

अथ षड्विंशोऽध्यायः

## Chapter - 26

Performing of Ekādaśī-vrata

नारद उवाच

द्वादशीलङ्घने दोषः श्रुतस्त्वन्मुखतो मुने।  
पराभवो मुनेश्चैव नृपत्राणं हरेरहो॥१॥  
अधुना श्रोतुमिच्छामि सर्वेषामीप्सितं च मे।  
एकादशीव्रतस्यास्य विधानं वद निश्चितम्॥२॥

Nārada said- O sage, I have heard from you the blemish one earns by the elapse of Dvādaśī. Which enshrines the defeat of the sage and the rescue of the king. Presently I would like to listen about your desire. You kindly spell out to me the details of performing of *Ekādaśī-vrata*.

अहो श्रुतौ श्रुतं किञ्चिन्मतभेदान्न निश्चितम्।  
श्रुतीनां कारणमुखाच्छ्रोतुं कौतूहलं मम॥३॥

Whatever had been provided in the Vedas cannot be taken for granted because of controversies; therefore I intend to listen the same from your mouth who happens to be the cause of *śrutis*.

नारायण उवाच

एकादशीव्रतमिदं देवानामपि दुर्लभम्।  
श्रीकृष्णप्रीतिजनकं तपःश्रेष्ठं तपस्विनाम्॥४॥

Nārāyaṇa said - The *Ekādaśī-vrata* beyond the reach of gods, it represents the love of Śrī Kṛṣṇa and the *tapas* of the *tapasvīs*.

देवानां च यथा कृष्णो देवीनां प्रकृतिर्यथा।  
आश्रमाणां यथा विप्रो वैष्णवानां यथा शिवः॥५॥  
यथा गणेशः पूज्यानां यथा वाणी विपश्चिताम्।  
शास्त्राणां च यथा वेदास्तीर्थानां जाह्नवी यथा॥६॥  
तैजसानां यथा स्वर्णं प्राणिनां वैष्णवो यथा।  
धनानां च यथा विद्या सङ्गिनां च यथा प्रिया॥७॥  
प्रमथानां यथा रुद्रः श्रेयसां च यथा मतिः।  
आत्मा यथेन्द्रियाणां च चञ्चलानां यथा मनः॥८॥  
गुरूणां च यथा माता बन्धूनां च यथा पतिः।  
बलिष्ठानां यथा दैवं कालः कलयतां यथा॥९॥

As is Śrī Kṛṣṇa among the gods, Prakṛti among the goddesses, Brāhmaṇa among the *varṇas*, Śiva among the Vaiṣṇavas, Gaṇeśa among the adorables, speech among the intellectuals, Vedas among the holy scriptures, the gold among the glittering elements, Vaiṣṇava among the creatures, Vidyā among the treasures, the wife among the companions, Rudra among the *gaṇas*, intelligence among the welfares, soul among the organs of senses, the mind among the unstable things, mother among the teachers, the husband among the relatives, the destiny among the powerful beings, the gods of death among those who could never be averted.

सुशीलं चैव मित्राणां शत्रूणां रुयथा मुने।  
 यथा कीर्तिः कीर्तिमतां गृहिणां च यथा गृहम्॥१०॥  
 यथा खलो हिंसकानां दुष्टानां चैव पुंश्चली।  
 तेजस्विनां ग्रहेशश्च सहिष्णूनां यथा क्षितिः॥११॥  
 यथाऽमृतं भक्षणानां दाहकानां यथाऽनलः।  
 यथा श्रीर्धनदातृणां सतीनां च यथा सती॥१२॥  
 प्रजेशानां यथा ब्रह्मा सरितां सागरो यथा।  
 यथा साम श्रुतीनां च गायत्री छन्दसां यथा॥१३॥  
 वृक्षाणां च यथाऽश्वत्थः पुष्पाणां तुलसी यथा।  
 यथा मार्गो हि मासानामृतूनां च यथा मधु॥१४॥  
 आदित्यानां यथा सूर्यो रुद्राणां शंकरो यथा।  
 यथा भीष्मो वसूनां च वर्षाणां भारतं यथा॥१५॥  
 देवर्षीणां यथा त्वं च ब्रह्मर्षीणां यथा भृगुः।  
 नृपाणां च यथा रामः सिद्धानां कपिलो यथा॥१६॥  
 यथा सनत्कुमारश्च योगिनां ज्ञानिनां वरः।  
 ऐरावतो गजेन्द्राणां पशूनां शरभो यथा॥१७॥  
 यथा हिमाद्रिः शैलानां मणिनां कौस्तुभो यथा।  
 सरस्वती नदीनां च यथा पुण्यस्वरूपिणी॥१८॥

The good nature among the friend, the disease among the enemies, the glory among the glorious people, the house among the householders, the wicked persons among the killers, the wicked women among the wicked persons, the sun among those containing lustre, the earth among those who tolerate everything, the nectar among the eatables, the fire among the things which

burn, Lakṣmī among the bestowers of riches, Pārvatī among the chaste-ladies, Brahmā among the Prajāpatis, the ocean among the rivers, *Sāmaveda* among the Vedas, Gāyatrī among the *chandās*, the pīpala tree among the trees, Tulasī among the flowers, Mārgaśīrṣa among the months, spring among the seasons, Sūrya among the Ādityas, Śiva among the Rudras, Bhīṣma among the Vasus, Bhārata among the varṣas, Nārada among the divine ascetic, Bhṛgu among the Brahmaṛṣis, Rāma among the king, Kapila among the *siddhas*, Sanatkuṁāra among the *yogīs*, Airāvata among the elephants, Śarabha among the animals, Himālaya among the mountains, *kaustubha* among the gems, Sarasvatī among the rivers.

गन्धर्वाणां चित्ररथो यथा श्रेष्ठश्च नारद।  
 यथा कुबेरो यक्षाणां सुमाली रक्षसां यथा॥१९॥  
 यथा श्रेष्ठा च नारीणां शतरूपा वरा परा।  
 मनूनां च यथा श्रेष्ठः स्वयं स्वायंभुवो मनुः॥२०॥  
 सुन्दरीणां यथा रम्भा यथा माया च मायिनाम्।  
 एकदशीव्रतमिदं व्रतानां च वरं तथा॥२१॥

Citraratha among the Gandharvas, Kubera among the Yakṣas, Sumālī among the Rākṣasas, the beautiful Śatarūpā among the women, Svāyambhuvā Manu among the Manus, Rambhā among the beautiful damṣels, Bhagavatī among the goddesses of illusion, similarly the *Ekādaśī-vrata* is best of all the *vratas*.

कर्तव्यं च चतुर्णां च वर्णानां नित्यमेव च।  
 यतीनां वैष्णवानां च ब्राह्मणानां विशेषतः॥२२॥

This *vrata* should be performed by all the four *varṇas* alike. It should particular be performed by the Brāhmaṇas.

सत्यं सर्वाणि पापानि ब्रह्महत्यादिकानि च।  
 सन्त्येवौदनमाश्रित्य श्रीकृष्णव्रतवासरो॥२३॥

All the sire like *Brahmahatyā* and others reside in the cooked rice during the *Ekādaśī-vrata*.

भुक्त्वैतानि च पापानि यो भुङ्क्ते तत्र मन्धीः।  
 इहातिपातकी सोऽपि यात्यन्ते नरकं ध्रुवम्॥२४॥

Therefore, the one who consumes the cooked rice on that day, he contributes to all the sins. Becoming a great sinner on the earth, he ultimately falls the hell.

एकादशीप्रमाणानि युगसंख्याकृतानि च।

कुम्भीपाके महाघोरे स्थित्वा चाण्डालतां व्रजेत्॥२५॥

For eleven *yugas* he has to remain in the *kumbhipāka* hell and thereafter he is born as a *cāṇḍāla*.

गलितव्याधियुक्तश्च ततः सप्तसु जन्मसु।

पश्चान्मुक्तो भवेत्पापादित्याह कमलोद्भवः॥२६॥

He suffers with leprosy for seven births and thereafter he is relieved of the sins. This has been ordained by Brahmā.

इत्येवं कथितं ब्रह्मन्यो दोषस्तत्र भोजने।

द्वादशीलङ्घने दोषो मयोक्तश्च श्रुतः पुरा॥२७॥

O Brahman, I have narrated to you about the sin one earns by consuming food on *Ekādaśī* day and the sin one earns by crossing the *Dvādaśī* day and has already been explained by me which you have already listened.

दशमीलङ्घने दोषं निबोध कथयामि ते।

पुरा श्रुतो धर्मवक्त्राद्वेवसारोद्धृतोऽपि च॥२८॥

Now I am going to tell you the sin one earns by crossing the tenth day (*Daśamī-tithi*). I had been enlightened on this by Dharma in earlier times which had been the essence of the Vedas.

दशमी यः कलामात्रां मूढोऽज्ञानेन लङ्घयेत्।

याति श्रीस्तद्गृहाचूर्णं शापं दत्त्वा तु दारुणम्॥२९॥

The foolish person who crosses the tenth day even by fraction, the goddess Lakṣmī deserts his house leaving him.

इह तद्वंशहानिश्च यशोहानिर्भवेदश्रुवम्।

अन्ते मन्वन्तरशतमश्रुकूपे वसेद् द्विज॥३०॥

His progeny is put to harm in this birth together with his glory. Ultimately falls into the *andhakūpa* hell for a hundred *manvantaras*.

दशम्येकादशी वाऽपि द्वादशी यत्र वासरे।

तत्र भुक्त्वा परदिने उपोष्य व्रतमाचरेत्॥३१॥

The day on which the *Daśamī*, *Ekādaśī* and *Dvādaśī* fall, one should take his food on that day and fast during the next day.

द्वादश्यां च व्रतं कृत्वा त्रयोदश्यां च पारणम्।

द्वादशीलङ्घने दोषो व्रतिनां तत्र विद्यते॥३२॥

संपूर्णैकादशी यत्र प्रभाते किञ्चिदेव सा।

तत्रोपोष्या द्वितीया च परा चेद्यदि वर्धते॥३३॥

षष्टिदण्डात्मिका यत्र प्रभाते च तिथित्रयम्।

कुर्वन्ति गृहिणः पूर्वं नैव यस्यादयस्तथा॥३४॥

While performing *vrata* of *Dvādaśī* one should break it on *Trayodaśī* day. In that case, one does not earn the sin of crossing the *Dvādaśī-tithi*. In spite of there being *Ekādaśī* on one day and on the next day if there is little of *Dvādaśī* in the early morning, than the second day the fast should be continued. In case the *tithi* is extended to sixty *daṇḍas* and in the early morning there is the on conglomeration of three *tithis*, in that case, a house-holder should perform *vrata* on the earlier day and not the *yatis*.

परत्रानशनं कृत्वा नित्यकृत्यं समाचरेत्।

व्रते जागरणं सर्वं पूर्वत्रैवाऽऽचरेद्बुधः॥३५॥

तत्पूर्वदिवसे नित्यं व्रतं कृत्वा परेऽहनि।

एकादश्यां व्यतीतायां पारणं तु समाचरेत्॥३६॥

The fast should be observed on the next day carrying on other daily routine. In case the *Ekādaśī*, falls on two consecutive days, one should perform the *vrata* and the night awakening on the first night itself after performing *vrata* on the first day one should break his fast on the next day after the elapse of *Ekādaśī-tithi*.

वैष्णवानां यतीनां च विधवानां तथैव च।

सर्वाः समा उपोष्यास्ता भिक्षुणां ब्रह्मचारिणाम्॥३७॥

The Vaiṣṇavas, the *yatis*, the widows, the beggars and Brahmācāris should all performed the *Ekādaśī-vrata*.

शुक्लामेव तु कुर्वन्ति गृहिणो वैष्णवेतराः।

न कृष्णालङ्घने दोषस्तेषां वेदेषु नारदा॥३८॥

The people other than the Vaiṣṇavas should performed *Ekādaśī-rata* of the bright fortnight and while doing so they do not earn the sin of crossing the *Ekādaśī-tithi* according to the Vedas.

शयनीबोधिनीमध्ये वा कृष्णैकादशी भवेत्।  
सैवोपोष्या गृहस्थेन नान्या कृष्णा कदाचन॥३९॥

The Kṛṣṣna-Janma *Ekādaśī* falling between Hariśayanī and Haribodhinī *Ekādaśī* should be observed by the householder who should keep the fast on that day and not on other *Ekādaśī* days falling in the black fortnight.

इत्येवं कथितो ब्रह्मन्निर्णयोऽयं श्रुतौ श्रुतः।  
व्रतस्यास्य विधानं च निबोध कथयामि ते॥४०॥

O Brahman, thus I have spoken to you everything about the *Ekādaśī-vrata* which has been prescribed in the Vedas, now I narrate to you the details of its performance.

कृत्वा हविष्यं पूर्वाहणे न च भुङ्क्ते पुनर्जलम्।  
एकाकी कुशशय्यानां नक्तं शयनमाचरेत्॥४१॥

On the tenth day in the early morning, after coming *haviṣya* food, one should not take even water the second time. One should sleep on the mat of *kuśa* during the night alone.

ब्राह्मे मुहूर्ते चोत्थाय प्रातः कृत्यं विधाय च।  
नित्यकृत्यं विधायथ ततः स्नानं समाचरेत्॥४२॥  
व्रतोपवासं संकल्प्य श्रीकृष्णप्रीतिपूर्वकम्।  
कृत्वा संध्यां तर्पणं च विधायऽऽह्निकमाचरेत्॥४३॥  
नित्यपूजां दिने कृत्वा व्रतद्रव्यं समाहरेत्।  
कृत्वा षोडशोपचारं प्रदृष्टं विधिबोधितम्॥४४॥

Thereafter getting up in the early morning in the *Brahmamuhūrta*, he should purify himself from all the daily routines like taking of bath, etc. Thereafter one should take a vow before lord Kṛṣṣṇa for the observing of the fast. Then performing *sandhyā*, one should complete all the daily routines and the adorations. Performing the *pūjā* he should collect the material required for performing the *vrata* including the sixteen types of material prescribed in the scriptures.

आसनं वसनं पाद्यमर्घ्यं पुष्पानुलेपनम्।  
धूपं दीपं च नैवेद्यं यज्ञसूत्रं च भूषणम्॥४५॥  
गन्धं स्नानीयताम्बूले मधुपर्कं पुनर्जलम्।  
एतान्याहृत्य दिवसे व्रतं नक्तं समाचरेत्॥४६॥

The sixteen types of materials include *āsana*, the clothes, *pādyā*, *arghya*, flowers, sandal-paste,

incense, lamp, *naivedya*, *yajñopavīta*, ornaments, fragrance, water for bathing, betel, *madhuparka* and the water for sipping. Collecting all these materials during the day one should perform the *vrata* during the night.

उपविश्याऽऽसने पूतो धृत्वा धौते च वाससी।  
आचम्य श्रीहरिं नत्वा स्वस्तिवाचनमाचरेत्॥४७॥

Getting seated over a pure seat he should clad himself into new garments. After sipping he should bow in reverence to lord Hari and then utter *svastivācana*.

आरोप्य मङ्गलघटं धान्याधारं शुभे क्षणे।  
फलशाखाचन्दनाक्तं वेदोक्तं मुनिभिर्मुदा॥४८॥

He should concentrate the welfare pitcher on the fried paddy and the neck of the pitcher should be adorned with mango leaves and some fruits. The *kalāśas* should then be painted with sandal-paste and one should perform the adoration as prescribed in the Vedas by the seers.

देवषट्कं समावाह्यं पृथग्ध्यानैः समाचरेत्।  
पूजां पञ्चोपचारैश्च प्रकृष्टैश्च विचक्षणः॥४९॥  
गणेश्वरं दिनकरं वह्निं विष्णुं शिवं शिवाम्।  
संपूज्यैतान्गणम्याथ व्रतं कुर्याद्धरिं स्मरन्॥५०॥

Thereafter he should invoke six gods on the six bundles of the paddy and then should adore them with best of the five-fold material. The six gods are Gaṇeśa, Sūrya, Agni, Viṣṣṇu, Śiva and Pārvaṭī. One should recite the name of Hari after adoring them all and then start the *vrata*.

नाऽऽराध्य देवषट्कं च यदि कर्म समाचरेत्।  
नित्यं नैमित्तिकं चापि तत्सर्वं निष्फलं भवेत्॥५१॥  
इत्येवं कथितं सर्वं व्रताङ्गभूतमेव च।  
कण्वशाखोक्तमिष्टं च व्रतं शृणु महामुने॥५२॥

In case anyone observes the *vrata* without performing the daily *pūjā* and other connected details, his entire effort becomes infructuous. Thus O great sage, I have explained to you the details about the performing of the *vrata* which have been prescribed in the Kaṇvaśākhā. Now you listen about the desired *vrata*.

सामवेदोक्तध्यानेन ध्यात्वा कृष्णं परात्परम्।  
पुष्पं च शिरसि न्यस्य पुनर्ध्यानं समाचरेत्॥५३॥

ध्यानं शृणु निगूढं च सर्वेषामपि वाञ्छितम्।  
न प्रकाशयमभक्ताय भक्तप्रणाधिकं परम्॥५४॥

One should meditate upon lord Kṛṣṇa according to the hymns prescribed in *Samāveda*, placing flowers on his head and than concentrate his mind. You listen to me about the extremely deep *dhyānam* which is desired by all. It should not be revealed to non-believers, but it is dearer to the devotees than their lives.

नवीननीरदो यद्वच्छ्यामसुन्दरविग्रहम्।  
शरत्पार्वणचन्द्राभाविनिन्द्यास्यमनुत्तमम्॥५५॥

The body of Śrī Kṛṣṇa has the complexion of the new clouds and is quite beautiful. His face is like the full-moon of the winter season and the best of all.

शरत्सूर्योदयाब्जानां प्रभामोचनलोचनम्।  
सवाङ्गसौन्दर्यशोभाभी रत्नभूषणभूषितम्॥५६॥

His eyes resembled the blossomed lotus flower of the winter season. His body was adorned with various types of ornaments studded with gems, which add to the beauty of his body.

गोपीलोचनकोणैश्च प्रसन्नै रतिसूचकैः।  
शश्वन्नरीक्ष्यमाणं तत्राणैरिव विनिर्मितम्॥५७॥

The eyes of the delightful cowherdesses always looked at him with side-glances continuously, as if the body of the lord was created out of the lives of the cowherdesses.

रासमण्डलमध्यस्थं रासोल्लाससमुत्सुकम्।  
राधावक्त्रशरच्चन्द्रसुधापानचकोरकम्॥५८॥

He is enshrined in the middle of the *Rāsamaṇḍala* and is quite anxious to perform the divine dance and he is looking at the lotus-like face of Rādhā which resembles the full moon of the winter season, like the partridge bird.

कौस्तुभेन मणीन्द्रेण वक्षःस्थलसमुज्ज्वलम्।  
पारिजातप्रसूनानां मालाजालैर्विराजितम्॥५९॥  
सद्रत्नसारनिर्माणं किरीटोज्ज्वलशेखरम्।  
विनोदमुरलीन्यस्तहस्तं पूज्यं सुरासुरैः॥६०॥  
ध्यानासाध्यं दुराराध्यं ब्रह्मादीनां च वन्दितम्।  
कारणं कारणानां यस्तमीश्वरमहं भजे॥६१॥

His chest is adorned with *kaustubha*-gem and the garland of *Pārijāta* flowers; his forehead is adorned with the *kirīṭa-mukuta* studded with the best of gems. He playfully holds the flute in his hand and is adored by the gods and demons alike. He is difficult to achieve even with deep meditation. The gods like Brahmā and others adore him. He happens to be the cause of all the causes. I adore the lord.

ध्यात्वाऽनेन तमावाह्य चोपचाराणि षोडश।  
दत्त्वा संपूज्येद्भक्त्या मन्त्रैरभिश्च नारद॥६२॥

O Nārada, thus meditating upon the lord, he should invoke him and should adore him reciting *mantras* with devotion.

आसनं स्वर्णनिर्माणं रत्नसारपरिच्छदम्।  
नानाचित्रविचित्राढ्यं गृह्यतां परमेश्वर॥६३॥

O Parmeśvara, you kindly accept the *āsana* which is made of gold studded with the best of gems and decorated with paintings.

वह्निप्रक्षालितं वस्त्रं निर्मितं विश्वकर्मणा।  
मूल्यानिर्वचनीयं च गृह्यतां राधिकापते॥६४॥  
पादप्रक्षालनार्हं च सुवर्णपात्रसंस्थितं।  
सुवासितं शीतलं च गृह्यतां करुणानिधे॥६५॥

O lord of Rādhikā, you kindly accept the costumes prepared by Viśvakarmā, which are invaluable and are pure like fire. O merciful one, for washing your feet, you accept this cool water contained in the golden pitcher.

इदमर्घ्यं पवित्रं च शङ्खतोयसमन्वितम्।  
पुष्पदूर्वाचन्दनाक्तं गृह्यतां भक्तवत्सल॥६६॥

O beloved of the devotees, you kindly accept this auspicious *arghya* contained in the base of *śaṅkha* (conch).

सुवासितं शुक्लपुष्पं चन्दनागुरुसंयुतम्।  
सद्यस्ते प्रीतिजनकं गृह्यतां सर्वकारण॥६७॥

O cause of everything, you kindly accept the sandal-paste and *aguru* besides the white flowers.

चन्दनागुरुकस्तूरीकुङ्कुमोशीरमुत्तमम्।  
सर्वेप्सितमिदं कृष्ण गृह्यतामनुलेपनम्॥६८॥