

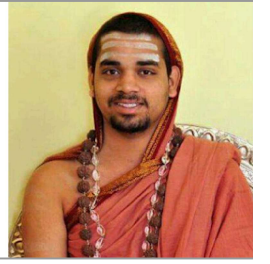


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ANUGRAHA BHASHANAM

FACE HURDLES WITH SATTVIC FORTITUDE

Whatever one does, it should not be against dharma (righteousness) and nyaya (justice). When engaging in action in accordance to dharma, numerous difficulties may be encountered. One may not like being put in such difficulties. There may be monetary loss. Life itself may be threatened. Yet, one must finish a noble task with unshakeable faith in dharma and satya (truth).



Fearing hurdles, some hesitate even to take up a good activity. Some begin a task, but leave it in the middle if they face any difficulty. But a noble man will carry out his work, whatever hardship he undergoes.

Jagadguru Sri Adi Shankara Bhagavatpada undertook great pains and traversed our land on foot for dharma prachara (propagation of dharma). In Spite of all the inconveniences of travel and the testing circumstances faced, He set an example by completing His mission successfully. We will all do well to remember that it is courage and determination that are essential under trying circumstances.

In the Bhagavad Gita, Lord Krishna refers to three types of mental courage and fortitude - the Sattvic, the Rajasic and the Tamasic. Ability to regulate the mind and senses and bear with any amount of difficulties is described as Sattvic fortitude. A man with such courage will complete his

task at any cost. He will be of help to many and gain name and fame.

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारब्धमुत्तमगुणा न परित्जयन्ति ॥

prārabhyatē na khalu vighnabhayēna nīcaiḥ prārabhya vighnavihatā viramanti madhyāḥ |

vighnaiḥ punaḥ punarapi pratihan'yamānāḥ prārabdhamuttamaguṇā na paritjayanti ||

Therefore, whatever the hardships be, one must complete a righteous task with courage. Such perseverance in regard to completion of undertaken ventures is a quality that will result in prosperity even in worldly endeavours. It is indeed essential to attain Shreyas in the spiritual path.

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

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter 3- Karma-yōga

न बुद्धिभेदं जनयेद् अज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥२६॥
na bud'dhibhēdaṃ janayēd ajñānāṃ karmasangiṇām |
jōṣayētsarvakarmāṇi vidvān'yuktaḥ samācaran ||26||

The wise should not create confusion in the intellect of the ignorant who are attached to action. Efficiency performing all (his) duties with discipline, he should inspire (them.)



प्रकृतेः क्रियमाणानि गुणैः
कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥२७॥
prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi
sarvaśaḥ |
ahankāravimūḍhātmā
kartāhamiti man'yatē
||27||

Under all conditions, actions are done by the guṇas of prakṛti. He whose

mind is deluded by ahankāra considers, "I am the doer."

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥२८॥
tattvavittu mahābāhō guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartantē iti matvā na sajjatē ||28||

O Mahābāho! But the knower of the truth of guṇas and their functions remains detached with the understanding that the sense organs function among the sense-objects.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नवित्रं विचालयेत् ॥२९॥
prakṛtērguṇasammūḍhāḥ sajjantē guṇakarmasu |

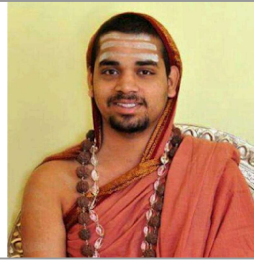


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tānakṛtsnavidō mandān kṛtsnavinna vicālayēt ||29||

Those who are deluded by the guṇas of prakṛti get attached to the actions of the organs. A man



of complete knowledge should not unsettle those immature (people) of incomplete knowledge.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३०॥
mayi sarvāṇi karmāṇi sann'yasyādhyātmacētasā |
nirāśīrnirmamō bhūtvā yudhyasva vigatajvaraḥ ||30||

Offering all actions unto Me with a devout mind, fight without expectations, without possessiveness (and) without anxiety.

ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः मुच्यन्ते तेऽपि कर्मभिः ॥३१॥
yē mē matamidaṃ nityam anutiṣṭhanti mānavāḥ |
śrad'dhāvanto'nasūyantaḥ mucyantē tēpi karmabhiḥ ||31||

Those people who always follow this teaching of Mine with faith and without being critical are freed from (the bonds of) karma.

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



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Vivekacūḍāmaṇi

141

The answer to the question: “How did this bondage arise?” is begun.

अखण्डनित्याद्वयबोधशक्त्या स्फुरन्तमात्मानमनन्तवैभवम् ।
 समावृणोत्यावृतिशक्तिरेषा तमोमयो राहुरिवार्कबिम्बम् ॥१४१॥
 akhaṇḍanityādvayabōdhaśaktyā sphurantamātmāmanantavaibhavam |
 samāvṛṇōtyāvṛtīśaktirēṣā tamōmayō rāhurivārkabimbam ||141||

Like Rāhu concealing the orb of the sun, this concealing power envelops the ātman of infinite glory, which is eternal and non-dual, manifesting itself by the power of knowledge.

142

This first half of this śloka speaks of concealment and the second half of (wrong) projection.

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
 अनात्मानं मोहादहमिति शरोरं कलयति ।
 ततः कामक्रोधप्रभृतिभिरमुं बन्धकगुणैः
 परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥१४२॥
 tirōbhūtē svātman'yamalataratējōvati pumān
 anātmānaṃ mōhādahamiti śarōraṃ kalayati |
 tataḥ kāmakrōdhaprabhṛtibhiramuṃ bandhakaguṇaiḥ
 paraṃ vikṣēpākhyā rajasa uruśaktirvyathayati ||142||

When one's ātman of supreme effulgence is concealed, due to non-discrimination, a man considers his body to be the ātman. Then, by the constraining qualities of desire, anger, etc., which are of the nature of the powerful rajo-guṇa making projection, he comes to untold grief.

143

महामोह-ग्राहग्रसनगलितात्मावगमनः
 धियो नानावस्थाः स्वयमभिनयन् तद्गुणतया ।
 अपारे संसारे विषयविषपूरे जलनिधौ
 निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥१४३॥
 mahāmōha-grāhagrasanagalitātmāvagamanaḥ
 dhiyō nānāvasthāḥ svayamabhinayan tadguṇatayā |
 apārē sansārē viṣayaviṣapūrē jalanidhau
 nimajjyōnmajjyāyaṃ bhramati kumatīḥ kutsitagatiḥ ||143||

The man of perverted intellect is in the grip of the big crocodile of delusion which prevents him from realizing the real nature of the ātman. He super-imposes on the ātman the states of his buddhi. Floundering in the big ocean of samsāra, rising and falling, unable to attain Brahman-realisation, he drifts along endlessly.

144

That what is produced by itself conceals it, is shown by an example.

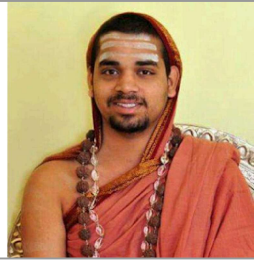


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भानुप्रभासंजनिताभ्रपङ्क्तिः भानुं तिरोधाय यथा विजृम्भते ।
आत्मोदिताहंकृतिरात्मतत्त्वं तथा तिरोधारं विजृम्भते स्वयम् ॥१४४॥

bhānuprabhāsañjanitābhrapaṅktiḥ bhānuṃ tirōdhāya yathā vijṛmbhatē |
ātmōditāhankṛtirātmatattvaṃ tathā tirōdhāra vijṛmbhatē svayam ||144||

As the rows of clouds which arise from the sun's rays conceal the sun and appear themselves,



so too the ahamkāra which arises from the ātman (as its upādhi) hides the ātman and shines itself.

145

Now the effect of the concealing and projecting powers is explained through an example.

कबलितदिननाथे दुर्दिने सान्द्रमेघैः व्यथयति हिमझंझावायुरुग्नौ यथैतान् ।
अविरततमसाऽऽत्मन्यावृते मूढबुद्धिं क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥१४५॥

kabalitadinanāthē durdinē sāndramēghaiḥ
vyathayati himajhañjhāvāyurugnō yathaitān |
aviratatasasā'tman'yāvṛtē mūḍhabud'dhiṃ
kṣapayati bahudu:khaistīvravikṣēpaśaktiḥ ||145||

Even as a wayfarer suffers untold hardships when he goes out on a rainy day being subject to blasts off cold winds, so too the man whose ātman is concealed from him is subject to intense hardships by the vikṣepa-śakti which is the cause of countless griefs.



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Saundaryalaharī



स्मरं योनिं लक्ष्मीं त्रितयमिदं मादौ
तवमनोः

निधायैके नित्ये निरवधि
महाभोगरसिकाः ।

भजन्ति त्वां चिन्तामणिगुण
निबद्धाक्षवलायाः

शिवाग्रौ जुहन्तः सूरभिघृत
धाराहुति शतैः ॥३३॥

smaraṃ yōniṃ lakṣmīm
tritayamida mādau tavamanōḥ

nidhāyaikē nityē niravadhi
mahābhōgarasikāḥ |

bhajanti tvāṃ cintāmaṇiguṇa
nibad'dhākṣavalāyāḥ

śivāgnau juhvanṭaḥ
sūrabhighṛta dhārāhuti śataiḥ
||33||

हे भगवति (hē bhagavati)= Hey Paraśakti; नित्ये (nityē) = everlasting one with everlasting fame (endless one) ; निरवधि महाभोगरसिकाः (niravadhi mahābhōgarasikāḥ) = who always dwell in the Bhraman ; एके धन्याः (ēkē dhan'yāḥ) = very

few wise men ; चिन्तामणिगुण निबद्धाक्षवलायाः सन्तः (cintāmaṇiguṇa nibad'dhākṣavalāyāḥ santāḥ) = those who are having the japa mala in their hands which are made by chinthamani ; तव (tava) = yours; मनोः (manōḥ) = from the previous sloka explanation about the panchadasi maha mantra ; आदौ (ādau) = beginning; स्मरं (smaraṃ) = smara kama bheeja 'Kleem'; योनिं (yōniṃ) = adding the Bheeja of Bhuvaneshwari "Hreem" ; लक्ष्मीं (lakṣmīm) = adding the bheeja of Lakshmi "Shree"; एदं त्रितयं (ēdaṃ tritayaṃ) = uniting these three beejaksharas; निधाय (nidhāya) = spelling in avarohana it becomes sowbhagya panjakshari; शिवाग्रौ (śivāgnau) = in trikona she is seen in the name śvāgni inside the sithagni; सुरभिघृतधाराहुति शतैः (surabhighṛtadhārāhuti śataiḥ) = in the ahuti done by the cows' ghee; जुहन्तः (juhvanṭaḥ) = satisfying you through homam ; त्वां (tvāṃ) = like this ; भजन्ति (bhajanti) = we pray at you.

[O My Mother! Having placed this triad of Smara, Yoni and Lakshmi before your Mantra, some bent on the boundless enjoyment of Beatitude, worship of you with rosaries strung with Chintāmaṇi beads, while offering hundreds of oblation with streams of Surabhi's ghee, on the fire of Śivā.]



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MADHAVEEYA SHANKARA DIG VIJAYAM

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

Incomparable in greatness was our Śankara. For, by his patience śankara deprived even the earth of her reputation for that quality; by his learning, he brought humiliation on Skanda and others in that field and in renunciation, he surpassed even over Vyāsa’s son Śuka, the prince among renouncers.



By his exemplary forbearance, he ranks with the earth; by his reputed learning, he is equal to Maa Sarasvatī and by his liberality to suppliants, Śankara resembles the heavenly tree Kalpavruśa. Wise men hesitated to compare his greatness with any lesser objects.

There is none like Śankara. None exists now; like him none existed before and like him, none will exist hereafter. What an amazing is there if he thus stands peerless for all time Meru Parvatham.

By his birth his family shines; by the nobility of his character, he shine; by his vast learning his nobility shines and by his exemplary humility, Śankara’s learning shines.

Śankara was similar to Kalpavruksha, with its floral wealth of reputation, with its honey bees of knowledge seekers, with its tender foliage of abounding virtues, with its sap of patience and with its fruits of spiritual realizations. The works of even the greatest sages like

Kapila, Kaṇabhuk and Patañjali are nowhere before the words and writings of Śankara. What then of the work of other sages!

The head of Upaniṣads, drooping under the blows of criticism by Bhaṭṭa Bhāskara, once more got uplifted by Śankara, whose restatements of their teachings are as unique for their sweetness as for their power.

Where is the cause for fear of famine from the hot summer of the evil teachings of Buddhist bhijṣus, when there is flowing nearby the mighty river of words from the Himalayan heights of Śankara, even like the Gangā that gushed forth from a Himalayan cave, where it was held up as it flowed from the matted locks of Śiva, for benefit of the ancestors of Bhagiratha!

The learned eloquence of the Lord is a shackle for restraining the wayward movements of the mad elephant of sceptical thought; it is a palace for the king of knowledge; it is an ornament that learned men wear; it is the support for the teachings of the Vedas; it is a boat carrying one across the ocean of samsara and it is a storm that blows away the noxious smells of heretical teachings from the atmosphere of thought.



Nectar drops from Yogavāsiṣṭha.

The Arrival of Viśvāmitra:

At this time sage Viśvāmitra arrived there. Then, the king Daśaratha having offered Sage Viśvāmitra Pādyā and Arghya. (water for washing feet and respectful offerings as a traditional ritual of honour to a guest). Subdued and with folded hands he (Daśaratha) spoke thus to Viśvāmitra : “Oh! Sage! Having come here, you, who are supremely pious and virtuous, have become worthy of veneration by me.”



“What is your supreme wish? What shall I do for you?”. Having heard the words of the king, Viśvāmitra spoke to him thus: I practice religious discipline. For its fulfillment you should spare me your son, the noble-minded Rāma of proven valour, who is capable of destroying the Rākśasa (demon) causing obstruction to me.

Vasiṣṭha told these words to the king who was troubled on hearing this from Viśvāmitra. “If you do not keep your words, who else will honour them?”.

When Vasiṣṭha told thus, Viśvāmitra heard from Rāma’s men: “The Lotus-eyed Rāma, after returning from his pilgrimage, has become depressed and remains silent and alone, holding everything as unreal”., and spoke as follows:

He is entitled to study this scripture, who has the firm belief, “I am bound; let me be liberated”, who is not much ignorant and not wise either.

He does his daily duties through our effort and appeal, with a gloomy face; or he does not do them. The prince is dispirited in duties like bath, worship of god, giving gifts and eating. He does not eat food until satisfaction (is obtained) even if requested.

He also does not entertain/make laugh himself with playful sports in the courtyard, with swings operated by the passionate women from the harem, as the cātaka bird (plays) with the shower of rain. King! The row of golden bracelets and armlets, set with bud-like rubies, does not gladden him, as the heaven (does not gladden) one whose concern is the fall (therefrom.)

He becomes extremely dejected at the sights of sporting maidens, at the winds blowing through the flowers at the homes girdled by creepers. Whichever object is proper, sweet, lovely and fascinating, even by that he is wearied, as it were, with eyes full of tears. He finds fault with beautiful women at dancing pastimes (saying): “Why do these shining women of the city give pain?” He does not rejoice in blameless food, couch, vehicle, sport, bathing or seat like one of drunken behaviour.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

Biography of Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswami

The Jagadguru had already fixed upon Narasimha Sastri, a young man born in Sringeri, of sparkling intelligence and 'exemplary character' for nomination as his successor to the Peetha. He had prayed to the Devi fervently to make Narasimha 'a paragon of wisdom, a pupil to me.' Narasimha was at that time pursuing higher studies in the Sanskrit College in the Mutt at Bangalore. Early in March 1912, the Jagadguru felt it was time for him to renounce his body. Finally resolved to initiate his successor, he directed that Narasimha Sastri should be brought to Sringeri after informing the Maharaja.



On March 20, 1912, the great Acharya attained Videhamukthi and his mortal remains were interred in Narasimha Vana, and over the samadhi, a linga was installed. Sri Narasimha ascended the Peetha on April 7 under the name of Sri Chandrasekhara Bharati Swami.

A prince among Atmajnanis, an exemplar of bhakthi, a veritable Bharati in knowledge, an adept in yoga, Sri Sacchidananda Shivabhinava Nrisimha Bharati Swami was universally hailed as an avatar of Sri Shankara. And appropriately enough he conceived the need to resuscitate Kaladi, the birthplace of Shankara. His universal sympathy and benevolence drew to his presence men of all religions. Muslims and Christians no less than Hindus saw in him a saint full of purity and Godliness. Tutor Fraser avowed that his conversation with the Acharya had lifted his soul above life's turmoil. Wrote Charles Johnston: 'He is a man of the highest character, a magnetic personality, a fine Sanskrit scholar and a perfect master of the intricacies of the Vedanta Philosophy.' Thousands sought relief from troubles and none went away disappointed. He gave relief out of his intense psychic powers which came to him unsolicited. Like Sri Shankara the Acharya preached Vaidika dharma and condemned immoral practice in the name of religion.

Many eminent Sanyasis had their training and vidhyabyasa under the Jagadguru. One of them is Sri Venkatarama Sarasvati who later became Sri Bharathi Krishna Tirtha, Head of the Govardana Peetha and another K.Ramachandra Aiyar who became the siddha Sri Ramananda Sarasvati. Ardhanari, who later became the siddha Villimalai Sri Sacchidananda, had his first initiation from the Jagadguru into vairagya and vanaprastashrama. In response to the Jagadguru's commands and under his guidance the Sri Vani Vilas Press, Srirangam, brought out a complete edition of Sri Shankara's works and a series of publications on Vedanta. The hymns sung by the Jagadguru on different occasions, often during his visits to the temples, have been published as an anthology under the title Bhaktisudhatarangini. (Source : www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

विद्युद्विलसितचपलं किं दुर्जनसंगतिर्युवतश्च ।

कुलशीलनिष्प्रकम्पाः के कलिकालेऽपि सज्जना एव ॥२३॥

vidyudvilasitacapalaṃ kiṃ durjanasaṅgatiryuvataśca

|

kulaśīlaniṣprakampāḥ kē kalikālēpi sajjanā ēva ||23||

Q : What is wavering light lighting?

A : Company with bad people and Ladies.

Q : Even in this Kaliyuga who will not change from their dharma?

A : The wise people

[The company with bad people is not a permanent one.

Even the friendship will change into negative with a fraction of second. Like that the company with ladies also will change. The mind of ladies will change immediately and there is no steadiness.]



चिन्तामणिरिव दुर्लभमिह किं कथयामि तच्चतुर्मद्रम् ।

किं तत्त्वदन्ति भूयो विधूतमसो विशेषेण ॥२४॥

cintāmaṇiriva durlabhamiha kiṃ kathayāmi taccaturmadram |

kiṃ tatvadanti bhūyō vidhūtamaso viśeṣeṇa ||24||

Q : What is rare here to attain like the stone Chinthamani?

A : 'Chadurbatram'.

दानं प्रियवाक्सहितं ज्ञानमगर्वं क्षमान्वितं शौर्यम् ।

वित्तं त्यागसमेतं दुर्लभमेतच्चतुर्भद्रम् ॥२५॥

dānaṃ priyavāksahitaṃ jñānamagarvaṃ kṣamānvitaṃ śauryam |

vittaṃ tyāgasamētaṃ durlabhamētaccaturbhadram ||25||

Q : What is the specialty?

A : 'Doing charity by sweet words'; 'The knowledge without Aghankara'; 'Brave with patience' and 'The wealth with good intention' these four are the rarest one.

['Doing charity by sweet words'; 'The knowledge without Ahankara'; 'Brave with patience' and 'The wealth with good intention' these four are the rarest one to obtain like the precious stone chintamani]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



DIVINE STORIES FOR CHILDREN.

PURE DEVOTION: (STORY ONE)

It was a tradition at Madurai to worship Lord Shiva with special pooja every year in the month of April. Lord Indra who used to come down and worship the Lord every day was being delayed due to this special worship. King Abhisheka Pandya used offer special puja during this month.

Indra was pacing restlessly, when Lord Varuna visited him. Lord Varuna asked Indra 'Why do you look so dejected?'. Indra replied, 'I have to visit Madurai at time to worship Lord Shiva. But the temple is still crowded due to special worship'.



Varuna asked, 'Is the Lord's manifestation very special then?' Indra replied, 'Did not Lord Shiva rescue me from the sin of Brahmahatya? Your chronic stomach pain which could not be cured even by Ashwini Kumaras, can be cured only by Lord Shiva.'

Varuna came out and thought for a while. On my way I met Kamadhenu, the divine cow. It was a good omen. Today by witnessing Lord Shiva's divine play, I can become blessed and also get cured of stomach pain. To see the sport of the Lord, Varuna called the seven oceans. "O Oceans! Become turbulent and destroy Madurai". Immediately the waves arose to great heights. Consequently, there was a great storm which uprooted the trees and buildings of the city. The people were terrified. 'Is Madurai going to be destroyed once for all? And is it the wrath of the Lord?' thus everyone cried.

The King Abhisheka Pandya being terrified, took shelter at the feet of the Lord, 'O Lord! What a test! Is this city where you reside going to be destroyed?'. Then, he heard a divine voice. "Pandya! Don't be disheartened. I will send the seven clouds which will calm the ocean". The king with happiness prayed, "Glory be the Lord!"

The next moment, the seven clouds controlled the oceans. At that time, Varuna came there. He said let the oceans have become calm. Seven clouds! You pour heavy rains on Madurai and destroy the city. Hearing Varuna there was a thunderstorm, followed by heavy rains. The king rushed to the Lord and was praying to the Lord in the temple, then again the divine voice was heard by him, O clouds! Control the rain and see the water does not enter the city.

Immediately, obeying the command of Lord Shiva, the clouds disappeared and the rain stopped. Varuna prayed, "O Lord Shiva! Forgive me. I did this to see your divine sport". To repent for his sin, Varuna bathed in the famous tank of Madurai and worshipped Lord Somasundara. Lord Shiva wished to give a boon to Varuna, "What boon do you seek? Your pain will disappear soon". Varuna bowed and replied, "O Lord! I have no more desire. You cured my disease and gave me your vision." At the same time Abhisheka Pandya at the temple, "O Lord! I am amazed at your divine sport. You always protect one who takes refuge in you."



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KARNA, THE GREAT GIVER. (STORY TWO)

In the palace-garden Krishna and Arjuna were relaxing. 'Arjuna, you may be great in archery, but none can surpass Karna in giving', said Krishna. Arjuna replied, 'Always Karna's praise only. Have you never seen me in giving charity?' From a distance a man was coming. Krishna said, 'There comes a Brahmin. It looks he is coming for alms. Let me see if you can satisfy him.'

The brahmin approached them, 'Oh king! My wife died. To cremate her, I am looking for some sandalwood. Can you help me?' Arjuna happily said, 'O Brahmin! Definitely. Just wait.' Arjuna called his servant. He needs sandalwood logs. Give him as much as he wants. The servant obeyed his master.

After sometimes the servant with the Brahmin returned to Arjuna and said that there is no stock of sandal wood logs in the palace and it is also not available in the market. Arjuna asked excuse with the Brahmin for not able to give the thing that was needed by him, but the Brahmin never worried he said that he will approach Karna.

The Brahmin went to Karna's palace and approached him, 'My king! I need some sandalwood to cremate my wife's body. I couldn't get it anywhere, I pray for your help'. Karna happily asked him to wait and went to arrange for it. When he called his servant and asked about the availability of the sandal woods in the palace, he got the same reply that it is not available and not available in the market also. Hearing the same reply the Brahmin .

Karna replied, 'Please wait. I do not relish anyone returning empty-handed after approaching me. The pillars of my palace are made of sandalwood'. He immediately ordered for an axe and he went on chopping the pillars, one side of the palace collapsed.

The Brahmin was surprised and shocking told, 'O the palace is collapsing!'. But Karna happily replied, 'It is all right! I can't bear to send you empty-handed'. And also ordered to send them to send in cart to the place where the Brahmin wish. On the way Krishna and Arjuna saw the cart filled fully with sandalwood and Arjuna with lot of surprise approached the Brahmin and asked how he managed to get this much of sandalwood. The Brahmin told what happened in Karna's palace and praised Karna lot and went happily.

Krishan now asked Arjun, 'Arjuna, do you now understand? One who has a mind to give will find a way to give. No wonder I praise him. I think you too will agree now.' And Arjuna agreed the words of Krishna.

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