

Stotras, Krithis and upamishads of Lord Narasimha

(Originals in Sanskrit, Tamil, Malayalam and Hindi)

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Yoga Lakshmi Narasimha Suprabatham

By
Saint Doddacharya of SholaVandan

Translated by
P.R.Ramachander

(This Suprabatham is addressed to Lord Narasimha of Gadikachala , which is in Sholavandan of Tamil Nadu. After the killing Hiranya Kasipu , Lord couldnt contain his anger and there are several stories as to how his anger was controlled. Later to make Prahaladahappy, Yoga Narasimhar gave

his seva for 1 Gadika in yogic pose. Because of this, the temple of Yoga Narasimha is also called as "Gadikachalam.". Goddess Lakshmi and Bhoodevi are with him./ Lord Anjaneya again in a yogic pose has a sepearate temple in an adjoining hill again in the yogic pose. This prayer is composed by Saint Doddacharya(believed to be an incarnation of Narasimha) who lived in Sholavandan. A detailed write up of the temple is given in http://kannansevel.blogspot.com/2010_10_01_archive.html

The stotra in sanskrit alphabets(Deva Nagari) is available in

<http://prapatti.com/slokas/sanskrit/yogalakshmiinarasimhasuprabhaatam.pdf>)

This holy place (Divyadesam) has legendary association with Ramayana. When Lord Rama was preparing to end his avatara, he asked Anjaneyar (Hanuman) who was beside him, to reside at Sholingur and protect the seven rishis who were doing a penance. Hanuman slayed two demons who were trying to disrupt the sages. The sages (rishis) were praying to gain a glimpse of Lord Narasimhar, who appeared before them within a Katigai (24 minutes). Also sage Vishwamtirar earned his title Brahmarishi upon praying at this site for a Katigai. The Lord also gave salvation to Prahlada in this location. The belief is that praying at the temple for a Katigai would relieve a human being from the cycle of rebirth

1.kausalya Supraja Rama ,poorva sandhya pravarthathe,
Uthishta nara Saardhoola , karthavyam daivam aahneekam

Oh darling son of Kausalya, The early dawn has opened up,
So wake up and do your duties to God.

2.Uthishtothishta Govinda, Uthishta Garuda dwaja ,
Uthishta Kamla Kantha, Trilokyam mangakam kuru

Wake up, wake up Govinda , Wake up God with Garuda on his flag,
Wake up Oh consort of Lakshmi , Make all three worlds auspicious.

3.Matha sudha phala lathe, Mahaneeya sheele,
Vaksho vihara rasike, Nru haror ajasram,
Ksheerambu rasi thanaye, Sritha kalpa valli,
Sriman nrusimha dayithe, thava suprabatham.

Oh Mother, Oh tender plant with nectar as fruit, Oh Goddess with sterling character,
Oh Goddess who enjoys being on his chest and who is perpetually that of Lord Narasimha,
Oh goddess who is daughter of ocean of milk, Oh wish giving tender plant to her devotees,
Oh Wife of Lord Narasimha , A very good morning to you.

4.Thava Suprabatham anavadhya vaibhave,
Gadikesa sath guna nivasa bhoothale,
Gadithakhilartha Gadikadhri shekare,
Gadikadri natha dayithe , Daya nidhe.

A good morning to you who has faultless fame,

Who lives in the great home in the earth along with Lord of Gadikachala
Who Is half of the Lord of Gahtaikachala at the peak,
Who is the consort of Lord of Gadikachala, and treasure of mercy.

5.Athriyadhiga muni ganaa, virachayya sandhyaam,
Divya sravan madhu jareeka saroruaani,
Padarppanaya parigruhya pura prapanna,
Sriman Narasimha, Vijayeebhava Surabatham.

The crowd of sages like Athri are performing sandhya Vandana,
In the divinely made lakes with honey like water,
And Lord Narsimha has accepted their worship of his feet,
Of those great devotees, Let there be victory for him,
And also let there be a very good morning.

6.Saptha rishi sangha krutha sthuthi suprasanna,
Sruiman nrusimha guna roopa rema mahibhyaam,
Sakam nrusimhagiri sathwa kruthadhivasa,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who is pleased with the prayers offered by the group of seven sages,\
Oh God Narasimha who along with Bhoodevi and Laksmi devi who are pretty and good,
Jointly lives happily on the Naraimha mountains,
Oh Lord Narasimha, victory to you and also a very good morning.

7.Devari banjajana , maruth sutha datha Sankha,
Chakrathapathi phaneeswara pathri seshin,
Devendra mukhya sura poojitha Pada Padma,
Sriman Narasimha, Vijayeebhava Surabatham.
Oh killer of enemies of devas, who has the conch given by son of wind god,
Who is the Lord of the holy wheel and lies down on bed of the king of serpents,
And whose lotus like feet is worshiped by Indra and other devas,
Oh Lord Narasimha, victory to you and also a very good morning.

8.Swamin, Suresa, Madhuresa, Samahithartha,
Dhyana praveena Vinatha vana jagarooka,
Sarvagna, santhatha sameeritha sarva vrutha,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh Lord, Oh God of sweetness, Oh God with harmonious characters,
Who kindly watches humble experts in meditation ,
Oh all knowing one , Oh God who is always stirred and always complete,
Oh Lord Narasimha, victory to you and also a very good morning.

9.Prahladha rakshana nidhana kruthavathara,
Mugdha swakeeya nakharai sphuti thari vaksha,
Sarvabhi vandhya nija vaibhava chandra kantha,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who took the incarnation to protect Prahladha,
Who simply tore the enemy's chest with his own nails,
And who is saluted by all, has true fame and is as pretty as the moon,
Oh Lord Narasimha, victory to you and also a very good morning.

10.Bhaktho uchithadhi sarasa , sugunam prakrushtam,
Theertha suvarna ghata poorithamaadharena,
Dhruthwa sruthi pravachanaikapara lasanthi,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh god Who shows his graciousness according to devotion, Oh God distinguished with good properties
Who when respected with a golden pot full of sacred waters,
Shines with the chanting and teaching of the Vedas,
Oh Lord Narasimha, victory to you and also a very good morning.

11.Samslaganeeya paramothara ranga vasi,
Soori sthithi prathitha vighraha kanthi kantha,
Sadbhi samarchitha Padambhuj, sadu raksheen,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh god who lives in the very great and laudable Sri ranga,
Oh God whose idol has the shine and luster of the Sun,
Oh God whose lotus like feet is worshipped by good people , Oh God who protects the devout,
Oh Lord Narasimha, victory to you and also a very good morning.

12.Theerthaani Gomukha gathanyakhilani druthwa,
Bhavyani bhavya nikaraa paritho lasanthi,
Gayanthi gana chathurasthava divya vrutham,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who blesses those who enter through Gomukha With sacred waters,
Oh God who shines as one with most humility among his humble devotees,
The great experts in music are singing your divine song,
Oh Lord Narasimha, victory to you and also a very good morning.

13.Varanasi prathitha Vishnu padhi prayaga,

Vikhyatha viswa natha sad ghatika chalendra,
Saprarthithartha paridhana kruthaika dheeksa,
Sriman Narasimha, Vijayeebhava Surabatham.

The Prayaga with its feet of Vishnu more well known than Varanasi,
And great temple in Ghatikachala more famous than temple of Viswanatha,
Is an Excellent exchange for prayer and penance,
Oh Lord Narasimha, victory to you and also a very good morning

14, Parswa dwaya sthitha rema mahi shobhamama,
Sri Chola simha pura bhagya kruthavathara,
Swamin susheelasulabha asritha paarijatha,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who shines with Goddess Lakshmi and Bhoodevi on both sides,
Oh God who has who by the luck of chola Simha pura stays there,
Oh God who is the parijatha flower to those good people who seek his easy protection,
Oh Lord Narasimha, victory to you and also a very good morning

15. Sri srinivasa ghana desika varya bhakthi,
Samvardhitha prathi dinotsava shobhamana,
Kalyaana chela kanakojjwala bhooshanadya,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who increased the devotion to Lord Srinivasa as well as great Gurus,
Oh God who shines due to the daily festivals that are being held,
Oh God who wears auspicious cloths and shining gold ornaments,
Oh Lord Narasimha, victory to you and also a very good morning

16. Sri Brahma theertha thata magatha manjanabham,
Devam pranamyam varadam Ghatikadrimethya,
Vaadhoola manidhi mahaa gururesha aasthe,
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who was saluted by Anjaneya who came to Brahma Theertha,
Oh God who sitting and giving boons on top of Ghatikachala
Where great treasure of sages like Vadholla lived,
Oh Lord Narasimha, victory to you and also a very good morning

17. Aacharya poorusha varaa hya abhirama vrudhhaa,
Arhaabhi poojyathara mangala vasthu hashthaa,
Thwath pada pankaja sishe vishayaprapanna,
Sriman Narasimha, Vijayeebhava Surabatham.

Great blessed Acharyas and very devoted old people,
Along with auspicious objects necessary for your worship in their hand,
Are standing to offer them at your lotus feet to exploit your protection,
Oh Lord Narasimha, victory to you and also a very good morning.

18.Sriman Nrusimha Giri shekara Suprabatham,
Ye manava prathidinam patithum pravrutha,
Thebhya prasanna vadana Kamala sahaya,
Sarvaani vanchitha phalaani dhadhaathi Kaamam.

To Those people who read this prayer of good morning ,
Addressed to the Lord Narasimha of the hill and carry out their jobs,
The Lord who helps Lakshmi with a very joyful face,
Would fulfill all their wishes and grant them their desires.

Iti Yoga Lakshmi Nrusimha suprabatham sampoomam.
Thus ends the prayer of good morning addressed to Yogalakshmi Narasimha

Sri Pataladri Narasimha Peruman Sthuthi

Translated by
P.R.Ramachander

(Pataladri, commonly known as Singaperumal Koil is a very famous Narasimha Kshetra situated in Chengalpattu District, Tamilnadu. This place houses a beautiful rock-cut Narasimha temple, which is situated on a small hill. The name of the place, 'PATalAdri' also gives a similar expression, as in Sanskrit "Patal" means red and "adri" means hill. This Narasimha Swamy temple is constructed on the hill; rather it appears as if the hill by itself is the temple. It was originally a cave temple, which was later extended by Gopuras and Mandapams.)

1,Jithanthe Maha sthamba sambhutha vishno,
Jithanthe jagath rakshanaardhavaara,
Jithanthe haraPadalaadrou nivasin
Jithanthe Nrusimha praseedha praseedha

Hail oh Vishnu who was born out of a great pillar,
Hail oH half being who saved the universe,
Hail Oh Lord Vishnu who lives on Patala(red) mountain,
Hail Oh Narasimha , be pleased , be pleased

2,Namasthe Jagannatha Vishno Murare,
Namasthe Nrusimha Achyuthananda deva ,
Namasthe Krupalo chakra pane
Nama sthamba sambhootha Divyavathaara

Salutation to Vishnu , the lord of world , who killed Mura,
Salutations to Narasimha who is God achyuthananda
Salutations to the merciful one who holds the Chakra,
Salutation to divine incarnation who came out of a pillar.

3.Pra brahma roopam prabudha attahasam,
Kara brousa Chakram , Hara Brahma sevyam,
Prasannam trinethram harim Pataladrou,
Chanmekha gathram Nrusimham bhajaam

Having the form of divine Brahmam , he broke in to boisterous laughter,
He has the rotating chakra on his hand , He is served by shiva and brahma,
He is Hari with pleased form and three eyes and is on patala mountains,
He is Narasimha and has a body of colour of black cloud ,I salute him

4.Girija nruhari meesam garveedharadhi vajram,
Parama purushamadyam , padaladhrou brahannam,
Abahya varadha Hastham , Sankha chakre dadhaanam,
Saranamiha bhasam Saasvatham Naarasimham,

The God Narasimha born in a mountain, Who is proud that half his body is Diamond,
He is the first divine Purusha , He is the gift of Padala mountain,
He has one blessing and one protecting hand and holds also conch and chakra,
He smiles saying I protect and he is permanently Lord Narasimha

Sri Narasimha, maha simha, Dhivya Simha,
Giri Sambhava, devesa Rakshamaam Saranaa gatham

The man lion, the great lion , the divine lion ,
The lord of Devas Who was born in a mountain ,
Who protects all those who surrender to him.

Prahladha vara pradhana sthuthi

By
Prahladha

Translated by
P.R.Ramachander

(After Hiranya Kasipu is executed , Brahma and other devas pray to Lord Narasimha (<http://stotrarathna.blogspot.com/2011/03/nrusimha-sthuthi.html>) and then Prahladha himself prays to the God (<http://stotrarathna.blogspot.com/2011/02/narasimha-sthuthi-of-prahladha.html>).Pleased with his prayer Lord Nrusimha asks Prahladha to ask for boons. This great prayer is the answer to that question.Prahladha feels that the God offering him boons, shows that Prahladha is not a devotee but a merchant .Later the god blesses him to be the emperor of Asuras . This is contained in Bhagavatha Skanda 7 chapter 10 slokas 2-14)

1.Maam maam pralobyothpathya aasaktham,
Kaameshu thair varai,
Thatsanga bheetho nirvinno,
Mumukshu sthwaam upaasritha

Please please do not tempt me ,
Born in the clan of asuras, I am already after things,
And only due to fear of being imprisoned by them,
I depended on you to get salvation.

2,Bruthya lakshana jigjnaasu,
Bhaktham kameshwachodhayath
Bhavan samsara bheejeshu,
Hrudaya grandishu prabho.

Oh lord , you might have tempted me,
By the desire for these which are ,
Roots of Samsara which tie the mind,
Perhaps to show the world, who a real devotee is?

3.Naanyadhhaa they akhila guro,
Ghatetha karunathmanaa,
Yastha aasisha aasasthe,
Na sa bruthya sa vai vanik.

Oh Guru of all, Otherwise , this ,
Temptation is not suitable to you,
He who desires boons from you,
Is not a devotee but a merchant.

4.Aashaasaano na vai bruthya,
Swaminyaasisha aathmana,
Na swami bruthyatha swamyam,
Ichchan yo raaathi chaasisha.

He who is prepared to serve some one else,
Is not the real devotee and the God,
Who wanting some thing from his servant ,
And fulfills his desires is not God.

5.Aham thwa kamasthwad bhaktha,
THwam chaswamyanaapaasraya,
Naanyadhehavayor artho,
Raja sevaka yoriva

I am your devotee desiring nothing,
And you are god who does not depend on any one ,
Just like the king and his servant ,

We do not have use of each other.

6.Yadhi raaseesa may kaamaan,
Varaan thwam varadarshabha,
Kaamaanaam hrudhya samroham,
Bhavathasthu vrune varam.

Oh God , who is the greatest boon giver,
If you are particular to give me a boon,
I am requesting you a boon,
That no desire should ever come in my mind.

7.Indriyaani mana praanaa,
Aathmaa dharmo druthir mathi,
Hee sristheja smruthi sathyam,
Yasya nasyanthi janmanaa

When desire rises in the mind,
The senses, mind, soul and body becomes weak,
And we also loose the consciousness of Dharma,
Courage ,intelligence, humility , prosperousness,
Luster , memory as well as practice of truth.

8.Vimunchathi yadhaa kaamaan,
Manavo manasi sthithaan,
THarhyevapundarikaksha,
Bhagawaththwaaya kalpyathe.

When man is able to ,
Leave out all the desire in his mind,
Oh Lord Pundarikaksha , he becomes,
Eligible to get salvation.

9.Namo bhagawathe thubhyam,
Purushaya mahathmane ,
Haraye adbutha simhaayaa,
Brahmane paramaathmane.

Salutation to you Oh God,
Who is the great person called Purusha,
Oh Hari who is the lion of great wonder,
Who is the Brahman and the divine soul.

Narasimha Uvacha:-
God nrusimha said

10.Naikanthini may mayi jaathwihasisa,
Aasaasathe amrutha cha ye bhavath vidhaa,
Adhapi manvantharemethadhathra,
Daithyeswaraanaam anubunksha bhogaan.

Secluded Devotees like you do not have ,
Any desire in this or other worlds,.
But I bless you that you be emperor ofAsuras,
For manwanthara and enjoy all the pleasures of that position.

11.Kadhaa madheeyaa jushamaaNAA priyaasthwam,
AAvesya maam aathmani santhamekam,
Sarveshu bootheshwadhiyajna meesam,
Yajaswa yogena cha karma hinwan.

Please hear the dear stories that describe my sports,
Always wear in your heart me who is the God of all,
Who lives inside all beings and Who is the one who gives,
Results of all prayers and dedicate all your actions to me,
And worship me that away and then you will become detached.

12.Bhogena punyam, kusalena paapam,
Kalewaram kaala jawena hithwaa,
Keerthim vishudham suraloka geethaam,
Vithaaya maameshyasi muktha bandhaa.

End punyas by enjoying their fruit and end sins,
By doing good and pure deeds and let you,
Get detached from your body over time and you,
Who is being praised even in deva loka will reach me.

13>ya ethath keerthayen mahyam,
Thwayaa geetha midham nara,
Thwaa cha maam cha smaran kaale,
Karma bandhaath pramuchyathe.

Those men who remembering ,
Me as well as you, sing this poem,
And meditate on you and me in proper time,
Would get detached from results of action

Sri kamasikashtakam

By
Srimad Vedantha Desika

Translated by
P.R.Ramachander

(This great prayer is addressed to Lord Narasimha, who chose to sit in a yogic pose in the Thiruvelukkai Azhagiya singar temple, which is in the southern bank of the Veghavathi river , by Srimad Vedantha Desika, decidedly the greatest Sanskrit poet among the Vaishnavites of Tamil Nadu. I have consulted the great commentaries to this prayer available in

www.desikastotras.blogspot.com/2007/04/kamasikashtakam.html

and

groups.yahoo.com/group/RamanujaandDesika/message/766

)

1.Srutheenaam utharam bhagam Vega vathyascha dakshinam,
Kamad adivasan jeeyath Kaschid Adbhutha Kesari

The wonderful lion who is found in the later part of the Vedas,
Is living in the southern part of the river Veghavathi as per his wish.

2.Thapane indhwagni nayana Thapaan apachinothu na,
Thapaneeyas rahasyanaam sara Kama shikhaa hari.

The Kamashikha Nrusimha who is the essence of Thapaneeya Upanishad,
With his three eyes which are moon , sun and the fire may remove our sufferings.*

*The three types of sufferings are physical, mental and those caused by other agencies.

3.Akantam aadhi purusham, kanteeravam upari kutitha aaraathim,
Vegopa kanda sangath vimuktha Vaikunta bahumathim upase.

I worship The God who has the primeval body up to the neck,
And who has a roaring lion head above the neck and,
Who has settled in the banks of Vegavathi leaving his Vaikuta abode

4.Bandhum akhilasya jantho , bandhura paryanga bandha ramaneeyam,
Vishama vilochana meede , Vegavathi pulina kelee Narasimham.

Being the friend of all beings , he sits prettily in the paryanka bandha* pose,
With his odd number of eyes and plays in the sands of Veghavathi river.

*yoga-patta across his waist and right knee

5.Swa sthaaneshu marud ganaan niyamayan swadheena sarvendriya,
Paryanga sthira dharanaa prakatitha prathyang mukha vasthini,

Prayeena prani pethushaam prapura sow yogam nijam shikshyan,
[Kama](#) nadhanuthath asesha jagathaam [Kama](#) shikha Kesari.

He who appoints the Maruths and other devas from his own place,
Who has complete control over his senses,
Who is sitting in the paryanka bandha pose teaches real understanding of oneself,
Who seems to teach the real [yoga](#) to those who [worship](#) him,
And who fulfills the wishes of all the world as the lion of Kamashikha.

6.Vikaswara nakha swaru kshatha Hiranya vaksha sthalee,
Niragala vinirgalath rudhira [Sindhu](#) sandhyayithaa,
Avanthu madha nasika manuja Pancha vakthrasya maam,
Aham prathamikaa mitha pratathithaa havaa bhagava.

With his open nails he tore open the chest of Hiranya Kasipu,
And the blood flowed non stop like a river, which made his nails,
Which were similar to thunder bolt red,
And I [worship](#) the Man lion form of Kamashika,
Whose hands compete with each other to protect his devotees.,
And declare war on those who try to harm them.

7.Sataa patala bheeshane , sarbha saa attahaso adbhate,
Sphurath kruthi parisphutath bruguti kepi vakthre kruthe,
Krupaa kapata kesarin dhaunuja dimba datha sthanaa,
Saroja dhurusaa adrusaa vyathi bhishajya they vyajyathe.

With fearsome thick mane , loud reverberating attractive laughter,
With brows showing immense anger but with his lotus eye,
Full of dripping mercy, towards the child of that [asura](#),
He appeared like an imposter lion with the true form of a mother.

8.Thwayi rakshathi rakshakai kimanyai ,
Thwayi sarakshathi rakshakai kimanyai,
Ithi nischitha dhi srayami nithyam,
Nruhare Vegavathi thadasrayam thwaam.

“If you protect , where is the need for another protector,
If you do not protect, which other protector is capable of protecting,”
With this firm resolve I surrender to you,
Oh Lord Narasimha , who is in the banks of river Vegavathi.

9.Itham sthutha sakruth iha ashta biresha pathyai,
Sri Venkatesa rachithai sthiridasendra vandhyaa,

Dhurthaantha ghora dhuritha dwiradendra bhedhi,
Kamasikaa [nara](#) harir vidhanothu kaamaan.

If a good one prays with this prayer of eight stanzas,
Composed by Venkatesa on him who is worshipped by Indra ,
Then the Man lion [Vishnu](#) who stands according to his will ,
Would kill the sins which stand like a fierce and fast elephant.

Ithi Kamaasikashtakam sampoornam
Thus ends the octet of prayers addressed to Kamasikaa

Kavi tharka simhaya kalyani [guna](#) shaline,
Srimathe Venkatesaya Vedantha gurave nama

My salutations to Sri Venkatesa, the teacher of [Vedas](#),
Who is a lion in the debates and among poets,
And is blessed with all auspicious characters.

Shri Narasimha Pranama (Obeisances to Lord Nrisimha)

Translated by
P.R.Ramachander

sri-narasimha, jaya narasimha, jaya jaya narasimha
prahladesa jaya padma-mukha-padma-bhrnga

Oh Lord Narasimha , hail Narasimha , Hail, hail Narasimha.
The victorious Prahaladha , like a be always sees the Lotus face of Lakshmi

namas te narasimhaya prahladahlada-dayine
hiranyakashipor vakshahshila-tanka-nakhalaye

I salute that Narasimha who gave joy to Prahladha
AS your nails cut the chest of hirnaya Kashipu like a chisel

ito nrisimhah parato nrisimho yato yato yami tato nrisimhah
bahir nrisimho hridaye nrisimho nrisimham adim sharanam prapadye

Narasimha is here , he is there in heaven and whrever I go, Narasimha goes there,
Narasimha is on the outside and is our heart and I surrender to the primeval Narasimha

tave kara-kamala-vare nakham adbhuta-shringam
dalita-hiranyakashipu-tanu-bhrigam
keshava-dhrita-narahari-rupa jaya jagadisha hare

Though your hands are like lotus, the wonderous peak of your nails,
With which you tore apart like a bee the body of Hiranya Kashipu,
Hail Lord Vishnu as lord of universe who is Kesava who took the form of Narasimha

Narasimha Stuti by Shri Narayana Pandita Acarya (Pandit Trivikramacharya)

Translated by
P.R.Ramachander

(This is a powerful prayer to Lord Narasimha for one's protection from the dark elements and demons within this material world. It was written by Sri Narayana Pandithacharya who was the son of Pandit Trivikramacharya, a leading disciple of Sri Madhvacharya.. I have taken the transliteration from murpriya .blogspot. My gratefulness to him. You can hear the great stotra <https://www.youtube.com/watch?v=Cn-gnA6jDjA>)

1.Udaya ravi sahasra dyotitam ruksha veeksham
Pralaya jaladhi nadam kalpa krid vahni vaktram
Sura pati ripu vakshash cheda rakthokshitangam
Pranata bhaya haram tham narasimham namami

1.I salute that Narasimha who destroys fear,
who looks like one thousand rising suns,Who has an angry look ,
who makes sound like ocean of deluge ,Whose throat is like the fire at deluge,
And Who tore the chest of the enemy of Indra and drenched his body with that blood.

2.Pralaya ravi karala akara ruk cakra valam
virala yad uru roci rocitashantarala
prati bhayatama kopa tyutkatocatta hasin
daha daha narasimhasahya vira ahitam mey

2.Burn, burn the inauspicious habits within me , Oh Narasimha,
Who is as fearsome as the sun at deluge, who lights the horizon,
Whose great luster fills all the directions,
Who laughs so loudly that great fear is created among asuras by his anger.

3.Sarasa rabhasa padapata bharabhirava
Prachakita chala sapta dvandva loka stutas tvam
Ripu rudhira niskekeiva shonamghri shalin
Daha daha narasimhasahya vira ahitam me

3. Burn, burn the inauspicious habits within me , Oh Narasimha,
Due to the loud noise created by your foot step which are passionate and violent,
The frightened asuras are running away helter-skelter to all the fourteen worlds.
Which makes the blood of those enemies wet your feet.

4.Tava Ghana ghana ghosho ghoram aghraya jangha
Parigham alaghum uru vyaja tejo girim cha
Ghana vighatitam agad daitya janghala sanghd
daha daha narasimhasahya virahitam me

4. Burn, burn the inauspicious habits within me , Oh Narasimha,
Hearing your thundering shouts , smelling your fearsome legs,
And seeing ypur iron rod like thighs with its seemingly great light ,
The Asura crowd flees making fearful sounds like thunder.

5.Kataki kata karala dhatak agrya stha labha
Prakata pata tadit te sat katishtati patvi
Katuka katuka dushtatopadrishti pramushtau
Daha daha narasimhasahya virahitam me

5. Burn, burn the inauspicious habits within me , Oh Narasimha,
Oh Lord Your hips which have luster similar to a mountain peak with luster of Gold,
Is clothed in your yellow garments which let out luster like the flashes of lightning
And the most cruel asuras are bewildered by it and they have lost their sight.

6.prakhara-nakhara-vajrotkhata-rukshari-vakshah-
shikhari-shikhara-raktair akta-sandoha-deha
su-balibha-shubha-kukshe bhadra-gambhira-nabhe
daha daha narasimhasahya-virahitam me.

6. Burn, burn the inauspicious habits within me , Oh Narasimha,
Oh Lord your claws which are like the thunder bold has ripped apart ,
The chest of asuras which resembles the peak of the n mountain and the blood ,
That is splashed about is wetting your graceful navel with three golden lines as well as your belly.

7.Sphurayati tava sakshat saiva nakshatra mala
Kshapita ditija vaksho vyapta nakshatra margam
Ari dara dhara janv asakta hasta dvayaho
Daha daha narasimhasahya virahitam me

7. Burn, burn the inauspicious habits within me , Oh Narasimha,
Oh Lord , who made the garland of stars shine in the real sky ,
You defeated the Asura whose chests were spreading till the ways of the stars,
Oh Lord whose hands reaching up to the knee and who holds the conch and holy wheel.

8.katu vikata sataudho dhattanad bhrashta bhuyo
ghana patala vishalakasha labdhavakasham
kara parigha vimarda prodyamam dhyayatas te
daha daha narasimhasahya virahitam me

8. Burn, burn the inauspicious habits within me , Oh Narasimha,
Of Lord the attack by your sharp and expanded manes have made many a cloud fall from the
sky,
And the large number of clouds of the sky got a chance ,

To come in to contact of your hands which are like iron maces.

9.Hata-luta dalaghisthoth kanta-dashto ashta-vidyut
Sata-shata-katianorah-peeta-bhit sushtu nistham
Patathi nu tava kanthadhishtha-ghorantramala
Daha daha narasimasaahya virayahitam me

8.Burn, burn the inauspicious habits within me , Oh Narasimha,
Whose very thick neck is turned towards his enemy
Who bites his lower lips in very great anger ,
Whose mane dances like lightning indicating his angry mood

9.hata-bahu-mihirabhasahya-samhara-ramho
huta-vaha-bahu-heti-hreshitananta-heti
ahita-vihita-moham samvahan saimham asyam
daha daha narasimhasahya-virahitam me

9.Burn, burn the inauspicious habits within me , Oh Narasimha,
Who defeats very many Sun Gods by his invincible violent power,
Who se roar was greater than the roar of many burning fires,
And whose splendor of the lion face gave great scare to his enemies.

10.guru-guru-giri-rajat-kandarantar-gate va
dina-mani-mani-shringevanta-vahni-pradipte
daddhad ati-kau-damstre bhishanojjihva-vaktram
daha daha narasimhasahya-virahitam me

10.Burn, burn the inauspicious habits within me , Oh Narasimha,
Whose mouth with sharp and fearful teeth was more splendid than mountain caves,
Was similar to the mountain of suryakantha jewels
And similar to the blazing fire that destroys the universe.

11.adharita-vibudhabdhi-dhyana-dhairyam vididhyad
vividha-vibudha-dhi-sraddhapitendrari-nasham
vidadhad ati-katahodhdhatanodhdhatta-hasam
daha daha narasimhasahya-virahitam me

11.Burn, burn the inauspicious habits within me , Oh Narasimha,
Whose loud shrill laughter agitated the peaceful meditation of Devas,
Who concluded that it meant the destruction of Indra's enemies,
But placing the shaking universe in very great danger .

12.tri-bhuvana-trina-matra-trana-trishardra
netra-trayam ati-laghitarchir vishtapavishtapadam
navatara-ravi-tamram dharayan ruksha-viksham
daha daha narasimhasahya-virahitam me

12.Burn, burn the inauspicious habits within me , Oh Narasimha,
Whose three angry eyes wanting to protect even blade of straw
Make all the brilliant things of the three worlds dim,

By manifesting its red angry eyes similar to the rising sun

13.bhramad-abhibhava-bhubhrid-bhuri-bhu-bhara-sadbhid-
bhid-abhinava-vida-bhru-vibhramadabhra-shubhra
ribhu-bhava-bhaya-bhettar bhasi bho bho vibhabhir
daha daha narasimhasahya-virahitam me

13.Burn, burn the inauspicious habits within me , Oh Narasimha,
Who defeats the illusions of the world , remove the burden of the world.
By killing the bad people who harm your devotees and remove fear of devas,
That they will be trapped in sansara and please shine in your great splendour

14.shravana-khachita-canchat-kundaloccanda-ganda
bhrukuti katu lalata-shreshtha-nasarunoshta
vara-da su-rada rajat-kesarotsaritare
daha daha narasimhasahya-virahitam me

14.Burn, burn the inauspicious habits within me , Oh Narasimha,
Whose fearsome cheeks are decorated with swinging ear globes,
Who has ferocious moving eye brows, great forehead, nose and red lips,
Who is a giver of boons, and has pretty teeth and shining mane driving away his enemies

15.kaci-kacakacad-rajad-ratna-kotira-shalin
gala-gata-galad-usrodara-ratnangadadhya
kanaka-kataka-kanci-shinjini-mudrikavan
daha daha narasimhasahya-virahitam me

15.Burn, burn the inauspicious habits within me , Oh Narasimha,
Who has shining jewel studded crown on the top of his mane
Who has a splendid jewel necklace along with armlets,
And who has golden bracelets , belt anklets and finger rings

16.ari-daram asi hetau chapa-banau gadam san
musalam api karabhyam ankusham pasha-varyam
kara-yugala-dhritantra-srag vibhinnari-vaksho
daha daha narasimhasahya-virahitam me

16.Burn, burn the inauspicious habits within me , Oh Narasimha,
Who holds in his hand Chakra , Conch , Sword, Shield as well as mace,
Who has the mace , the goad as well as the noose and holds,
In his two hands the the garland intestines torn out from his enemy

17.cata cata cata duram mohayan bhramayarin
kadi kadi kadi kayam jvalaya sphotayasva
jahi jahi jahi vegam shatravam sanubandham
daha daha narasimhasahya-virahitam me

17.Burn, burn the inauspicious habits within me , Oh Narasimha,
Break, break , break , scare them , make them flee far away
Kill, kill, kill and make their body burst in to flames,

And quickly defeat, defeat , and defeat my enemies and their friends

18.vidhi-bhava-vibudhesha-bhramakagni-sphulinga-
prasavi-vikata-damshtrojijhva-vaktra-tri-netra
kala kala kala kamam pahi mam te su-bhaktam
daha daha narasimhasahya-virahitam me

18.Burn, burn the inauspicious habits within me , Oh Narasimha,
Lord Brahma , Lord Shiva and Lord Indra are scared by sparks of fire,
Flying from your great teeth, your mouth and three eyes,
Grant, grant, and grant my desire, Of protecting me, who is your devotee.

19.kuru kuru karunam tam sankuram daitya-pote
disha disha vidisham me shashvatim deva drishtim
jaya jaya jaya-murte 'narta jetavya-paksham
daha daha narasimhasahya-virahitam me

19.Burn, burn the inauspicious habits within me , Oh Narasimha,
Please show, show That mercy on me which you showed to the little son of the great Asura,
Please Always turn your vision on me from all directions,
And have victory , victory Oh Lord and free me from all kinds of sufferings

20.stutir iyam ahita-ghni sevita narasimhi
tanur iva parishanta malini sabhito 'lam
tad-akhila-gurum agrya-shrida-rupa lasadbhiih
su-niyama-naya-kriyaih sad-guëair nitya-yukta

20.This prayer defeats all inauspicious things of those who serve Narasimha,
Who is showing a completely and greatly peaceful form ,
Who based on the wishes of the best of his devotees has a shining form,
Endowed with glorious form and beautiful feet.,

21.likuca-tilaka-sunuh sad-dhitarthanusari
narahari-nutim etam shatru-samhara-hetum
akrita sakala-papa-dhvamsinim yah paöhet tam
vrajati nriharilokam kama-lobhady-asaktah

21.Narayana Panditha who is the epitome of clan of TRivikrama Panditha
Has written these prayers praising Lord Narasimha for destruction of Enemies,
So that all the sins of the one who chants it is destroyed,
And if he is free of lust and greed he would go to the world

Lakshmi Narasimha Dandakam

By
Sri Chaynam Ramaswami Sastrigal

(To remove fear of enemies and rejoining of our dear people who have parted from us)

Thwayi gathavathi dandakaranya veedhim , parithyajya rajyam, sahaiva
sriyaa sithaayaa savinayabhara lakshmane nanuyathe pithusthe giraa Rama
sarve sumanthraadhayaa kshanamapi na vishe hire vipra yogam thava smaarayantha
smaranthascha ye kosalaa parama purusha divya Lakshmi narasimha prabho
thwad padaalambha lagnaam namasyaam ithaan

When you went along the streets of Danda karanya forest , leaving your country . along with
Sita who is goddess Lakshmi , along with Lakshmana filled with humility , did not your elders
Sumanthra and others , and all the people of Kosala think about you, Oh divine Lord Lakshmi
Narasimha And I salute your devotees who were doing service to your feet

Sri Yadagiri Lakshmi nrusimha praparthi

॥ श्रीयादगिरि लक्ष्मीनृसिंह प्रपत्तिः ॥

Sri Yadagiri Lakshmi nrusimha praparthi

By

Vangipuram Narasimhacharya

(Saint Yada was the son of Sage Rishya Srunga and his wife Santha (adopted daughter of King
Roma Pada and she is also elder sister of Lord Rama) . He is supposed to have performed
Thapas in Yada giri Gutta (yaadadri) and was able to see Lord Narasimha in three forms viz Jwala
Narasimha , Gandaberunda Narasimha and Yogananda Narasimha. AS per his request LOrd
Narasimha was consecrated in these three different forms on this hill., This great prayer is
addressed to Lakshmi Narasimha form of the Lord in this great temple)

TRanslated by

P.R.Ramachander

लक्ष्मीनृसिंह ललनाम् जगतोस्यनेत्रीम्
मातृस्वभाव महिताम् हरितुल्य शीलाम्
लोकस्य मङ्गळकरीम् रमणीय रूपाम्
पद्मालयाम् भगवतीम् शरणम् प्रपद्ये ॥ १॥

Lakshmi narasimha lalanaam jagathosya nethrim,

Mathru swabhava mahithaam hari thulya seelaam,
Lokasya Mangalakarim ramaneeya roopaam,
Padmaalayaam bhagawathim saranam prapadhye

I surrender to the goddess who lives in the lotus flower,
Who is the darling of Lakshmi Narasimha , who is the eye of the world ,
Who is the great one having characters of mother , who has behaviour equal to Hari,
Who makes the world auspicious and who has a very pretty form

श्रीयादनामकमुनींद्रतपोविशेषात्
श्रीयादशैलशिखरे सतत प्रकाशौ
भक्तानुरागभरितौ भवरोग वैद्यौ
लक्ष्मीनृसिंह चरणौ शरणम् प्रपद्ये ॥ २ ॥

Sri yada naamaka muneendra thapo viseshaath,
Sri Yada saila shikare sathatha prakasou,
BHakthanuraga bharithou bhava roga vaidyou,
Lakshmi nrusumha charanou saranam prapahye

I surrender at the feet of Sri Lakshmi Narasimha,
Who always shines at the top of Yada mountain,
Due to the great penance undertaken by the great sage yada,
Who is filled with love to his devotees and who is the doctor curing disease of Samsara.

देवस्वरूप विकृतावपिनैजरुपौ

सर्वोत्तरौ सुजन सरु निशेव्यमानौ
सर्वस्य जीवनकरौ सदृशस्वरूपौ
लक्ष्मीनृसिंह चरणौ शरणम् प्रपद्ये ॥ ३ ॥

Daiva swaroopa vikruthaabvapinai ja roopou,
Sarvotharou srujana saru nishevyamanou ,
Sarvasya jeevana karou sadrusa swaroopou,
Lakshmi nrusimha charanou saranam prapadhye,

I surrender at the feet of Sri Lakshmi Narasimha,
Who has the form of God but has assumed an extraordinary form,
Which form is honoured above all his known forms ,
And which form resembles a form that does good to all life.

लक्ष्मीशते प्रपदने सहकारभूतौ
त्वत्तोष्यति प्रियतमौ शरणागतानाम्
रक्षाविचक्षण पट्ट करुणालयौ श्री
लक्ष्मीनृसिंह चरणौ शरणम् प्रपद्ये ॥ ४ ॥

Lakshmisathe prapadhane sahakaara bhoothou ,
THwathopyathi priya thamou saranaagathaanaam,
Rakshaa vichakshana pat karunalayou sri,
Lakshmi nrusimha charanou saranam prapadhye,

I surrender at the feet of Sri Lakshmi Narasimha,
Who is the God of Lakshmi who keeps away all cooperating evil spirits,

Who along with his darling wife protects all those who surrender to him,
AS he is an expert in protection and a temple of mercy.

प्रह्लाद पौत्र बलिदानव भूमिदान
कालप्रकाशित निजान्य जघन्य भावौ
लोकप्रमाण करणौ शुभदौ सुरानाम्
लक्ष्मीनृसिंह चरणौ शरणम् प्रपद्ये ॥ ५॥

Prahladha pouthra bali dhanava bhoomi dhana ,
Kala prakasitha nijaanya jaganya bhavou ,
Loka pramana karanou shubhadou suraanaam,
Lakshmi nrusimha charanou saranam prapadhye,

I surrender at the feet of Sri Lakshmi Narasimha,
When the grand son Bali of Prahladha gave away the land,
You assumed the form which shines over time,
For the sake of proving yourself to the world and for doing to the devas

कायादवीय शुभमानस राजहंसौ
वेदान्त कल्पतरु पल्लव टल्लि जौतौ
सद्भक्त मूलधनमित्युदित प्रभावौ
लक्ष्मीनृसिंह चरणौ शरणम् प्रपद्ये ॥ ६॥

Kaayaadhaveeya shubha manasa Raja hamsou ,
Vedantha kalpatharu pallava talli jouthou ,]

SAdbhaktha moola dhana mithyudhitha prabhavou,

Lakshmi nrusimha charanou saranam prapadhye,

I surrender at the feet of Sri Lakshmi Narasimha,

Who is inseparable from the good natured royal swan like goddess,

Who shines like the new growth of wish giving tree of Vedantha,

With the innate power coming out of good devotion that spurns wealth

॥ इति श्री वंगीपुरम् नरसिंहाचार्य विरचितं

श्री यादगिरि लक्ष्मीनृसिंह प्रपत्तिः समाप्तं ॥

Thus ends the Yadagiri Lakshmi Narasimha Prapathi composed by Vangipuram Nasaimhacharya

Narasimha Panchamrutham

(The five nectars on Narasimha)

Translated by

P.R.Ramachander

(This prayer is supposed to have been composed by Lord Rama when he visited the temple of Narasimha at Ahobilam. Since each stanza is like nectar, it is called Panchamrutham. Translation of this stotra along with commentary by Sri Sadagopan can be seen in www.sundarasimham.org/ebooks/NrusimhaPancha.pdf)

Introductory Stanza

Ahobilam Narasimham gathwa Rama prathapavan,
Namaskruthwa Sri nrusimham asthousheetha kamalapatheem.

The glorious Rama went to Narasimha of Ahobilam,
Prostrated before him and offered prayers to the Lord of the lotus.

Main text

Govinda, Kesava, Janardhana , Vasudeva,
Viswesa , Viswa, Madhusoodhana, Viswaroopa,

Sri Padmnabha Purushothama Pushkaraksha,
Narayanachyutha Nrusima namo namsthe. 1

Protector of beings, destroyer of persons, he who is everywhere,
Lord of the universe, he who is complete, killer of Madhu, lord with universal form,
Lord having lotus on his belly, best among men, lotus eyed god,
He who lives in water, he who does not slip and Oh Lion man,
Salutations and salutations to you.

Deva samastha khalu yoga mukhya,
Gandharwa vidhyadhara kinnarscha,
Yath pada moolam sathatha namanthi,
Tham Narasimham saranam gathosmi. 2

I have sought the protection of that Man lion,
Whose feet is ever worshipped by,
All devas, certainly by great experts in yoga,
Gandharwas, Vidhyadharas and Kinnaras

Vedan Samasthan khalu Sastragarbhan,
Vidyabale keerthimathim cha Lakshmeem,
Yasya prasadath sathatham labhanthe,
Tham narasimham saranam gathosmi. 3

I have sought the protection of that Man lion,
By whose grace , one receives always without fail,
All the Vedas, essence of all sciences,
Knowledge, strength fame as well as wealth.

Brahma shivasthwam purushothamancha,
Narayanoasoumarutham pathischa,
Chandrarka vayvagni maruth ganamcha,
Thwameva tham thwam sathatham nathosmi. 4

I always salute you and you only as you are,
Brahma, Shiva , Vishnu, Narayana,
The chief of maruths, moon wind,
Fire and all the celestial principles.

Swapnepi nithyam jagatham trayanam,
Srushta cha hantha vibhuraprimeya,
Thratha thwameka sthrididho vibhinna,
Tham thwam narasimham sathatham nathosmi. 5

I always salute you and you only as you are,
Who creates destroys and looks after,
The entire three worlds as if in a dream,
And you are the won who divides ,
Yourself in to these three forms.

Conclusion

Iti sruthwa Raghu sreshta poojayamasa tham vibhum,
Pushpavrushti papathasu thasya devasya moordhani,
Sadhu sadhudwithi tham prochu deva rishi ganair saha

The best of the Raghu clan prayed him thus,
And showered a rain of flowers on the god's body,
And the sages and devas told Great, Great.

Deva Ouchu:-

Raghavena krutham stotram panchamruthamanthamam,
Padanthi ye dwija vara thesham swargasthu saswatha.

Devas told:-

The is prayer sung by Lord Rama is equal to five nectars,
And the twice born who reads thid would permanently attain his heaven.

Lakshmi Narasimha Pancharathnam

By
Adhi Sankara

Translated by
P.R.Ramachander

(Here is a beautiful parayer which is also philosophical.)

1.Tvatprabhu jeevapriyam ichhasi chennarahari poojaam kuru satatam
Pratibimba alamkriti dhruvi kusalo bimba alamkriti maatanute
Chetobringa brhamasi vridhaa bhava marubhoomau virasaayaam
Bhaja bhaja Lakshmi Narasimha anagha pada sarasija makarandam

1. Oh honey bee like mind , why are you without any reason moving about in the boring desert, Instead sing and sing about the invaluable feet of Lakshmi Narasimha which is the lotus flower with honey,

If you desire to love your lord who is your life's darling, always worship the Narasimha, For suppose one artfully wants to decorate the shadow, would he not first decorate the original.

2. Shaktau rajata pratibhaa jaataa katakaa adyartha samartha chet
Duhkhamayee te samsrutireshaa nirvritidaane nipunaa syaat
Cheto bhringa bhramasi vrithaa bhavamarubhoomau virasaayaam
Bhaja bhaja Lakshmi Narasimhaanagha padasarasija Makarandam

2. Oh honey bee like mind , why are you without any reason moving about in the boring desert, Instead sing and sing about the invaluable feet of Lakshmi Narasimha which is the lotus flower with honey,

Would the shine of a silver seen in the shell be capable of making a silver bangle, And similarly is it possible to get happiness in the world that is filled with sorrow?

3. Aakriti saamyaa chhalmali kusume sthala nalinatva bhrama makaroh
Gandhara saaviha kimu vidyete viphalam shraamyasi bhoomau virasaayaam
Cheto bhringa bhramasi vrithaa bhavamarubhoomau virasaayam
Bhaja bhaja Lakshmi Narasimhaanagha padasarasija makarandam

3. Oh honey bee like mind , why are you without any reason moving about in the boring desert, Instead sing and sing about the invaluable feet of Lakshmi Narasimha which is the lotus flower with honey,

Because they are alike you are perplexed and believe that a cotton flower is a lotus flower, Since you would not get scent or taste in it, you would be doing fruitless work on this earth.

4. Srak chandana vanitaadeen vishayaan sukhadaan matvaa tathra viharase
Gandhaphalee sadrusaa nathu theme bhogaanantara dukkha krutah syuh
Cheto bhringa! bhramasi vrithaa bhavamarubhoomau virasaayaam
Bhaja! Bhaja! Lakshmi Narasimhaanagha padasarasija makarandam

4. Oh honey bee like mind , why are you without any reason moving about in the boring desert, Instead sing and sing about the invaluable feet of Lakshmi Narasimha which is the lotus flower with honey ,

You are wandering around garlands, sandal and women thinking that there is pleasure in them, But like the wood apple though they give pleasure to start with , later they will cause only sorrow.

5. Tava hitam ekam vachanam vakshye shrunu! Sukha kaamo yadi satatam
Svapne dhrishtam sakalam hi mrishaa jaagrati cha smara tadvaditi
Cheto bhringa! bhramasi vrithaa bhava marubhoomau virasaayaam
Bhaja! Bhaja! Lakshmi Narasimhaanagha padasarasija makarandam

5. Oh honey bee like mind , why are you without any reason moving about in the boring desert, Instead sing and sing about the invaluable feet of Lakshmi Narasimha which is the lotus flower with honey ,

I would tell you a word of good advise to you, please hear, the pleasure and passion that you see in your dream,

Are always mirages and so is the case with them even in the state of wakefulness.

Sri Lakshmi nrusimha hrudaya stotra

(Frm bhavishyothara purana)

Translated by

P.R.Ramachander

(Lakshmi Nrusimha , the royal man lion with his consort Lakshmi is an extremely important God in the hindu pantheon. This rare stotra in nagari script is given by Sri K.N.Ramesh in (http://knramesh.blogspot.com/2011_05_01_archive.html)

Asya Sri Lakshmi Nrusimha hrudaya stotra m
aha manthrasya,
Praladha Rishi, Sri Lakshmi Nrusimho devatha, anushtup Chanda,
Mama eepsitharthe parayana viniyoga.

For the great chant of “the heart of Lakshmi Nrusimha” , the sage
Is Praladha, the god addressed is Lakshmi Nrusimha, the meter is anushtup,
And this is being read for fulfilling my desires.

Kara Nyasa

Om Lakshmi Nrusimha angushtabhyaam nama
Om Vajra nakhaya tharjaneebhyaam nama
Om Maha roiopaya madhyamaabhyaam nama
Om sarvatho mukhaya anamikabhyaam nama
Om Bheeshanaaya kanishtakabhyaam nama
Om Veeraya karathala kara prushtabhyaam nama

Rituals with hand

Om Lakshmi Nrusimhs , salutations with the thumb
Om diamond nailed one , salutations with the pointer finger
Om god with great form , salutations with middle finger
Om God with faces every where, salutations with ring finger
Om God who is fearful, salutations with little finger
Om God who is valorous salutations with palm and back side of hand

Hrudaya nyasa

Om Lakshmi nrusimhaya hrudayaya nama
Om Vajra nakhaya sirase swaha
Om Maha roopaya shikhayai vashat
Om Sarvatho mukhaya kavachaya hoom

Om Bhashanaaya nethra thrayaaya Voushat
Om Veeraya asthaya phat

The rituas of the heart

Om Lakshmi Narasimha, salutations to the heart
Om God with diamond nails salutations to the head
Om God with great form salutations to the hair
Om god with faces everywhere, salutations to the armour
Om Terrible looking god , salutations to the three eyes,
Om Valorous one salutations through arrow.

Adha Dhyanam

Om sathyam jnanedriyam sukham ksheeambhonidhi madhyagam,
YYoga roodam prasannasya nana bhooshana bhooshitham,
Maha chakram, maha vishnum , trinethram cha pinakinam,'
Swethahivasam , swethangam soorya chandardhi parswagam,
Sri Nrusimham, sadaa dhyayeth koti soorya sama prabham.

Om Namo Bhagwathe narasimhaya devaya nama,.

Then prayer

OM embodiment of truth , organ of divine wisdom, one who is pleasant , one who is in the middle of sea of milk,
One who practices yoga, one who has joyful look, one who wears various ornaments,
The great wheel(chakra), the great Vishnu, shiva with three eyes, holder of pinaka bow,
One in whom whiteness resides, one has a white body, one who is near the sun and the mon,
Is Narasimha and I always meditate on him who shines like billions of suns,

Om salutations to the God who is Narasimha.

Adha Stotram

Now the prayer

1.Sri Nrusimha paramahamsa, Sri Nrusimha param Shiva,
Nrusimha paramo Vishnu , nrusimha sarva devatha.

Sri Narasimha is the divine Brahma, he is the divine Shiva,
Narasimha is the divine Vishnu and Narsima is all gods.

2.Nrusabdhochyathe jeeva, simha sabdhena cha swara,
Thyair ikyam sruthi proktha ya pasyathi sa pasyathi.

The syllable Nru indicates soul and the word Simha indicates sound,

And the combination of these is the one sung by Vedas,
Who is the one who if he is seen is completely seen.

3.Nrusimha deva jayanthe sthavara jangama,
Nrusimhainaiva jeevanthi , nrusimham pravisanthi cha.

The god Narasimha wins over , movable and immovable things,
The God Narasimha lives and also spreads .

4.Nrusimho viswa muthpadaya pravisya thadanantharam,
Raja bikshuka roopena nrusimhasya smaranthi ye.

Nrusimha created the universe and entered in to it,
And that Narasimha is being remembered as the royal beggar.

5.Nrusimhath param nasthi , nrusimha kula daivatham,
Nrusimha bhakthyaa ye loke they jnanina itheeritha.

There is nothing above Narasimha, Narasimha is the god of our clan,
Those people who are devotees of Narsimha , they are termed as wise people.

6.Virakthaa, dhayayaa yukthaa sarva bhoothaa samekshana,
Nyastha samsaraa nrusimha prapnuvanthi they.

Without any attachment but with great mercy he looks after all beings,
And those who are blessed by him in the domestic world, all reach Lord Narasimha.

7.Mahathmyam yasya sarva aapi vadanthi nigamagama,
Nrusimha sarva jagathaam kartha, bhoktha cha na apara.

About his greatness all Vedas and derived books tell,
That Narasimha is the creator of all the world and he himself is the one who enjoys it.

8.Nrusimho jagathaam hethu, bahiryaya avalambana,
Mayaya vedithathma cha sudarsana samakshara..

The cause of the universe is Narasimha and all outside depend on him,
And the soul venerated by illusion is for ever living like The Sudarasana Chakra.

9.Vasudevo maya atheetho narayana sama prabha,
Nirmalo nirahankaro nirmaleya niranjana.

The Vasudeva is beyond illusion and has the same luster as Narayana,

He is pure, without egotism and without any stains very clean.

10.Sarveshaam cha api bhoothaanaam hrudayambhoja vasaka,
Apreshta sadanandho nirvikaro maha mathi.

He lives in the lotus like heart of all beings,
Who does not have any partiality, is always joyous , without any feelings and greatly wise.

11.Charachara swaroopi cha charachara niyamaaka,
Sarveswara sarva karthaa sarvathma, sarva gochara.

He is the form of all moving and non moving things as also the one who makes law for them,
He is the god of all, doer of all, soul of all and perceptible to all.

12.Nrusimha eva ya saakshath prathyagathma na samsaya,
Kechith moodaa vadanyevam avatharam aneeswaram

Narasimha is also really the top most soul without any doubt,
But some fools say that he in an incarnation and is not god.

13.Nrusimha paramathmaanam sarva bhootha nivasinam,
Theshaam darsaana mathrena sooryasyavalokana bhaveth.

The divine God Narasimha lives within all beings,
And as soon as you see him , you feel as if you see the Sun god.

14.Sarva nrusimha evethi samgrahathma sudurlabha,
Naarasimha param deivam Naarasimho jagath guru.

An all embracing soul like Lord Narsimha can only be seen rarely,
There is no god beyond Narsimhand Narasimha is the teacher of the world.

15.Nrusimhethi nrusimhethi ye padanthi cha,
Theshaam prasanno Bhagwan Moksham samyak prayachathi.

By him who reads in the morning Narasimha, Narasimha,
The God would become pleased and he would be granted salvation.

16.Omkarebhyo nithyathma , omkaraika praboditha,
Omkaro manthra rajascha, loke moksha pradha davyayam.

Those souls who daily chant “Om”,and teach all others “Om”,
By the king of chants”Om”, the people of this world always get salvation.

17.Nrusimha bhaktha ye loke , nirbhaya nirvikaraka,
Theshaam darsana mathrena sarva paapai muchyathe.

Those people who are devotees of Narasimha, do not have fear nor have any change,,
And just by seeing them, you can get relief from all sins.

18.Akarao jeeva vachi syath ekara parameswara,
Ukarakarayair ikyam maha vakyam thatho bhaveth.

The letter “aa” is the word of the soul and the letter “e”, is the great god,
And this after combining with the letter “vu” became the great word.

19.Omkaraja pretha mukthi , kasyaam maranam thadhaa,
Nrusimha smaranadeva mukthir bhavathi nanyadhaa.

By the word “Om” you get salvation and so is the death in Kasi,
But otherwise the thought about “Narsimha”, would definitely lead to salvation.

20.Thasmad sarva prayathnena manthra rajam ithi druvam,
Sarveshaam chaapi vedaanaam devathaanaam thadaiva cha.

So put all efforts to learn this king of chants definitely,
As it is the king of chants of all Vedas and those of all gods.

21.Sarvesham chapi saasthraanam nruharou harou,
Sri Rama thapaneeyascha gopalasyapithapina.

King of all the holy books is Narasimha who is Lord Vishnu,
Even of rama Thapaneeya and gopala thapaneeya Upanishads.

22.Nrusimha thapaneeyasya kalaam na arhathi shodaseem,
Srimath manthra rajasya nrusimhasya prasadata.

Even crescent of Narasimha thapaneeya is higher than shodasi manthra,
And this king of Manthras would give us the grace of Narasimha.

23.Sri nrusimho namasthubhyam , sri nrusimha praseedha may,
Nrusimha bhagwan matha, sri nrusimha pithaa mama.

I am saluting lord Narsimha and let Lord Narasimha be kind to me,
God Narasimha is my mother and Lord Narasimha is my mother.

24.Nrusimho mama puthrascha narkath thrayathe yatha,
Sarva devathmakayaschaayaam nrusimha parikeerthitha.

Lord Narasimha being my son would protect me from hell,
The soul and bodies off all the gods are singing about Narasimha.

25.Aswamedha sahasrani , vajapeya sathani cha,
Kasi rameswaradheeni phalanyapi nisamya cha.

Without any doubt it would give the effect of visiting Kasi and Rameswara,
Or doing one thousand aswamedhas or one hundred Vajapeyas.

26.Yavath phalam samapnothi , thavad apnothi manthratha,
Shannavathyascha karaneeyavathi trupthirishyathe.

27.Pithrunaam thavathi prathi manthrarajasya jaayathe,
Aputhrasya gather nasthi ithi sruthwa yadheeritham

Whatever results that we want to attain , that would be given by this mantra,
And without doing the ninety six offerings ,
Our manes would get satisfied by this mantra,
And this is also for people without sons and do not have a way hearing this is the way.

28.Thathu Lakshmi Nrusimhasya bhaktheerikathaika gocharam,
Sarvaani tharka meemsa sasthraani parihaaya vai.

And for those who are devotees of Lakshmi Narasimha,
All the sciences of Tharka and Meemamsa would be self evident.

29.Nrusimha smaranaloke tharakam bhava tharakam,
Apara bhava varabhdhou sathatham pathathaam nrunaam.

For those who remember Lord Narasimha by this prayer, it would be a boat , a boat to salvation,
And those who have very great load of karma, reading this always is very good.

30.Nrusimha manthra rajoyam navika bhashithe budhai,
Yama paasena bhaddhanaam pangu vai thishtathaam nrunaam.

This king of chants addressed to Lord Narasimha is seen as the pilot by the wise,
For those who are tied by the rope of Yama , this would definitely be a halt.

31.Nrusimha manthra rajoyam rishaya pari keerthitha,
Bhava sarpena dhamshtreanaam viveka gatha chethasaam.

This king of chants on Narasimha is being praised by sages,
For it gives you wisdom to come out of the teeth of the snake of Karma.

32.Nrusimha manthra rajoyam Gaarudo manthrouchyathe,
Ajnana thamasaam nrunam andhavadh brantha chakshushaam.

The king of manthra of Narasimha is also termed as the Manthra of Garuda,
And it becomes your eyes to see in the darkness of ignorance.

33.Nrusimha manthra rajoyam prayasam parikeerthitha,
Thapathrayagni dhagdhaanaam chaaya samsraya abhicchathaam.

It is very difficult to praise the king of manthras addressed to Narasimha,
For it becomes the giver of shade to those put in the three fires of suffering.

34.Nrusimha manthra rajasya bhaktha manasya panjaram,.
Nrusimho bhaskaroi bhoothwaa prakasayathi mandiram.

The king of manthras addressed to Narasimha is the cage of the mind of devotees,
And Narsimha would become the sun would shine as this chant.

35.Vedantha vana madhyasthaa harini mruga ishyathe,
Nrusimha neela meghasya sandarsana viseshatha.

It is like the deer in the forest of Vedantha,
And seeing the blue cloud of Nrusimha is very special.

36.Mayura bhaktha navamaano , nruthyanthi prathi poorvakam,
Anyathra nirgathaa valaa matharam parilokaya.

The peacock like mind of the devotees would dance seeing it,
And those who do not have any help from elsewhere, this is the help.

37.Yadha yadhaa hi thushyanthe nrusimasya avalokanaath,
Sri Nrusimha padabhja maha ranga pravesitha.

Again and again when we see Lord Narasimha,
The lotus like feet of Narasimha will enter the arena of our mind.

38. Madheeya budhi vanithaa nati nruthyathi sundari,
Sri Nrusimha padabhja madhu peethwaa madhonmadha.

My wisdom lady who is pretty actress dances,
After drinking the honey of the feet of Narasimha and becomes intoxicated.

39. Madheweya budhi maalokya moodaa nindhanthi maadhavam,
Sri Nrusimha padabhja renum vidhi subhakshanam.

Seeing my wisdom , the fooloish people would find faults with Lord Vishnu,
Not realizing that it is but a tiny dust of the lotus like fedet of Lord Narasimha.

40. Madheeya chinthaa hamsoyam manovasyam na yaathi may,
Sri Nrusimha pithaa mahyam , mathaa cha nara kesari.

The swan of my thoughts control my mind completely,
For my father is Lord Narasimha and my mother is Lord Narasimha.

41. Varthathe thavubhou nithyam rouvham pariyaami vai,
Sathyam sathyam puna sathyam Nrusimha saranam mama.

I spent daily all my time suffering due worries and anger,
It is the the truth, the truth that Lord Narasimha is my only protection.

42. Ahobhagyam ahobhagyam naarasimho gathir mama,
Sri Nrusimha padabhja vandhavam may hrudaye sadaa.

What a luck, what a luck it is that Lord NArasimha is my only goal,
For my heart is always bent upon saluting the lotus feet of Narasimha.

43. Varthathaam varthathaam nithyam druda bhakthim prayacha may,
Nrusimha thushto bhakthoyam , bhukthim mukthim prayachathi.

I try to try to have daily staunch devotion towards him,
For when Narasimha is pleased with his devotees,
He gives them good life in this world as well as salvation.

44. Nrusimha hrudayam yasthu paden nithyam samahitha,
Nrusimhathwam samapnothi , nrusimha sampraseedathi

If this heart of Narasimha is daily read with great devotion,
You would merge in to Narasimha and would make Narasimha pleased with you.

45.Trisandhyam ya paden nithyam manda vare viseshatha,
Rajadware sabha sthane , sarvathra vijayee bhaveth.

If this is read at dawn, noon and dusk, specially on Saturdays,
You would get victory at the gate of palace, in the pulpit of the hall and in all places.

46.Yam yam chinthayatrhe kamam tham tham prapnothi nischitham,
Iha loke shubhaan kamaan prathra cha paraam gathim.

Whatever ,whatever desires you think , you would definitely realize them,
In this world of all good desires and in the end great salvation.

Iti Bhavishyothara purane , prahladha khaditham , sri Lakshmi nrusimha hrudaya stotram
sampoornam.

Thus comes to an end the chant of the headt of Lakshmi Nrusimha which was told by Prahladha and
occurs

In bhavishyothara purana.

Nrusimha Sthuthi by Sanaischara

(Prayer to Lord Narasimha)

By
Lord Sanaischara

Translated by

P.R.Ramachander

(This is a rare and great prayer extolling Lord Narasimha and composed by Lord Sanaischara(Slow moving planet) .In the end Lord Narasimha tells Sani that the evil effects that are brought about by Sani would be cured by reading this prayer on Saturdays. The Vaishnavites who normally do not recite anny prayers addressed to planets may get the bad effects of sani by this prayer. I could not get the Sanskrit original. There are many transcription mistakes and so I could not understand a few words. I have tried my best to correct them.)

1.Sulabho bhakthi yukthanam , dur daso dushta chethasam,
Ananya gatkanaam cha Prabhu baktha vathsala,
Sanischara thathra nrisimha deva chakra mala chitha vruthi,
Pranamyam sashtangam asesha loka kireeta nirajitha pada padmam.

Sanaischara , the slow moving God prayed to Lord Narasimha
Who is Easily available for those with devotion, bad period for evil minded,
Saviour to the helpless, dear one to his devotees,
And whose toe nails reflected the glitter of the crowns ,

Of Indra, planets and devas who prostrated before him.

Sri Shanir Uvacha:-

Sri sani told:-

2.Yad pada pankaja raja paramadharena,
Samsevitham sakala kalamsa rasi nasam,
Kalyana karakam asesha nijanu gunam,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For when your lotus like feet is worshipped with great respect,
It would destroy all sins committed completely
And would result in greatly innumerable auspicious events

3.Sarvathra chanchalathaya sthithyaspi lakshmyah,
Brahmadi vandhya padaya stiryanya sevi,
Padaravinda yugalam paramadharena,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances
For even though Lakshmi never is stable in any place,
She worships with great respect , the pair of your lotus like feet,
Which are also worshipped by Brahma and others with great devotion.

4.Yad rupam agama shirah pathipadhya Madhya,
Adhyathmikadhi parithapa haram vichinthyam,
Yogeeswarair apthagakila dosha sangai,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For your form has been dealt with extensively by the Vedas,
And leads to the liberation of great saints from sins,
And also great dangers while attempting spiritual practices.

5.Prahladha bhaktha vachasa harir avirasa,
Sthambhe Hiranyakasipum ya udarbhava,
Urayau nidhaya udharam nakharai dadhara,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For to save the word of his devotee Prahlada ,
Lord Hari who does not have any emotions,

Came out from the pillar , placed Hirankasipu on his thighs,
And split open his stomach with ebbing blood using his nails.

6.Yo naija bhaktham analambudhi bhudhar ugra,
Sringa prapatha visha dhamthi sarisupebhya,
Sarvathmaka parama karuniko raraksha,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For you protected your devotee from raging fire, deep ocean,
Fall from a tall mountain, murder by a mad elephant and bite of serpents,
As you are in all beings and are a saviour with very great mercy.

7.Yan nirvikara para roopa vichinthanena,
Yogeeswara vishaya sagara veetha raga,
Vishnranthim apura vunasa vathim parakhyaam,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For by deeply meditating on your emotionless divine form,
The great saints attain liberation from the ocean of sensual attachments,
And obtain rest to the unmitigated salvation.

8.Yad roopam ugra parimardhana bhaya shaali,
Sanchinthanena sakalagha vinasa kari,
Bhootha jwara graham samudbhava bheethi nasam,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For your form which is serious stunning and fearsome,
Which brings prosperity and destroys sins,
And also destroys fear due to ghosts , fever and planets.

9,Yasyo thamam yasha uma pathim Padma janma,
Shankaradhi daivatha sabhasu samastha geetham,
Shaktaiva sravasa mala prasamaika daksham,
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,
For you are the most famous with your fame exceeding Shiva and Brahma,
As it is being sung about in the assembly where Shiva and others are present,
And your power is steadfast wiping out all sins and impurities.

10.Yevam sruthwa sthuthir deva ,
Saninaam kalpitham Hari,
Uvacha brhama vrundastha ,
Sanim tham Bhktha vathsala.

After hearing the prayer,
Done by Sanischara, Hari,
Who is very dear to his devotees
Told as follows to the devas around Brahma,
As well as Lord Sani

Sri Narasimha Uvacha:-
Lord Narasimha told:-

11. Prasannoham sane Thubhyam,
Varam varaya shobhanam,
Yam vanchasi thameva thwam,
Sarva loka hithavaham

I am pleased with you, Oh Sani,
Please ask boon that are auspicious,
And let that which is desired by you,
Be of good use to all the world.

Sri shanir Uvacha:-
Sani told

12.Nrusimha thwam mayi kripaam,
Kuru deva dayanidhe,
Mad vasras thava preethi,
Kara syath devatha pathe

13.Math kritham thvat param stotram,
Shrunvanthi cha patanthi cha,
Sarvaan kamaan prayetas,
Thesham thwam loka bhavana.

Oh Narasimha who is the treasure of mercy,
Please shower your grace on me
Let my day of the week be liked by you,
Oh Lord of all devas,
And let this prayer composed by me,
If heard and read by people,

Let all their wishes be fulfilled,
And let them be considered by you as yours.

SriNrusimha Uvacha:-
Lord Narasimha told:-

14.Thathaivasthu shane aham vai,
Raksho bhuvana samsthitha,
Bhaktha kaaman poorayishye ,
Thwam mamaika vacha srunu,
Thwat kritham math param stotram,
Ya pdaeth srunu vacha yah,
Dwadasa ashama janmasthaad,
Bhayam nasthu thasya vai

Oh Sani . let it be so,
As I am the protector of the universe,
My job is to fulfill the desire of devotees,
And so please hear my words,
The prayer on me that was composed by you,
If it is read either read or heard by any one
They need not be afraid of your being in,
Twelfth , eighth as well as Janma positions

15.Sani naraharim devam,
Thathethi prathyuvacha,
Thatha parama santhushto ,
Jayethi munayo vadan.

Sani told Lord Narasimha ,
I would follow that ,
And became extremely satisfied ,
And the sages cried "Victory, victory"

Sri Krishna Uvacha:-
Sri Krishna told:-
Itham sanaicharasyatha nrusimha deva,
Samvadam yethat sthavanam manava,
Srunityo ya shravanyathe cha bhakthya,
Sarva abeeshtani cha vindathe dhruvam.

If this discussion that took place,
Between Sani and Lord Narasimha ,

Is meditated upon, heard or made others to hear,
With devotion then definitely their desires would be fulfilled.

Ithi Sri Bhavishyothara purane raksho bhuvana mahatmye,
Sri Sanaischara kritha Sri Nrusimha Sthuthi sampoornam.

Thus ends the prayer to Lord Narasimha composed by Sani,
Occurring in the chapter on protecting of earth,
Which occurs in Bhavishyothara Purana.

Narasimha Sthuthi of Prahladha

Translated by
P.R.Ramachander

(Hiranya Kasipu thr tyrant tortured his son Prahladha from praying to Lord Vishnu. When in spite of several painful tortures he did not change, Hiranya Kasipu wanted to know where Lord Vishnu lives. When Prahladha replied that he is everywhere, Hiranya Kasipu broke a pillar before him to see , whether Lord Vishnu is there inside the pillar. Lord Vishnu emerged in the form of a man lion and killed Hiranya Kasipu. After this Prahlada offered a prayer to Lord Vishnu in the form of Narasimha. This prayer occurs in seventh Skanda , ninth chapter in slokas 8-50. I have consulted the translation of this prayer by Smt Sudha devi Ramkumar in her book in Tamil called “Sri Krishna Sthuthi malai” and the translation by Sri .C.I.Goswami in his English translation of Bhagawatham published by Gita press , Gorakhpur. ,I have also consulted the great translation and commentary of this great work available in

www.scribd.com/doc/14845700/Narasimha-Stuti-English

Earlier I have translated this same work from a Malayalam translation by Thunjathu ezhthachan and this is available in

<http://www.celextel.org/stotras/vishnu/prahladasthuthi.html>)

1.Brahmadaya sura gana munayotha sidhaa,
Sathvaika thana mathayo vachasam pravahai ,
Naaradhithum puru gunairadhunaapi pipru,
Kim thoshtumarhathi samay hari rugra jathe.

How can I , who was born in a ferocious asura clan,
Expect to please you , when you were not pleased,
By Brahma , other devas , sages and Sidhas,
Who were all steeped in Sathwa qualities,
Using the torrential flow of words ,
Which describes your great qualities.

2.Manye dhanabhi jana roopa thapa sruthoujastheja,

Prabhava bala pourusha budhi yoga,
Naaraadhanaaya hi bhavanthi parasya pumso,
Bhakthya thuthosha bhagwan gaja yoodha paaya.

In spite of it , I know that wealth, pedigree, form , penance,
Vedic learning, power , strength , manliness, wisdom and yoga,
Are not sufficient to please you, Oh divine and supreme god,
And that only the devotion of the elephant king succeeded in pleaseing you.

3.Vipradh dwi shad gunayutha dhath aravinda nabha,
Padaravinda vimukhascha vapacham varishtam,
Manye thad arpitha mano vachane hithartha,
Pranam punathi sa kulam na thu bhoorimana.

Oh God with lotus on the navel, compared to a Brahmin,
Blessed with the twelve desirable qualities, but,
Not having devotion to your lotus like feet,
The person born in a lowly caste , who worships you,
Surrendering his mind, word and soul to you,
Redeems his race , besides making himself pure.

4.Naivathmana prabhurayam nija labha poorno,
Maanam janaadha vidhusa karuno vruneethe,
Yad yajjano bhagwathe vidha dheetha maanam,
Thacchthane prathi mukhasya yadha mukhasree.

The devotee and not you Oh lord , receive profits ,
Of your worship by the ignorant one , Oh merciful one,
For whatever honour the devotee offers to the Lord,
Rebounds to him , like a mirror reflecting his own image.

5.Thasmad aham vigatha viklava iswarasya ,
Sarvathmana mahi gunaami yadhamanisham,
Neecho ajayaa guna visarga manu pravishta,
Pooyetha yena hi pumaan anuvarnithena.

Therefore with all my fear gone , in spite of my being unworthy,
I am starting to pray to the best of my ability , the greatness,
Of the almighty lord, by doing which even an ordinary debased one,
Who has been caught , in the net of mundane life, gets purified.

6.Sarve hyaami vidhi karaa sthava Sathwa dhaamne,
Brahmadhayo vayamivesa na choddhi jantha,

Kshemaya bhoothaya uthathma sukhaaya chasya,
Vikhreeditham bhagawatho ruchiravatharai.

Lord Brahma and others who are your devotees,
Are standing here with fear towards you,
Who normally have a soft form drenched with truth,
Though they know that you are taking these incarnations,
For the welfare and complete happiness of all beings.

7.Thadyachaa manyu masurascha hathas thva yaadhyaa,
Modhetha sadhurapi vruschika sarpa hathyaa,
Lokaascha nirvruthi mithaa prathiyanthi sarve,
Roopam nrusimha vibhayaaya janaa smaranthi.

Please hold your anger in control as the asura(Hiranya Kasipu) has been killed,
For even sages are happy, when scorpion and snakes are killed
And now the entire world is relieved and waiting for you to become peaceful,
So that they would continue, to recall this man lion always.

8.Naaham vibhemya jitha they athi bhayanakaasya jihwa,
Arka nethra brukuti rabhaso ugra damshtath,
Anthra sruja kshathaja kesara sanku karnnirradha,
Bheetha dhigibhada ribhinna khagrath.

Oh invincible lord, I am not at all afraid of your this form,
Which has fearful tongue , with sun like eyes, horrifying looks,
Fierce teeth, with blood drenched flying red manes,
Erect ears and claws that tear the enemies,
Along with the intestine garland that you are wearing ,
All of which even makes the elephants guarding the directions scared.

9.Thrasthomyaham krupana vathsala dussahograa,
Samsara chakra gadjhanaad grasathaam praneeth,
Badha swakarma bhirusatham they angry moolam,
Preetho apa varga saranam hvayase kadhh nu.

But I am definitely afraid , Oh lover of the oppressed,
Of the terrible suffering involved in this cycle of births and deaths,
Since I am tied by my own acts and thrown amidst blood thirsty demons,
And oh shining one , be pleased with me and when are you,
Going to call me near your feet , which would grant me salvation.

10.Yasmath priyaa Priya viyoga sayoga janma,

Sokaa agninaa sakala yonishu dahyamaanaa,
Dukha oushadham thadapi dukha matha dwiyaaham,
Bhooman bramaami vadha may thava dasya yogam.

So having taken several births which involved,
Separation from things I liked and those I hated,
And burning in the fire of sorrow in several wombs,
And realizing that the cure for a sorrow involves more sorrow,
I would like to know from you, Oh Lord,
The method of being, in eternal service to you.

11.Soham priyasya suhrudha para devasthaaya,
Leela kadahsthava nrusimha virincha geethaa,
Agnja sthitharmya anugranan guna vipramuktho.
Durgaani thay pada yugalaaya hamsa sanghaa.

And after serving you , enjoying the friendship,
Of enlightened souls and hearing your story ,
And the prayer of Lord Brahma addressed to you,
I would by your blessing cross the unknown obstacles,
By constant worship of the pair of your feet.

12.Baalasya neha saranam pitharo nrusinha,
Naarthasya chaagadha mudhanwanthi majjatho nau,
THapthasya thath preethi vidhirua ihaajnaa sesthaa ,
Sthaavath vibho thanu bhruthaam thwad upekshithaanaam.

Oh Narasimha ,in case you decide to completely neglect us,
Fathers would not be able to protect their sons,
No medicine would be able to cure any diseases,
No shipping vessel would be able to save one from drowning,
And without your grace one would not be able,
To get out or even destroy a very small sorrow,
And how can I get cured of this sorrow ,
Of domestic life without your help?

13.Yasmin yatho yarhi yena cha yasya yasmaadh,
Yasmai yadhaa yadhutha yasthvaparaso vaa,
Bhava karothe vikarothe prudhak swabhava,
Sanchodhithastha d akhila bhavathas swaroopam.

All beings which are high or low and possessing,
A nature of its own produces or transforms some things,

Whatever way it has to be done, whatever cause , whatever time,
Using which, from which, using whichever method,
Which job , with whom and to what purpose,
But all of them would be your form and nothing else.

14. Maayaa mana srujathi karma mayam baleeya,
Kalena chodhitha gunanu mathena pumsa,
Chandho mayam yadha jayaarpitha soda saaram samsara chakram,
Aja ko athi thareth thwadhanya.

The innate nature with its differing characters,
Created by time which represents the will of God,
Evolves in to a subtle body, which is a product of Karma,
Which is very strong and is within the wheel ,
With its sixteen spokes* ,and this cannot,
Be crossed by those who do not surrender to you.
*Mind , ten sense organs and five subtle elements.

15.Sa thwam hi nithya vijitha athma guna swadhamna,
Kalo vaseekrutha visrujya visarga Shakthi,
Chakre visrushta majayeswara shodasare,
Nish pedayaamaana mupakarsha vibho prapannam.

You are forever victorious over the innate nature using your greatness
And You as time , have exercised control over both effects and causes,
And Oh Lord , who is everywhere , draw me who is suffering as I having been ,
Caught and being crushed in the wheel with the sixteen spokes .

16.Dashtraa mayaa dhivi vibho akhila dhisshnya pana mayu,
Sriyo vibhava icchaathi yagna noyam,
Ye asmathpithu kupitha hasa vijrumbhitha,
Broovisphurjithena lulithaa sa thu they nirastha.

Oh Lord , I have seen that the long life , riches , glory of the devas,
Which ordinary people crave for in this world, of my father,
Were easily destroyed by your angry laughter,
And the frown of the eye brow very easily,
And I also have seen, that valorous one being killed by you.

17.Thasmadhamoo sthanu bruthaa maha maasisho jnaya
Aayu sriyam vibhava maindriya maavirichaath,
Nechami they vilulithaan uru vikramena,
Kalathma nopanaya maamnija bruthya parswam.

So my lord I am not interested in those great pleasures,
Like long life , wealth and sensory gratification which even Brahma enjoys
And I also do not desire of getting mystic powers that are crushed by you as time,
But I request you to place me among your servant s.

18.Kuthrasisha sruthi sukhaa mruga thrushni roopaa,
Kwedham kalevaram asesharujaam viroha,
Nirvidhathe na thu jano yadha peethi vidhwaan,
Kaamaanalam madhulavai samayandhuraapai.

These desires are sweet to hear but have the form of mirages,
And this body being subject to diseases also cannot enjoy them,
And in spite of knowing all this people do not hate them,
Being engaged in quenching the fire of their pleasures,
By the drops of honey which are difficult to get.

19.Kwaaham raja prabhabava yeesa namo adhikesmin,
Jatha surethara kule kwa thavanukampaa,
Na Brahmano na thu bhavasya na vai ramaaya,
Yanme arpitha sirasi padmakara prasada.

Oh God, How come your pity on me , who was born,
In a non deva race dominated by regal qualities,
For you have blessed me by keeping your hand on my head
Which you have not done either to Brahma or Shiva or Lakshmi,

20.Naishaa pravaramathir bhavatho nanu syaath,
Janthor yadhaa aathma suhrudho jagadastha dhapi,
Sam sevayaa suratha roriva they Prasada,
Sevaanu roopam udayo na paraa varathwam.

Unlike the people who think others as low and high,
You being the friend of the soul and lord of the world,
Only by doing service one can get your grace,
Which is like the wish giving tree of devas ,
And your grace to others depend on how they serve you,,
But definitely not based on who they are?

21.Yevam janam nipathiotham prabhavaahi koope,
Kaamabhi kama manu ya prapathan prasangaath,
Kruthwaa aathmasaath surarshinaa bhagwan graheetha,
Soham kadham nu visruje thava bruthya sevaam.

When due to desires I was about to join those men,
Who were suffering, after falling in to the snake infested well,
The celestial sage Narada made me his friend and blessed me,
And so how can I ever think of leaving your service as a servant.

22.Math prana rakshanam anantha pithur vadhascha manye,
Swa bruthya rishi vakhya amrutham vidhathum,
Khadgan pragruhya yada vocha dasa dwithith sus thwaa,
Meeswaro mada paro aavathu kam haraami.

Oh endless one, You saved me as well as killed my father,
When my father came to kill me with an unsheathed sword,
Saying "If there is a God above, let him save you as I am cutting your head."
So that the immortal words of Sanaka sages would come true,

23.Yekasthwa meva jagadethamushya yath thwam,
Aadhyanthayo prutha gavasyasi madh yadascha,
Srushtwaa guna vyathikaram nija mayayedham,
Naaneva thairava sithastha dhanu pravishta.

You are same as the universe that you are showing,
For in the past , during and after its birth, you only are there,
As after creating a modification of the three fold characters,
You immediately entered in to it and due to the real illusion,
You appear varied and many, though you are one.

24.Thwam vaa idham sada sadheesa bhavaam sthadho anye,
Maayaa yada athma para budhiriyam hyaparthaa,
Yadhyasya janma nidhanam sthithireekshanam ,
Cha thadwaithadeva vasu kalavadha shti dharvo.

You yourself are this world consisting ,
Of movable and immovable things,
Yet you are something different from it,
The notions of God is self and God is others,
Are notions without any import,
For that from which something,
Originates cannot be different from it,
Similar to the relation between ,
Seed and tree , the later being only a temporal change.

25.Nyasyedha mathmani jagaadwi layaabhu madhye,

Sesha aathmanaa nija suka anubhavo niroha,
Yogena militha drugathmani peetha nidhra,
Sthitho na thu thamo na gunamscha yungshai.

You merge all that exists in to yourself ,
By your own free will and repose in the,
Water of deluge enjoying the real divine pleasure,
Without any activity whatsoever ,
But by yoga though you appear asleep,
You are not in the state of sleep,
For you are beyond the state of thamas by sleep or wakefulness,
And you are the one who shines by your own power.

26.Thasyaiva they vapuridhamnija kala shakthyya,
Samjnchodhitha prakruthi dharmana aathma goodam,
Ambasyanaantha sayanaad viramath samaadhe,
Nabherabhooth swa kamikaa vatavan mahaabjam.

You had assumed your form due to the power of time,
Which ignite the three fold characters and
When your trance on the bed of Adhi sesha ended
From your navel, a huge lotus sprang up,
From the seed that was hidden there.

27.Thath sambhava kavi ratho anyadha pasya maanasthwam,
Bheejamathmani thatham swabahir vichinthaya,
Naavindha dhabdha sathamapsu nimmajjamaano jaathe,
Angure kadha maho pala bhedha bheejam.

That Brahma who rose from that lotus , not seeing,
Any other thing other than that flower , started,
Searching for the cause of that flower , though ,
You were spread inside and outside him,
And he was inside the water for one hundred years,
For how can anyone who is on the sprout see the seed?

28.Sa thwathmayo nirathi vismitha aasthitho abhjam,
Kaalena theevra thapasaa parishuddha bhavaa,
Thwamathamana bhuvi gandha mivathi sookshmam,
Bhoothendriyaysayamaye vithatham dadarsa.

Not able to find out the reason , with great sense of wonder,
Brahma returned to the flower and started doing ,

Hard Penance and became one with a very pure mind and,
After realizing that the scent of the earth cannot be separated from it.
Saw you who were spread within him and his senses completely.

29.Yevam sahasra vadhanaangri sira karoru,
Nasaasya karna nayanaabharayudhaadyam,
Maaya mayam sad upalakshitha samnivesam,
Drushtwaa maha Purusha maapa mudham virincha.

Brahma became extremely happy on seeing you , the Lord,
Who was the supreme manifestation in himself, hidden by illusion
With thousands of faces, feet , heads, hands , thighs,
Noses, mouths, ears , eyes, ornaments and weapons.

30.Thasmai bhavaan haya sira sthanuvacha bhibradha,
Veda druhathi balou Madhu kaidabhakyai,
Hathwwa aanachruthi ganaamsthu rajasthamascha,
Sathwam thava Priya thamaam thanu maamnanthi.

Then you , after assuming the form of Hayagreeva,
With the head of a horse , killed Madhu and Kaidabha,
Who were the personification of base qualities of rajas and thamas,
You recovered the Vedas ,which were dear to you,
And which were personification of Sathwa quality
And gave them to Lord Brahma.

31. Itham nruthiryagrushidhe vajashava tharai lokaan,
Vibhavayasi hamsee jagath prathipaan,
Dharma mahapurusha paasi yuganuvrutham channa,
Kalou yadhabha vastri yugodha sa thwam.

Like this you are protecting the world taking the forms,
Of Man, beast , sage deva as well as that of fish,
And destroying the enemies of the this world,
And you also establish the dharma relevant to that yuga,
But since in this, age of Kali you remain unseen you are called Triyuga.

32.Naithan manasthava kadhaasu vikundanatha,
Sampriyathe duritha dushta masaadhu theevram,
Kaamathuram harsha soka bhayai shanaartham thasmin,
Kadham thava gathim vimrusaami dheena.

Oh Lord of Vaikunta, the mind of mine does not ,

Get interested in the great stories of yours,
As it is more interested in suffering, bad people ,
Those who are bad souls due to extreme passion,
And is affected by sorrow, joy , fear and wants for a progeny,
And with this how can this oppressed one like me,
Get interested in your stories and attain your path.

33.Jihwe katho Achyutha vikarshathi maavi thrupthaa,
Susno anya thasthwagudharam sravanam kuthaaschith,
Graano anyathascha pala druk kwa cha karma Shakthi,
Bahavya sapalyayiva gehapathim lunanthi.

Oh Achyutha, my tongue pulls me to one direction,
The unsatisfied sex organ to yet another direction,
The sense of hearing , smell to its own directions,
As also the eyes and each of organs of action in their own path,
Like a polygamous husband being pulled by co wives to differing places.

34.Yevam swakarma pathitham bhava vaitharanyam,
Anyonya janma maranaasana bheetha bheetham,
Pasyan angnanam swa para vighraha vaira mithram,
Hathaihi paaracharapeepuhi moodamadhya.

Thus falling in to their own karma they fall ,
In to the Vaitharani *river of domestic life,
Getting severely scared by birth, death and suffering,
Which are inter connected and proceed from one another,
And due to ignorance they see one as enemy and the other as friend,
And so Oh God, from the other bank of Vaitharani protect them.
*river in the border of the land of departed souls.

35.Konvathra they akhila guro bhagwan prayasa,
Utharane asya bhava sambhava lopa hetho,
Moodeshu vai mahadanugraha aartha bandho.
Kim thena they Priya jananu sevathaam na.

Oh teacher of the universe , is the job of saving ,
These souls from the birth and death cycle difficult for you?
Please offer your blessing and grace towards these ignorant ones ,
For your own dear people, would do service to you and get out of there.

36.Naivo dwije para durathyaya Vaithranyaas,
Thwad veerya gayana maha mrutha magna chitha,

Soche thatho vimukha chethasa indriyatha,
Maaya sukhaaya bhara mudhwahatho vimoodaan.

I am not at all afraid of the sufferings to cross Vaitharani.
As my mind is immersed in the nectar like songs of the valour of yours,
But I am worried about the ignorant ones who are not interested in you
Who for their sensual satisfaction carry on with illusory pleasures,
Of the carrying and looking after their families.

37.Praayena deva munaya swa vimukthi kaamaa,
Mounam charanthi vijane na prartha nishtaa,
Naithaan vihaaya krupanaan vimumuksha yeko,
Naa anyam thwadasya saranam bramatho anupasye.

Devas and the sages for the sake of their own salvation,
Go to a lonely place , observe silence and meditate ,
Not being ever bothered about the ignorant ones ,
But I am not interested in getting to your presence,
Without them , who never seem to be able to surrender to you.

38.Yan maidhunadhi gruham yedhi sukham hi thucham,
Kandooyanena kara yoriva dukha dukham,
Thrupyanthi neha krupanaa bahu dukha bhaajaa,
Khandoothi van manasijam visha hetha dheeraa.

Oh Lord the pleasure in love making and that from a house is insignificant,
For these result in sorrow after sorrow , like the scratching of one hand by the other,
But some wretched ones do not feel sated in spite of lots and lots of sorrow,
But the wise man is able to boldly curb these wrong cravings like scratching of hand.

39.Mouna Vrutha srutha thapo adhyayana swadharma ,
Vyakhyaraho japa samaadhaya apa vargyaa,
Praya param Purusha they thawa jithendriyaanaam,
Varthaa bhavanthyutha na vathraa thu dhambeekaanaam.

Penance of silence , fasting , meditation, hearing of scriptures,
Study of sacred books, doing one's allotted duty, teaching scriptures,
Living in seclusion, muttering prayers, and concentration of mind,
Are paths that lead to salvation but, Oh divine God,
But they generally happen to be only a means of livelihood,
For those persons who have failed to conquer their senses.
And is of no use at all to the advertising hypocrite.

40.Roope yime sadasathi thava Veda srushte,
Bheeejangura viva na cha anya adha roopakasya,
Yuktha samksha mubha yathra vichinvathe thwaam,
Yogena vahnimiva dharushu nanyatha syath.

Similar to the sprout coming from seed and later the seed coming from the sprout,
The real Brahman and the visible form follow each other says the Vedas,
And this truth is only realized by people who have controlled their mind,
Similar to the fact that fire is inside a piece of wood is known only to the Yogis.

41.Thwam vayur agni avanir viya dhambhu mathraa,
Pranenryaani Hrudayam chidanugrahascha,
Sarvam thwameva saguno vigunascha bhooman,
Nanyath thwadasthyapi mano vachasaa niruktham.

You are wind, fire , earth , sky and water,
You are the five sense objects*, five vital airs **and ten sense organs***,
You are the mind, intellect , ego, qualified and unqualified objects,
And lastly everything is you and you alone, oh divine one,
Whatever is revealed by mind or speech is you alone.

*sound , touch, sight , taste and smell

** Prana , apapana, vyana , udana and samana

***five senses of action and five of perception.

42.Naithe gunaa na gunino mahadhaadayo ye,
Sarve manna prabhoothaya saha deva marthyaa,
Aadhyanthavamtha uroogaaya vidanthi hi thwaam,
Yevam vimrusyas sudhiyo viramanthi sabhdaath.

Neither the three gunas and three gods presiding over them,
Nor the principles starting from the great principle of cosmic intelligence,
Nor the five subtle and gross elements, nor the mind , nor living beings,
Including gods and human beings, who have beginning and end ,
Are capable of knowing the truth behind your unending principle,
And knowing this, the good people leave out Vedic rituals and only meditate on you.

43.Thath thear mhathama namasthuthi karma pooja,
Karma smruthiscaranayo sravanamkadhaayaama,
Samsevayaa thwayi vinethi shadangaya kim,
Bhakthim jana parama hamsa gathou labhetha.

Oh great one, saluting you, singing your praise,
Worshipping you, serving your feet,

Meditating on you and hearing your stories,
Are the six methods used by the devotees,
And are even used by realized souls to attain you.

Narasimha Raja Patha stotram

(the prayer which is the king's road to Narasimha)

Translated by

P.R.Ramachander

(This Stotra supposed to be composed by Lord Shiva himself is from the Ahirbudhnya Samhita, a Paancharaatra text. It also is called "Manthra Raja Pada stotra". It is supposed to be the best remedy for aches and mental depression. The Sanskrit text of this stotra is available in <http://www.prapatti.com/slokas/sanskrit/mantraraajapadastotram.pdf>)

1.Ugram, veeram, Maha Vishnum,
jwalantham , sarvathomukham,
Nrusimham bheeshanam bhadram
mrutyor mrutyum namamyaham

I salute the God who is death to death itself,
Who is ferocious , who is valorous , who is great Vishnu,
Who shines with faces in all directions,
Who is Narasimha , who frightens and who takes care of.

2.Vruthoth phulla visalaksham ,
Vipaksha kshaya deekshitham,
Ninada thrastha viswandam ,
Vishnum ugram namayaham.

I salute the ferocious Vishnu ,
Who has broad round eyes,
Who has taken an oath to kill enemies,
Who shakes the globe of the universe by his roar.

3.Sarvair avadhyathaam praptham,
Sabha lougham dither sutham,
Nakhagara sakali chakre,
Yastham veeram namayaham.

I salute that valorous God,

Who cannot be approached or killed by any one,
Who tore with the tip of his nail , the enemy of Indra,
Who is the son of Dithi along with a great army,

4.Padava ashtaabdha patalam ,
Moordhavishta trivishtapam,
Bhuja pravisha ashta dhisam,
Maha Vishnum namayaham.

I salute the great Vishnu,
Who reaches the netherworld by his feet,
Who touches by his head the land of the trinity,
And by his hands touches all eight directions.

5.Jyothemshya arke indu nakshatra ,
Jwala nadhiny anukramath,
Jwalanithi thejasaa yasya ,
Tham jwalantham namayaham.

I salute him who shines ,
By whose light sun, moon, stars ,
And fire are able to shine,
And appear resplendent.

6.Sarvendriyairapi vinaa,
Sarvam sarvathra sarvadfhaa,
Yo jaanaathi namam yaadhyaam,
Thamaham sarvatho mukham.

I salute him who has faces in all directions,
Who without the use of any of his organs,
Knows all things about everything always.

7.Naravath simhavachaiva,
Yasya roopam mahathmana,
Maha satam, maha damshtam,
Tham nrusimham namamya.

I salute that Lord Narasimha,
Who is both lion as well as man,
Who is great and has a great form,
With great mane and great teeth.

8.Yan nama smaranadh bheetha,
Bhootha Vetala Rakshasa,
Rogad yascha pranasyanthi,
Bheeshanam tham namayaham.

I salute that fearful one,
By remembering whose name,
Those who were scared by ghosts ,ghouls and Rakshasas,
Would get rid of all their sickness.

9.Sarvopi yam samasrithya,
Sakalam bhadramasnutha,
Sriyaya bhadraya jushto,
Yasyam bhadram namayaham.

I salute him who takes care ,
For everything depends on him
As Everything is kept safely by him
As he takes care of even goddess Lakshmi.

10.Sakshath swakale sampraptham,
Mruthyum shatru gunanvitham,
Bhakthaanaam nasayed yasthu,
Mruthyur mrutyhum namamyaham

I salute the death to the death itself,
Who reaches anywhere really at the correct time,
And gives death and destroys the enemies,
Of his devotees who are blessed with good qualities

11.Namakarathmakam yasmai,
Vidhya athma nivedanam,
Thawakth dukho akhilaan kamaan,
Asnantham tham namayaham.

I salute him who by one's salutation,
And offering of one self to him,
Removes all the sorrows of him,
And fulfills all his wishes.

12.Dasa Bhootha thwath sarve ,
Hyathmana paramathmana,
Atho aham api they dasa,

Ithi mathwa namayaham.

All beings are your servants,
Oh God who is the soul of all beings,
And understanding this fact,
I am saluting you as your slave.

13.Shankarea aadhaarath proktham,
Padaanaam Thathwa nirnayam,
Tri sandhyam ya padeth thasya,
Srir vidhya aayuscha vardhathe,

These words which have been put together,
By Lord Shiva with reverence ,
If read during dawn, dusk and noon,
Would lead to increase of wealth, longevity and knowledge.

Sri Ahobilam (Nrisimha) Stotram.

Translated by

P.R.Ramachander

(This prayer extols the Narasimha deva consecrated in the Ahobila Kshethra."Ahobila Kshetra is a group of temples located on the Ahobila Hills (also known as Garudadri or Garudachala and Vedachala). The presiding deity being Ahobila Nrsimha Swamy or Prahaladavarada. Lord Nrsimha Swamy in Swamyambhu (self manifested form) is located generally in a rock cavern (Bila) as he is personified as half lion (a source of infinite energy as paramatma) and half man (limited energy of a soul)."(from<http://bellurramki18.wordpress.com/2006/10/03/visit-to-ahobila-ii/>) . There is a translation of this stotra in [http://www.indiadinivine.org/audarya/sri vaishnava forum/195970 who author strotram sri ahobila narasimha.html](http://www.indiadinivine.org/audarya/sri%20vaishnava%20forum/195970%20who%20author%20stotram%20sri%20ahobila%20narasimha.html))

1.Lakshmi kadaksha sarasi ruha raja hamsam
Pakshindra shaila bhavanam bhava nasham eesham
Gokshira sara ghana sara patira varnam
Vande kripaa nidhim ahobala narasimham

I salute the treasure of mercy , the Narasimha of Ahobila,
Who is the royal swan playing in the pond of Lakshmi's glances,
Who lives on Garudadhri*, Who is the god destroying re birth,
Who is the colour of cow's milk, camphor and snow.

* Another name for Ahobila.

2. Adyantha shunyam ajam avyayam aprameyam
Aditya chandra shikhi lochanam aadi devam
Abja mukhabja mada lolupa matta bhringam
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy , the Narasimha of Ahobila,
Who does not have beginning, death , birth , change or definition,
Who has sun, moon and fire as eyes, who is primeval,
And who is like the inebriated bee flying round lotus face of Lakshmi.

3. Kotira koti ghatithojjvala kanti kantham
keyura hara mani kundala mandithangam
Cudagra ranjita sudhakara purna bimbham
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy , the Narasimha of Ahobila
Who shines with the luster of well tied thick shiny hair.
Who wears crown, necklaces , ear studs and shines,
And who is like the attractive face of the full moon.

4. Varaha vama nrusimha subhagyam eesham
Kreeda vilola hrudayam vibhudendra vandyam
Hamsatmakam paramahamsa mano viharam
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy , the Narasimha of Ahobila,
Who is fortunate the god who was Varaha, Vamana and Narasimha,
Who has a heart full of frolic, who is worshipped by kings of devas,
Who incarnated as swan and , lives in the mind of great sages.

5. Mandakini janana hetu pada aravindam
Vrndarakalaya vinodanam ujjvalangam
Mandaara pushpa tulasi racitanghri padmam
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy , the Narasimha of Ahobila,
Whose feet was the reason for birth of river Ganga,
Who has a shining body making the assembly of Gods happy,
And whose lotus feet is decorated by ocimum and Mandara* flowers.

*Celestial coral tree

6.Tarunya krishna tulasi dala dhama ramyam
Dhatri remabhi ramanam mahaneeya roopam
Mantradhi raja madha, danava mana bhangam
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy , the Narasimha of Ahobila,
Who is attractive being decorated by the black Thulasi leaves,
Who has an attractive great form and the beloved of Goddess Lakshmi and the earth,
Who is worshipped by king of mantras and creates insult to the asuras.

Narasimha dwadasa Nama stotram

(Twelve names of Narasimha)

Translated by

P.R.Ramachander

Pradhamam thu Mahaa jwalo , dwitheeyam thu ugra kesari,
Thritheeyam Vajra damshtro , Chathurthothu Visaradha. 1

Firstly great flame , secondly the angry lion,
Thirdly one with diamond like teeth ,
Fourthly the great expert.

Panchamam Narasimhascha , Sashta Kasyapa mardhana,
Sapthamo yathu hantha cha , ashtamo Deva vallabho. 2

Fifthly the Man-lion, Sixthly the killer of Kasyapa's son,
Seventhly Killer of Asuras and eighthly the Lord of devas.

Nava Prahaladha Varadho , dasamo Anantha hasthaka,
Ekadaso Maha Rudro, Dwadaso Tharunasthadha. 3

Ninthly The one who blessed Prahlada, tenthly the one with endless hands,
Eleventh the great God who is angry and twelfth the one helps at right time.

Dwadasani namani Nrusimhasya Mahathmana,
Manthra raja ithi jnatham , Sarva papa vinasanam, 4

These twelve names of the great God Narasimha,
Is called the king of chants and destroys all sins.

Kshaya apasmara kushtadhi , thapa jwara nivaranam,
Raja dware , Maha Gore sangrame cha Jalandhare 5

Giri gahara aaranye Vyagra chora maya dish,
Ranecha marane chaiva samatham paramam Shubham. 6

This cures Tuberculosis, epilepsy , leprosy and Typhoid,
And is helpful in gate of the king, I horrible wars and inside water.

It helps in mountains and forests populate by tigers and robbers,
And in war and death it helps to get out safely and later attain salvation.

Satham aavarthayeth yasthu muchyathe Vyadhi bhandanath,
Aavarthayantha sahasram thu labhathe Vanchitham phalam. 7

Repeating hundred times would help you get out of diseases and imprisonment,
And repeating it one thousand times would help you get what you want.

Sri Lakshmi Nrsimha Karavalamba stotra

By

Adi Sankara Bhagawat Pada

Translated by

P.R.Ramachander

Introduction*

“Adi Sankara had once given his consent to a cruel Kapalika to take his head and offer it as a sacrifice to Goddess Kali in order to win favours from her. Kapalikas were followers of a particular Saiva sect (the left-hand order) who always carried human skulls, wore them as garlands around their necks and even ate and drank from these macabre vessels. Lord Siva himself is hailed as Kapali. The Lord of the famous temple in Mylapore in Chennai is worshipped as Kapaliswara; why is another story.

This Kapalika had been nursing a grievance against Adi Sankara whom he viewed as a potential threat to his faith and sect. He took the Acharya to a nearby cave, made necessary arrangements for the sacrifice-ritual and prepared himself to behead Adi Sankara. The Acharya was all along in a trance.

However, when the Kapalika lifted his sword and readied himself to chop off his head Sankara's disciple Padmapada (also known as Sanandana) envisioned this murderous scheme in his mind. He rushed to the cave in a trice. In an 'avesa' (possessed with divine powers) of Lord Narasimha he, verily, became the man-lion Lord himself temporarily. He had attained Narasimha mantra siddhi and, becoming frightfully ferocious, caught hold of the villainous Kapalika and tore him to pieces.

Sankara Vijaya, published by the Ramakrishna Math in Chennai, describes how Padmapada leapt into the sky, scattering away the clouds with a slash of his mane, and literally flew into the cave, stunning all beholders. It was a re-enactment of the Narasimha incarnation once again when the

demon Hiranyakasipu was disembowelled by the Lord with his leonine claws.

Adi Sankara, hearing the thunderous roars of a lion, awoke from his trance and witnessed the gory scene. Padmapada's body was smeared with the blood of the vile Kapalika while his face glowed with divine splendour like a galaxy of suns. The Acharya saw before him the awesome Lord Narasimha himself and pacified him with soothing and overflowing devotion.

On another occasion, Adi Sankara's hands got burnt (the Amaruka episode) but he was cured by extolling Lord Narasimha through the famous hymns, the 17-verse Lakshmi Narasimha Karavalamba Stotram (also known as Lakshmi Narasimha Karunarasa Stotram'). These hymns are so titled because each of these verses ends with the same refrain 'Lakshmi Narasimha, mama dehi karavalambam' (O Lord Narasimha, please lend me your helping hand).

It is believed that fervent recitation of these hymns on Lord Narasimha (one of the two stotras Adi Sankara composed on Him) will always help one smoothly get over difficulties with the Lord's helping hand.

Salagrama, the sacred stone found only in the Kandaki river in Nepal, and worshipped by Vaishnavites in their homes, is used in the puja of Sri Kanchi Kamakoti Peetam. This is said to be specially sacred to Lord Narasimha and is believed to have been given to Adi Sankara by Lord Narasimha himself.

R Srinivasan “

*This masterly introduction by Mr.R.Srivasan is taken from www.chennaionline.com

Srimat payonidhi nikethana chakra pane,
Bhogeendra Bhoga mani rajitha punya moorthe,
Yogeesa saswatha saranya Bhabdhi potha,
Lakshmi Nrsimha Mama Dehi Karavalambam. 1

Oh Great God Lakshmi Nrsimha,
Who lives in the ocean of milk,
Who holds the holy wheel as weapon,
Who wears the gems of the head,
Of Adhishesha as ornaments,
Who has the form of good and holy deeds,
Who is the permanent protection of sages,
And who is the boat which helps us cross,
This ocean of misery called life,
Please give me the protection of your hands.

Brahmendra, Rudra Arka kireeta koti,
Sangattithangri kamala mala kanthi kantha,
Lakshmi lasath kucha saroraha raja hamsa,
Lakshmi Nrsimha Mama Dehi Karavalambam. 2

Oh Great God Lakshmi Nrsimha,
Whose feet is touched by the crowns ,
Of Brahma, Indra, Shiva and Sun,
Whose shining feet adds to his effulgence,
And who is the royal swan playing,
Near the breasts of Goddess Lakshmi,
Please give me the protection of your hands.

Samsara gora gahane charathe murare,
Marogra bheekara Mruga pravardhithasya,
Aarthasya mathsara nidha chain peedithasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 3

Oh Great God Lakshmi Nrsimha,
Oh Lord who killed the Asura called Mura,
I have been traveling in the dark forests of day to day life,
Where I have been terrified by the lion called desire,
And scorched by the heat called competition , and so,
Please give me the protection of your hands.

Samsara koopam adhi ghora Magadha moolam,
Samprapya dukha satha sarpa samakulasya,
Dheenasya Deva krupana padamagadasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 4

Oh Great God Lakshmi Nrsimha,
I have reached the very dangerous and deep,
Bottom of the well of day to day life,
And also being troubled by hundreds,
Of miseries which are like serpents,
And am really miserable and have,
Reached the state of wretchedness and so,
Please give me the protection of your hands.

Samsara Sagara vishala karala kala,
Nakra graham grasana nigraha vighrasya,
Vyagrasya raga rasanormini peedithasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 5

Oh Great God Lakshmi Nrsimha,
I have reached this wide unfathomable ocean of day to day life,
And I have been caught by black deadly,

Crocodiles called time which are killing me
And I am also afflicted by waves of passion,
And attachments to pleasures like taste and so,
Please give me the protection of your hands.

Samasra Vrukshamagha bheeja manantha karma,
Sakha satham karana pathramananga pushpam,
Aroohasya dukha phalitham pathatho dayalo,
Lakshmi Nrsimha Mama Dehi Karavalambam. 6

Oh Great God Lakshmi Nrsimha,
I have climbed the tree of worldly life,
Which grew from the seed of great sin,
Which has hundreds of branches of past karmas,
Which has leaves which are parts of my body,
Which has flowers which are the result of Venus,
And which has fruits called sorrow,
But I am falling down from it fast and so,
Please give me the protection of your hands.

Samsara sarpa Ghana vakthra bhyogra theevara,
Damshttra karala visha daghdha vinashta murthe,
Naagari vahana sudhabhdhi nivasa soure,
Lakshmi Nrsimha Mama Dehi Karavalambam. 7

Oh Great God Lakshmi Nrsimha,
Oh , Lord who rides on the enemy of snakes,
Oh, Lord who lives in the ocean of nectar,
The serpent of family life has opened,
Its fearful mouth with very dangerous,
Fangs filled with terrible venom,
Which has destroyed me and so,
Please give me the protection of your hands.

Samsara dava dahanathura Bheekaroru,
Jwala valee birathi dhigdha nooruhasya,
Thwat pada padma sarasi saranagathasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 8

Oh Great God Lakshmi Nrsimha,
I have been scarred badly by the fire of daily life,
And even every single hair of my body,
Has been singed by its fearful flames,
And I have taken refuge in the lake of your lotus feet, and so,
Please give me the protection of your hands.

Samsara Jala pathithasya Jagan nivasa,
Sarvendriyatha badisatha jashopamasya,
Proth Ganditha prachooru thaluka masthakasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 9

Oh Great God Lakshmi Nrsimha,
I have been caught in this net of daily life,
And all my organs are caught in that web,
And the five senses which is the hook,
Tears apart my head from me, and so,
Please give me the protection of your hands.

Samsara bheekara kareendra karabhigatha,
Nishpishta marmma vapusha sakalarthi nasa,
Prana prayana bhava bhethi samakulasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 10

Oh Great God Lakshmi Nrsimha,
I have been struck by the fearful king of elephants,
Which is the worldly illusion, and my vital parts,
Have been completely crushed, and I suffer,
From thoughts of life and death , and so,
Please give me the protection of your hands.

Andhasya me viveka maha danasya,
Chorai prabho bhalibhi rindriya nama deyai,
Mohanda koopa kuhare vinipathathasya,
Lakshmi Nrsimha Mama Dehi Karavalambam. 11

Oh Great God Lakshmi Nrsimha,
I have become blind because , the sense of discrimination,
Has been stolen from me by the thieves of 'senses',

And I who am blind , have fallen in to the deep well of passion., and so,
Please give me the protection of your hands.

Baddhvaa gale yamabhataa bahutarjayantah,
Karshhanti yatra bhavapaashashatairyutam maam.
Ekaakinam paravasham chakitam dayaalo
Lakshmi Nrsimha Mama Dehi Karavalambam. 12

Oh Great God Lakshmi Nrsimha,
I have been tied by the soldiers of the God of death,
By numerous ropes of worldly attachments,
And they are dragging me along by the noose around the neck,
And I am alone, tired and afraid, and so Oh merciful one,
Please give me the protection of your hands.

Lakshmi pathe Kamala nabha suresa vishno,
Vaikunta Krishna Madhu soodhana pushkarksha,
Brahmanya kesava janardhana vasudeva,
Devesa dehi krupanasya karavalambam. 13

Oh king of devas,
Who is the Lord of Lakshmi, who has a lotus on his belly,
Who is Vishnu, the lord of all heavenly beings, who is Vaikunta,
Who is Krishna , who is the slayer of Madhu,
Who is one with lotus eyes, Who is the knower of Brahman,
Who is Kesava, Janardhana, Vasudeva,
Please give me the protection of your hands.

Ekena chakramaparena karena shamkha-
Manyena sindhutanyaaamavalambya tishhthan,
Vaame karena varadaabhayapadmachihnam,
Lakshmi Nrsimha Mama Dehi Karavalambam. 14

Oh Great God Lakshmi Nrsimha,
Who holds Sudarshana, the holy wheel in one hand,
Who holds the conch in the other hand,
Who embraces the daughter of ocean by one hand,
And the fourth hand signifies protection and boons, and so,
Please give me the protection of your hands.

Samsaara saagara nimajjana muhyamaanam
diinam vilokaya vibho karunaanidhe maam,
prahlaada kheda parihaara paraavataara
Lakshmi Nrsimha Mama Dehi Karavalambam. 15

Oh Great God Lakshmi Nrsimha,
I am drowned in the ocean of day to day life,
Please protect this poor one, oh, Lord, Oh treasure of compassion,
Just as you took a form to remove the sorrows of Prahlada, and so,
Please give me the protection of your hands.

Prahaada naarada paraashara pundariika-
vyaasaadi bhaagavata pungavah rinnivaasa ,
Bhaktaanurakta paripaalana paarijaata,
Lakshmi Nrsimha Mama Dehi Karavalambam. 16

Oh Great God Lakshmi Nrsimha,
Who dwells in the hearts of great sages like Prahlada,
Narada, Parashara, Pundarika and Vyasa,
Who loves his devotees and is the wish giving tree,
That protects them, and so,
Please give me the protection of your hands.

Lakshhminrisimha charana abja madhuvratena
Stotram kritam shubhakaram bhuvi shankarena ,
Ye tatpathanti manujaa haribhakti yuktaa-
Ste yaanti tatpada saroja makhandaruupam. 17

This prayer which blesses earth with good things,
Is composed by Sankara who is a bee,
Drinking deeply the honey from the lotus feet of Lakshmi Nrsimha,
And those humans who are blessed with devotion to Hari,
Will attain the lotus feet of the Brahman.

Sri Lakshmi Nrsimha Padarpanamasthu
Dedicated to the feet of Lord Lakshmi Nrsimha.

(There are two more versions of this great stotra. In the one printed by Giri Traders, Madras Stanzas

14 and 15 do not appear. In the compilation by R.S.Vadhya and sons Palakkad, the stanza 11 is followed by stanza 13 and is followed by the following stanza as 13th stanza:-

Yan mayorjitha vapu prachura pravaha,
Magnathra mathra nivahoru karavalambham,
Lakshhminrisimha charana abja madhuvratena
Stotram kritam shubhakaram bhuvi shankarena. 13

This prayer which provides helping hand to those in need,
Is composed by Sankara who is a bee,
Drinking deeply the honey from the lotus feet of Lakshmi Nrsimha,
And removes the veil of illusion and the tides of births.

P.S. I am indebted to Anand Hudli ahudli@silver.uca.indiana.edu who first posted a translation of this great stotra.

Nrusimha Kavacham

(Armour of the man lion)

Translated by

P.R.Ramachander

(This armour is supposed to have been composed by Prahaladha and is from Brahmanda Purana. Another translation of this is available in http://www.stephenknapp.com/prayers_to_lord_narasimhadeva.htm .)

1.Nrusimha kavachamVakshye prahlodhenodhitham puraa,
Sarva rakshakaram punyam , sarvopadrava nasanam

I shall recite the armour of Narasimha recited in the olden times by Prahladha,
Which protects everything that is blessed and destroys all problems.

2.Sarva sapath karam chaiva swarga moksha pradhayakam,
Dhyathwa Narasimham devesam hema simhasana sthitham.

It gives all sorts of wealth and grants heaven as well as salvaion,
If it is chanted meditating on Narasimha as sitting on the throne.

3.Vivrythaasyaam trinayanam, sharad Indu sama prabham,
Lakshmyaalingitha vamangam, Vibhoothirupasritham.

He has three eyes , keeps his mouth open and has the glow of autumn moon,
And he is hugged on left side by Lakshmi and his form depends on his glowing power.

4.Chathur bhujam Komalagam Swarna kundala shobhitham,
Sarojashobhithoraskam rathna keyura mudhritham.

He has four hands, he has pretty limbs and wears a golden ear stud,
His chest shines like a lotus flower and he wears gem studded bracelet.

5.Thapatha kanchana sankasam Peetha nirmala vasasam,
Indradhi sura moulistha sphuran manikya deepthibhi.

He resembles molten gold and wears yellow cloths,
He shines in the light of rubies on his head of the saluting Indra and other devas.

6.Virajitha pada dwandwam shanka chakradhi hethibhi
Garuthmathaa savinayam sthuyamanam mudhanwitham.

He shines with two feet and holds the conch and wheel in his hand,
And Lord Garuda with humility offers him prayers with devotion.

7.Swahruth kamala samvasam kruthwa thu kavacham padeth,
Nrusimho may drusou pathu loka rakshanathma sambhava.

If one reads this armour after make ,Lord Narasimha ,
Who protects the world, Occupy the lotus of his mind
The Lord who is born to take care of this world will protect his head.

8.Sarvago api sthambha vasa phalam may Rakshathu dwanim,
Nrusimho may drusou pathu soma suryagni lochana.

Let my forehead be protected by the all pervading one who is in the pillar,
Let my sound be protected by Narasimha and
My eyes be protected by he who has sun, moon and fire as eyes.

9.Smruthim may pathu nrularir muni varya sthuthipriya,
Naasaam may simhanasathu , mukham Lakshmi mukha Priya.

Let my memory be protected by Narasimha who likes prayers from great sages,
Let my nose be protected by he who has a lion's nose ,
And let my mouth be protected by he who loves the mouth of Lakshmi.

10.Sarva Vidhyadhipa pathu Nrusimho rasanaam mama,

Vakthram pathu indhu vadana sada prahlada vandhitha.

Let my taste buds be protected by the Lord of all knowledge, Narasima,
Lat my face be protected by the moon faced one saluted by Prahlada.

11.Nrusimha pathu may kadam , skandhou bhoo bharanantha kruth,
Divyasthra shobhitha bhujou Nrusimha pathu may bhujou.

Let my neck be protected by Narasimha ,
And shoulders by him, who till the end , rules over the world,
And let that Narasimha whose arms shine,
With divine weapons protect my arms.

12.Karou may deva varadho, nrusimha pathu sarvadha,
Hrudayam yogi sadshyascha , nivasam pathu may Hari.

Let my hands be protected by the protector of devas,
Let me be protected from all sides by Lord Narasimha,
Let my heart be protected by him who can be approached by great sages,
And let my house be protected by Lord Hari.

13.Madhyam pathu Hiranyaksha , Vaksha kukshi vidaranaa,
Nabhim may pathu nruhari, , sva nabhi brahma samsthuthaa.

Let my middle be protected by the God
Who tore apart chest and abdomen of Hiranyaksha,
Let my navel be protected by Lord Narasimha,
Who is praised by Brahma ,who sprang from his own navel.

14.Brahmanda kotaya katyaam yasyasou pathu may katim,
Guhyam may pathuu guhyanaam manthraanaam guhya roopa druk.

Let my hip be protected by him ,
On whose hips all the universe rests,
Let my private parts be protected by the mysterious one,
Who can only be seen by use of very secret mantras.

15.Ooru manobhava pathu jahnuni nara roopa druk,
Jange pathu dharaa bhara harthaa yo as ou nrukesari.

Let my thighs be protected by one who happens in the mind,
Let my knees be protected by him who has a human form,
Let my calves be protected by him who lightens my load ,

And appears in the form of a combination of man and lion.

16.Sura rajya pradha pathu padhou may nruhareswara,
Sahasra seershaa Purusha pathu may sarva sas thanum.

Let my feet be protected by the God in the man lion form,
Who looks after the kingdom of all devas,
And let my entire body be protected by the God,
Who has one thousand heads.

17.Mahogra poorvatha pathu maha veeragrajo agnitha,
Maha Vishnu dakshine thu maha jwalasthu nairyathi.

Let the ferocious one protect me from the east,
Let the very valorous one protect from south east,
Let the great Vishnu protect me from the south,
And let God who blazes like a flame protect from south west.

18.Paschime pathu sarveso, Disi may sarvatho mukha,
Nrusimha pathu vayavyaam, soumyam bhooshana vighraha.

Let God of everything protect me from west,
Let the God who has faces everywhere protect all directions,
Let Narasimha protect me from north west,
And let the well ornamented one protect me from north.

19.Eeshanyo pathu bhadro may , srava mangala dhayaka,
Samsra bhayadha pathu mruthyor mruthyus nrukesari.

Let the God who protects and gives all things auspicious,
Protect me from the north west and let me protected ,
From fear of birth and death by the Lord Narasimha,
Who is indeed death to death itself.

20.Idham nrusimha kavacham , prahladha mukha manditham,
Bhathiman ya paden nithyam sarva papam prumuchyathe.

This armour of Lord Narasimha which was narrated by Prahladha,
If read by a devotee daily , would save him from all his sins.

21.Puthravan , dhanavan loke deerga ayur upa jayathe,
Yam yam kamayathe kamam tham tham prapnonsthyasamsayam.

He would be blessed with sons , wealth and a very long life,
And all that he desires would be achieved without any doubt.

22.Sarvathra jayam aapnothi , sravathra vijayee bhaveth,
Bhhomyanthareeksha divyaanaam grahaanaam vini varanam.

He who desires for victory everywhere would get victory everywhere,
He would ward off all the evils caused by earth , environment and planets.

23.Vruschiko raga sambhootha visha apa haranam param,
Brahma Rakshasa yakshaanaam dhoorothsaarana karanam.

This steals away the poison caused by serpents and scorpions,
And Brahma Rakshasas and Yakshas would be driven far- far away.

24.Bhurje vaa thala pathre vaa kavacham likhitham shubham,
Kara moole drutham yena sidhyeyu karma sidhaye.

If this auspicious armour is written on a palm leaf or bark of a tree,,
And this is worn in the hand all his actions would be come divine.

25.Devasura manushyeshu swam swameva jayam labheth,
Yeka sandhyam trisandhyam vaa ya paden niyatho nara.

That man who reads it following all rules ,three times,
In the dawn, noon or dusk or one of these times,
Would get victory over humans , devas and Asuras.

26.Sarva mangala mangalyam , bhuthim , muykthim cha vindathi,
Dwathrimasad sahasrani padeth shudhatmanaam nrunaam.

That holy and pure human being who reads it,
Thirty two thousand times would definitely get,
All auspicious things, wealth and salvation.

27.Kavachayasya manthrasya manthra sidhi prajayathe,
Anena manthra rajena kruthwa bhas mabhi manthranam.

If this is chanted along with wearing of ashes, by the help of this,
Mantra of the Kavacha which is the king of mantras , he would get mastery over it.

28.Thilakam vinyased yasthu thasya graham bhayam hareth,
Trivare japamanasthu datham varibhya manthrya cha.

By wearing a Tilaka and after doing Achamana with mantras,
If this is chanted for three weeks, , the fear of planets would be removed for him.

29.Prasayedhyo naro mantram , nrusimha dhyanamacharedh,
Thasya roga pranasyanthi ye cha syu kukshi sambhavaa.

After meditating on Lord Narasimha , if a man,
Masters this mantra his diseases would be cured,
Including those diseases of the abdomen.

30.Kimathra bahu nokthena nrusimha sadruso bhaveth,
Manasa chinthitham yathu sa thachapnothya samsayam.

Which other great one can ever become like Narasimha,
For just thinking about him in mind would make him your own without doubt.

31.Garjantham garjyantham nija bhuja patalam sphotayantham hatantham,
Roopyantham thapayantham dhivi bhuvi dhithijam kshopayantham kshipantham,
Kranthantham roshayantham disi disi sathatham samharantham bharantham,
Vikshantham ghoornayantham sara nikara sathair divya simham namami.

He roars and makes us roar ,He with his many arms tears and throws them out,
He searches and troubles the sons of Dhithi in this and other worlds,
Throws them and scatters them and when angry he kills them from all directions,
And when he sees them he tears them apart with his hundreds of divine hands,
And I salute him who has manifested himself as a divine lion.

Ithi Sri Brahmanda purane prahalodhoktham nrusimha kavacham sampoornam

Thus ends the armour of Narasimha told by Prahlada found in Brahmanda Purana.

Trilokya Mohana Nrusimha Kavacham

(The armour of the man lion which attracts the three worlds)

Translated by

P.R.Ramachander

(Unlike many other Kavacham(armour) this one is mostly based on thanthra and prays different aspects of Lord Narasimha along with Bheejaksharas to protect different parts of the body. It is believed that mis pronunciation of these would lead to bad effects. So I request those who want to chant this powerful prayer to learn it from a teacher and then start chanting it. I have taken this from a Malayalam book on Kavachams published by Vidhyarambham publishers, Aleppy. This Kavacha

along with translation is available also in http://www.stephen-knapp.com/prayers_to_lord_narasimhadeva.htm

.But the text of that presentation considerably differs from what is given in the Malayalam source,)

Narada Uvacha:-

1.Indradhi deva vrundhesa , eedyeswara jagat pathe,
Maha vishnor nrusimhasya kavacham broohi may Prabho,
Yasya prapadanadwidhwam strilokya vijayee bhaveth.

Narada said:-

Oh God of Indra, devas and others , my father and Lord of universe,
Oh Lord, please tell me the armour of Nrusimha an incarnation of Vishnu,
By reading which a scholar can win over all the three worlds.

Brahmo Uvacha:-

2.Srunu Narada vakshyami puthra sreshta thapodhana,
Kavacham nrusimhasya trilokya vijayee baveth.

Please hear Narada who is the greatest of my sons and a great sage,
The Armour of Narasimha which ensures victory over the three worlds.

3.Srushtaham jagatham vathsa , padanath dharanadhyatha,
Lakshmeer jaga thrayam pathi samhartha cha maheswara.

Dear Son, I created this world by reading and wearing it and also ,
Lakshmi got the three worlds and Lord Shiva became the destroyer.

4.Padanadh Dharanadh deva bahavavascha digeeswara,
Brahma manthra mayam vakshye brandhyadhi vinivarakam.

By reading and wearing it the devas became lords of directions,
And by taking in to your heart we can get cured of madness.

5.Yasya prasada Durvasaa trilokya vijayi bhaved,
Padanath dharanad yasya sasthaa cha krodha bhirava.

By its blessings sage Durvasa won over the three worlds,
And by reading and wearing it he ruled the world with his fearful anger.

7.Trilokya vijayasyapi kavachasya prajapathi,
Rishi chandasthu Gayathri nrusimho devatha vibhu.

For this armour ensuring victory over three worlds,
I am the sage , Gayathri is the meter and God addressed is Lord Narasimha.

8.Ksroum bheejam may sira pathu , chandra varno maha manu.

Let The Ksroum Bheejam of the moon coloured one,
Who is the greatest king protect my head.

9.Om ugram veeram Maha Vishnum Jwalantham sarvathomukham,
Nrusimham bheeshanam bhadram Mruthyu mruthyum namamyaham.

Om Oh greatly valorous Maha Vishnu , who shines and has faces everywhere,
Who is the fearful Nrusimha who is death to death itself , My salutations.

10.Dwathrimsadaksharo manthro manthra raja sura dhruma,
Kandam pathu dhruvam kshroum hrud bhagwathe chakshushi mama.

The thirty two syllabled mantra is a king of mantras and protects the devas,
And let my neck be protected always by Kshroum ,
And let my eyes be protected by the God in my hearet.

11.Narasimhaya cha jwaala maline pathu karnakam,
Dheepa damshtraya cha thadhaa agni nethraya nasikaam.

Let my ears be protected by Narasimha who wears the flame as garland,
And let my nose be protected by he who has lamps as teeth and fire as eyes.

12.Sarva rakshognaya thadha sarva Bhootha hithaaya cha,
Sarva jwara nasaya daha daha pada dwayam.

He who kills all Rakshasas and he who who kills all evil spiruts,
And he who cures all fevers by burning protect my feet.

13.Raksha raksha varma manthra swaha pathu mukham mama,
Thaaradhi ramachandraya nama pathu hrudham mama.

Protect and protect by the chant of Varma and Swaha my face,
And let the shining Ramachandra protect my heart.

14.Kleem payath parswa yugmam cha thaaro nama padam patha,
Narayanaya naabhim cha AAm hreem kroum kshroum cha hoom phat.

Let my both sides be protected by kleem and let the phrase

“om namo Narayanaya” protect my belly, AAm hreem kroum kshroum cha hoom phat

15.Shadakshra katim pathu , Om Namu Bhagavathe padam,
Vasudevaya cha prushtam Kleem Krishnaya Kleem ooru dwayam.

Let the six letters manthra protect my waist and “Om Namu Vasudevaya”
Protect my back and “Kleem Krishnaya kleem” protect my two thighs.

16.Kleem Krishnaya sadaa padhu januni cha manuthama,
Kleem gloum Kleem syamalangaya nama payath pada dwayamn.

Let “Kleem Krishnaya” and the great God always protect my knees,
And “Kleem gloum Kleem Syamalangaya nama” protect my feet.

17.Kshroum Nrusimhaya Kshroum Hreem cha sarvanga may sadavathu,
Ithi they kaditham Vathsa sarva manthrougha vighram.

Let always all my body be protected by “Kshroum Nrusimhaya Kshroum Hreem”
And dear son , thus I have told you the model one of all manthras.

18.Thava sneha maya khyatham pravakthavyam na kasya chith,
Guru poojaam vidhaayaadha gruhneeyath kavacham Thatha.

Though it should not be told to every one, I have told this to you because of my love,
And this armour should only be made one’s own after worship of Guru.

19.Havanaadheen dasamsena kruthwaa sath sadhakothama,
Thathasthu sidha kavacho roopena madhanopama.

After doing homas ten times the good great devotee,
Would master this armour and would be like the God of love.

20.Spardha mudhooya bhavane Lakshmeer vani vasen mukhe,
Pushpanjalyashtakam dhatwaa moolenaiva padeth sakruth.

21.Api varsha sahasraanaam poojanam phalamapnuyath,
Bhoorje vilikhya gutikaam swaransthaam dharayeth yadi.

22.Kande vaa dakshine bahou narasimho bhaved swayam,
Yoshi vama bhujе chaiva purusho dakshine kare,

23.Bhibrayath kavacham punyam sarva sidhi yutho bhaveth,
Kaka vandhyasa cha yaa narree mrutha vathsaa cha yaa bhaveth

24. Janma vandhyaa nashta puthaa bahu puthra vathi bhaveth
Kavachasya prasadena jeevan muktho baven nara.

In the house where is performed Lakshmi and Saraswathi would live,
The lucky man who would offer flowers one hundred and eight times ,
And would read the complete text once., would get the same effect,
As one has offered worship to the God for one thousand years,
And if one gets the kavacham written , put it in a golden locket and wear it,
Either on the neck or n the left arm , Narasmiha would be with him personally,
.This should be worn in the left hand by girl and right hand by a woman,
And this auspicious armour would certainly bring good to the wearer.
The lady who does not have sons or a lady who bears only dead sons,
Or The lady who is totally barren or the lady whose children are dead,
Would bear many sons and he would become a liberated soul.

25.Trilokyam Ksobhayathyevam trilokya vijayee bhavedh,
Bhootha pretha pisachascha Rakshasa dhanavascha ye,

26.Tham drushtwa prapalayanthe desath desantharam dhruvam,
Yasmin gruhe cha kavacham grame vaa yadhi thishtathi,
Thad desam thu parithyajya prayanthi hyathi dhooratha.

Even if all the three worlds are in war with them, they would win over them,
And devils , ghosts , dead souls , Rakshasas and other bad beings,
As soon as they see them they would certainly run away from that place.
In the house or the village if this armour is installed,
Such beings would leave away that place and run away to far off places.

Ithi Brahma samhithayam Trilokyamohanam Nama
Nrusimha kavacham sampoornam.

Thus ends the armour of Narasimha also called "That which attracts all the three worlds",
Which occurs in Brahma Samhitha.

Narasimha Kavacham

Translated by
P.R.Ramachander

1.Nrusimha kavachamVakshye prahlodhenodhitham puraa,
Sarva rakshakaram punyam , sarvopadrava nasanam

I shall recite the armour of Narasimha recited in the olden times by Prahladha,
Which protects everything that is blessed and destroys all problems.

2.Sarva sapath karam chaiva swarga moksha pradhayakam,
Dhyathwa Narasimham devesam hema simhasana sthitham.

It gives all sorts of wealth and grants heaven as well as salvation,
If it is chanted meditating on Narasimha as sitting on the throne.

3.Vivrythaasyaam trinayanam, sharad Indu sama prabham,
Lakshmyaalingitha vamangam, Vibhoothirupasritham.

He has three eyes , keeps his mouth open and has the glow of autumn moon,
And he is hugged on left side by Lakshmi and his form depends on his glowing power.

4.Chathur bhujam Komalangam Swarna kundala shobhitham,
Sarojashobhithoraskam rathna keyura mudhritham.

He has four hands, he has pretty limbs and wears a golden ear stud,
His chest shines like a lotus flower and he wears gem studded bracelets.

5.Thapatha kanchana sankasam Peetha nirmala vasasam,
Indradhi sura moulistha sphuran manikya deepthibhi.

He resembles the molten gold and wears yellow cloths,
He shines in the light of rubies on head of the saluting Indra and other devas.

6.Virajitha pada dwandwam shanka chakradhi hethibhi
Garuthmathaa savinayam sthuyamanam mudhanwitham.

He shines with two feet and holds the conch and wheel in his hand,
And Lord Garuda with humility offers him prayers with devotion.

7.Swahruth kamala samvasam kruthwa thu kavacham padeth,
Nrusimho may drusou pathu loka rakshanathma sambhava.

If one reads this armour after making Lord Narasimha ,
Who protects the world , Occupy the lotus of his mind
The Lord who is born to take care of this world will protect one's head.

8.Sarvago api sthambha vasa phalam may Rakshathu dwanim,
Nrusimho may drusou pathu soma suryagni lochana.

Let my forehead be protected by the all pervading one who is in the pillar,
Let my sound be protected by Narasimha and
My eyes be protected by the one who has sun, moon and fire as eyes.

9.Smruthim may pathu nruharir muni varya sthuthipriya,
Naasaam may simhanasathu , mukham Lakshmi mukha Priya.

Let my memory be protected by Narasimha, who likes prayers from great sages,
Let my nose be protected by he who has a lion's nose ,
And let my mouth be protected by he who loves the mouth of Lakshmi.

10.Sarva Vidhyadhipa pathu Nrusimho rasanaam mama,
Vakthram pathu indhu vadana sada prahlada vandhitha.

Let my taste buds be protected by the Lord of all knowledge, Narasimha,
Let my face be protected by the moon faced one saluted by Prahlada.

11.Nrusimha pathu may kandam , skandhou bhoo bharanantha kruth,
Divyasthra shobhitha bhujou Nrusimha pathu may bhujou.

Let my neck be protected by Narasimha ,
And shoulders by him who rules over the world till the end ,
And let that Narasimha whose arms shine,
With divine weapons protect my arms.

12.Karou may deva varadho, nrusimha pathu sarvadha,
Hrudayam yogi sadshyascha , nivasam pathu may Hari.

Let my hands be protected by the protector of devas,
Let me be protected from all sides by Lord Narasimha,
Let my heart be protected by him who can be approached by great sages,
And let my house be protected by Lord Hari.

13.Madhyam pathu Hiranyaksha , Vaksha kukshi vidaranaa,
Nabhim may pathu nruhari, , sva nabhi brahma samsthuthaa.

Let my middle be protected by the God
Who tore apart chest and abdomen of Hiranyaksha,
Let my navel be protected by Lord Narasimha,
Who is praised by Brahma who sprang from his own navel.

14.Brahmanda kotaya katyaam yasyasou pathu may katim,
Guhyam may pathuu guhyanaam manthraanaam guhya roopa druk.

Let my hip be protected by him ,
On whose hips all the universe rests,
Let my private parts be protected by the mysterious one,
Who can only be seen by use of very secret mantras.

15.Ooru manobhava pathu jahnuni nara roopa druk,
Jange pathu dharaa bhara harthaa yo as ou nrukesari.

Let my thighs be protected by one who happens in the mind,
Let my knees be protected by him who has a human form,
Let my calves be protected by him who lightens my load ,
And appears in the form of a combination of man and lion.

16.Sura rajya pradha pathu padhou may nruhareswara,
Sahasra seershaa Purusha pathu may sarva sas thanum.

Let my feet be protected by the God in man lion form,
Who looks after the kingdom of all devas,
And let my entire body be protected by the God,
Who has one thousand heads.

17.Mahogra poorvatha pathu maha veeragrajo agnitha,
Maha Vishnu dakshine thu maha jwalasthu nairyathi.

Let the ferocious one protect me from the east,
Let the very valorous one protect from south east,
Let the great Vishnu protect me from the south,
And let God who blazes like a flame protect me from the south west.

18.Paschime pathu sarveso, Disi may sarvatho mukha,
Nrusimha pathu vayavyaam, soumyam bhooshana vighraha.

Let God of everything protect me from west,
As he has faces turned in all directions,
Let Narasimha protect me from north west,
And let the well ornamented one protect me from north.

19.Eeshanyo pathu bhadro may , srava mangala dhayaka,
Samsra bhayadha pathu mruthyor mruthyus nrukesari.

Let the God who protects and gives all things auspicious,
Protect me from the north west and let me be protected ,

From fear of birth and death by the Lord Narasimha,
Who is indeed death to death itself.

20. Idham nrusimha kavacham , prahladha mukha manditham,
Bhathiman ya paden nithyam sarva papam prumuchyathe.

This armour of Lord Narasimha which was narrated by Prahladha,
If read by a devotee daily , would save him from all his sins.

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For just thinking about him in mind would make him your own without doubt.

31.Garjantham garjyantham nija bhuja patalam sphotayantham hatantham,
Roopyantham thapayantham dhivi bhuvi dhithijam kshopayantham kshipantham,
Kranthantham roshayantham disi disi sathatham samharantham bharantham,
Vikshantham ghoornayantham sara nikara sathair divya simham namami.

He roars and makes us roar ,He with his many arms tears and throws them out,
He searches and troubles the sons of Dhithi in this and other worlds,
Throws them and scatters them and when angry he kills them from all directions,
And when he sees them he tears them apart with his hundreds of divine hands,
And I salute him who has manifested himself as a divine lion.

Ithi Sri Brahmanda purane prahalodhoktham nrusimha kavacham sampoornam

Thus ends the armour of Narasimha told by Prahlada found in Brahmanda Purana.

Nrusimha ashtotharam

Translated by
P.R.Ramachander

(Lord Narasimha is the fourth incarnation of Vishnu with head of a lion and body of a man. He took this form and came out of the pillar pointed out by his great devotee Prahladha, to kill his father Hiranyakasipu. He is one of the very popular God worshipped by Vaishnavites all over India. He is believed to be the great protector to all his devotees who are in trouble of any sort. It is also believed that he would be always in great anger and his worship should be done without fault as otherwise, he may himself destroy the devotees.

- 1.Om Nrusimhaya nama- Salutations to the God Who is the man-lion
- 2.Om Mahasimhaya nama- Salutations to the God who is a great lion
- 3.Om Divyasimhaya nama- Salutations to the God who is the divine lion
- 4.Om Mahabalaya nama- Salutations to the God who is greatly strong
- 5.Om Ugrasimhaya nama- Salutations to the God who is a ferocious lion
- 6.Om Mahadevaya nama- Salutations to the God who is the great God
- 7.Om Upendraya nama- Salutations to the God who is the younger brother of Indra
- 8.Om Agnilochanaya nama- Salutations to the God who has eyes of fire.
- 9.Om Roudhraya nama- Salutations to the God who is ferocious
- 10.Om Souraya nama- Salutations to the God who is greatly mighty
- 11,Om Mahaveeraya nama- Salutations to the God who is a great hero
- 12,Om Suvikramaya nama- Salutations to the God who is greatly valorous
- 13.Om Parakramaya nama- Salutations to the God who could attack
- 14.oM Harikolahalaya nama- Salutations to the God who is Hari who is crying out loudly
- 15.Om Chakrine nama- Salutations to the God who holds the Chakra(wheel)
- 16.Om Vijayaya nama- Salutations to the God who is victorious
- 17.Om Varyaya nama- Salutations to the God who is the chosen one
- 18.OM daithyanthakaya nama- Salutations to the God who is the killer of Asuras
- 19.Om Parabrahmane nama- Salutations to the God who is divine Brahman
- 20.Om aghoraya nama- Salutations to the God who is not terrible
- 21.Om Ghora vikramaya nama- Salutations to the God who terribly valorous
- 22.OM Jwala mukhaya nama- Salutations to the God who has a face of fire
- 23.OM Jwalamaline nama- Salutations to the God who has a garland of fire
- 24.Om Mahajwalaya nama- Salutations to the God who is the great flame
- 25.Om Maha prabhava nama- Salutations to the God who is the great lord
- 26.Om Nitilakshaya nama- Salutations to the God who has eyes on the forehead.
- 27.Om sahasrakshaya nama- Salutations to the God who has thousand eyes
- 28.Om Durnireekshya prathapanaya nama- Salutations to the God who is well known as difficult to look at.
- 29.Om Prathapanaya nama- Salutations to the God who is famous.
- 30.Om Maha damshtrayudhaya nama- Salutations to the God who who has big teeth as weapon
31. Om Pragnaya nama- Salutations to the God who is greatly wise
- 32.Om Hiranyaka nishoodhanaya nama- Salutations to the God who killed Hiranya
- 33.Om Chanda kopine nama- Salutations to the God who is passionately angry
- 34.Om surarignaya nama- Salutations to the God who is the killer of enemy of devas
35. Om sadarthignaya nama- Salutations to the God who always destroys grief
- 36.Om Sadashivaya nama- Salutations to the God who is ever peaceful
- 37.Om Guna bhadraya nama- Salutations to the God who has gracious character
- 38.OM Maha Bhadraya nama- Salutations to the God who is greatly gracious

- 39.Om Balabhadraya nama- Salutations to the God who has strength and graciousness
- 40.Om Subhadraya nama- Salutations to the God who is very gracious
- 41.Om Karalaya nama- Salutations to the God who is terrible
- 42.Om viikralaya nama- Salutations to the God who is very formidable
- 43.Om gathayushe nama- Salutations to the God who made others dead
- 44.Om Sarva karthrukaya nama- Salutations to the God who is the one who removes everything
- 45.Om bhairavadambaraya nama- Salutations to the God who produces terribly great noise
- 46.Om divyaya nama- Salutations to the God who is divine
- 47.Om agamyaya nama- Salutations to the God who is unattainable
- 48.Om sarva Shatru jithe nama- Salutations to the God who wins over all enemies
- 49.Om amoghasthraya nama- Salutations to the God who is armed with arrows which never fail
- 50.Om Asthra sathra dharaya nama- Salutations to the God who is armed with arrows and other weapons
- 51.Om savyajootaya nama- Salutations to the God who ties in a contrary way(Wears sacred thread)
- 52.Om Sureswaraya nama- Salutations to the God who is the gOd of the devas
- 53.Om Sahasra behave nama- Salutations to the God who has one thousand hands
- 54.Om Vajra nakhaya nama- Salutations to the God who has diamond like nails
- 55.Om Sarva sidhaye nama- Salutations to the God who is ready for everything (Has all occult powers)
- 56.Om Janardhanaya nama- Salutations to the God who troubles bad people
- 57.Om anathaya nama- Salutations to the God who is endless
- 58.Om Bhagwathe nama- Salutations to the God who gives us luck
- 59.Om Sthoolaya nama- Salutations to the God who is very large
- 60.Om agamyaya nama- Salutations to the God who is inaccessible
- 61.Om paravaraya nama- Salutations to the God who is the cause and effect
- 62.OM sarva manthraika roopine nama- Salutations to the God whois the form of all manthras
- 63.Om Sarva yanthra vidharanaya nama- Salutations to the God who destroys all Yanthras
- 64.Om avyayaya nama- Salutations to the God who never changes
- 65.Om Paramanandhaya nama- Salutations to the God who is divinely happy
- 66.Om Kalajithe nama- Salutations to the God who has won over time
- 67.Om Khagavahanaya nama- Salutations to the God who travels on a bird
- 68.Om Bhaktha vathsalaya nama- Salutations to the God who loves his devotees
- 69.Om Avyakthaya nama- Salutations to the God who is not clear
- 70.Om suvyakthaya nama- Salutations to the God who is very clear
- 71.Om Sulabhaya nama- Salutations to the God who is easy to approach
- 72.Om Suchaye nama- Salutations to the God who is radiant
- 73.Om Lokaikanayakayai nama- Salutations to the God who is the lord of all worlds
- 74.Om Sarvaya nama- Salutations to the God who is everything
- 75.Om Saranagatha vathsalayai nama- Salutations to the God who likes those who surrender to him
- 76.Om dheeraya nama- Salutations to the God who is courageous
- 77.Om Dharaya nama- Salutations to the God who is the one who supports
- 78.Om Sarvajnaya nama- Salutations to the God who knows everything
- 79.Om Bheemaya nama- Salutations to the God who is very huge
- 80.Om Bheemaparakramaya nama- Salutations to the God who has huge valour
- 81.Om Veda priyaya nama- Salutations to the God who likes Vedas
- 82.Om Nuthaya nama- Salutations to the God who is being praised
- 83.Om Poojyaya nama- Salutations to the God who is honorable/praiseworthy
- 84.Om Bhavahrudhe nama- Salutations to the God who has heart wishing welfare
- 85.OM Parameshwaraya nama- Salutations to the God who is the divine god
- 86.Om Srivathsa vakshase nama- Salutations to the God who has Srivathsa on his chest

- 87.Om Srivasaya nama- Salutations to the God in whom Goddess Lakshmi lives
 88.Om Vibhave nama- Salutations to the God who is the lord
 89.Om samkarshanaya nama- Salutations to the God who joins and unites
 90. Om Prabhava nama- Salutations to the God who is the lord
 91.Om Trivikramaya nama- Salutations to the God who is the mega form assumed by Vamana
 92.Om trilokathmane nama- Salutations to the God who us the soul of the three worlds
 93.Om Kalaya nama- Salutations to the God who is the time/God of death
 94.Om Sarveswaraya nama- Salutations to the God who is the god of evey one
 95.Om Viswambaraya nama- Salutations to the God who dresses with three worlds
 96.Om Sthira Bharaya nama- Salutations to the God who is forever filled up
 97.Om achyuthaya nama- Salutations to the God who never changes
 98.Om Purushothamaya nama- Salutations to the God who the best among Purushas
 99.Om adhokshajaya nama- Salutations to the God who has eyes below the axle
 100.Om akshayaya nama- Salutations to the God who never decays
 101.Om Sevyaya nama- Salutations to the God who is being served
 102.Om Vanamaline nama- Salutations to the God who wears the forest garland
 103.Om Prakampanaya nama- Salutations to the God who makes others tremble
 104.Om Gurave nama- Salutations to the God who is the Guru
 105.Om Lokagurave nama- Salutations to the God who is the teacher of the world
 106.Om Srapthre nama- Salutations to the God who boils in anger
 107.Om Param jyothishe nama- Salutations to the God who has divine luster
 108.Om Parayanaya nama- Salutations to the God who is the last resort/violent

Sri Nrisimhashtakam

By Paramahansa Yati Jiyar,

Translated by

P.R.Ramachander

(I have referred to this stotra at <http://lordnarasimhadeva.blogspot.com/2010/03/sri-nrisimhashtakam.html>)

1. Shrimad akalanka paripurna shashikoti
 Shridhara manohara satapata kanta
 Palaya krupalaya bhavambudhi nimagnam
 Daitya vara kala Narasimha Narasimha

Oh Narasimha, Oh Narasimha, who is the death to great Asura,
 Who is like billions of full moons without any stains,
 And who carries Lakshmi , who is pretty and has a flowing mane,
 Please protect me from this ocean of birth and death , Oh store house of mercy.

2. Pada kamala vanata paathaki janaanam
Pathaka dhavanala pathatri vara keto
Bhaavana parayana bhaavarti harayaa mam
Pahi kripayaiva Narasimha Narasimha

Please show me your mercy, Oh Narasimha, Oh Narasimha,
Who is the forest fire that burns all the sins committed by sinners,
If they bow down to your holy lotus flower like feet,
And who has a Garuda flag on his chariot ,who is the cause of creation,
And the best shelter ,Please help me remove the problems of the birth and death.

3. Tunga nakha pankti-dalithasura varasrik
Panka nava kunkuma vipankila mhoraha
Pandita nidhana kamlalaya namaste
Pankaja nishanna Narasimha Narasimha

Oh Narasimha, Oh Narasimha , who lives in a lotus,
Your out stretched nails tore open the entails of the asura,
And the blood out of him fell on your chest , making ,
It appear as if Kumkum has been applied on your chest,
My salutations to you who is the residence of learned as well as Lakshmi.

4. Maulishu vibhushana mivamara varanam
Yogi hridayeshu cha sirassu nigamanaam
Rajaa aravinda ruchiram pada yugam they
Dehi mama murdhni Narasimha Narasimha

Oh Narasimha , Oh Narasimha please keep
Your twin lotus like feet on my head,
Though it is kept on the crowns of the helmets of gods,
And also on the heart of sages and on the Veda books.

5. Vaarija vilochana madh antima dasaayam
Klesha vivashikrita samasta karanayam
Yehi ramaya saha sharanya vihaganam
Nadha madhiruhya narasimha Narasimha

Oh Narasimha, Oh Narasimha , along with Lakshmi,
Come riding on the Garuda , the king of birds,
At the time when all my senses are suffering in distress,
At the time of death, Oh lotus eyed one,

6. Haataka kirita varahara vanamala

Taara rashana makara kundala manindrai,
Bhushitam ashesha nilayam tava vapurme
Chethasi chakaasthu Narasimha Narasimha

Oh Narasimha, Oh Narasimha, Your divine body,
Wearing a pretty blessed crown , forest garland,
And fish like gem studded ear studs shining like stars,
Lives in the unapproachable residence of yours.

7. Indu ravi pavaka vilochana ramayaa
Mandira mahabhuja lasadvara rathanga
Sundara chiraaya ramataam tvayi mano me
Nandita suresha narasimha Narasimha

Oh Narasimha, Oh Narasimha, who is honoured by Indra,
Let my mind play on your very pretty form,
Which has moon , sun and fire as eyes,
Which is the temple of Goddess Lakshmi,
And which holds in the great hands the holy wheel.

8. Madhava mukunda madhusudana murare
Vamana nrisimha sharanam bhava nathanam
Kamada ghrinin nikhila karana nayeyam
Kaalam amaresha narasimha narasimha

Oh Narasimha, Oh Narasimha , Oh Mukunda,
Oh killer of Madhu, Oh killer of Mura,
Oh Vamana, Oh Narasimha who is the sheler,
To all those people who have surrendered,
Oh Lord of devas , Oh cause of all causes,
Fulfill my desires and do not neglect me.,
Who is passing all his life chanting your names.

9. Ashtakam idam sakala pataka bhayagham
Kamadam ashesha duritamaya ripughnam
yah pathi santhatham ashesha nilayam they.
Gacchati padam sa narasimha Narasimha

This octet destroys the fear of great sins,
Fulfills all desires, speedily destroys enemies,
And they will attain the abode of that lord,
Where he would be sleeping on the sesha snake.

Sri runa vimochana nrusimha sthothram

(The prayer to Lord Narasimha to get rid of debts.)

Translated by

P.R.Ramachander

(The debt could be explained also as the debt of Karma, which we have to get rid off to attain salvation.)

Deva karya sidhyartham , sabha sthambha samudbhavam,
Sri nrusimham mahaveeram namami runa mukthaye. 1

For the purpose of completion of the need of the devas,
You appeared from a pillar in a palace,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts.

Lakshmyalingitha vamangam, bhakthanaam vara dayakam,
Sri nrusimham mahaveeram namami runa mukthaye. 2

Goddess Lakshmi embraces your left side,
And you give boons to your devotees,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts.

Aantramaladaram , sankha charabjayudha darinam,
Sri nrusimham mahaveeram namami runa mukthaye. 3

God who wears the inner part of your enemy as garland,
God who holds conch wheel, lotus and other weapons,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts

Smaranath sarva papagnam, khadruja visha nasanam,
Sri nrusimham mahaveeram namami runa mukthaye. 4

God whose very thought kills all sins,
God who destroys poison of all snakes,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts.

Simhanadenaahath, digdanthi bhayanasanam,
Sri nrusimham mahaveeram namami runa mukthaye. 5

God of a terrible lion like roar,
Who removes fear of elephants, which guard all directions,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts.

Prahlada varadam, srresam, daithyeswara vidharinam,
Sri nrusimham mahaveeram namami runa mukthaye. 6

God who was kind to Prahlada,
The lord of Lakshmi and he who ripped apart the king of demons,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts

Krooragrahai peedithanam bhakthanam abhaya pradham,
Sri nrusimham mahaveeram namami runa mukthaye. 7

God who gives freedom from fear to devotes,
Who are being troubled by cruel planets,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts.

Veda vedantha yagnesam , brahma rudradhi vandhitham,
Sri nrusimham mahaveeram namami runa mukthaye. 8

God who is the lord of Vedas, Vedanta and sacrifices,
Who is worshipped by Brahma, Rudra and others,
Oh Narasimha who is a great warrior,
I salute you to get rid of my debts

Ya idam padathe nithyam , runa mochana samgnakam,
Anruni jayathe sathyo , danam seegramavapnuyath. 9

He who reads daily this prayer for getting rid of debts,
Would surely become debtless and would soon earn lot of money.

Puthra Prapthi Ashtakam

By Mukkur Lakshmi Narasimhachar

Translated By

P.R.Ramachander

(This prayer is addressed to Narasimhamurthy of Mattapalli seeking for the birth of a son. This town is in the Huzurnagar taluq, Nalgonda District of Andhra Pradesh and is on the bank of River Krishna. Sri Lakshmi Narasimha Swami (also known as Sri Yogananda Lakshmi Narasimha Swamy) resides

in this great temple in his cave dwelling . The other presiding Deities of Mattapalli dhama are Sri Raajyalakshmi and Sri Chenchu Lakshmi, who are present alongside Lord Narasimha. This is one of the temples of Pancha Narasimhas.)

Prahlada varadam, shrestham, rajuya lakshmya samanvitham,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi , Sutham dehi, Sutham dehi., 1

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh God who blessed Prahladha, Oh great one, Oh God who is with Rajya Lakshmi.

Bhardwaja hrudayanthe vasinam vasavanaujam,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 2

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh God who lives in the heart of Bhardwaja, Oh brother of Parvathi.

Sushronya poojitham nithyam, sarva kama dukham harim,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 3

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh God who is daily worshipped by Vedic scholars,
Oh God who destroys all sorrow due to desires.

Maha Yagya swaroopam guhayaam nithya vasinam,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 4

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh God who has the form of great fire sacrifice,
Oh God who daily lives in caves.

Krishna theera viharam, krishnaam rakshithavaan swayam,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 5

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh God who lives in the shores of river Krishna,
Oh God who himself saved Draupadi.

Yama mohitha kshetrasmin, nithya vasa priyam param,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 6

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh divine God who likes to live for ever,
In the temple which attracted God Yama.

Chakshina poojitham samyak, chakrinaam sarvatho mukham,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 7

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh god who is agreeably worshipped by the eyes,
Oh God who has faces everywhere for the devas.

Yoganandam nithyayanandam nigamagama sevitham,
Puthrartham prathayathe devam mattapallyadhipam harim,
Sutham dehi, Sutham dehi, Sutham dehi., 8

I pray Lord Hari of Mattapalli for the sake of a son,
Give me a son, give me a son, give me a son,
Oh God who is happy with yoga, who is forever happy,
Oh God who is served by the Vedas.

Sri Narasimham yethi dhyathwa Mukkur Nruharisna krutham,
Ye padenayashtakam nithyam ishta prapathir bhavishyathi.

If this octet composed by Mukkur Lakshmi Narasimhachar is read daily,
After meditating on Narasimha, all his wishes would be fulfilled.

Nrusimha Mangalam

(The well being stotra addressed to Lord Narasimha)

Translated by
P.R.Ramachander

(This Mangala stotra is addressed to The Narasimha incarnation of Lord Vishnu. These songs are recited after reciting prayers to the Lord or after performing worship. Wishing Mangalam means , wishing all that is good.)

Mangalam sthamba dimbhaya ,
Mangalam mruthyu mruthyuve,
Mangalam Roudhra roopaya,
Narasimhaya Mangalam. 1

Mangalam to the one who was born from a pillar,
Mangalam to the lord of death to the lord of death,
Mangalam to him who is fierce looking,
Mangalam to the Lord who is lion man.

Hirani kasipum hathwa,
Daithyendram deva kandakam,
Jagat rakshana duryaya ,
Jagat bheejaya Mangalam. 2

Mangalam to the seed of universe,
Who killed the Asura called Hiranya Kasipu,
Who was the lord of Rakshasas and killer of devas,
And the Lord who was interested in saving of the world.

Prahlada Sthuthi santhushta ,
Prasanna nija moorthaye,
Varadabhaya hasthaya,
Varadaya cha Mangalam. 3

Mangalam to the giver of boons,
Who was happy with the prayer of Prahlada,
Who was really a God with pleasant mien,
And who shows protection and boons by his hands.

Karagrair vajra samsparsair,
Narair shathru dharine,
Theeshna damshtathanvaya,
Tharkshya vahaya Mangalam. 4

Mangalam to the one carried by Garuda,
Whose hands are as hard to touch like a diamond,
Who puts down the enemies of men,
And who has very sharp protruding teeth.

Nara kanteeravaakara vyakthaa,
Athyugra vibhoothaye,
Mrugendraya narendraya ,

Daivathendraya Mangalam. 5

Mangalam to the Lord of Devas,
Who has the shape of the man and lion,
Who has fierce disposition,
And who is the lord of men and beasts.

Kireeta hara keyura ,
KundalaInkruthaya cha,
Koti Surya prakasaya,
Deva simhaya Mangalam. 6

Mangalam to the God lion,
Who decorates himself with,
Crown, garland , bracelet and ear studs,
And who had the brilliance of billon suns.

Triyugadhi triprushtaya,
Trigunaya trimurthaye,
Nara kesari roopaya,
Lakshmi lolaya Mangalam. 7

Mangalam to the lover of Lakshmi,
Who belongs to three ages,
Who has three type of back,
Who has three characteristics,
Who is the three Gods,
And who has a man lion form

Mathsya kachapa varaha,
Rama Vamana murthaye,
Ramakrishnathmane Boudha,
Kalki simhaya Mangalam. 8

Mangalam to the fish, turtle , boat.
Parasu Rama and Vamana incarnations,
Who is the soul of Rama and Krishna and Budha,
And Kalki as well as the lion.

Sarva bheejaya sathyaya ,
SARvadheeshtana murthaye,
SARveswaraya Sarvasmai,
SATHwa simhaya Mangalam. 9

Mangalam to the lion of truth,
Who is the real root of everything,
Who can be approached by every one,
Who is god of all and himself is every one.

Sri Simhachala Mangalam

By
Sri. Mukkur Lakshmi Narasimhachar

(Simhachala temple is the temple of God Varalakshmi Narasimha swami and is located near Vishakapatnam town of Andhara Pradesh. The Idol of the God (Who is supposed to be in the angry form is covered with Sandal paste all round the year except on Chithra Pournami day for 12 hours. Sri Mukkur Lakshminarasimhachar was a great Vaishnavite scholar belonging to Kakinada of Andhara Pradesh)

Translated by
P.R.Ramachander

1, Simhasaila nivaasaaya simha sookara roopine
Sri Varaha Nrisimhaaya simhaadreesaaya mangalam

1. Auspiciousness to God Varaha Narasimha of Simhachala,
Who lives on Simhachala who has the form of lion and boar.

2, Yajnesaaya mahesaaya suresaaya mahaatmane
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

2. Auspiciousness to God Varaha Narasimha of Simhachala,
Who is the God of the Yajna, great God, God of devas and a Great soul.

3, Akshayayya aprameyaaya nidhaye cha aksharaaya cha
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

3. Auspiciousness to God Varaha Narasimha of Simhachala,
Who is non decaying, unlimited and indestructible

4, Chandanaankita gathraaya potrine paramaatmane
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

4. Auspiciousness to God Varaha Narasimha of Simhachala,
Whose body is coated with sandal paste as garment, Who is the great God.

5, Sri Akshaya tritiyaayaam nijaroopa-dhaaraaya cha
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

5.Auspeciousness to God Varaha Narasimha of Simhachala,
Who assumes the real form on Akshaya trithi day.

6,Yateesvarena architaaya gataye sarvasaakshine
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

6.Auspeciousness to God Varaha Narasimha of Simhachala,
Who is worshipped by great sages, Who is the path of salvation and witness of everything.

7.Saptottara satayajnesa sva svaroopadharayacha
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

7.Auspeciousness to God Varaha Narasimha of Simhachala,
Who is the God who performed hundred and seven sacrifices and who assumes his own form

8.Vishaakhaaya susaakhaaya saagaraaya achalaayacha
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

8.Auspeciousness to God Varaha Narasimha of Simhachala,
Who appeared in Vishaka star, who created great branches, who is the ocean and mountain.

9.Shree-bhoo-neelaa-sametaaya bhaktaanaam kaamadhenave
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

9.Auspeciousness to God Varaha Narasimha of Simhachala,
Who is with Bhoo devi and Neela Devi and is the wish granting cow to his devotees.

10.Yajnaaya yajnaroopaaya yajnine yajnasakshine
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

10.Auspeciousness to God Varaha Narasimha of Simhachala,
Who is yajna, who has a form of Yajna, who performs Yajna and is the witness of Yajna.

11.Padmanaabhaaya devaaya padmagarbhaaya padmine
Sri Varaha Nrisimhaaya Simhaadreesaaya mangalam

11.Auspeciousness to God Varaha Narasimha of Simhachala,
Who has lotus on his belly , who is God sitting on lotus,and one holding a lotus.

12,Mukkoor Nrisimha daasena Simhaadreesasya mangalam
Sriranga yogi kripayaa proktam sarvaarthadaayakam

12.This mangalam on the God of Simhachala is composed by Mukur Lakshmi Narasimhacharya,
By the grace of the Sri Ranga Yogi and it grants all desires.

Manyu Suktha (vedic prayer considered as prayer to Lord Narasimha)

Translated by

P.R.Ramachander

(Manyu is a vedic God for anger and war. The Sri Vaishnavites identify him as Lord Narasimha. The Smarthas identify him as God Rudra. I have consulted the translation of Sri Narayanan (https://narayanastra.blogspot.com/p/blog-page_12.html) as well as translation of Stephen Knapp (https://www.stephen-knapp.com/prayers_to_lord_narasimhadeva.htm) as I am not very good in Vedic Sanskrit)

ऋग्वेद संहिता; मण्डलं 10; सूक्तं 83,84
Rig Veda Samhitha Mandala 10

यस्ते" मन्योऽविधद् वज्र सायक सह ओजः' पुष्यति विश्व'मानुषक् |
साह्याम दासमार्यं त्वया" युजा सह'स्कृतेन सह'सा सह'स्वता || 1 ||

Yasthe manyo avidhadh vajra sayaka saha oja pushyathi Viswa manushak,
Saahyaama dasamaarya thwayaa yujaa saha skruthena saha saa saha swathaa 1

Oh Manyu, who is like a diamond arrow (thunder bolt), which is powerful, you blossoms in to a universal man,
Those who worship you as a friend will conquer their enemies immediately and forever

मन्युरिन्द्रो" मन्युरेवास' देवो मन्युर् होता वरु'णो जातवे'दाः |
मन्युं विश' ईलते मानु'षीर्याः पाहि नो" मन्यो तप'सा सजोषा"ः || 2 ||

Manyurindro manyurevasaa devo manyura hothaa varuno Jatha Veda,
Manyum visa eelathe maanushiryaa pahino manyo thapa saa sajosha.

Manyu is Indra, Manyu is deva and he is Varuna and Agni,
The humans who descent from Manyu praise him, protect us and be pleased with our austerities

अभी"हि मन्यो तवसस्तवी"यान् तप'सा युजा वि ज'हि शत्रू"न् |
अमित्रहा वृ'त्रहा द'स्युहा च विश्वा वसू'न्या भ'रा त्वं नः' || 3 ||

Abhihi manyothava sasthaviyaan thapasaa yujaa vijahi sathru na,
Amithraahaa vruthrahaa dasyuha cha viswaa vasunyaa bharaa thwam na. 3

Now come to us Manyu, who is stonger than strongest with austerities, win over your enemies,
Those who are unfriendly, those who cause sorrow, those who cause calamities and fetch all wealth for us.

त्वं हि म"न्यो अभिभू"त्योजाः स्वयम्भूर्भामो" अभिमातिषाहः |
विश्वच'र्-षणिः सह'रिः सहा"वानस्मास्वोजः पृ'त'नासु धेहि || 4 ||

THwam hi Manyo abhibhoothyojaa swayambhur bhamo abhimathishaa,
Viswacharsgani sahuri sahaavanasmaaswoja prutha nasu dehi 4

You are Manyu who has overpowering strength, one who manifests himself due to his anger,
Exist everywhere , mighty, shared by all, give us power in battle to withstand all our enemies

अभागः सन्नप परे"तो अस्मि तव क्रत्वा" तविषस्य' प्रचेतः ।
तं त्वा" मन्यो अक्रतुर्जि'हीलाहं स्वातनूर्ब'लदेया"य मेहि' ॥ 5 ॥

Abhaga sannapa paretho asmi thavakrathvaa thavishayasya prachetha,
THam thwaa manyo akra thurjila aham sva thanur bhala deyata mahi 5

Oh Manyu , by not taking part and not doing my duty to yourself,
And because of it, I had to retreat before my enemies and I have approached you for getting
strength

अयं ते" अस्म्युप मेह्यर्वाङ् प्र'तीचीनः स'हुरे विश्वधायः ।
मन्यो" वज्रिन्नभि'मामा व'वृत्स्वहना"व दस्यू"न् ऋत बो"ध्यापेः ॥ 6 ॥

Ayam they asmyupa mehyarvang prathaacheena ahure viswadhaya,
Manyo vajrinnabhi maaaa vvrutswahanaa va dasyu ritha bodhyaape 6

I am your , approach me with face towards me, Oh victoriousManyu,
Having mercy towards the world, Protect me by your thunderbolt, killing all enemies and help your
devotees

अभि प्रेहि' दक्षिणतो भ'वा मेऽधा" वृत्राणि' जङ्घनाव भूरि' ।
जुहोमि' ते धरुणं मध्वो अग्र'मुभा उ'पांशु प्र'थमा पि'बाव ॥ 7 ॥

Abhi prehi dakshinatho bhavaa meadhaa vruthraani janganaava bhoori,
Juhomi they dharunam madhvo agramubhaa upamsu pradhaa pibhaavaa 7

Come to me from the right side, let us kill all our enemies,
I will ffer you as a supporter , honey(soma) and let us be the first to drink it privately

त्वया" मन्यो सरथ'मारुजंतो हर्ष'माणासो धृषिता म'रुत्वः ।
तिग्मेष'व आयु'धा संशिशा"ना अभि प्रयं"तु नरो" अग्निरू"पाः ॥ 8 ॥

THwayaa manyo sarathamareujantho harsha maanaaso drushithaa maruthwa,
THigmeshava ayudhaa samsisaa naa abhi prayam thu naro agniroopaa 8

Oh Manyu , move ahead in the same chariot with a happy mood, brave and with maruths,
Sharpen your arrows as weapons , may the priests who are like agni also ascend with you.

अग्निरि'व मन्यो त्विषितः स'हस्व सेनानीर्नः' सहुरे हूत ए"धि ।
हत्वाय शत्रून् वि भ'जस्व वेद ओजो मिमा"नो विमृधो" नुदस्व ॥ 9 ॥

Agniriva manyo tvishitha sahasva senaaneerna sahure hootha yedhi
Hathwaaya sathrun vibhajaswa Veda ojo mimaa no vimrudho Nudhaswa. 9

Like fire ,Oh Manyu, brillaiantly shining com e as our commander to defeat our enemies,

After killing them , divide their wealth , grant us strength and scatter our enemies

सहस्व मन्यो अभिमातिमस्मे रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुध्रे वशी वशं नयस एकज त्वम् ॥ 10 ॥

Sahaswa manyo abhimaathi masme rujan mruna n pramrunan sathroon,
Ugram the paajo nanvaa rurudhe vase vasam nayasa yekaja thwam 10

Defeat the enemies oh Manyu for me, braking , smashing and crushing them,
You are greatly fierce and with your great strength lead your dependents who are helpless

एको बहूनामसि मन्यवीलितो विशं विशं युधये सं शिशाधि ।
अकृत्तुरुक् त्वया युजा वयं द्युमंतं घोषं विजयाय कृण्महे ॥ 11 ॥

Eko bahunamasi manya veelitho visham yudhayesamsisadhi,
Akruthsa rook thwayaa yujaa vayam dhyumantham gosha vijayaya krunmahe. 11

Oh Manyu, you are praised by one and as conqueror of all, make them ready for the battle,
We who are all with you who has great luster, roar for the sake of vicory.

विजेषकृदिन्द्र इवानवब्रवो(ओ)ऽस्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि विद्वातमुत्सं यत आबभूथ ॥ 12 ॥

Vijesha krudhindra ivaanava bruvo asmaakam manyo adhipaa bhaveha,
Priya they nama sahure granimasividhma tamutsam yata abhabhootha 12

Oh Manyu who fetches victory and is like Indra, please become our leader,
Your name is dear, by your great strength protect this ritual .We sing your praises as we know where
from you have come

आभूत्या सहजा वज्र सायक सहो बिभर्ष्यभिभूत उत्तरम् ।
क्रत्वा नो मन्यो सहमेद्ये धि महाधनस्य पुरुहूत संसृजि ॥ 13 ॥

Abhoothyaa sahajaa vajra saayaka saho , bibharasya bhibhutha uttaram,
Kruthwaa no manyo saha medhyedhi maha dhanarya puruhuthaa samasriji 13

Oh Manyu of very great strength , with the thunderbolt like arrow, resuer of devas by defeating
asuras,
Do favourable acts to us, for you have been invoked by many in the shock of battle

संसृष्टं धनमुभयं समाकृतमस्मभ्यं दत्तां वरुणश्च मन्युः ।
भियं दधांना हृदयेषु शत्रवः पराजितासो अप निलयन्ताम् ॥ 14 ॥

Samsrishtam dhanamubhayam samakruthamasmabhyam dathaam varunascha manyu,
Bhiyam dhadhaana hridhayeshu shatrava paraa jithaaso apa nilayanthaam 14

Oh Manyu and Varuna bestow undivided spiritual and material wealth on us,

Let our enemies have great fear in the heart, let them be overcome and destroyed

Sri Nrusimha dwathrimasath bheeja malaa stotram

(the 32 stanza prayer to lord Narasimha)

By
Saint Bharadwaja

Translated by
P.R.Ramachander

(this prayer of 32 stanzas has a garland of Bheeja mantras of Lord Narasimha . Beej mantras are sounds endowed with great spiritual powers. They work in the unseen planes of the universe and work out miracles in a profound way. I could not find this great prayer anywhere on line .It guarantees , that just by reading all our sorrows would go away)

1.Udgeetadyaam , maha bheemam , trinethrajnogra vigraham,
Ujjwalam thaam sriyajushtam Sreem ksham room hreem nruharim bhaje

Greatly sung , with a huge size, having a fierce form with three eyes,
The shining god , who is along with Goddess Lakshmi, Sing about that Narasimha Sreem
ksham room hreem

2.Kruthantha vedhyam , devesam gaganaacharya vigraham,
Garjanaa thrastha visvaandam Sreem ksham room hreem nruharim Bhaje

THhat which is learnt at the end of work, The god of devas, the form which teaches the devas,
He who whose roar makes world shiver, Sing about Narasimha Sreem ksham room hreem

3.Veethiothrekshanam veeram , vipaksham , kshaya deekshitham,
Viswambaram viroopaaksham Sreem ksham room hreem nruharim Bhaje

The fire like god, the valorous one, who is unbiased , who has destruction as his penance,
God who wears the universe, who is diversely eyed , Sing about Narasimha Sreem
ksham room hreem

4.Ranganadham, dhayaa naadham , dheena bandhum Jagat gurum,
Rana kolahalam dheeram, Sreem ksham room hreem nruharim bhaje

The lord of the stage, the lord of mercy, the friend of oppressed, The guru of universe,
The god who makes big noise in war, the courageous one, Sing about Narasimha Sreem
ksham room hreem

5.Manthra rajasanaroodam marthanojjwala thejasam,
Mani rathna kireetaadyam , Sreem ksham room hreem nruharim bhaje

God who sits in the throne of Manthras, who shines like the luster of Sun
Who wears a gem studded crown, Sing about Narasimha Sreem ksham room hreem

6.Ha ha hu huvaadhi gandarvai sthooyamana padambujam
Ugra roopa dharm devam Sreem ksham roum hreem nruharim bhaje

He whose lotus like feet is prayed to by Gandarwas like Ha ha Hu hu,
He id the God who has assumed greatly fearsome form, Sing about Narasimha Sreem
ksham roum hreem

7.Vidhi veda pradham veeram , vigna naasam , rema pathim,
Vajra gadga dharam dheeram Sreem ksham roum hreem nruharim bhaje

The valorous one who gave Brahma the Vedas, who destroys obstacles, the husband of Lakshmi,
The courageous one who holds the diamond sword, Sing about Narasimha Sreem
ksham roum hreem

8.Visnu sabdha dala stambam , dushta rakshasa nasanam,
Durnireeksham duraadarsham, Sreem ksham roum hreem nruharim bhaje

He who broke the pillar when he heard sound of Vishnu, who killed evil Rakshasa,
He who is dazzling , he who is difficult to be attacked, Sing about Narasimha Sreem
ksham roum hreem

9.Jwalath pavaka sangaasam , jwalaamalaa mukhambujam
Daridrya nasanam, sridham, Sreem ksham roum hreem nruharim bhaje

He who is like a burning fire, whose lotus like face is like a burning garland,
He who destroys poverty, the husband of Lakshmi , Sing about Narasimha Sreem
ksham roum hreem

10.Lambheejam devathaa nadham , deerga vrutha maha bhujam,
Lakshmyalinkitha vakshaskam Sreem ksham roum hreem nruharim bhaje

He who wears a pendant , the lord of devas, who has long circular hands,
He on whose chest is inscribed Lakshmi Sing about Narasimha Sreem ksham roum hreem

11.Thanthreebudha jagat kruthsnam , dharma vaikunta nayakam,
Manthra jaapaka sannidhyam Sreem ksham roum hreem nruharim bhaje

He covers the entire world by thanthra, the lord of Dharma vaikunta,
He who can be made to appear by manthras, , sing about Narasimha Sreem ksham roum hreem

12.Sarvaanda kosa maalaadyam , sarvaandaanthara vasinam,
Ashtasya ganda berandam Sreem ksham roum hreem nruharim bhaje

He who wore all inner parts of hiranya as garland, he who lives inside all worlds,
He who has marked all the worlds as huge , Sing about Narasimha Sreem ksham roum hreem

13Thomara angusa vajraanaam sama drustyai mukhai sthitham,
Sathru kshaya karam vyagram Sreem ksham roum hreem nruharim bhaje

He who keeps javelin , goad and vajrayudha at equal distance from his eyes,
He who reduces the enemies, he who is restless , Sing about Narasimha Sreem
ksham roum hreem

14Muni manasa sanchaaram , bukthi mukthi phala pradham,
Hayaasyam jnana daathaaram Sreem ksham roum hreem nruharim bhaje

He who travels in the mind of sages, he who grants pleasant life as well as salvation,
He who is horse mouthed and giver of wisdom, Sing about Narasimha Sreem ksham roum hreem

15Gam sabdha kankanobedham, kamalaaytha lochanam,
Sarvaiswarya pradham krodam Sreem ksham roum hreem nruharim bhaje

He produces sound gam from his amulets , he who has a lotus like eyes,
He who gives all prosperity , He who is angry , Sing about Narasimha Sreem ksham roum hreem

16.Nruloka rakshanaparam bhoothochadana thathparam,
Aanjaneya mukham veeram , Sreem ksham roum hreem nruharim bhaje

He who is busy in protecting human beings, he who is interested in chanting away ghosts,
He who has valorous and has face like Anjaneya, Sing about Narasimha Sreem
ksham roum hreem

17.Sithavarnam deerga naasam , nagabharana bhooshitham,
Garudasyam maha dheeram Sreem ksham roum hreem nruharim bhaje

He who is white coloured, has a long nose and wears snake as ornament,
He who rides on Garuda and is very brave , Sing about Narasimha Sreem ksham roum hreem

18.Mham mham mham sabdha sahitham manava arodhanoth sukham,
Bhalluka vakthram , bheethignam Sreem ksham roum hreem nruharim bhaje

He who with sound oh Mhm mhm, mhm , get happiness when worshipped by humans,
He who has a bear neck and destroyer of fear , Sing about Narasimha Sreem
ksham roum hreem

19.Bheemaksha nasikobedham , veda grahana thathparam,
Daranee krutha muth sangam Sreem ksham roum hreem nruharim bhaje

He having huge eyes divided by his nose, who is interested in learning Vedas,
He who has made earth as his lap , Sing about Narasimha Sreem ksham roum hreem

20Shad vakthra poojithangriyabjam , drushta godrutha mandalam,
Komalangam maha sathvam Sreem ksham roum hreem nruharim bhaje

He who worships the six faces with lotus flowers, seeing the orb of lord carried by cows,
He who has pretty limbs and has a huge body, Sing about Narasimha Sreem ksham roum hreem

21Namkara kinkin I jaalam, jnanamurthim dhara pathim,
Varahaanga mudharaangam Sreem ksham roum hreem mruharim bhaje

He who anklets produce the magic of bell sounds, having form of wisdom and lord of earth,
He who has limbs like boar, he who has a belly Sing about Narasimha Sreem
ksham roum hreem

22. bhayagnam sarva boothaanaam, prahladha abheeshta dhayinam,
Nrusimha sthamba sambodhayam, Sreem ksham roum hreem nruharim bhaje

He who destroys fear of all beings, he who fulfills desire of Prahladha,
He who rose as man lion from the pillar, Sing about Narasimha Sreem ksham roum hreem

23. Dravyayajnaa param vipram, balimanamusham harim,
Vamanam roopamaasthaaya Sreem ksham roum hreem nruharim bhaje

He who grants wealth to Brahmins He is Hari who stifled of Bali,
Taking the form of Vamnam Sing about Narasimha Sreem ksham roum hreem

24. Mruthyu roopam kshatiyaanaam, mugdha snigdha mukhambujam,
Jamdagnyam param devam Sreem ksham roum hreem nruharim bhaje

Having the form of death to Kshtriyas, having simple bland lotus like face,
Son of Jamadagri and divine god, Sing about Narasimha Sreem ksham roum hreem

25. Dhyum saptha yuktha kodandam, dushta ravana mardhanam,
Ramam Kamalapathraaksham Sreem ksham roum hreem nruharim bhaje

Seventh incarnation with kodanda bow, who killed the evil Ravana,
Rama the one with eyes like lotus leaf, sing about Narasimha Sreem ksham roum hreem

26. Mrudanga geetha pranava sravanaa saktha manasam,
Balaramam hala dharma Sreem ksham roum hreem nruharim bhaje

He who has mind to hear the music produced by mrudanga,
The balarama who carries the plough Sing about Narasimha Sreem ksham roum hreem

27. Dhyum dhyum dhyum dhyum venu naadham, brahma rudraadhi sevitham,
Yasodha thanayam krishnam Sreem ksham roum hreem Nruharim bhaje

He who sings in flute dhyum dhyum dhyum, served by Brahma Rudra and others,
Krishna the son of Yasodha. sing about Narasimha Sreem ksham roum hreem

28. Nalinaaksham agni roopam, mlecha nasana thathparam,
Jwala mala bhoorithangam Sreem ksham roum hreem Nruharim bhaje

He who has lotus like eyes, having form of fire and interested in killing men of outcaste race,
And who wears the lustrous garland, Sing about Narasimha Sreem ksham roum hreem

29. Maanayakam mahasathwam, mamabheeshta pradhayakam,
Madh rakshana param saantham Sreem ksham roum hreem Nruharim bhaje

The great leader, who has a very huge body , who fulfills my desire,
Who is interested in protecting me and who is peaceful, Sing about Narasimha Sreem
ksham roum hreem

30Mruthyu dangara samyuktham , saarnga dhanvaana meeswaram,
Sad vasthrabharano petham Sreem ksham roum hreem Nruharim Bhaje

He who is with powers of killing, the god who holds the sarngaa bow,
He who wears good cloths and ornaments, sing about Narasimha Sreem ksham roum hreem

31Yannama smarad sarva bhootha vetala rakshasaa,
Sathrva pralayam yaanthi Sreem ksham roum hreem Nrusimham bhaje

As soon you remember his name, ghosts , devils , rakshasa,
As well as enemies would run away, Sing about Narasimha Sreem ksham roum hreem

32.Ham bheeja nadham sarvesam saranam varayaamyaham,
Ubaya bhootham lakshmeesam Sreem ksham roum hreem nruharim bhaje

When the sound of bheeja is chanted all gods would choose me as theirs,
He in twin form as lord of lakshmi, sing about Narasimha Sreem ksham roum hreem

Phala sruthi
Hearing of benefits

1.Bharadwaja krutham stotram manthrajarnava sambhavam,
Sakrud pdana mathrena sarva dukha vinasanam

This prayer composed by Saint Bharadwaja, is a forming ocean of Manthras,
AS soon as you read it , all your sorrows would be destroyed

2.Raja vasyam, jagat vasyam, sarva vasyam phaleth druvam,
Bhootha pretha pisaachaathi,vyadhi durbiksha , thaskara,
3.Dhooradheva pranasyanthi, sathyam sathyam na samsaya,
Vidhyarthi labhathe vidhyaam, dhanathee labhathe dhanam

It would make kings, the whole world as well as everything obedient,
Ghosts , Wandering dead souls, devils , diseases famines and thieves,
Would be thrown away far off and I am taking an oath, oath, oath,
Those who desire for knowledge will get it and those who desire for money will get it

4.Sarvaarthi sarvam aapnothi, moksharthi moksham aapnuyaath,
Yam yam kamayathe chitham, tham tham prapnothi nischayam

He who wants everything will get it, he who wants salvation will also get it,
All that you desire in your mind, you will definitely get it.

[Nrusimha Manthram \(for chanting and meditation along with detailed methods\)](#)

Translated by

P.R.Ramachander

(Lord Narasimha is the protector , one who cures all ills , troubles your enemies, cures.It is the best remedy for all aches and mental depression .This is the first verse of Nrusimha Raja patha stotram (<http://stotrarathna.blogspot.com/2011/01/narasimha-raja-patha-stotram.html>)

Asya shree Sri Narasimha anushtup Maha Manthrasya
Brahma Rishi, Anushtup Chanda
Sri Lakshmi Narasimhe devatha
Sri Lakshmi Nrusimha prasada sidhyarthe jape viniyoga

For great Manthra of Narasimha in anushtup metere
Sage is Brahma , Meter is Anushtup
The God addressed is Lord Lakshmi Narasimha
The chanting is done , so that Sri Lakshmi Narasimha would be pleased

Ugra veeram- Angushtaabhyaam nama
Maha Vishnum-Tharjaneeyaabhyaam nama
Jwalantham sarvatho mukham-Madhyamaabhyam nama
Nrusimham bheeshanam anamiikabhyaam nama
Bhadram mruthyum Mruthyum –Kanishtikaabhyaam nama
Namamyaham- Kara thala kara prushtaabhyaam nama

Say “Ferociously valorous hero ” and touch chest with thumb
Say “ Great Vishnu” and touch chest with pointer finger
Say “all faces are burning “ and touch chest with middle finger
Say “Ferocious man lion” and touch chest with ring finger
Say “Safe death death” and touch the chest with little finger

Aay “I salute” and touch with palm

Ugra veeram- Hrudyaya nama
Maha Vishnum-Sirase Swaha
Jwalantham sarvatho mukham-Shikayai Vashat
Nrusimham bheeshanam –Kavachaya hum
Bhadram mruthyum Mruthyum –Nethra thrayaua voushat
Namamyaham- Ashtraya Phat

Om Bhoorbuvaswarom -ithi dig bandha

Say “Ferociously valorous hero ” and touch the chest
Say “ Great Vishnu” and touch head
Say “all faces are burning “ and touch the hair
Say “Ferocious man lion” and say salutations to armor
Say “Safe death death” and touch the chest and say I salute to the three eyes

I salute like an arrow

Om all seven upper worlds and I tie myself in all directions

Dhyanam (You have to the form described below in your mind)

Manikhyaathi sama prabham Nijarujaa santhraasya raksho ganam
Janunyastha karambhujam Trinayanam rathnollasath bhooshanam,
Bahubhyaam drutha sankha chakra manisam damshtrogra vakthrojwalam,
Jwala jihwa mudhagra kesa nivaham vandhe nrusimham vibhum

He who has luster equal to ruby, He who truly protects devotees,
He who has lotus like hands up to the thigh, having three eyes, who wears ornaments of great
gems,
He who hlds in his hands conch and wheel always, and shines in terrible teeth and face,
He who has flaming tongue, ferocious mane and I salute that Lord Narasimha

Lam pruthvyathmane Gandham samarpayami
Ham Aakasthmane Puspai poojayami
Yam vaayvathmane dhoopamagrapayami
Ram agneyathmane deepam darsayami
Vam amruthathmane amrutham mahe naivedhyam nivedhyama
Sam sarvathmane sarva upachaaran samarpayaami
i

Using "lam" which is the root of earth, I offer sandal to the earth
Using "ham" which is the root of sky, I offer flowers to the sky
Using "yam" which is the root of air, I offer myrrh to the air
Using "ram" which is the root of fire, I offer light to the fire
Using "vam" which is the root of nectar, I offer the great offering to the nectar
Using "sam" which is the root of all souls I offer the complete worship to all the souls.

Chant Moola manthram*(–The root chant) 108 times

Ugram, veeram, Maha Vishnum,
jwalantham , sarvathomukham,
Nrusimham bheeshanam bhadram
mrutyor mrutyum namamyaham

I salute the God who is death to death itself,
Who is ferocious , who is valorous , who is great Vishnu ,
Who shines with faces in all directions,
Who is Narasimha , who frightens and who takes care of.

*Explanation of of names in Manthra from Nrusimha Thapaneeya Upanishad translated by
me <https://www.hinduwebsite.com/vedicsection/upanishads/nrisimhapurva.asp>

1 He is called "Ugra [fierce]" because by his power He creates, looks after, destroys and elevates
without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is

being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me.

2 He is called "Veera [heroic]" because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas.

3 He is "Maha Vishnu", because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire.

4 He is called "Jwalantham [burning]", because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good.

5 He is called "Sarvatho Mukham [having faces everywhere]" because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where.

6 Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called "Narasimham [half man and half lion]". That Maha Vishnu who has this fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps.

7 He is called "Bheeshanam [fear full]" because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work.

8 He is called "Bhadram [safe]" because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this "Bhadram". Hey, those of you who are fit to be worshipped, we have to see with our eyes that "Bhadram". Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him.

9 He is called "Mruthyu-Mruthyum [death and deathlessness]" because just by mere thought of His devotees, he destroys death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him "Havis-food" through the fire sacrifice because even his shadow is nectar and he is the death which destroys death.

10 He is worshipped by the chanting of "Namami [I salute him]", because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahmam and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him.

11 I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun,

who standing alone gives light to all the world. This Upanishad says that one who understands this attains salvation.

Sri Lakshmi Narasimha SAhasra namam

(not my translation <https://murpriya.blogspot.com/2012/06/sri-lakshmi-narasimha-sahasranamam.html>)

Guruve Saranam. Thayee Saranam. Mattapalli Lakshmi Narasimha Saranam.

Text 1

om namo narasimhäya
vajra-damshttäya vajrine
vajra-dehäya vajräya
namo vajra-nakhäya cha

Obeisances to Lord Nrisimha, whose teeth are thunderbolts (vajra-damshttra), who holds a thunderbolt (vajri), whose body is a thunderbolt (vajra-deha), who is a thunderbolt (vajra), whose claws are thunderbolts (vajra-nakha), . . .

Text 2

väsudeväya vandyäya
varädäya varätmane
varadäbhaya-hastäya
varäya vara-rüpine

. . . who is the son of Vasudeva (väsudeva), to whom all should bow down (vandyä), who is the giver of boons (varada), who is most glorious (varätmä), whose hand gives the blessing of fearlessness (varadäbhaya-hasta), and who is the greatest (vara), whose transcendental form is glorious (vara-rüpi).

Text 3

varenyäya varishthäya
sri-varäya namo namah
prahläda-varadäyaiva
pratyaksha-varadäya cha

Obeisances to Lord Narasimha, who is the greatest (vareëya and variñöha), and who is the goddess of fortune's husband (sri- vara). Obeisances to Lord Narasimha, who is the giver of benedictions to Prahläda (prahläda-varada), who is the giver of benedictions to they who approach Him (pratyakñä-varada), . . .

Text 4

parät-para-pareshäya
paviträya pinäkinä

pävanäya prasannäya
päshine päpa-härine

. . . who is the supreme master, greater than the greatest (parät-para-paresha), who is the most pure (pavitra), who carries a bow (pinäki), who is the most pure (pävana), who is filled with transcendental bliss (prasanna), who carries a rope (päshi), and who removes sins (päpa-häri).

Text 5

purustutäya punyäya
puruhutäya te namah
tat-purushäya tathyäya
puräna-purushäya cha

O Lord Nrisimha, glorified with many prayers (puru-stuta), who is the most pure (punya), whose holy names are chanted by the devotees (puru-huta), who are the Supreme Person (tat-purusha), the Supreme Truth (tathya), the ancient Supreme Personality of Godhead (puräna-purusha), obeisances unto You!

Text 6

purodhase pürvajäya
pushkaräkshäya te namah
pushpa-häsäya häsäya
mahä-häsäya shärngine

O Lord Nrisimha, who are the supreme priest (purodha), the oldest (pürvaja), lotus-eyed (pushkaräksha), lotus-smiled (pushpa-häsa), fond of joking (mahä-häsa), and who hold the Shärnga Bow (shärngi), obeisances unto You!

Text 7

simhäya simha-räjäya
jagad-väsyäya te namah
atta-häsäya roshäya
jala-väsäya te namah

O Lord who are a lion (simha), the king of lions (simha-räja), and the master of the universe (jagad-vashya), obeisances unto You! O Lord who laugh loudly (atta-häsa), are angry (rosha), and reside on the water (jala-väsa), obeisances unto You!

Text 8

bhüta-väsäya bhäsäya
shri-niväsäya khadgine
khadga-jihväya simhäya
khadga-väsäya te namah

O Lord Nrisimha, who reside in everyone's heart (bhüta-väsa), who are effulgent (bhäsa), who are the resting-place of Goddess Lakshmi (shri-niväsa), who hold a sword (khadgi), whose tongue is a sword (khadga-jihva), who are a lion (simha), and who hold a sword (khadga-väsa), obeisances unto You!

Text 9

namo mülädi-väsäya
dharma-väsäya dhanvine
dhanaïjayäya dhanyäya
namo mrityunjayäya cha

Obeisances to Lord Nrisimha, who is the root of all (mülädi- väsa), the home of religion (dharma- väsa), the great archer (dhanvi), the winner of wealth (dhanaïjaya), and the most glorious (dhanya). Obeisances to He who is the conqueror of death (mrityunjaya).

Text 10

shubhänjayäya süträya
namah satrunjayäya cha
niranjanäya niräya
nirgunäya gunäya cha

Obeisances to Lord Nrisimha, who is the conqueror of handsomeness (shubhänjaya), the thread upon which all is strung (sütra), the conqueror of foes (satrunjaya), untouched by matter (niranjana), who lies down on the Kärana Ocean (nira), who is free from the modes of material nature (nirguna), who is glorious with transcendental qualities (guna), . . .

Text 11

nishpräpanchäya nirväna-
pradäya nividya cha
nirälambäya niläya
nishkaläya kaläya cha

. . . who is aloof from the material world (nishpräpaca), who is the giver of liberation (nirväna-prada), who is all-pervading (nivida), who is independent (nirälamba), whose complexion is dark (nila), who is perfect and complete (nishkala), who appears in many incarnations (kala), . . .

Text 12

nimeshäya nibandhäya
nimesha-gamanäya cha
nirdvandväya niräshäya
nishcayäya niräya cha

. . . who is the blinking of an eye (nimesha), who is the bondage of material existence (nibandha), who appears in the blinking of an eye (nimesha-gamana), who is free of duality (nirdvandva), who is all-pervading (nirāsha), who is the Absolute Truth (nishcaya), . . .

Text 13

nirmalāya nibandhāya
nirmohāya nirākrite
namo nityāya satyāya
sat-karma-niratāya cha

. . . who is free from all material impurity (nirmala), who is self-control (nibandha), who is free from illusion (nirmoha), whose form is not material (nirākriti), who is eternal (nitya), who is spiritual (satya), and whose activities are all spiritual (sat-karma-nirata).

Text 14

satya-dhvajāya munjāya
munjā-keshāya keshine
harishāya cha shoshāya
gudākeshāya vai namah

Obeisances to Lord Nrisimha, who carries truth as His flag (satya-dhvaja), who is the sacred munja grass (munja), whose hair is the sacred munja grass (munjā-keshā), whose hair is graceful (keshi), who is the master of Brahmā and Shiva (harisha), who makes all that is inauspicious wither away (shosha), who is the conqueror of sleep (gudakesha), . . .

Text 15

sukeshāyordhva-keshāya
keshi-simha-rakāya cha
jaleshāya sthaleshāya
padmeshāyogra-rūpine

. . . whose mane is glorious (sukeshā and ūrdhva-keshā), who is the sūryamani jewel of great-maned lions (keshi-simha-rakā) who is the master of the waters (jalesha), who is the master of all places (sthalesha), who is the husband of the goddess of fortune (padmeshā), and who is ferocious (ūgra-rūpi).

Text 16

kusheshayāya kulāya
keshavāya namo namah
sūkti-karnāya sūktāya
rakta-jihvāya rāgine

Obeisances to Lord Nrisimha, who is graceful like a lotus flower (kusheshaya), who is the greatest (kulā), who has a glorious mane (keshava), whose ears delight in hearing His devotees' prayers

(sükta-karna), who is the Vedic prayers personified (sükta), whose tongue is red (rakta-jihva), and who loves His devotees (rägi).

Text 17

dipta-rüpäya diptäya
pradiptäya pralobhine
pracchinnäya prabodhäya
prabhava vibhave namah

Obeisances to Lord Nrisimha, whose form is splendid (dipta- rüpa, dipta, and pradipta), who is all-attractive (pralobhi), who is the destroys of all that is inauspicious (pracchinna), who gives spiritual enlightenment (prabodha), who is the supreme master (prabhu), who has all powers (vibhu), . . .

Text 18

prabhanjanäya pänthäya
pramäyäpramitäya cha
prakäshäya pratäpäya
prajvaläyojjvaläya cha

. . . who destroys all that is inauspicious (prabhajana), who is glorious like the sun (päntha), who is the Absolute Truth (prama), who is limitless (apramita), who is splendid (prakäsha, pratäpa, prajvala, and ujjvala), . . .

Text 19

jvälä-mälä-svarüpäya
jvälä-jihväya jväline
maho-jväläya käläya
kälä-mürti-dharäya cha

. . . whose effulgent form seems to be garlanded with flames (jvälä-mälä-svarüpa), whose tongue is a flame (jvälä-jihva), who is splendid like a host of flames (jväli and maho-jväla), who is time personified (kälä and kälä-mürti-dhara), . . .

Text 20

käläntakäya kalpäya
kalanäya krite namah
kälä-chakräya shakräya
vashat-chakräya chakrine

. . . who puts an end to time (käläntaka), who is all-powerful (kalpa, kalana, and krit), who is the wheel of time (kälä-chakra), who is the most expert (shakra), who is the word vashat in the Vedic mantras (vashat-chakra), who holds the Sudarshana cakra (chakri), . . .

Text 21

akrüräya kritäntäya
vikramäya kramäya cha
kritine kritiväsäya
kritaghnäya kritätmane

. . . who is gentle to the devotees (akrüra), who is death to the demons (kritänta), who is all-powerful (vikrama, krama, kriti, and kritiväsa), who kills the demons (kritaghna), who is the all- pervading Supersoul (kritätmä), . . .

Text 22

sankramäya cha kruddhäya
kränta-loka-trayäya cha
arüpäya svarüpäya
haraye paramätmane

. . . who descends to this world (sankrama), who is angry with the demons (kruddha), who steps over the three worlds (kränta- loka-traya), whose form is not material (arüpa), whose form is transcendental (svarüpa), who removes all that is inauspicious (hari), who is the Supersoul (paramätmä), . . .

Text 23

ajayäyädi-deväya
akshayäya kshayäya cha
aghoräya su-ghoräya
ghoräghora-taräya cha

. . . who is never defeated (ajaya), who is the Supreme Personality of Godhead (ädi-deva), who is immortal (akshaya), who kills the demons (kshaya), who is gentle (aghora), who is ferocious (su-ghora), and who rescues the gentle devotees from the fearsome demons (ghoräghora-tara).

Text 24

namo 'stv aghora-viryäya
lasad-ghoräya te namah
ghorädhyakshäya dakshäya
dakshinäryäya sambhave

Obeisances to Lord Nrisimha, who is both gentle and powerful (aghora-virya). O Lord Nrisimha, who are splendid with ferocious power (lasad-ghora), who are the most ferocious (ghorädhyaksha), the most expert (daksha), the most saintly (dakshinärya), and the most auspicious (sambhave), . . .

Text 25

amoghäya gunaughäya
anaghäyäggha-härine

megha-nädäya nädäya
tubhyam meghätmane namah

. . . who are infallible (amogha), a flood of transcendental virtues (gunaugha), pure (anagha), and the remover of sins (agha- häri), who roar like thunder (megha-näda), and who roar ferociously (näda). Obeisances to You, Lord Nrisimha, who are like a monsoon cloud (meghätmä).

Text 26

mogha-vahana-rüpäya
megha-shyämäya mäline
vyäla-yajñopaviträya
vyaghra-dehäya vai namah

Obeisances to Lord Nrisimha, who is like a host of monsoon clouds (mogha-vahana-rüpa), who is dark like a monsoon cloud (megha-shyäma), who wear a garland (mäli), whose sacred-thread is a snake (vyäla-yajnopavitra), and who has the form of a lion (vyaghra-deha).

Text 27

vyaghra-pädäya cha vyaghra-
karmine vyäpakäya cha
vikatäsyäya viräya
vistara-shravase namah

Obeisances to Lord Nrisimha, who has the paws of a lion (vyaghra-päda), and the ferocious deeds of a lion (vyaghra- karmi), who is all-pervading (vyäpaka), whose face is fearsome (vikatäsya), who is very powerful and heroic (vira), and who is all-famous (vistara-shraväh).

Text 28

vikirna-nakha-damshtträya
nakha-damshtträyudhäya cha
vishvaksenäya senäya
vihvaläya baläya cha

Obeisances to Lord Nrisimha, who has sharp claws and teeth (vikirna- nakha-damshttra), whose weapons are His claws and teeth (nakha- damshtträyudha), whose armies are everywhere (vishvaksena), who has a great army (sena), who is ferocious (vihvala), who is powerful (bala), . . .

Text 29

virupäkshäya viräya
visheshäkshäya säkshine
vita-shokäya vistirna-
vadanäya namo namah

Obeisances to Lord Nrisimha, whose eyes are fearsome (virüpāksha), who is powerful and heroic (vira), whose eyes are handsome (visheshāksha), who is the witness of all (sākshi), who never grieves (vita-shoka), and whose mouth is wide (vistirna- vadana).

Text 30

vidhänäya vidheyäya
vijayäya jayäya cha
vibudhäya vibhäväya
namo vishvambharäya cha

Obeisances to Lord Nrisimha, who is the author of the rules of scriptures (vidhänä), who is the goal to be attained by following the rules of scripture (vidheya), who is victory (vijaya and jaya), who knows everything (vibudha), who is the only friend (vibhävä), and who is the maintainer of the universe (vishvambhara).

Text 31

vita-ragäya vipräya
vitanika-nayanäya cha
vipuläya vinitäya
vishva-yonaye namo namah

Obeisances to Lord Nrisimha, who is not affected by the mode of passion (vita-raga), who is the first of brähmanas (vipra), whose eyes are glorious (vitanka-nayana), who form is large (vipula), who is humble (vinita), and who is the creator of the universe (vishva-yoni), . . .

Text 32

chid-ambaräya vittäya
vishrutäya viyonaye
vihvaläya vikalpäya
kalpätitäya shilpine

. . . , who is the master of the spiritual sky (chid-ambara), the wealth of the devotees (vitta), all-famous (vishruta), unborn (viyoni), ferocious (vihvala), most expert (vikalpa, kalpätita, and shilpi), . . .

Text 33

kalpanäya svarüpäya
phani-talpäya vai namah
tadit-prabhäya taryäya
tarunäya tarasvine

. . . who is the creator (kalpana), whose form is transcendental (svarüpa), whose couch is a serpent (phani-talpa), who is splendid like lightning (tadit-prabha), who is the final goal (tarya), who is eternally youthful (taruna), who is all-powerful (tarasvi), . . .

Text 34

tapanäya tapaskäya
tāpa-traya-haräya cha
tārakäya tamo-ghnäya
tattväya cha tapasvine

. . . who is effulgent (tapana and tapaska), who removes the three-fold miseries of material life (täpa-traya-hara), who is the deliverer (tāra), who destroys the darkness of ignorance (tamo-ghna), who is the Absolute Truth (tattva), and who is glorious (tapasvi).

Text 35

takshakäya tanu-träya
tatine taraläya cha
shata-rüpäya shäntäya
shata-dhäräya te namah

Obeisances to You, O Lord Nrisimha, who are the architect of the worlds (takshaka), who protect Your devotees (tanu-tra), who stay on the farther shore of the ocean of repeated birth and death (tati), who are splendid (tarala), who manifest a hundred forms (shata-rüpa), who are peaceful (shänta), and who hold a thunderbolt (shata-dhara).

Text 36

shata-paträya tarkshyäya
sthitaye shata-mürtaye
shata-kratu-svarüpäya
shäshvatäya shatätmane

Obeisances to Lord Nrisimha, who is graceful like a hundred-petal lotus (shata-patra), who is carried by Garuda (tarkshya), who is the maintainer (sthiti), who manifests a hundred forms (shata-mürti), who is a hundred yajnas personified (shata-kratu-svarüpa), who is eternal (shäshvata), who manifests a hundred forms (shatätmä), . . .

Text 37

namah sahasra-shirase
sahasra-vadanäya cha
sahasräkshäya deväya
disha-shroträya te namah

. . . who has a thousand heads (sahasra-shiräh and sahasra-vadana), who has a thousand eyes (sahasräksha), and who is the Supreme Personality of Godhead (deva). Obeisances unto You, O Lord Nrisimha, whose ears are the different directions (disha-shrotra).

Text 38

namah sahasra-jihväya
mahä-jihväya te namah

sahasra-nāmadheyāya
sahasrākshi-dhārāya cha

Obeisances unto You, O Lord Nrisimha, who have a thousand tongues (sahasra-jihva), a great tongue (mahā-jihva), a thousand names (sahasra-nāmadheya), and a thousand eyes (sahasrākshidhāra).

Text 39

sahasra-bāhave tubhyam
sahasra-caranāya cha
sahasrārka-prakāshāya

sahasrāyudha-dhāriḥ O Lord Nrisimha, who have a thousand arms (sahasra-bāhu), and a thousand feet (sahasra-carana), who are splendid like a thousand suns (sahasrārka-prakāshāya), who hold a thousand weapons (sahasrāyudha-dhāri), . .

Text 40

namah sthūlāya sūkshumāya
susūkshumāya namo namah
sūkshunyāya subhikshāya
surādhyakshāya shaurine

. . . who are larger than the largest (sthūla), smaller than the smallest (sūkshma and susūkshma), ferocious (sūkshunya), the maintainer (subhiksha), and the ruler of the demigods (surādhyaksha), heroic (shauri), obeisances unto You.

Text 41

dharmādhyakshāya dharmāya
lokādhyakshāya vai namah
prajādhyakshāya shikshāya
vipaksha-kshaya-mūrtaye

Obeisances to You, O Lord Nrisimha, who are the ruler of religious principles (dharmādhyaksha), religion personified (dharma), the ruler of the worlds (lokādhyaksha), the ruler of the living entities (prajādhyaksha), the teaching of the Vedas (shiksha), the destroyer of the demons (vipaksha-kshaya-mūrti), . . .

Text 42

kālādhyakshāya tikshnāya
mūlādhyakshāya te namah
adhokshajāya mitrāya
sumitra-varunāya cha

. . . the controller of time (kälädhyaksha), ferocious (tikshna), the ruler of the root of matter (mülädhyaksha), beyond the perception of the material senses (adhokshaja), the true friend (mitra), and the Deity worshiped by Mitra and Varuna (sumitra- varuna).

Text 43

shatrughnäya avighnäya
vighna-koti-haräya cha
rakshoghnäya tamoghnäya
bhütaghnäya namo namah

Obeisances to Lord Nrisimha, who is the killer of enemies (shatrughna), free to do whatever He wishes (avighna), the Lord who removes millions of obstacles (vighna-koti-hara), the killer of demons (rakshoghna), the destroyer of ignorance (tamoghna), and the killer of ghosts (bhütaghna).

Text 44

bhüta-päläya bhütäya
bhüta-väsäya bhütine
bhüta-vetäla-ghätäya
bhütädhipataye namah

Obeisances to Lord Nrisimha, who is the protector of the people (bhüta-päla), the Lord who appears before His devotee (bhüta), the Lord who descends to the material world (bhüta- väsa), the master of the material world (bhüti), the destroyer of ghosts and evil spirits (bhüta-vetäla-ghäta), and the controller of the material world (bhütädhipati).

Text 45

bhüta-graha-vinäshäya
bhüta-samyamate namah
mahä-bhütäya bhrigave
sarva-bhütätmane namah

Obeisances to Lord Nrisimha, who is the killer of ghosts and evil spirits (bhüta-graha-vinäsha), the controller of the material world (bhüta-samyamän), the greatest (mahä-bhüta), a descendent of Maharshi Bhrigu (bhrigave), and the all-pervading Supersoul (sarva-bhütätmä).

Text 46

sarvärishtha-vinäshäya
sarva-sampatkaräya cha
sarvädhäräya sarväya
sarvärti-haraye namah

Obeisances to Lord Nrisimha, who is the destroyer of all calamities (sarvärishtha-vinäsha), the bringer of all good fortune (sarva-sampatkara), the resting place of all the worlds (sarvädhära), everything (sarva), and the remover of all sufferings (sarvärti-hari).

Text 47

sarva-duhkha-prashântäya
sarva-saubhägya-däyine
sarvadäyäpy anantäya
sarva-shakti-dharäya cha

Obeisances to You, O Lord Nrisimha, who are the remover of all sufferings (sarva-duhkha-prashânta), the giver of all good fortune (sarva-saubhägya-däyi), the giver of everything (sarvada), limitless (ananta), the master of all potencies (sarva-shakti-dhara), . . .

Text 48

sarvaishvarya-pradätre cha
sarva-kärya-vidhäyine
sarva-jvara-vinäshäya
sarva-rogäpahärine

. . . the giver of all powers and opulences (sarvaishvarya- pradätä), the giver of all duties (sarva-kärya-vidhäyi), the destroyer of all fevers (sarva-jvara-vinäsha), the physician who cures all diseases (sarva-rogäpahäri), . . .

Text 49

sarväbhicära-hantre cha
sarvaishvarya-vidhäyine
pingäkshäyaika-shringäya
dvi-shringäya marichaye

. . . the destroyer of all magic spells (sarväbhichära-hantä), and the giver of all powers and opulences (sarvaishvarya- vidhäyi), red-eyed (pingäksha), who have one horn (eka-shringa), who have two horns (dvi-shringa), who are splendid like the sun (marichi), . . .

Text 50

bahu-shringäya lingäya
mahä-shringäya te namah
mangalyäya manojnäya
mantavyäya mahätmane

. . . who have many horns (bahu-shringa), who are not different from Your Deity form (linga), who have a great horn (mahä-shringa), who are the supreme auspiciousness (mangalya), who are supremely handsome and charming (manojna), who are the proper object of meditation (mantavya), who are the Supreme Personality of Godhead (mahätmä), . . .

Text 51

mahä-deväya deväya
mätulinga-dharäya cha
mahä-mäyä-prasütäya
prastutäya cha mäyine

. . . who are the Supreme Personality of Godhead (mahä-deva and deva), who hold a mätulinga (mätulinga-dhara), who are the origin of the mahä-mäyä potency (mahä-mäyä-prasüta), who are glorified by the sages (prastuta), who are the master of the illusory potency mäyä (mäyi), . . .

Text 52

anantänanta-rüpäya
mäyine jala-shäyine
mahodaräya mandäya
madadäya madäya cha

. . . who manifested limitless forms (anantänanta-rüpa), who are the master of the illusory potency mäyä (mäyi), who rest on the waters (jala-shäyi), whose belly is gigantic (mahodara), who are gentle (manda), who give bliss to the devotees (madada), who are transcendental bliss personified (mada), . . .

Text 53

madhu-kaitabha-hantre cha
mädhaväya muräraye
mahä-viryäya dhairyäya
chitra-viryäya te namah

. . . who killed Madhu and Kaitabha (madhu-kaitabha-hantä), who are the goddess of fortune's husband (mädhava), who are the enemy of the Mura demon (muräri), who are all-powerful (mahä-virya), who are all-patient (dhairya), and who are wonderfully powerful (chitra-virya).

Text 54

chitra-kürmäya citräya
namas te chitra-bhänave
mäyätitäya mäyäya
mahä-viräya te namah

O Lord Nrisimha, obeisances to You, who are a wonderful tortoise (chitra-kürma), wonderful (chitra), splendid like a wonderful sun (chitra-bhänu), beyond the illusory potency mäyä (mäyätita), the master of the illusory potency mäyä (mäya), and all-powerful (mahä-vira).

Text 55

mahä-tejäya bijäya
tejo-dhämne cha bijine

tejomäya nrisimhäya
namas te chitra-bhänave

Obeisances to You, O Lord Nrisimha, who are splendid and powerful (mahä-teja), the seed of all existence (bija), the Lord who resides in the splendid spiritual world (tejo-dhämä), the seed of all existence (biji), effulgent (tejomä), half-man and half-lion (nrisimha), and splendid like a wonderful sun (chitra- bhänu).

Text 56

mahä-damshtträya tushtäya
namah pushti-karäya cha
shipivishtäya hrishtäya
pushtäya parameshtine

Obeisances to Lord Nrisimha, who has large and fearsome teeth (mahä-damshttra), who is filled with happiness (tushta), who maintains and protects His devotees (pushti-kara), effulgent (shipivishtha), happy (hrishtha), powerful (pushta), and the supreme controller (parameshti).

Text 57

vishishtäya cha shishtäya
garishthäyeshta-däyine
namo jyeshthäya shreshthäya
tushtäyämäta-tejase

Obeisances to Lord Nrisimha, who is the greatest (vishishtha, shishtha, and garishtha), who fulfills His devotees' desires (ishtha- däyi), the oldest (jyeshtha), the best (shreshtha), happy (tushta), and unlimitedly powerful (amäta-tejäh).

Text 58

säshtänga-nyasta-rüpäya
sarva-dushtäntakäya cha
vaikunöhäya vikunöhäya
keshi-kanthäya te namah

Obeisances to You, O Lord Nrisimha, to whom the devotees offer dandavat obeisances (säshtänga-nyasta-rüpa), who are the killer of all the demons (sarva-dushtäntaka), the master of the spiritual world (vaikuntha and vikuntha), and who have a lion's neck (keshi-kantha).

Text 59

kanthiraväya lunthäya
nishathäya hathäya cha
sattvodriktäya rudräya
rig-yajuh-sama-gäya cha

Obeisances to Lord Nrisimha, whose throat is filled with a roar (kanthi-rava), who robs the devotees of their entrapment in the world of birth and death (luntha), who is supremely honest (nishatha), who is ferocious (hatha), who is situated in transcendental goodness (sattvodrikta), who is angry (rudra), who is the hymns of the Rig, Yajur, and Säma Vedas (rig-yajuh-sama-ga), . . .

Text 60

ritu-dhvajäya vajräya
mantra-rajäya mantrine
tri-neträya tri-vargäya
tri-dhämne cha tri-shüline

. . . who is the flage of the seasons (ritu-dhvaja), a thunderbolt (vajra), the king of mantras (mantra-
raja), and the best advisor (mantri), who has three eyes (tri-netra), three classes of followers (tri-
varga), three abodes (tri-dhämä), a trident (tri-shüli), . . .

Text 61

tri-käla-jnäna-rüpäya
tri-dehäya tridhätmane
namas tri-mürti-vidyäya
tri-tattva-jnänine namah

. . . who knows everything of the three phases of time (tri-käla-jnäna-rüpa), who has three forms (tri-
deha), and three expansions (tridhätmä). Obeisances to Lord Nrisimha, who knows the three truths
(tri-mürti-vidya and tri-tattva-jäni).

Text 62

akshobhyäyaniruddhäya
aprameyäya mänave
amritäya anantäya
amitäyämaitaujase

Obeisances to Lord Nrisimha, who is peaceful (akshobhya), who cannot be thwarted (aniruddha),
who is immeasurable (aprameya), the goddess of fortune's husband (mänu), immortal (amrita),
limitless (ananta and amita), unlimitedly powerful (amitaujäh), . . .

Text 63

apamrityu-vinäshäya
apasmara-vighätine
ana-däyänä-rüpäya
anäyänä-bhujä namah

. . . the destroyer of untimely death (apamrityu-vinäsha), the destroyer of forgetfulness (apasmara-
vighäti), the giver of life (anada), the form of life (ana-rüpa), life (ana), and the enjoyer of life (ana-
bhuk).

Text 64

nädyäya niravadyäya
vidyâyäd bhuta-karmane
sadyo-jätäya sanghäya
vaidyutäya namo namah

Obeisances to Lord Nrisimha, who is glorified with many prayers (nädyä), who is supremely pure (niravadyä), who is filled with transcendental knowledge (vidyä), whose activities are wonderful (adbhuta-karmä), who suddenly appears before His devotee (sadyo-jäta), who is accompanied by His devotees (sangha), and who is splendid like lightning (vaidyuta).

Text 65

adhvätitäya sattväya
väg-ätitäya vägmine
väg-ishvaräya go-päya
go-hitäya gaväm-pate

Obeisances to Lord Nrisimha, who stays far from the path of the materialists (adhvätita), who is the Absolute Truth (sattva), who is beyond the descriptive power of material words (väg-ätita), who is most eloquent (vägmī and väg-ishvara), who is the protector of the cows (gopa), the auspiciousness of the cows (go-hita), and the master of the cows (gaväm-pati), . . .

Text 66

gandharväya gabhiräya
garjitäyorjitäya cha
parjanyaäya prabuddhäya
pradhäna-purushäya cha

. . . whose voice is melodious (gandharva), who is profound (gabhira), who roars ferociously (garjita), who is very powerful (ürjita), who roars like thunder (parjanya), who is the most wise (prabuddha), who is the Supreme Personality of Godhead, the controller of the material world (pradhäna-purusha), . . .

Text 67

padmābhāya sunābhāya
padma-nābhāya mānīne
padma-netrāya padmāya
padmāyāh-pataye namah

. . . who is splendid like a lotus flower (padmābha), whose navel is graceful (sunābha), whose navel is a lotus flower (padma-nābha), who is glorious (māni), whose eyes are lotus flowers (padma-netra), who is graceful like a lotus flower (padma), and who is the goddess of fortune's husband (padmāyāh-pati).

Text 68

padmodaräya pütäya
padma-kalpodbhaväya cha
namo hrit-padma-väsäya
bhü-padmoddharanäya cha

Obeisances to Lord Nrisimha, whose abdomen is a lotus flower (padmodara), who is supremely pure (püta), who appeared in the Padma-kalpa (padma-kalpodbhava), who stays on the lotus of His devotee's heart (hrit-padma-väsa), and who picked up the earth as if it were a lotus flower (bhü-padmoddharana).

Text 69

shabda-brahma-svarüpäya
brahma-rüpa-dharäya cha
brahmaëe brahma-rüpäya
padma-neträya te namah

Obeisances to You, O Lord Nrisimha, who are the Vedas personified (shabda-brahma-svarüpa and brahma-rüpa-dhara), the Supreme Personality of Godhead (brahma), and the Lord whose form is spiritual (brahma-rüpa), and whose eyes are lotus flowers (padma-netra).

Text 70

brahma-däya brahmanäya
brahma-brahmätmane namah
subrahmanyäya deväya
brahmanyäya tri-vedine

Obeisances to Lord Nrisimha, who gives the most valuable gift (brahma-da), who is worshiped by Brahmä (brähmana), who is the Supersoul who guides the brähmanas (brahma-brahmätmä), who is worshiped by the brähmanas (subrahmanya), who is the glorious Supreme Personality of Godhead (deva), who is worshiped by the brähmanas (brahmanya), and who is the author of the three Vedas (tri-vedi).

Text 71

para-brahma-svarüpäya
panca-brahmätmane namah
namas te brahma-shirase
tadäshva-shirase namah

Obeisances to Lord Nrisimha, whose form is spiritual (para- brahma-svarüpa), who is the panca-brahma (panca- brahmätmä), who is the head of the Vedas (brahma-shiräh), and who appears in a form with a horse's head (tadäshva-shiräh).

Text 72

atharva-shirase nityam
ashani-pramitāya cha
namas te tikshna-damshtṛāya
lalāya lalitāya cha

Obeisances to You, O Lord Nrisimha, who are the head of the Atharva Veda (atharva-shirāh), who hurl a thunderbolt (ashani-pramita), whose teeth are sharp (tikshna-damshtṛa), and who are graceful and playful (lala and lalita).

Text 73

lavanyāya lavitrāya
namas te bhāsakāya cha
lakshana-jnāya lakshāya
lakshanāya namo namah

Obeisances to You, O Lord Nrisimha, who are handsome (lavanya), who are a scythe for mowing down the demons (lavitra), who are effulgent (bhāsaka), who know everything (lakshana-jna), and who are filled with transcendental qualities (laksha and lakshana).

Text 74

lasad-riprāya liprāya
vishnave prabhavishnave
vrishni-mülāya krishnāya
shri-mahā-vishnave namah

Obeisances to You, O Lord Nrisimha, who purify sins (lasad- ripra), who are glorious (lipra), all-pervading (vishnu), all-powerful (prabhavishnu), the root of the Vrishni dynasty (vrishni-mūla), Lord Krishna (krishna), and Lord Mahā-Vishnu (shri-mahā-vishnu).

Text 75

pashyāmi tvāa mahā-simham
harinam vana-mālinam
kiritinam kundalinam
sarvāngam sarvato-mukham

I gaze on You, O Lord Nrisimha, who are a great lion (mahā-simha), who take away all that is inauspicious (hari), who wear a forest garland (vana-māli), a helmet (kiriti), earrings (kundali), who are all-pervading (sarvānga), whose faces are everywhere (sarvato-mukha), . . .

Text 76

sarvatah-pāni-padoram
sarvato-'kshi-shiro-mukham
sarveshvaram sada-tushtam
samartham samara-priyam

. . . whose hands, feet, and thighs are everywhere (sarvatah- päni-padora), whose eyes, heads, and faces are everywhere (sarvato-'kshi-shiro-mukha), who are the controller of all (sarveshvara), who are always blissful (sadä-tushta), who are all- powerful (samartha), who are fond of a fight (samara-priya), . . .

Text 77

bahu-yojana-vistirnam
bahu-yojana-mäyatam
bahu-yojana-hastänghrim
bahu-yojana-näsikam

. . . who are many yojanas in size (bahu-yojana-vistirna and bahu-yojana-mäyata), whose hands and feet are many yojanas (bahu-yojana-hastänghri), whose nose is many yojanas (bahu-yojana-näsika), . . .

Text 78

mahä-rüpam mahä-vaktram
mahä-damshttram mahä-bhujam
mahä-nädam mahä-raudram
mahä-käyam mahä-balam

. . . whose form is gigantic (mahä-rüpa), whose mouth is gigantic (mahä-vaktra), whose teeth are gigantic (mahä-damshttra), whose arms are gigantic (mahä-bhuja), whose roar is gigantic (mahä-näda), who are very ferocious (mahä-raudra), whose body is gigantic (mahä-käya), who has all power (mahä-bala), . . .

Text 79

änäbher-brahmano-rüpam
ägaläd-vaishävam tathä
äshirsäd-randhram ishänam
tad-agre-sarvatah-shivam

. . . who are Brahmä from the beginning of Your navel (änäbher-brahmano-rüpa), Who are Lord Vishnu from the beginning of Your neck (ägaläd-vaishnava), who are Lord Rudra from the beginning of Your head (äshirsäd-randhra), who are the supreme controller (ishäna), and who are all- auspicious everywhere (tad-agre-sarvatah-shiva).

Text 80

namo 'stu näräyana narasimha
namo 'stu näräyana vira-simha
namo 'stu näräyana krüra-simha
namo 'stu näräyana divya-simha

O Nārāyana, O Narasimha, obeisances unto You! O Nārāyana, O heroic lion (vira-simha), obeisances unto You! O Nārāyana, O ferocious lion (krūra-simha), obeisances unto You! O Nārāyana, O splendid transcendental lion (divya-simha), obeisances unto You!

Text 81

namo 'stu nārāyana vyaghra-simha
namo 'stu nārāyana puccha-simha
namo 'stu nārāyana pūrna-simha
namo 'stu nārāyana raudra-simha

O Nārāyana, O ferocious lion (vyaghra-simha), obeisances unto You! O Nārāyana, O transcendental lion (puccha-simha), obeisances unto You! O Nārāyana, O perfect lion (pūrna-simha), obeisances unto You! O Nārāyana, O angry lion (raudra-simha), obeisances unto You!Text 82

namo namo bhishana-bhadra-simha
namo namo vihvala-netra-simha
namo namo bria hita-bhūta-simha
namo namo nirmala-chitra-simha

O fearsome lion (bhishana-bhadra-simha), obeisances unto You! O lion with angry eyes (vihvala-netra-simha), obeisances unto You! O gigantic lion (bria hita-bhūta-simha), obeisances unto You! O splendid, pure, and wonderful lion (nirmala-chitra-simha), obeisances unto You!

Text 83

namo namo nirjita-kāla-simha
namo namo kalpita-kalpa-simha
namo namo kāmada-kāma-simha
namo namas te bhuvanaika-simha

O lion who defeat time (nirjita-kāla-simha), obeisances unto You! O all-powerful lion (kalpita-kalpa-simha), obeisances unto You! O lion who fulfills all desires (kāmada-kāma-simha), obeisances unto You! O lion who rules the world (bhuvanaika-simha), obeisances unto You!

Text 84

dyāvā-ṛitivyor idam antaram hi
vyāptam tvayaikena dishash cha sarvāh
drishtvādbhutam rūpam ugram tavedam
loka-trayam pravyathitam mahātman

Although You are one, You are spread throughout the sky and the planets and all space between. O great one, as I behold this terrible form, I see that all the planetary systems are perplexed.*

Text 85

ami hitvä sura-sanghä vishanti
kechid bhitäh pranjalayo grinanti
svastity uktvä munayah siddha-sanghäh
stuvanti tväa stutibhih pushkaläbhih

All the demigods are surrendering and entering into You. They are very much afraid, and with folded hands they are singing the Vedic hymns.*

Text 86

rudrädityä väsavo ye cha sädhyä
vishvedevä marutash cosmapäsh cha
gandharva-yakshäh sura-siddha-sanghä
vikshanti tväa vismitäsh chaiva sarve

The different manifestations of Lord Shiva, the Adityas, the Vasus, the Sädhyas, the Vishvadevas, the two Ashvins, the Maruts, the forefathers, and the Gandharvas, the Yakshas, Asuras, and all perfected demigods are beholding You in wonder.*

Text 87

leliyase grasamän asamantäl
lokän samagrän vadanair jvaladbhih
tejobhir äpürya jagat samagram
bhäsäs tavogräh pratapanti vishnoh

O Vishnu, I see You devouring all people in Your flaming mouths and covering the universe with Your immeasurable rays. Scorching the worlds, You are manifest.

Text 88

bhävishnus tvam sahisnus tvam
bhrajishnur jishnur eva cha
prithivim antariksham tvam
parvatäranyam eva cha

O Lord Nrisimha, You are the future (bhävishnu). You are the most patient and tolerant (sahishnu). You are the most glorious (bhrajishnu). You are always victorious (jishnu). You are the earth (prithivi), the sky (antariksha), and the mountains and forests (parvatäranya).

Text 89

kalä-käshthä viliptatvam
muhürta-praharädikam
aho-rätram tri-sandhyä cha
paksha-mäsartu-vatsarah

You are the differing units of time, such as the kalā, kāshtā, vilīpta, muhūrta, and prahara. You are day and night (aho-rātram), You are the three junctions known as sunrise, noon, and sunset (tri-sandhyā). You are the two fortnights (paksha), the months (māsa), the seasons (ritu), and the year (vatsara).

Text 90

yugādir yuga-bhedas tvam
samyuge yuga-sandhyāh
nityam naimittikam dainam
mahā-pralayam eva cha

You are the beginning of the yuga (yugādi), the various yugas (yuga-bheda), the junctions of the yugas (samyuge yuga-sandhyāh), and the four kinds of cosmic annihilations called nitya, naimittika, daina, and mahā-pralaya.

Text 91

kāranam karanam kartā
bhartā hartā tvam ishvarah
sat-kartā sat-kritir goptā
sac-chid-ānanda-vigrahah

You are the cause (kārana), the instrument (karana), the creator (kartā), the maintainer (bhartā), the remover (hartā), the controller (ishvara), the doer of good (sat-kartā and sat-kriti), the protector (goptā), and the Lord whose form is eternal and full of knowledge and bliss (sac-cid-ānanda-vigraha).

Text 92

prānas tvam prāninam pratyag
ātmā tvam sarva-dehinām
su-jyotis tvam param-jyotir
ātma-jyotih sanātanaḥ

You are the life of all that live (prānah prāninam), You are the Supersoul (pratyag-ātmā). You are the splendor of all embodied souls (sarva-dehinām su-jyotih). You are the supreme effulgence (param-jyotih and ātma-jyotih). You are eternal (sanātana).

Text 93

jyotir loka-svarūpas tvam
tvam jyotir jyotishāa patih
svāhā-kārah svadhā-kāro
vashat-kārah kripā-karah

You are the spiritual effulgence (jyotih), the personification of all the worlds (loka-svarūpa), the light of all lights (jyotir jyotishām), the supreme master (pati), the sacred word svāhā (svāhā-kāra),

the sacred word svadhä (svadhä-kära), the sacred word vashat (vashat- kära), merciful (kripä-kara), .

..

Text 94

hanta-käro niräkäro

vega-kärash cha shankarah

akärädi-hakäränta

omkäro loka-kärakah

. . . the sacred word hanta (hanta-kära), without a material form (niräkära), the fastest and most powerful (vega-kära), auspicious (shankara), the entire alphabet, beginning with a and concluding with ha (akärädi-hakäränta), the sacred syllable om (omkära), and the creator of the worlds (loka-käraka).

Text 95

ekätmä tvam anekätmä

chatur-ätmä chatur-bhujah

chatur-mürtish chatur-damshtash

chatur-veda-mayottamah

You are the one Supreme Personality of Godhead (ekätmä), who appears in many forms (anekätmä), who manifests as the chatur-vyüha (chatur-ätmä), who has four arms (chatur-bhujah), who appears in four forms (chatur-mürti), who has four teeth (chatur-damshtash), and who is the Vedas personified (chatur-veda-mayottama).

Text 96

loka-priyo loka-gurur

lokesho loka-näyakah

loka-säkshi loka-patir

lokätmä loka-lochanah

You are dear to the worlds (loka-priya), the master of the worlds (loka-guru, lokesha, and loka-näyaka), the witness of the worlds (loka-säkshi), the master of the worlds (loka-pati), the Supersoul omnipresent in the worlds (lokätmä), the eye of the worlds (loka-lochana), . . .

Text 97

loka-dhäro brihal-loko

lokäloka-mayo vibhuh

loka-kartä vishva-kartä

kritävartäh kritägamah

. . . the maintainer of the worlds (loka-dhära), the universal form (brihal-loka and lokäloka-maya), all-powerful (vibhu), and the creator of the worlds (loka-kartä and vishva-kartä, kritävarta and kritägama).

Text 98

anädis tvam anantas tvam
abhüto bhüta-vigrahah
stutih stutyah stava-pritah
stotä netä niyämakah

You have no beginning (anädi). You have no end (ananta). You were never created (abhüta). You are the form of all that exists (bhüta-vigraha), You are the prayers offered to You (stuti). You are the object of Your devotees' prayers (stutya). You are pleased by Your devotees' prayers (stava-prita). You glorify Your devotees (stotä). You are the supreme leader (netä). You are the supreme controller (niyämaka).

Text 99

tvam gatis tvam matir mahyam
pitä mätä guruh sakhä
suhridash chätma-rüpas tvam
tvam vinä nästi me gatih

You are my goal (gati). I meditate on You (mati). You are my father (pitä), mother (mätä), spiritual master (guru), friend (sakhä), well-wisher (suhrit), and Supersoul (ätma-rüpa). Without You I have no goal and no auspicious future.

Text 100

namas te mantra-rüpäya
astra-rüpäya te namah
bahu-rüpäya rüpäya
pancha-rüpa-dharäya cha

Obeisances to You, who are sacred mantras personified (mantra-rüpa), who are weapons personified (astra-rüpa), who appear in many forms (bahu-rüpa), whose form is transcendental (rüpa), who appear in five forms (panca-rüpa-dhara), . . .

Text 101

bhadra-rüpäya rütäya
yoga-rüpäya yogine
sama-rüpäya yogäya
yoga-pitha-sthitäya cha

. . . whose form is auspicious (bhadra-rüpa), who are the Vedic mantras personified (ruta), who are yoga personified (yoga-rüpa), the master of yoga (yogi), whose form is graceful (sama-rüpa), who are yoga personified (yoga), who stay in the most sacred of sacred places (yoga-pitha-sthita), . . .

Text 102

yoga-gamyāya saumyāya
dhyāna-gamyāya dhyāyine
dhyeya-gamyāya dhāmne cha
dhāmādhipataye namah

. . . who are attained by yoga practice (yoga-gamyā), who are handsome and gentle (saumya), who are attained by meditation (dhyāna-gamyā), who are the object of meditation (dhyāyi and dhyeya-gamyā), who are the spiritual world (dhāma), and the ruler of the spiritual world (dhāmādhipati).

Text 103

dharādharāgha-dharmāya
dhāranābhiratāya cha
namo dhātre cha sandhātre
vidhātre cha dharāya cha

Obeisances to Lord Nrisimha, who removes the sins of the world (dharādharāgha-dharma), who is attained by meditation (dhāranābhirata), who is the creator (dhātā, sandhātā, vidhātā, and dhara), . . .

Text 104

dāmodarāya dāntāya
dānavānta-karāya cha
namah samsāra-vaidyāya
bheshajāya namo namah

. . . whose waist was bound with a rope (dāmodara), who is peaceful and self-controlled (dānta), who kills the demons (dānavānta-kara), who is a physician expert in curing the disease of repeated birth and death (samsāra- vaidya and bheshajā).

Text 105

sira-dhvajāya shitāya
vātāyāpramitāya cha
sārasvatāya samsāra-
nāshanāyāksha-māline

Obeisances to Lord Nrisimha, whose flag is marked with a plough (sira-dhvaja), who is the cold season (shita), who is the wind (vāta), who is immeasurable (apramita), who is scholarship (sārasvata), who puts an end to the cycle of birth and death (samsāra-nāshana), who wears a necklace of aksha beads (aksha-māli), . . .

Text 106

asi-charma-dharāyaiva
shat-karma-niratāya cha

vikarmäya sukarmäya
para-karma-vidhäyine

. . . who holds a sword and shield (asi-charma-dhara), who is expert in the six pious deeds (shat-karma-nirata), who is free from karma (vikarmä), whose deeds are glorious (sukarmä), whose deeds are transcendental (para-karma-vidhäyi), . . .

Text 107

susharmane manmathäya
namo varmäya varmine
kari-charma-vasänäya
karäla-vadanäya cha

. . . who is most auspicious (susharmä), who is Kämadeva (manmatha), who is armor (varma), who wears armor (varmi and kari-carma-vasäna), whose face is fearsome (karäla-vadana), . . .

Text 108

kavaye padma-garbhäya
bhüta-garbha-ghrinä-nidhe
brahma-garbhäya garbhäya
brihad-garbhäya dhürjite

. . . who is the best of philosophers (kavi), who gave birth to Brahmä in a lotus flower (padma-garbha), who gave birth to all living beings (bhüta-garbha-ghrinä-nidhi), who gave birth to Brahmä (brahma-garbha), who gave birth to all that exists (garbha and brihad-garbha, and dhürjit), . . .

Text 109

namas te vishva-garbhäya
shri-garbhäya jitäraye
namo hiranyagarbhäya
hiranya-kavachäya cha

O Lord Nrisimha, obeisances unto You, the creator of the universes (vishva-garbha), the creator of beauty and opulence (shri-garbha), the warrior who defeats His enemies (jitäri), the universal form (hiranyagarbha), the Lord covered with golden armor (hiranya-kavacha), . . .

Text 110

hiranya-varna-dehäya
hiranyäksha-vinäshine
hiranyakasipor-hantre
hiranya-nayanäya cha

. . . whose form is the color of gold (hiranya-varna-deha), who killed Hiranyāksha (hiranyāksha-
vināshi), who killed Hiranyakasipu (hiranyakasipor-hantā), whose eyes are golden (hiranya-nayana),
. . .

Text 111

hiranya-retase tubhyam
hiranya-vadanāya cha
namo hiranya-shringāya
nisha-shringāya shringine

. . . whose seed is golden (hiranya-retāh), whose face is golden (hiranya-vadana), whose horn is
golden (hiranya-shringa), whose horn is night (nisha-shringa), who has a great horn (shringi), . . .

Text 112

bhairavāya sukesāya
bhishanāyāntri-māline
chandāya runda-mālāya
namo danda-dharāya cha

. . . who are fearsome (bhairava), whose mane is graceful (sukasha), who is fearsome (bhishana),
who wear a garland of intestines (antri-māli), who are ferocious (chanda), who wear a necklace of
skulls (runda-māla), who hold a staff (danda-dhara), . . .

Text 113

akhanda-tattva-rūpāya
kamandalu-dharāya cha
namas te khanda-simhāya
satya-simhāya te namah

. . . who are the Absolute Truth (akhanda-tattva-rūpa), who hold a kamandalu (kamandalu-dhara),
who are a great lion (khanda-simha), and who are a transcendental lion (satya-simha).

Text 114

namas te shveta-simhāya
pita-simhāya te namah
nila-simhāya nilāya
rakta-simhāya te namah

O Lord Nrisimha, obeisances unto You, who are a white lion (shveta-simha), a yellow lion (pita-
simha), a black lion (nila-simha), black (nila), and a red lion (rakta-simha).

Text 115

namo hāridra-simhāya
dhūmra-simhāya te namah

mūla-simhāya mūlāya
brihat-simhāya te namah

O Lord Nrisimha, obeisances unto You, who are a yellow lion (hāridra-simha), a smoke-colored lion (dhūmra-simha), the root of all lions (mūla-simha), the root of all that exists (mūla), and a great lion (brihat-simha).

Text 116

pātāla-sthita-simhāya
namo parvata-vāsine
namo jala-stha-simhāya
antariksha-sthitāya cha

Obeisances to Lord Nrisimha, who is the lion in Pātālaloka (pātāla-sthita-simha), the lion in the mountains (parvata-vāsi), the lion in the waters (jala-stha-simha), and the lion in the sky (antariksha-sthita).

Text 117

kālāgni-rudra-simhāya
chanda-simhāya te namah
ananta-simha-simhāya
ananta-gataye namah

Obeisances to You, O Lord Nrisimha, who are the angry lion of the fire of time (kālāgni-rudra-simha), who are a ferocious lion (chanda-simha), who are the limitless lion of lions (ananta-simha-simha), and who are the goal that has no limit (ananta-gati).

Text 118

namo vichitra-simhāya

bahu-simha-svarūpine
abhayankara-simhāya
narasimhāya te namah

Obeisances to You, O Lord Nrisimha, who are a wonderful lion (vichitra-simha), the form of many lions (bahu-simha-svarūpi), the lion that gives fearlessness (abhayankara-simha), and half-man half-lion (narasimha).

Text 119

namo 'stu simha-rājāya
narasimhāya te namah
sāptābdhi-mekhalāyaiva
satya-satya-svarūpine

Obeisances to Lord Nrisimha, who is the king of lions (simha-rāja), half-man half-lion (narasimha), the earth, which wears the seven oceans like a belt (säptäbdhi-mekhala), the Lord whose form is transcendental (satya-satya- svarüpi), . . .

Text 120

sapta-lokântara-sthäya
sapta-svara-mayäya cha
saptärchih-rüpa-damshtäya
saptäshva-ratha-rüpine

. . . who stays in the seven worlds (sapta-lokântara-stha), who is glorified with songs in the seven notes (sapta-svara-maya), whose teeth are splendid like seven suns (saptärchih-rüpa-damshtä), and who is gigantic like seven horse-drawn chariots (saptäshva-ratha-rüpi).

Text 121

sapta-väyu-svarüpäya
sapta-cchando-mayäya cha
svacchäya svaccha-rüpäya
svacchandäya cha te namah

Obeisances to You, O Lord Nrisimha, who are like seven strong winds (sapta-väyu-svarüpa), who are glorified by prayers in the seven meters (sapta-cchando-maya), who are pure (svaccha and svaccha-rüpa), and who are supremely independent (svacchanda).

Text 122

shrivatsäya suvedhäya
shrutaye shruti-mürtaye
shuchi-shraväya shüräya
su-prabhäya su-dhanvine

Obeisances to Lord Nrisimha, who bears the mark of Shrivatsa (shrivatsa), who is decorated with earrings (suvedha), who is the Vedas personified (shruti and shruti-mürti), whose fame is spotless (shuchi-shrava), who is heroic (shüra), who is effulgent (su-prabha), who carries a great bow (su-dhanvi), . . .

Text 123

shubhräya sura-näthäya
su-prabhäya shubhäya cha
sudarshanäya sükshmäya
niruktäya namo namah

. . . who is glorious (shubhra), the master of the demigods (sura-nätha), effulgent (su-prabha), auspicious (shubha), handsome (sudarshana), subtle (sükshma), and eloquent (nirukta).

Text 124

su-prabhāya svabhāvāya
bhāvāya vibhāvāya cha
sushākhāya vishākhāya
sumukhāya mukhāya cha

Obeisances to Lord Nrisimha, who is effulgent (su-prabha), spiritual (svabhāva), eternally existing (bhāva), the cause of spiritual love (vibhava), handsome (sushākha), perfect and complete (vishākha), with a handsome face (sumukha), the first of all (mukha), . . .

Text 125

su-nakhāya su-damshtṛāya
surathāya sudhāya cha
sankhyāya sura-mukhyāya
prakhyātāya prabhāya cha

. . . whose claws are glorious (su-nakha), whose teeth are glorious (su-damshtṛa), who is like a great chariot (suratha), who is like nectar (sudha), who is described by the sankhya philosophy (sankhya), who is the leader of the demigods (sura-mukhya), who is all-famous (prakhyāta), who is effulgent (prabha), . . .

Text 126

namah khatvanga-hastāya
kheta-mudgara-pānaye
khagendrāya mrigendrāya
nāgendrāya dridhāya cha

. . . who holds a khatvānga staff in His hand (khatvanga-hasta), who holds a kheta-mudgara club in His hand (kheta-mudgara-pāni), who is carried by Garuda (khagendra), who is a great lion (mrigendra), who is the king of the nāgas (nāgendra), who is firm and resolute (dridha), . . .

Text 127

nāga-keyūra-hārāya
nāgendrāyāgha-mardine
nādn-vāsāya nāgāya
nānā-rūpa-dharāya cha

. . . who wears a necklace and armlets of snakes (nāga-keyūra-hāra), who is worshiped by the king of snakes (nāgendra), who crushes sins (āgha-mardi), who stays in the sacred rivers (nadi-vāsa), who is powerful and swift (nāga), who assumes many forms (nānā-rūpa-dhara), . . .

Text 128

nāgeshvarāya nāgāya
namitāya narāya cha
nāgānta-karathāyaiva
nara-nārāyanāya cha

. . . who is the ruler of the nāgas (nāgeshvara and nāga), who is the Lord worshiped and honored by the devotees (namita), who appears in a humanlike form (nara), who rides on garuda (nāgānta-karatha), and who is Nara-Nārāyana Rishis (nara-nārāyana).

Text 129

namo matsya-svarūpāya
kacchapāya namo namah
namo yajna-varahāya
narasimhāya te namah

Obeisances to He who assumes the form of Matsya (matsya-svarūpa)! Obeisances to He who assumes the form of Kūrma (kacchapa)! Obeisances to He who assumes the form of Yajna-Varāha (yajna-varāha)! O Lord Nrisimha, obeisances to You!

Text 130

vikramākranta-lokāya
vāmanāya mahaujase
namo bhārgava-rāmāya
rāvanānta-karāya cha

Obeisances to Lord Nrisimha, who crosses over all the worlds (vikramākranta-loka), who is Vāmana (vāmana), who is all-powerful (mahaujāh), who is Parashurāma (bhārgava-rāma), and who is the Rāma that ended Rāvana's life (rāvanānta-kara).

Text 131

namas te balarāmāya
kamsa-prādhvamsa-kārine
buddhāya buddha-rūpāya
tikshna-rūpāya kalkine

Obeisances to You, O Lord Nrisimha, who appear as Balarāma (balarāma), who kill Kamsa (kamsa-prādhvamsa-kāri), who are Buddha (buddha and buddha-rūpa), who are ferocious (tikshna-rūpa), and who are Kalki (kalki).

Text 132

ātreyāyāgni-netrāya
kapilāya dvijāya cha
kshetrāya pashu-pālāya
pashu-vaktrāya te namah

Obeisances to You, O Lord Nrisimha, who appear as Dattätreya (ätreya), whose eyes are fire (agni-netra), who appear Kapila (kapila), who are the leader of the brähmanas (dvija), who are the universal form (kshetra), who are the protector of the cows (pashu-päla), and who have a lion's face (pashu-vaktra).

Text 133

grihasthäya vanasthäya
yataye brahmachärine
svargäpavarga-dätre cha
tad-bhoktre cha mumukshave

Obeisances to You, O Lord Nrisimha, who are worshiped by the grihasthas (grihastha), who are worshiped by the vänaprasthas (vanastha), who are worshiped by the sannyäsis (yati), who are worshiped by the brahmachhäris (brahmachhäri), who give liberation and residence in Svargaloka (svargäpavarga-dätä), who are the supreme enjoyer (tad-bhoktä), who yearn to give liberation to the living entities (mumukshu), . . .

Text 134

shälagräma-niväsäya
kshiräbdhi-shayanäya cha
shri-shailädri-niväsäya
shilä-väsäya te namah

. . . who appear as the Shälagräma-shilä (shälagräma-niväsa), who recline on the milk-ocean (kshiräbdhi-shayana), who reside in Shri Shaila (shri-shailädri-niväsa), and who appear as a stone (shilä-väsa).

Text 135

yogi-hrit-padma-väsäya
mahä-häsäya te namah
guhä-väsäya guhyäya
guptäya gurave namah

. . . who stay in the lotus of the yogis' hearts (yogi-hrit-padma-väsa), and who smile and laugh (mahä-häsa). Obeisances to Lord Nrisimha, who stays in the cave of the heart (guhä-väsa, guhya, and gupta), and who is the supreme spiritual master (guru).

Text 136

namo mülädhiväsäya
nila-vastra-dharäya cha
pita-vasträya shasträya
rakta-vastra-dharäya cha

Obeisances to Lord Nrisimha, who is the root of all existence (mülādhivāsa), who wears blue garments (nila-vastra-dhara), who wears yellow garments (pita-vastra), who is armed with many weapons (shastra), who wears red garments (rakta-vastra-dhara), . . .

Text 137

rakta-mälā-vibhūshāya
rakta-gandhānulepine
dhurandharāya dhürtāya
durdharāya dharāya cha

. . . who wears a red garland (rakta-mälā-vibhūsha), who is anointed with red scents (rakta-gandhānulepi), who is the maintainer of all (dhurandhara), who is cunning (dhūrta), who is invincible (durdhara), who is the maintainer of all (dhara), . . .

Text 138

durmadāya durāntāya
durdharāya namo namah
durnirikshyāya nishthāya
durdanāya drumāya cha

. . . who is ferocious (durmada), infinite (duranta), invincible (durdhara), who is difficult to see (durnirikshya), who is faithful (nishtha), who is difficult to attain (durdana), who is like a tree (druma), . . .

Text 139

durbhedāya durāshāya
durlabhāya namo namah
driptāya dripta-vaktrāya
adripta-nayanāya cha

. . . who cannot be defeated (durbheda), who destroys the demons' hopes (durāsha), who is difficult to attain (durlabha), who is ferocious (dripta), whose face is ferocious (dripta-vaktra), who is the leader of the gentle and humble (adripta-nayana), . . .

Text 140

unmattāya pramattāya
namo daityāraye namah
rasajnāya raseshāya
ārakta-rasanāya cha

. . . who is wild (unmatta and pramatta), who is the demons' enemy (daityāri), who is expert at relishing the transcendental mellows (rasajia), who is the king of transcendental mellows (rasesha), and whose tongue is red (ārakta-rasana).

Text 141

patyāya paritoshāya
rathyāya rasikāya cha
ürdhva-keshordhva-rüpāya
namas te chordhva-retase

O Lord Nrisimha, obeisances to You, who are the master of all (patya), who are filled with bliss (paritoshā), who ride on a chariot (rathya), who relish transcendental mellows (rasika), who have a great mane (ürdhva-keshā), whose form is tall and massive (ürdhva-rüpa), and who are the best of the celibates (ürdhva-retāh).

Text 142

ürdhva-simhāya simhāya
namas te chordhva-bāhave
para-pradhvamsakāyaiva
shankha-chakra-dharāya cha

O Lord Nrisimha, obeisances to You, who are a gigantic lion (ürdhva-simha and simha), who have mighty arms (ürdhva-bāhu), who kill the demons (para-pradhvamsaka), who hold a conch and chakra (shankha-chakra-dhara), . . .

Text 143

gadā-padma-dharāyaiva
panca-bāna-dharāya cha
kāmeshvarāya kāmāya
kāma-pālāya kāmīne

. . . who hold a club and lotus (gadā-padma-dhara), who hold five arrows (panca-bāna-dhara), who are the controller of Kāmadeva (kāmeshvara), who are Kāmadeva (kāma), who protect Kāmadeva (kāma-pāla), and who control Kāmadeva (kāmi).

Text 144

namah kāmā-vihārāya
kāma-rüpa-dharāya cha
soma-süryāgni-netrāya
somapāya namo namah

Obeisances to Lord Nrisimha, who enjoys amorous pastimes (kāma-vihāra), who has the power to assume any form at will (kāma-rüpa-dhara), whose three eyes are the sun, moon, and fire (soma-süryāgni-netra), and who protects the moon (somapa).

Text 145

namah somāya vāmāya
vāmadevāya te namah
sāma-svanāya saumyāya
bhakti-gamyāya vai namah

Obeisances to You, O Lord Nrisimha, who are Soma (soma), Vāma (vāma), Vāmadeva (vāmadeva), the hymns of the Sāma Veda (sāma-svana), handsome (saumya), and attainable by devotional service (bhakti-gamya).

Text 146

kushanda-gana-nāthāya
sarva-shreyas-karāya cha
bhishmāya bhisha-dāyaiva
bhima-vikramanāya cha

Obeisances to You, O Lord Nrisimha, who are the master of the kushandas (kushanda-gana-nātha), the benefactor of all (sarva-shreyas-kara), ferocious (bhishma and bhisha-dāya), all-powerful (bhima-vikramana), . . .

Text 147

mriga-grivāya jivāya
jitāyājita-kārine
jatine jamadagnāya
namas te jāta-vedase

. . . with a lion's neck (mriga-griva), the life of all that live (jiva), the conqueror of the demons (jita), invincible (ajita-kāri), whose hair is matted (jati), who are Parashurāma (jamadagna), and who are the master of all opulences (jāta-vedāh).

Text 148

japa-kusuma-varnāya
japyāya japitāya cha
jarāyujyānda-jāya
sveda-jāyodbhijāya cha

Obeisances to You, O Lord Nrisimha, whose complexion is the color of a rose (japa-kusuma-varna), who are glorified with japa-mantras (japyā and japitā), who are the creator of all living entities born from wombs (jarāyuja), who are the creator of the living entities born from eggs (anda-ja), who are the creator of living entities born from perspiration (sveda-ja), who are the creator of living entities sprouted from seeds (udbhija), . . .

Text 149

janārdanāya rāmāya
jāhnavi-janakāya cha

jarä-janmädi-düräya
pradyumnäya pramodine

. . . who remove Your devotees' sufferings (janärdana), who are the supreme enjoyer (räma), who are the father of the Ganges (jähnavi-janaka), who rescue the living entities from birth, old-age, and a host of troubles (jarä-janmädi-düra), who are Pradyumna (pradyumna), who are blissful (pramodi), . . .

Text 150

jihvä-raudräya rudräya
virabhadräya te namah
chid-rüpäya samudräya
kad-rudräya pracetase

. . . whose tongue shows Your anger (jihvä-raudra), who are ferocious (rudra), who are heroic (virabhadra), whose form is transcendental (chid-rüpa), who are the ocean (samudra), whose are ferocious (kad-rudra), and who are most intelligent (pracetäh).

Text 151

indriyäyendriya-jnäya
namo 'stv indränujäya cha
atindriyäya säräya
indirä-pataye namah

Obeisances to Lord Nrisimha, who is the master of the senses (indriya), knowable by spiritual senses (indriya-jna), the younger brother of Indra (indränuja), beyond the reach of material senses (atindriya), the best (sära), the husband of the goddess of fortune (indirä-pati), . . .

Text 152

ishänäya cha idyäya
ishitäya inäya cha
vyomätmane cha vyomne cha
namas te vyoma-keshine

Obeisances to You, O Lord Nrisimha, who are the supreme master (ishäna), the supreme object of worship (idya), the supreme controller (ishita), all-glorious (ina), and the master of the spiritual sky (vyomätmä and vyoma), and whose mane touches the sky (vyoma-keshi).

Text 153

vyoma-dhäräya cha vyoma-
vakträyäsura-ghätine
namas te vyoma-damshträya
vyoma-väsäya te namah

Obeisances to You, O Lord Nrisimha, who hold up the sky (vyoma-dhāra), whose wide-open mouth is like the sky (vyoma- vaktra), who kill the demons (asura-ghāti), whose teeth are like the sky (vyoma-damshtra), and whose home is in the spiritual sky (vyoma-vāsa).

Text 154

sukumārāya rāmāya
shubhācārāya te namah
vishvāya vishva-rüpāya
namo vishvātmakāya cha

Obeisances to You, O Lord Nrisimha, who are gentle and soft (sukumāra), the supreme enjoyer (rāma), auspicious (shubhāchāra), and the universal form (vishva, vishva-rūpa, and vishvātmaka).

Text 155

jnānātmakāya jnānāya
vishveshāya parātmāne
ekātmāne namas tubhyam
namas te dvādashātmāne

Obeisances to You, O Lord Nrisimha, who are the object of transcendental knowledge (jnānātmaka and jnāna), the master of the universe (vishvesha), the Supersoul (parātmā), the Supreme Personality of Godhead, who has no rival (ekātmā), and the Supreme Lord who appears in twelve forms (dvādashātmā).

Text 156

chatur-vimshati-rüpāya
panca-vimshati-mürtāye
shad-vimshakātmāne nityah
sapta-vimshatikātmāne

. . . who appear in twenty-four forms (chatur-vimshati-rūpa), who appear in twenty-five forms (pancha-vimshati-mūrti), who appear in twenty-six forms (shad-vimshakātmā), and who appear in twenty-seven forms (sapta-vimshatikātmā).

Text 157

dharmārtha-kāma-mokshāya
viraktāya namo namah
bhāva-shuddhāya siddhāya
sādhyāya sharabhāya cha

Obeisances to Lord Nrisimha, who gives religion, economic development, sense-gratification, and liberation (dharmārtha-kāma-moksha), who is always aloof from matter (virakta), who is the most pure (bhāva-shuddha), who is perfect (siddha), who is the goal of spiritual life (sādhyā), who is ferocious like a sharabha monster (sharabha), . . .

Text 158

prabodhāya subodhāya
namo budhi-priyāya cha
snigdhāya cha vidagdāya
mugdāya munaye namah

. . . who is transcendental knowledge personified (prabodha and subodha), and who is dear to the wise (budhi-priya). Obeisances to Lord Nrisimha, who loves His devotees (snigdha), who is most intelligent (vidagdha), who is charming (mugdha), and who is wise (muni).

Text 159

priyam-vadāya shravyāya
shruk-shruvāya shritāya cha
griheshāya maheshāya
brahmeshāya namo namah

Obeisances to Lord Nrisimha, who speaks sweetly (priyam-vada), whose glories should be heard (shravya), for whose pleasure yajnas are offered (shruk-shruva), the shelter of the devotees (shrita), the Lord of every home (griheshha), the Supreme Personality of Godhead (mahesha), and the Lord of the brāhmanas (brahmesha).

Text 160

shridharāya sutirthāya
hayagrivāya te namah
ügrāya ügra-vegāya
ügra-karma-ratāya cha

O Lord Nrisimha, obeisances to You, who are the husband of the goddess of fortune (shridhara), the best of holy saints (sutirtha), the Hayagriva incarnation (hayagriva), fearsome (ügra), powerful (ügra-vega), and ferocious (ügra-karma-rata).

Text 161

ügra-netrāya vyaghrāya
samagra-guna-shāline
bala-graha-vināshāya
pishāca-graha-ghātine

O Lord Nrisimha, obeisances to You, whose eyes are fearsome (ügra-netra), who are ferocious (vyaghra), who have all virtues (samagra-guna-chāli), who destroy the demons and evil spirits (bala-graha-vināsha), who destroy witches (pishācha-graha-ghāti), . . .

Text 162

dushta-graha-nihantre cha
nigrahänugrahäya cha
vrisha-dhvajäya vrishnyäya
vrishäya vrishabhäya cha

. . . who kill evil spirits (dushta-graha-nihantä), who are most merciful (nigrahänugraha), who carry a flag marked with a bull (vrisha-dhvaja), who are the best (vrishnya, vrisha, and vrishabha), . . .

Text 163

ügra-shraväya shäntäya
namah shruti-dharäya cha
namas te deva-devesha
namas te madhusüdana

. . . who are most famous (ügra-shrava), who are peaceful (shänta), who remember everything (shruti-dhara), and who are the ruler of the demigods (deva-devesha). Obeisances to You, the killer of the Madhu demon (madhusüdana).

164

namas 'te pundarikäksha
namas 'te durita-kshaya
namas 'te karunä-sindho
namas 'te samitinjäya

O lotus-eyed Lord (pundarikäksha), obeisances to You! O Lord who rescue Your devotees from a host of troubles (durita-kshaya), obeisances to You! O ocean of mercy (karunä-sindhu), obeisances to You! O Lord victorious in battle (samitinjäya), obeisances to You!

Text 165

namas 'te narasimhäya
namas 'te garuda-dhvaja
yajna-netra namas te 'stu
kälä-dhvaja jaya-dhvaja

O Lord Nrisimha, obeisances to You! O Lord whose flag is marked with Garuda (garuda-dhvaja), obeisances to You! Obeisances to You, O Lord whose eyes are the Vedic yajnas (yajna-netra), whose flag is time (kälä-dhvaja), who hold a victory-flag (jaya-dhvaja)!

Text 166

agni-netra namas te 'stu
namas te hy amara-priya
mahä-netra namas te 'stu
namas te bhakta-vatsala

O Lord whose eyes are fires (agni-netra), obeisances to You! O Lord dear to the demigods (amara-priya), obeisances to You! O Lord whose eyes are great (mahä-netra), obeisances to You! O Lord who love Your devotees (bhakta-vatsala), obeisances to You!

Text 167

dharma-netra namas te 'stu
namas te karunä-kara
punya-netra namas te 'stu
namas te 'bhishta-däyaka

O eye of religion (dharma-netra), obeisances to You! O merciful one (karunä-kara), obeisances to You! O Lord whose eyes are most sacred (punya-netra), obeisances to You! O Lord who fulfills Your devotees' desires (abhishta-däyaka), obeisances to You!

Text 168

namo namas te daya-simha-rüpa
namo namas te narasimha-rüpa
namo namas te rana-simha-rüpa
namo namas te narasimha-rüpa

O merciful lion (daya-simha-rüpa), obeisances to You! O Lord Nrisimha, obeisances to You! O warrior-lion (rana-simha-rüpa), obeisances to You! O Lord Nrisimha, obeisances to You!

Text 169

uddhatya garvitam daityam
nihatyäjau sura-dvisham
deva-käryam mahat kritvä
garjase vätma-tejase

O Lord, You have killed the proud demon who hated Your devotee, and have fulfilled Your mission of saving Your devotee. Now You roar loudly.

Text 170

ati-rudram idam rüpa
duhsaham duratikramam
drishtvä tu shankitā sarvā
devatās tvām upāgatāh

Gazing at this ferocious, powerful, and invincible form, the frightened demigods approach You.

Texts 171 and 172

etän pashyan maheshänam
brahmänam mäm shaci-patim
dik-pälän dvädashädityän

rudrān uraga-rākshasān
sarvān rishi-gaṇān saptam
atrim gaurim sarasvatim
lakshmim nadish cha tirthāni
ratim bhūta-gaṇāny api

Please look at them, at Shiva, at me, who am Brahmā, at Indra, at the dik-pālas, at the twelve Adityas, at the Rudras, at the Uragas and Rakshasas, at all the sages, at the seven sages, at Atri, Gauri, Sarasvati, Lakshmi, the sacred rivers personified, the holy places personified, Rati, and the Bhūtas.

Text 173

prasida tvam mahā-simha
ūgra-bhāvam imam tyaja
prakriti-stho bhava tvam hi
shānta-bhāvam cha dhāraya

O great lion, please be merciful to us. Please give up Your anger. Please become Your self. Please be pacified.

Text 174

ity uktvā dandavad bhūmau
papāta sa pitāmahah
prasida tvam prasida tvam
prasideti punah punah

After speaking these words, Grandfather Brahmā fell to the ground like a stick. Again and again he said: Please be merciful! Please be merciful! Please be merciful!

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Narasimha Nakha Sthuthi

(Prayer of the nails of Narasimha)

By
Madhvacharya

Translated by

P.R.Ramachander

(Among the many great works of saint Madhvacharya , the proponent of the Dwaitha system of philosophy, this very small prayer extolling the nails of the man lion form of Lord Vishnu stands out. It was written as an introduction for the Hari Vayu Sthuthi which was written by his disciple SriTrivikramacharya.)

Om panthwasman puru hootha vairi bhalavan mathanga madyath ghata,
Kumbochadri vipata nadhikpatu prathyeka vajrayutha,
Srimath kanteera vasya prathatha sunakharaa dharitha arathi dhoora,
Pradhwastha dhwantha santhi pravathitha manasa bhavitha bhoori bhagai. 1

Oh Lord Narasimha who is with Goddess Lakshmi,
Please protect all of us with your omnipotent nails,
For Just like a ferocious lion attacks herd of elephants,
And splits apart their heads with its nails,
And the Vajrayudha of Indra splits highest mountains
Your nails kill the asuras who are like exhilarated elephants,
And the same precious nails of Sri Narasimha with Lakshmi,
Destroyed and removed the duties of a Brahmana,
And solved the darkness of poor knowledge,
So that the devas became with a calm mind,
Along with Brahma and all the other Gods.

Lakshmi kanta samantatopi kalyanai veshithesthusamam,
Pashyamittamavasthu duritharathopasthamv rasayosthama,
Yadroshakkara daksha nethra kutila pranthopi agni sphurat,
Kandhyothopama vishpulinga basitha brahmesa shakrothkara. 2

Hey consort of Lakshmi, I do not find any one equal to you in showering graces,
And see you as something even at a distance, as the king of all mixtures- ashtama rasa.
And if those eyes of yours which are angry and burning, opens slightly in a curve,
It sends sparks that look tiny like a glow worm but is more like the glowing Sun God,
An these are capable of burning several ions of Brahma, Shiva and Indra.

Ithi Srimad Ananda Theertha bhagwat padacharya virachitham,
Sri Nrusimha nakah Sthuthi sampoornam

Thus ends the prayer to Nails of Lord Narasimha
Composed by Srimad Ananda theertha (Madhvacharya)

Tamil

ஸ்ரீ நரசிம்ம சுவாமி, நரசிம்மன் துதி.

Sri Narasimhaswami , Narasimhan thuthi

Translated from Tamil by
P.R.Ramachander

(I got this pretty prayer from <http://www.trinethram-divine.com>. Thanks to them. I have also used the image from that web site)

மாதா பிதா குரு நீ தானே
மனக் கவலையை ஒழிப்பதும் நீ தானே
மன மகிழ்ச்சியைத் தருவதும் நீ தானே
சுப மங்கள மூர்த்தியும் நீ தானே. (மா).

Maathaa Pithaa Guru Needhaanae
Manak Kavalaiyai Ozhippadhum Nee Dhaanae
Mana Magizhchiyaith Tharuvadhum Nee Dhaanae
Subha Mangala Moorthiyum Nee Dhaanae. (M).

Are you not mother, father and also Guru,
Are you not the one who removes worries of the mind,
Are you not the one who grants joy of the mind.
Are you also not the form which blesses us with great auspiciousness

மனமெனும் வயலை உழவேண்டும்
குரு உபதேச விதையை விதைக்க வேண்டும்
அன்பெனும் நீரைப் பாய்ச்ச வேண்டும்
ஆத்ம பயிரை நாம் வளர்க்க வேண்டும். (மா).

Manamenum Vayalai Uzhavaendum
Guru Ubhadhaesa Vidhaiyai Vidhaikka Vaendum
Anbenum Neeraip Paaichcha Vaendum
Aathma Payirai Naam Valarkka Vaendum. (M).

I have to plough the field called mind ,
WE have to sow there the seed of Upadhesa of Guru,
WE have to irrigate it with water called love,
And there we have to grow the crop of Aathma

கனவு பலித்தது நரசிம்மா எங்கள்
மனமும் குளிர்ந்தது நரசிம்மா
சரணம் அடைந்தோம் நரசிம்மா நாங்கள்
சகலமும் மறந்தோம் நரசிம்மா. (மா).

Kanavu Palithhadhu Narasimmaa Yengal
Manamum Kulirndhadhu Narasimmaa
Saranam Adaindhohm Narasimmaa Naangal
Salamum Marandhohm Narasimmaa. (M).

Our dreams have come come true , Oh Narasimha,
Our mind has become very cool , Oh Narasimha,
We have surrendered to you Oh Narasimham,
We have forgotten every thing Oh Narasimha

The hail mantras of Lord Narasimha which helps us to manage anything

வாழ்வில் எதையும் சமாளிக்கும் தைரியம் தரும் நரசிம்மர் போற்றி

By

Hariprasath

Translated by

P.R.Ramachander

Only faith in God gives people courage to face anything.To increase this courage and help them to face any circumstances, I am presenting The Hail Narasimha names composed by spiritual masters , so that it can be used to worship Lord Narasimha

1. ஓம் திருக்கடிகைத் தேவா போற்றி om thirukadikai deva pothi Om God of thirukadigai hail

2. ஓம் திருமாமகள் கேள்வா போற்றி Om Thiru ma makal Kelva O Pothi ,Om Husband of the great daughter of ocean Hail
3. ஓம் யோக நரசிங்கா போற்றி Om Yoga Naraimha pothi , Om Hail Yoga Narasimha
4. ஓம் ஆழியங்கையா போற்றி Om aazhiyangayaa pothi, Om Lord who sleeps on the sea
5. ஓம் அக்காரக் கனியே போற்றி , Om Akkara Kaniye pothi, Om hail sugar like fruit
6. ஓம் அனுமனுக்கு ஆழி அளித்தாய் போற்றி OM Anumanukku aazhi alithai pothi, Om hail oh Lord you gave ocean to Hanuman
7. ஓம் எக்காலத்தும் எந்தாய் போற்றி, Om Yekkalathum yenthai pothi, Hail oh Lord who is ours at all time
8. ஓம் எழில் தோள் எம்மிராமா போற்றி Om Yezhil thol yemmi Rama pothi, Om Hail rama with very pretty shoulders
9. ஓம் சங்கரப்ரியனே போற்றி Om Sankara Priyane pothi, Om hail lord who is liked by Lord shiva
10. ஓம் சார்ங்க விற்கையா போற்றிOm Saarnga vir kayya poththi, Om Hail Lord who holds sarnga bow in his hand
11. ஓம் உலகமுண்ட வாயா போற்றி Om Ulagumunda vayaa Pothi , Om Hail Lord who has mouth which swallowed the world
12. ஓம் உவப்பில் கீர்த்தியம்மா போற்றி Om Uvappil keethiyamma pothi, Om Hail oh lord famous for his joy
13. ஓம் அடியவர்க்கருள்வாய் போற்றிOm adiyavarkku Arulvai pothi , Om hail Oh Lord who shows mercy on his devotees
14. ஓம் அனைத்துலக முடையாய் போற்றி Om Anaithu ulaga mudayai pothi-Om Hail Lord who has all the worlds
15. ஓம் தாமரைக் கண்ணா போற்றி Om thamarai kannu pothi , Om Hail lord with lotus like eyes
16. ஓம் காமனைப் பயந்தாய் போற்றி Om Kamanai Bhayanthai pothi, Om Hail Lord who got scared of God of love
17. ஓம் ஊழி முதல்வா போற்றி Om Oozhi mudhalvaa pothi, Om Hail oh lord who is first in the world
18. ஓம் ஒளி மணிவண்ணனே போற்றி Om Oli mani vannane pothi, Om Hail Lord who is the colour of lustrous gem

19. ஓம் ராவணாந்தகனே போற்றி Om Ravananthakane POthi-Om Hail killer of Ravana
20. ஓம் இலங்கை எரித்த பிரான் போற்றி Om Ilangai yeritha piraan pothi- Om Hail Lord who burnt Lanka
21. ஓம் பெற்ற மாளியே போற்றி Om Petha maliye pothi , Om hail the tool we got
22. ஓம் பேரில் மணாளா போற்றி Om Peril manila pothi, Om Hail Lord who has groom in his name
23. ஓம் செல்வ நாரணா போற்றி Om Selva Narayana Pothi Om Hail wealthy Narayana
24. ஓம் திருக்குறளா போற்றி Om Thirukuralaa pothi, Om hail Lord who is thirukural
25. ஓம் இளங்குமார போற்றி Om ilam kumara pothi, Om Hail young lad
26. ஓம் விளக்கொளியே போற்றி Om Vilakkoliye pothi, Om Hail light of lamp
27. ஓம் சிந்தனைக்கினியாய் போற்றி Om Chinthanaikku iniyai pothi, Om Hail Lord who is sweet for thought
28. ஓம் வந்தெனை ஆண்டாய் போற்றி Om Vanthenai aandai pothi, Om Hail you came and ruled us
29. ஓம் எங்கள் பெருமான் போற்றி Om Engal Peruman pothi, Om Hail our lord
30. ஓம் இமையோர் தலைவா போற்றி – Om Imayor Thalaiva pothi, Om hail of lord of humans
31. ஓம் சங்கு சக்கரத்தாய் போற்றி Om Sangu chakkarathai Pothi, Om Hail lord having conch and wheel
32. ஓம் மங்கை மன்னன் மனத்தாய் போற்றி Om Mangai Mannan manathai pothi, Om Hail Lord who is in mind of Thirumangai Aazhvar
33. ஓம் வேதியர் வாழ்வே போற்றி Om Vedhiyar Vaazhva pothi, Om Hail Lord who is life of Brahmins
34. ஓம் வேங்கடத்துறைவா போற்றி Om Venkatathu uraiva pothi, Om Hail Lord living in Thiruvengadam
35. ஓம் நந்தா விளக்கே போற்றி Om Nandaa Vilakke pothi, Om hail Lord who is ever burning lamp
36. ஓம் நால் தோளமுதே போற்றி Om Naal tholamudhe pothi, Om Hail nectar in four shoulders

37. ஓம் ஆயர்தம் கொழுந்தே போற்றி Om aayar tham kozhunthe pothi, Om Hail lord , the darling child of cow herds
38. ஓம் ஆழ்வார்களுயிரே போற்றி Om Azhvarakalukkuyire pothi Om Hail Lord who is soul of azhvars
39. ஓம் நாமம் ஆயிரம் உடையாய் போற்றி Om Namam Ayiram udayai pothi, Om Hail lord having thousand names
40. ஓம் வாமதேவனுக்கு அருளினாய் போற்றி Om Vama devanukku arulinai pothi, Om Hail you gave boons to vama deva
41. ஓம் மூவா முதல்வா போற்றி Om Moovaa mudhalva pothi, Om Hail lord who is first of the three
42. ஓம் தேவாதி தேவா போற்றி Om Devadhi deva pothi, Om Hail God of Gods
43. ஓம் எட்டெழுத்திறைவா போற்றி Om yettu yezhuthu iraiva pothi, Om Hail lord who has eight letters
44. ஓம் எழில்ஞானச் சுடரே போற்றி Om Yezhil jnana chudare pothi, Om Hail pretty flame of wisdom
45. ஓம் வரவரமுனி வாழ்வே போற்றி Om Vara vara Muni vaazhva pothi, Om Hail life of sage Varavara
46. ஓம் வட திருவரங்கா போற்றி Om Vada thiruvaranga pothi, Om Hail Lord of North Sri rangam
47. ஓம் ஏனம்முன் ஆனாய் போற்றி Om Yenam mun aanai pothi, Om Hail Lord who became a boar earlier
48. ஓம் தானவன் ஆகம் கீண்டாய் போற்றி Om Dhanavan aakam keendai pothi , om hail you tore the chest of a rakshasa
49. ஓம் கஞ்சனைக் கடிந்தாய் போற்றி Om Kanjanai KAdinthal pothi, Om Hail you abused Kamsa
50. ஓம் நஞ்சரவில் துயின்றாய் போற்றி Om Nanjaravil thuyindrai pothi, Om Hail you slept on a poisonous snake
51. ஓம் மாலே போற்றி Om Maale pothi, Om Hail Lord vishnu
52. ஓம் மாயப் பெருமானே போற்றி Om Maya perumane pothi, Om Hail lord of illusion
53. ஓம் ஆலிலைத் துயின்றாய் போற்றி Om Aalilai thuyindrai pothi,.Om hail you slept on banyan leaf

54. ஓம் அருள்மாரி புகழே போற்றி Om arul maari pugazhe pothi, Om Hail Lord famous for his divine rain
55. ஓம் விண் மீதிருப்பாய் போற்றி Om Vin Meethgu iruppai pothi, Om Hail Lord you will be on the sky
56. ஓம் மண்மீது உழல்வோய் போற்றி Om Man meethu uzhalvoi pothi, Om Hail Lord who wanders on earth
57. ஓம் மலைமேல் நிற்பாய் போற்றி Om Malai mel nirppai pothi, Om Hail , you will stand on mountain
58. ஓம் மாகடல் சேர்ப்பாய் போற்றி Om Makadal cerppai pothi., Om hail you will join huge ocean
59. ஓம் முந்நீர் வண்ணா போற்றி Om Munner vanna Pothi, Om Hail Lord with three colors of water
60. ஓம் முழுதும் கரந்துறைவாய் போற்றி Om Muzhuthum karanthu uraivai pothi, Om Hail You will be mixed with everything
61. ஓம் கொற்றப் புள்ளுடையாய் போற்றி Om Kotha pulludayai pothi, Om Hail Lord with royal bird
62. ஓம் முற்ற இம் மண்ணளந்தாய் போற்றி Om Mutha imman alanthai pothi, Om Hail after changing you measured this earth
63. ஓம் அனைத்துலக முடையாய் போற்றி Om anaithu ulaga mudayoi pothi, Om hail Lord who has all the worlds
64. ஓம் அரவிந்த லோசன போற்றி Om aravinda lochana pothi, Om Hail Lord with lotus eyes
65. ஓம் மந்திரப் பொருளே போற்றி Om Manthira porule pothi, Om Hail Magical thing
66. ஓம் இந்திரனுக்கருள்வாய் போற்றி Om Indiranukku arulvai pothi, Om Hail you will give boon to Indra
67. ஓம் குரு பரம்பரை முதலே போற்றி Om Guru pramparai mudhale pothi, Om Hail Lord who is the first among succession of Gurus
68. ஓம் விகனைசர் தொழும் தேவா போற்றி Om Vignesar thozhum deva pothi, Om Hail God saluted by Ganesa
69. ஓம் பின்னை மணாளா போற்றி Om pinnai manila pothim Om Hail husband of aandal
70. ஓம் என்னையாளுடையாய் போற்றி Om Yennai aaludayai pothi, Om Hail Lord who rules me over

71. ஓம் நலம்தரும் சொல்லே போற்றி Om Nalam Tharum cholle Pothi, Om Hail , word that grants us good life
72. ஓம் நாரண நம்பி போற்றி Om Naranan Nambi pothi, Om Hail lord Narayana
73. ஓம் பிரகலாதப்ரியனே போற்றி Om Prahladha Priyane Pothi, Om Hail lord who likes Prahaladha
74. ஓம் பிறவிப் பிணியறுப்பாய் போற்றி Om Piravi pini yaruppai pothi, Om Hail lord cut off the cycle of births
75. ஓம் பேயார் கண்ட திருவே போற்றி Om Peyaar kanda Tiruve pothiu, Om Hail God who was seen by Peyaazhvar
76. ஓம் ஏழு மாமுனிவர்க்கு அருளே போற்றி Om Yezhu mamunivarkku arule pothi, Om Hail Lord who blesses seven great sages
77. ஓம் ஏமகூட விமானத்து இறைவா போற்றி Om Yema koodathu vimathu iraiva pothi, Om Hail God of the plane of Yama
78. ஓம் ஆனையின் நெஞ்சிடர் தீர்த்தாய் போற்றி Om aanayin nenjidar theerthai pothi, Om Hail Lord who removed the problem of mind of elephant
79. ஓம் கல்மாரி காத்தாய் போற்றி Om Kal Maari Kaathai pothi, Om Hail Lord who protected from torrential rain
80. ஓம் கச்சி யூரகத்தாய் போற்றி Om Kachi yoorakathai pothi, Om hail lord belonging to place of Kachi Nambi
81. ஓம் வில்லியறுத்த தேவா போற்றி Om Villiyarutha deva Pothi, Om Lord Who was cuu by Villiputhooraar
82. ஓம் வீடணனுக்கருளினாய் போற்றி Om Veedananuku arulinaqi pothi , Om Hail Lord who blessed Vibheeshana
83. ஓம் இனியாய் போற்றி Om Iniyai pothi, Om Hail sweet lord
84. ஓம் இனிய பெயரினாய் போற்றி Om Iniya peyarina pothi, Om LHail Lord with sweet name
85. ஓம் புனலரங்கா போற்றி Om Punal aranga pothi, Oh Hail Lord Ramganatha surrounded by rivers
86. ஓம் அனலுருவே போற்றி Om Anal uruve pothi, Om Hail Lord with form of fire
87. ஓம் புண்ணியா போற்றி Om punniyaa pothi, Om Hail blessed lord
88. ஓம் புராணா போற்றி Om Puranaapothi, Om Hail Lord who is very ancient

89. ஓம் கோவிந்தா போற்றி Om Govinda Pothi, Om hail Lord Govinda
90. ஓம் கோளரியே போற்றி Om Kolariye pothi, Om Hail lord who cuts of effects of planets
91. ஓம் சிந்தாமணி போற்றி Om Chinthamani pothi, Om Hail wish giving gem
92. ஓம் கி ரீதரா போற்றி Om Gir Dhara pothi, Om Hail lord who lifted the mountain
93. ஓம் மருந்தே போற்றி Om Marunthe pothi, Om Hail Medicine
94. ஓம் மாமணி வண்ணா போற்றி Om Mamani Vanna pothi, Om Hail ,lord with colour of huge gem
95. ஓம் பொன் மலையாய் போற்றி Om Pon Malayai pothi, Om Lord who is the golden mountain
96. ஓம் பொன்வடிவே போற்றி Om Pon Vadive pothi, Om Lord who has a golen form
97. ஓம் பூந்துழாய் முடியாய் போற்றி Om Poonthuzhai mudiyai pothi, Om Hail lord whose hair is decorated by flower bunch
98. ஓம் பாண்டவர்க் கன்பா போற்றி Om Pandavrkkku anbaa pothi, Om Hail Lord who is dear to Pandavas
99. ஓம் குடந்தைக் கிடந்தாய் போற்றி Om Kudanathai kidanthai pothi, Om Hail Lord who lies down near Kumbhakonam
100. ஓம் தயரதன் வாழ்வே போற்றி Om Dayaradhan vaazhve pothi, Om Hail life of Dasaratha
101. ஓம் மதிகோள் விடுத்தாய் போற்றி Om Mathi kol viduthai Pothi, Om Hail lord who freed planet moon
102. ஓம் மறையாய் விரிந்த விளக்கே போற்றி Om Marayai virintha vilakke pothi, Om Hail God who is a lamp that spread over Vedas
103. ஓம் வள்ளலே போற்றி Om Vallale pothi, Om Hail Charitable one
104. ஓம் வரமருள்வாய் போற்றி Om Varam arulvai pothi, Om Hail Lord who grants boons
105. ஓம் சுதாவல்லி நாதனே போற்றி Om Sudhavalli Nadhane pothi, Om Hail lord of Plant of nectar(or Goddess Sudhavalli)
106. ஓம் சுந்தரத் தோளுடையாய் போற்றி Om Sundara thol udayai pothi, Om Hail lord with pretty shoulders
107. ஓம் பத்தராவியே போற்றி Om Bhakthar aaviya pothi, Om Hail soul of devotees

108. ஓம் பக்தோசிதனே போற்றிOm Bhakthochithane pothi, Om Hail Lord who is suitable to every devotee

Yoga nrusimha mangalam in Tamil

Translated by
P.R.Ramachander

This great prayer is addressed to Lord Yoga Nrusimha Swami of Gadikachlam. It is supposed to help you in getting rid of fear , loan and problems created by enemies that too in 24 minutes

(Lord Narasimha of Gadikachala , which is in Sholavandan of Tamil Nadu. After the killing Hiranya Kasipu , Lord couldnt contain his anger and there are several stories as to how his anger was controlled. Later to make Prahalada happy, Yoga Narasimhar gave his seva for 1 Gadika(24 minutes) in yogic pose. Because of this, the temple of Yoga Narasimha is also called as "Gadikachalam.". Goddess Lakshmi and Bhoodevi are with him./ Lord Anjaneya again in a yogic pose has a sepearate temple in an adjoining hill again in the yogic pose

This holy place (Divyadesam) has legendary association with Ramayana. When Lord Rama was preparing to end his avatara, he asked Anjaneyar (Hanuman) who was beside him, to reside at Sholingur and protect the seven rishis who were doing a penance. Hanuman slayed two demons who were trying to disrupt the sages. The sages (rishis) were praying to gain a glimpse of Lord Narasimhar, who appeared before them within a Katigai (24 minutes).Later it seems Lord Narasimha gave Shanka and Chakra to Lord Hanuman and made him sit in the adjoining hill Also sage Vishwamtirar earned his title Brahmarishi upon praying at this site for a Katigai. The Lord also gave salvation to Prahlada in this location. The belief is that praying at the temple for a Katigai would relieve a human being from the cycle of rebirth)

திருக்கடிகை ஸ்ரீயோக நரசிம்ம ஸ்வாமிக்கு மங்களம்

THirukadigai Sri Yoga Narasimha Swamikku Mangalam

Auspiciousness to Lord Yoga Narasimha of Thirukadigai temple

மாமலையாம் திருக்கடிகையில் வாழ்பவரே உமக்கு மங்களம்

Mamalayaam Thrukadigayil vazhbavare umakku Mangalam

Oh Lord who lives on the huge mountain of Thirukadigai , auspiciousness to you

தேவர்களும் முனிவர்களும் வணங்கிடும் பெருமானே உமக்கு மங்களம்

DEvarkalum Munivarkalum vangidum perumaale , umakku Mangalam

Oh God who is saluted by devas and sages , Auspiciousness to you

திருமகள் வாழ்கின்ற திருமார்புடைய ந்ருஸிம்ஹா உமக்கு மங்களம்

Thirumagal vaazhkindra thiru marbudaya nrusimha Umakku Mangalam

Oh Lord Narasimha on whose chest Goddess Lakshmi lives, auspiciousness to you

அரங்கத்தில் வாழும் அடியார்கள் தொழும் பெருமானே உமக்கு மங்களம்

Arangathil vaazhum Adiyaargal thozhum perumaale , umakku Mangalam

Oh God who is worshipped by devotees living in Sri Rangam , auspiciousness to you

தீமைகளை அழித்து வேண்டும் வரம் அருளும் நரசிம்மா உமக்கு மங்களம்

Theemaigalai azhithu vendum varam arulum Narasimha , umakku Mangalam

Oh Narasimha who destroys evils and grants boons requested , Auspiciousness to you

வைசாக முழுமதியில் ஸ்வாதி திருநாளில் அவதரித்த பெருமானே உமக்கு மங்களம்

Vaisaka Muzhu mathiyil swathi thiru nalil avatharitha Perumaale Umakku Mangalam

Oh God who was born on the full moon day of Vaisaka montha in swathi star , Auspiciousness to you

அபயவரத ஹஸ்தங்களுடன் ஆனந்தம் அருளும் நரசிம்மா உனக்கு மங்களம்

Abhaya Varadha hathangaludan aanandam arulum Narasimha , Unakku Mangalam

Oh Narasimha who granys happiness with hands of protection and boon, Auspiciousness to you

வாரணசி கயை, ப்ரயாகையிலும் புகழ் மிக்க திருக்கடிகைப்பெருமானே உமக்கு மங்களம்

Varanasi . Gayai , prayagayilum pugazh mikka THirukadigai perumale , Umakku mangalam

OH God of Thirukadigai who is famous in Benares and Gaya , Auspiciousness to you

வானவரும் மண்ணவரும் போற்றிடும் அக்காரக்கனி ந்ருஸிம்ஹா உமக்கு மங்களம்

Vanavarum Mannavarum pothridum Akkarakkani Nrusimhaa, Unakku Mangalam

Oh Lord Narasimha with sugar like hands who is praised by people of earth and heaven,
auspiciousness to you

சீர்மிகு சிறிய திருவடிக்கு ஸங்கம் சக்கரம் அருளிய பெருமானே உமக்கு மங்களம்

Seer migu chiriya Thiruvadikku sankham chakkara,m aruliya perumale umakku mangalam

Oh God who gave conch and divine wheel to Anjaneya , Auspiciousness to you

ஸ்ரீ அம்ருதபல வல்லி நாயகி ஸமதே ந்ருஸிம்ஹா உமக்கு மங்களம்
மங்களம் மங்களம்

Sri Amrutha phala valli nayaki samedha nrusimha umakku Mangalam, mangalam Mangalam

Oh Lord Narasimha who is with goddess Amruthavalli , to you Auspiciousness, Auspiciousness ,
Auspiciousness

Malayalam

Chelakkara Narasimha Murthy Sthuthi

Translated by
P.R.Ramachander

(I am from a village called Chelakkara in Kerala. Like all the people of Chelakkara , I am greatly devoted to Lord Lakshmi Narasimha Murthy who has a temple in our village. Today is my wedding anniversary and early morning , some one from my village sent this great prayer to me for translation. I thought that my Lord Narasimha Murthy was telling me , that he is blessing me and he was ordering me to translate this great prayer in Malayalam .It has just flowed from some one's heart .I do not know , who it is .My thaks are due to him and also the lady whom my God chose to send this prayer to me. Narasimha Murthe Saranam)

Narayana , Hare Narayana ,
Hare Narayana , Hare Narasimha , hare

Cheluzhum Chelakkara thannil Vaazhunna ,
Charu moorthe , Narasimha moorthe ,
Chetho maayamaakum nin divya roopamen ,
Chethassil yennenum minnidene (Narayana...)

Oh Lord Narasimha , oh pretty Lord ,
Who lives in the very pretty Chelakkara,
Let your divine form which occupies my mind ,
Shine forever within my mind. (Narayana...)

Laksha kanakinnu , bhaktha janathinu,
Rakshakal cheyyunna Divya moorthe ,
Lakshyam yennum pada padmangalil,
Akshaya bhakthiyayi theernidene (Narayana...)

Oh divine got who gives protection ,
To Lakhs of your devotees ,
Let always my aim become ,
Devotion to your lotus like feet (Narayana...)

Kanneer thudauchu nee Prahaldha balande ,
Vinnor sthuthichu nin punya roopam ,
THarunya megu ken rasanakku nithyavum,
Karunya roopaa nin namamothaan (Narayana...)

You wiped the tears of the boy Prahladha,
And devas prayed to your blessed form,
Oh merciful one Please make my interest
In chanting your name be always youthful (Narayana...)

Raktham kudichu nee , vakthram pilarnnu nee ,
BHakthane Rakshichu sathyamoorthe ,
Vyakthamaakeeduga yen hruthil nin roopam,
Bhakthi pagaruka Loka Nadha (Narayana...)

You drank blood , you tore open a neck,
And Of form of truth , you saved your devotee ,
Please make your form in my mind very clear,
And oh Lord of the world , give me devotion. (Narayana...)

Narakathil ninnu yennum kara ketheedunnathaam ,
Narayanaa ninde nama jalam ,
Naadengum paadi nadaneeduvaan eeswaraa ,
Nan mukha vandithaa sakthi yegu (Narayana...)

The magic of your name Oh Narayana,
For ever would bring out people from hell,
Oh God , who is saluted by Lord Brahma .
Give me strength to sing it and wander all over the world (Narayana...)

Rana bhoomiyil pandu paarthannu nalgi nee ,
Banam ayachidaan thathwa bodham ,
Anayunnu jnan ithaa nin sannidhi thannil,
Anayatha deepamai matheedene (Narayana...)

In olden times you gave knowledge of Philosophy,
To Arjuna to send an arrow in the battle field,
And I am fast coming near your temple ,
Please convert me to a lamp which is never put out (Narayana...)

Hari nama keerthanam idaraathe paaduvaan ,
Sariyaya jnanam ivannu nalgu ,
Kari pandu thamara pookaal arpichappol,
Hariyaakki maththiya karunyame (Narayana...)

Please give me proper wisdom ,
To sing the name of Hari without problems .
When the elephant gave you a flower ,
Oh kind one you changed him in to Hari (Narayana...)

Ripu jana nigraham cheyyuvaanaayittu ,
Sura janam prarthana cheitha neram,
Asura balan thande vaakkinnu chernna pol,
Adbutha roopamayi maariyone (Narayana...)

Ay the time when the devas prayed you ,
To kill their enemy people,
To suit the words of the Asura lad ,
You assumed a wonderful form. (Narayana...)

Prahlada Sthuthi

By
Thunchathu Ezhuthachan

Translated by
P.R.Ramachander

(This great prayer is taken from BHagawatham –kili ppttu by Thunchathu Ezhuthachan. Lord Prahlada praises and prays Lord Narasimh murthy after he saves him from Hiranya Kasipu , his faher. The prayer is very touching. The first part of the prayer is almost in Sanskrit and the later part in Malayalam.

This is normally sung to get victory over enemies, to get rid of fear of death and for getting cured of diseases)

Dhoorjatim lokaika nadham narasimha,
Maarjava veerya parakrama vaaridheem,
Agni nethra aloka vyaptha jihwaa mukha,
Magni vibhoothi swaroopinamavyaya,
Mashtabhujoshmakanadha vijrumbhanam,
Dushta nasa nakha dantham namamyaham. 1

I salute Lord Narasimha with heavy locks of hair,
Who is God of all the worlds ,
Who is the ocean of truth, strength and valour,
Who has eyes that spread fire and has long tongue,
Whose powerful figure is similar to raging fire,
Who has eight hands whose power is extended limitlessly,
And who has teeth and nails capable of destroying bad people.

Ghora hrudayoru janu jangha padam,
Bhairava nadha triloka bhayangaram,
Bhoori karuna jaladhim namayaham,
Dhoorikruthaghamanisam namamyaham. 2

My salutations to the great ocean of mercy,
My salutations to him who has drive sins far ,far away,
Who has fierce chest , thighs, knee, calves and feet,
And whose very fierce voice makes the three worlds tremble.

Loka vinasambhudhi sookshma bindhuvath,
Sthoola virattaam swasahakthim namamyaham. 3

I salute that great power which has the great mega form,
Which is like a drop of the great destroying ocean of deluge.

Akasa bhoomi sphurad jyothi radhimam,
Sthoketharananda vigraham saswatham,
Pakaari bhargaaambhujaa vasa poojitham,
Lokadhinayakam Vishnum namamyaham. 4

I salute that Vishnu who is the chief of all worlds,
Who is like the luster which spreads from earth to the sky,
Who is the perennial form formed out of boundless joy,
And who is being worshipped by Indra, Shiva and Brahma.

Samasara Sindhu tharananga kulathmanam,
Pumsaam maha moha nasanam vedatha,
Vedhya swaroopam vidhi mukhya sevitha
Madhyamajantham janardhanam madhavam,
Meena swaroopam masura vinasanam,
Nana vidha vedhya mambujatha sthitham,
Ananda roopa malekha mavyayam,
Jnana swaroopam majnana vinasanam,
Kachapa sookara vesha manadhyantham,

Nischalamsritha kalpagabhooruham,
Kayambhu varnam kamala vilochanam,
Maya mayam Madhu kaidabha nasanam,
Asmajjanaka vinasanam narasim-
Hodhyath kalebharam mokshadham saswatham,
Narayanam jagadaspadham yoginaam,
Parayanam paramathmanam namamyaham, 5

I salute that great god meditated upon by great souls,
Who consoles people suffering due to great passions ,
Rolling in the waves of the ocean of miserable life,
Who has the form that can be known by Vedantha,
Who is being served by gods like Lord Brahma,
Who is first, birthless, lord Vishnu and consort of Lakshmi,
Who took the form of fish and destroyed the asuras,
Who is fit to be known in various ways,
Who lives on the water and personification of happiness,
Who is unattached and has the form of pure wisdom,
Who destroys ignorance and took the form of turtle and boar,
Who is stable and is the wish giver to his devotees,
Who is of the colour of blue lotus and has lotus like eyes,
Who is full of illusion and killer of Madhu and Kaidabha,
Who killed my father and has the form of lion and man,
Who lead to salvation and is forever,
And who was born out of water and supports the universe.

Ambhuja swamin , nagesa paryangaka,
Chinmayame , nin padabhja sevathu may,
Bheema swaropa santhyartham nathosmi they,
Mamava swamin , paramathmane nama. 6

Oh God who has lotus flower in his belly,
Who sleeps on the cot made out of the king of snakes,
Who is the form of divine wisdom ,
My service to the lotus like feet of yours.
I salute you for assuming peace from this terrible form,
Please save me Oh God, my salutations to you.

Nadha , jaya jaya Narayana jaya,
Padojalochana Padmanabha jaya,
Vishno jaya jaya , viswambara jaya,
Jishno mukhamara sevya , jaya jaya,

Darveekarendra sayana , jaya jaya,
Sarva vandhya , saranagatha vathsala,
Bhaktha Priya, jaya papa vinasana,
Mukthi pradha , muni vrunda nishevitha,
Sthavara jangamacharya jaya jaya,
Thapasantha sthitha, thaapavaha, jaya,
Sarva lokesea , jaya jaya santhatham,
Poorva devare, purushothama jaya ,
Kamitha dayaka, soma bimbanana,
Komalaakara , jaya jaya sripathe. 7

Lord , victory, victory, Narayana , victory,
Lord with lotus like eyes , Lord with Lotus on his belly victory,
Lord Vishnu victory, Lord who wears the world , victory,
Victory to the Lord who is served by Indra and others,
Victory to him who sleeps on a snake,
Lord saluted by all, darling of devotees,
He who likes his devotees , victory to you destroyer of sins,
Giver of salvation, He who is served by crowds of sages,
Victory, victory to the lord of moving and not moving things,
Lord who lives in the mind of saints, Victory to him who destroys sorrow,
Always victory, victory to the lord of all,
Victory to enemy of asuras and greatest among men,
He who fulfills all desires, who looks like a moon,
Who is pretty, victory, victory to consort of Lakshmi.

Moonaayi vilangi ninnidunna lokathin-
Nonnaya vilangunna thamburane hare,
Nin maha maya gunagalil ninnudan,
Brahmadhi moorthigal ulpanariyithu,
Rajasamaya gunsrithan Brahmanum,
Rajeeva nethranaam Vishnu sathwasrithan,
Thamasamayathu gunasrithanayittu,
Kamariyum moorthi bedhangal ingane,
Loka sarga sthithi samharavum puna-
Rekanay nee thane cheydhu porunnathum,
Monnaya moorthigal onnaya vilangina,
Ninneyum nee ozhinju aar arinjeeduvor? 8

Oh God who shines as the basis,
Of this world which stands as three parts,
From your great qualities of illusion,
The holy trinity like Brahma were created,

Brahma with his regal qualities,
Vishnu with his lotus like eyes who is Sathwa,
And the Lord Shiva who killed the God of love,
With the qualities of darkness and thamas,
With all their differences and similarities,
Are all born out of you as the only one.
And you standing alone are doing.
The creation, upkeep and destruction of this world,
Proving that the trinity is all but one ,
Is all but known to you only.

Vedhavum kondu jaladhiyil poyorou.
Medhuranaya haya greevane kolvan,
Mathsymayinnu bhavichathu masritha,
Vathsalakunna nadha bhavanallo.
Ksheerambhudhi madanathinnu mandaram,
Nere mudhugil darichathum neeyallo,
Urviyum kondu rasathalam pukoru ,
Garvithanaya Hiranyakkshane thadha,
Ghoniya chennu avan thane vadhichudan,
Kshoniye thetha mel pongichathum bhavan,
Innu Narasimha vesham dharichathu ,
Menne rakshipathinayittu daivame, 9

To kill the very big Havayagreeva ,
Who took away the Vedas in to the sea,
You took the form of a fish, Oh God,
Who considers those devoted to him as darlings,
You are also the one who took the Mandra mountain,
On your back so that the milk ocean could be churned,
You are also the one who took the form of a boar,
Killed the proud Hiranayaksha who took the earth ,
To the nether worlds and hid it there and lifted up
The earth back on your tusks and brought it back,
And Oh God today you took the form of a man lion,
For the sake of saving me from bad fate,

Annenivannam bhavikkunna sangata,
monenniye theerthu lokangal palippan,
Ithra karunyam kalarnavararu ma-
THi thrilokathingal Nadha praseedha may,
Thwath pada pangeruham mama kevala,
Meppozhumul poovil vazhka dharapathe. 10

In different times of ages , to solve sorrows,
That happen and to look after the world,
There is no one else except you ,
Oh Lord of the three worlds , protect me,
Please bless so that the lotus like feet of yours ,
Are kept in my mind , Oh Lord of the earth.

Mangala moorthe , namasthe namo nama,
Sarngapane , they namasthe namosthutte,
Sachinmayaya namasthe namosthutte,
Visa vandhyaya namasthe namo nama,
Sathya swaroopaya nithyam namo nama,
Nithyaya nishkinchinarthaya they nama,
Vedantha vedhyayaya vishnave they nama,
Veda swaroopaya nithyam namosthutte. 11

Prahladha sthuthi samaptham.

Oh God who is personification of all that is good, salutations,
Oh God who holds the Saranga bow, salutations and salutations,
Oh God who is true wisdom, salutations and salutations,
Oh God who is worshipped by all the world, salutations,
Oh God who is personification of truth, salutations,
Oh perennial God who is wealth to the poor, salutations,
Oh Lord Vishnu who is known by Vedantha, salutations,
And daily salutations to the real form of Vedas.

Hindi

Aarathi sri Narasimh Bhagawan ki

॥ आरती श्री नरसिंह भगवान की ॥

Aarathi sri Narasimh Bhagawan ki

This is the worship of Lord Naraimha

Translated by

P.R.Ramachander

ॐ जय नरसिंह हरे, प्रभु जय नरसिंह हरे।
स्तम्भ फाड़ प्रभु प्रकटे, स्तम्भ फाड़ प्रभु प्रकटे, जन का ताप हरे ॥ १ ॥
ॐ जय नरसिंह हरे ॥

Om Narasimha Hare, Prabhu Jai Narasimha Hare ,
Sthamb phad prabhu Prakate,
Sthamb phad prabhu prakate
Jan ka thaap hare

Om Oh Narasimha Hail Lord Narasimha , Hari
You showed yourself , after breaking the pillar,
You showed yourself , after breaking the pillar,
Please destroy the sufferings of people

तुम हो दीन दयाला, भक्तन हितकारी, प्रभु भक्तन हितकारी।
अद्भुत रूप बनाकर, अद्भुत रूप बनाकर, प्रकटे भय हारी ॥ २ ॥
ॐ जय नरसिंह हरे ॥

Thum ho dheena dhayaala,
Bhakthan Hitha kaari,
Prabhu bhagwan Hithakari
Adbuth roop banakar,Adbuth roop banakar, prakate bhaya haari,
Om Jai Narasimh Hare

You are the one kind to those who are oppressed,
The one who does good to Devotees,
Taking a form of wonder, taking a form of wonder , The destroyer of fear showed himself
Om Hail Oh Narasimha Oh Hari

सबके हृदय विदारण, दुस्यु जियो मारी, प्रभु दुस्यु जियो मारी।
दास जान अपनायो, दास जान अपनायो, जन पर कृपा करी ॥ ३ ॥
ॐ जय नरसिंह हरे ॥

Sabke hruday vidharan, dusyu jiyo maari, Prabhu Dusyu jio maari,
Dasa jaan apnayo, Daas jaan apanayo, jan kar krupa kari
Om Jai Narasimha hare

Spread over the hearts of all, you won over evil and killed it , you won over evil and killed it
Make the soul of devotees as yours , Make the soul of devotees as yours, Please show mercy on
people
Om Hail Oh Narasimha Oh Hari

ब्रह्मा करत आरती, माला पहिनावे, प्रभु माला पहिनावे।
शिवजी जय जय कहकर, पुष्पन बरसावे ॥ ४ ॥
ॐ जय नरसिंह हरे ॥

Brahma karath aarathi, Mala pahinaave, prabhu mala pahinave,
Shivji jai jai kahkar, puspan barsaave,
Om Jaya Narasimha hare

Brahma does worship, made you wear the garland, Lord made you wear the garland
Shiva saying Hail hail, showered flower on you,
Om Hail Oh Narasimha Oh Hari

॥ इति आरती श्री नरसिंह भगवान सम्पूर्णम ॥
Ithi aarathi sri Narasimh bhagawan Sampooranam

Thus ends the worship of Lord Narasimha

The Lord Narasimha Chalisa

अथ श्री नरसिंह चालीसा

The Lord Narasimha Chalisa

Translated by

P.R.Ramachander

मास वैशाख कृतिका युत हरण मही को भार ।

शुक्ल चतुर्दशी सोम दिन लियो नरसिंह अवतार ॥

Mas Vaishak kruthika yutha haran Mahi ko Bhar

Shkla Chathurdasi sma dhin liyo Narasimha Avathar

In the month of Vaishak(april-may) along with krithika in the second fortnight,

The fourteenth day of waning moon. on a Monday, narasimha incarnation happened

धन्य तुम्हारो सिंह तनु, धन्य तुम्हारो नाम ।

तुमरे सुमरन से प्रभु , पूरन हो सब काम ॥

Dhany thumharo thanu, Dhanya Thumharo naam,

Thumre sumran se prabhu, pooran ho sab kam

Blessed is your lion's body, Blessed is your name,

By remembering you my lord, All jobs would be completed

नरसिंह देव में सुमरो तोहि ,

धन बल विद्या दान दे मोहि ॥१॥

Narasimh dev me sumaro thehi,

Dhan bal vidhyaa dhan dhe mohi

If you bring God Narasimha to your memory ,

Wealth , strength, education and All that you desire would be got

जय जय नरसिंह कृपाला

करो सदा भक्तन प्रतिपाला ॥२॥

Jaya jaya narasimh krupaalaa,

Karo sadhaa bhakthan prathipala

Hail , hail, kind Narasimha,

Please always look after your devotees

विष्णु के अवतार दयाला

महाकाल कालन को काला ॥३॥

Vishnu ke avathar dhayaala,

Mahakala kalan ko kala

He is the merciful incarnation of Vishnu ,

The great god of death , black to the evil ones

नाम अनेक तुम्हारो बखानो

अल्प बुद्धि में ना कछु जानों ॥४॥

Naam anekh thuharo Bakhano,

Alpa budhi mein naa kachu jaane

He has very many names to him,

But with little wisdom nothing much is known

हिरणाकुश नृप अति अभिमानी

तेहि के भार मही अकुलानी ॥५॥

Hiranyakus nrup athi abhimaani,

Thehi ke bhaar mahi akulaani

Hiranyakus king was very proud,

And his weight had to be supported by earth

हिरणाकुश कयाधू के जाये

नाम भक्त प्रहलाद कहाये ॥६॥

Hiranyakus Kayadhu ke Jaye,

Naam bhakth Prahlad kahaaye

A child was born to Hiranyakus and Kayadhu,

And his name was called as Devotee Prahladh

भक्त बना बिष्णु को दासा

पिता कियो मारन परसाया ॥७॥

Bhakth banaa Vishnu ko dasaa,

Pitha kiyo maraan parsaaya

The devotee became a slave to Vishnu,

And his father god a killing anger

अस्त्र-शस्त्र मारे भुज दण्डा

अग्निदाह कियो प्रचंडा ॥८॥

Asthra Sasthra Bhuja Dandaa,

Agni Dah kiye Prachandaa

He was given punishment by hand and weapons,

And he was put in a very great fire

भक्त हेतु तुम लियो अवतारा

दुष्ट-दलन हरण महिभारा ॥९॥

Bakth hethu thum liyo avathara,

Dushta dalan haran Mahi baraa

For the sake of devotee you took incarnation,

For killing of that evil one causing weight to earth

तुम भक्तन के भक्त तुम्हारे
प्रह्लाद के प्राण पियारे ॥१०॥

THum bhathan ke Bhakth thumhare,
Prahlad ke pran piyare

You are the devotee of your devotees,
And became dearer than soul of Prahladha

प्रगत भये फाड़कर तुम खम्भा
देख दुष्ट-दल भये अचंभा ॥११॥

Pragat bhaye phad kar thum khambha,
Deh dusht-dal bhaye achamba

You showed your self breaking the pillar.
And those bad ones became greatly scared

खड्ग जिह्व तनु सुंदर साजा
ऊर्ध्व केश महादंष्ट्र विराजा ॥१२॥

Gadg Jihwa thanu sundar saajaa,
OOrdhwa kesh maha damshttr virajaa

With sword like tongue, Pretty decorated body,
Long hair, very long teeth, he shined

तप्त स्वर्ण सम बदन तुम्हारा
को वरने तुम्हरोँ विस्तारा ॥13॥

Thapth Swarn sama Badan tumhara,
Ko varne thunharo vishthara

Your face is like the molten gold,
And who can describe you properly

रूप चतुर्भुज बदन विशाला
नख जिह्वा है अति विकराला ॥14॥

Roopa chathurbhuj Badan Vishalaa,
Nakh jihwaa hai athi vikaraalaa

Looks with four arms and broad face,
Your toungue and toungue were really scary

स्वर्ण मुकुट बदन अति भारी
कानन कुंडल की छवि न्यारी ॥15॥

Swarn mukut badan athi baari,
Kanana kundal ki chavi pyaari

Your golden crown on your face was very heavy,
The Golden ear globes looked extremely pretty

भक्त प्रहलाद को तुमने उबारा
हिरणा कुश खल क्षण मह मारा ॥१६॥

BHakth prahladh ko thumne Ubharaa,

Hiranyakush khal Kshan mah maaraa

You Lifted the devotee Prahlad,

And evil Hiranyamkush was killed immediately

ब्रह्मा, बिष्णु तुम्हे नित ध्यावे

इंद्र महेश सदा मन लावे ॥१७॥

Brahma Vishnu thumhe nith dhyaave,

Indra Mahesh sadaa man laave

Brahma and Vishnu daily meditate on you,

And Indra and Lord Shiva always remember about you

वेद पुराण तुम्हरो यश गावे

शेष शारदा पारन पावे ॥१८॥

Ved puran thumharo yas gave,

Sesh saaradaa paaran pave

Vedas and puranas sing your praise,

ADhi Sesh and Saraswathi read about you

जो नर धरो तुम्हरो ध्याना

ताको होय सदा कल्याना ॥१९॥

JO nar dharo thuhara dhyana,

Thako hoy sadaa kalyaanaa

That men who meditates upon you,
Always auspicious things will happen to him

त्राहि-त्राहि प्रभु दुःख निवारो
भव बंधन प्रभु आप ही टारो ॥२०॥

THraahi, thraahi Dukh nivaro,
Bhava Bandhan prabhu aap hi taro

Save , save lord remove our sorrow,
Oh Lord, yourself remove the tie of Samsara

नित्य जपे जो नाम तिहारा
दुःख व्याधि हो निस्तारा ॥२१॥

Nithya jape jo naam thihaaraa,
Dukha vyadhi ho nisthara

They who daily chant your name,
Would be far away from sorrow and diseases

संतान-हीन जो जाप कराये
मन इच्छित सो नर सुत पावे ॥२२॥

Sthn heen jo jaap karaaye,
Man ichith so nar suth pave

These people who lost their position and chant,
They will get what they want and men will get son

बंध्या नारी सुसंतान को पावे
नर दरिद्र धनी होई जावे ॥२३॥

Vandhyaa naari susanthan ko pave,
Nara Daridhr dhani hoye jaave

The barren lady would get good children,
The poor man would become rich

जो नरसिंह का जाप करावे
ताहि विपत्ति सपनें नही आवे ॥२४॥

Jo narasimh ka jaap karave,
Thaahi vipathi sapne nahi aave

To those who chant name of Narasimha,
Even in their dreams danger would not come

जो कामना करे मन माही
सब निश्चय सो सिद्ध हुई जाही ॥२५॥

Jo kaamnaa kare man maahi,
Sab nischay so sidhh hui jaahi

Those who desire something in their mind,
They definitely would get what they want

जीवन मैं जो कछु संकट होई
निश्चय नरसिंह सुमरे सोई ॥२६॥

Jeevan mein jo kuch sankat hoye ,

Nischay Narasimh sumare Soi

Those who do get some sorrow in life,

Definitely should sleep thinking of Narasimha

रोग ग्रसित जो ध्यावे कोई

ताकि काया कंचन होई ॥२७॥

Roga grasith jo dhyave koi,

Thaaki kaya kanchan hoi

If those who are diseased think about him,

Their body would become like gold

डाकिनी-शाकिनी प्रेत बेताला

ग्रह-व्याधि अरु यम विकराला ॥२८॥

Dakini saakini pretha vetala,

Grah vyadhi aroo yama vikarala

Those whose home is affected by,

Dakini, Sakini , and dead body would make yama feel ghastly

प्रेत पिशाच सबे भय खाए

यम के दूत निकट नहीं आवे ॥२९॥

Pret pisach sabe bhay khaye ,

Yam ke dhooth nikat nahi aave

When one gets scared of dead body and ghosts,
The emissaries of Yama will not come nearby

सुमर नाम व्याधि सब भागे
रोग-शोक कबहूँ नहीं लागे ॥३०॥

Sumar naam vyaadhi sab bhage,
Rog-sok kabahu nahi laage

Remembering his name diseases will run away.
And you will have never sorrow out of sickness

जाको नजर दोष हो भाई
सो नरसिंह चालीसा गाई ॥३१॥

Jaake nazar dosh ho Bai,
So Narasimha Chalisa Gai

Those who have problems due to evil sight,
Should sing narasimh chalisa

हटे नजर होवे कल्याना
बचन सत्य साखी भगवाना ॥३२॥

Hate nazar hove kalyana,
Vachane sathya saakhi bhagwanaa

Evil eye would be removed and prosperity will come,

This is truth with God as witness

जो नर ध्यान तुम्हारो लावे
सो नर मन वांछित फल पावे ॥३३॥

Jo nar dhyan thumhare Lave,
So Nar Man vanchitha phal pave

That man who brings this meditation to you,
Than Man will get his desires fulfilled

बनवाए जो मंदिर ज्ञानी
हो जावे वह नर जग मानी ॥३४॥

Banvaye jo mandir Jnani,
Ho jaave vah nar jag maani

The wise man who constructs his temple,
Would become respected by the world

नित-प्रति पाठ करे इक बारा
सो नर रहे तुम्हारा प्यारा ॥३५॥

Nith prathi pat karo ek Bara,
So nar rahe thumhara pyaara

Those men who read it once daily,
Would become cherished by him

नरसिंह चालीसा जो जन गावे
दुःख दरिद्र ताके निकट न आवे ॥३६॥

Narasimha chalisa jo jan gave,
Dukh daridra thaake nikat na aave

Those who people who sing Narasimh chalisa,
Sorrow and poverty will not come near them

चालीसा जो नर पढ़े-पढ़ावे
सो नर जग में सब कुछ पावे ॥३७॥

Chalisa jo nar pade –padave,
So nar jag mein sab kuch pave

That man who learns or teaches Narasimh Chalisa,
Would get in the world everything

यह श्री नरसिंह चालीसा
पढ़े रंक होवे अवनीसा ॥३८॥

He who reads this Narasimha chalisa ,
Would become rich and owner of land

Yah sri Narasimha chalisa,
Pade rank hove avaneesa

जो ध्यावे सो नर सुख पावे
तोही विमुख बहु दुःख उठावे ॥३९॥

Jo dhyave so nar such pave ,
Thohi vimukh bahu dukh utave

Those who meditate that man will get ,

Even if he is not interested , would get all his sorrow removed

शिव स्वरूप है शरण तुम्हारी
हरो नाथ सब विपत्ति हमारी ॥१४० ॥

Shiva swaroop hai saran thumhari,

Haro naath sab vipathi hamari

You have the form of Shiva and I surrender to you,

Oh Lord all mistakes are ours

चारों युग गायें तेरी महिमा अपरम्पार ।
निज भक्तनु के प्राण हित लियो जगत अवतार ॥
नरसिंह चालीसा जो पढ़े प्रेम मगन शत बार ।
उस घर आनंद रहे वैभव बढ़े अपार ॥

Charon yug their mahima aparaspar,

Nija bhakthanu ke pran hitha liyeJagat avathar

Narasimha chalisa jo pade prem magan sath bhar,

Vus ghar anand rahe Vaibhav pade Apar

In the four yugas your greatness is incomparable

For the benefit of life of the true devotee you took this world incarnation

Those who read Narasimh Chalisa with love hundred times.

That home would be filled with joy and greatness will fall on it

“इति श्री नरसिंह चालीसा संपूर्णम”

सनातन धर्म की जय हो विजय हो

सम्पूर्ण जगत का उद्धार हो

सभी प्राणियों का विकास हो

सभी सुखी रहें

उस परमात्मा से यही हमारी कामना है ।

Yithi Sri Narasimh Chalisa sampoornam,

Sanatan dharm ke jaya ho vijaya ho,

Sampoorna Jagat ka Udhar ho

Sabi Praniyon ka Vikas ho,

Sabhi Sukhi rahe,

Us paramathma se yahi hamari kamnaa hai

Thus the Narasimha chalisa comes to an end

Let there be victory to Sanatana Dharma

Let all the world have progress

Let all beings have improvement

Let everyone live comfortably

This is our request to that great God

Carnatic Krithis

Narasimha nannu brovave , Sri Lakshmi

By

Saint Thyagaraja

Translated by

P.R.Ramachander

Ragam Bilahari

THalam Triputa

Pallavi

Narasimha nannu brovave , Sri Lakshmi

Pallavi

Oh Lord Lakshmi Narasimha please protect me

Anupallavi

Koramalina narula gonyadanu nenu ,

Paramapavana naapali Sri Lakshmi

Anupallavi

Oh very pure one , I would not be able to praise,

People who are imperfect , Oh Lord who protects me.

Charanam

1.Neethu bhakthagresarudu brah-,

Ladhudapudoka kanaka kasyapu ,

Vaadhu korvaka ninnu saranani,

Yaadhukomana kasinavu.

1.When one of your greatest devotees,

Prahladha ,greatly troubled by Hiranya Kasipu,

And when unable to bear it , he surrendered to you,

Why did your heart melt for him?

2.Yandhugani sairinthu nee mana-

Sandhu theliyanidhedhi lokula,

Nindha korvaka ninnu kori,

Nandhu kendhani karuna joothvo.

2.How long can I be able to bear it ,

Is there anything that is not known to your mind?

When are you going to show mercy to me,

Who is not able to bear the beratings of the people of the world.

3.Nee japamu , nee smarana , nee padha,

Pooja , neevaari chelimiyosagi,

Rajiga dhaya cheyu , Thyaga –

Raja sannutha tharamugaadhu.

3 Please give me .Chanting your names, Meditating on you,

Worship of your feet . friendly contact with your devotees,,

With your consent and show mercy to me,

Oh Lord worshipped by Thyagaraja, If not done , it is not proper.

Sri Naarasimha maam pahi

By

Saint Thyagaraja

Translated by

P.R.Ramachander

Ragam Phala ranjini

Talam Desadhi

Pallavi

Sri Naarasimha maam pahi,

Ksheerabdhi kanyaka Ramana

Pallavi

Protect me Sri Narasimha ,
Who is the consort of lady born to ocean of milk
Anupallavi
Deenarthi nivaran , bhavya guna,
Dithithanaya thimira soorya trinethra
Anupallavi
Remover of pain of the poor , who has character of humility,
Destroyer son of Dithi like the sun , one who has three eyes
Charanam
Prahlasa , parachara Narada hrud-,
Pangeruha neeraja bantho,
Ahladhakaraa , ashuba roga sam-
Haara Varada m Thyagaraja vinutha
Charanam
The friend of lotus who opens the mind of,
Prahladha, Parasara and Narada,
One who makes others happy ,
One who removes the disease of inauspiciousness,
One who blesses and One worshipped by Thyagaraja.

KADIRI NRUSIMHUDU -Annamayya krithi

ANNAMAYYA KIRTHANA – అన్నమయ్య కీర్తన

Translated into English by Shaila Chandra - <http://thoughtsaladforyou.blogspot.com/>

KADIRI NRUSIMHUDU – కదిరి నృసింహుడు

[Annamacharya is praising Lord Narasimha sited at Kadiri- a town in Ananthapur dist. A. P. India - in this kriti.]

పల్లవి

కదిరి నృసింహుడు కంభమున వెడలే

విదితముగా సేవించరో మునులు

kadiri nRsiMhuDu kaMbHamuna veDaIE

viditamugA sEviMcharO munulu

Kadiri Narasimha came out of the pillar!

Apparantly, Serve up O' saints!

[Narasimha: Lion-man form of Lord Vishnu to kill the demon Hiranya Kasipu.

Kadiri NRusimha: It is believed that Lord Narasimha rested under the Kadiri Tree (Canary tree or Indian Mulberry tree) after killing Hiranya Kasipu)

My understanding – ‘Kha’ in Sanskrit means hollow or cavern. ‘Adri’ means hill. Lord Narasimha emerged from the hollow of a tree which is on hill.

We welcome a better understanding though.]

చరణం 1

ఫాలలోచనము భయదోగ్ర ముఖము

జ్వాలామయ కేశరములునూ

కాలరౌద్ర సంఘటిత దంతములు

హేలాగతి ధరియించుక నిలిచే

phAlalOchanamu bhayadOgra muKHamu

jvAlAmaya kEsaramulunU

kAlaroudra saMgHaTitha daMtamulu

hElAgathi DhariyiMchuka nilichE

Forehead Eye – Awful Infuriated Face

Flared up locks (mane)

Teeth infused with the “Roar of Ultimate doom”

Stood poised in sporting gait!

చరణం 2

ముడివడు బొమ్మలు ముంచిన ఊర్పులు

గడగడ నదరెడి కటములునూ

నిడుత నాలుకయు నిక్కు కర్ణములు

నడియాలపు రూపై వెలసే

muDivaDu bommalu muMchina Urpulu

gaDagaDa nadareDi kaTamuluU

niDutha nAlukayu nikku karNamulu

naDiyAlapu rUpai velasE

Entangling Brows, Heaving Sighs

And Hips Twitching and Trembling

Lengthy Tongue, Erect Ears

Appeared in the form of 'in-between time' (crepuscule)!

చరణం 3

సకలాయుధములు సహస్ర భుజములు

వికట నఖంబులు వెసబూనీ

వెకలియగుచు శ్రీవేంకటేశ్వరుడు

ప్రకటపు దుష్టుల భంజించేనిదివో

sakalAyuDHamulu sahasra bhujamulu

vikaTa naKHaMbulu vesabUnI

vekaliyaguchu SrlvEMkaTEShvaruD

prakaTapu duShTula BHaMjiMchEnidivO

All Weapons in all Thousand Arms

Hastily Extending Hideous Claws

Being Uncouth Lord Venkateshwara

Lo, (He) Dispelled the pronounced wicked!

Upanishads

Nrisimha Tapaniya Upanishad
(Part of the Atharva Veda)

Translated by

P.R.Ramachander

Introduction:

Nrisimha Tapaniya Upanishad is presented usually as two separate Upanishads, the Nrisimha Poorva and the Nrisimha Uttara Tapaniya Upanishads. In this section we have presented both the Upanishads together for reader's convenience. The Nrisimha Tapaniya Upanishad speaks about the incarnation of Lord Vishnu as Narasimha, who incarnated partly as human and partly as lion to rescue Prahlada from his demonic father and save the worlds from the latter's oppression.

Interestingly it begins with a reference to Shankara rather than Vishnu and describes Lord Narasimha as Neela Lohita, the blue necked one, an epithet usually ascribed to Lord Siva. He is also described directly as Umaphathi. Lord Narasimha is depicted in the Upanishad, not just as an angry god with a beastly appearance, but as the god of knowledge and the lord of Brahma.

The Poorva Tapaniya Upanishad is devoted mostly to explain the meaning of the Narasimha Mantra, referred here as the king of the mantras, and other related mantras. The Uttara Tapaniya Upanishad deals mostly with deeper spiritual aspects such as the nature of soul, the nature of human personality and different states of consciousness. The soul is described as the ever watchful lion, free from all attachments and delusion.

Translation by Shri P. R. Ramachander, reproduced with his graceful consent

Nrisimha Poorva Tapaniya Upanishad:

Om ! O Devas, may we hear with our ears what is auspicious; May we see with our eyes what is auspicious, O ye worthy of worship ! May we enjoy the term of life allotted by the Devas, Praising them with our body and limbs steady ! May the glorious Indra bless us ! May the all-knowing Sun bless us ! May Garuda, the thunderbolt for evil, bless us ! May Brihaspati grant us well-being ! Om ! Let there be Peace in me ! Let there be Peace in my environment ! Let there be Peace in the forces that act on me !

Om Shanti ! Shanti ! Shanti !

The First Upanishad

Bhagawan Narasimha who is partly human and partly lion shines as Parabrahma with Rutha (discipline of the visible world) and Sathya (basic truth). He appears with two colours viz. black and golden red. His nature is to go up and he has a very terrible and fearsome stare but he is a "Sankara" doing good to people. He is called "Neela Lohitha (He who is red and black)" because his neck is black and the top of it is red. In another of his aspects he is Umaphathi (husband of Uma) and Pasupathi (Lord of all beings). He holds the bow called "Pinaka" and has great luster. He is the god of all knowledge. He is god of all beings. He is the Lord of all Vedas. He is the boss of Brahma and He

is praised by Yajur Veda. One should know the praise of Sama Veda of him. Those who know that will attain the deathless state.

The Second Upanishad

Devas were afraid of death, sins and family life. They approached Praja Pathi. He told them about the Narasimha Mantra which was “the King of all Mantras” written in Anushtup meter. Because of this, they won victory over death. They won over all sins and also destroyed the problems of family life. So any of those who are afraid of death, sins and family life, should get themselves taught the “Narasimha Mantra” which is called “the King of Mantras” and which is written in anushtup meter. They all would win over death and win over sin as well problems due to family life.

The King of Mantras: (The following is a simple translation of the King of Mantras of Lord Narasimha and what follows is an explanation and justification of each description.)

My salutations to That Nrusimha,
Who is fierce,
Who is heroic,
Who is Maha Vishnu,
Who is burning,
Who has faces every where,
Who is half Lion and half Man,
Who is fearful,
Who is safe,
Who is death and deathlessness.

1.He is called “Ugra [fierce]” because by his power He creates, looks after, destroys and elevates without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me.

2.He is called “Veera [heroic]” because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas.

3.He is “Maha Vishnu”, because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire.

4.He is called “Jwalantham [burning]”, because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good.

5.He is called “Sarvatho Mukham [having faces everywhere]” because he sees everywhere without

having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where.

6.Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called “Narasimham [half man and half lion]”. That Maha Vishnu who has this fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps.

7.He is called "Bheeshanam [fear full]" because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work.

8.He is called “Bhadram [safe]” because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this “Bhadram”. Hey, those of you who are fit to be worshipped, we have to see with our eyes that “Bhadram”. Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him.

9.He is called “Mruthyu-Mruthyum [death and deathlessness]” because just by mere thought of His devotees, he destroys death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him “Havis-food” through the fire sacrifice because even his shadow is nectar and he is the death which destroys death.

10.He is worshipped by the chanting of “Namami [I salute him]”, because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahmam and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him.

11.I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun, who standing alone gives light to all the world.

This Upanishad says that one who understands this attains salvation.

The Third Upanishad

The devas requested Brahma to teach them the power of Anushtup Mantra Raja (The king of Chants set to anushtup meter) and also its root. Brahma told them:

This illusion (Maya) which is the power of Narasimha (which is Om) is the one which creates everything, protects them and destroys them. Therefore you have to realize that this illusion is the power. The one who understands the power of this illusion, he crosses all sins and also attains deathlessness. He enjoys the wealth with fame. The experts in Brahmam argue among themselves

whether this is short, long or extra long (Pronunciation?). One who pronounces this with short ending, will burn away all sins and would attain deathlessness. He who pronounces this in long ending, would get wealth with fame and also attain deathlessness. He who pronounces it with extra long ending would attain ethereal knowledge and also deathlessness. What follows is the explanation given by sages:

“Oh power behind EEm who is the personification of the power of illusion, please protect us. Please bless us so that we are able to cross easily in a straight forward manner this sea of birth and death. People who know you, call you also as Sreedevi, Lakshmi, Parvathy, Bhoodevi (The Goddess of Earth), Sashti Devi, Sree Vidhya and Indra Sena. Requesting you to give me long life, I submit myself to you who is the mother of all Vedas.

All the beings and things in the world were produced from the sky (Ether). All living things were made from the sky. They live in the sky. They go towards the sky and enter and disappear there. So we have to understand that the sky is the root (The root word for the sky is Ham).”

The explanation given by sages are as follows:

“That root “Ham” is the Sun God traveling in the pure sky, in “Air” in the atmosphere, in “Fire” in fire sacrifices, and exists as “Guests” in homes. That is the only one thing which is with devas and also with men. It is the truth. It is that thing which is born out of sky, water, earth, sacrificial fire and mountains. This is the great truth. The Upanishad says that “only the one who knows this knows the secret implication of the mantra”.

Fourth Upanishad

The devas approached Brahma and asked him to teach them about the branch (part) mantras of the Narasimha Mantra Raja. Brahma told them that they should know that the Pranava, Savithri, Yajur Lakshmi and Narasimha Gayathri are the four parts (Branches) of Narasimha Mantra and also that any one who knows this attains deathlessness.

1. Pranavam is nothing but “Om”

2. The Savithri Mantra which protects those who chant it is told in Yajur Veda. It has spread throughout the world. The Savithri Ashtakshara (Eight letters) consists of the two letters “Gruni”, the three letters, “Soorya” and the three letters “Aadhithya”. This is a chant which increases your stature and your wealth. Great wealth will come in search of one who knows this.

3. The Yajur Mahalakshmi Mantra is “Om Bhoor Lakshmi, Bhuvar Lakshmi, Suva Kala Karni, Thanno Lakshmi Prachodayath”. This has 24 letters. All this universe is in the form of this Gayathri. So the one who knows this Yajur Maha Lakshmi Mantra, would enjoy great wealth with lot of fame.

4. The Narasimha Gayathri is, “Om Nrusimhaya Vidhmahe Vajra Nakhaya Deemahi. Thannah Simha Prachodayath”. This is the mantra in which all the Vedas and Devas reside. The one who knows this would be the one with whom the Devas and Vedas will live forever.

The devas approached Brahma and asked him, “By chanting which Mantra, God will take great mercy on us and give us a sight of His form. Please tell us about that.” Then Brahma told them as follows:

“Om, Um, Om. Yo Vai Nirusimho Devo Bhagawan Yascha Brahma Thasmai Vo Namoh Namah. Om Kram Om. Yo Vai Nrusimho Devo Bhagwan Yascha Vishnu Thasmai Vai Namoh Nama. Om Veem

Om. Yo Vai Nrusimho Devo Bhagwan Yascha Maheswara Thasmai Vai Namō Nama.”

[The 32 gods to whom similar mantra has to be prayed with Um-kram-Veem-Ram are Brahma, Vishnu, Maheswara Purusha, Eashwara, Saraswathi, Sree Gowri, Prakuthi, Vidhya, Omkara, Ardha mathra, Vedhaa, Panchakhya, Saptha Vyahrudaya, Loka Pala, Vasava, Rudra, Aadhithya, Ashtou Gruha, Maha Bhootha, Kaala, Manu, Mruthyu, Yama, Kandhaka, Paraana, Soorya, Soma, Virat Purusha, and Jeeva and in the end chant “Om Ham, Om, Yo Vai Nrusimho Devo Bhagawan Yascha Sarvam Tasmai Vai Namō Nama.”)

Brahma told, “If One who prays God daily using these 32 mantras, God will become greatly pleased and would appear personally. So to any one who prays Bhagawan Narasimha using these mantras, He would appear to him personally. That devotee would also see everything and attain deathlessness .Thus tells the great Upanishad.”

Fifth Upanishad

Devas approached Brahma and requested him, “Bhagawan, please tell us about the famous Chakra called Maha Chakra. The sages tell that ”It is supposed to fulfill all the wishes and is the gateway to salvation”.

Lord Brahma told them:

“Sudharshana (the holy wheel of Lord Vishnu) is that great Chakra. On its middle is written, the Taraka mantra (OM) and also the single letter of Narasimha (Kshroum), on its six petals of the Sudarshana six letters (Sahasrara Hum Phat) are written, on its eight petals the eight letters (Om Namō Narayanaya) are written, on its twelve petals is written the twelve holy letters (Om Namō Vasudevaya), on its sixteen petals, the mathruka (model) sixteen letters with their roots (Am Aam, Em, EEm.... Aha) is written and on its 32 petals are written the letters of the “Narasimha Anushtup Mantra Raja.” This is the Sudarshana Chakra, This fulfills all ones wishes and is the gateway of salvation. It is a form of Yajur Veda, Rig Veda, Sama Veda, Brahmam and Amrutha (nectar).

The one who daily chants this “Narasimha Anushtup Mantra Raja“ would be able to control fire, control wind, control Sun, control moon, control water, control all devas, control all planets and control poison.

Rig Veda tells us about this, “The devotees who practice this would be able to see Lord Vishnu in the ethereal sky, like an ordinary man is able to see the sun in the sky. The devotees who are Brahmins would be able to praise the lighted Vishnu’s form. The Upanishads tell that, this would be attained only by one who worships without any desire.”

Om ! O Devas, may we hear with our ears what is auspicious; May we see with our eyes what is auspicious, O ye worthy of worship ! May we enjoy the term of life allotted by the Devas, Praising them with our body and limbs steady ! May the glorious Indra bless us ! May the all-knowing Sun bless us ! May Garuda, the thunderbolt for evil, bless us ! May Brihaspati grant us well-being ! Om ! Let there be Peace in me ! Let there be Peace in my environment ! Let there be Peace in the forces that act on me !

Here ends the Nrisimha Poorva Tapaniyopanishad, as contained in the Atharva-Veda.

Om Shanti ! Shanti ! Shanti !

Nrisimha Uttara Tapaniya Upanishad:

Om ! O Devas, may we hear with our ears what is auspicious; May we see with our eyes what is auspicious, O ye worthy of worship ! May we enjoy the term of life allotted by the Devas, Praising them with our body and limbs steady ! May the glorious Indra bless us ! May the all-knowing Sun bless us ! May Garuda, the thunderbolt for evil, bless us ! May Brihaspati grant us well-being ! Om ! Let there be Peace in me ! Let there be Peace in my environment ! Let there be Peace in the forces that act on me !

Om Shanti ! Shanti ! Shanti !

First Chapter

Devas approached Lord Brahma and requested him, "Please teach us about the soul which is more minute than the atom and also about the letter "Om". He said, "So be it" and what he said was:

"All this is the letter "Om". What is past, what is present and what will be in future are its interpretations. All these are Om. All these are Brahman. This soul also is Brahman. Joining this Atma (soul) with the Brahman called Om and joining together the Brahman and the soul, and realizing that the birthless, deathless, nectar drenched and fearless Brahman is nothing but the Om, and then putting together the three types of bodies and all these in to it and then making it our own so as to become one with that and then destroy it. Continue to meditate that Om which is the soul with the three types of bodies and also the Parabrahman with three types of bodies. This soul which is gross and enjoys mega pleasures, which is also very minute and enjoys even the minutest pleasures and which becomes united and enjoys the pleasures of happiness, has four legs (branches).

When it is awake its feelings are gross. It enjoys gross feelings with its seven organs and 19 faces (ten sense organs, five pranas, mind, brain, sensibility and ego). Its name is, Chaturathma Viswan (on the whole) and Vaisvanaran (partly). This is its first leg.

In the state of dream, its feelings are very minute. It will enjoy this minute sense with its seven organs and nineteen faces. Its name is Chaturathma Thaijasa (on the whole) and also Hiranyagarbha (partly). This is its second leg.

Where there is no desire and also where there are no dreams, that state is called Sushupti. In that state, one is single, personification of knowledge, having an endless form, one who enjoys happiness and steadfastly concentrates only on knowledge. His name is Chaturathma Pragna (knower). This is the third leg (aspect). He alone is Lord of all beings, one who knows everything, one who resides in everything, one who is the root cause of everything and one where all beings which were born meet their end. These three involving Sushupti and Swapna are only illusions. Soul is the only form which is real.

The fourth feet (aspect) of this four fold soul is Thureeya. It is something which make all others act, something which is within everything and it is the active essence beyond Jagrat (awakening), Sushupti (sleep) and Swapna(dream). Something about it is as follows: It is without macro consciousness. It is without micro consciousness. It is without medium consciousness. It is the personification of consciousness. It is not something immobile and it is not immobile consciousness. It cannot be seen. It cannot be described. It cannot be understood. It is something without any

identification. It is something which is unimaginable. It is something which cannot be pointed out. It is something which can be perceived only with the firm belief that there is only one soul. It is that aspect of Pancha Boothas (Five elements viz earth, air, fire, water and ether), where the entire universe is crashed in. It is considered as the fourth state after Shiva (peace), Santha (inner peace without any negative activity), and Advaita (the concept of non dualism). It is the soul. It is that thing which has to be understood. It is that aspect of God, which is the knowledge beyond all knowledge and is called Thuriya Thuriyam.

Second Chapter

The four branches of Brahman, which is Shining well, is full of same essence of happiness, is never aging, is never dying, is full of nectar and which is providing protection, should be matched with the four letters (branches) of Om. The one who knows, that the Chaturathma Viswan (on the whole) and Vaiswanaran (partly) who are awake and have similarity to the four formed Aakara (letter Aa), are spread inside everything in the form of Sthoola (macro), Sookshma (micro), Bheeja (root) and Sakshi (witness) and are the first of everything, would realize all his wishes. He would be the first among every one.

The Chaturathma Thaijasa (on the whole) and Hiranya Garbhan (partly) who exist in the state of dreams are similar to the four formed letter Uu. This Uu has the form of gross, micro, root and witness. Because of its greatness and because of its double relation, the one who knows this through gross, micro, root and witness aspects would increase the tide of knowledge. He would possess equanimity along with pleasure and pain.

The Chaturathma Pragnan (on the whole) and Easwaran (partly), who are in the state of sleep, are similar to the four formed letter Ma. This letter Ma also has the forms of gross, micro, root and witness. The one who knows this in its aspect of its measurability and its capacity to hide it in itself by macro, micro, root and witness properties, would be able to measure the entire world by his wisdom and would be able to hide everything within himself.

Like this we have to pray on the stages of wakefulness, sleep and dream by the Aa, Uu, and Ma letters of Om. The fourth letter is the one which has within itself the Easwara. It is that which can rule by itself, it is itself Easwara and it has a self glitter. This soul which is the fourth, exists as known and unknown among all beings. Its light is like the Kalagni Surya (sun who is like a fire causing death) at the time of the final deluge. It gives to all, itself as soul and would make everything in to itself. Like the Sun which swallows darkness, this soul which is the unified power, exists like fire which remains detached after burning the fuel, beyond word and mind and has a holy divine form and is the Thuriya. This is the Om. It is within everything which has a name and form, and is the knowledge and the knower. Because it exists as Thuriya and has a divine form and is within everything as knowledge and the knower and is detached and formless, there are no differences within it. And so the teaching regarding this is as follows:

Because it is without syllable, it is peace (Shiva), it is the place where universe meets the end, it is indescribable, it has a non dualistic form and is placed in the fourth position, and it is "Om" itself. The soul, who understands this in this manner, would attain the soul himself.

This valorous hero would understand Thuriya using the Narsaimha Anushtup Mantra Raja. This would make the soul shine. He should deeply meditate on Brahman as something which would destroy everything, which cannot be conquered by any one, which is everywhere, which shines for ever, which is devoid of ignorance, which is able to cut off his own bondage, which is non dual, which

is personification of happiness, which is the basis for everything, which exists for ever and which is one without ignorance, passion and base qualities.

Third Chapter

Meditate deeply on Pranava (Om) in the form of Chidagni (The fire within) which is in Agni Mandala (Orbit of fire) of the Mooladhara, in the Maha Peeta (consisting of 4, 7 and 32 petal lotus) with its family of four worlds (Earth, atmosphere, heavens and moon world) and seven souls (Loka-Veda-Devatha-Gana-Chanda-Agni-Vyahruthi). Then meditate on letter Aa which is the Chaturathma (4 souls) and the Saphathma (seven souls) as Brahma in the belly (Mani Pooraka), on letter Uu as Vishnu in the heart (Aanahatha), on letter Ma as Rudra in the middle of eyelids (Aagna), on the dot which is the happy nectar form of the soul of Omkara (Sound of Om) in Dwadasantha (just above the eyes) and the soul (Athma) in the form of sound in Shodasantha. Thus after worshipping with nectar (Ananda Amrutha) the four fold Brahmas (Devatha, Teacher, Mantra and the soul), Vishnu, Rudra separately and then together in the form of Linga with offerings and then unifying the linga forms in the Atma Jyothi (Light of the soul) and filling up the macro, micro and causal bodies with this light, we have to unify Atma Jyothi which is their basis with macro, micro, root and witness properties. Afterwards adjust the very gross Virat form in the very micro Hiranyagarbha form, and this micro form in the great causal Iswara form and after arranging the mantras similarly, and meditating on "Otha-Anuj-Jnathru-Anugna-Avikalpa" stages, and merging all this in to the Omkara (sound of Om) in Thuriya, we have to reach the Nirvikalpa Paramathma (formless great truth).

Fourth Chapter

Thus the soul should be meditated upon nine times as the Omkara form of Para Brahma with thuriya pranava sound. Using anushtup mantra as the ever happy full Atma starting with the chants "Om Ugram, Sachidananda Poorna-Prathyag-Sadathmanam, Nrusimham Pramathmanam Param Brahma Chinthayami" and ending with "Om Mruthyum Mruthyum....". Then the same prayer nine times with Chidathmanam instead of Sadathmanam. Then the same prayer 9 times with Anandathmanam instead of Sadathmanam. Then the same prayer 9 times with Poornathmanam instead of Sadathmanam and again the same prayer with Pratyagathmanam instead of Sadathmanam. Meditating well on the five forms of Sath, Chit, Ananda, Poorna and Atma and pray with the Navathmaka mantras and then meditate on the soul using "Aham (self)", then salute and then unite yourself with Brahman. [Example for mantras of Namaskara (saluting) "Om Ugram Sachidananda Poorna Prathyag Sadathmanam (substitute Chidathmanam etc) Nrusimham Paramathmanam Param Brahma Aham Namami."]

The other alternative is to pray Lord Narasimha using the Anushtup Mantra. He (Narasimha) who is God exists as a human being and also as soul of every one for all times and every where, and also as one who destroys attachments and also as God of the universe. He is the soul of Thuriya. Believing he is yourself, the one who practices yoga should meditate on the Omkara Brahman.

He is the great sage who serves God, who establishes the lion with its fame, after mutually attracting Viswa, Thaijasa and Pragna who are like the sons of Atma with Pranava which has been pointed out as the bull of Vedas, after making them without separate identity and finishing them in Sakshi Chaithanya and afterwards kill the darkness of ignorance using the fame of the lion.

That devotee who after saluting Virat, Hiranya Garbha and Easwara who have been joined in the horns of Pranava and uniting them in the same Paramatma principle and then saluting Narasimha as described above and make him personally present by methods like Ugra (Very angry) and Veera

(great hero), would exist in the form similar to Narasimha.

Fifth Chapter

That type of practitioner would not have any desire towards worldly things, would have all his earlier desires fulfilled and would have desire only on Atma (soul). His Pranas (soul spirits) do not start and go any where and would attain their ultimate here itself in Brahman. He exists as Brahman and attains Brahman. He who worships the exalted Atma in Omkara (the letter Om), attains Brahman in the form of Narasimham.

He who meditates and venerates the ultimate God in the form of Aa, Uu and Ma, which is incomparable, which is the holy spirit, which sees every thing, which is the witness of everything, which swallows everything, which is the darling of every body, which is prior to everything and which makes everything else shine, would understand and know Para Brahma. One who knows like that would shine as God Para Brahma Narasimha.

Sixth Chapter

Devas wanted to understand this Atma (soul). The Asura qualities caught hold of them. To get rid of that effect, they worshipped Narasimha who is the Thuriya soul which is in the summit of Omkara using the Anushtup Mantra. Then the sin like Asura qualities itself became the great light of wisdom which is the prime happiness (like poison becoming medicine). Those devas became mentally calm, having their sensory organs under control, became those who were not attracted by worldly desires, became those having patience, became those whose conduct became stable, became those who were attracted by the Atma, became those who were having playfulness, unity and happiness, and became those who realized that "Om" is "light of Atma which is Para Brahman", and felt that all other places are empty and merged in to the "Om". So the practitioner should do penance like devas, stabilize his mind in the Omkara Para Brahman, and would make other people see his Atma as Para Brahman. There is a holy stanza about this viz. "After meditating on the horns which are the different parts of Pranava and further meditating on the Thuriya Paramatma which is a horn but not a part, add the Nrusimha Raja Mantra to the different parts of Pranava." The three types of Devas(Sathvika, Rajasa and Thamasa) serve the pranava in which, the first two letters (Aa and Uu) are merged and fixed in the third letter Ma and make themselves exalted.

Seventh Chapter

Adding the first half of the Uu with the letter Aa, and making it as the form of Lord Narasimha, and then using the second half of letter Uu on Narasimha Brahma because it is macro, because it is shining, because it is famous, because it is Mahadeva (great God), because he is Maheswara (Greatest God), because it is the best Sathva (sathvic quality), because it is the greatest wisdom, because it is the greatest happiness, and because it is the greatest lord, then unite it with soul which is the meaning of the letter Ma. One who knows this, would be without a body, without sensory organs, without soul, without ignorance, with the form of Sat Chit Ananda (ever lasting bliss) and would become as one who attained salvation (one who attains Swarajya).

Therefore one has to meditate on Para Brahma with the letter Aa, cross the mind with letter Ma and search for that state where one is the witness of the mind. When one pushes out everything, then everything enters in and when he attains awakening of wisdom, then everything rises from him. Thus if one meditates, catch it, set fire and swallow, he would become Narasimha who is of the form of Atma and would establish himself in his own power. There is a holy stanza about this. Its meaning is

like this: Join Aa the first letter of Pranava, with the first part of its second letter Uu, and join these together with letter Ma and merge it with Thuriya Brahma which is the meaning of Pranava and is a witness beyond the states of waking sleep and dream.

Eighth Chapter

His soul is woven completely from side to side with thuriya. This with its Narasimha form, and in which every thing pervades and which is the soul of everything, contains everything. This is the secret and is without form or seed. This soul is non dualistic and without form or seed. The word “Om” is non dualistic and is full of wisdom. (Narasimha, the soul of thuriya and the meaning of Omkara are all the same. They swallow everything). This is the unique body of Parameshwara (lord of every thing). This is without form or seed. This which does not have any form or seed, does not have differences within. The one who thinks that there is difference between them, breaks into hundred pieces and breaks in to thousand pieces and attains death from death. This is without a two, self resplendent and great joy. That soul is the ultimate support. It is Brahman. Brahman is the ultimate support. The one who knows this becomes Brahman which is the ultimate support.

Ninth Chapter

Devas approached Prajapathi and requested him, “Oh God, please tell us about the Omkaratma (the letter Om which is the soul). He agreed and told them:

Atma stands behind and observes and is with you as a witness. It is lion, a form beyond thought, a form without feelings and something which can be attained from every where. There is nothing second to it, which is separate from that. It is the Atma which is ready everywhere. Due to the illusion this Atma appears as something different. From Pragna, due to the cover of ignorance, the world is produced. For the living being, Atma is the resplendent Paramatma. Because the sensory organs are not able to feel it, it is not known, even when it is known.

Prajapathi told devas, “see that Atma which is resplendent and without second, which is before you, as, “I am it and it is me”. Has it been seen?”

Devas replied, “Yes, it has been seen. It is beyond things which are known and things which are not known. Where has illusion gone now? How did illusion disappear?”

Prajapathi told them, “It is not surprising that the illusion has disappeared. Because you are all people with a wonderful form. There is nothing surprising even in that. That form of the soul is natural to you all. Understand that is the form of “Om”. You now tell me what you have understood.”

They said, “it appears as if we have understood it and also appears as if that we have not understood it. It also appears as if it is beyond all description”.

Prajapathi told them, “You have now got the knowledge about the soul”.

They told him, “Oh, God, we are seeing it but we are not seeing it, like we see other things. We do not have capacity to describe it. Oh, God salutations to you. Please shower your grace on us.”

Prajapathi told them, “If you want to know any thing more, please ask me. Ask without fear.”

They told, “This knowledge about the soul is a great blessing. Our salutations to you.”

Thus Prajapathi taught them. There is a stanza about it: "Understand that Atma which is spread everywhere by the practice of Om. Understand that, the Atma which does not have any thing which is different and which is in you as the knower, is very much within you. After understanding that stabilize there, as a witness who advises".

Om ! O Devas, may we hear with our ears what is auspicious; May we see with our eyes what is auspicious, O ye worthy of worship ! May we enjoy the term of life allotted by the Devas, Praising them with our body and limbs steady ! May the glorious Indra bless us ! May the all-knowing Sun bless us ! May Garuda, the thunderbolt for evil, bless us ! May Brihaspati grant us well-being ! Om ! Let there be Peace in me ! Let there be Peace in my environment ! Let there be Peace in the forces that act on me !

Here ends the Nrisimha Uttara Tapaniya Upanishad, as contained in the Atharva Veda.

Nrisimha Poorva Tapaniya Upanishad

[Print Email](#)

Translated by P. R. Ramachander

Published by celextel.org

Om ! O Devas, may we hear with our ears what is auspicious;
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Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

The First Upanishad

Bhagawan Narasimha who is partly human and partly lion shines as Parabrahma with Rutha (discipline of the visible world) and Sathya (basic truth). He appears with two colours viz. black and golden red. His nature is to go up and he has a very terrible and fearsome stare but he is a "Sankara" doing good to people. He is called "Neela Lohitha (He who is red and black)" because his neck is black and the top of it is red. In another of his aspects he is Umaphathi (husband of Uma) and Pasupathi (Lord of all beings). He holds the bow called "Pinaka" and has great luster. He is the god of all knowledge. He is god of all beings. He is the Lord of all Vedas. He is the boss of Brahma and He is praised by Yajur Veda. One should know the praise of Sama Veda of him. Those who know that will attain the deathless state.

The Second Upanishad

Devas were afraid of death, sins and family life. They approached Praja Pathi. He told them about the Narasimha Mantra which was "the King of all Mantras" written in Anushtup meter. Because of this,

they won victory over death. They won over all sins and also destroyed the problems of family life. So any of those who are afraid of death, sins and family life, should get themselves taught the “Narasimha Mantra” which is called “the King of Mantras” and which is written in anushtup meter. They all would win over death and win over sin as well problems due to family life.

The King of Mantras:

[The following is a simple translation of the King of Mantras of Lord Narasimha and what follows is an explanation and justification of each description.]

My salutations to That Nrusimha,
Who is fierce,
Who is heroic,
Who is Maha Vishnu,
Who is burning,
Who has faces every where,
Who is half Lion and half Man,
Who is fearful,
Who is safe,
Who is death and deathlessness.

1. He is called “Ugra [fierce]” because by his power He creates, looks after, destroys and elevates without break and also attracts all devas, all beings, all bhoothas Hey Lord Narasimha, you who is being praised by me, please give me perennial happiness even when I am in this body which is not permanent. Let your soldiers kill all my enemies who are different from me.
2. He is called “Veera [heroic]” because by his power He makes all worlds, all devas, all beings and all boothas play, and allow them to take rest and also creates, helps them grow and attracts without any break these worlds, devas, beings and boothas. He is behind every action, very capable, mountain like and one who fulfills the desires of devas.
3. He is “Maha Vishnu”, because he pervades in all the worlds and makes all the world pervade, similar to the fatty gum that spreads in all meat, from this side to that and also from other side to this side. There is nothing in the world that is not him. He is pervading in all things in the world. He is the leader of all souls. Worship of souls is His worship. He exists in all the three shining things viz. Moon, Sun and fire.
4. He is called “Jwalantham [burning]”, because he makes the entire world which includes all devas, all beings and all Bhoothas shine because of his luster and also shines in them and makes them release flames. He is the one who created the world and makes it rapidly multiply. He is the one who shines because of his own luster and also makes others shine. He spreads heat throughout the world and makes the world swelter. He spreads his rays everywhere and makes them release rays. He has a personality which causes only good. He gives only that which is good and he is good.
5. He is called “Sarvatho Mukham [having faces everywhere]” because he sees everywhere without having any organs, he is able to hear every thing, he is able to go every where, he is able to attract everything, and also because he is spread everywhere and exists every where. In the beginning he was alone and he has become all these things now. Those who rule over the world came from him. In the end everything goes back and merges in him. I salute him who has faces every where.
6. Among all animals the most fear some and also most special is the lion. That is why God of the Universe took birth as Narasimha. That deathless form became one which does good to the entire world. That is why he is called “Narasimham [half man and half lion]”. That Maha Vishnu who has this

fearsome form does not cause fear among his devotees. He is being worshipped and praised by them. He is the one who travels all over earth and also one who lives on the mountain top. In his form of Trivikrama, he measured all the worlds in three steps.

7. He is called “Bheeshanam [fear full]” because all the crowds of devas, men and Bhoothas and all the worlds run away fearing Him; but he is not afraid of anything. The wind blows because it is afraid of Him. The Sun rises above because he is afraid of Him. It is because of fear for Him, that the God of fire, Indra and the God of death do their work.

8. He is called “Bhadram [safe]” because he is good things personified, because he forever shines giving good things, because he makes others shine, because he is superior and because he does very good things. Hey Devas, we have to hear with our ears about this “Bhadram”. Hey, those of you who are fit to be worshipped, we have to see with our eyes that “Bhadram”. Let us live as much as the Gods live with healthy organs and healthy bodies praising and singing Him.

9. He is called “Mruthyu-Mruthyum [death and deathlessness]” because just by mere thought of His devotees, he destroys death and untimely death to them. He is one who gives the knowledge of the soul and also one who gives strength. All devas bow before Him and praise Him. Let us satisfy Him by offering Him “Havis-food” through the fire sacrifice because even his shadow is nectar and he is the death which destroys death.

10. He is worshipped by the chanting of “Namami [I salute him]”, because he is being worshipped by all devas, all those who have forsaken his world and all those who swear by Brahman and also because the lord of the Vedas worship him telling these words. Indra, Mithra (Sun), Aryama and all other devas exist in him.

11. I was born before this world which is pretty and orderly. I existed even before the devas. I am the central power of that which never dies. He who gives me (in my form as food for people) in charity, becomes the one who protects the soul. If given without understanding this, I who am food, eat the one who eats. I am the one who becomes all the world and destroys it. My light is like that of a sun, who standing alone gives light to all the world. This Upanishad says that one who understands this attains salvation.

The Third Upanishad

The devas requested Brahma to teach them the power of Anushtup Mantra Raja (The king of Chants set to anushtup meter) and also its root. Brahma told them:

This illusion (Maya) which is the power of Narasimha (which is EEm) is the one which creates everything, protects them and destroys them. Therefore you have to realize that this illusion is the power. The one who understands the power of this illusion, he crosses all sins and also attains deathlessness. He enjoys the wealth with fame. The experts in Brahman argue among themselves whether this is short, long or extra long (Pronunciation?). One who pronounces this with short ending, will burn away all sins and would attain deathlessness. He who pronounces this in long ending, would get wealth with fame and also attain deathlessness. He who pronounces it with extra long ending would attain ethereal knowledge and also deathlessness. What follows is the explanation given by sages:

“Oh power behind EEm who is the personification of the power of illusion, please protect us. Please bless us so that we are able to cross easily in a straight forward manner this sea of birth and death. People who know you, call you also as Sreedevi, Lakshmi, Parvathy, Bhoodevi (The Goddess of Earth), Sashti Devi, Sree Vidhya and Indra Sena. Requesting you to give me long life, I submit myself to you who is the mother of all Vedas.

All the beings and things in the world were produced from the sky (Ether). All living things were made from the sky. They live in the sky. They go towards the sky and enter and disappear there. So we have to understand that the sky is the root (The root word for the sky is Ham).”

The explanation given by sages are as follows:

“That root “Ham” is the Sun God traveling in the pure sky, in “Air” in the atmosphere, in “Fire” in fire sacrifices, and exists as “Guests” in homes. That is the only one thing which is with devas and also with men. It is the truth. It is that thing which is born out of sky, water, earth, sacrificial fire and mountains. This is the great truth. The Upanishad says that “only the one who knows this knows the secret implication of the mantra”.

Fourth Upanishad

The devas approached Brahma and asked him to teach them about the branch (part) mantras of the Narasimha Mantra Raja. Brahma told them that they should know that the Pranava, Savithri, Yajur Lakshmi and Narasimha Gayathri are the four parts (Branches) of Narasimha Mantra and also that any one who knows this attains deathlessness.

1. Pranavam is nothing but “Om”

2. The Savithri Mantra which protects those who chant it is told in Yajur Veda. It has spread throughout the world. The Savithri Ashtakshara (Eight letters) consists of the two letters “Gruni”, the three letters, “Soorya” and the three letters “Aadhithya”. This is a chant which increases your stature and your wealth. Great wealth will come in search of one who knows this.

3. The Yajur Mahalakshmi Mantra is “Om Bhoor Lakshmi, Bhuvan Lakshmi, Suva Kala Karni, Thanno Lakshmi Prachodayath”. This has 24 letters. All this universe is in the form of this Gayathri. So the one who knows this Yajur Maha Lakshmi Mantra, would enjoy great wealth with lot of fame.

4. The Narasimha Gayathri is, “Om Nrusimhaya Vidhmahe Vajra Nakhaya Deemahi. Thannah Simha Prachodayath”. This is the mantra in which all the Vedas and Devas reside. The one who knows this would be the one with whom the Devas and Vedas will live forever.

The devas approached Brahma and asked him, “By chanting which Mantra, God will take great mercy on us and give us a sight of His form. Please tell us about that.” Then Brahma told them as follows: “Om, Um, Om. Yo Vai Nirusimho Devo Bhagawan Yascha Brahma Thasmai Vo Namoh Namah. Om Kram Om. Yo Vai Nrusimho Devo Bhagwan Yascha Vishnu Thasmai Vai Namoh Nama. Om Veem Om. Yo Vai Nrusimho Devo Bhagwan Yascha Maheswara Thasmai Vai Namoh Nama.”

[The 32 gods to whom similar mantra has to be prayed with Um-kram-Veem-Ram are Brahma, Vishnu, Maheswara Purusha, Eashwara, Saraswathi, Sree Gowri, Prakuthi, Vidhya, Omkara, Ardha mathra, Vedhaa, Panchakhya, Saptha Vyahrudaya, Loka Pala, Vasava, Rudra, Aadhithya, Ashtou Gruha, Maha Bhootha, Kaala, Manu, Mruthyu, Yama, Kandhaka, Paraana, Soorya, Soma, Virat Purusha, and Jeeva and in the end chant “Om Ham, Om, Yo Vai Nrusimho Devo Bhagawan Yascha Sarvam Tasmai Vai Namoh Nama.”)

Brahma told, “If One who prays God daily using these 32 mantras, God will become greatly pleased and would appear personally. So to any one who prays Bhagawan Narasimha using these mantras, He would appear to him personally. That devotee would also see everything and attain deathlessness .Thus tells the great Upanishad.”

Fifth Upanishad

Devas approached Brahma and requested him, “Bhagawan, please tell us about the famous Chakra called Maha Chakra. The sages tell that ”It is supposed to fulfill all the wishes and is the gateway to salvation”.

Lord Brahma told them:

“Sudharshana (the holy wheel of Lord Vishnu) is that great Chakra. On its middle is written, the Taraka mantra (OM) and also the single letter of Narasimha (Kshroum), on its six petals of the Sudarshana six letters (Sahasrara Hum Phat) are written, on its eight petals the eight letters (Om Namō Narayanaya) are written, on its twelve petals is written the twelve holy letters (Om Namō Vasudevaya), on its sixteen petals, the mathruka (model) sixteen letters with their roots (Am Aam, Em, EEm.... Aha) is written and on its 32 petals are written the letters of the “Narasimha Anushtup Mantra Raja.” This is the Sudarshana Chakra, This fulfills all ones wishes and is the gateway of salvation. It is a form of Yajur Veda, Rig Veda, Sama Veda, Brahmam and Amrutha (nectar).

The one who daily chants this “Narasimha Anushtup Mantra Raja“ would be able to control fire, control wind, control Sun, control moon, control water, control all devas, control all planets and control poison.

Rig Veda tells us about this, “The devotees who practice this would be able to see Lord Vishnu in the ethereal sky, like an ordinary man is able to see the sun in the sky. The devotees who are Brahmins would be able to praise the lighted Vishnu’s form. The Upanishads tell that, this would be attained only by one who worships without any desire.”

Om ! O Devas, may we hear with our ears what is auspicious;
May we see with our eyes what is auspicious, O ye worthy of worship !
May we enjoy the term of life allotted by the Devas,
Praising them with our body and limbs steady !
May the glorious Indra bless us !
May the all-knowing Sun bless us !
May Garuda, the thunderbolt for evil, bless us !
May Brihaspati grant us well-being !
Om ! Let there be Peace in me !
Let there be Peace in my environment !
Let there be Peace in the forces that act on me !

Here ends the Nrisimha Poorva Tapaniyopanishad, as contained in the Atharva-Veda.

[Publisher’s Note: Nrisimha Tapaniya Upanishad, listed as one of the 108 Upanishads in our version of Muktika Upanishad, has been shown as two Upanishads (Nrisimha Poorva Tapaniya Upanishad and Nrisimha Uttara Tapaniya Upanishad) in another version of Muktika Upanishad. Hence their translations are being provided here separately.]

Nrisimha Uttara Tapaniya Upanishad
Translated by P. R. Ramachander
Published by celextel.org

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Balaji aarthi(hindi)

Translated by
P.R.Ramachander

(This is the aarthi is sung extolling Lord Hanuman consecrated at Mehandhipur, Rajasthan. In this temple he is called Balaji. People believe he can drive away all evil spirits and cure diseases. The aarthi in hindi script is available in www.indofil.com)

1.Om jaya Hanmath veera , Swami jaya hanumath veera,
SAnkat Mochan swami , thum ho Rana Dheera

Oh victory to the valorous Hanuman, Victory to God Hanuman who is valorous,
Oh God who frees us from sorrow , you are the hero in war.

2.Pavan puthra , Anjani sutha , mahimaa athi baari,
Dukha daridrya mitavo , sankat cchaya hari.

Son of wind god , son of Anjana devi , your power is very heavy,
Please cure us of sorrow and poverty , and never allow the shadow of problems.

3.Bala samya may thum ne , ravi ko bhaksha liyo,
Devan Sthuthi keenhi , thurthhi chod dhiyo.

During your childhood , you try to eat the Sun,
And devas prayed you and immediately you freed him.

4.Kapi Sugreeva rama sangh maithri karvayi,
Abhimani bali matyo , Keerthi rahi chayi,

You then made friendship between Sugreeva and Rama,
And got the proud Bali killed and your fame spread

5.Jaari lanka siya sudhi lay aayi , vanara harshayo.
Karaj kadin sudhare , Raghuvar man bhaaaye,

You went to Lanka, brought good news of Sita and made monkeys very happy,
And this made things get reformed and Rama's mind became confident.

6.Shakthi lagee Lakshman ko , Bhaari soch bhayo.
Laya Sanjeevan bhooti , dukha sab dhoor kiyo,

The arrow Shakthi fell on Lakshman , and though all people became very sad,
You then brought the Sanjeevani medicine and drove away all the sorrow.

7.Ramahi lay mahiravan , jab patal gayo,
Thaahi maari Prabhu layo , jaya jayakaar bhaayo.

Mahiravan took lord Ram to the netherworlds,
And then the Lord brought him from there and greeted by victory sounds.

8.Rajat mehandhipur mein darshan Sukha kari,
Mangal aur sanischar, mela hai jari,

The seeing of the Lord in Mehandipur leads to happiness,
And there is a fair there on Tuesdays and Saturdays.

9.Sri Balaji ki aarthi , jo koi nar gave ,
Kahath Indr harshitha man , vaanchitha phal pave.

Any human being who sings the Aarthi of Lord Balaji,
Would be appreciated by Indra and would get his desires fulfilled.