

## CHAPTER 9

### *Ninth chapter named 'Raajvidyaaraajguhyayoga'*

*[Shloka 1 to 6: The topic of knowledge along with effect]*

**Shri Bhagavaanuvaac: Idam tu te guhyatamam pravakshyaami anasuuyave.  
Gyaanam vigyaanasahitam yat gyaatvaa mokshyase ashubhaat. (Ch.9, shloka 1)**

<b>Vigyaanasahitam pravakshyaami idam gyaanam</b>	[Shri God said:] Along with <b>vigyaan</b> = the special knowledge in the form of yoga, [I] will narrate this {advance} knowledge {of the Gita}
<b>guhyatamam te anasuuyave</b>	[which is] extremely secret {than even the basic knowledge of the B.Ks} to you, the one who doesn't see faults {in divine qualities},
<b>tu gyaatvaa yat mokshyase ashubhaat</b>	so that after knowing it [you] will be liberated from sins or sorrow {in heaven of 2500 years}.

**Raajavidyaa raajaguhyam pavitram idam uttamam.  
Pratyakshaavagamam dharmyam susukham kartum avyayam. (Ch.9, shloka 2)**

<b>Idam raajavidyaa raajaguhyam</b>	This {advance knowledge of the Gita} is the royal knowledge of kings, it is the secret of the best kingship,
<b>pavitram uttamam</b>	it is {extremely} pure, it is the best {knowledge in comparison to [the knowledge of] vidharmi* or videshi*},
<b>pratyakshaavagamam susukham kartum</b>	it is known directly {by asking questions to God incarnate who has arrived only in this Purushottam sangam[yug]*}, it is extremely comfortable to be {followed easily},
<b>avyayam dharmyam</b>	it is imperishable {among the Suryavanshis* and} it is in accordance with the {True Ancient [Deity]} religion {of the deity souls too}.

**Ashraddhadhaanaah purushaa dharmasya asya parantapa.  
Apraapya maam nivartante mriyusansaaravartmani. (Ch.9, shloka 3)**

<b>Parantapa ashreddhadhaanaah</b>	O Arjuna, the one who burns enemies! The {genuine vidharmi or videshi} people who don't have faith
<b>asya dharmasya apraapya maam nivartante</b>	in this religion {explained in the true Gita} don't find Me [and] return {again to the abode of hell of 2500 years,}
<b>vartmani mriyusansara</b>	to {the dakshinaayan <sup>1</sup> } path {of violent devils, to the darkness of attachment full of ignorance, with the course of darkness} of the mortal world. {Gita ch.8, shloka 25}

**Mayaa tatam idam sarvam jagat avyaktamuurtinaa.  
Matsthaani sarvabhutaani na ca aham teshu avasthitah. (Ch.9, shloka 4)**

<b>Idam sarvam jagat tatam</b>	{Just like the banyan tree,} this entire {inert and living} world has expanded {from the human seed or father}
<b>mayaa avyaktamuurtinaa sarvabhutaani</b>	through {Mahadev*}, My corporeal {form of incorporeal ling* with} avyakt* {stage. Therefore,} all the groups of living beings
<b>matsthaani naavasthitah teshu</b>	are present in My {ling*, the seed}, but I, {Shiva,} am not {omnipresent} in those {living beings}.

'Naaham teshu te mayi' (Gita ch.7, shloka 12) (It is because the banyan (ashwatth) tree [like] world is eternal, so Adidev (the first deity) or Adam\*, the father, the extremely rare Rudraaksh seed with one mouth is also imperishable. Just like the atom like soul in the body is imperishable, this Viraat purush (the Universal form) too always remains in the world tree.)

**Na ca matsthaani bhutaani pashya me yogam aishvaram.  
Bhuutabhrit na ca bhuutastho mama aatmaa bhuutabhaavanah. (Ch.9, shloka 5)**

<b>Pashya me aishvaram yogam ca bhutaani</b>	Look at {Mahadev, the incorporeal ling in the form of} My prosperous {energy of} yoga, {where} even {the inert} five elements {[like] sky etc.}
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<sup>1</sup> The sun's movement towards south of the equator; the winter solstice

<b>na matsthaani mama aatmaa</b>	aren't present in Me. My { <i>ajanmaa</i> <sup>*</sup> , <i>agarbhaa</i> , <i>akartaa</i> <sup>*</sup> , <i>abhoktaa</i> , always incorporeal point of light} Soul, {the diamond in Somnath [temple] with the light of soul equal to Shiva [or] the one who doesn't remember the body, the <i>avyaktmuurti</i> with physical body}
<b>bhuutabhaavanah</b>	that creates {physical} living beings {through the food of yoga}, (Gita ch.3, shloka 14)
<b>bhuutabhrit</b>	[and] maintains the living beings {through the advance knowledge of the true Gita},
<b>na bhuutastho ca</b>	isn't present in {those inert and living} beings {filled with the energy of yoga} either.

**Yathaa aakaashasthito nityam vaayuh sarvatrago mahaan.  
Tathaa sarvaani bhuutaani matsthaani iti upadhaaraya. (Ch.9, shloka 6)**

<b>Yathaa mahaan vaayuh sarvatragah nityam</b>	Just like { <i>Parambrahm</i> <sup>*</sup> } {[i.e.] the inert [and] invisible} great {deity of <i>praan</i> } <i>vaayu</i> that flows everywhere constantly
<b>aakaashasthitah tathaa sarvaani bhuutaani</b>	is present in the sky, similarly, all the living beings {of the Golden and Silver [Age] heaven + the Copper and Iron [Age] hell}
<b>matsthaani upadhaaraya iti</b>	are present in My place, {the corporeal <i>ling</i> , the highest sky ( <i>Paramaakaash</i> )}. Have {faith on the world tree from the seed of the banyan tree [to be present] in} this { <i>Mahadev</i> <sup>*</sup> , the seed of human beings}.

**[Shloka 7 to 10: The topic of creation of the world]**

**Sarvabhutaani kaunteya prakritim yaanti maamikaam.  
Kalpakshaye punah taani kalpaadau visrijaami aham. (Ch.9, shloka 7)**

<b>Kaunteya kalpakshaye sarvabhutaani</b>	O son of Kunti! At the end of the <i>kalpa</i> <sup>*</sup> , all {the deities and demons, animals and birds, inert and living things [like] trees and plants etc. along with} every living being
<b>yaanti prakritim</b>	merge in {the light of <i>Parambrahm</i> in the form of the highest sky,} the excellent creation
<b>maamikaam</b>	{of} My {diamond with superior light ( <i>paraajyoti</i> ) equal to [that of] Shiva + the inferior nature in the form of <i>ling</i> and}
<b>kalpaadau aham visrijaami taani punah</b>	in the beginning {of the Golden Age complete with 16 celestial degrees} of the <i>kalpa</i> , I, { <i>Shivbaba</i> ,} release them again for creation {in the four ages of the next <i>kalpa</i> }.

**Prakritim svaam avashtabhya visrijaami punah punah.  
Bhuutagraamam imam kritsnam avasham prakriteh vashaat. (Ch.9, shloka 8)**

<b>Avashtabhya prakritim visrijaami kritsnam</b>	<b>svaam</b> I keep My {inferior} nature {in the form of body or <i>ling</i> of corporeal <i>Mahadev</i> } under {My} control [and] release all {the inert and living}
<b>bhuutagraamam imam avasham</b>	beings {of} this {world} [who are] dependant
<b>vashaat prakriteh punah-2</b>	because of the subjection of {this degrading} nature in every <i>kalpa</i> {through the highest sky in the form of <i>Parambrahma</i> , for creation}.

**Na ca maam taani karmaani nibadhnanti dhananjaya.  
Udaasiinavat aasiinam asaktam teshu karmasu. (Ch.9, shloka 9)**

<b>Ca dhananjaya karmaani na nibadhnanti maam</b>	And O Arjuna, the conqueror of the wealth of knowledge! Those actions don't bind Me, { <i>Sadaa Shiva</i> , <i>Akartaa</i> who is stable in the form of the light of soul},
<b>aasiinam udaasiinavat</b>	the One who remains { <i>abhoktaa</i> } like an indifferent [person] {even in the most impure lustful thorn like body};
<b>asaktam teshu karmasu</b>	{because, I} am detached to those actions {because of always being incorporeal, bodiless [and] free from body consciousness}.

**Mayaa adhyakshena prakritih suuyate sacaraacaram.  
Hetunaa anena kaunteya jagat viparivartate. (Ch.9, shloka 10)**

<b>Kaunteya prakritih</b>	O son of Kunti! {In the shooting of the beginning of the <i>kalpa</i> } the nature = {the body or <i>ling</i> + the light of the soul of Arjuna or Aadam or Shankar that has become like diamond equal to Me, Shiva}
<b>suuyate sacaraacaram mayaadhyakshena</b>	creates {the seed form <i>Rudraaksh gan</i> <sup>2</sup> } along with inert and living [beings] under My supervision;
<b>anena hetunaa jagat</b>	for this reason, the world {of the human world tree of <i>pipal</i> facing downwards}

<sup>2</sup> The group of *Rudraaksh* (followers of Rudra or the souls who become the beads of the *Rudramaalaa*)

<i>viparivartate</i>	changes to an opposite' direction {through the power of yoga of the hero actor in the form of the Supreme Soul facing upwards}.
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\*{Now, everyone will certainly have to climb the ladder upwards in the cycle of 84 births through more or less (*nambarvaar*) power of yoga; because while enjoying the pleasure through the bodily *indriyaan*\* in the *bhogi*\* births, all the *bhogi* deities + demons have made their individual point of light soul undergo degradation of gradually more and more intense sorrow. So, you certainly have to recognize *abhoktaa Sadaa Shiva*, the Point of Light in Aadam and remember Him.}

*[Shloka 11 to 15: Criticism of those with demonic nature who disgrace God and types of devotees of those with divine nature]*

*Avajaananti maam muurhaa maanushiim tanum aashritam.  
Param bhaavam ajaananto mama bhuutamaheshvaram. (Ch.9, shloka 11)*

<i>Muurhaa avajaananti maam bhuutamaheshvaram</i>	Foolish people disregard {Aadam, the corporeal form of} Me, {the Father Shiva,} the Supreme Lord ( <i>Maheshwar</i> ) of living beings
<i>aashritam tanum maanushiim</i>	who takes the support of {the ordinary human and permanent} body of Arjuna or Aadam;
<i>ajaanantah bhaavam mama param</i>	they don't know the quality of [being] the Supreme Soul [of] My best { <i>Jyotirling</i> <sup>3</sup> as a <i>yaadgaar</i> * of <i>aditya</i> <sup>4</sup> completely either}.

*Moghaashaa moghakarmano moghagyaanaa vicetasah.  
Raakshasiim aasuriim caiva prakritim mohiniim shritaah. (Ch.9, shloka 12)*

<i>Moghaashaa moghakarmanah moghagyaanaa</i>	{Because of receiving free of cost wealth through bribes}, people with useless desires, senseless actions {and} worthless knowledge
<i>vicetasah eva shritaah raakshasiim aasuriim</i>	[and] people with an opposite' intellect {like those belonging to Ravan's community}, just imbibe {the nature of} devilish, demonic
<i>ca mohiniim prakritim</i>	and deluding { <i>taamasi</i> *} nature; {they completely forget the Supreme Soul who has become equal to Shiva}.

\*{After turning into ruins the more than twenty years old huge, magnificent, multistoried buildings of the world-famous capital like Delhi, dedicated to these very religious and *aadhyaatmik*\* activities of the true Gita, the ones who wish to extort property tax of lakhs [of rupees] from the same and those who detain more than fifty major girls for four months under the pretext of rescuing them overnight and make deadly attempts to test their virginity despite their refusal, [such ones] become the performers of senseless actions. What will be their condition in the Delhi court of Dharmaraj (the Chief Justice)?}

*Mahaatmaanah tu maam paartha daiviim prakritim aashritaah.  
Bhajanti anyamanaso gyaatvaa bhuutaadim avyayam. (Ch.9, shloka 13)*

<i>Tu paartha mahaatmaanah aashritaah</i>	But O king of the Earth! The great souls {in the form of <i>Rudragan</i> , the residents of the highest [mount] <i>Kailash</i> }, dependent on
<i>daiviim prakritim gyaatvaa maam bhuutaadim avyayam</i>	the divine superior nature, {properly} recognize Me, the origin of living beings [and] imperishable { <i>Shivbaba</i> , in the <i>Purushottam sangam</i> [yug],}
<i>bhajanti anyamanaso</i>	{become carefree} [and] remember [Me] with an unadulterated mind.

*Satata kiirtayanto maam yatantashca dridhavrataah.  
Namasyantashca maam bhaktyaa nityayuktaa upaasate. (Ch.9, shloka 14)*

<i>Dridhavrataah yatantah</i>	{They} [are] the ones who stay firm on the vow {of celibacy} while making efforts {by becoming the ones with controlled <i>indriyaan</i> }
<i>ca satata kiirtayantah maam bhaktyaa ca namasyantah</i>	and constantly singing {resolute} praises for Me with faith and devotion and while being humble,
<i>nityayuktaa upaasate maam</i>	the ever yogis {with such a heart free from the feeling of honour understand the beneficial drama [and]} worship Me, { <i>Mahaakaal</i> * with attachment}.

<sup>3</sup> The form of light

<sup>4</sup> Sons of Aditi (wife of sage Kashyap)

**Gyaanayagyena ca api anye yajanto maam upaasate.  
Ekatvena prithaktvena bahudhaa vishvatomukham. (Ch.9, shloka 15)**

<b>Anye api upaasate maam bahudhaa</b>	Other {ordinary devotees} also worship Me {alone} in many ways {in the personalities of Jesus, Siddharth and so on}
<b>ekatvena ca prithaktvena vishvatomukham</b>	with an unadulterated feeling or {even} with an adulterated feeling, {after recognizing Mahadev with five heads* or Brahma, so Vishnu with five} heads, {accepted} in the world
<b>gyaanayagyena yajantah</b>	through {this imperishable Ashwamedh Rudra's} yagya of knowledge [and] while performing service of the yagya.

{\*Brahma with five heads himself is Mahadev with five heads [and] he himself is Vishnu with four hands. Four cooperative souls of Vishnu themselves have been shown in the form of inert arms; but the soul of Adidev (the first deity), the operator of Brahma with four arms in the form of the fifth head, isn't visible in the *bhrikuti*\*. As for the rest, *abhoktaa* Shiva, the incorporeal light, is certainly always present in the *Purushottam sangamyug*\* through the third eye of Shiva of Mahadev with five heads.}

*[Shloka 16 to 19: Description of the form of God along with [His] power through the form of all the souls]*

**Aham kratuh aham yagyah svadhaa aham aham aushadham.  
Mantrah aham aham eva aajyam aham agnih aham hutam. (Ch.9, shloka 16)**

<b>Aham kratuh aham yagyah</b>	I am Yagyaraj (the king of the yagya). I am the yagya of knowledge {of the mind, words etc.}.
<b>aham svadhaa aham aushadham</b>	I, {Shiv + baba Myself} am the burnt offering {in the form of remembrance of the Supreme Soul, that gives strength to the soul}. I am medicine {in the form of knowledge and yoga for the sick or vicious souls}.
<b>aham mantrah aham aajyam</b>	I am the greatest <i>mantra</i> {of <i>manmanaabhav</i> <sup>5</sup> }. I am clarified butter ( <i>ghrit</i> ) {in the form of remembrance through the best, unadulterated mind}.
<b>aham agnih aham eva hutam</b>	I am the fire of knowledge and yoga. I Myself am the offering* {in the form of sacrifice of the body, mind, wealth, time, relations [and] connection}.

\*{Adam who has become Adidev himself is the seed of the entire inert and living world, in whom the entire *Viraat purush* or the world tree is merged.}

**Pitaa aham asya jagato maataa dhaataa pitaamahah.  
Vedyam pavitram omkaarah rik saama yajuh eva ca. (Ch.9, shloka 17)**

<b>Pitaa asya jagatah</b>	{[I am]} the World Father of this world {through the body of the only seed form Adam or Arjuna},
<b>maataa dhaataa</b>	the mother {in the form of <i>Parambrahma</i> or Lakshmi, the left arm of Vishnu in the form of the sustainer, through the nectar of the knowledge of the true Gita + Shivbaba}, { <i>Dharmaraj Brahma</i> with four heads in the form of <i>Yudhishtir</i> ,} the Ordainer {of the fruits of actions},
<b>pitaamahah aham eva</b>	{similarly, the Seed of all the human beings through} Baba {Adam} or the Father of the fathers {like Buddha, Christ etc. religious fathers.} I alone am
<b>pavitram omkaarah vedyam</b>	pure 'Omkar' <sup>6</sup> {[i.e.] Trimurti Shivbaba} worth to be known
<b>ca rik saama yajuh</b>	and {the incorporeal, hence corporeal Shivbaba, 'the Storehouse of knowledge' accepted in} Rigveda, Saamaveda [and] Yajurveda {among the highly famous Vedic religious books}.

**Gatih bhartaa prabhuh saakshi nivaasah sharanam suhrit.  
Prabhavah pralayah sthaanam nidhaanam bijam avyayam. (Ch.9, shloka 18)**

<b>Gatih bhartaa prabhuh saakshi</b>	{I, Shivbaba, alone} am <i>gati</i> , {[i.e.] liberation or <i>sadgati</i> *}, the Husband or the Master, a detached Observer,
<b>nivaasah sharanam suhrit prabhavah pralayah sthaanam</b>	{the Supreme} shelter, loving towards a refugee, the Friend, the creation, the destruction [and] continued existence.
<b>nidhaanam avyayam* bijam</b>	{[I am the corporeal} storehouse {of the entire inert and living world created by Trimurti Shivbaba} = the imperishable seed {of the human <i>Ashwatth</i> (banyan) tree}.

<sup>5</sup> Merge in My mind

<sup>6</sup> The sacred and mystical syllable *Om*



{Nothing (except Shiv + baba) is permanent in this world. (Murli dated 02.01.75, end of pg.3) Avyaktmuurt<sup>7</sup> Mahadev, the hero equal to the Light of incorporeal Sadaa Shiva is always present in the four ages, just like at the time of great destruction [and] nobody is able to recognize Him. I, the combination of the Light of Shiva + corporeal Mahadev = jyoti (the light) + ling Myself am the imperishable seed form Father of the banyan tree in the form of the human world.}

***Tapaami aham aham varsham nigrihnaami utsrijaami ca.  
Amritam caiva mriyushca sat asat ca aham arjuna. (Ch.9, shloka 19)***

<b>Aham tapaami</b>	<b>I, {Shiva, the Sun of knowledge, the Storehouse of light Myself} am burning {in the Confluence [Age] by becoming Vivasvat}.</b>
<b>aham utsrijaami varsham ca nigrihnaami</b>	<b>I release the rain {of the water of knowledge} and {I, Kapil or fire, alone churn and} absorb the rain {of knowledge}</b>
<b>ca aham eva amritamca mriyushca</b>	<b>and I Myself am the nectar {of knowledge [obtained] through churning of the ocean} and [I] am {poison in the form of} death as well.</b>
<b>arjuna aham sat asat</b>	<b>{O} Arjuna, {the one who earns knowledge}! I, {Shiv + baba, alone am} the everlasting truth, {and} falsity {too, according to 'tit for tat (shathe shaathyam samaacaret)'}.</b>

{There is nothing (in the world) that isn't applicable to you (the World Father or Aadam). (Murli dated 14.04.68, 05.05.69, end of pg.3)}

***[Shloka 20 to 25: Fruit of worship with and without desires]***

***Traividya maam somapaah puutapaapaa yagyaih ishtvaa svargatim praarthayante.  
Te punyam aasaadya surendralokam ashnanti divyaan divi devabhogaan. (Ch.9, shloka 20)***

<b>Traividya</b>	<b>{The children of Brahma in the Purushottam sangamyug who are} the knowers of the knowledge of three {constructive} religions, {[namely] the Brahmin, Deity and Kshatriya}</b>
<b>somapaah</b>	<b>drink the nectar {granted by Shiva through the united four heads of Brahma in the form of the Moon of knowledge},</b>
<b>puutapaapaa ishtvaa maam yagyaih</b>	<b>{the Brahmins [who have become]} free from sins {through that very sweet churning of knowledge} please Me, {Shivbaba,} through the services of yagya</b>
<b>praarthayante svargatim</b>	<b>[and] pray {to attain} the elevated heavenly destiny {for half a kalpa in the Golden and Silver Age};</b>
<b>te aasaadya punyam surendralokam divi</b>	<b>they reach the pure heaven among the divine worlds {even for the births in 21 generations},</b>
<b>ashnanti devabhogaan divyaan</b>	<b>{don't suffer even the trace of sorrow and restlessness in the Abode of Happiness [and]} enjoy the divine pleasures of deities {in heaven of Suryavanshi form of Vishnu beyond the celestial degrees and Krishnacandra (Krishna, the Moon) bound in 16 celestial degrees}.</b>

***Te tam bhuktvaa svargalokam vishaalam kshiine punye martyalokam vishanti.  
Evam trayiidharmam anuprapannaah gataagatam kaamakaamaa labhante. (Ch.9, shloka 21)***

<b>Te bhuktvaa tam vishaalam svargalokam</b>	<b>Those {children of Brahma who are the knowers of the three knowledges*} enjoy that vast {uttaraayani<sup>8</sup>} world of heaven {of 2500 years}</b>
<b>punye kshiine</b>	<b>[and] when the noble deeds {of the service of yagya performed in the Purushottam sangam[yug] shooting} are reduced,</b>
<b>vishanti martyalokam</b>	<b>[they] enter {the longest dualistic Copper and Iron Age, hellish} mortal world {of 2500 years created by man, just because of their own bad deeds}.</b>
<b>evam anuprapannaah trayiidharmam</b>	<b>Such followers of {the division of these} three religions, {[namely] Kshatriyas and deities from Brahmins*},</b>
<b>labhante kaamakaamaa gataagatam</b>	<b>{in the Purushottam sangamyug,} achieve the benefit of desirable desires {related to} the past and the future {in the True Ancient [Deity] religion itself}.</b>

***Ananyaah janaah ye  
paryupaasate cintayanto***

<b>Ananyaah janaah ye paryupaasate cintayanto</b>	<b>The unadulterated people who are completely surrendered worshippers after becoming engrossed in the remembrance</b>
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<sup>7</sup> The corporeal personality with a subtle or incorporeal stage

<sup>8</sup> The sun's northwards progress; the summer solstice

<b>maam aham vahaami tashaam nityaabhiyuktaanaam</b>	of My { <b>companionship (pravritti)</b> of the form of light + the <b>ling form</b> }, I carry the burden of [making] those constant, complete yogis
<b>yogakshemam</b>	attain { <b>the precious things</b> } that haven't been attained { <b>according to the rules of the unlimited drama</b> } and their protection { <b>during the 'great destruction at the end of the kalpa</b> }.

\*{"By engaging in Baba's service, you will never die of hunger (even during famine etc.)". (Mu.16.10.77, middle of pg.3)} {"The servants of God will be in joy at [the time of] doomsday'. (Quran)} (This will happen only when you recognize the Supreme Father + the Supreme Soul.)

**Ye api anyadevataa bhaktaa yajante shraddhayaa anvitaah.  
Te api maam eva kaunteya yajanti avidhipuurvakam. (Ch.9, shloka 23)**

<b>Kaunteya api ye bhaktaa</b>	O son of Kunti, { <b>the one who is 'kuntayati daarayati deham'</b> }, the destroyer of <b>body consciousness</b> ! Even the devotees of
<b>anyadevataa yajante anvitaah shraddhayaa</b>	{ <b>some</b> } other [male] deities { <b>and</b> } female deities [like] Brahma, Vishnu, Lakshmi and Narayan bound in celestial degrees etc., apart from Shivbaba} who perform service of yagya being filled with faith,
<b>te api avidhipuurvakam</b>	those { <b>weak devotees,</b> } too, { <b>who perform service of Rudra's yagya</b> } devoid of rules and regulations [mentioned in] { <b>the true advance</b> } Gita,
<b>yajanti maam eva</b>	perform the service of yagya { <b>of</b> } My very { <b>iyotirling (the form of light), the bodiless form that has become avyaktmuurt</b> }.

**Aham hi sarvayagyaanaam bhoktaa ca prabhuh eva ca.  
Na tu maam abhijaananti tattvena atah cyavanti te. (Ch.9, shloka 24)**

<b>Hi aham eva prabhuh ca bhoktaa sarvayagyaanaam</b>	Because I, { <b>Shiva,</b> } alone am the Master and the One who enjoys all the services of yagya { <b>by the Brahmins, so semi-deities of the seven lower categories,</b> }
<b>tu ca te</b>	{ <b>through the imperishable personality of Mahadev*</b> }, still, those { <b>incomplete children of Brahma who perform service of yagya by running about through the karmendriyaan*</b> }
<b>na abhijaananti maam tattvena</b>	are unable to recognize Me, { <b>Shivbaba, the one with the ordinary body [of] Aadam</b> } in the real form;
<b>atah cyavanti</b>	this is why [they] become impure { <b>among the vidharmis* [like] the dualistic people of Islam, Buddhists and so on from the Copper Age</b> }.

**Yaanti devavrataa devaan pitrin yaanti pitrivrataah.  
Bhuutaani yaanti bhuutejyaa yaanti madyaajinah api maam. (Ch.9, shloka 25)**

<b>Devavrataah yaanti devaan pitrivrataah</b>	The devotees of deities { <b>bound in celestial degrees</b> } attain deity souls. The devotees of ancestors { <b>of others apart from the Unlimited Father</b> }
<b>yaanti pitrin bhuutejyaa yaanti bhuutaani</b>	attain { <b>their</b> } ancestors. The worshippers of ghosts and spirits attain the species of ghosts and spirits.
<b>madyaajinah api yaanti maam</b>	Those who perform service { <b>of the yagya of knowledge</b> } for Me just attain { <b>the quality of independent kingship like</b> } Me.

{\*Everyone except One Shivbaba makes us dependent. "Paraadhiin sapanehu sukh naahii. Kari vicaar dekhahu man maahiin (the one who is dependent can't be happy even in his dreams. Think [about it] and see within your mind)."} }

**[Shloka 26 to 34: Glory of God's bhakti without desires]**

**Patram pushpam phalam toyam yo me bhaktyaa prayacchati.  
Tat aham bhaktyupahritam ashnaami prayataatmanah. (Ch.9, shloka 26)**

<b>Yah prayacchati patram pushpam phalam toyam</b>	The { <b>poor or any</b> } person who offers leaves, flowers, fruits, water { <b>or even any kind of ordinary thing that is useful in the yagya or less useful for human beings</b> }
<b>me bhaktyaa aham</b>	to Me with the feelings of the heart, I, { <b>Shivbaba, the One who drinks unlimited poison,</b> }
<b>ashnaami tat</b>	<b>happily</b> } accept that { <b>leftover gift filled with faith, according to the time,</b> }

<sup>9</sup> The one who tears apart (destroys) the soil like body or body consciousness

<b>bhaktyupahritam prayataatmanah</b>	brought with feelings by {that} one {filled with faith} who makes effort, {just like [the offering of] Bhilani <sup>10</sup> that can be accepted by Me}.
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**Yat karoshi yat ashnaasi yat juhoshi dadaasi yat.  
Yat tapasyasi kaunteya tat kurushva madarpanam. (Ch.9, shloka 27)**

<b>Kaunteya yatkaroshi yadashnaasi</b>	O son of Kunti! {The actions} that {you} perform, [the food] that {you} eat, {drink or}
<b>yat juhoshi yat dadaasi</b>	the service of the yagya {of knowledge} that you perform {with your own zeal and enthusiasm}, whatever [you] give {or}
<b>tapasyasi yat kurushva tat madarpanam</b>	{the highest spiritual} <i>tapa</i> {of the remembrance of the star [like] soul} that [you] perform, offer {all} that to Me, {the <i>avyaktmurti</i> Shivbaba alone}.

**Shubhaashubhaphalaih evam mokshyase karmabandhanaih.  
Sannyaasayogayuktaatmaa vimukto maam upaishyasi. (Ch.9, shloka 28)**

<b>Evam mokshyase karmabandhanaih shubhaashubhaphalaih</b>	In this way, [you] will be liberated from the bondages of actions with auspicious and inauspicious fruits {for half a <i>kalpa</i> in heaven}.
<b>yogayuktaatmaa sannyaasa</b>	The soul that is absorbed in yoga {with Me and} the one who renounces everything {appropriately, [the one who]}
<b>vimuktah upaishyasi maam</b>	is completely liberated {from them} will {just} attain My, {God's quality of elevated [and] independent kingship}.

{Those who become kings through Raja yoga are independent; they aren't dependent on anyone. The men who create hell to a greater or a lesser extent (*nambarvaar*) will just make [others] subordinate! The very meaning of 'sva' is our soul and the Father of the soul [is] the Supreme Father + the Supreme Soul, Rajyogeshwar (the Lord of Raja yoga).}

**Samah aham sarvabhuteshu na me dveshyah asti na priyah.  
Ye bhajanti tu maam bhaktyaa mayi te teshu ca api aham. (Ch.9, shloka 29)**

<b>Aham samah sarvabhuteshu</b>	I am the One with equal feeling of soul towards all the living beings, {whether they are superior or inferior}.
<b>na dveshyah me na asti priyah tu ye bhajanti maam</b>	Neither {anyone with demonic traits} is hateful for Me, nor {the one with divine feelings} is dear; but those who remember Me
<b>bhaktyaa te mayi ca aham api teshu</b>	with the feeling of {faith [and]} devotion, they are present in Me and I too am present in them {through their own feelings or remembrance}.

**Api cet suduraacaaro bhajate maam anyabhaak.  
Saadhuh eva sa mantavyah samyak vyavasitah hi sah. (Ch.9, shloka 30)**

<b>Cet api suduraacaaro bhajate maam anyabhaak</b>	If even {an} extremely wicked person {like Ajamil (a great sinner)} remembers Me {faithfully} with an unadulterated feeling,
<b>sa eva mantavyah saadhuh</b>	he {too} is certainly worth being considered a good person {because of being devoted to the One};
<b>hi sah samyak vyavasitah</b>	because he has complete faith {in Shivbaba}. {The rest of those who don't have faith will be destroyed through the body.}

**Kshipram bhavati dharmaatmaa shashvat shaantim nigacchati.  
Kaunteya prati jaanihi na me bhaktah pranashyati. (Ch.9, shloka 31)**

<b>Bhavati dharmaatmaa kshipram nigacchati shashvat shaantim</b>	{The one with firm faith} becomes a virtuous soul very soon, [he] {certainly} attains eternal peace {sooner or later ( <i>nambarvaar</i> )}
<b>kaunteya jaanihi prati</b>	{in all the four ages too}. O son of Kunti! Know it definitely {that such an unadulterated yogi},
<b>bhaktah me na pranashyati</b>	{that} devotee of Mine isn't destroyed {or [doesn't become the one with] corrupt religion even in the hellish Copper and Iron Age}.

**Maam hi paartha vyapaashritya ye api syuh paapayonayah.  
Striyo vaishyaah tathaa shudraah te api yaanti paraam gatim. (Ch.9, shloka 32)**

<b>Hi paartha api ye syuh paapayonayah</b>	Because O lord of the Earth! {In this sorrowful world, even} if they are [of] any sinful species
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<sup>10</sup> A Bhil woman; an untouchable woman in the epic Ramayan who herself tasted the berries first and then offered them to Ram

<i>striyah vaishyaah tathaa shudraah tepi maam vyapaashritya</i>	{like} the women, <i>Vaishya</i> <sup>11</sup> and <i>Shudra</i> {according to the actions performed in the previous birth}, they too, take My shelter
<i>yaanti paraam gatim</i>	{because of some elevated actions performed in the previous birth} [and] attain the supreme destiny {of <i>vaikunth</i> * in the form of Vishnu, in this very birth}.

***Kim punah braahmanaah punya bhaktaa raajarshayah tathaa.  
Anityam asukham lokam imam praapya bhajasva maam. (Ch.9, shloka 33)***

<i>Punah kim punya braahmanaah</i>	Then what {to say} about the virtuous { <i>Suryavanshi</i> *} Brahmin deities
<i>tathaa bhaktaa raajarshayah praapya imam anityam asukham</i>	and { <i>Kshatriyas</i> , the excellent} devotees {or} royal sages ( <i>rajarshi</i> )! {This is why,} attain this temporary {and} sorrowful,
<i>lokam bhajasva maam</i>	{hellish, demonic [and] violent} abode [and] remember Me, { <i>avyaktmurti</i> Shivbaba, the only One who is always the Giver of happiness}.

***Manmana bhava madbhakto madyaaji maam namaskuru.  
Maam eva eshyasi yuktvaa evam aatmaanam matparaayanah. (Ch.9, shloka 34)***

<i>Manmana madyaaji bhava madbhaktah</i>	Engage your mind in Me, perform service of the <i>yagya</i> for Me [and] become My devotee.
<i>namaskuru maam evam yuktvaa aatmaanam</i>	Bow down with faith [in front of] Me, {Shivbaba}! In this way, by attaching the soul {in the form of unadulterated mind and intellect [to Me]}
<i>matparaayanah eva eshyasi</i>	[and] taking the shelter of My { <i>avyaktmurti</i> }, [you] will just attain {the quality of kingship by Raja yoga through}
<i>maam</i>	Me, {the independent [and] the best Ruler; [you] won't be dependent on any person even in the shooting of <i>Purushottam sangamyug</i> }.

**Note:** The meanings of \* marked words are available in the Hindi-English glossary.

<sup>11</sup> Those belonging to the merchant class