

Siddha Puja

Chidanand Swatamrasi, Sata Shiv Sunder Jaan
Gyata-Drashta Lok Ke, Param Siddha Bhagawan

Bhagwan, having resorted to the blissful "nectar" of your own soul, and having understood the (significance and) beauty of the ultimate truth, you have observed this universe with perfect knowledge, and thus have become siddha Bhagwan, the soul of the highest order.

*Ohm Rihm Shri Siddha Chakradhipate, Siddha Parmeshthin, Atra Avatar Avatar Sanvoushat
Ohm Rihm Shri Siddha Chakradhipate, Siddha Parmeshthin, Atra Tishtha Tishtha Thaha Thaha
Ohm Rihm Shri Siddha Chakradhipate, Siddha Parmeshthin, Atra Mum sannihito bhav bhav vashat*

Therefore, Bhagwan, I am inviting you here so as to offer my prayers to you for your divine guidance.

Jyo Jyo Prabhuvar Jal Paan Kiya, Tyo Tyo Trushana Ki Aag Jali,
Thi Aash Ki Pyaas Bujhegi Ub, Per Yeh Sub Mrugtrishna Nikali,
Aasha-Trushna Se Jalaa Rhaday, Jal Lekar Charano Me Aaya,
Hokar Nirash Sub Jug Bhur Se, Lib Siddha Sharanme Mai Aaya.

Prabhu, the more I had to "eat or drink" (Pleasures), the more I excited the "fire of my hunger and thirst" (desires), and I had the burning hope that I would eventually quench them, but instead I kept chasing them like a "thirsty deer" (chasing a mirage); my heart now aches due to such "hunger pains" and therefore, Bhagwan, I have brought this water to "offer in your feet", and being dejected by the hopelessness of this universe, I am now here to find comfort (solace) in your feet (that is, Siddha Bhagwan, I am here to seek your guidance).

*Ohm Rihm Shri Siddha Chakradhipataye, Siddha pameshthineh,
Janma-Jaraa-Mrutyu Vinashanaya "Jalam "Nirupamity Swaha.*

And symbolically with this pure water "Jal ", I pray thee.

Tan Ka Upachar Kiya ub Tak, Oos Per Chandan Ka Lep Kiya,
Mal-Mal Kar Khub Naha Karake, Tan Ke Mal Ka Vikshep Kiya,
Ub Aatam Ke Upachar Hetu, Tumako Chandan Sum Hai Paya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Until now' I have been busy in only caring for my physical being; that is, by (routinely) applying sandalwood paste (to enhance my outward appearance) and bathing myself thoroughly, I have only cleansed myself externally; and now, for the good of my soul, I have found the equivalent of sandalwood characteristics in you, Prabhu, and being dejected by the hopelessness of this universe I am now here to find solace in your feet.

*Ohm Rihm Shri Siddha Chakradhipataye, Siddha pameshthineh,
Samsaar-Taap Vinashanaya "Chandanam "Nirupamity Swaha.
And, symbolically with this sandalwood water "Chandan ' I pray thee.*

Sachamuch Tum Akshat Ho Prabhuvar, Tum Hi Akhand Avinashi Ho,
Tum Nirakar Avichal Nirmal, Swadhin Safal Sanyaasi Ho,
Le Shaalikano Ka Avalumban, Akshayapad, Tumako Apanaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Siddha Bhagwan, you are truly immortal. You are indestructible, formless, unperturbed, and pure. You have successfully liberated yourself from this universe. With the determination represented by the indestructible nature of these kernels of rice, I am adopting you, Bhagwan, and being dejected by the hopelessness of this universe I am now here to find solace in your feet.

*Ohm Rihm Shri Siddha Chakradhipataye, Siddha pameshthineh, Akshayapad Praptay Akshatam Nirvapamity Swaha.
And, symbolically with these kernels of rice "Akshat" I pray thee.*

Jo Shatru Jagat Kaa Prabal Kaam, Tumane Prabhuvar Usako Jitaa,
Ho Haar Jagat Ke Vairy Ki, Kyon Nahi Anand Badhe Subakaa,
Pramudit Mun Vikasit Suman Naath, Munsij Ko Thukarane Aaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Bhagwan, you have conquered the "desires", the foremost enemy of the world, With the defeat of this enemy of the world, may the world be more peaceful. With clear mind, like a blossomed flower, I am here to give up these desires, Prabhu, and being dejected by the hopelessness of this universe I am now here to find solace in your feet.

*Ohm Rihm Shri Siddha C'hakradhipataye, Siddha pameshthineh,
Kaam-Baan Vinashnaya "Pushpam "Nirupamity Swaha.*

And, symbolically with these flowers "Pushpa" (represented by yellow colored kernels of rice), I pray thee.

Mai Samajh Raha Tha Ub Tuk Prabhu, Bhojan Se Jivan Chalata Hai,
Bhojan Bin Narako Me Jivan, Bhurapet Manooj Kyo Marata Hai,
Toom Bhojan Bin Akshay Sukhamaya, Yeh Sumajh Tyagane Hun Aaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Bhagwan, I used to think that food is the uppermost in order to "live ", and that without food it is hellish to live. Then, why is it that after having had all the food, we still die? Look at you, even without food you are indestructable and blissful. Having discovered your secret, I, too, have come here to give up (the food associated with my bodily needs), Prabhu, and being dejected by the hopelessness of this universe I am now here to find solace in your feet.

*Ohm Rihm Shri Siddha Chakradhipataye, Siddha pameshthineh,
Kshudha-Rog Vinashnaya "Naivedam "Nirupamity Swaha.*

And, symbolically with this non-cereal "Naivaidya ' I pray thee.

Aalok Gyaan ka Kaaran Hai, Indriya Se Gyan Upajata Hai,
Yeh Maan Raha Tha Per Kyo Kar, Jud Chetan Surjan Karata Hai,
Mera Swabhav Hai Gyanmayi, Yeh Bhedgyan Pa Harashaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Bhagwan, assuming that knowledge is gained through illumination of objects, I have been attributing this to my senses (five senses : sight, hearing, smell, taste and touch) as if they have been providing me all the knowledge. But, after having questioned the capacity of the senses to provide the light (the knowledge), I am now joyous to discover the difference that it is my own(soul's) nature to be the "knower" (illuminating both objects and itself), and therefore, Prabhu, being dejected by the hopelessness of this universe I am now here to find solace in your feet

*Ohm Rihm Shri Siddha Chakradhpataye, Siddha Parmeshthineh,
Mohanthakar Vinashnaya "Deepam "Nirupamity Swaha.*

And, symbolically with this yellow-colored (color of light) Naivaidya "Dipa ", I pray thee.

Mera Swabhav Chetanmay Hai, Isame Jud Ki Kucha Gandh Nahi,
Mai Hun Akhand Chidapind Chund, Per Se Kucha Bhi Sambandh Nahin,
Yeh Dhoop Nahi, Jud-Karmo Ki Ruj Aaj Udane Mai Aaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Bhagwan, my soul itself possesses consciousness (one of three qualities of soul: consciousness - "chaitanya", bliss'sukha",and energy- " virya".Of these, consciousness is central to the soul being the knower). In its pure form, it has no place for any "karmic" substance. These are external impurities to which my soul has no relationship."My true self" is one, and cannot be divided or destroyed. What I have brought is not just the ordinary incense, rather it symbolizes my resolve to turn my karmic matter to ashes, and therefore, Prabhu, being dejected by the hopelessness of this universe I am now here to find solace in your feet.

Ohm Rihm Shri Siddha Chakradhipataye, Siddha Parmeshthineh, Ashtakarma Dahanay "Dhoopam "Nirupamity Swaha.
And, symbolically with incense "Dhupa ", I pray thee.

Shubh-Karmo Ka Phal Vishay-Bhog, Bhogon Me Manas Rama Raha,
Nit Nayi Lalasaaye Jaagi, Tanmay Ho Uname Sama Raha,
Ragadi Vibhav kiye Jitane, Aakulata Unaka Phal Paaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Bhagwan, I have been so engrossed in enjoying the fruits of my good karma, that there is no end to my desires. Every day, new desires keep cropping up, and I keep diverting myself completely to fulfilling these desires. The more I pursue these desires and passions, the more disenchantment I find in their "fruits" (rewards), and therefore, Prabhu, being dejected by the hopelessness of this universe I am now here to find solace in your feet.

Ohm Rihm Shri Siddha Chakradhipataye, Siddha Parmeshthineh, Mokshaphal Praptay "Phalam "Nirupamity Swaha.
And symbolically with this fruit "Phala" (represented by dried fruits: almonds, walnuts, cloves, etc.), I pray thee.

Jal Piya Aur Chandan Characha, Malayen surabhit Sumano Ki,
Pahani, Tandul Seye Vyanjan, Deepavaliya Ki Ratno Ki,
Surabhi Dhupayan Ki Phaili, Shubh-Karmo Ka Sub Phal Paāya,
Aakulata Phir Bhi Bani Rahi, Kya Karan Jaan Nahi Paaya,
Jub Drashti Padi Prabhuji Tum Per, Mujhako Swabhaav Ka Bhan Huva,
Sukh Nahi Vishay-Bhogo Me Hai, Tum Ko Lakh Yeh Sadagyan Huva,
Jal Se Phal Tak Ka Vaibhav Yeh, Mai Aaj Tyagane Hun Aaya,
Hokar Nirash Sub Jug Bhur Se, Ub Siddha Sharanme Mai Aaya.

Bhagwan, I have had enough of water to drink (I had plentiful pleasures), enough of sandalwood paste to apply (I had enough physical enhancement of beauty), and beautiful garlands of fragrant flowers (I had sufficient enchantment of desires). And, I have enjoyed all kinds of foods(I have paid enough attention to my "bodily" food needs), I have allowed myself to be dazzled by the light of my collection of diamonds(I have been focusing on the false glitter of the external light), and I have been disillusioned by the sweet smell of the smoke from the burning of the incense(I have been long trapped by karmic matter), and supposedly been enjoying all these wonderful rewards "fruits" of my good karma. Yet, Prabhu, I continued to be utterly unhappy, and did not know, why? But, ever since I found you, I am beginning to find my own "self". Just as you discovered that there is no bliss to be found in pursuit of these passions and desires, I, too, Prabhu, am here to give up everything(represented by the eight items, from water to fruit), and being dejected by the hopelessness of universe I am here to find solace in your feet.

Ohm Rihm Shri Siddha Chakradhipataye, Siddha Parmeshthineh, Anarghya-pad Praptaay "Arghyam " Nirupamity Swaha.
And symbolically with this mixture "Argha ' I pray thee.

JAYMALA

(the garland of victory of the Siddhas)

Aalokit Ho Lok Me, Prabhu Parmatma-Prakash
Aanandamrut Paan Kar, Mite Sabhi Ki Pyaas

May the world be illuminated by the message of Siddhas, the pure souls, and let all be able to clinch their thirst with the blissful nectar of these souls.

("Namaskar" Litany):

Jai Gyaan Maatra Gyaayak Swaroop, Tum Ho Anant Chaitanya Roop,
Tum Ho Akhand Aanand Pind, Mohari Dalan Ko Tum Prachand.

I bow to you, Bhagwan Siddha, for you are the embodiment of knowledge, and only you represent true consciousness.

You are an industriable source of blissfulness, and are well known for overcoming your attachments.

Ragaadi Vikaari Bhaav Jaar, Tum Huve Niraarnay Nirvikaar,
Nirdvand Niraakul Niraadhaar, Nirmum Nirmal Ho Nirakaar.

Bhagwan, after experiencing and giving up passions, desires and attachments, you have become totally detached. You have no pains left, no anxieties, and are completely independent. You are completely pure, without matter, formless.

Nit Karat Rahat Aanand Raas, Swabhaavik Parinati Me Vilaas,
Prabhu Shiv-Ramani Ke Rhaday Haar, Nit Karat Rahat Nij Me Vihaar.

Siddha Prabhu, you have achieved this ever-lasting state of blissfulness, the inherent characteristic of your siddhahood. Bhagwan, you have reached moksha, and totally confined within "yourself".

Prabhu Bhavadadhi Yeh Gaharo Apaar, Bahate Jate Sub Niraadhar,
Nij Parinati ka Satyarth Bhaan, Shivpad Data Jø TattvaGyaan.

Prabhu, this is a huge sea of worldliness, and all of us are drifting through this aimlessly. To find our true "self" is the only correct course, the path to moksha through "Tattvagyaan" (the nine "reals" regarded as objects of faith for Jam).

Paaya Nahi Mai Usako Pichaan, Ulta Hi Maine Liya Maan,
Chetan Ko Judmay Liya Jaan, Tunme Apanaapa Liya Maan.

Bhagwan, I have not yet recognized the correct path, and my pursuit appears to be in reverse order. I have ignored my soul (that should have been the uppermost in priority). Instead, I have adopted my body as supreme.

Shubh-Ashubh Raag Jo Dukhkhaan, Usame Maana Anand Mahaan,
Prabhu Shiv-Ramani Ke Rhaday Haar, Nit Karat Rahat Nij Me Vihaar.

Prabhu, all passions lead to misery, whether they are good passions or bad passions; yet, I have been seeking comfort and enjoyment through all of them. I have been rejecting the unwanted, "ashubh" passions (leading to bad karma), and (erroneously) adopting the good, "shubh" passions (leading to good karma).

Jo Dharma-Dhyaan Anand Roop, Usako Maana Mai Dukh Swaroop,
Manvanchit Chahe Nitya Bhog, Unako Hi Mana Hai Manog.

Bhagwan, I have not given my utmost attention to the virtues of religious processes, and instead falsely misled myself into thinking that they would lead me to nothing but misery. I have thus far embraced only those who have fed my passions to the utmost.

Ichha-Nirodh Ki Nahi Chah, Kaise Mitataa Bhav-Vishay-Daah,
Aakultamay Sansaar Sukh, Jo Nishchay Se Hai Mahaa-Dukh.

Prabhu, I have done nothing to stop desire, and therefore there is no possibilities of giving up this worldly pursuit. I keep looking for comfort in this world full of anxiety, instead, will surely lead to miseries.

Usaki Hi Nish-Din Kari Aash, Kaise Katata Sansaar Paash,
Bhav-Dukh Ka Per Ko Hetu Jaan, Per Se Hi Sukh Ko Liya Maan.

Bhagwan, I have falsely placed my hope and faith in the above course, so how could I have been rid of this worldly cycle? I have attributed all the suffering of the world as if belonging to someone(s) other than my "self", and therefore searching for real peace outside of my inner "self" (that is, I have been seeking peace through fulfillment of my passions and desires).

Mai Daan Diya Abhimaan Thaan, Usake Phal Per Nahi Diya Dhyaan,
Puja Kini Vardaan Mang, Kaise Mitata Sansaar Swaang.

Bhagwan, my charitable deeds have been tainted by my pride in doing so. I have not even worried about the bad (karmic) consequences of such feelings. Even when I worship I have been praying for some rewards in return from you. Therefore, it

is no wonder Prabhu, that I am still wrapped up in this worldly cycle (of birth and death).

Tera Swaroop Lakh Prabhu Aaj, Ho Gaye Safal Sampurna Kaaj,
Mo Ura Pragatyo Prabhu Bhedgyaan, Maine Tumako Linaa Pichaan.

Prabhu, now that I realize what you really represent, I am already on my way to successfully completing everything I undertake. Bhagwan, I seek your continued guidance in distinguishing between the good and the bad. I am so happy, Prabhu, that I have found you.

Tum Par Ke Kartaa Nahi Naath, Gyataa Ho Sub Ke Ek Saath,
Tum Bhakto Ko Kuch Nahi Det, Apane Samaan Bus Banaa Let.

Bhagwan, I know, now, that you do not dwell on the physical aspects, although you do have full (perfect) knowledge of everything. I also know, Prabhu, that you do not offer anything to your devotees except the opportunity for them to be like you.

Yeh Maine Teri Suni Aan, Jo Leve Tum Ko Bus Pichaan,
Vah Paata Hai Kevalyagyaan, Hota Paripurna Kalaa-Nidhaan.

Prabhu, I have heard that whoever has recognized you (that what you really represent) has eventually acquired perfect knowledge (Kevalgyaan) and become fully accomplished (omniscient).

Vipadaamaya Parpad Hai Nikam, Nijpad Hi Hai Aanand-Dhaam,
Mere Mun Me Bus Yahi Chaah, Nijpad Ko Paavu Hai Jinaah.

Bhagwan, I know now that whenever we are faced with sufferings we should not be looking outside of our "self" for comfort-the true bliss is to be found within our own "self". Jindev, the only thing I am praying for is to seek your guidance to find myself (my soul).

Ohm Rihm Shri Siddha Chakradhipataye, Siddha Parmeshthineh, "Jaymala mahaarghya " Nirupamity Swaha.

And symbolically, Siddha Bhagwan, with this "Mahaargha ", I pray thee.

Postamble
Par Kaa Kuch Nahi Chaahataa, Chahun Apanaa Bhaav
Nij-Swabhaav Me Thir Rahu Meto Sakal Vibhaav.

I wish for nothing from outside; I simply wish to seek "myself". Prabhu, May I remain steadfast in this pursuit of natural "self", and rid myself of all the impurities (karma).

ItiAashirwad Pushpanjali Kshipet.

And symbolically with this "Pushpa", I pray Thee.