



## Prayers to Lord Narasimha by Śani-Deva (Saturn Personified)

Everyone is afraid of the malefic (negative) Śani-graha (planet Saturn) because generally he is associated with extreme sorrow and suffering. However, Śanideva himself has devised a way of solving this problem by obtaining the blessings of Lord Nṛsiṃha.

Śani made an agreement with the Lord that he would never trouble those who recite his Nṛsiṃha Stuti when they are facing troubles related to dvādaśa-aṣṭama-pañcama (a situation where Śani-kāta lasts for a period of 7 1/2 years.)

If one recites with devotion Śani's Śrī Nṛsiṃha Stuti, especially on Śanivāra (Saturdays) and when Śani-graha Planet comes to 12-8-5 Janma Rāśi or 10th House, one will please the Lord who is the Supersoul of Śanaiścara and the Lord will remove all obstacles and suffering and bless His devotee. These prayers were offered to Lord Nṛsiṃhadeva by Śanideva, who is the presiding personality of the planet Saturn.

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### Śrī Śanaiścara-kṛta Śrī Narasimha Stuti

sulabho bhakti yuktānām durdarśo duṣṭa cetasām  
 ananya gatikānām ca prabhu bhaktaika-vatsalaḥ |  
 śanaiścara tatra nṛsiṃha-deva cakārāmala-citta-vṛtiḥ  
 praṇamya śaṣṭāṅgam aśeṣa-loka kirita nīrājita pāda-padmaṃ || 1||

*sulabhaḥ*—easily attained; *bhakti*—devotion; *yuktānām*—associated with; *durdarśaḥ*—painful to sight; *duṣṭa*—miscreants; *cetasām*—heart; *ananya*—without equal; *gatikānām*—ultimate destination; *ca*—also; *prabhuḥ*—the Supreme Lord; *bhakta eka vatsalaḥ*—the One who loves all His devotees; *śanaiścaraḥ*—the personification of the planet, Sani (Saturn); *tatra*—there; *nṛsiṃha-deva*—Lord Nṛsiṃhadeva; *cakāra amala-citta-vṛttiḥ*—performed with pure state of mind and manner; *praṇamya*—offering respects; *śaṣṭāṅgam*—prostrating on the ground in respect; *aśeṣa*—innumerable; *loka*—planets; *kirita*—rulers; *nīrājita*—illuminated; *pāda*—feet; *padmaṃ*—lotus like. (1)

Lord Nṛsiṃhadeva is easily accessible to the devotees and punishes those who are evil-minded. He is the saviour for those who are helpless who desire to seek refuge in Him. When the demigods of innumerable planets bow down to His lotus feet, the bright jewels from their crowns are reflected on His toenails which gives the impression that lamps are being waved in front of them. Unto His lotus feet, Śanideva prostrated and prayed (in the court of Brahmā).

śrī śanir-uvāca –  
yat pāda-pankaja-raja paramādharena  
saṁsevitam sakala kalmaśa rāśi-nāśam |  
kalyāṇa kārakam aśeṣanijānugānam  
sa tvam nṛsiṃha mayi dehi kṛpā-valokam || 2||

*śrī śaniḥ uvāca*—the personification of Saturn (Sanideva) said; *yat*—whose; *pāda-pankaja*—Lotus feet; *rajaḥ*—dust; *parama ādarena*—with utmost respect; *saṁ sevitam*—when served; *sakala*—all; *kalmaśa*—sins; *rāśi*—large load; *nāśam*—destroyer of; *kalyāṇa*—auspiciousness; *kārakam*—giver; *aśeṣa*—innumerable; *nija anu-gānām*—Your own associates; *sa*—such; *tvam*—You; *nṛsiṃha*—Lord Nṛsiṃhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (2)

**Śrī Śani said –**

By the mercy of the dust of Your lotus feet which destroy a multitude of sins, grant infinite auspiciousness to Your devotee who always worships Your lotus feet with devotion. O Lord Nṛsiṃha, please bestow upon me Your merciful side-long glance.

sarvatra cancalatayā sthitayāpi lakṣmyāḥ  
brahmādi-vandya-padayā sthirayānya sevi |  
pādāravinda-yugalam paramā-dharena  
sa tvam nṛsiṃha mayi dehi kṛpā-valokam || 3||

*sarvatra*—everywhere; *cañcalatayā sthitaya api*—does not remain at one place; *lakṣmyāḥ*—Lakṣmī; *brahma*—Lord Brahma; *ādi*—others; *vandya*—worships; *padayā*—to Your lotus feet; *sthirayānya*—remains firm and fixed; *sevi*—serving; *pāda aravinda yugalam*—pair of Lotus feet; *parama ādarena*—with great respect; *sa*—such; *tvam*—You; *nṛsiṃha*—Lord Nṛsiṃhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (3)

Your lotus feet are worshipped by Goddess Lakṣmī, even though She is fickle by nature (*Cañcala*) and by Lord Brahmā and Lord Śiva whose feet are worthy of worship with devotion. O Lord Nṛsiṃha, please bestow upon me Your merciful side-long glance.

yad rūpam āgama-śiraḥ pratipādhya  
ādhyātmikādi paritāpa haram vicintyam |  
yogīśvarair apathagākhila doṣa saṅghaiḥ  
sa tvam nṛsiṃha mayi dehi kṛpā-valokam || 4||

*yad*—whose; *rūpam*—form; *āgama*—the Vedas; *śiraḥ*—on the head; *pratipādyā*—to be explained; *mādhyam*—by the medium of; *ādhyātmika*—distresses of the body; *ādi*—and others; *paritāpa*—miserable conditions; *haram*—remover of; *vicintyam*—to be meditated on; yogi *īśvarair*—the best amongst the persons performing yoga; *apagata*—destroyer; *akhila*—entire; *doṣa saṅghaiḥ*—classification of faults; *sa*—such; *tvam*—You; *nṛsiṃha*—Lord Nṛsiṃhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (4)

By contemplating or meditating upon Your appearance, which is expounded in the Vedas extensively, the best of the saints are liberated from the three-fold miseries and from all misfortunes. O Lord Nṛsimha, please bestow upon me Your merciful side-long glance.

*prahlāda bhakta vacasā harir āvirāsa  
stambhe hiraṇyakaśipuṃ ya udhārabhāvaḥ |  
urvau nidhāya udharam nakhārai dadhāra  
sa tvam nṛsimha mayi dehi kṛpā-valokam || 5||*

*prahlāda*—Prahlada Maharaka; *bhakta*—devotees; *vacasā*—by the words; *hariḥ*—Lord Hari; *āvirāsa*—generated; *stambhe*—the pillar; *hiraṇyakaśipuṃ*—the demon Hiranyakasipu; *ya*—the one; *udārabhāvaḥ*—the one with merciful nature; *ūrvor*—His thighs; *nidhāya*—He placed; *udaram*—stomach; *nakhair*—His nails; *dadhāra*—split open; *sa*—such; *tvam*—You; *nṛsimha*—Lord Nṛsimhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (5)

By the word of His devotee named Prahlada, Lord Hari, who is generous and kind, appeared from a pillar and by placing Hiranyakasipu on His thighs split open his stomach with His nails. O Lord Nṛsimha, please bestow upon me Your merciful side-long glance.

*yo naija bhaktam analāmbudhi bhūdhara  
śṛṅga-prapāta viśa dhamti sarīṣuḥ |  
sarvātmakaḥ parama-kāruṇiko rarakṣa  
sa tvam nṛsimha mayi dehi kṛpā-valokam || 6||*

*yaḥ*—whose; *naija bhaktam*—His own devotee (Pahlada Maharaja); *anala*—fire; *ambudhi*—ocean; *bhūdhara*—mountain; *ugra*—fierce; *śṛṅga*—peaks; *prapāta*—dropping; *viśa*—poison; *danti*—fangs; *sarīṣuḥ*—serpent; *sarva*—all; *ātmakaḥ*—controlling; *parama*—ultimate; *kāruṇiko*—merciful; *rarakṣa*—protected by Him; *sa*—such; *tvam*—You; *nṛsimha*—Lord Nṛsimhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (6)

You protected your own devotee Pahlada from a raging fire, the deep ocean, from falling from a tall mountain peak, poison, a mad elephant and the fangs of poisonous serpents. You are omnipresent and supremely generous. O Lord Nṛsimha, please bestow upon me Your merciful side-long glance.

*yannirvikāra para-rūpa vicintanena  
yogīśvarā viśaya sāgara vīta rāgāḥ |  
viśrāntim āpura-vināśa vatīm parākhyām  
sa tvam nṛsimha mayi dehi kṛpā-valokam || 7||*

*yannirvikāra*—the One who is unchanged through time; *para-rūpa*—All of Your transcendental forms; *vicintanena*—in constant meditation; *yogīśvarā*—the best amongst the yogis; *viśaya*—materialistic pleasures; *sāgara*—ocean; *vīta*—being free from; *rāgāḥ*—attachments; *viśrāntim*—spiritual liberation; *āpura*—obtains; *vināśa*—indestructible; *para akhyām*—the one who beholds the greatest fame; *sa*—such; *tvam*—You; *nṛsimha*—Lord Nṛsimhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (7)

By meditating upon He whose great form is devoid of imperfections, the best of the saints attained liberation from the ocean of materialistic attachments and obtained unmitigated salvation. O Lord Nṛsimha, please bestow upon me Your merciful side-long glance.

yad rūpam-ugra parimardana bhāva śāli  
sañcintanena sakalāgha vināśa kārī |  
bhūta jvara graha samudbhava bhīti nāśam  
sa tvam nṛsimha mayi dehi kṛpā-valokam || 8||

*yad*—the One; *rūpam*—divine form; *ugra*—fierce; *parimardana*—crushing; *bhāvaśāli*—bearing the spiritual mood; *sañcintanena*—with meditation; *sakala agha*—all sins; *vināśa*—destruction; *kārī*—the one who doses; *bhūta*—evil spirits; *jvara*—fever; *graha*—ghosts; *samudbhava*—associated with the evil spirits, ghosts, and fever; *bhīti*—fear; *nāśam*—destroyer of; *sa*—such; *tvam*—You; *nṛsimha*—Lord Nṛsimhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (8)

By meditating upon He whose form is fearsome, all peace, happiness and prosperity can be obtained, all sins can be obliterated, the fear arising from evil spirits, fevers and unfavorable planetary positions can be removed, O Lord Nṛsimha, please bestow upon me Your merciful side-long glance.

yasyottamaṁ yaśa umā-patim padma-janma  
śakrādi daivata sabhāsu samasta-gītam |  
śaktaiva sarvaśa-mala praśamaika dakṣam  
sa tvam nṛsimha mayi dehi kṛpā-valokam || 9||

*yasya*—by His; *uttamaṁ*—greatest; *yaśa*—transcendental glories; *umā-pati*—Lord Siva (lit. the Lord of Uma); *padma janma*—the one born from a lotus (Lord Brahma); *śakra*—Indra; *ādi*—others; *daivata*—from the demigods; *sabhāsu*—in great assemblies; *samasta*—all; *gītam*—songs; *śakta*—by ones strength; *eva*—certainly; *sarvaśamala*—full impurities; *praśama*—pacifying; *eka*—the One; *dakṣam*—suitable; *sa*—such; *tvam*—You; *nṛsimha*—Lord Nṛsimhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (9)

Your transcendental fame is sung gloriously in all the divine assemblies of Śiva, Brahmā and Indra etc. and whose power is steadfast in wiping out all impurities, O Lord Nṛsimha, please bestow upon me Your merciful side-long glance.

evam śrutvā stutiṁ devaḥ  
śaninām kalpitām hariḥ |  
uvāca brahma vṛndasta  
śaniṁ taṁ bhakta-vatsalaḥ || 10||

*evam*—thus; *śrutvā*—hearing; *stutiṁ*—collection of prayers; *devaḥ*—the Supreme Lord; *śaninām kalpitām*—composed by Sanideva; *hariḥ*—to Lord Hari; *uvāca*—spoken; *brahma*—Lord Brahma; *vṛndastham*—in the assembly of; *śaniṁ*—Sanideva; *taṁ*—that; *bhakta-vatsalaḥ*—the lover of His devotees. (10)

On listening to the heartfelt prayer composed by Śanideva in the assembly of Lord Brahmā, Lord Hari who is ever compassionate to His devotees, spoke to Śanideva as follows.

śrī nṛsimha uvāca –  
prasannoham śane tubhyaṁ  
varam varaya śobhanam |  
yaṁ vāñchasi tameva tvam  
sarva-loka hitāvaham || 11||

*śrī nṛsimhovāca*—Lord Nṛsimhadeva said; *prasanno 'ham*—I am pleased; *śane*—O Sanideva; *tubhyam*—with you; *varam*—boon; *varaya*—please ask; *śobhanam*—opulence; *yam*—whatever; *vāñchasi*—what you desire; *tameva*—that only; *tvam*—to you; *sarva-loka*—all planets; *hitāvaham*—beneficial. (11)

**Śrī Nṛsimha said** – O Śani, I am pleased with your devotion. What ever you desire that will benefit the world, ask for that kind of boon and I will grant it.

*śrī śanir uvāca –*  
*nṛsimha tvam mayi kṛpām*  
*kuru deva dayā-nidhe |*  
*mad vāsaras tava prīti-*  
*kara syat devatā-pate || 12||*

*mat kṛtam tvat param stotram*  
*śṛṇvanti ca paṭanti ca |*  
*sarvān kāmān pūrayetās*  
*teśām tvam loka-bhāvanaḥ || 13||*

*śrī śaniruvāca*—Sanideva said; *nṛsimha*—O Lord Nṛsimhadeva; *tvam*—to You; *mayi*—upon me; *kṛpām*—mercy; *kuru*—please give; *deva*—O Lord; *dayā-nidhe*—O Ocean of mercy; *mad vāsaras*—my day (day of Saturn: i.e. Saturday); *tava*—You; *prīti*—dear; *karasyāt*—please do; *devatā-pate*—Lord of the demigods. (12)

*mat*—my; *kṛtam*—collection of work; *tvat*—Your; *param*—Supreme; *stotram*—collection of prayers; *śṛṇvanti*—listen to; *ca*—and; *paṭanti*—recites it; *ca*—and; *sarvān*—all; *kāmān*—desires; *pūrayethās*—fulfilled; *teśām*—all of them; *tvam*—to You; *loka-bhāvana*—Sustainer of the planets. (13)

**Śrī Śanideva replied** – O Lord Nṛsimha, O reservoir of compassion, please be kind to me. O Lord of all gods, let my week-day (Saturday) be Your favorite day. O Purifier of all the worlds, may You fulfill the desires of all those who listen to or read this great prayer to You composed by me.”

*śrī nṛsimha uvāca –*  
*tataivāstu śaneham vai*  
*rakṣo-bhuvana saṁsthitaḥ |*  
*bhakta kāmān pūrayiṣye*  
*tvam mamaika vacaḥ śṛṇu ||*  
*tvat kṛtam mat param stotram*  
*yaḥ paṭecchṛṇu yāccha yaḥ |*  
*dvādaśāṣṭama janmastād*  
*bhayaṁ māstu tasya vai || 14||*

*śrī nṛsimhovācaḥ*—Lord Nṛsimhadeva said; *tataivāstu*—May this be fulfilled; *śane*—O Sanideva; *aham*—I; *vai*—certainly; *rakṣobhuvana*—in Raksobhuvana; *saṁsthitaḥ*—manifests in; *bhakta*—devotees; *kāmān*—desires; *pūrayiṣye*—I will certainly fulfill; *tvam*—to you; *mama ekam*—I am the one; *vacaḥ*—word; *śṛṇu* - listen; *tvat*—your; *kṛtam*—composition; *mat*—my; *param*—supreme; *stotram*—collection of prayers; *yaḥ*—by which; *paṭhecchṛṇuyāccayaḥ*—who recites it or listens to this prayer; *dvādaśāṣṭama*—on the eighth or twelfth day; *janmasthād*—birth positions; *tvad*—your; *bhayaṁ*—fear; *mā astu*—let it not be; *tasya*—to him; *vai* – certainly. (14)

**Śrī Nṛsimha said** – O Śani, let it be so! By virtue of My being the universal protector (rakṣobhuvana), I fulfill the desires of all My devotees. Please listen to My words -let there be no fear of the twelfth and eighth birth positions (and implicitly any unfavorable birth positions) and consequent troubles from you for any one who reads or listens to this prayer to Me composed by you.

śani naraharim devam  
tateti pratyuvāca ha |  
tataḥ parama-saṁtuṣṭo  
jayeti munayovadan || 15||

*śaniḥ*—Sanideva; *naraharim devam*—to Lord Nṛsimhadeva; *tatheti*—let it be; *pratyuvāca ha* - said in response to Him; *tataḥ*—as a result; *parama*—the supreme; *saṁtuṣṭo*—satisfied; *jayeti*—glorification chant; *munayo 'vadan*—the saintly personalities resounded. (15)

Then Śanideva replied to Lord Narahari that he would follow the Lord's instructions. Then the joyful saints and sages present there (in Brahma's assembly) responded with cries of, 'jaya, jaya!'".

śrī kṛṣṇa uvāca –  
itam śanaiścarasyāta nṛsimha deva  
samvādam etat stavanam ca mānavaḥ |  
śṛṇoti yaḥ śrāvayate ca bhaktyā  
sarvāṇyābhīṣṭāni ca vindate dhruvam || 16||

*śrī kṛṣṇa uvāca*—Lord Sri Kṛṣṇa said; *ittham*—in this way; *śanaiścarasya*—composed by Sanideva; *atha*—thus; *nṛsimha deva*—Lord Nṛsimhadeva; *saṁvādam*—conversation; *etat*—in this manner; *stavanam*—collection of prayers; *ca*—and; *mānavaḥ*—man; *śṛṇoti*—listeners; *yaḥ*—who; *śrāvayate*—speakers; *ca*—and; *bhaktyā*—devotees; *sarvāṇyābhīṣṭāni*—all desires of the mind; *ca*—and; *vindate*—obtains; *dhruvam*—with great certainty. (16)

**Śrī Kṛṣṇa told Dharmarāja:** Whoever listens to or recites this conversation between Śanideva and Lord Nṛsimha in the form of this prayer of devotion will definitely have all desires fulfilled and will always rejoice.

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iti śrī bhaviṣyottara purāṇe rakṣobhuvana mahātme  
śrī śanaiścara kṛta śrī nṛsimha stuti sampūrṇam

**Thus ends the prayers offered to the universal  
protector Śrī Nṛsimha by the great soul Śanideva.**

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Śani-deva is a powerful deity mentioned in the Vedas, revered as the god of justice and *karma*. He is associated with the planet Saturn (Śani-graha) and is known to deliver rewards or punishments based on a person's deeds. Feared and respected alike, Śani-deva plays a crucial role in the system of Vedic Astrology, guiding people towards righteousness and discipline.

In the realm of astrology, Śani-Daśa holds a prominent place. It is a period in one's life when the planet Saturn, often called Śani-graha in Vedic astrology, takes center stage. This cosmic phase can bring about significant changes and challenges, but it's essential to understand that it's not all doom and gloom. Although a negative period in one's life, the Saturn period also offers opportunities for growth, self-discovery, and spiritual development.



Śani is the son of Sūrya-Deva (the Sun God) and his wife Chāyā, making him a half-brother to Yama, the god of death. According to Vedic scriptures, his mother performed intense penance to give birth to a powerful son, and her austere meditation influenced Śani's nature—serious, strict, and detached.