

Sri Sadguru Devay Namah

Vandana Bhashya

Prathama vandau guru carana

Jina agama ganya lakhayiya

Guru jnana dipa prakas'a kari,

pata kholi dars'a dikhayiya

Prathama- first , **vandau-** pray , **jina-** who, **agama-**beyond comprehension, **ganya-**experience, **lakhayiya-**shown, **pata-**curtain,cover, **darasha-**shown

First I pray at the feet of gurudeva who has shown and has made me experience the Supreme Soul who is beyond the comprehensive abilities of mind, speech and sensory perceptions. Gurudeva has lit the lamp of knowledge within me, removed the cover of nature(prakriti), thrown open the tenth door and made me experience directly the Supreme Being.

Jehi karane siddha pacei,

so guru krpa se payiya

Akaha murati amiya surati

tahi dekhi samayiya

jehi karane-in search of , **siddha-**medicants(tapasvis)who have accomplished siddhis and vibhutis(super natural power), **pacei-** tired of ,could not accomplish **so-that,akaha-**which can not be described,**murati-**form,**amiya-**nectar, **surati-**form,**tahi-** him,**samayiya-**entered

Many tapasvis(medicants) who have accomplished siddhis and vibhutis(super natural power)could not realise God and gave up their efforts. I have seen the Supreme Soul's form which cannot be described,which is pure nectar -and having seen Him, I have now entered the Supreme Soul.

Nitya anadi deva bandichora,

Sad guru cinmayam

Viveka nidhi dukha para maya

divya vapu karuna mayam.

Nitya = Eternal **anadi** = without beginning, middle or end **Deva** = bestower of divine powers, **Bandichora** = redeemer from bondage **Cinmayam** = Conscious knowledgable form **Vivek nidhi** - Store house of knowledge **Divya** = Conscious **Vapu** = Body.

That eternal sadguru (Nitya Anadi Sadguru) is without beginning middle or end, ever present, omnipresent, bestower of divine powers. redeemer from all bondages for souls, is conscious entity with knowledgable form. He is the storehouse of all knowledge and science and is bestower of all knowledge. He is beyond all sorrows of nature, having conscious body and is full of mercy.

Svachanda vis'va triloka manhi

bhramita hansana sukha mayam.

Karma bhrama ka kati fanda

deva pada amrta mayam.

Svachanda = Independent, without hindrance, **Manhi** = In **Bhramita** = Wanderer
Hansan = Pure souls, **Sukhamayam** = Cause of bliss, **Bhrama** = Illusion
Fanda = Bondage **Pada** = Place, abode **Amrtamayam** = Concious nectar abode

Eternal guru (Nitya Anadi Sadgur) wanders, freely throughout the three lokas and bestows bliss to pure souls. He purifies the souls by teaching them spiritual path. He cuts the bondage of illusion and chains of karmas and takes the souls to the abode of nectar and pure conciousness.

Deha tava guna tattva nyari,

racita karata ki nahin.

Upades'a hita tana vividha dharyo

prakata caro yuga mahi.

Tava = Yours **Guna** = Gunas of prakriti, Satva, rajas, tamas. **Tattva** = akasa, vayu, agni, jala, prithvi **Nyari** = Different **Karta** = God **Hita** = for **Tana** = Body
Vividha = Manay **Dharo** = Asume **Caro yuga** = Sayayuga, Treta, Dwapra, Kaliyug,
Mahi = Earth

Hey Sadgura deva ! Your body is not made up of three gureas of prakriti or form the five tattavas and is different from them. Your body is not made by divine laws. You assume at will various bodies to bestow your divine teachings to souls in all the four yugas on this earth.

Ades'a saccidananda ka lei

mukti bhakti tattva kahi

Krta krtyata pada hansa dinha

Parama pada nija ghara rahi

Adesa = Order **Saccidananda** = Supreme loard **Lei** = On **Kahi** = Brought forth **Krta krtyata** = Glorified **Pada** = Place, abode **dinha** = Bestowed
Parama pada = Abode beyond time

On the orders of Supreme Lord you brought forth the knowledge of bhakti (devotion) and mukti (liberation) with its external philosophical and internal practical form for benefit of all souls. You cleansed the souls to their pure form,

made their human life full of glory and took them to the conscious abode beyond time.

Siddhanta tava paracara hita

main bhaumi sare rami rahun

Jivan maya karma fande

sujhata na kitano kahun.

Siddhanta=External philosophical knowledge of Bramhavidya vihangam yoga and secret internal practical path **Main**=Abyasa siddha sadguru Sadafaldeo **jivana**=earth **rami**=wander **jivana**=living beings **kitano**=howevermuch

I (abhyasa siddha sadguru sadafaldeo) am wandering on this entire earth with your knowledge of Brahavidya vihangam yoga with its external philosophical knowledge and the secret internal practical path. Living beings inhabiting the earth are held in bondage and cannot see the correct path of liberation. However much I am telling them they are not accepting their plight.

Dhvaja sveta "aa" abheda ankita

visva faharane cahun

Agjna tumhari satya rakho

jana Sadafala pada gahun

"aa"abheda=secret symbol of Akshrabrahma **ankita**=engraved, written **cahun**=want **rakho**=keep **jana**=bhakta or devotee **pada**=feet **gahun**=hold

Hey Nitya Anadi Sadguru! (Eternal Sadguru) I want to unfurl the "aa" marked flag symbolising the secret Akshara Bramha (Cosmic Creator) throughout the world. You have ordered me to do it. Keep this order true and my pledge to fulfill your order is to be kept by you. Your bhakta (devotee) Sadafala is holding your feet with total surrender.

Sadguru pankaja carana raja

vandau parama punita

Jahi krpa bhava dukha mitei

bhakti milei satacita

pankaja=lotus **raja**=dust **vandau**=pray **Param punita**=very holy **jahi**=of which **bhava**=worldly **bhakti**=total devotions such as what fish has with water **satacita**=to soul

I pray to the dust of lotus feet sadguru and am putting it on my head. Mercy of sadguru totally eradicates worldly pains and sorrows and soul gets attached to Supreme Soul with total devotion such as what fish has with water.

Moha punjatama jagata nisi

ravi guru vacana prakasa

Nija svarupa vastava milei

sarasabda kara vasa

Moha=illusion **punja**=cluster **tama**=darkness **nisi**=night **ravi**=sun **vacana**=order
nija=our **svarupa**=conscious form **vastava**=true **sarasabda**=supreme soul
vasa=abode

In this illusionary world full of darkness, order of sadguru acts as sun to remove the darkness of night. By following the order of sadguru, we realise our own true conscious form and the soul experiences its direct existence within Supreme Soul.

Sara sabda guru eka hein

Yaamein bheida na maan

bheida maan bhava kupa pade

nirabhedi nirvana

Sara sabda=Supreme soul **guru**=sadguru **yamein**=between **bheida**=difference
bhava kupa = worldly abyss or well **nirabhedi**=does not differentiate
nirvana=liberation

Supreme soul and Sadguru are one, do not differentiate between the two. Sadhaka (practitioner) who makes distinction between Supreme soul and sadguru falls in the worldly abyss or well. bhakta or devotee who sees sadguru as manifestation of Supreme soul gets liberated. Understanding Sadguru as Supreme soul and keeping unflinching devotion with total surrender is the correct intellect.

Namo brahma gurudeva

namo saba jagata adharam

Namo saccidanand

Namo sadguru bhava taram

Namo=pray to **brahma gurudeva**=brahma like sadguru **jagata adharam**=who sustains the entire cosmos **saccidanand**=truth consciousness bliss **bhava taram**=redeemer from the bondage of world

I pray to brahma like sadguru who sustains the entire cosmos, who is truth, consciousness and bliss, who is the redeemer from the bondage of the world. Brahma and Sadguru have the same form and have very close permanent relationship. By praying to Sadguru as brahma form (or Godform) the disciple gets especial benefit.

Nomo suddha parabuddha

namo paramukta svabhavam

Namo guna atita

Namo nasaka bhava davam

suddha=pure consciousness **parabuddha**=pure knowledge **paramukta**=free from all bondages **guna**= gunas of prakriti-rajassattva tamas **atita**=beyond **nasaka**=destroyer **bhava davam**=fires symbolising the world

I pray to sadguru who is pure consciousness, pure knowledge, free from all bondages, beyond the gunas of prakriti and destroyer of fires symbolising the world.

Namo akhanda pracanda

Namo prabhu maya param

Namo alekha adekha

Namo advaita akaram

akhanda=indivisible **pracanda**=all powerful **maya param**=beyond prakriti **alekha**=indescribable **adekha**=cannot be perceived through sense organs **advaita**=incomparable with any entity **akaram**=form

I pray to brahma like sadgurudeva who is an endless entity, powerful without any limit, has endless qualities with endless domain of action. He is all powerful, beyond prakriti, indescribable, cannot be perceived through sense organs and is incomparable conscious entity.

Namo acintya aniha

Namo nihtatva svarupam

Namo anadi agadhi

namo nirvikara anupam

acintya=incomprehensible **aniha**=desireless **nihtatva**=Supreme soul **anadi**=without any beginning middle or end **agadhi**=unfathomable **nirvikara**=sinless **anupam**=incomparable

I pray to Godlike sadgurudeva who is incomprehensible, desireless, manifestation of Supreme soul, without any beginning, middle or end, unfathomable and is without any sin.

Namo isa jaga disa

Namo nasaka bhava kupam

Namo ajanma acheda

bheda tava veda so param

isa=Master **jagadisa**=master of all creation **bhava kupam**=worldly well
ajanma=who does not take birth **acheda**=indivisible **bheda**=sadhana of
brahma vidya **veda**=Riga, Yajur, Atharva & Sama **so**=that **param**=beyond

Godlike Sadguru, you are master of all, master of all creation, you are redeemer from this worldly well, you are free from birth and death, eternal and unchanging. You pervade all creation in indivisible form. Your sadhana of brahma vidya is extremely secret, it cannot be obtained or learnt by studying veda. Sadhana of Brahma vidya is learnt only by surrounding oneself to Sadguru, it cannot be comprehended by studying all the spiritual texts.

Brahma vidya guru adi

anadi satata paracaram

Brahma dika nahin jana

bina tava krpa agaram

anadi=without beginning middle end **satata**=always **paracaram**=propagate the knowledge **brahma dika**=brahma vishnu mahesha **krpa agaram**=storehouse of mercy

Hey guru!, you are the eternal guru of brahma vidya. You propagate this knowledge for the benefit of all worldly souls. Even the trideva, brahma, vishnu and mahesha cannot have knowledge of this science without your mercy, what to tell about ordinary human beings.

Maya jala apara

bajhei tamei sansara

Sura nara muni gana yaksa

naga kinnara bahava dhara

Maya=nature, all inert objects **jala**=net **apara**=unfathomable **bajhei**=trapped **tamei**=in it **Suru**=devas **nara**=humans **muni**=philosophers **yaksa**=a kind of jeeva like devas **kinnara**=a gandharva like jeeva **bahava**=worldly ocean

Nature is manifested in all its various forms and all souls are trapped in the net of nature. Devas, humans, philosophers, yaksa, kinnaras and all other types of beings are trapped in nature and are tossed in this worldly ocean. It seems to be very difficult for them to get out of this.

Sahata kasta bahutera

Karma aura bhram ke sadhe

Lakha caurasi yoni bharami

Jiva maya bandhe

bahutera=all efforts done at the level of four inert organs, ten pranas, eight chakras, nine doors **bhram**=illusion **sadhe**=effort **lakha**=hunder of thousands

yoni=various bodies of the soul **bharami**=wondered **maya**=nature,illusion
bandhe=bondage

All efforts done by soul at the level of sensory organs, inert four organs, ten pranas,eight chakras are all karmas. All these efforts are illusions. It is impossible to realise God through these efforts. Supremesoul is beyond all manifestations of nature. Therefore all karmas bind the soul,make soul wander in various bodies and suffer immense pain.

Sadguru dina dayala

jahi para kiripa kinha

Todi moha bhrama jala

amara pada pala mein dinha

dina=who surrenders **jahi**=on whom **kiripa**=mercy **kinha**=done **amara pada**=immortal abode or Supreme soul **pala**=moment,second

Sadgurudeva bestows mercy on those souls who surrender to him and he makes them realise Supremesoul in a moment and destroy their illusions. Sadguru is all merciful,shows mercy on all souls but those souls who surrender to him, he makes them realise the immortal abode in a moment.

Nirakara sakara para ho

satya nirdhara

Aja anadi guru deva

bheda turiya se nyara

Nirakara= formless **sakara**=with form **para ho**=beyond **satya**=changeless **nirdhara**=determined **Aja**=without birth **Anadi**=without beginning or end **bheda**=secret method of God realisation or secret sadhana **turiya**=a state reached in yoga where soul sheds off all its veils of nature and is manifested in its own conscious self **nyara**=different

The secret path(method) of Eternal Sadguru is beyond the realm of Turiya state of consciousness.By following the conscious path of Sadguru's vihangama yoga, the true form of Supreme Soul is seen which is beyond perceived notions of form or formless. In world there is no commonality of views with regard to form and formless.Supreme Soul is different from both,it has conscious form which is directly perceived by souls.

Santana ke hita lagi

svstah nara dehi dhara

Sarasabda darasaya

Jagata sei hansa ubara.

Sanatana=saints **hita**=benefit,good **lagi**=for **Swatah**=by own **naradeha**=human body **dhara**=assume **Srasabda**=Supreme Soul **dayasaya**=shown **hansa**=pure form souls **ubara**=redeem

Eternal sadguru has taken human form for the benefit of saints and by his grace many pure souls have been blessed with darshan of Supremesoul and have been able to come out of this worldly ocean.

Gupta rahyo sansra

prakta anuragi payo

Bahutaka hansa cetana

jnana de loka pathayo

Gupta=hidden **rahyo**=was **anuragi**=devotee **payo**=blessed with **bahutaka**=many **cetana**=given knowlege **loka**=deathless abode **pathyo**=sent

Eternal Sadguru is everpresent in this world in unmanifested form. He manifests himself in front of pure devotees. He has given his knowledge in this way to many pure souls and had send them to deathless abode.

Vinvata dasa adhina

dina para daya kijai

Moha soka dukha dvanda

nasi prabhu nija pada dijai

Vinavata=pleeding **dasa**=servant **adhina**=surrendered **dina**=without ego **daya**=mercy **moha**=ignorance **soka**sorrowful due to loss of loved object **dvanda**=delima **nija pada**=own abode,deathless abode **dijai**=give,bestow

The surrendered egoless servant is pleading. O Sadgurudeva have mercy on me and remove my ignorance, worldly sorrows and bestow me your own abode.

Kama krodha mada lobha moha

tama ghata andhiyara

Anubhava jnana prakasi

nasi bandhana chutakara

Kama=worldly desires **krodha**=anger, a state of reaction against opposition **mada**=ego **lobha**=greediness for worldly things **moha** **tama**=ignorance **ghata**=body **andhiyara**=darkness **anubhava**=experience **jnana**=realisation of SupremeSoul **prakasi**= enlightenment **bandhana**=cycle of birth and rebirth **chutkara**=free

Hey gurudeva! your servant is entangled in worldly desires, is full of anger, ego and greed and is engulfed in darkness. Enlighten him and let him realise the

Supremesoul. Let the Supremesoul fill his life with light and free him from the cycle of birth and rebirth.

Jnana viraga viveka hina

main balaka bhora

sarana gire ki laja

rakhu karuna nidhi mora

jnana=correct knowledge **viveka**=discriminatory power to distinguish between correct and incorrect **viraga**=distaste for worldly things **hina**=deprived of **bhora**=innocent, ignorant **karuna nidhi**=merciful

Hey Sadgurudeva! this boy is not possessing qualities of correct knowledge or discriminatory power to distinguish between correct or incorrect, is not having distaste of worldly things and is ignorant. He has come to take refuge in you, O merciful redeem me.

Kami kutila labara

kumati visayan anurage

sadguna hina malina

kamana tana mana page

kami=entrapped in worldly pleasures and collection of worldly pleasures **kutila**=cheater **labara**=brag **kumati**wrong intellect **visayan**=sensory pleasures **anurage**=entangled **malina**=dirty **kamana**=desires for sensory pleasures **tanamana**=body and mind **page**=filled with

Hey gurudeva! this servant of yours is entrapped in seeking worldly pleasures, is a liar, cheater with wrong intellect, is full of worldly sensory desires. Bereft of all good qualities and filled with all bad qualities with all desires of bodily and mental pleasures.

Nija avaguna kya kahun

jana saba antarayami

Kevala krpa kataksa

apake tarihon svami

Nija=own **avaguna**=bad qualities **antarayami**=one who knows inside out **kevala**=only **krpa kataksa**=merciful glance **tarihon**=freed

Hey gurudeva!, you know me inside out, how do I explain to you my bad qualities, they are not hidden from you. I will attain freedom only from your merciful glance. Here the surrendered devotee is pleading for the merciful glance of gurudeva. He firmly believes that with so many bad qualities, he cannot get redeemed without the mercy of gurudeva.

Nahin kachu karma acara

yoga japa tapa nahin sadhon

Nahin mohi dusara asa

na dusara deva aradhon.

karma=good deed **acara**=behaviour **yoga**=rajayoga, hathayoga, mantrayoga, layayoga and different types of yoga practised at the level of nature **japa**=japa(repetition of name) done at the level of mind and speech **tapa**=penance **sadhon**=practise **mohi**=my **aradhon**= pray

O gurudeva, I do not do any good deed, nor do I do any japa, tapa or practice any yoga. I do not have any hope. I do not pray to any other god.

Kevala apa adhara

trahi main trahi pukaron

Main to dasa ajana

sarana main sarana ucaron

kevala=only **apa**=sadguru **adhara**=support **trahi**=protect **ajana**=ignorant **ucaron** =say

Sadguru, you are my only support, protect me, protect me- this I am saying again and again. I am your ignorant servant. I have surrendered unto you, I have surrendered unto you.

Deva Sadafal dina

vinaya pani yuga jori

Vinaya as'a mama rakhu

dayamaya bandi chori

vinaya=prayer **pani**=hand **yuga**=both **jori**=folded **mama**=my **rakhu**=keep **bandichori**=redeemer from bondage

Hey Guru, I Sadafaldeo have surrendered to you and I am praying with both my hands folded. Keep hopes of my prayer with yourself. .Accept my prayers, hey merciful, hey redeemer from bondage.

Doha :- S'arana girai ki laja ko

rakhau krpa nidhan

bandha mohadika todiye

dehu bhakti mama prana

krapa nidhan= ocean of mercy **bandha**=bondage **moha dik** =desire or lust (kama), anger(krodha), greed(lobha) **moha**=attachment (matsarya), ego(mada) **todiye**= destroy

Hey master, I surrender unto you. You protect me from falling from grace. Banish my six bondages. Give me devotion as my life force.

Bhava nidhi agama apara hai

sujhe vara na par

nava kavata patavara nahin

kehi vidhi utaron par

Bhava nidhi= worldly ocean **agama**=limitless depth **apara**= which can not be crossed **vara na para**=endless

Hey gurudeva , this worldly ocean has limitless depth and is endless and cannot be crossed. I do not even have boat, a boatman (one who rows the boat) sail or any other means to cross this worldly ocean.

Bhakti jahaja carhayike

suje vara na par

nava kavata patavara nahin

kehi vidhi utaron par

Bhakti=pure devotion **ke**=by **tatva jnana**=theoretical knowledge **patavar**=sail which takes the boat in desired direction **tarahu**= cross **sarasabda**= Supreme Being **nirdhara**= without support

Hey gurudeva, please put me on the devotional ship whose sail is made of theoretical knowledge and which crosses the worldly ocean. Hey Supreme Lord, you who is the support of all and you are yourself wiyhout support,reddem me.

Bandau ve purusa ananda data

isa bhagavana prabhu maha

Jana krpa sagara bhakta vatsala

santi bhava traya dukha maha

Bandau= pray to **ve**=who **ananda data**=one who gives bliss **isa**= master **bhagavana**=who has all wealth **prabhu maha**=Supreme Lord who has all wealth **jana**=for devotees **bhakta vatsala**= who takes care of devotees as his children **bhava**= world **traya dukha**=three sorrows, sorrow due to body, sorrow due to divine law,sorrow due physical world **maha**=big

I pray toSupreme Lord who has all wealth, master of all, one who gives bliss, takes care of devotees as his children, protects them and removes all the three big sorrows.

Sanyoga nitya anadi raks'aka

srsti paralaya mukti mein

prabhu ko namah! prabhu ko namah!

prabhu ko namah! sadyukti mein

Sanyoga=joined **nitya**=always(beyond time) ever **anadi**=without biginning,middle or end **pralaya**= cosmic dissolution **mukti**=deathless abode **namah**=prayer **sadyukti**=by means of concious yoga

The Supremelord is always with us everywhere, at the time of creation of cosmos as well as at the time of its dissolution and all along he protects us. We pray to the Supremelord by means of conscious yoga. Soul and Supremesoul are always everywhere together. At no point of time or in any state are they separated. Supremesoul resides within individual soul.

Acintya alakha adekha adbhuta

rupa saccidananda ju

Anupa aja advaita akala

aniha jana ura canda ju

Acintya=beyond intellect **alakha**=beyond the experience of sense organs **adbhuta rupa**= indescribable conscious form **saccidananda**=manifestation of truth, consciousness and bliss **ji**=revential address **anupa**=incomparable **aja**=who does not take birth **advaita**=without parallel **akala**=indivisible **aniha**= without desire or desirelessness **ura**=heart (means within soul) **canda**=moon

The Supremelord is beyond intellect or thought, beyond the experience of sense organs, cannot be seen by physical means. He is indescribable, has conscious form and is manifestation of truth consciousness and bliss. Nothing is like him, he is indivisible without desire. He bestows moonlightlike cool light within the soul and is experienced as pure nectar bliss. Sadgurudeva is here describing the different qualities of Supremesoul.

Asima agama apara anubhava

para mukti bhukti mein

prabhu ko namah! prabhu ko namah!

prabhu ko namh sadyukti mein

Asima=endless without boundary **anubhava para**=which can be experienced **agama**=unfathomable **apara**= without boundary **mukti**=free state of soul which is achieved after God realization when soul resides in the lord **bhukti**=worldly utility
That SupremeLord is endless, without boundary, **mukti**=free state of soul which is achieved after Godrealization when soul resides in the lord **bhukti**=worldly utility

The Supremelord is endless, without boundary, unfathomable, and is experienced by soul in worldly objects as well as other than worldly objects. Free souls actually see supreme soul in every object inside out. After casting away their bodies such great souls reside in the divine conscious form and continue to experience and see the lord. That is why in these lines Supremesoul is addressed here as beyond experience.

S'udda buddha mukta svabhava

bhagavan pahi jana main pahi main

Svayambhu caracara pranagati

prada pahi jana main pahi main

Suddha=free from the three attributes(nature), concious form
buddha=omniscient **pahi**=protect us **jana**=devotee **main**=me **svayambhu**=who is not created by anyone, who manifests on his own **caracara**=moving and nonmoving fixed and vegetational world **pranagati prada**=who revebrates the prana or the life force

Supremelord is free from the three attributes of prakriti(nature), is pure concious form and is omniscient. Lord protect us- the bondaged souls! protect us! Supremelord is not created by anyone, he is ever present wiyhout biginning or end. He is the one revebrates the life force in every animal and vegetation. Lord protect me.

Maya dukha rahita jana sukha

pradayaka pahi jana mainpahi main

Vyapaka vis'ambhara akhila jaga mein

pahi jana mainpahi main

Maya=any or every **dukha rahita**=sorrowless **jana sukha pradayaka**=bestows happiness to devotees **vyapaka**=which pervades all inert and concious objects and organisms **vis'ambhara**=who sustains the entire cosmos **akhila jaga**=entire cosmos

Supreme lord is without any sorrow and he bestows happiness to his devotees. Protect me! Supreme lord pervades all inert and concious objects and sustains the entire cosmos , provides food to all creatures from ant to elephant. Protect me (who is your devotee). Protect me!

Vis'vakarata deva prabhuvara

parama divya svarupa ju

Sarvajna sarva sas'akta avicala

akaha s'abda anupa ju

Visvakarta=creator of universe **deva**=one who gives divine powers **prabhuvara**=suprmelord or supremesoul, supremebeing **paramdivya**=supreme conciousness supreme subtle **sarvajna**=omiscient, one who knows all **sarva sasakta**=omnipotent **avicala**=stationary **akaha**= indescribable **sabda**=form of vibration **anupa**=incomparable

Supremelord the Supersoul is creator of the universe, he givesdivine powers, is Supreme entity, Supreme conciousness with concious form, omniscient, he is omnipotent, fixed, unchangeable, incomparable in sabda(vibrant) form. Here the divine attributes of the Supremesoul are being praised. As he pervades all, he is fixed as movement is related to objects which are confined within space. One who pervades everything in all time, how can he move from one place to another. that is why Supremesoul is fixed. Becuase he pervades all inert as well as concious objects that is why he is omniscient. All knowledge emerge from him only. He is Sabda form and he is directly percieved by the soul's concious faculty.

Karma kaya cid s'arana mein

Jivan dori tava dayi

Mana buddhi indriya ghira prakrti

adesa nayagati nija layi

Karma=all efforts by soul done at the level of prakriti(nature) **kaya**=body
cida=conscious soul **jivana dori**= life thread **tava**=you **dayi**= given
ghira=covered **adesa** =order **naya**=take **gati**=action **nija**= own **layi**= taken

O Supreme lord, I am giving my entire effort, body, soul and life thread unto you, I am surrendering unto you. I am actioning my mind intellect, organs and other physical covering through your order. Here the devotee is surrendering every thing he possess to the Supreme lord and is trying to channelise all his actions and efforts through the will of the Supremesoul.

Prakasa tere ravi prakas'ita

s'as'i prakasita s'reya nidhe

Vidyuta tara agina tava

parakas'a se hain gati sidhe

ravi=sun **s'as'i**= moon **s'reya nidhe**= reservoir of mercy, **vidyuta**= lightening
agina=fire **gati**=motion **sidhe**=virtue of

O reservoir of mercy Supremelord, you are Supremelight, by virtue of your light sun, moon and other heavenly bodies, fire and lightening are having light and are in motion. An infinitesimal fraction of Supremelord's light is withi all the bright objects and is proving them light. Supremelord is himself supremelight.

Sthavara jan gama vis'vamaya

parakas'a te prakas' tei

Alipta karma asanga jaga se

nija prakas'a prakas'a te

Sthavara=nonmoving objects **jan gama**=movable objects,all animals
vis'vamaya=entire creations **tei**=your **Alipta**=separate or disassociated
karma=all efforts at the level of prakriti **asanga**=separate **jaga**=world,creation
nija=own **prakasa te**= lighted by

O Supremesoul! the entire ceation's nonmoving and moving objects are lighted by your light. You remain disassociated from the entire cosmos and light the entire cosmos from your light. The Supremelord never gets entangled with the ceation and remains separate from it.

Ajnana vas'a adhara prabhu taji

Patana mein jada tana liya

Pravrti visaya pravaha nana

karma sadhana bahu kiya

Ajnana=ignorance, bereft of knowledge **vasa**=in control of **adhara**=support **taji**=left **patana**=fall **jada tana**=sthula(gross), sukshma(subtle), Karana(causal), Mahakarana(big causal), kaivalya(a state of consciousness where the soul the light of the lord as his own light) **liya**=taken possession of **pravrti**=tendencies and desires **visaya**=desires of nature **pravaha**= flow **bahu**=many

O lord! I have left your conscious support due to ignorance, because of which I have fallen from your conscious abode and I gradually took bodies of Kaivalya, Mahakarana, karana, sukshma and sthula. Since then I have channelised my desires in search of worldly objects. Freedom(Mukti) is state of knowledge and even some faintest of illusion of assuming oneself(soul) as the creator causes the soul to be covered by ego, this is the Kaivalya body. When the ego becomes firmer then the soul takes on the Mahakarana body and gradually takes further the Karana, sukshma and sthula bodies. Now the soul is not in direct with the consciousness of the lord and between the soul and the lord these bodies of nature entangle the soul. Efforts of the soul through these gross appendages are called karmas. In these lines the soul is accepting its mistakes and describing its pitiful state.

Karma bandhana bhoga yonina

vividha tana jaga bhrami raha

Prarthana prabhu ki s'arana mein

patiata pavana kari raha

bhoga yonina= 84 hundred thousand different bodies other than human body **vividha**=many **bhrami**=wonder **patiata pavana**one who lifts the downtrodden, the Supreme soul **kara**= hand **gaha**=caught

O lord! I have performed actions held a hostage within the 84 hundred thousand bodies in this universe and I now surrender unto you with prayers I admit my mistakes and I am burning in the fire of self guilt. Catchhold my hands and support me.

Yadi hota mujha mein jnana prabhu

adhara kyon mukha feratei

Prakrtimaya trayatapa dukha se

hota bala cita ferate

hota=if **prabhu adhara**=conscious support of Supreme Soul **feratei**=turn away **prakrtimaya**=worldly **trayatapa**=the three sorrows **cita**=consciousness **ferate**=reverse

O lord! If I only had knowledge why would I have turned away from your conscious support. I would have instead reversed my flow of consciousness from worldly sorrows towards you. Here the soul is admitting its ignorance and is praying to the Supreme Soul to give him power to turn away his consciousness from worldly affairs towards the Lord.

Kitavat indriya sarasa rasa

yoni kyon badha jherate

Aya prabhu sudhi lehu jana ki

nada arata terate

kitavat=insect like **indriya sarasa rasa**=engrossed in sensuous pleasures
yoni=different bodies **badha**=bondage **jherate**=suffering **aya**=O **sudhi**=notice
lehu=do take **nada** =call out **arata**=with sorrow **terate**=repeatedly call out

If I had knowledge why would I have taken been held as bondage insect like in this sorrowful cycle of birth and rebirth in various bodies. O lord! do take notice of me, I am calling out again and again.

Main dina prabhu tuma dina bandho

main s'arana tuma palaka

Main patita tuma patita pavana

main dukhi tuma ghalaka

dina=poor helpless at mercy of **dina bandho**= helper of the helpless
pataka=one who takes care of **patita**=befallen **patita pavana**=who uplifts the
befallen, one who cleanses **ghalaka**=who removes sorrow

O Lord! I am poor helpless and at your mercy, you take care of the befallen. I have taken your shelter, you take care of me. I have fallen in this deathabode after being separated from you. You will take care of befallen people like me, I am full of sorrow and you are the one who removes all sorrows

Sansara sagra agama dhara

dahata para daya nidhe

S'arana s'arana ananya gati prabhu

as'a bala kachu na nidhe

agama=unfathomable **dahata**=flow or current **para**=cross over **daya**
nidhe=ocean of mercy **ananya** =other than you **gati**=support **kachu**=any
nidhe=stores

O Lord! I am being swept away in this worldly ocean in its unfathomable flow or current. O ocean of mercy, take me out of this. I am in your shelter. I have no other support or hope from anyone other than you.

Mata tuma vara pita tuma ho

sakha bhrata tuma aho

Sarvajna guru acarya prabhu

nija s'oka jana kisase kahun

Mata=mother **vara**=all in all **sakha** friend **bhrata**= brother **sarvajna**=omniscient
acarya=sadguru **prabhu**=Supreme Soul **nija**= my **soka**=sorrow

O Lord! you are my mother, father, friend and guide. You are my omniscient sadguru lord. Whom should I tell my sorrows to.

Karani hamari yadi vicaro

taba na main tuma yogya hun

Jana 'sadafal' as'aprabhu ki

kya kahun mana bhogya hun

Karani=work, deeds **vicaro**=think of **mana bhogya**=doing as per mind's dictates

O Lord! If you think of my deeds then you will find that I am not worth your favour. But your devotee Sadafal is humbly requesting that you are my only hop, what can I say. I am held hostage as per mind's dictates.

Doha

Mukti bhukti kya leunga

kya mangu jaga maan

S'arana s'arana main s'arana hun

bhakti daya karu dan

Mukti=freedom from all bondages **bhukti**=gratification of worldly objects **jaga**=worldly **maan**=respect **bhakti**=pure devotion **daya**=mercy

O Lord! I do not seek mukti(freedom from all bondages) nor do I seek gratification of worldly of worldly objects, respect from worl.I surrender unto you. Have mercy on me and give me pure devotion. Just as fish lives in water and life of fish is dependent totally on water so should I have devotion where my devotion is the cause for my existence.

Mukti sada mana bhavani

hansa vibho vijnan

Tadapi milei mohi bhakti vara

mina nira jimi prana

mana bhavani=pleasing to mind(liked by mind) **hansa**=pure conscious state of soul **vibho**=omnipresent **vijnan**=special knowledge **tadapi**=but **jimi**=like

O Lord! Even though mukti is liked by all where the soul in its pure conscious state is enjoying special knowledge and bliss in contact with the omnipresent conscious Supreme soul, but I want pure devotion and love just as fish has love for water. The existence of fish is derived from water. Similarly my existence should be based on devotion to you. Mukti and bhakti are in same state but bhakti (pure devotion) is considered better than mukti as there is a relationship of master and servant in bhakti and there is no possibility of any illusion entering the conscious state of bhakti, whereas in mukti such a possibility may exist.

Maha prabhu mama atama

antara yami deva

Prema sadafala eka rasa

milei bhakti naya seva

Maha prabhu=Supreme soul **mama**-my **atama**= soul **antarrayami**=one who knows all, omniscient **ekarasa**=one form **naya**=humble **seva**=service

O Lord! You are omniscient innersoul within my soul. Grant me your devotion (bhakti), make me humble and bless me with your service.

(VANDANA-4)

Guru sisya hama prabhu ki s'arana mein
bhakti apani dijiye
Sighra prakrta traiguno ko
dura hamase kijiye
prakrta=nature traiguno=sattva, rajas and tama

O Lord! We the Guru and disciple both have given themselves unto you. Grant us your devotion and pure love. Banish the sattva, rajas and tama of nature from us.

S'isya guru mein prema s'anti
harsa vis'va uddhara mein
Yoga vidya niti bala ho
vitta bala upkara mein
harsa=joy vitta=wealth

The love between the Guru and sisya(disciple) should remain as it should be. Both should be having joy in serving the creatures of the world. We both should gain the strength of yoga, wealth and correct perception and utilize them for the benefit of all.

Atala nija karatavya path mein
sahasa bala dina dina barhe
Jijnasu hokar vis'va avei
karma gati hamase parhe
atala=steadfast path=pathway Jijnasu=seeker of spirituality karmagati=how to discharge duty parhe=learn
All the people of the world who are seeker of spirituality should come to us to learn the path of how to discharge duty. We should be steadfast with our duties, should remain fearless and our strength should increase continuously.

Jada loka cetana loka prabhu se
nahin kabhi abhimana ho
Vinati sadafala s'isya guru ki
prabhu daya sanman ho
Jada loka=world cetana loka=conscious abode abhimana=proud
sanman=prestige

We must not get proud either in this material world nor in the conscious abode, should remain humble everywhere. We should remain in the sublime shelter of the supremelord. Mercy of the lord is my prestige and we should not have any other wish.

Paravidya yoga durlabha

Manta v'sva uddhara ka

Prabhu gupta tatva so dina hamako

bhara jaga paracara ka

paravidya=spiritual knowledge **yoga durlabha**=brahmavidya vihangam yoga

mantra=practice **visva uddhara**=benefit of the world **gupta**=secret

tatva=knowledge **so**=that **dinha**=given **bhara**=responsibility

Brahmavidya vihangam yoga is extremely rare and secret practice which will benefit the entire world. Propagation of that knowledge is my responsibility which has been bestowed to me by the lord.

Adhikara manava jati isake

Prema dhara jina baha

Jijnasupana se deun s'iks'a

kari pariks'a rata raha

manavjati=all people of the world **Prema dhara**=one whose heart is filled with love **jijnasupana**=true seeker **kari pariksa**=after testing the capacity and capability of the seeker **rata**=engaged in

All people of the world irrespective of caste, creed country and sex are eligible to learn this brahmavidya vihangam yoga. One whose heart is filled with love and is true seeker is tested for his capacity and capability and then initiated in this rare sublime knowledge, thereafter these people should then get involved and engaged in this path of yoga.

Dusta durjana jaga lutere

vighna kara upkara mein

atatayi badhaka raks'ason ko

kya karun isa bara mein

durjana=bad people **lutere**=robbers **vighna**=hinderances **atatayi**=tyrant

badhaka= one who causes obstructions **raks'ason**= bad people

Bad people such as robbers, tyrants and those who cause obstructions are trying to create hurdles in the propagation of this knowledge. How should I deal with them in this birth. In my previous birth I had given them hard punishment. Tell me what should I do.

Inko suuddhi dei dayamaya

samajha mahima yoga ki

Nirvighna vis'va pracar ho

vinati sadafala yoga ki

Nirvighna= without obstruction

O merciful Lord! Please give good intellect to these people so that they can understand the wonderful benefits of yoga. Sadafala is only praying that this wonderful path of yoga is propagated throughout the world.

Paravidya patra s'akha

fula fala vistar ho

Ananya gati ke kolahala

Paks'imaya sansar ho

Ananya gati= no other path or support **kolahala**= reverberations of voice
paks'imaya=full of practitioners of vihangama yoga

This tree of paravidya should develop branches , leaves , flowers and fruits and all the practitioners of vihangama yoga will come to ashramas which will reverberate with their voices . Just like the birds chirp on the trees which creates a joyous sound. Similarly the practitioners of vihangama yoga will sing devotional songs, prayers and talk with each other and make the entire world filled with their joy.

Guru s'isya hamko fala pradayin

jnana sarva agar ho

Jana sadafala prabhu s'arana mein

Jivana prana adhar ho

fala=artha,dharma, kama moksa **pradayin**=grant **jnanasarva**=all knowledge
nonspiritual and spiritual **agar**= store house

O Lord! You grant artha dharma kama moksa to both the guru and s'isya and fill us with all types of knowledge. Bhakti of the lord should be the life force of the bhakta Sadafala, such be your grace.

Prabhu kalpa santa samaja uttam

sarva dharmacarya hain

Jimi nadya as'rita sindhu ke hain

vis'va pathamaya karya hain

kalpa=kalpa tree, one who fulfills all desires **santa samaja**=followers of
vihangama yoga **uttam**=best **jimi**=just like **nadya**=big rivers **asrita**=depend

sindhu=sea **visva pathmaya karya**= the ability to perform every work skilfully

Lord! the organisation of vihangama yoga consisting of practitioners, free souls, acaryas and updeshtas is empowered to fulfill all desires, worldly and spiritual of all region of the world. Just like all big rivers depend on sea for filling it with water so will this organisation of vihangama yoga fulfill all the works of the world in harmonious way. The source of fulfillment of all desires are spiritual, which will be fulfilled by this organisation.

Prabhu satya santa samaja tera.

apa raks'a kijiye.

Jana "sadafala" jnana bhakti,

Vrddhi dina dine kijiye

O Lord ! this organisation of saints is yours and it will remain steadfast as such. You protect this. Bhakata sadafala prays that you will increasing our knowledge and bhakti towards yourself for ever.