

The Narration of the Knowledge of Brahman

I bow down to Sree Ganesh

I bow down to Sree Saraswati

*I bow down to the **Guru***

I bow down to the Family Deity

I bow down to Sree Sita-Ramachandra

I bow down to Sree Sadguru Sainath.

1. Let us do obeisance to the King of Kings, the Lord Paramount, who Graces the Throne of Peace, the Sovereign of the Kingdom of Self-Contentment, His Majesty the Guru, the only Resort.
2. Pure devotion and the natural state of mind, serve you with whisks on both sides, and self - realisation and experience of truth fan you on both sides, respectfully.
3. The Knowledge of the Self is holding the Royal Umbrella over your head; Peace and Consciousness are the holders of the Sceptre. The six foes, such as illusion and greed etc., cannot survive there even for a moment.
4. Oh, how glittering is the assembly. There are four Vedas, six Shastras and eighteen Puranas as court poets. The awning of Pure Consciousness shines brilliantly like a moon and the happiness born of self - contentment is spread everywhere.
5. Dispassion, Devotion, Pure Knowledge, Listening, Concentration, Meditation, Self-realisation and Experience - are the eight ministers who are in your service.
6. Peace and Restraint are the precious stones which shine brightly in this divine necklace round your neck. Your speech is sweet, like the ripples of the nectar on the surface of the ocean, in the form of vedic knowledge.
7. You are holding the Sword of Knowledge in your hand, ready to strike, the blade of which is polished and sharp, at the sight of which the tree in the form of the material world is trembling.
8. Hail to you, O Unblemished and Imperishable One, who transcends all attributes, King of Yogis - you have taken the bodily form to oblige others - and for the uplift of the humble.
9. In the previous chapter, it was described how the wish of the devotee was fulfilled, how his vow was completed and how he was given a hint of what was in his mind.

10. A Sadguru has no desires of his own always; therefore, what can a disciple do to fulfil his wishes? It is he who serves his disciples and makes them desireless.
11. He will accept even a leaf or a flower, if offered with devotion; but, the same when offered with pride, he will not care to even look at it.
12. The Oceans of Truth, Knowledge and Bliss do not care for outward form; but when something is offered with faith they accept with genuine pleasure.
13. Pretending to wear a cloak of ignorance, they give wisdom and take away our ignorance. Without violating modesty they teach the principle of life sweetly.
14. Serving them faithfully, the follower achieves oneness with Brahman. Therefore, abandoning all other ways and means, be absorbed in the services of the Guru.
15. For any slackness in the service or any attempt to be 'smart'¹ will certainly lead the disciple into trouble. One should have full faith at the Guru's feet.
16. How can a disciple do anything on his own? It is the Sadguru who places him in an advantageous position. The disciple does not understand the difficulties that are to befall him. The Guru wards them off without his knowledge.
17. In all the three worlds there is not another more generous giver than the Guru. Let us surrender by being the humblest of the humble and surrender to him and only to him.
18. If we compare him to the *Chintamani*², the *Chintamani* gives only that which is wished for; but a Guru gives something which is not even imagined, to the astonishment of the devotee.
19. If we compare him to the *Kalpataru*³, the *Kalpataru* only fulfils the wishes that are asked for; but the *Gururaya* will grant the *Nirvikalpa*⁴ unexpectedly.
20. The *Kamadhenu*⁵ fulfils the wish that is expressed. But the Guru - *dhenu* is still greater. He is famous as 'He, who gives that which is Inconceivable.' Who else can deserve this title?
21. Now, I beseech the listeners, to listen to the story to which I had referred in the previous chapter about how a person desirous of knowledge of the Brahman received it.
22. Listen in what manner Baba satisfied a seeker of the knowledge of Brahman and preached to his devotees. Now listen to that significant discourse.

23. The Saints are always free of desires as they have fulfilled every desire. The devotees are extremely covetous and always dissatisfied.
24. Some ask for progeny; some for unassailable power and enormous wealth; some ask for faith and devotion; but rarely there was one who asked for salvation from this worldly life.
25. Once a certain simple devotee, who was completely engaged in amassing wealth, arrived to take *darshan*, having heard of Baba's fame.
26. In his household there was immense wealth, numerous progeny and hordes of servants and maids. He thought of taking Baba's *darshan*, as he was famous as being a munificent person.
27. "Baba is full of divine knowledge; a jewel amongst *Sadhus* and *Saints*. I shall place my head at his feet - he whose marvels are inconceivable!
28. Since I have no need for anything else, I will ask for the knowledge of Brahman. If I achieve this easily, I'll consider myself as the blessed one".
29. Then, his friend told him that "it is not easy to know Brahman. It is difficult for an avaricious person like you to attain it.
30. He who is not aware of the means of happiness other than wealth, wife and children, for him Brahman is chimerical. It cannot attain peace for you.
31. When the faculties become weak, nobody honours such a person in the world. At that stage, such people sit idle and talk of Brahman, like spinning yarn on the spindle.
32. Such is your curiosity for Brahman. Close-fisted as you are and miserly, you will not find anyone who will fulfil this desire of yours".
33. Nevertheless, this aspirant set out for Shirdi in a *tonga* engaged for a return journey and reached Sai's feet.
34. He took Sai's *darshan* and bowed down at his feet. Then Sai addressed him sweetly. Now listen to what he said.
35. The stories of Sai are like the wish - fulfilling tree, which when watered with concentration will grow strong. When more and more respect is paid by the listeners, it will bear more and more fruits.
36. All the branches will be full of sap. It will blossom with fragrant flowers. It will be heavily laden with sweet, juicy fruits. The wishes of all the devotees will be fulfilled.

37. He (the visitor) said: "Baba, show Brahman to me. I have approached you with this aspiration only. People say that Baba from Shirdi can show Brahman within no time.
38. Therefore, I have come such a long distance. I am very tired of travelling. But, if I am able to acquire Brahman, I will consider myself blessed".
39. Baba said: "Do not worry. I will show you Brahman readily just now. There is no question here for deferred payment. Seekers like you are rare.
40. Many people ask for wealth; or ask for cures for ailments; or ask for power and honour; and, always happiness.
41. People come running to Shirdi, only for the sake of temporal happiness and become the followers of a *fakir* like me. Nobody asks for Brahman ever.
42. Such people (seeking worldly benefits) are in plenty. But I experience a drought where people like you are concerned. I long for those seeking Brahman. This, seems to be an opportune time for me.
43. Because of the fear of this Brahman, the sun and the moon are disciplined and they rise and set regularly. Sunlight and moonlight occur in regular cycles.
44. The existence of the seasons like winter, spring etc. is because of Brahman. Gods like Indra and the kings reign over their kingdoms properly and protect their subjects also - the root cause of all this is Brahman.
45. Therefore, before giving up this body, wise men try to attain the knowledge of Brahman, because no doubt the cycle of birth and death will otherwise continue uninterruptedly.
46. Therefore, till that Brahman is realised, even if the body perishes, the ties of the world will continue to affect and rebirth will be unavoidable.
47. Why only Brahman! I will show you everything - the essence of Brahman which has enveloped you from head to foot. I will distinguish it from the rest".
48. Oh! How sweet that nectar - like speech! It was the mine of happiness containing the doctrine of the identity of the human soul and the divine essence. It is capable of granting salvation even to those beings who are in doubt.
49. Even those who are engaged in the short-lived pleasures of the senses, from dawn to night, will be taken on the path established by the Shastras, by Baba's words.
50. If *Chintamani* is pleased, material possessions will be acquired; if *Mahendra*⁶ is pleased, wealth and power of the heavens will be achieved.

51. The Guru's uniqueness exceeds this. There is no benefactor like the Guru. If he is pleased he makes the devotee realise the rare Brahman.
52. By listening to this sweet story, the sorrows of the world will be forgotten. Baba knows the way how to teach the seekers of Brahman.
53. So be it. Then he made him sit for a while and got him engaged in something else and gave the impression that he had forgotten that question.
54. Then what Baba did? He called a lad near him and asked him to go quickly to Nandu⁷, with a message:
55. "Give a loan of five rupees, Baba has dire need for it. Lend it to him quickly for a short while. Go and tell him so".
56. The lad went to Nandu's house. His door was locked. Returning immediately, he gave this information.
57. Baba said: "Go again. Bala⁸, the grocer, must be at home. Give him the same message. Bring the money. Go".
58. This trip was also in vain. Bala also was not at home at that time. The lad narrated everything that took place to Baba.
59. Baba sent him to one or two more places, in haste. The boy got tired of these unprofitable trips but could not procure even a red cent.
60. *Maharaj*, the omniscient, was fully aware that neither Nandu, nor Bala the grocer, would be at home at that time. Baba knew this very well.
61. Sai was Brahman Incarnate. How could he be desperate about five rupees? But, this play was enacted for the seeker of the knowledge of Brahman.
62. When a guest arrives at home, whatever sweetmeats or delicacies are made in his honour, are also enjoyed by the others.
63. So, making this person keen on Brahman-knowledge an excuse, *Maharaj* taught the devotees for the sake of everybody's good.
64. Sainath knew that the *Brahmarthi* was carrying a wad of notes of two hundred and fifty rupees in his pocket.
65. Did the *Brahmarthi* not understand? Did he not have eyes? Having the bundle of notes in his pocket, he remained caught in his doubts⁹.

66. Sai wanted a loan of five rupees and that too for a short while. Yet, he did not have the confidence to give it and he was asking for knowledge of Brahman!
67. Sai Maharaj was true to his words; and the amount that was asked for was also petty. Yet when the thought of giving came, doubts assailed him.
68. How meagre is the sum of five rupees! But he had no heart to give even that much! He who could not help even to that extent then that person is greed personified.
69. If there had been any other simple, straight forward person, who had genuine love for Baba, he would not have silently watched this whole business of borrowing.
70. That person, who was so thirsty for the knowledge of Brahman, did he not understand even this much? I have no doubt about it. But he was over powered by the greed for money.
71. At least he should have sat quietly. No - not even that! He was in a hurry to go back and said: "O, Baba Sai, show me Brahman on the spot".
72. Baba said: "To show you Brahman, where you are sitting, I have tried certain means so far. Did you not follow anything?"
73. For the sake of Brahman, the five pranas, the five senses of action and perception, ego, intellect and mind have to be surrendered.
74. The path of knowledge of Brahman is difficult. It is not easy to follow for all and sundry. When the time is ripe, it appears before that fortunate person, all of a sudden.
75. That person who is detached from all worldly attachments upto the stage of attaining the feet of Brahmadev, he alone is qualified for the knowledge of Brahman. He has no attachment for anything else.
76. Even if someone were to impart the knowledge of Brahman to one without the least bit of detachment, would he be successful?
77. The knowledge of Brahman can be attained flawlessly by the highest category of aspirants but mediocre persons are always tradition bound and must proceed stage by stage.
78. The former ones have a spiritual flight, like the path of a bird; the latter follow the steps of tradition, according to the Shastras. But for the incapable person, the whole effort about Brahman is useless.
79. Without that self-control and discrimination, there is no other sure means of achieving Brahman. Though this is the

truth told by the *Vedas*, can it be possible for everyone to practise?

80. It is only through diligence and practice, when even your bones seem ready to disintegrate, that the Guru's grace descends and enlightenment dawns slowly.
81. I am God. I am the Controller. When such ego takes hold of *Brahmadev*, he tends to forget his Real Self as the Supreme Spirit, then the universe is created.
82. 'I am that Brahman'. When this is realised, then he who has realised it surrenders to the Supreme Self; and, for him, the illusion of the existence of the universe disappears. This is proclaimed by the *Shrutis*.
83. When there is the true knowledge of the Self, that person's entire nature becomes one with Brahman. At such a stage, the whole universe burns down in the fire of Brahman and the world turns into ashes.
84. When the illusion is removed, similar is the state of mind of the human beings. The rope, the ray of the sun and the mother of pearl shell - the illusion that they are different is removed immediately.
85. The true knowledge of the mother of pearl is the same as the knowledge of the silver and vice versa. At the time of the end of this illusion, the belief about silver is removed and the pure form of mother of pearl and the knowledge of it appears before the mind.
86. This is all due to reciprocal attraction between the viewer and the things viewed. Light the lamp of knowledge and wash away the impurities of ignorance. This will annihilate illusions.
87. If the bondage of birth and death had not been there, why would there be pursuit of 'moksha'? Who would have bothered about the philosophy of the *Vedas* and also this discourse.
88. I am bound. I want to be free. One who firmly thinks so is the only person who deserves that knowledge. Neither the scholar nor the very ignorant person is fit for it.
89. But when you are never bound why talk of freedom? This is the truth. Everybody knows that being bound and freedom are due to the balance of the 'gunas' (sattva, raja and tama).
90. In the absence of duality, who will bind whom? Who will release whom? No one is bound and no one is free, when duality and oneness are not there.
91. Does the sun create day and night? No. It is the delusion of the viewer. The sun is not involved.

92. I am the doer. I am the enjoyer. When a person has this pride, he experiences heaven and hell - happiness and miseries - and attachment to sensory pleasures goes on increasing.
93. The soul is eternal, ancient, permanent, devoid of changes due to birth and death. It is denoted by the letters *AUM*. It has no beginning. It is infinite and everlasting.
94. He who regards the body as the soul; and that he is separate and the world is separate from him - for him, self-realisation becomes difficult and he cannot attain Brahman.
95. Destroy speech and all other senses. Make the mind steadfast. Then subvert that mind. Penetrate deep into the intellect.
96. That intellect which exists like a light, concentrate your mind on it, because all the activities of the sense organs, including the mind, are under the control of the intellect.
97. For the existence of the pot, the first essential is clay. The intellect stands in the same relation to the sense organs. Their permanent state is so, because of the power of the intellect.
98. The intellect is all pervading. Thus it engulfs all the senses and the mind. Therefore the intellect should be fixed in the Supreme Self and the soul should be surrendered to that Supreme Self.
99. When such harmony is achieved, self-realisation takes place. As a result, the delusion about the silver, the mirage, and the snake (rope looking like a snake) are understood to be errors of perception.
100. It is that Self which is complete and is without birth and death, and about whom the sages always say that you cannot achieve permanent good without its attainment.
101. A cause is necessary for all action. But the soul is self born and causeless. It is ancient yet young. It is beyond the intellect.
102. It is like the vast sky, limitless. It is beyond beginning and end. It rests on *AUM*, the primeval sound. It is stable and cannot be stained.
103. *Parabrahma*¹⁰ is knowable. *Apar Brahma*¹¹ is attainable. *AUM*, their sign is their symbol to be meditated upon always, and to be worshipped for ever.
104. *AUM* is the essence of the four Vedas. It is in the form of *Pranav* or *Aumkar*. Its meaning is actually non-meaning. It is the thought behind all knowledge.
105. The Vedas themselves proclaim that knowledge, which people acquire through great effort and for the sake of which they

observe austerities such as celibacy. That is known as attainment of excellence.

106. Be it so. Though it is difficult to achieve, it is easier for the seeker if he has the grace of the Guru.
107. If one starts controlling the senses beginning with the gross ones and reaching the subtle ones in the regular order as prescribed by the Vedas, the seeker can achieve it easily.
108. That is the *AUM* - a word, a sentence, a letter which is the essence of all *tapas*¹². By the very utterance the meaning is revealed, and constant repetition gives enlightenment.
109. It is that all - pervading consciousness. It neither grows nor decays, because it is immutable. Rare is that ardent devotee of his Sadguru who understands his *Atman* to be such.
110. Those who are always harrassed by the three-fold miseries - mental, physical and those that befall them due to destiny - cannot enjoy this experience, which is the privilege only of the Saints.
111. Ignorance gives rise to material involvement. The only means to turn away from it is the state of oneness with Brahman and that is gained through the Saints.
112. Be totally desireless and in the state of mind without any concrete subject or idea. It is the state, known as 'I am that Brahman'. Be totally absorbed in this idea till it becomes a natural disposition of your intellect.
113. When one experiences that, the Guru's words are like the scriptures; then both the inner and outer nature calm down and mental contentment will take place and one will be able to understand what *Atman* is.
114. By which the mind sees a balanced nature of the world; there is non - attachment towards pleasures, wealth and materialistic things. It unravels the knot of ignorance which is within us and one will enter the realm of the Abstract.
115. No doubt that the *Atman* is like a tiny particle floating in the ray of the sun shining through a chink in the window. Nay! It is smaller even than that. It is microscopic - smaller than an atom. That is certainly the conclusion.
116. The *Atman* is larger than the biggest immense. But all this comparison is subjective because the *Atman* is beyond any unit of measure.
117. If its minuteness, is considered it is microscopic and when its largeness is considered it is larger than the largest. Thus the size and shape is only for namesake. The *Atman* is complete in itself without any distinguishing property.
118. The *Atman* is not born nor does it die. There is no root cause for it. It is unborn, permanent, everlasting, ancient and not easy to comprehend.
119. That Brahman which can be seen in the representation of *AUM* - that is its entire nature. It is difficult to achieve even

for yogis who have mastered reaching samadhi and coming out of it - then, can it be possible or accessible to all?!

120. In the efforts to ascertain its nature, the Vedas were exhausted, the ascetics became forest dwellers, the Upanishads gave up - thus nobody was ever able to analyse and ascertain it.
121. To acquire that self-realisation only a teacher who has attained oneness with God is capable. Others can have no footing. A person practising logic will not stand any chance.
122. There is no chance only for a logician. He will only move round and round amidst delusions. His intellect will not come to rest without a teacher who is an expert in the sacred knowledge.
123. The innumerable stars of one's own intellect and imaginations will not enable one to escape the eighty four lakh cycles of births and deaths. Only one moon, the teacher well-versed in the sacred knowledge is enough. When he is there, there will be no trace of darkness.
124. That which is not acquired by many with a lot of efforts will be acquired easily if one clings fast to a *Sadguru* who spreads the light of good teaching.
125. That false knowledge, which is motivated for the sake of fulfilment of desire, will disappear and truth, pure consciousness and bliss will stabilise. The state of self-realisation will arise. Its other name is liberation.
126. This is what is desired deeply by living beings, for which they strive. All those who are always involved in the realisation of Self are forever looking inward.
127. As soon as the mind wavers with respect to the Supreme Self all the passions and senses become active; but when the mind is steadfast in self-realisation then the passions weaken.
128. He who has turned away from his Real Self, finds all material pleasures always confronting him; but if he turns to his Real Self, those same objects hold no attraction.
129. He who desires only liberation and does not have any other wish within himself, and does not have the slightest craving for anything in this world or hereafter - such a person only is fit for liberation.
130. One who falls short of even one of these qualities cannot be definitely called a seeker of liberation. He only pretends to be a seeker, like a squint-eyed person trying to pass off as a handsome man, or the blind in one eye pretending to see.
131. Unless ego disappears, greed is destroyed, and the mind is devoid of passion, knowledge of Brahman will not be assimilated.
132. The belief that the body is the soul is an illusion. Attachment is the cause of the bonds of the world. Renounce

the senses completely and the concept that the pleasures spring from them. Then Brahman will be acquired.

133. *Parabrahma* is without any special attributes, therefore it is difficult to realise. Thus it is explained with the help of examples. This is the only way that learned people follow for its attainment.
134. The experts in the Vedas are aware that the soul is mysterious and omnipresent. But how can it be proved and experienced?
135. The primary requirement is purity of mind. Next, penetrating and sharp intelligence is necessary. This leads to a three-fold purification - corporal, vocal and mental. And, in that state, overflowing with mercy, He Himself manifests.
136. The *Atman* is eternal and immutable. Sorrow is absent from the life of the self-realised person, for that person is patient, wise and free forever from the bonds of the material world.
137. A skillful, dialectical approach is of no avail. Mere understanding and study of the Vedas, Shrutis and the books and their analysis is of no use.
138. The *Atman* is eternal and immutable. The body is perishable and malleable. Knowing this, he who works for self-improvement will be conscious of what is right and wrong conduct.
139. A self-realised person is always fearless, the only unique one, who has obliterated the two-fold nature of the world and successfully destroys miseries.
140. Though realisation of *Atman* is very difficult and cannot be understood by *kirtans* and discourses, and only intelligence can do nothing, but it is possible to understand by special means.
141. One who is desireless in every walk of life and whose only goal is self-realisation, such a person who steadily hankers after the *Atman*, he alone can get the great benefit.
142. One who has unwavering belief in "I AM THAT" and after hearing it, he makes it his one and only aim to experience it, is favoured by the *Atman*.
143. A person who always indulges in evil deeds, is perturbed, unsteady, and whose mind is unable to concentrate - for such a person, though learned, it is impossible to acquire.
144. He who discards that which is wrong, and practises that which is right, in accordance with the Vedas and Upanishads, and whose mind is always in control, the *Atman* is at his command.

145. He who keeps himself away from the sinful life, who humbles himself at the feet of the teacher and the Guru, who has given up the longing for the fruits of his action, can only attain the *Atman*.
146. Without being desireless, and being only interested in the *Atman* and without giving up all passions, Self-realisation is unattainable.
147. When the *Atman* witnesses the hardships undergone by seeker, it will on its own take pity and it will appear before the seeker. But this is not easy without a Guru.
148. Therefore for the sake of Self-realisation, the student should listen and meditate and bear in mind non-duality - then only will he easily achieve the *Atman*.
149. This material world is full of ignorance. It is based and flourishes on ignorance. Understand that salvation is not possible without true knowledge.
150. Analysis and inferences only deal with the words of the scriptures. When the materialistic attitude is destroyed then only true knowledge arises. Otherwise, it is not possible.
151. He who considers a pious person or a sinner as the same, he who considers the soul residing in the body as God, and he who behaves accordingly, such a person is great and does not discriminate.
152. When the realisation dawns that Brahman and the Soul are one, that is the ultimate goal of knowledge. Once this Self-realisation takes place, all ignorance vanishes.
153. Once the Self Knowledge is complete, nothing more remains to be understood. It enables one to understand the material world as well as the palm of the hand. This is because of Self-realisation.
154. The fruit of realisation is renunciation of the world, without hesitation. Immediate heavenly bliss is attained and he is replete with salvation.
155. The *Atman* is subtler than the subtlest and greater than the greatest. By describing it thus, its all-pervasiveness makes it comprehensible to the intellect.
156. Actually, it is neither subtle nor great. In its case any comparative degree will look like imagination. It encompasses the whole, manifest, non-manifest, movable and immovable world.
157. The Eternal Truth is indescribable. But to explain it to the intellect it is confined into words, though being itself unbound.

158. Only by the means of brilliance of intellect, Supreme Truth cannot be comprehended. It is possible to achieve it by keeping company of Sages, *Sadgurus* and Saints and serving them with love.
159. There is no dearth of descriptions of Brahman. Innumerable books and scriptures are filled with them. But, without the grace of a *Sadguru*, the understanding of it will elude one till eternity.
160. Because of the lack of daily rituals and till such time the mind is not purified, and well-trained, the realisation of Brahman is not at all possible.
161. Only Brahman is eternal. Everything else is transitory. Whatever is perceivable is not lasting. This is the truth, the truth, the truth.
162. He who can speak on Brahman is rare; and even rarer is the pure-hearted listener. But finding a *Sadguru* who has experienced Brahman, and is loving, is rarer still.
163. Is Brahman so easily attainable? Those who dwell in caves, and on the top of mountains, and who are caught in the web of yogic practises or are sitting in meditation,
164. they even cannot succeed in finding Brahman, without the grace of a Guru. How can that be acquired by you, who are greed -personified?!
165. He who has ungovernable love for money will never receive knowledge of Brahman till eternity. Bear this in mind.
166. While engaged in listening to the sacred knowledge, if one constantly dwells upon the worldly pleasures and constantly thinks of the material world, then that person will get that kind of realisation only.
167. Impurity, confusion and concealment are the three inherent flaws of the human mind. By means of selfless service, impurities can be cleansed and confusion can be removed through worship.
168. When one performs one's duties and worships, the mind becomes mature as the impurities and confusions are removed. Only the veil remains.
169. This is that veil which is the root cause of all catastrophe and is destroyed when true knowledge dawns, like the sunshine driving away darkness.
170. Those well-versed in Vedas describe it with qualities such as truth, knowledge, eternal etc. That Brahman shines on its own when a person becomes realised.

171. If a lone traveller is walking through the woods in the dim moonlight and sees a broken tree trunk stump he is scared and believes that it is a robber and hides, thinking,
172. 'I am alone and carrying money. He is waiting to pounce on me like a foot-pad. Now what shall I do for my life is in danger'.
173. But at that time a light draws near and he knows the truth. His fright disappears and the misgiving about the robber is removed.
174. Be it so. Now I have told the listeners the difficulties in attaining (the Brahman). The next chapter will deal with how the permanent good appears before the seeker.
175. Hemad surrenders willfully at the feet of Sai, and has spoken incoherently whatever has come to his mind. Let the devoted and innocent ones listen to that prattling which comes to life because of Sai's Grace.

May there be well-being. This is the end of the sixteenth chapter of *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people, called "The Narration of the Knowledge of Brahman".

This is offered to *Sree Sadguru Sainath*.

May there be auspiciousness!

Notes :

1. '*Chaturai*' was Baba's favourite word and he told his devotees often: "There is no use of *Chaturai*. You should always listen to what the elders and the wise people tell you".
2. The jewel which grants a desired object.
3. A tree which fulfils all wishes.
4. State of samadhi or complete peace.
5. The cow that fulfils all desires.
6. Indra.
7. A Marwari shopkeeper of Shirdi.
8. A Bania grocer of Shirdi.
9. Whether he should give or not give; etc. were his doubts.
10. *Nirgun* Brahman.
11. *Sagun* Brahman.
12. Research, Study effort.

