri after his northern tour, he was sixty years old and it occurred to him that he should nominate his successor and give him suitable training. Fixing his mind upon a promising boy, he came to Mysore. The boy, Shivaswami, was under guardianship of his brother Lakshmi Narasimha Sastri, a pandit at the court of Mysore. Young Shivaswami was ordained into Sanyasa Ashrama under the name of Sri Sacchidananda Shiva Abhinava Nrisimha Bharati Swami. (Source : www.sringeri.net)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

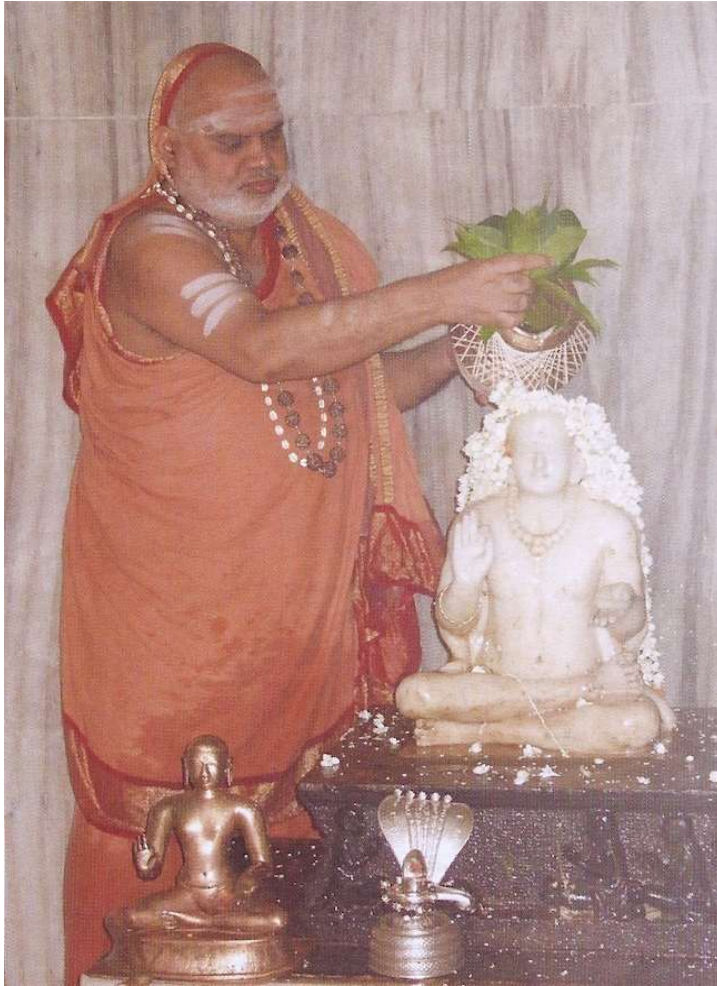
कण्ठगतैरप्यसुभिः कस्य ह्यात्मा न शक्यते जेतुम् ।

मूर्खस्य शङ्कितस्य च विषादिनो वा कृतघ्नस्य ॥१७॥

kaṅṭhagatairapyasubhiḥ kasya hyātmā na śakyatē jētum |

mūrkhasya śaṅkitasya ca viṣādinō vā kṛtaghnasya ||17||

Q : Whose souls cannot be redeemed even when they are at the doors of death?



A : Those who are foolish, pessimistic, suspicious and ungrateful.

[It is not possible to redeem soul of the person who took poison. Like that it is very difficult to redeem the soul of suspicious, pessimistic and ungrateful to turn towards a good path.]

कः साधुः सद्वृत्तः कमधमाचक्षते
त्वसद्वृत्तम् ।

केन जितं जगादेतत्सत्यतितिक्षावता
पुंसा ॥१८॥

kaḥ sādhuḥ sadvṛttaḥ
kamadhamācakṣatē tvasadvṛttam
|

kēna jitaṁ
jagādētatsatyatitikṣāvataḥ punsā
||18||

Q : Who is a sādhu (Noble person)?

A : One who has good conduct.

Q : Who is called a mean person (adhaman)?

A : One who has undesirable conduct.

Q : By whom this world is conquered?

A : By the one who is truthful and patient.

[Sādhu is the one who is having a very good conduct. The person who possesses the character just opposite to a sādhu is known as adhaman (mean person). This world is won by the person who is truthful and patient.]

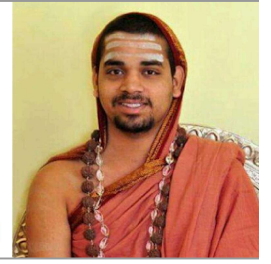


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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 Parīṣit). Janamejaya did the famous sarpayaja 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 Vaṃśa king Udayana {King Udayana was born to Sahasrānīka by goddess



Mrgāvātī}. 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 Narayaṇā, 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 to the earth. So Chandra told to 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 the 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 back to him.” All agreed and thus Abhimanyu was born to Arjuna. This was seen in Mahābhāratam, 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 Virāta.

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 Dhṛṣṭadyumna, Abhimanyu took his position in that and handled in a very perfect manner. He started fighting with Bhagadatta. He then defeated Aṃbaṣṭha and Alāmbuṣa. After that he fought with Sudīṣṇa. Then he encountered



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Duryodhana, Bṛhatbala and others. Abhimanyu snatched the enemies force and made 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 was not escaped from his arrow and touched the heaven. Śalya when again fought 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 to see the brave Abhimanyu who caused a heavy damage to their armies. And had the fear that he alone will kill all and the result of the war will go against to 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.

Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli