

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDAH (CANTO ELEVEN)

॥ सप्तविंशोऽध्यायः - २७ ॥

SAPTHAVIMSATHITHAMOADDHYAAYAH (CHAPTER TWENTY-SEVEN)

**[UdhddhavOpadhesam – PoojaaNiroopanam] ([Sree Krishna
Bhagawaan's Advice To Udhddhava {Continuation} – Sree Krishna
Bhagawaan's Instructions On The Process Of Deity Worship])**

[In this chapter we can read the descriptive explanation of KreeyaaYoga or how to perform Deity worship as explained by Sree Krishna Bhagawaan to His most ardent devotee Udhddhava. As there are innumerable methods established by many Aachaaryaas, Udhddhava asked his Master, Krishna Bhagawaan, to explain the most perfectly beneficial method of worship so that the devotee or the worshiper can attain perfection in life and reach Vishnu Padham. Krishna Bhagawaan explains that mainly there are three methods of Deity Worship, namely, based on either original Vedhaas, based on Thanthraas, or a combination of these two. The power of Deity can be invoked and installed on the Ground, on Fire, in the Sun, on Water, and or within the heart of the worshiper. The Deity Form or Idol can be constructed on any One of the Eight substances – Stone, Wood, Metal, Clay, Paint, Sand (meaning drawing the picture on the ground), the Mind, or Jewels. These can further be classified into two like Temporary or Permanent. Then Krishna Bhagawaan explains the details of the worshiping process. The KreeyaaYoga concludes that by worshiping The Supreme Lord Sree Mahaa Vishnu Bhagawaan with unconditional devotion, One can gain access to pure loving service to His Lotus Feet. Please continue to read for more details....]

उद्धव उवाच

Udhddhava Uvaacha (Udhddhava Mahaathman Said):

क्रियायोगं समाचक्ष्व भवदाराधनं प्रभो ।
यस्मात्त्वां ये यथार्चन्ति सात्वताः सात्वतर्षभ ॥ १ ॥

1

Kriyaayogam samaachakshva bhavadhaaraaddhanam Prebho!
Yesmaaththvaam ye yetthaarchchanthi saathvathaah Saathvatharshabha!

Oh, Saaddhu Rekshaka or Protector of Sages! Oh, Prebho! You are the best of all Saathvathaas. You are Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. You are the Supreme Soul. Please explain and instruct me how, with all procedural and ritualistic details, to worship Deities or Deity and what are

all the paraphernalia to be used to worship and offer devotional services to You by Your intimate devotees. Please explain to me the prescribed methods of worshipping You in Your Deity Form. What is the Kriyaamaargga or Kriyaayoga, detailing the qualifications of those devotees who worship the Deity, on what basis is such worships established, and what is the specific method of worship?

एतद्वदन्ति मुनयो मुहुर्निःश्रेयसं नृणाम् ।
नारदो भगवान् व्यास आचार्योऽङ्गिरसः सुतः ॥ २॥

2

Ethadvadhanthi munayo muhurnnisreyasam nrinaam
Naaradho Bhagawaan Vyaasa aachaaryoAnggiresah suthah.

Great Aachaaryaas like Brahmadhevaa's son Naaradharshi, Anggiras's son Brihaspathi – The Suraachaarya or Dheva Guru who is also my own Guru or Master-, Paraasaraa's son Vyaasa Bhagawaan, and others have repeatedly declared that such worship of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan in His Deity Form brings the greatest benefits possible in human life.

निःसृतं ते मुखाम्भोजाद्यदाह भगवानजः ।
पुत्रेभ्यो भृगुमुख्येभ्यो देव्यै च भगवान् भवः ॥ ३॥

3

Nihsritham The mukhaambhojaadhyadhaaha Bhagawaanajah
Puthrebhyo Bhrigumukhyebhyo dhevya cha Bhagawaan bhavah.

Oh, The Supreme Personality of God, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan! You are Parameshti or The Supreme Most Magnanimous Lord! The instructions on Kriyaayoga or The Process of this Deity Worship originally, first time, emanated from Your Mukha-Ambhojam or Lotus Mouth. Then that same Kriyaayoga was instructed by Brahmadheva to his sons like

Bhrigu and other Saintly Aachaaryaas. Then it was advised by Parameswara Sree Mahaadheva to His beloved wife Paarvatheedhevi.

एतद्वै सर्ववर्णानामाश्रमाणां च सम्मतम् ।
श्रेयसामुत्तमं मन्ये स्त्रीशूद्राणां च मानद ॥ ४॥

4

Ethadhvai sarvvavarnnaanaamaasramaanaam cha sammatham
Sreyasaamuththamam manye sthreesoodhraanaam cha Maanadha!

Oh, Maanadha or Most Honorable Lord! I think and faithfully believe that this process is accepted as most appropriate for all the occupational and spiritual orders of the society. Therefore, I consider worship of You in Your Deity Form to be the most beneficial of all spiritual practices, even for the Women and Soodhraas, the lowest of the four Varnnaas.

एतत्कमलपत्राक्ष कर्मबन्धविमोचनम् ।
भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेश्वर ॥ ५॥

5

Ethath Kamalapathraaksha! Karmabendddhavimochanam
Bhakthaaya chaanurekthaaya broohi Visweswareswara!

Oh, Kamala Pathraaksha or Lotus Eyed Lord! Oh, Visweswaraaddheeswara or The Supreme Lord and Controller of all Lords of the Universe! This Process and Methods of Worshipping You in Your Deity Form is the easiest and most practical tool to cut off the bindings of all fruitive actions of this life and of all previous lives. You are the Ocean of Mercy. I am your steadfast devotee. You are my Supreme Master. I am your devoted servant. Please instruct and explain to me the Process and Methods of Worshipping You in Your Deity Form which is the means of liberation from bondage of fruitive material work.

श्रीभगवानुवाच

**SreeBhagawaanUvaacha (Yedhooththama Uththamasloka
Vaasudheva Sree Krishna Bhagawaan Said):**

न ह्यन्तोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव ।
सङ्क्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः ॥ ६॥

6

Na hyanthoananthapaarasya karmmakaandasya chOdhdhava!
Samkshiptham varnnayishyaami yetthaavadhanupoorvasah.

Hey, Udhddhava Mahaamathe! The Kriyaayoga or Kriyaamaargga or The Process and Methods of Worshipping Me in My Deity Form is infinite and limitless. Therefore, I shall explain to you in its briefest form but provide all knowledge required for One to worship Me, one step at a time so that My devotees can follow that method easily. Please listen to me carefully.

वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो मखः ।
त्रयाणामीप्सितेनैव विधिना मां समर्चयेत् ॥ ७॥

7

Vaidhikasthaanthriko misra ithi Me thrividdho makhah
Threyaanaameepsithenaiva viddhinaa Maam samarchchyeth.

Hey, Udhddhava Mahaamathe! There are three different methods for worshipping Me. They are Vaidhikam or Vaidhika, meaning as per Vedhic stipulations or as mentioned in Vedhaas, Thaanthrik or Thaanthrikam, meaning as mentioned in Thanthraas or Art of Spiritual Administration as performed in Temples, and Mixed or a combined way of mixing Vedhic and Thaanthrik. One can worship Me in any One of these methods according to his own choice, preference, and convenience.

यदा स्वनिगमेनोक्तं द्विजत्वं प्राप्य पूरुषः ।
यथा यजेत मां भक्त्या श्रद्धया तन्निबोध मे ॥ ८॥

8

Yedhaa svanigemenoktham Dhvijathvam praapya Poorushah
Yetthaa yejetha Maama bhakthyaa sredhddhayaa thanniboddha Me.

Hey, Udhddhava Mahaathman! Now I am going to explain to you how One, can attain Dhvijathvam or the Status of Braahmana or attainment of Braahmanathvam, and worship Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, with steadfast concentration and faithful devotion in My Deity Form.

अर्चायां स्थण्डिलेऽग्नौ वा सूर्ये वाप्सु हृदि द्विजे ।
द्रव्येण भक्तियुक्तोऽर्चेत्स्वगुरुं माममायया ॥ ९॥

9

Archchaayaam StthandileAgnau vaa Soorye vaApsu hridhi
Dhrije
Dhrevyena bhakthiyukthoarchcheth svagurum Maamamaayayaa.

One can worship Me, Who is The Parama Guru or Supreme Master, either on the Plane Ground, or On an Idol or Icon, or within Agni or Fire, or in Soorya or Sun, or in Water, or within his own Mind, or in Braahmana without having any desire to obtain any results and without having any blemish or reservation in his mind and with full faith and devotion.

पूर्व स्नानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये ।
उभयैरपि च स्नानं मन्त्रैर्मृद्ग्रहणादिना ॥ १०॥

10

Poorvam snaanam prekurvveetha ddhauthadhenthooanggasudhddhaye
Ubhayairapi cha snaanam manthrairmmriddhgrehanaadhinaa.

Firstly, One should purify his body by cleaning his teeth and taking a bath. Then One should perform a second physical cleansing by smearing earth on his body and inner cleansing of consciousness by chanting Vedhic and

Thaanthrik Manthraas and bathing again which is considered as another cleansing and purification.

सन्ध्योपास्त्यादि कर्माणि वेदेनाचोदितानि मे ।
पूजां तैः कल्पयेत्सम्यक् सङ्कल्पः कर्मपावनीम् ॥ ११॥

11

Sanddhyopaasthyaadhi karmmaani vedhenaachodhithaani Me
Poojaam thaih kalpayeth samyak sankalpah karmmapaavaneem.

Thereafter, One should fix his mind in Me with full concentration and steadfast devotion and perform all Poojaas – Ceremonial Rites - and Vandhanaas – Salutations with Reverence and Devotion – according to his Vedhically prescribed duties, such as chanting Manthraas like Gaayathri at all the three Sanddhyaas or junctures of the day like morning, noon, and evening. Vedhaas have enjoined that such performance should purify the worshipper of the reactions of his fruitive activities.

शैली दारुमयी लौही लेप्या लेख्या च सैकती ।
मनोमयी मणिमयी प्रतिमाष्टविधा स्मृता ॥ १२॥

12

Sailee dhaarumayee lauhee lepyaa lekhyaa cha saikathee
Manomayee manimayee prethimaashtaviddhaa smrithaa.

There are Eight kinds of Idols of Deity, or One can make Eight different types of Idols for worshipping Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. They are either 1) Stone or Rock, 2) Wood, 3) Metal, 4) Earth, 5) Paint, 6) Sand, 7) Mind, or by 8) Jewels.

चलाचलेति द्विविधा प्रतिष्ठा जीवमन्दिरम् ।
उद्वासावाहने न स्तः स्थिरायामुद्धवार्चने ॥ १३॥

Chalaachaalethi dhvividhaa prethishttaa jeevamandhiram
Udhvaasaavaahane na sthah stthiraayaamUdhddhavaarchchane.

Oh, Bhaktha Siromani Udhddhava Mahaamathe! The Deity Form of Me, which is the shelter for all living entities, can be established in two ways. One is Moving or Temporary and the other One is Unmoving or Permanent. In the case of Permanent Idol there is no need of invoking and non-invoking the Power, meaning once power is invoked and installed there is no need of another invoke for that Permanent Idol.

अस्थिरायां विकल्पः स्यात्स्थण्डिले तु भवेद्द्वयम् ।
स्नपनं त्वविलेप्यायामन्यत्र परिमार्जनम् ॥ १४॥

Astthiraayaam vikalpah syaath stthandile thu bhavedhdhvayam
Snapanam thvavilepyaayaamanyathra parimaarjjanam.

The Deity that is temporarily established can optionally be called forth or invoke and sent away or quashed, but these two rituals should always be when the Deity is traced upon the ground. Holy Bathing should be done by water except if the Deity is made of Clay, Paint, or Wood in which cases a thorough cleansing process without water is enjoined.

द्रव्यैः प्रसिद्धैर्मद्यागः प्रतिमादिष्वमायिनः ।
भक्तस्य च यथा लब्धैर्हृदि भावेन चैव हि ॥ १५॥

Dhrevyaih presidhddhairmMadhyaagah prethimaadhishvamaayinah
Bhakthasya cha yetthaalebddhairhridhi bhaavena chaiva hi.

One can worship, without any blemish in his mind and with full faith and devotion, Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree

Vaasudheva Sree Mahaa Vishnu Bhagawaan, in My Deity Forms by the most excellent paraphernalia as stipulated in Vedhaas and Saasthraas. But a devotee who worships Me without any material desires can worship Me with whatever he is able to obtain, meaning he does not have to follow any stipulations of Vedhaas and Saasthraas. Also, One may even worship Me within his heart, forming a Deity mentally, with mental paraphernalia. [Here there is no need for any material paraphernalia.]

स्नानालङ्करणं प्रेष्ठमर्चायामेव तूद्धव ।
स्थण्डिले तत्त्वविन्यासो वह्नावाज्यप्लुतं हविः ॥ १६॥

16

Snaanaalankaranam preshttamarchchaayaameva thoOdhdhava!
Stthandile thaththvavinyaaso vahnaavaajyaplutham

Havih.

सूर्ये चाभ्यर्हणं प्रेष्ठं सलिले सलिलादिभिः ।
श्रद्धयोपाहतं प्रेष्ठं भक्तेन मम वार्यपि ॥ १७॥

17

Soorye chaabhyarhanam preshttam salile salilaadhibhih
Sredhddhayopaahritham preshttam bhakthena Mama vaaryapi.

भूर्यप्यभक्तोपाहतं न मे तोषाय कल्पते ।
गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः ॥ १८॥

18

Bhooryapyabhakthopahritham na Me thoshaaya kalpathe
Genddho ddhoopah sumanaso dheepoannaadhyam cha kim punah?

Hey, Udhddhava! In worshipping the Idol of Temple Deity, bathing and decoration of the Idol are the best and most pleasing offering. For the Deity traced on the sacred ground, the process of Thaththva-Vinyaasa, invoking

the power of Deity on Earth, is my most favorite offering for Me. In Fire sesame and barley soaked in Ghee can be offered, and for in Sun the preferred offering is by Arghya and Upaasana or chanting of Manthraas and meditative prayers, and for in Water by pouring and offering water is the most preferred offering for Me. My devotees should offer prayers and worships to Me in those Deity Forms accordingly and attain My blessings and benedictions. What to talk about to My devotees who worship Me by offering Sandal, Flowers, Lighted Lamp, Fragrant, Palatable Food like Pudding, etc. with ardent love and faithful devotion to Me? That is the best and most pleasing for Me. Even the most opulent presentations do not satisfy Me if they are offered by My non-devotees. But I am pleased by any insignificant offering made by My loving and faithful devotees.

शुचिः सम्भृतसम्भारः प्राग्दर्भैः कल्पितासनः ।
आसीनः प्रागुदग्वार्चदर्चयामथ सम्मुखः ॥ १९॥

19

Suchih sambhrithasambhaarah praagdherbhaih kalpithaasanah
Aaseenah praagudhagvaarchchedharchchaayaamattha sammukhah.

First take a bath and purify the self and body and then collect all the paraphernalia for the Pooja or Worship. And then prepare a seat by Dherbha grass and sit on it facing either the Idol of the Deity or facing to the Eastern direction or to the Northern direction and then One should worship and make the offerings to Me.

कृतन्यासः कृतन्यासां मदर्चा पाणिना मृजेत् ।
कलशं प्रोक्षणीयं च यथावदुपसाधयेत् ॥ २०॥

20

Krithanyaasah krithanyaasaam madharchcchaam paaninaa mrijeth
Kalasam prokshaneeyam cha yetthaavadhupasaaddhayeth.

The devotee or worshiper should perform Angganyaasa, meaning he should sanctify various parts of his body by touching them and chanting Manthraas, and then he should do the same to My, Yedhooththama

Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's, Deity Form and then with his hands he should clean the Deity of old flowers and remnants of previous offerings. Then he should prepare and arrange the sacred Poornna Kumbha or Pot Full of water, for bathing the Idol, and the vessel containing water for sprinkling.

तदद्भिर्देवयजनं द्रव्याण्यात्मानमेव च ।
प्रोक्ष्य पात्राणि त्रीण्यद्भिस्तैस्तैर्द्रव्यैश्च साधयेत् ॥ २१ ॥

21

Thadhadhbhirdhdhevayejanam dhrevyaanyaathmaanameva cha
Prokshya paathraani threenyadhbhisthaisthairdhrevyaischa
Saaddhayeth.

With the water he has collected in the vessel he should sprinkle the water and cleanse or sanctify the area where the Deity is being worshiped, the offerings that are going to be presented, and his own body. Then the worshiper should decorate with various auspicious substances the three vessels, which is called Prockshya Paathra.

पाद्यार्घ्याचमनीयार्थं त्रीणि पात्राणि दैशिकः ।
हृदा शीर्ष्णार्थं शिखया गायत्र्या चाभिमन्त्रयेत् ॥ २२ ॥

22

Paadhyaarghyaachamaneeyarththam threeni paathraani dhaisikah
Hridhaa seershnaattha sikhaayaa gaayathryaa chaabhimanthrayath.

The worshiper should then purify the three vessels meant for Paadhya or for Cleaning Feet, Arghya or for Offerings, and Achamaneeya or for Sipping water from Palm for Purification. He should sanctify the vessel holding water for Paadhya or for washing the Feet of the Deity by chanting Hridha or the Manthra 'Hridhayaaya Namah', the vessel containing the water for Arghya or for respectful offering to the Deity by chanting Seershna or Siro Manthra 'Sirase Svaaha', and the vessel containing the water for Achamaneeya or for washing the mouth of My Deity Form by chanting

Gaayathri Manthra. [Gaayathri Manthra: 'OM Bhoor Bhuvah Svah Thath Savithur Varenyam Bhargo Dhevasya Dheemahi Dhiyo Yo Nah Prechodhaayaath.' – Rig Vedha 3.62.10]

पिण्डे वाय्वग्निसंशुद्धे हृत्पद्मस्थां परां मम ।
अर्णवीं जीवकलां ध्यायेन्नादान्ते सिद्धभाविताम् ॥ २३॥

23

Pinde VaayvAgnisamsudhddhe hrithpadhmastthaam paraam Mama
Anveem jeevakalaam ddhyaayenaadhaanthe sidhddhabhaavithaam.

The worshiper should meditate upon My Subtle Form, which is situated within his own body, and which has now been purified by Vaayu or Air and Agni or Fire, as the source of all living entities. This Subtle Form of Mine is experienced by all Sidhddhaas and Sagely Maharshees by pronouncing the most exalted Prenava Manthra 'OM' as the last part of the vibration of this sacred syllable.

तयाऽऽत्मभूतया पिण्डे व्याप्ते सम्पूज्य तन्मयः ।
आवाहयार्चादिषु स्थाप्य न्यस्ताङ्गं मां प्रपूजयेत् ॥ २४॥

24

Thayaaaathmabhoothayaa pinde vyaa
pthe sampoojya thanmayah
Aavaahyaarchchaadhishu stthaapya nyesthaanggam Maam
Prepoojayeth.

Thus, the worshiper having invoked and conceived Me and My power within him with the knowledge of Self Realization, that I am The Supreme Soul and that his Soul is not different from Me and that I and He are the same and that I am within his body in the Form corresponding to his realization. And thus, the devotee can worship Me to his full capacity and can become fully absorbed in Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. By

touching the various limbs or parts of the Deity Form and by chanting appropriate Manthraas, the devotee should invite The Supreme Soul or The Super Soul to join or merge within the Deity Form and then he should worship Me with the knowledge that the Idol of Deity Form is the same as I am.

पाद्योपस्पर्शार्हणादीनुपचारान् प्रकल्पयेत् ।
धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम ॥ २५॥

25

Paadhyopasparsaarhanaadheenupachaaran prekalpayeth
Ddharmaadhibhischa navabhih kalpayithvaaasanam Mama.

पद्ममष्टदलं तत्र कर्णिकाकेसरोज्ज्वलम् ।
उभाभ्यां वेदतन्त्राभ्यां मह्यं तूभयसिद्धये ॥ २६॥

26

Pdhmamashtadhelam thathra karnnikaakesarobjvalam
Ubhaabhyaam vedhathanthraabhyaam mahyam thoobhayasidhddhaye.

The worshipper should first imagine or visualize My seat as decorated with Religiosity, Knowledge, Renunciation, Opulence, and the personified Nine Grehaas like Soorya, Chandhra, Buddha, Raahu, Kethu, etc. He should think or visualize that My seat or sitting place is an Eight-Petaled Lotus, effulgent on account of saffron filaments within its whorl. Then, following Scriptural Regulations of both Vedhaas and Thanthraas, he should offer, with full concentration and meditation, Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, water for washing My feet, water for washing My mouth, Arghya, and other items of worship. By this process he achieves both material achievement and liberation.

सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हलान् ।
मुसलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् ॥ २७॥

Sudhersanam Paajchajenyam GedhaAseeshuDdhanurHalaan
Musalam Kausthubham Maalaam Sreevathsam chaanupoojayeth.

The devotee should worship, in order, My Sudhersana Chakra, My Paanjchajenya Conch Shell, My Club – Kaumodhaki -, My Sword, My Bow, My Arrow, My Plow, My Musala, My Kausthubha Gem, My Flower Garland, and My Sreevathsa Curl of Hair on My Chest, starting from East to all Eight Directions. [Some of these weapons like Bow, Arrow, Plow, Musala, etc. can be combined as One Weapon.]

नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च ।
महाबलं बलं चैव कुमुदं कमुदेक्षणम् ॥ २८॥

Nandham Sunandham Gerudam Prechandam Chandameva cha
Mahaabelam Belam chaiva Kumudham Kumudhekshanam.

दुर्गा विनायकं व्यासं विश्वक्सेनं गुरून् सुरान् ।
स्वे स्वे स्थाने त्वभिमुखान् पूजयेत्प्रोक्षणादिभिः ॥ २९॥

Dhurggaam Vinaayakam Vyaasam Vishvaksenam Guroon Suraan
Sve sve stthaane thvabhimukhaan poojayeth
Prokshanaadhibhih.

The devotee should also worship My Eight Paarshadhaas or Vishnu Paarshadhaas or Associates of Vishnu in the order of 1) Nandha, 2) Sunandha, 3) Prachanda, 4) Chanda, 5) Mahaabela, 6) Bela, 7) Kumudha, and 8) Kumudhekshana in each of the Eight directions. Then, he should imagine Geruda, My Vehicle, on the front side of MY Deity Form and worship him. He should also imagine the Dhevaas or Dhevathaas like Dhurggaadhevi, Vinaayaka or Genapathi, Vyaasa, and Vishvaksena in all the four directions and worship. Then, devotees should imagine the

Guroos, or Spiritual Masters are situated on the left side of My Deity Form and the Dhikpaalakaas or the Lords and Controllers of the Directions situated at feet of My Deity Form and worship. The devotee should imagine all these Personalities or Dhevathaas or Dhevaas are in their proper places facing the My Deity Form as they are also worshipping Me always.

चन्दनोशीरकर्पूरकुङ्कुमागुरुवासितैः ।
सलिलैः स्नापयेन्मन्त्रैर्नित्यदा विभवे सति ॥ ३० ॥

30

Chandhanoseerakarppoorakunkumaageruvaasithaih
Salilaih snaapayenmanthrairnnithyadhaa vibhave sathi.

The worshiper should bath and cleanse My Deity Form daily as opulently as his assets permits him using waters scented with Sandalwood, Useera – Fragrant Root of a Plant -, Camphor, Kumkum or Saffron, and Agarar or Cedar and by chanting appropriate Manthraas with devotional mind and meditative concentration.

स्वर्णघर्मानुवाकेन महापुरुषविद्यया ।
पौरुषेणापि सूक्तेन सामभी राजनादिभिः ॥ ३१ ॥

31

Svarnnagharmmaanuvaakena mahaapurushavidhyayaa
Paurushenaapi sookthena saamabhee raajanaadhibhih.

The worshiper should also chant various Vedha Manthraas or Vedhic Hymns like Anuvaaka known as Svarnnagharmma, Mahaa Purusha Vidhya, Purusha Sooktham, and other Sookthaas like Raajana, etc. of Saama Vedha. [All these are divine and powerful Vedha Manthraas for worshipping The Supreme God Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.]

वस्त्रोपवीताभरणपत्रस्रग्गन्धलेपनैः ।
अलङ्कुर्वीत सप्रेम मदभक्तो मां यथोचितम् ॥ ३२॥

32

Vasthropaveethaabharanapathrasreggenddhalepanaih
Alankuvveetha saprema Madhbhakttho Maam yetthochitham.

My devotee should lovingly and devotionally decorate My Deity Form Idol with clothing, various ornaments, marks of Thilaka or The Ornamental mark on the Forehead, and garlands; and he should anoint My Body with fragrant oils, all in the prescribed manner.

पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् ।
धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः ॥ ३३॥

33

Paadhyamaachamaneeyam cha gendddham sumanasoakshathaam
Ddhoopadheepopahaaryaani dhedhyaanme sredhddhayaarchchakah.

The worshiper should faithfully present Me, Achyutha Bhagawaan Who is Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, everyday with fresh water for washing My feet and mouth, fragrant oils, flowers, Akshatha or Unbroken Grains, incense, lamps, and other offerings with careful thought and full concentration.

गुडपायससर्पीषि शङ्कुल्यापूपमोदकान् ।
संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ॥ ३४॥

34

Gudapaayasasarppemshi sashkulyaapoopamodhakaan
Samyaavadhaddhisooapaamscha naivedhyam sathi kalpayeth.

If the devotee is rich enough, then he should offer me Paayasa or Pudding made of Gur, Milk, and Ghee and also Modhaka or Steamed Rice-Flour Dumplings filled with Sweet Coconut and Sugar, Sweet Candy, Sashkuli or Rice-Flour Cakes, Samyaava or Samyaavadha = Wheat Cake made with Ghee and Milk and covered with Sugar and Spices, Yogurt, Vegetable Soups, and other Tasty and Palatable Foods.

अभ्यङ्गोन्मर्दनादर्शदन्तधावाभिषेचनम् ।
अन्नाद्यगीतनृत्यादि पर्वणि स्युरुतान्वहम् ॥ ३५॥

35

Abhyanggonmardhdhanaadharsanthaddhaavaabhishechanam
Annaadhyageethanrithyaadhi parvvanis syuruthaanvaham.

My devotee should perform the following services: to My Deity Form every day, if possible, and if not at least on special occasions like full-moon day, new-moon day, first day of the month, last day of the month, and so on; like Oil massaging, showing a mirror, offering a eucalyptus stick for brushing the teeth, bathing with five kinds of nectar, offering all kinds of opulent foods, and providing entertainment with singing and dancing.

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः ।
अग्निमाधाय परितः समूहेत्पाणिनोदितम् ॥ ३६॥

36

Viddhinaa vihithe kunde mekhalaagarththavedhibhih
Agnimaaddhaaya parithah samooheth paaninodhitham.

In an arena constructed according to the scriptural injunctions the devotee should perform a fire sacrifice utilizing the sacred belt, sacrificial pit, and the altar mound. After the sacrificial fire is ignited the devotee should bring it to blaze highly with sacrificial wood piled up by his own hand.

परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि ।

प्रोक्षण्यासाद्य द्रव्याणि प्रोक्ष्याग्नौ भावयेत माम् ॥ ३७॥

37

Paristheeryaattha paryukshedhanvaaddhaaya yetthaaviddhi
Prokshanyaaaasaadhy dhrevyaani prookshyaaganu bhaavayetha
Maam.

After spreading Kusa grass on the ground near the sacrificial pit the devotee should sprinkle water to purify and cleanse the ground as well as the Kusa and then the devotee should perform Anvaddhaana Ritual according to prescribed rules. [Anvaddhaana is 'Putting on or depositing fuel on the sacred fires.'] Then One should arrange the items to be offered as oblations and should sanctify them by sprinkling water from a sprinkling vessel. The worshiper or the devotee should meditate upon Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, within the sacrificial fire.

तप्तजाम्बूनदप्रख्यं शङ्खचक्रगदाम्बुजैः ।
लसच्चतुर्भुजं शान्तं पद्मकिञ्जल्कवाससम् ॥ ३८॥

38

Thapthajaamboonadhaprekhyam sangkhachakragedhaambujaih
Lesachchathurbhujam saantham padhmakinjjalkavaasasam.

स्फुरत्किरीटकटकटिसूत्रवराङ्गदम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥ ३९॥

39

Sphurathkireetakatakakatisoothravaraanggadham
Sreevathsavakshasam braajathkausthubham vanamaalinam.

ध्यायन्नभ्यर्च्य दारुणि हविषाभिघृतानि च ।
प्रास्याज्यभागावाधारौ दत्त्वा चाज्यप्लुतं हविः ॥ ४०॥

Ddhyaayannabhyarchchya dhaarooni havishaabhihghrithaani cha
Praasyaajyabhaagaavaaaghaarau dheththvaa chaajyaplutham havih.

जुहुयान्मूलमन्त्रेण षोडशर्चावदानतः ।
धर्मादिभ्यो यथा न्यायं मन्त्रैः स्विष्टिकृतं बुधः ॥ ४१ ॥

Juhaayaanmoolamanthrena shodasarchaavadhaanathah
Ddharmmaadhibhyo yetthaanyaayam manthraih svishtakritham buddhah.

An intelligent devotee should meditate upon that Form of Me,
Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan
Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree
Mahaa Vishnu Bhagawaan, Whose color is like the molten gold [as he is
meditating Deity Form in the Blazing Sacrificial Fire, it is natural], Whose
Four Arms are holding and resplendent with the Signatory Sangkh or
Conchshell, Chakra or Sudhersana Disk, Kaumodhaki Gedha or Club, and
Padhma or Lotus Flower. He could visualize that My Kireeta or Helmet,
Kataka or Bracelet, Kati Soothra or Girdle Belt, and Varaanggadha or Fine
Arm Ornaments shine brilliantly. The symbol of Sreevathsa on My chest,
along with the glowing Kausthubha Gem, and a Garland of Forest Flowers.
The devotee should then worship Me by taking pieces of firewood soaked
in sacrificial ghee and throwing them into the Kunda or sacred fire pit. He
should perform the ritual Aaghaara or Presenting into the fire various
oblationary items drenched in ghee. He should meditate upon Me by
offering oblations into the sacred sacrificial fire by chanting the Purusha
Sooktham and other Moola Manthraas. He should then offer Sixteen
Dhevaas or gods starting with Yemaraaja, the oblation called Svishta
Kritham or Svishta Krith, by reciting Moola Manthraas or basic hymns of
each Deity and also the Sixteen-Line Purusha Sooktham or Sooktha.
Pouring One oblation after each line of the Purusha-Sooktha, he should
utter the particular Manthra naming each deity. [अथ पुरुषसूक्तम्

The Purusha Sukta

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठदशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt,
sa bhūmiṁ viśvato vṛtvāḥatyattiṣṭhaśāṅgulam.

Thousand-headed is the Purusha, thousand-eyed and thousand-legged.
Enveloping the earth from all sides, He transcends it by ten fingers' length.

Note:—This is the first mantra of the famous Purusha Sukta of the Veda. Here the transcendent totality of all creation is conceived as the Cosmic Person, the Universal Consciousness animating all manifestation. The word 'earth' is to be understood in the sense of all creation. '*Dasangulam*' is interpreted as ten fingers' length, in which case it is said to refer to the distance of the heart from the navel, the former having been accepted as the seat of the Atma and the latter symbolic of the root of manifestation. The word 'ten' is also said to mean 'infinity', as numbers are only up to nine and what is above is regarded as numberless.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥
एतावानस्य महिमाऽतो ज्यायाँश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्याऽमृतं दिवि ॥

puruṣa evedaṁ sarvaṁ yad bhūtaṁ yacca bhavyam,
utāmṛtattvasyeśāno yadannenātirohati.
etāvānasya mahimāto jyāyāṁśca pūruṣaḥ,
pādo'sya viśvā bhūtāni tripādasyā'mṛtaṁ divi.

All this (manifestation) is the Purusha alone—whatever was and whatever will be. He is the Lord of Immortality, for He transcends all in His Form as food (the universe). Such is His Glory; but greater still is the Purusha. One-fourth of Him all beings are, (while) three-fourth of Him rises above as the Immortal Being.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवात्पुनः ।
ततो विष्वङ् व्यक्रामत्साशनानशने अभि॥
तस्माद्विराडजायत विराजो अधिपूरुषः ।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavātpunaḥ,
tato viśvaṁ vyakrāmatsāśanānaśane abhi.
tasmādvirāḍajāyata virājo adhipūruṣaḥ,
sa jāto atyaricyata paścādbhūmimatho puraḥ.

That, Three-footed (Immortal) Purusha stood above transcending (all things), and His one foot was this (world of becoming). Then He pervaded (everything) universally, the conscious as well as the unconscious. From That (Supreme Being) did the Cosmic Body (Virat) originate, and in this Cosmic Body did the Omnipresent Intelligence manifest itself. Having manifested Himself, He appeared as all diversity, and then as this earth and this body.

यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥

yatpuruṣeṇa haviṣā devā yajñamatanvata,
vasanto asyāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ.
taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ,
tena devā ayajanta sādhyā ṛṣayaśca ye.

When (there being no external material other than the Purusha) the Devas performed a universal sacrifice (in contemplation by mind), with the Purusha Himself as the sacred offering, the spring season was the clarified butter, summer the fuel, autumn the oblation. They set up for sacrifice the Purusha as the object of their meditation—Him who was prior to all creation; and they, the Devas, Sadhyas and Rishis, performed (this first sacrifice).

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्यान् ग्राम्याश्चये ॥
तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दाँ सि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadājyam,
paśūgīstāgīścakre vāyavyānāraṇyān grāmyāścaye.
tasmādyajñātsarvahutaḥ ṛcaḥ sāmāni jajñire,
chandāgīsi jajñire tasmātyajustasmādajāyata.

From that (Purusha), who was of the form of a Universal Sacrifice, the sacred mixture of curds and ghee (for oblation) was produced. (Then) He brought forth the aerial beings, the forest-dwelling animals, and also the domestic ones. From that (Purusha), who was the Universal Sacrifice, the Riks and the Samans were produced; from Him the metres (of the mantras) were born; from Him the Yajus was born.

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माद् जाता अजावयः ॥
यत्पुरुषं व्यधधुः कतिधा व्यकल्पयन् ।
मुखं किमस्य कौ बाहू का ऊरू पादा उच्येते ॥

tasmādaśvā ajāyanta ye ke cobhayādataḥ,
gāvo ha jajñire tasmāt tasmād jātā ajāvayaḥ.
yatpuruṣaṁ vyadhadhuḥ katidhā vyakalpayan,
mukhaṁ kimasya kau bāhū kā vūrū pādā vucyete.

From Him were born horses and whatever animals have two rows of teeth. Verily, cows were born of Him; from Him were born goats and sheep. And when they contemplated the Purusha (as the Universal Sacrifice), into how many parts did they divide Him (in their meditations)? What was His mouth called, what were His arms, what were His thighs, what were His feet called?

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद् वैश्यः पद्भ्याँ शूद्रो अजायत ॥
चन्द्रमा मनसो जातश्चक्षुः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च प्राणाद्वायुरजायत ॥

brāhmaṇo'sya mukhamāśīd bāhū rājanyaḥ kṛtaḥ,
ūrū tadasya yad vaiśyaḥ padbhyāṅ śūdro ajāyata.
candramā manaso jātaḥcakśoḥ sūryo ajāyata,
mukhādindraścāgniśca prāṇādvāyurajāyata.

The Brahmana (spiritual wisdom and splendour) was His mouth; the Kshatriya (administrative and military prowess) His arms became. His thighs were the Vaisya (commercial and business enterprise); of His feet the Sudra (productive and sustaining force) was born. The Moon (symbol of the mind) was born from His (cosmic) mind; the Sun (symbol of self and consciousness) was born from His eyes. Indra (power of grasping and activity) and Agni (will-force) came from His mouth; from His vital energy air was born.

नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ अकल्पयन् ॥
सप्तास्यासन् परिधयस्त्रिःसप्त समिधः कृताः ।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥

nābhyā āśīdantarikṣam śīrṣṇo dyauḥ samavartata,
padbhyāṁ bhūmirdiśaḥ śrotrātathā lokāṁ akalpayan.
saptāsyāsṇ paridhyasṛitaḥsapta samidha kṛtaḥ,
devā yadyajñam tanvānā abaḍhnaṇ puruṣaṁ paśum.

(In that Universal Meditation as Sacrifice) the firmament came from His navel; the heavens were produced from His head; the earth from His feet; from His ears the quarters of space—so they constituted the worlds. The enclosures of the sacrificial altar were seven (the seven metres like the Gayatri), and twenty-one (the twelve months, the five seasons, the three worlds and the sun) were the logs of sacrificial fuel, when the gods (the *pranas*, the senses and the mind) celebrated the Universal Sacrifice with the Supreme Purusha as the object of contemplation therein.

यज्ञेन यज्ञमयजन्त देवाःतानि धर्माणि प्रथमान्यासन्।
ते ह नाकं महिमानः सचन्ते यत्र पूर्वे साध्याः सन्ति देवाः ॥

yajñena yajñamayajanta devāḥtāni dharmāṇi prathamānyāsan,
te ha nākaṁ mahimānaḥ sacante yatra pūrve sādhyāḥ santi devāḥ.

By sacrifice (universal meditation) did the gods adore and perform (visualise) the sacrifice (Universal Being). These were the original creations and the original laws (that sustain creation). Those great ones (the worshippers of the Cosmic Being by this type of meditation) attain that Supreme Abode in which abide the primeval contemplators (the gods mentioned above) who thus worshipped that Being.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

vedāhametaṁ puruṣaṁ mahāntamādityavarṇaṁ tamasaḥ parastāt,
tameva viditva'timṛtyumeti nānyaḥ panthā vidyate'yanāya.

I know this Great Purusha who shines like the sun beyond darkness. By knowing Him alone does one cross beyond death; there is no other way of going over there.

ॐ शान्तिः शान्तिः शान्तिः ॥

ōm śāntiḥ śāntiḥ śāntiḥ.

Om. May there be Peace, Peace, Peace.]

अभ्यर्च्यार्थं नमस्कृत्य पार्षदेभ्यो बलिं हरेत् ।
मूलमन्त्रं जपेद्ब्रह्म स्मरन् नारायणात्मकम् ॥ ४२॥

Thereafter, the devotee should salute the sacred sacrificial fire and offer oblation to all My Paarshadhaas or Associates and then he should meditate upon My Swaroopa of Naaraayana Bhagawaan Who is Parabrahma or The Absolute Truth and chant or recite the Moola Manthraas or Basic Hymns repeatedly for many times.

दत्त्वाऽऽचमनमुच्छेषं विष्वक्सेनाय कल्पयेत् ।
मुखवासं सुरभिमताम्बूलाद्यमथार्हयेत् ॥ ४३ ॥

43

Dheththvaaaachamanammuchcchesham Vishvaksenaaya kalpayeth
Mukhavaasam surabhimath thaamboolaadhyamahaarhayeth.

Once again, the devotee should offer the Deity water for washing the mouth, and then should offer the oblationary remnants of My sacred food to Vishvaksena. Then he should present the Deity with fragrant perfume for the mouth and offer prepared Thaamboola or betel nut. [See this is traditional practice to offer fragrant Thaamboola after the feast for any ceremony.]

उपगायन् गृणन् नृत्यन् कर्माण्यभिनयन् मम ।
मत्कथाः श्रावयन् शृण्वन् मुहूर्तं क्षणिको भवेत् ॥ ४४ ॥

44

Upagaayan grinan nithyan karmmanyabhinayan Mama
Mathkatthaah sraavayan srinvan muhoorththam ksheniko
Bhaveth.

The devotee should sit near the Idol of My Deity Form and sing My glories, discourse My stories, proclaim My playful and glorious activities, dance with blissful happiness and joy, and enact My activities, and listen to the stories proclaiming My playful activities without any hesitation and reservation and with divinely blissful happiness and joy.

स्तवैरुच्चावचैः स्तोत्रैः पौराणैः प्राकृतैरपि ।

स्तुत्वा प्रसीद भगवन्निति वन्देत दण्डवत् ॥ ४५॥

45

Sthavairuchchaavachih sthothraih pauraanaih
Praagkrithairapi
Sthuthvaa preseedha Bhagawannithi vandhetha dhendavath.

The devotee should offer homage to Me on My Deity Form with all kinds of hymns and prayers both from Puraanaas and Ancient Scriptures and also from ordinary local traditions as prescribed in the regional language of that place. Praying “Oh, Bhagawan or The Supreme God Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan please be merciful to me!” he should fall down flat like a rod and offer his obeisance unto Me.

शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम् ।
प्रपन्नं पाहि मामीश भीतं मृत्युग्रहार्णवात् ॥ ४६॥

46

Siro Mathpaadhayoh krithvaa baahubhyaam cha parasparam
Prepannam paahi MaamEesa! Bheetham mrithyugrehaarnnavath.

He should touch his head on the Feet of the Idol of My Deity Form and after that he should get up and with folded hands in front of the Deity and pray “Oh, My Lord! I am unconditionally surrendering to You. Please protect me. As I am standing in the mouth of death, I am so fearful of this ocean of material existence. Please save and protect me.”

इति शेषां मया दत्तां शिरस्याधाय सादरम् ।
उद्वासयेच्चेदुद्वास्यं ज्योतिर्ज्योतिषि तत्पुनः ॥ ४७॥

47

Ithi seshaam Mayaa dheththaam sirasyaaddhaaya saadharam

Udhvaasayechchedhudhvaasyam jyothirjjyothishi that punah.

After praying and offering devotional obeisance in this way, the devotee should respectfully touch or place upon his head the remnants I offer to him. If the Deity is to be sent away or the power is to be revoked at the end of the worship, then that should be performed by once again placing the light or effulgence of the Deity's presence inside the light or effulgence of the lotus within his own heart.

अर्चादिषु यदा यत्र श्रद्धा मां तत्र चार्चयेत् ।
सर्वभूतेष्वात्मनि च सर्वात्माहमवस्थितः ॥ ४८॥

48

Archchaadhishu yedhaa yethra sredhddhaa Maam thathra chaarchchayeth
Sarvvabhootheshvaathmani cha sarvvaathmaahamavastthithah.

It does not matter in whatever Form of Deity One worships Me in full faith and pure devotion that I am the Omnipotent and Omnipresent in all Forms at Everywhere as the Omni-powerful protector and savior then that would be enough. I am the Super Soul and that I am the Soul of everything. I am always present everywhere as the Eternal and Immortal Soul of all the entities and elements of the universe.

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः ।
अर्चन्नुभयतः सिद्धिं मतो विन्दत्यभीप्सिताम् ॥ ४९॥

49

Evam kriyaayogapatthaih Pumaan vaidhikathaanthrikaih
Archchannubhayathah sidhddhim maththo vindhathybheepsithaam.

Hey, Udhddhava Mahaathman! Thus, for all those who worship Me, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, through KreeyaaYogaas or various methods as stipulated in Vedhaas, and Thanthraas about the Kriya Yoga would

definitely attain desired Sidhddhi or Perfection both in this life in this world and in the next in this or any other world.

मदर्चा सम्प्रतिष्ठाप्य मन्दिरं कारयेद्दृढम् ।
पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान् ॥ ५० ॥

50

Madharchchaam samprethishttaapya mandiram kaarayedhdhridam
Pushpodhyaanaani remyaani poojaayaathrothsavaasrithaan.

My devotee has to construct a temple according to scriptural prescriptions and should install My Idol and invoke My Eternal Energy and Power by chanting Manthraas as prescribed in Vedhaas and Saasthraas. They should arrange to have beautiful gardens surrounding the temple and set aside to provide flowers for the regular daily Poojaas and worships, and special Deity processions, holiday observances. [Then they should appoint adequately qualified Priestly Aachaaryaas for conducting daily Poojas as well as occasional, special, and festival Poojaas and Celebrations.]

पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम् ।
क्षेत्रापणपुरग्रामान् दत्त्वा मत्सार्ष्टितामियात् ॥ ५१ ॥

51

Poojaadheenaam prevaahaarththam mahaaparvasvatthaanvaham
Kshethraapanapuragraamaan dheththvaa mathsaarshmithaamiyaath.

The devotee, One who offers the Deity gifts of Lands, Markets, Cities, and Villages so that the regular Deity worship and special festivals may go on continually without having any financial burdens, will achieve opulence equal to My own.

प्रतिष्ठया सार्वभौमं सद्मना भुवनत्रयम् ।
पूजादिना ब्रह्मलोकं त्रिभिर्मत्साम्यतामियात् ॥ ५२ ॥

52

Prethishthayaa saarvvabhaumam sadhmanaa bhuvanathreyam
Poojaadhinaa Brahmaloam thribhirmMathsaamyathaamiyaath.

By performing the installation ceremony of My Idol in the Temple, One can achieve the Empire-ship of the Earth; by constructing a Temple so that My devotees can worship Me conveniently can attain the Lordship of all the Three Worlds like Indhraththvam or the Position of Indhra; and by worshiping and offering obeisance unto Me and by conducting Yaagaas and Yejnjaas to Me One can reach Brahma Loka. And One who performs all these three would attain the most exalted position equal to Me or would become like Me.

मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति ।
भक्तियोगं स लभत एवं यः पूजयेत माम् ॥ ५३ ॥

53

Maameva nairapekshyana bhakthiyogena vindhathi
Bhakthiyogam sa lebhatha evam yah poojayetha Maam.

But One who faithfully worships and offers obeisance and engages in devotional services with no consideration of any fruitive results would certainly attain Me due to his pure Bhakthi Yoga. Thus, those who worship Me according to the process of KreeyaaYoga I have described will ultimately attain pure devotional services unto Me.

यः स्वदत्तां परैर्दत्तां हरेत् सुरविप्रयोः ।
वृत्तिं स जायते विद्भुग् वर्षाणामयुतायुतम् ॥ ५४ ॥

54

Yah svadheththaam parairdhdheththaam haretha SuraViprayoh
Vriththim sa jaayathe vidbhugvarshaanaamayuthaayutham.

Anyone who either steals property of a Braahmana or of a Dhevatha or whether stolen by someone else has been accepted; must be born as

worm in stool and live for hundreds of millions of years. [Braahmanaas and Suraas are so exalted and divine.]

कर्तुश्च सारथेर्हेतोरनुमोदितुरेव च ।
कर्मणां भागिनः प्रेत्य भूयो भूयसि तत्फलम् ॥ ५५॥

55

Karththuscha saarattherhethoranumodhithureva cha
Karmmanaam bhaaginah prethya bhooyo bhooyasi thath phalam.

It is not only One who steals the property of a Braahmana or a Sura but also anyone who assists the thief, instigates the crime, or simply approves the theft must also share the reaction of the theft not only in this life even in the next life or lives depending upon the severity of it. According to their degree of participation, they each must suffer proportionate consequences even after their death.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायामेकादशस्कन्धे सप्तविंशोऽध्यायः ॥ २७॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([UdhddhavOpadhesam –
PoojaaNiroopanam] [Naama] SapthaVimsathiThamoAddhyaayah

Thus, we conclude the Twenty-Seventh Chapter – [Named As] ([Sree Krishna Bhagawaan's Advice To Udhddhava {Continuation} – Sree Krishna Bhagawaan's Instructions On The Process Of Deity Worship]) Of the Eleventh Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!
Om Namoh Bhagavathe Vaasudhevaayah!