

Ekadanta Stotram

॥ श्री एकदन्त स्तोत्रम् ॥

मदासुरं सुशान्तं वै दृष्ट्वा विष्णुमुखाः सुराः ।

भृग्वादयश्च मुनय एकदन्तं समाययुः ॥ १ ॥

madāsuraṁ suśāntaṁ vai dṛṣṭvā viṣṇumukhāḥ surāḥ |

bhṛgvādayaśca munaya ēkadantaṁ samāyayuḥ || 1 ||

Meaning: The demigods, whose faces were like those of Lord Viṣṇu, saw the demon Madasura well calmed down.

Bhṛgu and other sages approached Ekadantha.

प्रणम्य तं प्रपूज्यादौ पुनस्तं नेमुरादरात् ।

तुष्टुवुर्हर्षसम्युक्ता एकदन्तं गणेश्वरम् ॥ २ ॥

praṇamya taṁ prapūjyādau punastaṁ nēmurādarāt |

tuṣṭuvurharṣasamyuktā ēkadantaṁ gaṇēśvaram || 2 ||

Meaning: They bowed down to him and worshiped him, and again they bowed down to him with reverence.

Overjoyed they praised the one-toothed Lord of the Gandharvas.

देवर्षय ऊचुः

सदात्मरूपं सकलादिभूत

-ममायिनं सोऽहमचिन्त्यबोधम् ।

अनादिमध्यान्तविहीनमेकं

तमेकदन्तं शरणं व्रजामः ॥ ३ ॥

sadātmarūpaṁ sakalādhūta

-mamāyinaṁ sō:'hamacintyabōdham |

anādimadhyāntavihīnamēkaṁ

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 3 ||

Meaning: The eternal form of the whole and the beginning

-My magician is that I am unthinkable.

One without beginning and middle

We take refuge in Him who has one tooth.

अनन्तचिद्रूपमयं गणेशं

ह्यभेदभेदादिविहीनमाद्यम् ।

हृदि प्रकाशस्य धरं स्वधीस्थं

तमेकदन्तं शरणं व्रजामः ॥ ४ ॥

anantacidrūpamayaṁ gaṇēśaṁ

hyabhēdabhēdādivihīnamādyam |

hṛdi prakāśasya dharaṁ svadhīsthaṁ

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 4 ||

Meaning: Ganesha in the form of infinite mind

It is the first without differences and differences.

The holder of light in the heart is in his own mind

We take refuge in Him who has one tooth.

विश्वादिभूतं हृदि योगिनां वै
प्रत्यक्षरूपेण विभान्तमेकम् ।
सदा निरालम्ब-समाधिगम्यं
तमेकदन्तं शरणं ब्रजामः ॥ ५ ॥

*viśvādbhūtaṁ hṛdi yōgināṁ vai
pratyakṣarūpeṇa vibhāntamēkam |
sadā nirālamba-samādhigamyam
tamēkadantaṁ śaraṇam vrajāmaḥ || 5 ||*

Meaning: It is the origin of the universe in the hearts of the yogis

One that shines in a direct form.

Always accessible to unconstrained meditation

We take refuge in Him who has one tooth.

स्वबिम्बभावेन विलासयुक्तं
बिन्दुस्वरूपा रचिता स्वमाया ।
तस्यां स्ववीर्यं प्रददाति यो वै
तमेकदन्तं शरणं ब्रजामः ॥ ६ ॥

*svabimbabhāvēna vilāsayuktaṁ
bindusvarūpā racitā svamāyā |
tasyām svavīryam pradadāti yō vai
tamēkadantaṁ śaraṇam vrajāmaḥ || 6 ||*

Meaning: luxurious in its sense of imagery

She created her own illusion in the form of a dot.

He who gives his strength to her

We take refuge in Him who has one tooth.

त्वदीय-वीर्येण समस्तभूता

माया तया संरचितं च विश्वम् ।

नादात्मकं ह्यात्मतया प्रतीतं

तमेकदन्तं शरणं व्रजामः ॥ ७ ॥

tvadīya-vīryēṇa samastabhūtā

māyā tayā saṁracitaṁ ca viśvam |

nādātmaṁ hyātmatayā pratītaṁ

taṁēkadantaṁ śaraṇaṁ vrajāmaḥ || 7 ||

Meaning: By your power all beings

Maya and the universe created by her.

For it is perceived as self-contained by sound

We take refuge in Him who has one tooth.

त्वदीय-सत्ताधरमेकदन्तं

गणेशमेकं त्रयबोधितारम् ।

सेवन्त आपूर्यमजं त्रिसंस्था-

स्तमेकदन्तं शरणं व्रजामः ॥ ८ ॥

tvadīya-sattādharamēkadantaṁ

gaṇēśamekaṁ trayabōdhitāram |

*sēvanta āpūryamajaṁ trisaṁsthā-
stamēkadantaṁ śaraṇaṁ vrajāmaḥ || 8 ||*

Meaning: Your-being-bearer of one tooth
Ganesha is one of the three enlighteners.
Sevanta apuryamajam trisanstha-
We take refuge in Him who has one tooth.

*ततस्त्वया प्रेरित एव नाद-
स्तेनेदमेवं रचितं जगद्वै ।
आनन्दरूपं समभावसंस्थं
तमेकदन्तं शरणं व्रजामः ॥ ९ ॥
tatastvayā prērita ēva nāda-
stēnēdamēvaṁ racitaṁ jagadvai |
ānandarūpaṁ samabhāvasaṁsthaṁ
tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 9 ||*

Meaning: Then you inspired the sound-
This is how the universe was created by the thief.
The form of bliss is established in equality
We take refuge in Him who has one tooth.

*तदेव विश्वं कृपया तवैव
सम्भूतमाद्यं तमसा विभातम् ।
अनेकरूपं ह्यजमेकभूतं*

तमेकदन्तं शरणं ब्रजामः ॥ १० ॥

tadēva viśvaṁ kṛpayā tavaiva

sambhūtamādyam̐ tamasā vibhātam |

anēkarūpaṁ hyajamēkabhūtam̐

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 10 ||

Meaning: That is the universe by your grace

The original universe was illuminated by darkness.

The many forms of the sacrifice are one

We take refuge in Him who has one tooth.

ततस्त्वया प्रेरितमेव तेन

सृष्टं सुसूक्ष्मं जगदेकसंस्थम् ।

सत्त्वात्मकं श्वेतमनन्तमाद्यं

तमेकदन्तं शरणं ब्रजामः ॥ ११ ॥

tatastvayā prēritamēva tēna

sṛṣṭam̐ susūkṣmaṁ jagadēkasaṁstham |

sattvātmakaṁ śvētamanantamādyam̐

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 11 ||

Meaning: Then you were inspired by him

The created universe is very subtle and is situated in one place.

The white, infinite, original, consisting of Sattva

We take refuge in Him who has one tooth.

तदेव स्वप्नं तपसा गणेशं
संसिद्धिरूपं विविधं बभूव ।
सदेकरूपं कृपया तवाऽपि
तमेकदन्तं शरणं व्रजामः ॥ १२ ॥

*tadēva svapnaṁ tapasā gaṇēśaṁ
saṁsiddhirūpaṁ vividhaṁ babhūva |
sadēkarūpaṁ kṛpayā tavā:pi
tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 12 ||*

Meaning: That is the dream of Ganesha by austerities

The form of perfection became various.

Always in the same form, please, too

We take refuge in Him who has one tooth.

सम्प्रेरितं तच्च त्वया हृदिस्थं
तथा सुदृष्टं जगदंशरूपम् ।
तेनैव जाग्रन्मयमप्रमेयं
तमेकदन्तं शरणं व्रजामः ॥ १३ ॥

*samprēritaṁ tacca tvayā hṛdisthaṁ
tathā sudṛṣṭaṁ jagadaṁśarūpam |
tēnaiva jāgranmayamapramēyaṁ
tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 13 ||*

Meaning: And that which you have inspired is in your heart

and well-seen form of the universe.

By that, the awakening is immeasurable

We take refuge in Him who has one tooth.

जाग्रत्स्वरूपं रजसा विभातं
विलोकितं तत्कृपया तथैव ।
तदा विभिन्नं भवदेकरूपं
तमेकदन्तं शरणं व्रजामः ॥ १४ ॥

*jāgratsvarūpaṁ rajasā vibhātaṁ
vilōkitaṁ tatkr̥payā tathaiva |
tadā vibhinnaṁ bhavadēkarūpaṁ
tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 14 ||*

Meaning: The awake form is illuminated by dust

It was kindly observed that it was the same.

Then different becomes one form

We take refuge in Him who has one tooth.

एवं च सृष्ट्वा प्रकृतिस्वभावा-
त्तदन्तरे त्वं च विभासि नित्यम् ।
बुद्धिप्रदाता गणनाथ एक-
स्तमेकदन्तं शरणं व्रजामः ॥ १५ ॥

*ēvaṁ ca sṛṣṭvā prakṛtisvabhāvā-
ttadantarē tvaṁ ca vibhāsi nityam |
buddhipradātā gaṇanātha ēka-*

stamēkadantaṁ śaraṇaṁ vrajāmaḥ || 15 ||

Meaning: thus creating the nature-

In the meantime, you're always shining.

Buddhipradata Ganesha Ek-

We take refuge in Him who has one tooth.

*त्वदाज्ञया भान्ति ग्रहाश्च सर्वे
नक्षत्ररूपाणि विभान्ति खे वै ।
आधारहीनानि त्वया धृतानि
तमेकदन्तं शरणं ब्रजामः ॥ १६ ॥*

tvadājñayā bhānti grahāśca sarvē

nakṣatrarūpāṇi vibhānti khē vai |

ādhārahīnāni tvayā dhṛtāni

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 16 ||

Meaning: At your command all the planets shine

The forms of the stars are shining in the sky.

You have worn them without foundation

We take refuge in Him who has one tooth.

*त्वदाज्ञया सृष्टिकरो विधाता
त्वदाज्ञया पालक एव विष्णुः ।
त्वदाज्ञया संहरको हरोऽपि
तमेकदन्तं शरणं ब्रजामः ॥ १७ ॥*

tvadājñayā sṛṣṭikarō vidhātā
tvadājñayā pālaka ēva viṣṇuḥ |
tvadājñayā samharakō harō:’pi
tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 17 ||

Meaning: Creator who created by your command

By your command, Lord Vishnu is the protector.

Even the destroyer Haro at your command

We take refuge in Him who has one tooth.

यदाज्ञया भूर्जलमध्यसंस्था
यदाज्ञयाऽपः प्रवहन्ति नद्यः ।
सीमां सदा रक्षति वै समुद्र-
स्तमेकदन्तं शरणं व्रजामः ॥ १८ ॥
yadājñayā bhūrjalamadhyasaṁsthā
yadājñayā:’paḥ pravahanti nadyaḥ |
sīmāṁ sadā rakṣati vai samudra-
stamēkadantaṁ śaraṇaṁ vrajāmaḥ || 18 ||

Meaning: By whose command the earth is in the midst of water

By His command the waters of the rivers flow.

The sea always protects the border-

We take refuge in Him who has one tooth.

यदाज्ञया देवगणो दिविस्थो

ददाति वै कर्मफलानि नित्यम् ।

यदाज्ञया शैलगणोऽचलो वै

तमेकदन्तं शरणं व्रजामः ॥ १९ ॥

yadājñayā dēvagaṇō divisthō

dadāti vai karmaphalāni nityam |

yadājñayā śailagaṇō:’calō vai

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 19 ||

Meaning: By whose command the gods are in heaven

He always gives the fruits of his actions.

By whose command the mountains were moved

We take refuge in Him who has one tooth.

यदाज्ञया शेष इलाधरो वै

यदाज्ञया मोहकरश्च कामः ।

यदाज्ञया कालधरोऽर्यमा च

तमेकदन्तं शरणं व्रजामः ॥ २० ॥

yadājñayā śēṣa ilādharō vai

yadājñayā mōhakaraśca kāmāḥ |

yadājñayā kāladharō:’ryamā ca

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 20 ||

Meaning: By whose command the rest of the Iladharas

By His command lust is also deluding.

By whose command Kaladhar and Aryama

We take refuge in Him who has one tooth.

यदाज्ञया वाति विभाति वायु-

र्यदाज्ञयाऽग्निर्जठरादिसंस्थः ।

यदाज्ञया वै सचराऽचरं च

तमेकदन्तं शरणं व्रजामः ॥ २१ ॥

yadājñayā vāti vibhāti vāyu-

ryadājñayā: 'gnirjaṭharādisamsthaḥ |

yadājñayā vai sacarā: 'caram ca

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 21 ||

Meaning: By whose command the wind blows and shines-

By whose command the fire is situated in the stomach and other parts of the body.

By whose command I move and do not move

We take refuge in Him who has one tooth.

सर्वान्तरे संस्थितमेकगूढं

यदाज्ञया सर्वमिदं विभाति ।

अनन्तरूपं हृदि बोधकं वै

तमेकदन्तं शरणं व्रजामः ॥ २२ ॥

sarvāntarē samsthitamēkagūḍhaṁ

yadājñayā sarvamidaṁ vibhāti |

anantarūpaṁ hṛdi bōdhakaṁ vai

tamēkadantaṁ śaraṇaṁ vrajāmaḥ || 22 ||

Meaning: One mystery situated in all

By His command all this shines.

The infinite form is the signifier in the heart

We take refuge in Him who has one tooth.

यं योगिनो योगबलेन साध्यं

कुर्वन्ति तं कः स्तवनेन स्तौति ।

अतः प्रमाणेन सुसिद्धिदोऽस्तु

तमेकदन्तं शरणं ब्रजामः ॥ २३ ॥

yaṁ yōginō yōgabalēna sādhyam

kurvanti taṁ kaḥ stavanēna stauti |

ataḥ pramāṇēna susiddhidō:'stu

tamēkadantaṁ śaraṇam vrajāmaḥ || 23 ||

Meaning: which is achievable by the yogi by the power of yoga

Who can praise Him with praise when they do so?

Therefore, let him be well-accomplished by proof

We take refuge in Him who has one tooth.

गृत्समद उवाच –

एवं स्तुत्वा च प्रह्लाद देवाः समुनयश्च वै ।

तूष्णीं भावं प्रपद्यैव ननृतुर्हर्षसम्युताः ॥ २४ ॥

ēvaṁ stutvā ca prahlāda dēvāḥ samunayaśca vai |

tūṣṇīm bhāvaṁ prapadyaiva nanṛturharṣasamyutāḥ || 24 ||

Meaning: O Prahlāda Mahārāja, the demigods and sages thus praised the Lord.

They remained silent and danced with great joy

स तानुवाच प्रीतात्मा ह्येकदन्तः स्तवेन वै ।

जगाद तान्महाभागान्देवर्षीन्भक्तवत्सलः ॥ २५ ॥

sa tānuvāca prītātmā hyēkadantaḥ stavēna vai |

jagāda tānmahābhāgāndēvarṣīnbhaktavatsalaḥ || 25 ||

Meaning: Pleased with himself, the one-toothed Lord spoke to them in praise.

Lord Kṛṣṇa, who is very affectionate to His devotees, spoke to those most fortunate demigods and sages.

एकदन्त उवाच –

प्रसन्नोऽस्मि च स्तोत्रेण सुराः सर्षिगणाः किल ।

शृणु त्वं वरदोऽहं वो दास्यामि मनसीप्सितम् ॥ २६ ॥

prasannō:'smi ca stōtrēṇa surāḥ sarṣigaṇāḥ kila |

śṛṇu tvam̐ varadō:'haṁ vō dāsyāmi manasīpsitam || 26 ||

Meaning: O demigods and sages, I am pleased with your prayers.

O bestower of boons, please hear me. I shall give you whatever you desire.

भवत्कृतं मदीयं वै स्तोत्रं प्रीतिप्रदं मम ।

भविष्यति न सन्देहः सर्वसिद्धिप्रदायकम् ॥ २७ ॥

bhavatkṛtaṁ madīyaṁ vai stōtraṁ prītipradaṁ mama |

bhaviṣyati na sandēhaḥ sarvasiddhipradāyakam || 27 ||

Meaning: The prayer you have composed for me is very pleasing to me.
It will undoubtedly be the bestower of all perfections.

यं यमिच्छति तं तं वै दास्यामि स्तोत्र पाठतः ।

पुत्रपौत्रादिकं सर्वं लभते धनधान्यकम् ॥ २८ ॥

yaṁ yamicchati taṁ taṁ vai dāsyāmi stōtra pāṭhataḥ |

putrapautrādikaṁ sarvaṁ labhatē dhanadhānyakam || 28 ||

Meaning: By reciting this stotra I shall give whatever one desires.
He obtains sons and grandsons, wealth and grain.

गजाश्वादिकमत्यन्तं राज्यभोगं लभेद्ध्रुवम् ।

भुक्तिं मुक्तिं च योगं वै लभते शान्तिदायकम् ॥ २९ ॥

gajāśvādikamatyantam rājyabhōgam labhēddhruvam |

bhuktiṁ muktiṁ ca yōgam vai labhatē śāntidāyakam || 29 ||

Meaning: He will certainly enjoy the kingdom with elephants and horses.
By practicing yoga, which brings peace, one attains bliss and liberation.

मारणोच्चाटनादीनि राज्यबन्धादिकं च यत् ।

पठतां शृण्वतां नृणां भवेच्च बन्धहीनता ॥ ३० ॥

māraṇōccāṭanādīni rājyabandhādikaṁ ca yat |

paṭhatām śṛṇvatām nṛṇām bhavēcca bandhahīnatā || 30 ||

Meaning: Killing, tearing down, imprisonment of the kingdom, etc.

Those who read and hear this scripture will become free from bondage.

एकविंशतिवारं च श्लोकांश्चैकविंशतिम् ।

पठते नित्यमेवं च दिनानि त्वेकविंशतिम् ॥ ३१ ॥

ēkaviṁśativāraṁ ca ślōkāṁścaivaikaviṁśatim |

paṭhatē nityamēvaṁ ca dināni tvēkaviṁśatim || 31 ||

Meaning: Twenty-one times and twenty-one verses.

He recites this mantra daily for twenty-one days.

न तस्य दुर्लभं किञ्चित्त्रिषु लोकेषु वै भवेत् ।

असाध्यं साधयेन्मर्त्यः सर्वत्र विजयी भवेत् ॥ ३२ ॥

na tasya durlabhaṁ kiñcitrīṣu lōkēṣu vai bhavēt |

asādhyāṁ sādhayēnmartyaḥ sarvatra vijayī bhavēt || 32 ||

Meaning: There is nothing rare for him in the three worlds.

A mortal who achieves the impossible will be victorious everywhere.

नित्यं यः पठते स्तोत्रं ब्रह्मभूतः स वै नरः ।

तस्य दर्शनतः सर्वे देवाः पूता भवन्ति वै ॥ ३३ ॥

nityaṁ yaḥ paṭhatē stōtraṁ brahmabhūtaḥ sa vai naraḥ |

tasya darśanataḥ sarvē dēvāḥ pūtā bhavanti vai || 33 ||

Meaning: He who recites this stotra daily is a man who has become Brahman.

By seeing the Supreme Personality of Godhead all the demigods are purified.

एवं तस्य वचः श्रुत्वा प्रहृष्टा देवतर्षयः ।

ऊचुः करपुटाः सर्वे भक्तियुक्ता गजाननम् ॥ ३४ ॥

ēvaṁ tasya vacaḥ śrutvā prahṛṣṭā dēvatarṣayaḥ |

ūcuḥ karapuṭāḥ sarvē bhaktiyuktā gajānanam || 34 ||

Meaning: The sages of the gods were delighted to hear these words of the Lord.

With folded hands they all addressed Lord Gajanana with devotion.

इती श्री एकदन्तस्तोत्रं सम्पूर्णम् ॥

itī śrī ēkadantastōtram sampūrṇam ||

Meaning: This is the complete Sri Ekadantha Stotram.