

On EkAdazI
Garga saMhitA 4.8-9

Chapter Eight
YajJA-sItopAkhyAna ekAdazI-mAhAtmya
The Story of the YajJa-sItAs, the Glories of EkAdazI

Kapitola osmá
YajJA-sItopAkhyAna ekAdazI-mAhAtmya
Příběh Jagja-sít, sláva Ekádaší

Text 1
zrI-nArada uvAca
gopInAM yajJa-sItAnAM
AkhyAnaM zRNu maithila
sarva-pApa-haraM puNyaM
kAmadaM maGgalAyanam

zrI-nAradaH uvAca - ZrI NArada said; gopInAm - of the gopIs; yajJa-sItAnAm - of the yajna-sItAs; AkhyAnam - the story; zRNu - please hear; maithila - O king of MithilA; sarva-pApa-haram - removing all sins; puNyam - sacred; kAmadam - fulfilling desires; maGgalAyanam - auspicious.

ZrI NArada said: O king of MithilA, please hear the story of the yajJa-sItAs that became gopIs, a sacred and auspicious story that fulfills all desires and removes all sins.

Šrí Nárada řekl: Ó králi Mithily, slyš, prosím, příběh o Jagja-sítách, které se staly gópími, posvátný a příznivý příběh, který plní všechny touhy a odstraňuje všechny hříchy.

Text 2
uzInaro nAma dezo
dakSiNasyAM dizi sthitaH
ekadA tatra parjanya
na vavarSa samA daza

uzInaraH - Usinara; nAma - named; dezaH - a country; dakSiNasyAm - in the south; dizi - direction; sthitaH - situated; ekadA - one day; tatra - there; parjanyaH - rain; na - not; vavarSa - rained; samAH - years; daza - ten.

In the south is a country named UzInara, where it did not once rain for ten years.

Na jihu leží země Uśínara, kde jednou deset let nepršelo.

Text 3

dhanavantas tatra gopA
anAvRSTi-bhayAturAH
sa-kuTumbA go-dhanaiz ca
vraja-maNDalam AyayuH

dhanavantaH - wealthy; tatra - there; gopA - gopas; anAvRSTi-bhayAturAH - fearful of the lack of rain; sa-kuTumbA - with families; go-dhanaiz - with cows; ca - and; vraja-maNDalam - to the circle of Vraja; AyayuH - came.

Fearful that it would never rain, the wealthy gopas there traveled, with their families and cows, to the circle of Vraja.

Bohatí gópové se obávali, že nebude nikdy pršet, a odcestovali se svými rodinami a kravami do Vraja mandaly.

Text 4

puNye vRndAvane ramye
kAlindI-nikaTe zubhe
nanda-rAja-sahAyena
vAsaM te cakrire nRpa

puNye - sacred; vRndAvane - in VRndAvana; ramye - beautiful; kAlindI-nikaTe - by the YamunA; zubhe - beautiful; nanda-rAja - of King Nanda; sahAyena - with the help; vAsam - residence; te - they; cakrire - did; nRpa - O king.

O king, with the help of King Nanda, they made their homes in beautiful and sacred VRndAvana by the shore of the beautiful YamunA.

Ó králi, s pomocí krále Nandy si postavili domovy v krásném a posvátném Vrindávanu na břehu krásné Jamuny.

Text 5

teSAM gRheSu saJjAtA
yajJa-sItAz ca gopikAH
zrI-rAmasya varA divyA
divya-yauvana-bhUSitAH

teSAM - of them; gRheSu - in the homes; saJjAtAH - born; yajJa-sItAH - the yajna-sItAs; ca - and; gopikAH - gopIs; zrI-rAmasya - of Lord RAmacandra; varA -

blessing; divyA - splendid; divya-yauvana-bhUSitAH - decorated with splendid youth.

The yajJa-sItAs, who had received a blessing from Lord RAmacandra, took birth in their homes as beautiful gopIs decorated with splendid youthfulness.

Jagja-sítý, které obdržely požehnání Pána Rámačandry, se narodily v jejich domovech jako krásné gopí ozdobené nádherným mládím.

Text 6

zrI-kRSNaM sundaraM dRSTvA
mohitAs tA nRpezvara
vrataM kRSNa-prasAdArthaM
praSTuM rAdhAM samAyayuH

zrI-kRSNam - Lord KRSNa; sundaram - handsome; dRSTvA - seeing; mohitAH - enchanted; tA - they; nRpezvara - O king of kings; vratam - a vow; kRSNa-prasAdArtham - to attain the mercy of Lord KRSNa; praSTum - to ask; rAdhAM - ZrI RAdhA; samAyayuH - approached.

O king of kings, when they saw handsome Lord KRSNa, they became bewildered with love for Him. To ask what vow they might follow to attain KRSNa's mercy, they approached ZrI RAdhA.

Ó králi králů, když viděly sličného Pána Krišnu, byly zmateny láskou k Němu. Obrátily se na Šrí Rádhu, aby se zeptaly, jaký slib by mohly následovat pro dosažení Krišnovy milosti.

Text 7

zrI-gopya UcuH
vRSabhAnu-sute divye
he rAdhe kaJja-locane
zrI-kRSNasya prasAdArthaM
vada kiJcid vrataM zubham

zrI-gopya UcuH - the gopIs said; vRSabhAnu-sute - O daughter of King VRSabhAnu; divye - splendid; he rAdhe - O RAdhA; kaJja-locane - lotus-eyed; zrI-kRSNasya - of ZrI KRSNa; prasAdArtham - to attain the favor; vada - please tell; kiJcit - what; vratam - vow; zubham - auspicious.

The gopIs said: O RAdhA, O beautiful, lotus-eyed daughter of King VRSabhAnu, please tell us what vow we may follow to attain Lord KRSNa's favor.

Gópi řekly: „Ó Rádho, krásná dcero krále Vrišabhánua s lotosovými očima, řekni nám prosím, jaký slib bychom mohly následovat, abychom dosáhly přízně Pána Krišny.

Text 8

tava vazyo nanda-sUnur
devair api su-durgamaH
tvaM jagan-mohinI rAdhe
sarva-zAstrArtha-pAra-gA

tava - of you; vazyaH - under the control; nanda-sUnuH - the son of Nanda; devaiH - by the devas; api - even; su-durgamaH - unapproachable; tvam - you; jagan-mohini - the most beautiful girl in the worlds; rAdhe - O RAdhA; sarva-zAstrArtha-pAra-gA - who has gone to the far shore of all the scriptures.

O RAdhA, You have made Lord KRSNa, whom even the great devas cannot approach, into Your submissive servant. You are the most beautiful girl in all the worlds. You have crossed to the farther shore of the deep meaning of all the scriptures.

Ó Rádho, učinilas Pána Krišnu, ke kterému se nemohou přiblížit ani velcí dévové, svým poslušným služebníkem. Jsi ta nejkrásnější dívka ve všech světech. Přešlas na vzdálený břeh hlubokého významu všech písem.

Text 9

zrI-rAdhovAca
zrI-kRSNasya prasAdArthaM
kurutaikAdazI-vratam
tena vazyo hariH sAkSAd
bhaviSyati na saMzayaH

zrI-rAdhA uvAca - ZrI RAdhA said; zrI-kRSNasya - of ZrI KRSNa; prasAdArtham - to attain the favor; kuruta - follow; ekAdazI-vratam - the vow of ekAdazI; tena - by that; vazyaH - brought under control; hariH - Lord KRSNa; sAkSAt - directly; bhaviSyati - will be; na - no; saMzayaH - doubt.

ZrI RAdhA said: To attain Lord KRSNa's mercy you should follow the vow of fasting on ekAdazI. In that way You will make Lord KRSNa into your submissive servant. Of this there is no doubt.

Šrí Rádhá řekla: Abyste dosáhly milosti Pána Krišny, měly byste následovat slib půstu o Ekádaši. Tímto způsobem učiníte Pána Krišnu vašim poslušným služebníkem. O tom není pochyb.

Text 10

zrI-gopya UcuH
samvatsarasyaikAdazyA
nAmAni vada rAdhike
mase mase vrataM tasyAH
kartavyaM kena bhAvataH

zrI-gopya UcuH - the gopIs said; samvatsarasya - of a year; ekAdazyA - of ekAdazI;
nAmAni - the names; vada - please tell; rAdhike - O RAdhA; mase mase - month
after month; vratam - the vow; tasyAH - of that; kartavyam - should be done; kena -
by what?; bhAvataH - according to the nature.

The gopIs said: O RAdhA, please tell us the names of the different ekAdazIs
throughout the year. Month after month, how should the different ekAdazIs be
observed?

Gópi řekly: Ó Rádho, řekni nám prosím jména různých Ekádaší v průběhu roku. Jak
by měla být následována různá Ekádaší, měsíc po měsíci?

Text 11

zrI-rAdhovAca
mArgazIrSe kRSNa-pakSe
utpannA viSNu-dehataH
mura-daitya-vadhArthAya
tithir ekAdazI varA

zrI-rAdhA uvAca - ZrI RAdhA said; mArgazIrSe - in MArgazIrSa; kRSNa-pakSe -
during the dark fortnight; utpannA - UtpannA; viSNu-dehataH - from the body of
Lord ViSNu; mura-daitya-vadhArthAya - to kill the demon Mura; tithiH - the day;
ekAdazI - ekAdazI; varA - holy.

ZrI RAdhA said: During the dark fortnight of the month of MArgazIrSa (November-
December), in order to kill the demon Mura, the holy day of (UtpannA) ekAdazI was
born from the body of Lord ViSNu.

Šrí Rádhá řekla: Během tmavých čtrnácti dnů měsíce Márgašírša (listopad-prosinec)
se z těla Pána Višnu zrodil svatý den (Utpanná) Ekádaší, aby zabil démona Muru.

Text 12

mase mase pRthag-bhUtA
saiva sarva-vratottamA
tasyAH SaD-viMzatiM nAmnAM

vakSyAmi hita-kamyayA

mAse mAse - month after month; pRthag-bhUtA - separately manifested; sa - that; eva - indeed; sarva-vratottamA - the best of holy vows; tasyAH - of that; SaD-viMzatim - 26; nAmnAm - names; vakSyAmi - I will tell; hita-kamyayA - desiring your welfare.

Desiring your welfare, I will tell you the names of the twenty-six most sacred ekAdazIs that appear in the different months and represent the best of holy vows.

Přeji si vaše blaho, a proto vám řeknu jména dvaceti šesti nanejvýš posvátných Ekádaší, které se zjevují v různých měsících a představují ty nejlepší ze svatých slibů.

Text 13

utpattiz ca tathA mokSa
sa-phalA ca tataH param
putradA SaT-tilA caiva
jayA ca vijayA tathA

utpattiH - Utpatti; ca - and; tathA - so; mokSa - MokSa; sa-phalA - SaphalA; ca - and; tataH - then; param - then; putradA - PutradA; SaT-tilA - SaT-tilA; ca - and; eva - indeed; jayA - JayA; ca - and; vijayA - VijayA; tathA - so.

Their names are: 1. Utpatti, 2. MokSa, 3. Sa-phalA, 4. PutradA, 5. SaT-tilA, 6. JayA, 7. VijayA,...

Jejich jména jsou: 1. Utpatti, 2. Mókša, 3. Sa-phalá, 4. Putradá, 5. Šat-tilá, 6. Džajá, 7. Vidžajá,...

Text 14

AmalakI tataH pazcAn
nAmnA vai pApa-mocanI
kAmadA ca tataH pazcAt
kathitA vai varUthinI

AmalakI - AmalakI; tataH - then; pazcAn - after; nAmnA - names; vai - indeed; pApa-mocanI - PAPA-mocanI; kAmadA - KAmadA; ca - and; tataH - then; pazcAt - after; kathitA - said; vai - indeed; varUthinI - VarUthinI.

...8. AmalakI, 9. PAPA-mocanI, 10. KAmadA, 11. VarUthinI,...

...8. Ámalakí, 9. Pápa-móčaní, 10. Kámadá, 11. Varúthiní,...

Text 15

mohinI cAparA proktA
nirjalA kathitA tataH
yoginI deva-zayanI
kAminI ca tataH param

mohinI - MohinI; ca - and; aparA - AparA; proktA - said; nirjalA - NirjalA; kathitA - said; tataH - then; yoginI - YoginI; deva-zayanI - Deva-zayanI; kAminI - KAminI; ca - and; tataH - then; param - after.

...12. MohinI, 13. AparA, 14. NirjalA, 15. YoginI, 16. Deva-zayanI, 17. KAminI,...

...12. Móhiní, 13. Apará, 14. Nirdžalá, 15. Jóginí, 16. Déva-šajaní, 17. Káminí,...

Text 16

pavitrA cApy ajA padmA
indirA ca tataH param
pAzAGkuzA ramA caiva
tataH pazcAt prabodhinI

pavitrA - PavitrA; ca - and; api - also; ajA - AjA; padmA - PadmA; indirA - IndirA; ca - and; tataH - then; param - then; pAzAGkuzA - PAZAGkuzA; ramA - RamA; ca - and; eva - indeed; tataH - then; pazcAt - after; prabodhinI - PrabodhinI.

...18. PavitrA, 19. AjA, 20. PadmA, 21. IndirA, 22. PAzAGkuzA, 23. RamA, 24. PrabodhinI.

...18. Pavitrá, 19. Adžá, 20. Padmá, 21. Indirá, 22. Pášánkušá, 23. Ramá, 24. Prabódhiní.

Text 17

sarva-sampat-pradA caiva
dve prokte malamAsa-je
evaM Sad-viMzatiM nAmnAM
ekAdazyAH paThec ca yah
samvatsara-dvAdazInAM
phalam Apnoti so 'pi hi

sarva-sampat-pradA - granting all auspiciousness; ca - and; eva - indeed; dve - two; prokte - said; malamAsa-je - born from malamAsa; evam - thus; SaD-viMzatiM - 26; nAmnAm - names; ekAdazyAH - of ekAdazI; paThec - recites; ca - and; yah -

whoever; samvatsara-dvAdazInAm - a year of ekAdazI; phalam - the result; Apnoti - attains; saH - he; api - indeed; hi - indeed.

There are also two more ekAdazIs (PadminI and ParamA), both named sarva-sampat-pradA, during the extra month of leap-year. In this way there are altogether twenty-six ekAdazIs. A person who chants the names of these twenty-six ekAdazIs attains the result of following ekAdazI for one year.

Existují také dvě další Ekádaší (Padminí a Paramá), obě zvaná sarva-sampat-pradá, během přidaného měsíce v přestupném roce. Tímto způsobem existuje celkem 26 Ekádaší. Osoba, která pronese jména těchto 26 Ekádaší, dosáhne výsledku následování Ekádaší po dobu jednoho roku.

Text 18

ekAdazyAz ca niyamaM
zRNutAtha vrajAGganAH
bhUmi-zAyI dazamyAM tu
caika-bhukto jitendriyaH

ekAdazyAH - of ekAdazI; ca - and; niyamam - restrictions; zRNutAtha - please hear; vrajAGganAH - O girls of Vraja; bhUmi-zAyI - resting on the ground; dazamyAm - on the dazamI; tu - and; ca - also; eka - only once; bhuktaH - eating; jita - conquered; indriyaH - the senses.

O girls of Vraja, please hear the rules for observing ekAdazI. On ekAdazI one should control the senses and sleep on the ground. On dvAdazI one should eat only once.

Ó dívky z Vradži, slyšte pravidla pro následování Ekádaší. O Ekádaší by měl člověk ovládat smysly a spát na zemi. O Dvádaší by měl jíst jen jednou.

Text 19

eka-vAraM jalaM pItvA
dhauta-vastro 'ti-nirmalaH
brAhme muhUrta utthAya
caikAdazyAM hariM nataH

eka-vAram - one time; jalam - water; pItvA - drinking; dhauta-vastraH - clean garments; ati-nirmalaH - very pure; brAhme muhUrta - during brAhma-muhUrta; utthAya - rising; ca - and; ekAdazyAm - on ekAdazI; harim - to Lord KRSNa; nataH - bow down.

During ekAdazI one should be pure-hearted and very clean, wear clean garments, drink water only once, rise for brAhma-muhUrta, and bow down to Lord KRSNa.

Během Ekádaší by člověk měl být čistý v srdci i navenek, nosit čistý oděv, napít se vody jen jednou, vstát o bráhma-muhúrtě a poklonit se Pánu Krišnovi.

Text 20

adhamaM kUpika-snAnaM
vApyAM snAnaM tu madhyamam
taDAge cottamaM snAnaM
nadyAH snAnaM tataH param

adhamam - worst; kUpika - well; snAnam - bath; vApyAm - in a pond; snAnam - bath; tu - indeed; madhyamam - intermediate; taDAge - in a lake; ca - and; uttamam - the best; snAnam - bath; nadyAH - in a river; snAnam - bath; tataH - than that; param - even better.

Bathing with well-water is an inferior kind of bath. Bathing in a pond is better, bathing in a lake is better than that, and bathing in a river is better still.

Koupel ve studniční vodě je na nejnižší úrovni. Koupel v rybníku je lepší, koupel v jezeře je ještě lepší a koupel v řece je dokonce ještě lepší.

Text 21

evaM snAtvA nara-varaH
krodha-lobha-vivarjitaH
nAlapet tad-dine nIcAMs
tathA pAkhaNDino narAn

evam - thus; snAtvA - bathing; nara-varaH - an exalted person; krodha-lobha-vivarjitaH - free of greed and anger; na - not; Alapet - should talk; tad-dine - on that day; nIcAn - to degraded people; tathA - so; pAkhaNDinaH - to offenders; narAn - people.

In this way one should bathe. On ekAdazI day one should be free of greed and anger, and one should not talk to degraded people and offenders.

Tímto způsobem by se člověk měl koupat. O Ekádaší by měl být prost chamtivosti a hněvu a neměl by hovořit s lidmi nízké úrovně a těmi, kdo mají sklon urážet (vše duchovní).

Texts 22 and 23

mithyA-vAda-ratAMz caiva
tathA brAhmaNa-nindakAn
anyAMz caiva durAcArAn

AgamyAgamane ratAn

para-dravyApahArAMz ca
para-dArAbhigAminaH
durvRttAn bhinna-maryAdAn
nAlapet sa vratI naraH

mithyA-vAda-ratAn - to liers; ca - and; eva - certainly; tathA - so; brAhmaNa-nindakAn - to they who have offended brAhmaNas; anyAn - to others; ca - and; eva - indeed; durAcArAn - misbehaved; agamyA-Agamane - to illicit sex; ratAn - attached; para - of others; dravya - the property; apahArAn - stealing; ca - and; para - of others; dAra - the wives; abhigAminaH - approaching; durvRttAn - wicked; bhinna-maryAdAn - who break the rules of morality; na - not; Alapet - should talk; sa - he; vratI - following the vow; naraH - a person.

A person who follows the vow of ekAdazI should not talk to liers, offenders of brAhmaNas and others, sinners, debauchees, thieves, adulterers, and the ill-behaved and immoral.

Osoba, která následuje slib Ekádaší, by neměla mluvit se lháři, těmi, kdo urážejí bráhmany a ostatní, hříšníky, cizoložníky, zloději, lotry a nemorálními lidmi.

Text 24

kezavaM pUjayitvA tu
naivedyaM tatra kArayet
dIpaM dadyAd gRhe tatra
bhakti-yuktena cetasa

kezavam - Lord KRSNa; pUjayitvA - worshiping; tu - indeed; naivedyam - prasadam food; tatra - there; kArayet - should do; dIpaM - a lamp; dadyAt - should offer; gRhe - in the home; tatra - there; bhakti-yuktena - with devotion; cetasa - in the heart.

In the home one should, with devotion in the heart, worship Lord KRSNa, and offer Him food and a dIpa.

Měl by doma s oddaností v srdci uctívat Pána Krišnu a obětovat Mu jídlo a dípu.

Text 25

kathAH zrutvA brAhmaNebhyo
dadyAt sad-dakSiNAM punaH
rAtrau jAgaraNaM kuryAd
gAyan kRSNa-padAni ca

kathAH - stories; zrutvA - hearing; brAhmaNebhyaH - from the brAhmaNas; dadyAt - should give; sad-dakSiNAM - daksina; punaH - again; rAtrau - at night; jAgaraNam - staying awake; kuryAt - should do; gAyan - singing; kRSNa-padAni - verses praising Lord KRSNa; ca - and.

From the brAhmaNas one should hear the stories of Lord KRSNa. One should offer dakSiNA to them. One should keep a vigil, singing the glories of Lord KRSNa throughout the night.

Od bráhmanů by měl naslouchat příběhům o Pánu Krišnovi, nabídnout jim dakšinu, bdít a celou noc opěvovat slávu Pána Krišny.

Texts 26 and 27

kAMsyaM mAMsaM masUrAMs ca
kodravaM caNakaM tathA
zAkaM madhu parAnnaM ca
punar bhojana-maithunam

viSNu-vrate tu kartavye
dazamyAM daza varjayet
dyUtaM krIDAM ca nidrAM ca
tAmbUlaM danta-dhAvanam

kAMsyam - brass utensils; mAMsam - meat; masUrAn - masUrA dal; ca - and; kodravam - kodrava; caNakam - chick-peas; tathA - so; zAkam - vegetables; madhu - honey; parAnnam - the food of others; ca - and; punaH - again; bhojana - eating; maithunam - sex; viSNu-vrate - when the vow of ekAdazI; tu - indeed; kartavye - have been completed; dazamyAm - on the dasami; daza - these ten; varjayet - should avoid; dyUtam - gambling; krIDAM - playing; ca - and; nidrAm - sleeping; ca - and; tAmbUlam - betelnuts; danta-dhAvanam - brushing the teeth.

When ekAdazI is ended, and the next dazamI day has come, one should avoid these ten things: 1. eating from a brass dish, 2. eating flesh, 3. masUrA dAl, 4. kodrava grains, 5. chick-peas, 6. spinach, 7. honey, 8. the food of others, 9. eating twice, and 10. sex. One should also avoid gambling, playing, sleeping, chewing betelnuts, and brushing the teeth.

Když Ekádaší skončilo a nadešlo příští Dašamí, měl by se vyvarovat těchto deseti věcí: jedení 1. z mosazného nádobí, 2. masa, 3. masúrá dálu, 4. obilí kodrava, 5. cizrny, 6 špenátu, 7. medu, 8. jídla druhých, 9. dvakrát denně, a 10. sexu. Měl by se také vyhnout hazardním hrám, hře, spánku, žvýkání betelu a čištění zubů.

Text 28

parApavAdaM paizUnyaM
steyaM hiMsAM tathA ratim
krodhADhyaM hy anRtaM vAkyaM
ekAdazyAM vivarjayet

para - others; apavAdam - rebuking; paizUnyam - slander; steyam - theft; hiMsAm - violence; tathA - so; ratim - sex; krodhADhyam - anger; hi - indeed; anRtam - lies; vAkyaM - words; ekAdazyAm - on ekAdazI; vivarjayet - one should avoid.

On ekAdazI one should avoid harsh speech, slander, theft, violence, sex, anger, and speaking lies.

O Ekádaší by se měl vyvarovat agresivní řeči, pomluv, krádeže, násilí, sexu, hněvu a lži.

Text 29

kAMsyaM mAMsaM surAM kSaudraM
tailaM vitathA-bhASaNam
puSTi-SaSTi-masUrAMz ca
dvAdazyAM parivarjayet

kAMsyam - brass dishes; mAMsam - flesh; surAm - liquor; kSaudram - honey; tailam - oil; vitathA-bhASaNam - speaking lies; puSTi-SaSTi-masUrAMH - puSTi, SaSTi, and masUrA; ca - and; dvAdazyAm - on the dvAdazI; parivarjayet - one should avoid.

On the dvAdazI one should avoid brass utensils, flesh, liquor, honey, oil, speaking lies, puSTi, SaSTi, and masUrA dal.

O Dvádaší by se měl vyvarovat (jedení z) mosazného nádobí, masa, alkoholu, medu, oleje, lží, pušti, šasti a masúra dálu.

Text 30

anena vidhinA kuryAd
dvAdazI-vratam uttamam

anena - by these; vidhinA - rules; kuryAt - one should do; dvAdazI-vratam - the vow of ekAdazI and dvAdazI; uttamam - great.

By following these rules one should observe the great vow of ekAdazI and dvAdazI.

Následováním těchto pravidel by měl následovat velký slib Ekádaší a Dvádaší.

Text 31

zrI-gopya UcuH
ekAdazI-vratasyAsya
kAlaM vada mahA-mate
kiM phalaM vada tasyAs tu
mAhAtmyaM vada tattvataH

zrI-gopya UcuH - the gopIs said; ekAdazI-vratasya asya - of the vow of ekAdazI;
kAlam - the time; vada - please tell; mahA-mate - O noble-hearted one; kim - what?;
phalam - the result; vada - please tell; tasyAH - of that; tu - indeed; mAhAtmyam -
the glories; vada - please tell; tattvataH - in truth.

The gopIs said: O noble-hearted one, please tell us when the vow of ekAdazI should be observed. What is the result of following ekAdazI? Please tell us. Please tell us in truth the glories of ekAdazI.

Gópí řekly: „Ó ušlechtilá, řekni nám, kdy by se měl následovat slib Ekádaší. Jaký je výsledek následování Ekádaší? Prosím, řekni nám to. Řekni nám prosím pravdu o slávě Ekádaší.

Text 32

zrI-rAdhovAca
dazamI paJca-paJcAzad
ghaTikA cet pradRzyate
tarhi caikAdazI tyAjyA
dvAdazIM samupoSayet

zrI-rAdhA uvAca - ZrI RAdhA said; dazamI - the dazamI; paJca-paJcAzat - fifty-five; ghaTikA - ghatikas; cet - if; pradRzyate - is seen; tarhi - then; ca - and; ekAdazI - ekAdazI; tyAjyA - abandoning; dvAdazIm - the dvAdazI; samupoSayet - one should fast.

If dvAdazI starts within the first twenty-two hours of ekAdazI, one should not fast on ekAdazI, but on dvAdazI instead.

Note: One ghaTikA equals twenty-four minutes, fifty-five ghaTikAs equal twenty-two hours.

Pokud Dvádaší začíná během prvních dvaadvaceti hodin Ekádaší, neměly byste se postit o Ekádaší, ale místo toho o Dvádaší.

Poznámka: Jedna ghatiká se rovná čtyřiaadvaceti minutám, padesát pět ghatik se rovná dvaadvaceti hodinám.

Text 33

dazamI phala-mAtreNa
tyAjyA caikAdazI tithiH
madrA-bindu-pAtena
tyAjyo gaGga-ghaTo yathA

dazamI - dazamI; phala-mAtreNa - by the result alone; tyAjyA - should be abandoned; ca - and; ekAdazI - ekAdazI; tithiH - day; madrA - of liquor; bindu - a drop; pAtena - by falling; tyAjyaH - should be rejected; gaGga-ghaTaH - a jar of Ganges water; yathA - as.

As one avoids drinking a cup of GaGgA water into which a drop of wine has fallen, so one should avoid fasting on such an ekAdazI.

Tak jako se člověk vyhne vypití šálku vody Gangy, do kterého spadla kapka vína, musí se vyhnout půstu o takovém Ekádaší.

Text 34

ekAdazI yadA vRddhiM
dvAdazI ca yadA gatA
tadA parA hy upoSyA syAt
pUrvA vai dvAdazI-vrate

ekAdazI - ekAdazI; yadA - when; vRddhim - complete; dvAdazI - dvAdazI; ca - and; yadA - when; gatA - gone; tadA - then; parA - great; hi - indeed; upoSyA - fasting; syAt - should be; pUrvA - before; vai - indeed; dvAdazI-vrate - on the vow of dvAdazI.

When ekAdazI goes to its completion, and dvAdazi arrives at the proper time, then one should fast on ekAdazI.

Když Ekádaší skončí a Dvádaší nastane ve správný čas, pak by se měl postit o Ekádaší.

Text 35

ekAdazI-vratasyAsya
phalaM vakSye vrajAGganAH
yasya zravana-mAtreNa
vAjapeya-phalaM labhet

ekAdazI-vratasya asya - of the vow of ekAdazI; phalam - the result; vakSye - I will say; vrajAGganAH - O girls of Vraja; yasya - of which; zravana - by hearing;

mAtreNa - simply; vAjapeya-phalam - the result of an vajapeya-yajna; labhet - one attains.

O girls of Vraja, now I will tell you the result of following ekAdazI. Simply by hearing this description one attains the result of performing a vAjapeya-yajJa.

Ó dívky z Vradži, nyní vám sdělím výsledek následování Ekádaši. Pouhým vyslechnutím tohoto popisu člověk získá výsledek vykonání Vádžapéja-jagji.

Text 36

aSTAzIti-sahasrANi
dvijAn bhojayate tu yaH
tat kRtaM phalam Apnoti
dvAdazI-vrata-kRn naraH

aSTAzIti-sahasrANi - eighty-eight; dvijAn - brAhmaNas; bhojayate - feeds; tu - indeed; yaH - one who; tat - that; kRtam - done; phalam - result; Apnoti - attains; dvAdazI-vrata-kRn - who follows the vow of ekAdazI and dvAdazI; naraH - a person.

A person who follows the vow of ekAdazI and dvAdazI attains the same pious result one attains by feeding eighty-eight brAhmaNas.

Osoba, která následuje slib Ekádaši a Dvádaši, dosáhne stejného zbožného výsledku jako nakrmením osmdesáti osmi bráhmanů.

Text 37

sa-sAgara-vanopetAM
yo dadAti vasundharAm
tat-sahasra-guNaM puNyaM
ekAdazyA mahA-vrate

sa-sAgara-vanopetAm - mixed with the ocean; yaH - one who; dadAti - does; vasundharAm - the earth; tat-sahasra - a thousand; guNam - times; puNyam - piety; ekAdazyA - of ekAdazI; mahA-vrate - on the great vow.

A person who follows ekAdazI attains a pious result thousands of times greater than the pious result attained by performing the ritual of mixing the earth and the ocean.

Osoba, která následuje Ekádaši, dosáhne zbožného výsledku tisíckrát většího než vykonáním obřadu smíchání země a oceánu.

Text 38

ye saMsArArNave magnAH
pApa-paGka-samAkule
teSAm uddharaNArthAya
dvAdazI-vratam uttamam

ye - they who; saMsAra - of birth and death; arNave - in the ocean; magnAH - drowning; pApa-paGka-samAkule - filled with the mud of sins; teSAm - of them; uddharaNArthAya - to deliver; dvAdazI-vratam - the vow of following ekAdazI and dvAdazI; uttamam - is the best.

For they who are drowning in the ocean of repeated birth and death, an ocean muddy with many sins, the vow of fasting on ekAdazI is the best means of deliverance.

Pro ty, kdo se topí v oceánu opakovaného rození a umírání, oceánu plném bláta mnoha hříchů, je slib půstu o Ekádaši tím nejlepším prostředkem osvobození.

Text 39

rAtrau jAgaraNaM kRtvai-
kAdazI-vrata-kRn naraH
na pazyati yamaM raudraM
yuktaH pApa-zatair api

rAtrau - at night; jAgaraNam - staying awake; kRtva - doing; ekAdazI-vrata-kRt - following ekAdazI; naraH - a person; na - not; pazyati - sees; yamam - YamarAja; raudram - angry; yuktaH - engaged; pApa-zataiH - with hundreds of sins; api - even.

Even though contaminated with hundreds of sins, a person who keeps a night-time vigil while following the vow of ekAdazI never sees angry YamarAja.

Dokonce, i když je osoba znečištěna stovkami hříchů, pokud bdí v noci během následování slibu Ekádaši, nikdy nespatří Jamarádže rozzlobeného.

Text 40

pUjayed yo hariM bhaktyA
dvAdazyAM tulasI-dalaiH
lipyate na sa pApena
padma-patram ivAmbhasA

pUjayet - worships; yaH - one who; harim - Lord KRSNa; bhaktyA - with devotion; dvAdazyAm - on dvAdazI; tulasI-dalaiH - with tulasi leaves; lipyate - is touched; na - not; sa - he; pApena - with sin; padma-patram - a lotus leaf; iva - like; ambhasA - by water.

As a lotus leaf is never touched by water, so a person who worships Lord KRŠNA with tulasI leaves on dvAdazI is never touched by sin.

Tak jako se lotosového listu nikdy nedotkne voda, osoby, která o Dvádaší uctívá Pána Krišnu lístky tulasí, se nikdy nedotkne hřích.

Text 41

azvamedha-sahasrANi
rAjasUya-zatAni ca
ekAdazy-upavAsasya
kalaM nArhanti SoDazIm

azvamedha-sahasrANi - thousand azvamedha-yajJas; rAjasUya-zatAni - a hundred rAjasUya-yajJas; ca - and; ekAdazy-upavAsasya - of one who fasts on ekAdazI; kalam - a part; na - not; arhanti - is equal; SoDazIm - sixteenth.

The results of a thousand azvamedha-yajJas and a hundred rAjasUya-yajJas are not equal to even a sixteenth part of the result of fasting on ekAdazI.

Výsledky tisíce ašvamédha-jagjí a sto rádžasúja-jagjí se nevyrovnají ani šestnáctině výsledku půstu o Ekádaší.

Text 42

daza vai mAtRke pakSe
tathA vai daza paitRke
priyayA daza pakSe tu
puruSAn uddharen naraH

daza - ten; vai - indeed; mAtRke pakSe - on the mother's side; tathA - so; vai - indeed; daza - ten; paitRke - on the father's side; priyayA - of the wife; daza - ten; pakSe - on the side; tu - indeed; puruSAn - people; uddharet - delivers; naraH - a man.

A man who follows ekAdazI delivers ten generations of his mother's family, ten generations of his father's family, and ten generations on his wife's family.

Muž, který následuje Ekádaší, osvobodí deset generací rodiny své matky, deset generací rodiny svého otce a deset generací rodiny své ženy.

Text 43

yathA zuklA tathA kRSNA
dvayoz ca sAdRzaM phalam
dhenuH zvetA tathA kRSNA

ubhayoH sAdRzaM payaH

yathA - as; zuklA - light; tathA - so; kRSNA - dark; dvayoH - of them both; ca - and; sAdRzam - equality; phalam - result; dhenuH - a cow; zvetA - white; tathA - so; kRSNA - black; ubhayoH - of them both; sAdRzam - the same; payaH - milk.

As a white cow and a black cow both give the same kind of milk, so the ekAdazI of the bright fortnight and the ekAdazI of the dark fortnight both bring the same result.

Tak jako bílá a černá kráva dávají stejný druh mléka, Ekádaší během světlých čtrnácti dnů a Ekádaší během temných čtrnácti dnů přinášejí stejný výsledek.

Text 44

meru-mandara-mAtrANi
pApAni zata-janmasu
ekaM caikAdazIM gopyo
dahate tUla-rAzi-vat

meru-mandara-mAtrANi - like a Mount Meru or a Mount Mandara; pApAni - sins; zata-janmasu - in a hundred births; ekam - one; ca - and; ekAdazIm - ekAdazI; gopyaH - O gopIs; dahate - burns; tUla-rAzi-vat - like a great pile of cotton.

O gopIs, as a fire burns a great pile of cotton so a single ekAdazI burns the great Mount Meru of sins committed in a hundred births.

Ó gopí, tak jako oheň spálí velkou hromadu bavlny, jediné Ekádaší spálí velkou horu Meru hříchů spáchaných během sta zrození.

Text 45

vidhivad vidhi-hInaM vA
dvAdazyAM dAnam eva ca
sv-alpaM vA su-kRtaM gopyo
meru-tulyaM bhavec ca tat

vidhivat - following rules; vidhi-hInam - not following rules; vA - or; dvAdazyAm - on dvAdazI; dAnam - charity; eva - indeed; ca - and; sv-alpam - slight; vA - or; su-kRtam - nicely done; gopyaH - O gopIs; meru-tulyam - equal to Mount Meru; bhavet - may be; ca - and; tat - that.

O gopIs, when, either following the proper method or not following it, and whether it is small or great, one gives charity on dvAdazI, that charity becomes as great as Mount Meru.

Ó gopí, když osoba rozdává milodary během Dvádaší, ať podle správné metody, nebo ne, a ať jsou malé nebo velké, tyto milodary se stanou stejně velkými jako hora Meru.

Text 46

ekAdazI-dine viSNoH
zRNute yo hareH kathAm
sapta-dvIpavatI-dAne
yat phalaM labhate ca saH

ekAdazI-dine - on the ekAdazI day; viSNoH - of Lord ViSNu; zRNute - hears; yaH - one; hareH - of Lord Hari; kathAm - the story; sapta-dvIpavatI-dAne - giving charity to the seven continents; yat - what; phalam - result; labhate - is obtained; ca - and; saH - it.

A person who on ekAdazI hears the stories of Lord KRSNa attains the same pious result he would attain by giving great charity everywhere on the seven continents.

Osoba, která o Ekádaší naslouchá příběhům o Pánu Krišnovi, dosáhne stejného zbožného výsledku, jehož by dosáhla rozdáváním velkých milodarů na sedmi kontinentech.

Text 47

zaGkhoddhAre naraH snAtvA
dRSTvA devaM gadAdharam
ekAdazy-upavAsasya
kalAM nArhanti SoDazIm

zaGkhoddhAre - at ZaGkhoddhAra-tIrtha; naraH - a person; snAtvA - bathing; dRSTvA - seeing; devam - the Lord; gadAdharam - who holds a club; ekAdazy-upavAsasya - fasting on ekAdazI; kalAM - a part; na - not; arhanti - is equal; SoDazIm - sixteenth.

A person who bathes at ZaGkhoddhAra-tIrtha and sees the Deity of Lord GadAdhara there does not attain even one sixteenth of the piety one attains by fasting on ekAdazI.

Osoba, která se vykoupe v Šankhoddhára-tírtě a spatří tamní Božstvo Pána Gadádharma, nedosáhne ani šestnáctiny zbožnosti, které dosáhne půstem o Ekádaší.

Texts 48 and 49

prabhAse ca kurukSetre
kedAre badrikAzrame

kAzyAM ca zUkara-kSetre
grahaNe candra-sUryayoH

saGkrantInAM catur-lakSaM
dAnaM dattaM ca yan naraiH
ekAdazy-upavAsasya
kalAM nArhanti SoDazIm

prabhAse - at PrabhAsa; ca - and; kurukSetre - at KurukSetra; kedAre - at KedAra;
badrikAzrame - at BadarikAzrama; kAzyAm - at VArANasI; ca - and; zUkara-kSetre
- at ZUkara-kSetra; grahaNe - during the eclipse; candra-sUryayoh - of the sun or
moon; saGkrantInAm - of saGkrantIs; catur-lakSam - four-hundred thousand; dAnam
- charity; dattam - given; ca - and; yan - what; naraiH - by people; ekAdazy-
upavAsasya - of fasting on ekAdazI; kalAm - part; na - not; arhanti - is equal;
SoDazIm - sixteenth.

A person who makes four-hundred thousand pilgrimages to PrabhAsa, KurukSetra,
KedAra, BadarikAzrama, VArANasI, and ZUkara-kSetra during eclipses of the sun
or moon and gives great charity there does not attain even one sixteenth of the piety
one attains by fasting on ekAdazI.

Osoba, která během zatmění slunce nebo měsíce vykoná čtyři sta tisíc poutí do
Prabhásy, na Kurukšétu, do Kedáru, Badarikášramu, Váránasí a na Súkara-kšétu, a
bude tam rozdávat mnoho milodarů, nedosáhne ani šestnáctiny zbožnosti, které
dosáhne půstem o Ekádaší.

Text 50

nAgAnAM ca yathA zeSaH
pakSiNAM garuDo yathA
devAnAM ca yathA viSNur
varNAnAM brAhmaNo yathA

vRkSANAM ca yathAzvatthaH
patrANAM tulasI yathA
vratAnAM ca tathA gopyo
varA caikAdazI tithiH

nAgAnAm - of serpents; ca - and; yathA - as; zeSaH - ZeSa; pakSiNAM - of birds;
garuDaH - GaruDa; yathA - as; devAnAm - the devas; ca - and; yathA - as; viSNuH -
Lord ViSNu; varNAnAm - of varNas; brAhmaNaH - a brAhmaNa; yathA - as;
vRkSANAM - of trees; ca - and; yathA - as; azvatthaH - the banyan tree; patrANAm
- of leaves; tulasI - TulasI; yathA - as; vratAnAm - of vows; ca - and; tathA - so;
gopyaH - O gopIs; varA - the best; ca - and; ekAdazI - ekAdazI; tithiH - day.

O gopIs, as Lord ZeSa is the best of serpents, as GaruDa is the best of birds, as Lord ViSNu is the best of devas, as a brAhmaNa is the best of castes, as the banyan is the best of trees, and as a TulasI leaf is the best of leaves, so fasting on ekAdazI day is the best of sacred vows.

Ó gopí, tak jako je Pán Šéša nejlepší z hadů, Garuda nejlepší z ptáků, Pán Višnu nejlepší z dévů, bráhmana nejlepší z varen, banyán nejlepší ze stromů a lístek tulasí nejlepší z listů, je půst o Ekádaší nejlepší z posvátných slibů.

Text 52

daza-varSa-sahasrANi
tapas tapyati yo naraH
tat-tulyaM phalam Apmoti
dvAdazI-vrata-kRn naraH

daza-varSa-sahasrANi - for ten thousand years; tapaH - austerities; tapyati - performs; yaH - who; naraH - a person; tat-tulyam - equal to that; phalam - a result; Apmoti - attains; dvAdazI-vrata-kRt - following ekAdazI; naraH - a person.

A person who follows ekAdazI attains the result of performing austerities for ten thousand years.

Osoba, která následuje Ekádaší, dosáhne výsledku deseti tisíc let askeze.

Text 53

ittham ekAdazInAM ca
phalam uktaM vrajAGganAH
kurutAzu vrataM yUyaM
kiM bhUyaH zrotum icchatha

ittham - thus; ekAdazInAm - of the ekAdazIs; ca - and; phalam - the result; uktaM - spoken; vrajAGganAH - O girls of Vraja; kuruta - please perform; Azu - at once; vratam - this vow; yUyam - you; kim - what; bhUyaH - more; zrotum - to hear; icchatha - do you wish.

O girls of Vraja, now I have described to you the result of following the vow of ekAdazI. Please follow the vow of ekAdazI at once. What more do you wish to hear?

Ó dívky z Vradži, popsala jsem vám výsledek následování slibu Ekádaší. Následujte jej neprodleně. Co více si přejete slyšet?

Chapter Nine
ZrI EkAdazI-mAhAtmya
The Glories of ZrI EkAdazI

Kapitola devátá
ZrI EkAdazI-mAhAtmya
Sláva Šrí Ekádaší

Text 1
zrI-gopya UcuH
vRSabhAnu-sute su-bhrU
sarva-zAstrArtha-pAra-ge
viDambayantI tvaM vAcA
vAcaM vAcaspater muneH

zrI-gopya UcuH - the gopIs said; vRSabhAnu-sute - O daughter of King
VRSabhAnu; su-bhrU - O girl with the beautiful eyebrows; sarva-zAstrArtha - the
meanings of all the scriptures; pAra-ge - O You who has traveled to the farther shore;
viDambayantI - imitating; tvam - You; vAcA - with words; vAcam - the words;
vAcaspateH - of Brhaspati; muneH - the sage.

The gopIs said: O daughter of King VRSabhAnu with beautiful eyebrows, O girl
who has traveled to the farther shore of the deep meanings of all the scriptures, Your
words are like words of BRhaspati Muni.

Gópi řekly: „Dcero krále Vriřabhánua s krásným obočím, ó dívko, která dosáhla
vzdáleného břehu hlubokých významů všech písem, tvá slova jsou jako slova
Brihaspatiho Muniho.

Text 2
ekAdazI-vrataM rAdhe
kena kena purA kRtam
tat brUhi no vizeSeNa
tvaM sAkSAj jJAna-zevadhiH

ekAdazI-vrataM - the vow of ekAdazI; rAdhe - O RAdhA; kena - by whom?; kena -
by whom?; purA - before; kRtam - done; tat - that; brUhi - please tell; naH - to us;
vizeSeNa - specifically; tvam - You; sAkSA - directly; jJAna-zevadhiH - filled with
knowledge.

O RAdhA, what great souls followed ekAdazI in ancient times? Please tell us. You
know all this.

Ó Rádho, jaké vznešené duše následovaly Ekádaší v dávných dobách? Prosím, řekni nám to. Ty to vše víš.

Texts 3 and 4

zrI-rAdhovAca

Adau devaiH kRtaM gopyo

varam ekAdazI-vratam

bhraSTa-rAjyasya lAbhArthaM

daityAnAM nAzaNya ca

zrI-rAdhA uvAca - ZrI RAdhA said; Adau - in the beginning; devaiH - with the devas; kRtam - done; gopyaH - O gopIs; varam - blessing; ekAdazI-vratam - the vow of ekAdazI; bhraSTa-rAjyasya - lost kingdom; lAbhArtham - to attain; daityAnAm - of the devas; nAzaNya - for the destruction; ca - and.

ZrI RAdhA said: O gopIs, in the beginning of creation the devas followed ekAdazI to destroy the demons and regain their lost kingdom.

Šrí Rádhá řekla: „Ó gópi, na počátku stvoření dévové následovali Ekádaší, aby zničili démony a znovu získali své ztracené království.

Text 4

vaizantena purA rAjJA

kRtam ekAdazI-vratam

sva-pituh taraNArthAya

yamaloka-gatasya ca

vaizantena - by Vaizanta; purA - before; rAjJA - King; kRtam - done; ekAdazI-vratam - the vow of ekAdazI; sva-pituh - of his father; taraNArthAya - to rescue; yamaloka-gatasya - gone to the realm of Yama; ca - and.

In ancient times King Vaizanta followed ekAdazI to rescue his father from the realm of YamarAja.

V dávných dobách král Vaišanta následoval Ekádaší, aby zachránil svého otce z Jamarádžovy říše.

Text 5

akasmAl lumpakenApi

jJAti-tyaktena pApinA

ekAdazI kRtA yena

rAjyaM lebhe sa lumpakaH

akasmAt - suddenly; lumpakena - by Lumpaka; api - also; jJAti - by his relatives; tyaktena - exiled; pApinA - sinful; ekAdazI - ekAdazI; kRtA - done; yena - by whom; rAjyam - kingdom; lebhe - attained; sa - he; lumpakaH - Lumpaka.

A sinner named Lumpaka, who was exiled by his relatives, followed ekAdazI and attained a great kingdom.

Hříšník jménem Lumpaka, který byl vyobcován svými příbuznými, následoval Ekádaši a získal velké království.

Text 6

bhadrAvatyAM ketumatA
kRtam ekAdazI-vratam
putra-hInena sad-vAkyAt
putraM lebhe sa mAnavaH

bhadrAvatyAm - in BhadrAvatI; ketumatA - by KetumAn; kRtam - done; ekAdazI-vratam - the vow of ekAdazI; putra-hInena - without a son; sad-vAkyAt - by the words of a saint; putram - a son; lebhe - attained; sa mAnavaH - this person.

In the city of BhadrAvatI, King KetumAn was sonless. Following ekAdazI on a great saint's advice, he obtained a son.

Král Ketumán ve městě Bhadrávatí neměl syna. Na radu velkého světce následoval Ekádaši a syna získal.

Text 7

brAhmaNyai deva-patnIbhir
dattam ekAdazI-vratam
tena lebhe svarga-saukhyaM
dhana-dhanyaM ca mAnuSI

brAhmaNyai - to a brAhmaNI; deva-patnIbhiH - by the wives of the devas; dattam - given; ekAdazI-vratam - the vow of ekAdazI; tena - by that; lebhe - attained; svarga-saukhyam - the happiness of Svargaloka; dhana-dhanyam - great wealth; ca - and; mAnuSI - the woman.

Once the devas gave (the instruction about) ekAdazI vrata to a brAhmaNI. By following ekAdazI that brAhmaNI attained great wealth and happiness like that on Svargaloka.

Jednou daly déví (pokyn o) Ekádaši vratě jedné bráhmaní. Následováním Ekádaši tato bráhmaní získala velké bohatství a štěstí jako na Svargalóce.

Text 8

puSpadantI-mAlyavantau
zakra-zApAt pizAcatAm
prAptaM kRtaM vrataM tAbhyAM
punar gandharvatAM gatau

puSpadantI-mAlyavantau - PuSpadantI and MAlyavAn; zakra-zApAt - by the curse of Indra; pizAcatAm - the state of demons; prAptam - attained; kRtam - done; vratam - vow; tAbhyAM - by them; punaH - again; gandharvatAm - the state of Gandharvas; gatau - attained.

Cursed by Indra, PuSpadantI and MAlyavAn became demons, but by following ekAdazI they again became Gandharvas.

Pušpadantí a Máljávána proklel Indra, aby se stali démony, ale následováním Ekádaší se opět stali gandharvy.

Text 9

purA zrI-rAmacandreNa
kRtam ekAdazI-vratam
samudre setubandhArthaM
rAvaNasya vadhAya ca

purA - before; zrI-rAmacandreNa - by Lord ZrI RAma; kRtam - done; ekAdazI-vratam - ekAdazI; samudre - in the ocean; setubandhArtham - to build a bridge; rAvaNasya - of RAvaNa; vadhAya - to kill; ca - and.

In ancient times even Lord RAmacandra followed ekAdazI to build a bridge on the ocean and to kill RAvaNa.

V dávných dobách dokonce i Pán Rámačandra následoval Ekádaší, aby postavil most přes oceán a zabil Rávanu.

Text 10

layAnte ca samutpannA
dhatR-vRkSa-tale surAH
ekAdazI-vrataM cakruH
sarva-kalyANa-hetave

layAnte - at the end of the cosmic devastation; ca - and; samutpannA - manifested; dhatR-vRkSa-tale - on the tree of the creator; surAH - the devas; ekAdazI-vratam - ekAdazI; cakruH - did; sarva-kalyANa-hetave - to attain all auspiciousness.

When, after the period of cosmic devastation had ended, the devas were again manifested from the tree of creation. They followed ekAdazI to attain all auspiciousness.

Když skončilo období zániku vesmíru, dévové se znovu projeví ze stromu stvoření. Následovali Ekádaší, aby získali veškerou přízeň.

Text 11

vrataM cakAra medhAvI
dvAdazyAH pitR-vAkyataH
apsaraH-sparza-doSena
mukto 'bhUn nirmala-dyutiH

vrataM - vow; cakAra - did; medhAvI - MedhAvI; dvAdazyAH - of dvAdazI; pitR-vAkyataH - by the words of his father; apsaraH - of the apsara; sparza - of the touch; doSena - from the fault; muktaH - freed; abhUt - became; nirmala-dyutiH - pure and splendid.

Following ekAdazI on his father's advice, MedhAvI became free from the sin of touching an apsara and became pure and splendid again.

Následováním Ekádaší na radu svého otce se Medháví zbavil hříchu doteku apsary a znovu se stal čistým a zářivým.

Text 12

gandharvo lalitaH patnyA
gataH zApAt sa rakSatAm
ekAdazI-vratenApi
punar gandharvatAM gataH

gandharvaH - the Gandharva; lalitaH - Lalita; patnyA - with his wife; gataH - went; zApAt - from the curse; sa - he; rakSatAm - to the state of a demon; ekAdazI-vratena - by following ekAdazI; api - also; punaH - again; gandharvatAm - the state of a Gandharva; gataH - attained.

Transformed into demons by a curse, Lalita and his wife followed ekAdazI and became Gandharvas again.

Lalitu a jeho manželku kletba proměnila v démony. Následovali Ekádaší a znovu se stali gandharvy.

Text 13

ekAdazI-vratenApi
mandhAtA svar-gatiM gataH
sagaraz ca kakutsthaz ca
mucukundo mahA-matiH

ekAdazI-vratena - by following ekAdazI; api - also; mandhAtA - MandhAtA; svar-gatiM - to Svargaloka; gataH - went; sagaraH - Sagara; ca - and; kakutsthaH - Kakutstha; ca - and; mucukundaH - Mucukunda; mahA-matiH - noble-hearted.

By following ekAdazI, MandhAtA, Sagara, Kakutstha, and noble-hearted Mucukunda attained Svargaloka.

Následováním Ekádaší Mandhátá, Sagara, Kakutstha a ušlechtilý Mučukunda dosáhli Svargalóky.

Text 14

dhundhumArAdayaz cAnye
rAjAno bahavas tathA
brahma-kapAla-nirmukto
babhUva bhagavAn bhavaH

dhundhumAra - with DhundhumAra; AdayaH - beginning; ca - and; anye - other; rAjAnaH - kings; bahavaH - many; tathA - so; brahma - of brAhmaNas; kapAla - of the skulls; nirmuktaH - freed; babhUva - became; bhagavAn - Lord; bhavaH - Ziva.

By following ekAdazI DhundhumAra and many other kings also attained Svargaloka. By following ekAdazI Lord Ziva was able to put down his necklace of brAhmaNas' skulls.

Následováním Ekádaší Dhundhumára a mnoho dalších králů také dosáhlo Svargalóky. Následováním Ekádaší Pán Šiva dokázal odložit svůj náhrdelník z lebek bráhmanů.

Text 15

dhRSTabuddhir vaizya-putro
jJAti-tyakto mahA-khalaH
ekAdazI-vrataM kRtvA
vaikuNThaM sa jagAma ha

dhRSTabuddhiH - DhRSTabuddhi; vaizya-putraH - the son of a vaizya; jJAti-tyaktaH - abandoned his relatives; mahA-khalaH - a great sinner; ekAdazI-vratam - ekAdazI; kRtvA - did; vaikuNTham - to VaikuNtha; sa - he; jagAma - went; ha - indeed.

The great sinner DhRSTabuddhi, who was a vaizya's son, and who abandoned his own relatives, followed ekAdazI and went to VaikuNTha.

Velký hříšník Dhrišttabuddhi, syn vaišji, který opustil své vlastní příbuzné, následoval Ekádaši a odešel na Vaikunthu.

Text 16

rAjJA rukmAGgadenApi
kRtam ekAdazI-vratam
tena bhu-maNDalaM bhuktvA
vaikuNThaM sa-puro yayau

rAjJA - by the king; rukmAGgadena - RukmAGgada; api - also; kRtam - done; ekAdazI-vratam - ekAdazI; tena - by that; bhu-maNDalam - the earth; bhuktvA - enjoying; vaikuNTham - to VaikuNTha; sa-puraH - with his city; yayau - went.

By following ekAdazI King RukmAGgada was able to rule the circle of the earth and go to VaikuNTha, taking with him the citizens of his kingdom.

Následováním Ekádaši král Rukmángada získal vládu nad kruhem Země a dokázal odejít na Vaikunthu s občany svého království.

Text 17

ambarISeNa rAjJApi
kRtam ekAdazI-vratam
nAspRzad brahma-zApo 'pi
yo na pratihataH kvacit

ambarISeNa rAjJA - by King AmbarISa; api - also; kRtam - done; ekAdazI-vratam - ekAdazI; na - not; aspRzat - touched; brahma - of a brAhmaNa; zApaH - the curse; api - even; yaH - who; na - not; pratihataH - repelled; kvacit - at all.

King AmbarISa, a follower of ekAdazI, was untouched by a brAhmaNa's curse, even though he did nothing to protect himself from it.

Krále Ambaríši, následovníka Ekádaši, se nedotkla bráhmanova kletba, i když neudělal nic, aby se před ní ochránil.

Text 18

hemamAlI nAma yakSaH
kuSThI dhanada-zApataH
ekAdazI-vrataM kRtvA

candra-tulyo babhUva ha

hemamAlI - HemamAlI; nAma - named; yakSaH - a yakSa; kuSThI - a leper;
dhanada-zApataH - by the curse of Kuvera; ekAdazI-vratam - the vow of ekAdazI;
kRtvA - following; candra-tulyaH - like the moon; babhUva - became; ha - indeed.

A yakSa named HemamAlI, who became a leper by Kuvera's curse, followed ekAdazI and became cured. He became splendid as the moon.

Jakša jménem Hémamálí, který se stal vinou Kuvérovy kletby obětí malomocenství, následoval Ekádaší a byl vyléčen. Stal se zářivým jako měsíc.

Text 19

mahIjitA nRpenApi
kRtam ekAdazI-vratam
tena putraM zubhaM labdhvA
vaikuNThaM sa jagAma ha

mahIjitA - by MahIjit; nRpena - King; api - also; kRtam - done; ekAdazI-vratam - ekAdazI; tena - by that; putram - a son; zubham - good; labdhvA - attaining;
vaikuNTham - to VaikuNTha; sa - he; jagAma - went; ha - indeed.

By following ekAdazI, King MahIjit attained a good son and then went to VaikuNTha.

Následováním Ekádaší získal král Mahídžit dobrého syna a pak odešel na Vaikunthu.

Text 20

harizcandreNa rAjJAapi
kRtam ekAdazI-vratam
tena labdhvA mahI-rAjyaM
vaikuNThaM sa-puro yayau

harizcandreNa rAjJA - by King Harizcandra; api - also; kRtam - done; ekAdazI-vratam - ekAdazI; tena - by that; labdhvA - attaining; mahI-rAjyam - a great kingdom on Earth; vaikuNTham - to VaikuNTha; sa-puraH - with his citizens; yayau - went.

By following ekAdazI, King Harizcandra attained a great kingdom and went to VaikuNTha, taking all his subjects with him.

Následováním Ekádaší král Hariščandra dosáhl velkého království a odešel na Vaikunthu se všemi svými poddanými.

Text 21

zrI-zobhano nAma purA kRte yuge
jAmAtRko 'bhUn mucukunda-bhUbhRtaH
ekAdazIM yaH samupoSya bhArate
prAptaH sa devaiH kila mandarAcale

zrI-zobhanaH - ZrI Zobhana; nAma - named; purA - before; kRte yuge - in Satya-yuga; jAmAtRkaH - the son-in-law; abhUt - was; mucukunda-bhUbhRtaH - of King Mucukunda; ekAdazIm - ekAdazI; yaH - who; samupoSya - fasting; bhArate - in Bharata; prAptaH - attained; sa - her; devaiH - by the devas; kila - indeed; mandarAcale - on Mount Mandara.

In Satya-yuga King Zobhana, who was Mucukunda's son-in-law, fasted on ekAdazI and went to Mount Mandara with the devas.

V Satja-juze se král Šobhana, Mučukundův zeť, postil o Ekádaši a odešel na horu Mandaru s dévy.

Text 22

adyApi rAjyaM kurute kuvera-vad
rAjJA yuto 'sau kila candrabhAgayA
ekAdazIM sarva-tithIzvarIM paraM
janItha gopyo na hi tat-samAnyA

adyApi - even now; rAjyam - kingdom; kurute - does; kuvera-vat - like Kuvera; rAjJA - king; yutaH - engaged; asau - he; kila - indeed; candrabhAgayA - with CandrabhAga; ekAdazIm - ekAdazI; sarva-tithIzvarIm - the queen of holy days; param - great; janItha - know; gopyaH - O gopIs; na - not; hi - indeed; tat-samAnyA - equal.

Even today one can attain a kingdom like Kuvera's simply by following ekAdazI. O gopIs, please know that ekAdazI is the queen of all holy days. No other holy day is her equal.

Dokonce i dnes lze dosáhnout království jako je Kuvérovo pouhým následováním Ekádaši. Ó gopí, prosím vězte, že Ekádaši je královna všech svatých dnů. Žádný jiný svatý den se jí nevyrovná.

Text 23

zrI-nArada uvAca
iti rAdhA-mukhAc chrutvA
yajJa-sItAz ca gopikAH

ekAdazI-vrataM cakrur
vidhivat kRSNa-lAlasAH

zrI-nArada uvAca - ZrI NArada said; iti - thus; rAdhA-mukhAc - from RAdhA's mouth; chrutvA - hearing; yajJa-sItAH - the yajna-sItAs; ca - and; gopIcAH - gopIs; ekAdazI-vratam - ekAdazI; cakruH - did; vidhivat - properly; kRSNa-lAlasAH - yearning to attain ZrI KRSNa.

ZrI NArada said: After hearing from ZrI RAdhA's mouth the glories of ekAdazI, the gopIs that had been yajJa-sItAs, and who were now yearning to attain ZrI KRSNa, carefully followed ekAdazI.

ŠrÍ Nárada řekl: Gópí, které byly jagja-sítami a nyní toužily získat ŠrÍ Krišnu po vyslechnutí slávy Ekádaši z úst ŠrÍ Rádhy pečlivě následovaly Ekádaši.

Text 24

ekAdazI-vratenApi
prasannaH zrI-hariH svayam
mArgazIrSe pUrNimAyAM
rAsaM tAbhiz cakAra ha

ekAdazI-vratena - by ekAdazI; api - even; prasannaH - pleased; zrI-hariH - ZrI KRSNa; svayam - personally; mArgazIrSe - in MArgazIrSa; pUrNimAyAm - on the full moon day; rAsam - in the rasa dance; tAbhiH - with them; cakAra - did; ha - indeed.

Pleased by their observance of ekAdazI, ZrI KRSNa enjoyed a rAsa dance with these gopIs on the full-moon night of the month of MArgazIrSa (November-December).

ŠrÍ Krišna, potěšený jejich následováním Ekádaši, se s těmito gópími těšil tanci rása během úplňkové noci měsíce Margaširša (listopad-prosinec).