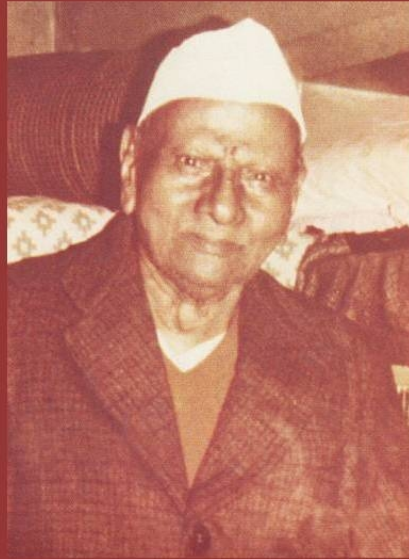


The Unborn Nisargadatta



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Forewarning

The words you are about to read have the potential to take you to the highest possible level of your being. At this level everything is apparently the same except that you wouldn't be there. Any descriptions of this level are well nigh impossible; all that I say is that you disappear! Are you prepared to disappear? If not then don't read these words. All those who have gone to the depths of spirituality are likely to find these words useful. For those completely engrossed in worldly ways and unconcerned about investigating the truth of their being are likely find these words the ravings of a madman.

Pradeep Apte

2nd May 2015

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The Unborn Nisargadatta

I. Guru/Satguru

1. I bow in reverence to the Unborn *Satguru* (Great Master) *Sri Nisargadatta Maharaj* for imparting to me his entire teaching in three words "I Am Unborn". It is the 'third eye' of knowledge that I received from him that made it possible the writing of this work.
2. After having pondered over the four *Mahavakyas* (Great sayings), '*Tat Tvam Asi*' (That Thou Art), '*Aham Brahmasmi*' (I Am Brahma), '*Ayam Atma Brahma*' (This Self is Brahma) and '*Prajnanam Brahma*' (This Intelligence is Brahma), 'I Am Unborn' came as the fifth from the *Satguru* that put an end to everything.
3. It is the last birth for him who reads these words that are to follow and not 'only read' but also lives by them.
4. He who derives any hopes or expectations from his memories based on the body, mind and intellect should not continue reading.
5. He who reads what has to follow should not be himself after it's over. He should disappear! If that doesn't happen he has not actually followed what he has read.
6. He who has never met a born *guru* for him the Unborn *Satguru* is ever available at all times. In fact the Unborn is all there is, nothing else. The Unborn appears to be speaking through the born.
7. The born *guru* appears to be leading us to the *Satguru* but later it's realized that it is the other way around. Both appeared to be two but are actually one, the Unborn *Satguru*.
8. To begin with the *guru* tells us to remain focused on our sense of 'being', 'presence' or the feeling 'I am' when it is absolutely pure.

9. The 'I am', when it is the purest, is caught in two ways. The first is the childhood recollection method, say around the age of three when you for the first come to know that 'you are'.

10. For those who are unable to recollect the childhood, the second method is to catch the 'I am' as soon as you wake up in the morning.

11. In both cases the feeling 'I am' is nascent, pure, without words and without any add-ons on it, such as I am so-and-so and the rest. Above all it appears quite spontaneously and effortlessly.

12. Actually these are just ways of understanding the feeling 'I am' when it is the purest or uncontaminated. Once understood, all that has to be done is to meditate, remain focused or just abide in the 'I am'.

13. I did exactly what the guru said and what happened was exactly as he had predicted - the 'I am' revealed its secret to me.

14. To grasp this secret, you must, at least theoretically, understand the nature of truth or reality, the quest of which all this is about.

15. Truth or reality never changes, no modifications are possible in it and it's there forever, it's eternal.

16. Truth or reality is indestructible, you cannot destroy it by any means or eliminate it, it's immortal.

17. Truth or reality is self-evident, stands on its own and it's not dependant on anything.

18. The whole investigation had been undertaken to understand the truth about myself, my existence, for which the *guru* had prescribed the abidance in the 'I am' as explained earlier.

19. Two perspectives of the 'I am' became quite clear to me by abiding in it. When

the 'I am' identified with the body none of the criteria of truth applied to it, it's changeable, destructible and dependant.

20. When the 'I am' did not identify with the body or was in it's pure state, there were some resemblances to the truth.

21. The 'I am' remained unchanged, at least throughout a life-time. Deep down a desire for continuity or immortality was always there but it's dependency on the body couldn't be denied. Without the body the 'I am' is never sensed or felt.

22. After several iterations on these two perspectives, a final third hit me as a thunderbolt! And it came from a statement "I Am Unborn" made by the *guru*.

23. The *guru* had once said "You must come to conclusion, I am unborn, I was unborn and I remain unborn". Yes! That's it, the secret of the 'I am' was revealed – it's indeed Unborn!

24. When the *guru* says "Whatever I speak implies the unborn self. I am unborn, I am formless, devoid of any qualities, but to make the devotees realize this I have to come in touch with the body" it's the *Satguru* speaking.

25. Time and again the *guru* has been saying "The unborn is never born", "You are unborn, you have no birth or death" or "I came to know myself, therefore I am unborn".

26. I am the proof that what has been said by the *Satguru* is the truth and the *Satguru* is the proof of the fact that I am Unborn.

27. It should be that I stand as evidence to the *Satguru*'s words and the *Satguru* stands as evidence to my resolve that I am Unborn.

28. To say that I am born is the fulfillment of birth and to say that I am Unborn is the fulfillment of the truth of my Self or my being.

29. The Unborn is always the Unborn. Whatever is seen or felt has never actually

happened but just appears to be so.

30. I take refuge in the feet of the *Satguru* and then birth and death prove to be unreal. Thus whatever stems out of birth too proves to be unreal.

31. The conviction that I am Unborn is the grace of the *Satguru*. I believe myself to be as he says and his grace flows.

32. It was by the grace of the *Satguru* that his reality stood exposed and I came know that I am actually the same as he is, the Unborn.

33. According to the orders of the *Satguru* I belong to the class of the nameless and formless one.

34. My mind and intellect did not have the courage or the ability to educate itself as the Unborn, this came after I followed the orders of the *Satguru*.

35. According to the dictates of the *Satguru* I am the bodiless, formless Unborn with no deeds to be done and devoid of any birth or death.

36. Activities such as reading or doing different spiritual practices go on till your faith gets firmly established in the words 'I am Unborn' of the *Satguru*.

37. As said by the *Satguru*, once you recognize yourself as 'I am Unborn', then death holds no fear for you, rather it's fun.

38. The greatest devotion in this world is having an absolute faith in the words 'I am Unborn' of the *Satguru*.

39. Since I am obeying the words of the *Satguru* no more learning is required. Accepting the fact 'I am Unborn' freed me from the clutches of time.

40. The greatest service I render to the *Satguru* is to always hold on to the fact 'I am Unborn' and live by this identity, memory and meditation.

41. The name given by the parents is an attainment of mortality, whereas the name 'Unborn' given by the *Satguru* is an attainment of immortality.

42. 'I am Unborn' is the firm belief imparted to me by the *Satguru*. What is the point in disbelieving him?

43. If you are devoted to the truth your life gets prolonged to the extent of immortality, but if you use this prolonged life for fulfillment of bodily pleasures it abruptly ends through disaster.

II. Sadhana (Practice)

44. The best way for me is to constantly remember the words 'I am Unborn' given to me by the *Satguru*. This is a meditation in itself and I continue with it.

45. 'I am Unborn' is the single dictum of the *Satguru* that I earnestly follow owing to that the habit of the body started breaking.

46. Always remembering the *Satguru*'s words 'I am Unborn' is my devotion and my conduct. Thus I have no birth, no death, no sin and no virtue.

47. I have taken the vow to be devoted to the *Mahavakya* (Great saying) 'I am Unborn'. This vow leads me to immortality.

48. I am not the body and since I maintain my devotion and conduct according to the *Satguru*'s words 'I am Unborn', I am bestowed with a life leading to immortality.

49. Abiding in the pure 'I am' is pure duality. On the 'I am' disappearing, I don't know that 'I am', all is one and I am all. This is achieved by holding on to the *Satguru*'s words 'I am Unborn'.

50. I constantly keep remembering the words 'I am Unborn'; I never let the ringing of this alarm go off.

51. Bit by bit, at least for some time, I started living by the conviction 'I am Unborn' and soon realized nothing else was needed to be done.
52. All the time I keep looking at myself as the Unborn, this is non-dual devotion. Without saying this truth is always there and I keep focused on it.
53. In solitude I keep meditating on the truth 'I am Unborn' and thus I always know that the memory 'I am' is false.
54. I keep saying 'I am Unborn', 'I am not the body' and the *Satguru* keeps helping me without my asking.
55. Always before going to bed I say 'I am Unborn', I fulfill the promise 'I am Unborn' given to the Satguru. By having faith in the *Satguru's* words I realize 'I am Unborn'.
56. I constantly recite the words 'I am Unborn' given to me by the *Satguru*. I have made it a habit, by habit even poison is digested.
57. By constantly saying 'I an Unborn' it became a habit, a habit that revealed my true Self. I took time but a habit by practice gradually settles in.
58. By believing that nothing is impossible in this world and with the insistence 'I am Unborn' I keep meditating on it.
59. I keep churning the *mantra* 'I am Unborn' through which I realize who I am and also the fact that I am not the body.
60. During meditation I completely forget that I am meditating, the moment I disappear, the Unborn 'appears'!
61. I meditate on how I am before I was born and how I am after I was born and realize that all along 'I am Unborn'.
62. The moment the Satguru conveyed that 'I am Unborn', I was no longer a

human being, with no first or last birth.

63. The statement 'I am Unborn' applies to my true Self and not the body. Whatever I maybe, I never forget that 'I am Unborn'. I always remember that I have no form other these words of the Satguru.

64. To know myself is to know that 'I am Unborn', this contemplation goes on ceaselessly.

65. Right from the moment I have appeared to be born, knowingly or unknowingly, this *Mahavakya* (Great saying) 'I am Unborn' is going on ceaselessly and continues even after I appear to die.

66. I do whatever I have to do but never betray my Unborn Self. Even awake I am sunk in the *mantra* 'I am Unborn', this beats sleep for relaxation.

67. During meditation the 'I am' completely disappears and my Unborn Self is accomplished, devoid of all movement, absolutely still and calm.

68. I fall asleep holding on to the fact 'I am Unborn' and thus effortlessly dissolve into my true Self.

69. I ceaselessly remain devoted to my Unborn Self and this is possibly the greatest penance undertaken.

III. I am Unborn

70. Since I say 'I am Unborn' with great earnestness, a question of believing that I have a form does not arise.

71. I have never touched birth or any of the activities going around it. Knowing that 'I am Unborn' it's not necessary to accumulate all this that appears as knowledge.

72. Not a single interaction has taken place. In fact all interactions that appear are

false right at their root because there never was a root.

73. Abiding in the 'I am' I realized that it is 'Unborn', thus true knowledge is 'I am Unborn', then what is born? This means no death as well.

74. Everything is happening on its own. To believe that I am doing anything is false. The Unborn cannot 'do' anything.

75. Having realized that 'I am Unborn' I do not need the 'I am' or this consciousness anymore, of what use is it to me?

76. As the Unborn there is no question of my having a destiny. The words of the *guru* "Your destiny is not death but the disappearance of 'I am'" loudly resonate.

77. I was determined to have a determination that 'I am Unborn'. To have this determination is essential before it reflects in my conduct and I say 'I am Unborn'.

78. All that I see at present is impermanent or non-eternal. I am the Unborn, the eternal, before the day I first saw myself.

79. The fact 'I am Unborn' confirms that nothing has ever come to be. All that is felt or seen is just an appearance.

80. I the Unborn have never seen myself. Is it possible for you to see yourself without a body?

81. I the Unborn am beyond time and thus the events of birth and death do not exist for me.

82. I am not as defined by the mind. How meanings as imparted by the mind to me the Unborn ever be possibly true?

83. Having realized that 'I am Unborn' and not the body and the mind all my needs are fulfilled without much effort.

84. Being non-existent my knowledge has no form, How is it that the Unborn have any knowledge or memories?

85. The memory of an object is not the object, similarly the memory 'I am' is not me. The memory that I have a form or am the body is not me.

86. The fact that 'I am Unborn' is not something that arrives or is to be brought anew, it's always there.

87. I am no longer a human being, 'I am Unborn', immortal, indestructible, eternal and complete, it's called *Parabrahman* (Absolute).

88. I the Unborn do not have to go and call myself or go and meet myself. I just have to be as I am, but not as the apparent human being or person.

89. It is not that I am and I am not, it is not that I appear and disappear; I am the eternal Unborn that is never felt or seen.

90. The 'I am' is the culprit-in-chief, an experience that appeared spontaneously and without reason, as the Unborn have nothing to do with it.

91. What future does the Unborn have? Now that it is confirmed that I have no future, fear is also gone along with it.

92. Having clearly known that 'I am Unborn', words and their meaning hold no value for me. I just quietly sit and relax.

93. Death means the ending of time, but do I end with it? How I the Unborn, being beyond time, come to an end?

94. What is there to abandon? What is there to renounce when nothing has ever come to be? 'I am Unborn' therefore everything is Unborn.

95. My intellect appears to have merged into the Unborn. I am not the body but it appears there with the intellect and memories, I use it if required.

96. Just as it is known that you were a small boy once that now you are not. Similarly I know a body that now I am not.

97. By constantly knowing that 'I am Unborn' I know that all the interactions taking place through the body are false and never actually take place.

98. To believe that I am born and accept that I am the body is the ignorance or illusion that I was holding on to.

99. 'I am Unborn', it is simply not possible for me to have a form and thus no merits or demerits of any action or deeds apply to me.

100. Whatever I see or feel is false and the false has no place in the truth. I have completely abandoned all these mad imaginations.

101. I know how I am without this body covering. In all my actions and behavior I never forget that 'I am Unborn'.

102. I am the knower of the knowledge 'I am' that has appeared on me. I have nothing to do with it; I always am formless and wordless.

103. Whatever I knowingly know is non-eternal and whatever I unknowingly know is eternal. The non-eternal is never the truth.

104. All the conclusions that I have drawn through listening, seeing or reading are owing to the knowingness. This knowingness is time bound hence non-eternal.

105. I clearly discriminate my invisible Unborn Self and the apparent born self that is time bound and destructible. Actually the born never came to be.

106. What is felt or seen is destructible. I, the Unborn, cannot be felt or seen hence I am indestructible.

107. I am actually eternal and thus have nothing to remember or forget. My

existence cannot be measured in time or space, not many know or understand this.

108. 'I am Unborn', I have no experience of being awake or asleep. All that I see and feel is time bound. I am exclusive to all this.

109. I remain as I am, devoid of imagination and without being anything in particular. No definitions or measurements apply to me.

110. To remain eternally as the Unborn is difficult, but constantly reciting the *mantra* 'I am Unborn' makes it easy.

111. The entire field of my knowing is measured in time. When this subsides, I am the timeless Unborn, without knowing anything or just 'not-knowing'.

112. With the disappearance of knowing it is peaceful and quite. I earnestly devoted time to get out of time and realized 'I am Unborn'.

113. I am not the body or that through which I know this; I am not whatever I know.

114. All knowledge is based on objects but I am not an object. Being devoid of form and qualities I cannot be measured by any means. I am as I am, the Unborn.

115. Being nameless, formless and timeless, I throw aside all capabilities or potentialities and prefer to be the smallest of the small.

116. Having realized that I am not the body through the conviction 'I am Unborn' nothing is required anymore.

117. I have an absolute faith in the words 'I am Unborn' and say them with an unassailable conviction. Words are of value when actually lived by.

118. 'I am Unborn' thus whatever I appear to be doing is unreal and happening on its own without touching me.

119. 'I am Unborn', thus what body, what consciousness and what knowledge is there to talk of? To remain Unborn is the true religion, all the rest are non-existent.

120. 'I am Unborn', thus all the activities of the body and the world are happening on their own, and I am before all this.

121. 'I am Unborn', all that I feel or see has disappeared. I am not there even in the midst of intense activity.

122. This huge mansion of a person and personality having disintegrated, does there remain a need to contemplate or meditate? I am as I am before this apparent birth.

123. I as the Unborn say 'I am not the doer' but not as the apparent human being who believes he is the doer. The feeling 'I know' is an illusion.

124. I have the firm resolve that whatever understood by words or measurement is actually false, although it appears to be true.

125. All my deeds done before realizing 'I am Unborn' are meaningless and all those done after realizing 'I am Unborn' are again meaningless.

126. The act of my being awake is false, my feeling is false, my seeing is false, thus whatever felt or seen is false.

127. My biggest mistake was to believe that 'I am' and even bigger mistake was to believe 'I am the body'. Believing that 'I am awake' or 'I am alive' is the root illusion.

128. I am not whatever I know, including the feeling 'I am', I am before that. Is there a need to read or study now? Is there an apparent possibility of rebirth now?

129. Without being the body I meditate on the *Mahavakya* (Great saying) 'I am Unborn', nothing else needs to be done.

130. During meditation I bring myself into focus without a name and form. What else is needed? This is enough to instantly be as I am, the Unborn.

131. I stopped wandering and went into the depths of my being where lies the truth on which the 'I am' along with the entire world had appeared.

132. I just understood that whatever I knew had nothing to do with me and nothing was there to be renounced.

133. The 'I am' has appeared on me and created this world but being non-eternal it's not the truth. I as the Unborn am the eternal truth, the rest is all an illusion, this is renunciation.

134. All that is seen is god, he who sees is also god but I as the Unborn recognize this and am beyond both.

135. Despite of the born seeing the seen, as the Unborn I am at a point from where I do not see anything.

136. 'I am Unborn', the eternal truth, without knowing that 'I am'. There is no me, you or the world here.

137. Before realizing who I am all scriptures are useful but after realizing 'I am Unborn' all scriptures are useless.

138. With the continuous silent mantra 'I am Unborn' throbbing in me I do all my worldly duties to the best.

139. The thing that makes me truly happy is completely forgetting myself, forgetting that I am so-and-so and this or that. As the Unborn why should accept these allegations?

140. I am untouched by any qualities or descriptions. Birth is a movement that appears to have arisen on me the immovable Unborn.

141. 'I am Unborn', hence no question of being a human being who imagines time, space and has all these experiences.

142. I do not take delivery or accept the feeling 'I am' and all the conflicts of the mind that follow through it because none of them have never actually occurred.

143. To get out of the whirlpool of birth and death, I went to its bottom - the 'I am' in its absolute purity – then I easily swam out as the Unborn.

144. The 'I am' appears to have arisen on me and has created a world to which it's a witness. I am before the 'I am' in a non-witnessing state.

145. The 'I am' is fresh in every moment, by getting stabilized and then out of it as the Unborn I realized that the present moment itself was non-existent, unreal or false.

146. I have the firm determination that 'I am Unborn' and thus no worldly calamity or grief affects me.

147. Recognizing the three states of waking, dream and deep sleep I abide in the fourth and beyond it. That's my actual Unborn being devoid of any recognition.

148. As the knower of time I have no life span. I am as I am, formless, undisturbed and devoid of time.

149. At some or the other the 'I am' appears and disappears, I eternally exist before the appearance of 'I am' and also after it disappears.

150. I the Unborn am before all experiences with no 'other' here, I am not even aware of myself.

151. My determination 'I am Unborn' itself proves it. Being free I have no reason to accept this 'life sentence' culminating in a 'death sentence' and suffer unnecessarily.

152. I know that I am not as I appear at present; I was never present as this before or even after this appearance goes.

153. It is the eternal truth when I have no experiences as I appear to have at present. Whatever is experienced is non-eternal and not the truth.

154. All conclusions about the Unborn made by the intellect are false. I am before the intellect thus how is it that it knows me?

155. If the body were to drop dead right at this moment what relationship exists with the good or bad memories? Why wait for that to happen? Be the formless Unborn right now and use memory when required.

156. Words do not know who I am. To be free from words, I understand what is read or heard and then do away with the understood or known.

157. I am not what I believe myself to be as it is never stable and keeps changing. Actually I am the unchangeable before all that felt or seen.

158. 'I am Unborn' and hence I say all my states of being and all my experiences are dishonest and misleading.

159. When I believe that I am the body death is certain, but on realizing that 'I am Unborn' and am never the body, the question of being destroyed dissolves.

160. I did not search for the truth but recognized how I believed the untruth to be the truth. It is never possible that I am not.

161. By continuously thinking that 'I am Unborn' this thought too dissolved in the Unborn.

162. When I looked at the Unborn as something apart from me I failed to realize it. On being united everything disappeared.

163. I have not been created, I have no parents. That I am born and death is certain

someday are both just imaginations.

164. The moment I accept that I am the body I have to accept all the perils and disorders that go with it. What perils or disorders are there for the formless Unborn?

165. Since I have not witnessed my birth how do I witness my death? As the Unborn birth and death do not exist for me.

166. I love my Unborn Self and I am intimately devoted to it. The mind became quite as it gradually accepted the fact of my being the formless Unborn.

167. What experience the born has of the Unborn? The feeling 'I am' that has appeared on the eternal Unborn is the non-eternal born. It is something that has never actually happened but just appears to be so.

168. Detachment is to realize that everything is of no use. My being Unborn is of useless to me.

169. As the Unborn I am not attached to any of the experiences of the body, thus I am free from all defects and the grief and worries of the near and dear ones.

170. I am not the *prana* (vital breath), I am not the mind. 'I am Unborn' before the appearance of the body, thus what desires and aspirations do I have?

171. All differences appear because of words, I remove the words and all differences disappear and the formless Unborn remains.

172. Fear always prevails for the born. Poison is not taken through of death and poison is taken through fear for living. The Unborn has no fear.

173. By constantly meditating on the words 'I am Unborn' the falsity of the *turiya* (supra-causal body) too stood exposed and I realized it never touched me.

174. The so-called bodies, gross, subtle, causal and supra-causal had never touched me as all of them were non-existent.

175. Beyond the supra-causal it is not light or dark, just the Unborn. I am fortunate to come across this *Mahavakya* 'I am Unborn' and keep silently reciting it till I fall asleep.

176. As the Unborn I am always in the foreground and all worldly activities I do are in the background. Everything is an appearance in the Unborn and has never actually occurred.

177. It's quite simple, being the Unborn I am obviously not the apparent body. I was never born and thus what to talk of death?

178. Before listening to any words from anyone, I am there as the Unborn. All words have to be thrown away.

179. I wiped out everything I had heard or read in this world and here I was, the Unborn, who had never dwelled on the past or projected the future.

180. Without speaking, without movement and without imagination I am the Unborn. My downfall begins when these three creep in.

181. My auspicious Unborn Self never comes or goes, it is as it is. This is the greatest fortune that I have earned and I see nothing else but constantly remember 'I am Unborn'.

182. Of all the incarnations the finest or subtlest in the body is Gods' Name, without it the body is a corpse. To remember Gods' Name is to remember 'I am Unborn'.

183. Gods' Name is the 'wise one' in me. I have resolved that I am Gods' Name and thus the Unborn.

184. I constantly remember 'I am Unborn' and thus whenever death confronts me it is bound to run away.

185. Whatever I recognize using the senses is changeable, misleading and false. As the Unborn I am before all that is heard or read.

186. By constantly meditating on the formless Unborn by saying 'I am Unborn', the triad of knower, known and knowing disappears.

187. It is just me, the Unborn, who knows the absence of 'I am' or consciousness. Nobody is there to see me.

188. I am invisible in this body, if you try to see me you too disappear!

IV. Satguru

189. In the process of investigating the truth I came across the *Satguru* who gave me the *mantra* 'I am Unborn.' It became a *Mahavakya* for me to be constantly meditated on and leading me to my deliverance.

190. By the grace of the *Satguru* I am as he is, the Unborn. I also understand that I have never done anything, am not doing anything or need to do anything.

191. I followed a single sentence of the *Satguru* 'I am Unborn' and lost all identification with name and form.

192. Verbally knowing 'I am Unborn' is useless to me; I unceasingly apply and live by this dictum of the *Satguru*.

193. I had never forgotten the truth of my being Unborn, hence no question of remembering it. The *Satguru* brought the Unborn Self into focus.

194. With a pure intellect I hold on to the *Satgurus'* words 'I am Unborn' and become the purest and disappear!

195. Without speaking I have a firm resolve of the resolve 'I am Unborn'. This resolve has come from the words of the *Satguru*.

196. I have no experience of being Unborn, it's by pure discrimination and impeccable faith in the *Satgurus'* words 'I am Unborn' that I recognize myself.

197. All that is felt or seen is in the *Bhrahmarandhra* (Brahma aperture). Holding on to the words 'I am Unborn' of the *Satguru* I squeeze out of the *Brahmarandhra* and realize that it was all an illusion.

198. With a firm determination I held on to the *Satgurus'* mantra 'I am Unborn' and realized that I have never had any experiences of birth or death.

199. On recognizing my true self it became clear to me that 'I am Unborn'. This truth was lying hidden in me but the ability to unveil it came by following the *Satgurus' mantra* 'I am Unborn'.

200. I bow to the *Satguru* after abandoning all bodily and scholastic pride, and then it is true devotion. As a reward he bestowed fearlessness on to me.

201. Without using the intellect I realized the *Satguru* and my Unborn Self to be the same. Not even a trace of the illusion of birth and death was left anymore.

202. I earnestly hold on to the words 'I am Unborn' said by the *Satguru* and thus never believe that I am the body.

203. I call my meditation remembering the *Satguru* or remembering his words 'I am Unborn' or remembering Gods' Name, all are said to be the greatest of devotions.

204. Let the world be there but the *Satgurus'* words 'I am Unborn' cut off the world's root and strengthen the determination that the world never came to be.

205. I began listening to the *Satguru* with a body but after the listening was over the body had disappeared.

206. To realize that 'I am Unborn' is the greatest blessing I received from the *Satguru*. What more is there to ask for and what more is there left to say?