Dattatreya Stotram (Narada Purana)

About these texts

Sources	Each text is printed with its source, tradition and version. Wording may differ slightly in other traditions and editions.
Transliteration	The Roman line is IAST transliteration derived from the Devanagari (ā = long a, ṃ = anusvara, ḥ = visarga, ś/ṣ = sh sounds, c = ch as in “church”). In Hindi, Awadhi and Braj texts the silent final “a” is dropped. Transliteration does not show Vedic accents.

Dattatreya Stotram (Narada Purana)

Type	Stotra
Deity	Dattatreya
Version	Verified text
Tradition	Vaishnava
Source	Brihat Stotra Ratnakara — Nirnaya Sagar Press, Bombay, 1912 — No. 91, printed pp. 213–214 (djvu 221–222)
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श्रीगणेशाय नमः ॥

śrīgaṇeśāya namaḥ ||

जटाधरं पांडुरंगं शूलहस्तं कृपानिधिम् ।

jaṭādharaṃ pāṃḍuraṃgaṃ śūlahastaṃ kṛpānidhim |

सर्वरोगहरं देवं दत्तात्रेयमहं भजे ॥ १ ॥

sarvarogaharaṃ devaṃ dattātreyamahaṃ bhaje || 1 ||

अस्य श्रीदत्तात्रेयस्तोत्रमंत्रस्य भगवान्नारद ऋषिः । अनुष्टुप् छंदः । श्रीदत्तः परमात्मा देवता । श्रीदत्तप्रीत्यर्थे जपे विनियोगः ।

asya śrīdattātreyastotramaṃtrasya bhagavānnārada ṛṣiḥ | anuṣṭup chaṃdaḥ | śrīdattaḥ paramātmā devatā | śrīdattaprītyarthe jape viniyogaḥ |

जगदुत्पत्तिकर्त्रे च स्थितिसंहारहेतवे ।

jagadutpattikartre ca sthitisaṃhārahetave |

भवपाशविमुक्ताय दत्तात्रेय नमोस्तु ते ॥ १ ॥

bhavapāśavimuktāya dattātreya namostu te || 1 ||

जराजन्मविनाशाय देहशुद्धिकराय च ।

jarājanmavināśāya dehaśuddhikarāya ca |

दिगंबर दयामूर्ते दत्तात्रेय नमोऽस्तु ते ॥ २ ॥

digaṃbara dayāmūrte dattātreya namo'stu te || 2 ||

कर्पूरकांतिदेहाय ब्रह्ममूर्तिधराय च ।

karpūrakāṃtidehāya brahmamūrtidharāya ca |

वेदशास्त्रपरिज्ञाय दत्तात्रेय नमोऽस्तु ते ॥ ३ ॥

Traditional texts with source notes. No guaranteed results are claimed.

vedaśāstraparijñāya dattātreya namo'stu te || 3 ||

ह्रस्वदीर्घकृशस्थूलनामगोत्रविवर्जित ।

hrasvadīrghakṛśasthūlanāmagotravivarjita |

पंचभूतैकदीप्ताय दत्तात्रेय नमोऽस्तु ते ॥ ४ ॥

paṃcabhūtaikadīptāya dattātreya namo'stu te || 4 ||

यज्ञभोक्त्रे च यज्ञाय यज्ञरूपधराय च ।

yajñabhoktre ca yajñāya yajñarūpadharāya ca |

यज्ञप्रियाय सिद्धाय दत्तात्रेय नमोऽस्तु ते ॥ ५ ॥

yajñapriyāya siddhāya dattātreya namo'stu te || 5 ||

आदौ ब्रह्मा मध्ये विष्णुरंते देवः सदाशिवः ।

ādau brahmā madhye viṣṇuraṃte devaḥ sadāśivaḥ |

मूर्तित्रयस्वरूपाय दत्तात्रेय नमोऽस्तु ते ॥ ६ ॥

mūrtitrayasvarūpāya dattātreya namo'stu te || 6 ||

भोगालयाय भोगाय योगयोग्याय धारिणे ।

bhogālayāya bhogāya yogayogyāya dhāriṇe |

जितेंद्रियजितज्ञाय दत्तात्रेय नमोऽस्तु ते ॥ ७ ॥

jiteṃdriyajitajñāya dattātreya namo'stu te || 7 ||

दिगंबराय दिव्याय दिव्यरूपधराय च ।

digaṃbarāya divyāya divyarūpadharāya ca |

सदोदितपरब्रह्म दत्तात्रेय नमोऽस्तु ते ॥ ८ ॥

sadoditaparabrahma dattātreya namo'stu te || 8 ||

जंबूद्वीपे महाक्षेत्रे मातापुरनिवासिने ।

jaṃbūdvīpe mahākṣetre mātāpuranivāsine |

जयमान सतां देव दत्तात्रेय नमोऽस्तु ते ॥ ९ ॥

jayamāna satāṃ deva dattātreya namo'stu te || 9 ||

भिक्षाटनं गृहे ग्रामे पात्रं हेममयं करे ।

bhikṣāṭanaṃ gṛhe grāme pātraṃ hemamayaṃ kare |

नानास्वादमयी भिक्षा दत्तात्रेय नमोऽस्तु ते ॥ १० ॥

nānāsvādamayī bhikṣā dattātreya namo'stu te || 10 ||

ब्रह्मज्ञानमयी मुद्रा वस्त्रे चाकाशभूतले ।

brahmajñānamayī mudrā vastre cākāśabhūtale |

प्रज्ञानघनबोधाय दत्तात्रेय नमोऽस्तु ते ॥ ११ ॥

prajñānaghanabodhāya dattātreya namo'stu te || 11 ||

अवधूत सदानंद परब्रह्मस्वरूपिणे ।

avadhūta sadānaṃda parabrahmasvarūpiṇe |

विदेहदेहरूपाय दत्तात्रेय नमोऽस्तु ते ॥ १२ ॥

videhadeharūpāya dattātreya namo'stu te || 12 ||

सत्यरूप सदाचार सत्यधर्मपरायण ।

satyarūpa sadācāra satyadharmaparāyaṇa |

सत्याश्रय परोक्षाय दत्तात्रेय नमोऽस्तु ते ॥ १३ ॥

Traditional texts with source notes. No guaranteed results are claimed.

satyāśraya parokṣāya dattātreya namo'stu te || 13 ||

शूलहस्त गदापाणे वनमालासुकंधर ।

śūlahasta gadāpāṇe vanamālāsukaṃdhara |

यज्ञसूत्रधर ब्रह्मन् दत्तात्रेय नमोऽस्तु ते ॥ १४ ॥

yajñasūtradhara brahman dattātreya namo'stu te || 14 ||

क्षराक्षरस्वरूपाय परात्परतराय च ।

kṣarākṣarasvarūpāya parātparatarāya ca |

दत्तमुक्तिपरस्तोत्र दत्तात्रेय नमोऽस्तु ते ॥ १५ ॥

dattamuktiparastotra dattātreya namo'stu te || 15 ||

दत्तविद्याढ्य लक्ष्मीश दत्तस्वात्मस्वरूपिणे ।

dattavidyāḍhya lakṣmīśa dattasvātmasvarūpiṇe |

गुणनिर्गुणरूपाय दत्तात्रेय नमोऽस्तु ते ॥ १६ ॥

guṇanirguṇarūpāya dattātreya namo'stu te || 16 ||

शत्रुनाशकरं स्तोत्रं ज्ञानविज्ञानदायकम् ।

śatrunāśakaraṃ stotraṃ jñānavijñānadāyakam |

सर्वपापं शमं याति दत्तात्रेय नमोऽस्तु ते ॥ १७ ॥

sarvapāpaṃ śamaṃ yāti dattātreya namo'stu te || 17 ||

इदं स्तोत्रं महद्दिव्यं दत्तप्रत्यक्षकारकम् ।

idaṃ stotraṃ mahaddivyaṃ dattapratyakṣakārakam |

दत्तात्रेयप्रसादाच्च नारदेन प्रकीर्तितम् ॥ १८ ॥

dattātreyaprasādācca nāradena prakīrtitam || 18 ||

इति श्रीनारदपुराणे नारदविरचितं दत्तात्रेयस्तोत्रं संपूर्णम् ॥

iti śrīnāradapurāṇe nāradaviracitaṃ dattātreyastotraṃ saṃpūrṇam ||

Meaning

A short paraphrase, not a translation. I worship Dattatreya, with matted hair and a pale body, trident in hand, a treasury of grace who removes all disease. Salutation to you, Dattatreya: cause of the world's birth, preservation and dissolution, freed from the bonds of becoming; destroyer of age and birth, purifier of the body, naked image of compassion; bright as camphor, bearing Brahma's form, knower of Veda and shastra; beyond short and tall, thin and stout, name and lineage, shining with the five elements; the enjoyer, the form and the beloved of sacrifice; Brahma at the beginning, Vishnu in the middle and Sadashiva at the end — the threefold form; abode of enjoyment yet master of yoga, conqueror of the senses; naked and divine, the ever-risen Brahman; dweller at Matapura in Jambudvipa; begging from house to house with a golden bowl, the alms of many flavours; whose seal is the knowledge of Brahman, whose garment is the sky; the avadhuta, ever blissful, embodied yet beyond the body; truthful, of right conduct; holding trident and mace, with a forest garland and sacred thread; beyond the perishable and imperishable; at once with and without qualities. The closing verses say this hymn, proclaimed by Narada by Dattatreya's grace, is traditionally recited to remove enemies and sins and to bring knowledge and Datta's presence.

Traditional texts with source notes. No guaranteed results are claimed.

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Meanings are short explanations in our own words, not scholarly translations. Benefits mentioned in a text's own verses are part of the text and are not guarantees.

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