



## 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 Nṛsiṁha.

Śani made an agreement with the Lord that he would never trouble those who recite his Nṛsiṁha 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 Nṛsiṁha 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 Nṛsiṁhadeva 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-vatsalah |  
 śanaiścara tatra nṛsiṁha-deva cakārāmala-citta-vṛtiḥ  
 pranamya ṣaṣṭāṅgam aśeśa-loka kirīta nīrājita pāda-padmam || 1 ||

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

Lord Nṛsiṁhadeva 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 nṛsiṁha mayi dehi kṛpā-valokam || 2||

śrī śanīḥ uvāca—the personification of Saturn (Śanideva) 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; *nṛsiṁha*—Lord Nṛsiṁhadeva; *mayi*—upon me; *dhehi*—please give to me; *kṛpā avalokam*—a side glance of mercy. (2)

Śrī Śanī 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 Nṛsiṁha, please bestow upon me Your merciful side-long glance.

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

*sarvatra*—everywhere; *cañcalatayā sthitaya api*—does not remain at one place; *lakṣmyāḥ*—Lakṣmi; *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; *nṛsiṁha*—Lord Nṛsiṁhadeva; *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 (*Cañcalā*) and by Lord Brahmā and Lord Śiva whose feet are worthy of worship with devotion. O Lord Nṛsiṁha, please bestow upon me Your merciful side-long glance.

yad rūpam āgama-śirah pratipādhyamādhya  
 ādhyātmikādi paritāpa haram vicintyam |  
 yogīśvarair apathagākhila doṣa saṅghaiḥ  
 sa tvam nṛsiṁha mayi dehi kṛpā-valokam || 4||

*yad*—whose; *rūpam*—form; *āgama*—the Vedas; *śirah*—on the head; *pratipādya*—to be explained; *mādhyaṁ*—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; *nṛsiṁha*—Lord Nṛsiṁhadeva; *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 Nṛsiṁha, please bestow upon me Your merciful side-long glance.

*prahlāda bhakta vacasā harir āvirāsa  
stambhe hiraṇyakaśipum ya udhārabhāvah |  
urvau nidhāya udharam nakhārai dadhāra  
sa tvam nṛsiṁha mayi dehi kṛpā-valokam || 5||*

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

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

*yo naija bhaktam analāmbudhi bhūdharaogra  
śṛṅga-prapāta viśa dhamti sarīsupebhyah |  
sarvātmakah parama-kāruṇiko rarakṣa  
sa tvam nṛsiṁha mayi dehi kṛpā-valokam || 6||*

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

You protected your own devotee Prahlāda 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 Nṛsiṁha, please bestow upon me Your merciful side-long glance.

*yannirvikāra para-rūpa vicintanena  
yogīśvarā viśaya sāgara vīta rāgāḥ |  
viśrāntim āpura-vināśa vatiṁ parākhyām  
sa tvam nṛsiṁha 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; *āpūh*—obtains; *avinaśavatīm*—indestructible; *para akhyām*—the one who beholds the greatest fame; *sa*—such; *tvam*—You; *nṛsiṁha*—Lord Nṛsiṁhadeva; *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 Nṛsiṁha, please bestow upon me Your merciful side-long glance.

yad rūpam-ugra parimardana bhāva śāli  
 sañcintanena sakalāgha vināśa kāri |  
 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; *kāri*—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.

yasyottamam 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; *uttamam*—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 stutim devah  
 śaninām kalpitām harih |  
 uvāca brahma vṛndasta  
 śanīm tam bhakta-vatsalah || 10 ||

*evam*—thus; *śrutvā*—hearing; *stutim*—collection of prayers; *devah*—the Supreme Lord; *śaninām*—*kalpitām*—composed by Sanideva; *harih*—to Lord Hari; *uvāca*—spoken; *brahma*—Lord Brahma; *vṛndastham*—in the assembly of; *śanīm*—Sanideva; *tam*—that; *bhakta-vatsalah*—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 –  
 prasannoḥam śane tubhyām  
 varam varaya śobhanām |  
 yaṁ vāñchasi tameva tvam  
 sarva-loka hitāvaham || 11 ||

śrī nṛsimhovāca—Lord Nṛsimhadeva said; *prasanno 'ham*—I am pleased; *śane*—O Sanideva; *tubhy-ām*—with you; *varaṁ*—boon; *varaya*—please ask; *śobhanam*—opulence; *yām*—whatever; *vāñchasi*—what you desire; *tameva*—that only; *tvām*—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 kāman pūrayetās  
teśām tvām loka-bhāvanah || 13||

śrī śaniruvāca—Sanideva said; *nṛsimha*—O Lord Nṛsimhadeva; *tvām*—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; *pathanti*—recites it; *ca*—and; *sarvān*—all; *kāmān*—desires; *pūrayethās*—fulfilled; *teśām*—all of them; *tvām*—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 saṁsthitah |  
bhakta kāmān pūrayiṣye  
tvām mamaika vacah śṛṇu ||

tvat kṛtam mat param stotram  
yah patēcchṛṇu yāccha yah |  
dvādaśāṣṭama janmastād  
bhayām māstu tasya vai || 14||

śrī nṛsimhovācaḥ—Lord Nṛsimhadeva said; *tathaivāstu*—May this be fulfilled; *śane*—O Sanideva; *ahaṁ*—I; *vai*—certainly; *rakṣobhuvana*—in Raksobhuvana; *saṁsthitah*—manifests in; *bhakta*—devotees; *kāmān*—desires; *pūrayiṣye*—I will certainly fulfill; *tvām*—to you; *mama ekam*—I am the one; *vacah*—word; *śṛṇu*—listen; *tvat*—your; *kṛtam*—composition; *mat*—my; *param*—supreme; *stotram*—collection of prayers; *yah*—by which; *pathecchṛṇuyāccayah*—who recites it or listens to this prayer; *dvādaśāṣṭama*—on the eighth or twelfth day; *janmastād*—birth positions; *tvad*—your; *bhayām*—fear; *mā astu*—let it not be; *tasya*—to him; *vai*—certainly. (14)

**Śrī Nṛsīṁha said** – O Śāni, 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.

śāni naraharīm devaṁ  
tateti pratyuvāca ha |  
tataḥ parama-saṁtuṣṭo  
jayeti munayovadan || 15||

*śāni*—Sanideva; *naraharīm devaṁ*—to Lord Nṛsīṁhadeva; *tateti*—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 Śānideva 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 śānaiścarasyātā nṛsiṁha deva  
samvādam etat stavanām ca mānavah |  
śrṇoti yah śrāvayate ca bhaktyā  
sarvānyābhīṣṭāni ca vindate dhruvam || 16||

*śrī kṛṣṇa uvāca*—Lord Sri Krsna said; *ittham*—in this way; *śānaiścarasya*—composed by Sanideva; *atha*—thus; *nṛsimha deva*—Lord Nṛsīṁhadeva; *saṁvādam*—conversation; *etat*—in this manner; *stavanām*—collection of prayers; *ca*—and; *mānavah*—man; *śrṇoti*—listeners; *yah*—who; *śrāvayate*—speakers; *ca*—and; *bhaktyā*—devotees; *sarvānyābhīṣṭāni*—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 Śānideva and Lord Nṛsīṁha 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 śānaiścara kṛta śrī nṛsiṁha stuti sampūrṇam

**Thus ends the prayers offered to the universal  
protector Śrī Nṛsīṁha by the great soul Śānideva.**

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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.