

# श्रीनृसिंह सहस्र नाम Sri Nrsimha-sahasra-nama



## Text 1

om̐ namo narasimhāya  
vajra-damṣṭrāya vajriṇe  
vajra-dehāya vajrāya  
namo vajra-nakhāya ca

Obeisances to Lord Nṛsimha, whose teeth are thunderbolts (vajra-damṣṭra), who holds a thunderbolt (vajrī), whose body is a thunderbolt (vajra-deha), who is a thunderbolt (vajra), whose claws are thunderbolts (vajra-nakha), . . .

## Text 2

vāsudevāya vandyāya  
varadāya varātmāne  
varadābhaya-hastāya  
varāya vara-rūpiṇe

. . . who is the son of Vasudeva (vāsudeva), to whom all should bow down (vandyā), who is the giver of boons (varada), who is most glorious (varātmā), whose hand gives the blessing of fearlessness (varadābhaya-hasta), and who is the greatest (vara), whose transcendental form is glorious (vara-rūpi).

## Text 3

vareṇyāya variṣṭhāya  
śrī-varāya namo namaḥ  
prahlāda-varadāyaiva  
pratyakṣa-varadāya ca

Obeisances to Lord Nṛsimha, who is the greatest (vareṇya and variṣṭha), and who is the goddess of fortune's husband (śrī- vara). Obeisances to Lord Nṛsimha, who is the giver of benedictions to Prahlaḍa (prahlāda-varada), who is the giver of benedictions to they who approach Him (pratyakṣa-varada), . . .

## Text 4

parāt-para-pareśāya  
pavitrāya pinākine  
pāvanāya prasannāya  
pāśīne pāpa-hāriṇe

. . . who is the supreme master, greater than the greatest (parāt-para-pareśa), who is the most pure (pavitra), who carries a bow (pinākī), who is the most pure (pāvana), who is filled with transcendental bliss (prasanna), who carries a rope (pāśī), and who removes sins (pāpa-hāri).

## Text 5

purustutāya puṇyāya  
puruhūtāya te namaḥ

tat-puruṣāya tathyāya  
purāṇa-puruṣāya ca

○ Lord Nṛsimha, glorified with many prayers (puru-stuta), who is the most pure (puṇya), whose holy names are chanted by the devotees (puru-hūta), who are the Supreme Person (tat-puruṣa), the Supreme Truth (tathya), the ancient Supreme Personality of Godhead (purāṇa-puruṣa), obeisances unto You!

Text 6

purodhase pūrvajāya  
puṣkarākṣāya te namaḥ  
puṣpa-hāsāya hāsāya  
mahā-hāsāya śārṅgine

○ Lord Nṛsimha, who are the supreme priest (purodha), the oldest (pūrvaja), lotus-eyed (puṣkarākṣa), lotus-smiled (puṣpa- hāsa), fond of joking (mahā-hāsa), and who hold the Śārṅga Bow (śārṅgī), obeisances unto You!

Text 7

simhāya simha-rājāya  
jagad-vāsyāya te namaḥ  
aṭṭa-hāsāya roṣāya  
jala-vāsāya te namaḥ

○ Lord who are a lion (simha), the king of lions (simha- rāja), and the master of the universe (jagad-vaśya), obeisances unto You! ○ Lord who laugh loudly (aṭṭa-hāsa), are angry (roṣa), and reside on the water (jala-vāsa), obeisances unto You!

Text 8

bhūta-vāsāya bhāsāya  
śrī-nivāsāya khaḍgine  
khaḍga-jihvāya simhāya  
khaḍga-vāsāya te namaḥ

○ Lord Nṛsimha, who reside in everyone's heart (bhūta-vāsa), who are effulgent (bhāsa), who are the resting-place of Goddess Lakṣmī (śrī-nivāsa), who hold a sword (khaḍgī), whose tongue is a sword (khaḍga-jihva), who are a lion (simha), and who hold a sword (khaḍga-vāsa), obeisances unto You!

Text 9

namo mūlādi-vāsāya  
dharma-vāsāya dhanvine  
dhanañjayāya dhanyāya  
namo mṛtyuñjayāya ca

Obeisances to Lord Nṛsimha, who is the root of all (mūlādi- vāsa), the home of religion (dharma-vāsa), the great archer (dhanvī), the winner of wealth (dhanañjaya), and the most glorious (dhanya). Obeisances to He who is the conqueror of death (mṛtyuñjaya).

Text 10

śubhāñjayāya sūtrāya  
namaḥ satruñjayāya ca  
nirañjanāya nīrāya  
nirguṇāya guṇāya ca

Obeisances to Lord Nṛsiṃha, who is the conqueror of handsomeness (śubhāñjaya), the thread upon which all is strung (sūtra), the conqueror of foes (satruñjaya), untouched by matter (nirañjana), who lies down on the Kāraṇa Ocean (nīra), who is free from the modes of material nature (nirguṇa), who is glorious with transcendental qualities (guṇa), . . .

Text 11

niṣprāpañcāya nirvāṇa-  
pradāya niviḍāya ca  
nirālambāya nīlāya  
niṣkalāya kalāya ca

. . . who is aloof from the material world (niṣprāpa{.sy 241}ca), who is the giver of liberation (nirvāṇa-prada), who is all-pervading (niviḍa), who is independent (nirālamba), whose complexion is dark (nīla), who is perfect and complete (niṣkala), who appears in many incarnations (kala), . . .

Text 12

nimeṣāya nibandhāya  
nimeṣa-gamanāya ca  
nirdvandvāya nirāśāya  
niścayāya nirāya ca

. . . who is the blinking of an eye (nimeṣa), who is the bondage of material existence (nibandha), who appears in the blinking of an eye (nimeṣa-gamana), who is free of duality (nirdvandva), who is all-pervading (nirāśa), who is the Absolute Truth (niścaya), . . .

Text 13

nirmalāya nibandhāya  
nirmohāya nirākṛte  
namo nityāya satyāya  
sat-karma-niratāya ca

. . . who is free from all material impurity (nirmala), who is self-control (nibandha), who is free from illusion (nirmoha), whose form is not material (nirākṛti), who is eternal (nitya), who is spiritual (satya), and whose activities are all spiritual (sat-karma-nirata).

Text 14

satya-dhvajāya muñjāya  
muñjā-keśāya keśīne  
hariśāya ca śoṣāya  
guḍākeśāya vai namaḥ

Obeisances to Lord Nṛsiṃha, who carries truth as His flag (satya-dhvaja), who is the sacred muñja grass (muñja), whose hair is the sacred muñja grass (muñjā-keśa), whose hair

is graceful (keṣī), who is the master of Brahmā and Śiva (harīśa), who makes all that is inauspicious wither away (śoṣa), who is the conqueror of sleep (guḍākeśa), . . .

Text 15

sukeśāyordhva-keśāya  
keṣi-simha-rakāya ca  
jaleśāya sthaleśāya  
padmeśāyogra-rūpiṇe

. . . whose mane is glorious (sukeśa and ūrdhva-keśa), who is the sūryamaṇi jewel of great-maned lions (keṣi-simha-raka) who is the master of the waters (jaleśa), who is the master of all places (sthaleśa), who is the husband of the goddess of fortune (padmeśa), and who is ferocious (ūgra-rūpī).

Text 16

kuśeśayāya kulāya  
keśavāya namo namaḥ  
sūkti-karṇāya sūktāya  
rakta-jihvāya rāgiṇe

Obeisances to Lord Nṛsimha, who is graceful like a lotus flower (kuśeśaya), who is the greatest (kūla), who has a glorious mane (keśava), whose ears delight in hearing His devotees' prayers (sūkti-karṇa), who is the Vedic prayers personified (sūkta), whose tongue is red (rakta-jihva), and who loves His devotees (rāgī).

Text 17

dīpta-rūpāya dīptāya  
pradīptāya pralobhine  
pracchinnāya prabodhāya  
prabhava vibhave namaḥ

Obeisances to Lord Nṛsimha, whose form is splendid (dīpta-rūpa, dīpta, and pradīpta), who is all-attractive (pralobhī), who destroys all that is inauspicious (pracchinna), who gives spiritual enlightenment (prabodha), who is the supreme master (prabhu), who has all powers (vibhu), . . .

Text 18

prabhañjanāya pānthāya  
pramāyāpramitāya ca  
prakāśāya pratāpāya  
prajvalāyojjvalāya ca

. . . who destroys all that is inauspicious (prabhañjana), who is glorious like the sun (pānthā), who is the Absolute Truth (prama), who is limitless (apramita), who is splendid (prakāśa, pratāpa, prajvala, and ujjvala), . . .

Text 19

jvālā-mālā-svarūpāya  
jvālā-jihvāya jvāline  
maho-jvālāya kālāya  
kāla-mūrti-dharāya ca

. . . whose effulgent form seems to be garlanded with flames (jvālā-mālā-svarūpa), whose tongue is a flame (jvālā-jihva), who is splendid like a host of flames (jvālī and maho-jvāla), who is time personified (kāla and kāla-mūrti-dhara), . . .

Text 20

kālāntakāya kalpāya  
kalanāya kṛte namaḥ  
kāla-cakrāya śakrāya  
vaṣaṭ-cakrāya cakriṇe

. . . who puts an end to time (kālāntaka), who is all-powerful (kalpa, kalana, and kṛt), who is the wheel of time (kāla-cakra), who is the most expert (śakra), who is the word vaṣaṭ in the Vedic mantras (vaṣaṭ-cakra), who holds the Sudarśana cakra (cakrī), . . .

Text 21

akrūrāya kṛtāntāya  
vikramāya kramāya ca  
kṛtine kṛtivāsāya  
kṛtaghnāya kṛtātmane

. . . who is gentle to the devotees (akrūra), who is death to the demons (kṛtānta), who is all-powerful (vikrama, krama, kṛtī, and kṛtivāsa), who kills the demons (kṛtaghna), who is the all-pervading Supersoul (kṛtātmā), . . .

Text 22

saṅkramāya ca kruddhāya  
krānta-loka-trayāya ca  
arūpāya svarūpāya  
haraye paramātmane

. . . who descends to this world (saṅkrama), who is angry with the demons (kruddha), who steps over the three worlds (krānta-loka-traya), whose form is not material (arūpa), whose form is transcendental (svarūpa), who removes all that is inauspicious (hari), who is the Supersoul (paramātmā), . . .

Text 23

ajayāyādi-devāya  
akṣayāya kṣayāya ca  
aghorāya su-ghorāya  
ghorāghora-tarāya ca

. . . who is never defeated (ajaya), who is the Supreme Personality of Godhead (ādi-deva), who is immortal (akṣaya), who kills the demons (kṣaya), who is gentle (aghora), who is ferocious (su-ghora), and who rescues the gentle devotees from the fearsome demons (ghorāghora-tara).

Text 24

namo 'stv aghora-vīryāya  
lasad-ghorāya te namaḥ  
ghorādhyakṣāya dakṣāya  
dakṣiṇāryāya sambhave

Obeisances to Lord Nṛsimha, who is both gentle and powerful (aghora-vīrya). O Lord Nṛsimha, who are splendid with ferocious power (lasad-ghora), who are the most ferocious (ghorādhyakṣa), the most expert (dakṣa), the most saintly (dakṣiṇārya), and the most auspicious (sambhave), . . .

Text 25

amoghāya guṇaughāya  
anaghāyāgha-hāriṇe  
megha-nādāya nādāya  
tubhyaṁ meghātmane namaḥ

. . . who are infallible (amogha), a flood of transcendental virtues (guṇaughā), pure (anagha), and the remover of sins (agha-hāri), who roar like thunder (megha-nāda), and who roar ferociously (nāda). Obeisances to You, Lord Nṛsimha, who are like a monsoon cloud (meghātmā).

Text 26

mogha-vahana-rūpāya  
megha-śyāmāya mālīne  
vyāla-yajñopavitrāya  
vyaghra-dehāya vai namaḥ

Obeisances to Lord Nṛsimha, who is like a host of monsoon clouds (mogha-vahana-rūpa), who is dark like a monsoon cloud (megha-śyāma), who wear a garland (mālī), whose sacred-thread is a snake (vyāla-yajñopavitra), and who has the form of a lion (vyaghra-deha).

Text 27

vyaghra-pādāya ca vyaghra-  
karminṇe vyāpakāya ca  
vikaṭāsyāya vīrāya  
vistara-śravase namaḥ

Obeisances to Lord Nṛsimha, who has the paws of a lion (vyaghra-pāda), and the ferocious deeds of a lion (vyaghra-karmī), who is all-pervading (vyāpaka), whose face is fearsome (vikaṭāsyā), who is very powerful and heroic (vīra), and who is all-famous (vistara-śravāḥ).

Text 28

vikīrṇa-nakha-damṣṭrāya  
nakha-damṣṭrāyudhāya ca  
viṣvaksenāya senāya  
vihvalāya balāya ca

Obeisances to Lord Nṛsimha, who has sharp claws and teeth (vikīrṇa-nakha-damṣṭra), whose weapons are His claws and teeth (nakha-damṣṭrāyudha), whose armies are everywhere (viṣvaksena), who has a great army (sena), who is ferocious (vihvala), who is powerful (bala), . . .

Text 29

virūpākṣāya vīrāya  
viśeṣākṣāya sākṣiṇe  
vīta-śokāya vistīrṇa-  
vadanāya namo namaḥ

Obeisances to Lord Nṛsimha, whose eyes are fearsome (virūpākṣa), who is powerful and heroic (vīra), whose eyes are handsome (viśeṣākṣa), who is the witness of all (sākṣī), who never grieves (vīta-śoka), and whose mouth is wide (vistīrṇa- vadana).

Text 30

vidhānāya vidheyāya  
vijayāya jayāya ca  
vibudhāya vibhāvāya  
namo viśvambharāya ca

Obeisances to Lord Nṛsimha, who is the author of the rules of scriptures (vidhāna), 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 (vibhāva), and who is the maintainer of the universe (viśvambhara).

Text 31

vīta-ragāya viprāya  
viṭaṅka-nayanāya ca  
vipulāya vinītāya  
viśva-yonaye namo namaḥ

Obeisances to Lord Nṛsimha, who is not affected by the mode of passion (vīta-raga), who is the first of brāhmaṇas (vipra), whose eyes are glorious (viṭaṅka-nayana), who form is large (vipula), who is humble (vinīta), and who is the creator of the universe (viśva-yoni), . . .

Text 32

cid-ambarāya vittāya  
viśrutāya viyonaye  
vihvalāya vikalpāya  
kalpātītāya śilpine

. . . , who is the master of the spiritual sky (cid-ambara), the wealth of the devotees (vitta), all-famous (viśruta), unborn (viyoni), ferocious (vihvala), most expert (vikalpa, kalpātīta, and śilpī), . . .

Text 33

kalpanāya svarūpāya  
phaṇi-talpāya vai namaḥ  
taḍit-prabhāya taryāya  
taruṇāya tarasvine

. . . who is the creator (kalpana), whose form is transcendental (svarūpa), whose couch is a serpent (phaṇi-talpa), who is splendid like lightning (taḍit-prabha), who is the final goal (tarya), who is eternally youthful (taruṇa), who is all-powerful (tarasvī), . . .

Text 34

tapanāya tapaskāya  
tāpa-traya-harāya ca  
tārakāya tamo-ghnāya  
tattvāya ca tapasvine

. . . who is effulgent (tapana and tapaska), who removes the three-fold miseries of material life (tāpa-traya-hara), who is the deliverer (tāraka), who destroys the darkness of ignorance (tamo-ghna), who is the Absolute Truth (tattva), and who is glorious (tapasvī).

Text 35

takṣakāya tanu-trāya  
taṭine taralāya ca  
śata-rūpāya śāntāya  
śata-dhārāya te namaḥ

Obeisances to You, O Lord Nṛsimha, who are the architect of the worlds (takṣaka), who protect Your devotees (tanu-tra), who stay on the farther shore of the ocean of repeated birth and death (taṭī), who are splendid (tarala), who manifest a hundred forms (śata-rūpa), who are peaceful (śānta), and who hold a thunderbolt (śata-dhāra).

Text 36

śata-patrāya tarkṣyāya  
sthitaye śata-mūrtaye  
śata-kratu-svarūpāya  
śāśvatāya śatātmāne

Obeisances to Lord Nṛsimha, who is graceful like a hundred-petal lotus (śata-patra), who is carried by Garuda (tarkṣya), who is the maintainer (sthitī), who manifests a hundred forms (śata-mūrti), who is a hundred yajñas personified (śata-kratu-svarūpa), who is eternal (śāśvata), who manifests a hundred forms (śatātmā), . . .

Text 37

namaḥ sahasra-śirase  
sahasra-vadanāya ca  
sahasrākṣāya devāya  
diśa-śrotrāya te namaḥ

. . . who has a thousand heads (sahasra-śirāḥ and sahasra-vadana), who has a thousand eyes (sahasrākṣa), and who is the Supreme Personality of Godhead (deva). Obeisances unto You, O Lord Nṛsimha, whose ears are the different directions (diśa-śrotra).



Text 38

namaḥ sahasra-jihvāya  
mahā-jihvāya te namaḥ  
sahasra-nāmadheyāya  
sahasrākṣi-dhārāya ca

Obeisances unto You, O Lord Nṛsimha, who have a thousand tongues (sahasra-jihva), a great tongue (mahā-jihva), a thousand names (sahasra-nāmadheya), and a thousand eyes (sahasrākṣi-dhāra).

Text 39

sahasra-bāhave tubhyaṁ  
sahasra-caraṇāya ca  
sahasrārka-prakāśāya  
sahasrāyudha-dhāriṇe

O Lord Nṛsimha, who have a thousand arms (sahasra-bāhu), and a thousand feet (sahasra-caraṇa), who are splendid like a thousand suns (sahasrārka-prakāśāya), who hold a thousand weapons (sahasrāyudha-dhārī), . .

Text 40

namaḥ sthūlāya sūkṣmāya  
susūkṣmāya namo namaḥ  
sūkṣuṇyāya subhikṣāya  
surādhyakṣāya śauriṇe

. . . who are larger than the largest (sthūla), smaller than the smallest (sūkṣma and susūkṣma), ferocious (sūkṣuṇya), the maintainer (subhikṣa), and the ruler of the demigods (surādhyakṣa), heroic (śaurī), obeisances unto You.

Text 41

dharmādhyakṣāya dharmāya  
lokādhyakṣāya vai namaḥ  
prajādhyakṣāya śikṣāya  
vipakṣa-kṣaya-mūrtaye

Obeisances to You, O Lord Nṛsimha, who are the ruler of religious principles (dharmādhyakṣa), religion personified (dharma), the ruler of the worlds (lokādhyakṣa), the ruler of the living entities (prajādhyakṣa), the teaching of the Vedas (śikṣa), the destroyer of the demons (vipakṣa-kṣaya-mūrti), . . .

Text 42

kālādhyakṣāya tīkṣnāya  
mūlādhyakṣāya te namaḥ  
adhokṣajāya mitrāya  
sumitra-varuṇāya ca

. . . the controller of time (kālādhyakṣa), ferocious (tīkṣna), the ruler of the root of matter (mūlādhyakṣa), beyond the perception of the material senses (adhokṣaja), the true friend (mitra), and the Deity worshiped by Mitra and Varuṇa (sumitra-varuṇa).

Text 43

śatrughnāya avighnāya  
vighna-koṭi-harāya ca  
rakṣoghnāya tamoghnāya  
bhūtaghnāya namo namaḥ

Obeisances to Lord Nṛsimha, who is the killer of enemies (śatrughna), free to do whatever He wishes (avighna), the Lord who removes millions of obstacles (vighna-koṭi-hara), the killer of demons (rakṣoghna), the destroyer of ignorance (tamoghna), and the killer of ghosts (bhūtaghna).

Text 44

bhūta-pālāya bhūtāya  
bhūta-vāsāya bhūtine  
bhūta-vetāla-ghātāya  
bhūtādhipataye namaḥ

Obeisances to Lord Nṛsimha, who is the protector of the people (bhūta-pāla), the Lord who appears before His devotee (bhūta), the Lord who descends to the material world (bhūta-vāsa), the master of the material world (bhūtī), the destroyer of ghosts and evil spirits (bhūta-vetāla-ghāta), and the controller of the material world (bhūtādhipati).

Text 45

bhūta-graha-vināśāya  
bhūta-samyamate namaḥ  
mahā-bhūtāya bhṛgave  
sarva-bhūtātmane namaḥ

Obeisances to Lord Nṛsimha, who is the killer of ghosts and evil spirits (bhūta-graha-vināśa), the controller of the material world (bhūta-samyamān), the greatest (mahā-bhūta), a descendent of Maharṣi Bhṛgu (bhṛgave), and the all-pervading Supersoul (sarva-bhūtātmā).

Text 46

sarvāriṣṭa-vināśāya  
sarva-sampatkarāya ca  
sarvādhārāya sarvāya  
sarvārti-haraye namaḥ

Obeisances to Lord Nṛsimha, who is the destroyer of all calamities (sarvāriṣṭa-vināśa), the bringer of all good fortune (sarva-sampatkarā), the resting place of all the worlds (sarvādhāra), everything (sarva), and the remover of all sufferings (sarvārti-hari).

Text 47

sarva-duḥkha-praśāntāya  
sarva-saubhāgya-dāyine  
sarvadāyāpy anantāya  
sarva-śakti-dharāya ca

Obeisances to You, O Lord Nṛsiṃha, who are the remover of all sufferings (sarva-duḥkha-praśānta), the giver of all good fortune (sarva-saubhāgya-dāyī), the giver of everything (sarvada), limitless (ananta), the master of all potencies (sarva-śakti-dhara), . .

Text 48

sarvaiśvarya-pradātre ca  
sarva-kārya-vidhāyine  
sarva-jvara-vināśāya  
sarva-roḡāpahāriṇe

. . . the giver of all powers and opulences (sarvaiśvarya- pradātā), the giver of all duties (sarva-kārya-vidhāyī), the destroyer of all fevers (sarva-jvara-vināśa), the physician who cures all diseases (sarva-roḡāpahārī), . . .

Text 49

sarvābhicāra-hantre ca  
sarvaiśvarya-vidhāyine  
piṅgākṣāyika-śṛṅgāya  
dvi-śṛṅgāya marīcaye

. . . the destroyer of all magic spells (sarvābhicāra-hantā), and the giver of all powers and opulences (sarvaiśvarya- vidhāyī), red-eyed (piṅgākṣa), who have one horn (eka-śṛṅga), who have two horns (dvi-śṛṅga), who are splendid like the sun (marīci), . . .

Text 50

bahu-śṛṅgāya liṅgāya  
mahā-śṛṅgāya te namaḥ  
maṅgalyāya manojñāya  
mantavyāya mahātmane

. . . who have many horns (bahu-śṛṅga), who are not different from Your Deity form (liṅga), who have a great horn (mahā-śṛṅga), who are the supreme auspiciousness (maṅgalya), who are supremely handsome and charming (manojña), who are the proper object of meditation (mantavya), who are the Supreme Personality of Godhead (mahātmā), . . .

Text 51

mahā-devāya devāya  
mātuliṅga-dharāya ca  
mahā-māyā-prasūtāya  
prastutāya ca māyine

. . . who are the Supreme Personality of Godhead (mahā-deva and deva), who hold a mātuliṅga (mātuliṅga-dhara), who are the origin of the mahā-māyā potency (mahā-māyā-prasūta), who are glorified by the sages (prastuta), who are the master of the illusory potency māyā (māyī), . . .

Text 52

anantānanta-rūpāya  
māyine jala-śāyine  
mahodarāya mandāya  
madadāya madāya ca

. . . who manifested limitless forms (anantānanta-rūpa), who are the master of the illusory potency māyā (māyī), who rest on the waters (jala-śāyī), 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-kaiṭabha-hantre ca  
mādhavāya murāraye  
mahā-vīryāya dhairyāya  
citra-vīryāya te namaḥ

. . . who killed Madhu and Kaiṭabha (madhu-kaiṭabha-hantā), who are the goddess of fortune's husband (mādhava), who are the enemy of the Mura demon (murāri), who are all-powerful (mahā- vīrya), who are all-patient (dhairya), and who are wonderfully powerful (citra-vīrya).

Text 54

citra-kūrmāya citrāya  
namas te citra-bhānave  
māyātītāya māyāya  
mahā-vīrāya te namaḥ

O Lord Nṛsimha, obeisances to You, who are a wonderful tortoise (citra-kūrma), wonderful (citra), splendid like a wonderful sun (citra-bhānu), beyond the illusory potency māyā (māyātīta), the master of the illusory potency māyā (māya), and all-powerful (mahā-vīra).

Text 55

mahā-tejāya bijāya  
tejo-dhāmne ca bijine  
tejomāya nṛsimhāya  
namas te citra-bhānave

Obeisances to You, O Lord Nṛsimha, who are splendid and powerful (mahā-teja), the seed of all existence (bija), the Lord who resides in the splendid spiritual world (tejo-dhāmā), the seed of all existence (bijī), effulgent (tejoma), half-man and half-lion (nṛsimha), and splendid like a wonderful sun (citra- bhānu).

Text 56

mahā-damṣṭrāya tuṣṭāya  
namaḥ puṣṭi-karāya ca  
śipiviṣṭāya hrṣṭāya  
puṣṭāya parameṣṭine

Obeisances to Lord Nṛsimha, who has large and fearsome teeth (mahā-damṣṭra), who is filled with happiness (tuṣṭa), who maintains and protects His devotees (puṣṭi-kara), effulgent (śipiviṣṭa), happy (hr̥ṣṭa), powerful (puṣṭa), and the supreme controller (parameṣṭī).

Text 57

viśiṣṭāya ca śiṣṭāya  
gariṣṭhāyeṣṭa-dāyine  
namo jyeṣṭhāya śreṣṭhāya  
tuṣṭāyāmita-tejase

Obeisances to Lord Nṛsimha, who is the greatest (viśiṣṭa, śiṣṭa, and garīṣṭha), who fulfills His devotees' desires (iṣṭa- dāyī), the oldest (jyeṣṭha), the best (śreṣṭha), happy (tuṣṭa), and unlimitedly powerful (amita-tejāḥ).

Text 58

sāṣṭāṅga-nyasta-rūpāya  
sarva-duṣṭāntakāya ca  
vaikuṅṭhāya vikuṅṭhāya  
keśi-kaṅṭhāya te namaḥ

Obeisances to You, O Lord Nṛsimha, to whom the devotees offer daṇḍavat obeisances (sāṣṭāṅga-nyasta-rūpa), who are the killer of all the demons (sarva-duṣṭāntaka), the master of the spiritual world (vaikuṅṭha and vikuṅṭha), and who have a lion's neck (keśi-kaṅṭha).

Text 59

kaṅṭhīravāya luṅṭhāya  
niśaṭhāya haṭhāya ca  
sattvodriktāya rudrāya  
ṛg-yajuḥ-sama-gāya ca

Obeisances to Lord Nṛsimha, whose throat is filled with a roar (kaṅṭhi-rava), who robs the devotees of their entrapment in the world of birth and death (luṅṭha), who is supremely honest (niśaṭha), who is ferocious (haṭha), who is situated in transcendental goodness (sattvodrikta), who is angry (rudra), who is the hymns of the Ṛg, Yajur, and Sāma Vedas (ṛg-yajuḥ-sama- ga), . . .

Text 60

ṛtu-dhvajāya vajrāya  
mantra-rajāya mantriṇe  
tri-netrāya tri-vargāya  
tri-dhāmne ca tri-śūline

. . . who is the flage of the seasons (ṛtu-dhvaja), a thunderbolt (vajra), the king of mantras (mantra-rajā), and the best advisor (mantri), who has three eyes (tri-netra), three classes of followers (tri-varga), three abodes (tri-dhāmā), a trident (tri-śūli), . . .

Text 61

tri-kāla-jñāna-rūpāya  
tri-dehāya tridhātmane  
namas tri-mūrti-vidyāya  
tri-tattva-jñānine namaḥ

. . . who knows everything of the three phases of time (tri- kāla-jñāna-rūpa), who has three forms (tri-deha), and three expansions (tridhātma). Obeisances to Lord Nṛsimha, who knows the three truths (tri-mūrti-vidya and tri-tattva-jñāni).

Text 62

akṣobhyāyāniruddhāya  
aprimeyāya mānave  
amṛtāya anantāya  
amitāyāmitaujase

Obeisances to Lord Nṛsimha, who is peaceful (akṣobhya), who cannot be thwarted (aniruddha), who is immeasurable (aprimeya), the goddess of fortune's husband (mānu), immortal (amṛta), limitless (ananta and amita), unlimitedly powerful (amitaujāḥ), . .

Text 63

apamṛtyu-vināśāya  
apasmara-ighātine  
ana-dāyāna-rūpāya  
anāyāna-bhuje namaḥ

. . . the destroyer of untimely death (apamṛtyu-vināśa), the destroyer of forgetfulness (apasmara-ighātī), the giver of life (anada), the form of life (ana-rūpa), life (ana), and the enjoyer of life (ana-bhuk).

Text 64

nādyāya niravadyāya  
vidyāyādbhuta-karmaṇe  
sadyo-jātāya saṅghāya  
vaidyutāya namo namaḥ

Obeisances to Lord Nṛsimha, who is glorified with many prayers (nādyā), who is supremely pure (niravadyā), who is filled with transcendental knowledge (vidya), whose activities are wonderful (adbhuta-karmā), who suddenly appears before His devotee (sadyo-jāta), who is accompanied by His devotees (saṅgha), and who is splendid like lightning (vaidyuta).

Text 65

adhvātītāya sattvāya  
vāg-ātītāya vāgmīne  
vāg-īśvarāya go-pāya  
go-hitāya gavām-pate

Obeisances to Lord Nṛsimha, who stays far from the path of the materialists (adhvātīta), who is the Absolute Truth (sattva), who is beyond the descriptive power of material words (vāg-ātīta), who is most eloquent (vāgmī and vāg-īśvara), who is the

protector of the cows (gopa), the auspiciousness of the cows (go- hita), and the master of the cows (gavām-pati), . . .

Text 66

gandharvāya gabhīrāya  
garjitāyorjitāya ca  
parjanyaḥ prabuddhāya  
pradhāna-puruṣāya ca

. . . whose voice is melodious (gandharva), who is profound (gabhīra), who roars ferociously (garjita), who is very powerful (ūrjita), who roars like thunder (parjanya), who is the most wise (prabuddha), who is the Supreme Personality of Godhead, the controller of the material world (pradhāna-puruṣa), . . .

Text 67

padmābhāya sunābhāya  
padma-nābhāya mānīne  
padma-netrāya padmāya  
padmāyāḥ-pataye namaḥ

. . . who is splendid like a lotus flower (padmābha), whose navel is graceful (sunābha), whose navel is a lotus flower (padma-nābha), who is glorious (mānī), whose eyes are lotus flowers (padma-netra), who is graceful like a lotus flower (padma), and who is the goddess of fortune's husband (padmāyāḥ- pati).

Text 68

padmodarāya pūtāya  
padma-kalpodbhavāya ca  
namo hṛt-padma-vāsāya  
bhū-padmoddharaṇāya ca

Obeisances to Lord Nṛsiṃha, whose abdomen is a lotus flower (padmodara), who is supremely pure (pūta), who appeared in the Padma-kalpa (padma-kalpodbhava), who stays on the lotus of His devotee's heart (hṛt-padma-vāsa), and who picked up the earth as if it were a lotus flower (bhū-padmoddharaṇa).

Text 69

śabda-brahma-svarūpāya  
brahma-rūpa-dharāya ca  
brahmaṇe brahma-rūpāya  
padma-netrāya te namaḥ

Obeisances to You, O Lord Nṛsiṃha, who are the Vedas personified (śabda-brahma-svarūpa and brahma-rūpa-dhara), the Supreme Personality of Godhead (brahma), and the Lord whose form is spiritual (brahma-rūpa), and whose eyes are lotus flowers (padma-netra).

Text 70

brahma-dāya brahmaṇāya  
brahma-brahmātmāne namaḥ  
subrahmaṇyāya devāya  
brahmaṇyāya tri-vedīne

Obeisances to Lord Nṛsimha, who gives the most valuable gift (brahma-da), who is worshiped by Brahmā (brāhmaṇa), who is the Supersoul who guides the brāhmaṇas (brahma-brahmātmā), who is worshiped by the brāhmaṇas (subrahmaṇya), who is the glorious Supreme Personality of Godhead (deva), who is worshiped by the brāhmaṇas (brahmaṇya), and who is the author of the three Vedas (tri-vedī).

Text 71

para-brahma-svarūpāya  
pañca-brahmātmāne namaḥ  
namas te brahma-śīrase  
tadāśva-śīrase namaḥ

Obeisances to Lord Nṛsimha, whose form is spiritual (para- brahma-svarūpa), who is the pañca-brahma (pañca- brahmātmā), who is the head of the Vedas (brahma-śīraḥ), and who appears in a form with a horse's head (tadāśva-śīraḥ).

Text 72

atharva-śīrase nityaṁ  
aśani-pramitāya ca  
namas te tīkṣṇa-damṣṭrāya  
lalāya lalitāya ca

Obeisances to You, O Lord Nṛsimha, who are the head of the Atharva Veda (atharva-śīraḥ), who hurl a thunderbolt (aśani- pramita), whose teeth are sharp (tīkṣṇa-damṣṭra), and who are graceful and playful (lala and lalita).

Text 73

lavaṇyāya lavitrāya  
namas te bhāsakāya ca  
lakṣaṇa-jñāya lakṣāya  
lakṣaṇāya namo namaḥ

Obeisances to You, O Lord Nṛsimha, who are handsome (lavaṇya), who are a scythe for mowing down the demons (lavitra), who are effulgent (bhāsaka), who know everything (lakṣaṇa-jña), and who are filled with transcendental qualities (lakṣa and lakṣaṇa).

Text 74

lasad-riprāya liprāya  
viṣṇave prabhaviṣṇave  
vṛṣṇi-mūlāya kṛṣṇāya  
śrī-mahā-viṣṇave namaḥ



Obeisances to You, O Lord Nṛsimha, who purify sins (lasad- ripra), who are glorious (lipra), all-pervading (viṣṇu), all- powerful (prabhaviṣṇu), the root of the Vṛṣṇi dynasty (vṛṣṇi- mūla), Lord Kṛṣṇa (kṛṣṇa), and Lord Mahā-Viṣṇu (śrī-mahā- viṣṇu).

Text 75

paśyāmi tvāa mahā-simhaṁ  
hariṇaṁ vana-mālinam  
kirīṭinaṁ kuṇḍalinaṁ  
sarvāṅgaṁ sarvato-mukham

I gaze on You, O Lord Nṛsimha, who are a great lion (mahā- simha), who take away all that is inauspicious (harī), who wear a forest garland (vana-mālī), a helmet (kirīṭī), earrings (kuṇḍalī), who are all-pervading (sarvāṅga), whose faces are everywhere (sarvato-mukha), . . .

Text 76

sarvataḥ-pāṇi-padoram  
sarvato-'kṣi-śiro-mukham  
sarveśvaram sada-tuṣṭam  
samarthaṁ samara-priyam

. . . whose hands, feet, and thighs are everywhere (sarvataḥ- pāṇi-padora), whose eyes, heads, and faces are everywhere (sarvato-'kṣi-śiro-mukha), who are the controller of all (sarveśvara), who are always blissful (sadā-tuṣṭa), who are all- powerful (samartha), who are fond of a fight (samara-priya), . . .

Text 77

bahu-yojana-vistīrṇam  
bahu-yojana-māyatam  
bahu-yojana-hastāṅghriṁ  
bahu-yojana-nāsikam

. . . who are many yojanas in size (bahu-yojana-vistīrṇa and bahu-yojana-māyata), whose hands and feet are many yojanas (bahu- yojana-hastāṅghri), whose nose is many yojanas (bahu-yojana- nāsika), . . .

Text 78

mahā-rūpaṁ mahā-vaktraṁ  
mahā-damṣṭraṁ mahā-bhujam  
mahā-nādaṁ mahā-raudraṁ  
mahā-kāyaṁ mahā-balam

. . . whose form is gigantic (mahā-rūpa), whose mouth is gigantic (mahā-vaktra), whose teeth are gigantic (mahā-damṣṭra), whose arms are gigantic (mahā-bhujam), whose roar is gigantic (mahā- nāda), who are very ferocious (mahā-raudra), whose body is gigantic (mahā-kāya), who has all power (mahā-bala), . . .

Text 79

ānābher-brahmaṇo-rūpaṁ  
āgalād-vaiṣṇavaṁ tathā  
āśīrsād-randhram īśānaṁ  
tad-agre-sarvataḥ-śivam

. . . who are Brahmā from the beginning of Your navel (ānābher-brahmaṇo-rūpa), Who are Lord Viṣṇu from the beginning of Your neck (āgalād-vaiṣṇava), who are Lord Rudra from the beginning of Your head (āśīrsād-randhra), who are the supreme controller (īśāna), and who are all-auspicious everywhere (tad-agre-sarvataḥ-śiva).

Text 80

namo 'stu nārāyaṇa narasimha  
namo 'stu nārāyaṇa vīra-simha  
namo 'stu nārāyaṇa krūra-simha  
namo 'stu nārāyaṇa divya-simha

○ Nārāyaṇa, ○ Narasimha, obeisances unto You! ○ Nārāyaṇa, ○ heroic lion (vīra-simha), obeisances unto You! ○ Nārāyaṇa, ○ ferocious lion (krūra-simha), obeisances unto You! ○ Nārāyaṇa, ○ splendid transcendental lion (divya-simha), obeisances unto You!

Text 81

namo 'stu nārāyaṇa vyaghra-simha  
namo 'stu nārāyaṇa puccha-simha  
namo 'stu nārāyaṇa pūrṇa-simha  
namo 'stu nārāyaṇa raudra-simha

○ Nārāyaṇa, ○ ferocious lion (vyaghra-simha), obeisances unto You! ○ Nārāyaṇa, ○ transcendental lion (puccha-simha), obeisances unto You! ○ Nārāyaṇa, ○ perfect lion (pūrṇa-simha), obeisances unto You! ○ Nārāyaṇa, ○ angry lion (raudra-simha), obeisances unto You!

Text 82

namo namo bhīṣaṇa-bhadra-simha  
namo namo vihvala-netra-simha  
namo namo bṛahita-bhūta-simha  
namo namo nirmala-citra-simha

○ fearsome lion (bhīṣaṇa-bhadra-simha), obeisances unto You! ○ lion with angry eyes (vihvala-netra-simha), obeisances unto You! ○ gigantic lion (bṛahita-bhūta-simha), obeisances unto You! ○ splendid, pure, and wonderful lion (nirmala-citra-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

○ lion who defeat time (nirjita-kāla-simha), obeisances unto You! ○ all-powerful lion (kalpita-kalpa-simha), obeisances unto You! ○ lion who fulfills all desires (kāmada-kāma-simha), obeisances unto You! ○ lion who rules the world (bhuvanaika-simha), obeisances unto You!

Text 84

dyāvā-pṛtivyor idam antaram hi  
vyāptaṁ tvayaikena diśāś ca sarvāḥ  
dṛṣṭvādbhutaṁ rūpam ugraṁ tavedaṁ  
loka-trayaṁ pravayathitaṁ mahātman

Although You are one, You are spread throughout the sky and the planets and all space between. ○ great one, as I behold this terrible form, I see that all the planetary systems are perplexed.\*

Text 85

amī hitvā sura-saṅghā viśanti  
kecid bhītāḥ prañjalayo gṛṇanti  
svastīty uktvā munayaḥ siddha-saṅghāḥ  
stuvanti tvāa stutibhiḥ puṣkalābhiḥ

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

rudrādityā vāsavo ye ca sādhyā  
viśvedevā marutaś cosmapāś ca  
gandharva-yakṣāḥ sura-siddha-saṅghā  
vikṣanti tvāa viśmitāś caiva sarve

The different manifestations of Lord Śiva, the Adityas, the Vasus, the Sādhyas, the Viśvadevas, the two Aśvins, the Maruts, the forefathers, and the Gandharvas, the Yakṣas, Asuras, and all perfected demigods are beholding You in wonder.\*

Text 87

leliyase grasamān asamantāl  
lokān samagrān vadanair jvaladbhiḥ  
tejobhir āpūrya jagat samagraṁ  
bhāsās tavogrāḥ pratapanti viṣṇoḥ

○ Viṣṇu, 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

bhāviṣṇus tvaṁ sahiṣṇus tvaṁ  
bhrajiṣṇur jiṣṇur eva ca  
pṛthivim antarīkṣam tvaṁ  
parvatāraṇyam eva ca

○ Lord Nṛsiṃha, You are the future (bhāviṣṇu). You are the most patient and tolerant (sahiṣṇu). You are the most glorious (bhrajiṣṇu). You are always victorious (jiṣṇu). You are the earth (pṛthivi), the sky (antarīkṣa), and the mountains and forests (parvatāraṇya).

Text 89

kalā-kāṣṭhā viliptatvaṃ  
muhūrta-praharādikam  
aho-rātram tri-sandhyā ca  
pakṣa-māsartu-vatsaraḥ

You are the differing units of time, such as the kalā, kāṣṭhā, vilipta, 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 (pakṣa), the months (māsa), the seasons (ṛtu), and the year (vatsara).

Text 90

yugādir yuga-bhedas tvam  
samyuge yuga-sandhāyāḥ  
nityam naimittikam dainam  
mahā-pralayam eva ca

You are the beginning of the yuga (yugādi), the various yugas (yuga-bheda), the junctions of the yugas (samyuge yuga-sandhāyāḥ), and the four kinds of cosmic annihilations called nitya, naimittika, daina, and mahā-pralaya.

Text 91

kāraṇam kāraṇam kartā  
bhartā hartā tvam īśvaraḥ  
sat-kartā sat-kṛtir goptā  
sac-cid-ānanda-vigrahaḥ

You are the cause (kāraṇa), the instrument (kāraṇa), the creator (kartā), the maintainer (bhartā), the remover (hartā), the controller (īśvara), the doer of good (sat-kartā and sat-kṛti), the protector (goptā), and the Lord whose form is eternal and full of knowledge and bliss (sac-cid-ānanda-vigraha).

Text 92

prāṇas tvam prāṇiṇam pratyag  
ātmā tvam sarva-dehinām  
su-jyotis tvam paraṃ-jyotir  
ātma-jyotiḥ sanātanaḥ

You are the life of all that live (prāṇaḥ prāṇiṇam), You are the Supersoul (pratyag-ātmā). You are the splendor of all embodied souls (sarva-dehinām su-jyotiḥ). You are the supreme effulgence (paraṃ-jyotiḥ and ātma-jyotiḥ). You are eternal (sanātana).

Text 93

jyotir loka-svarūpas tvam  
tvam jyotir jyotiṣā patiḥ  
svāhā-kāraḥ svadhā-kāro  
vaśat-kāraḥ kṛpā-karaḥ

You are the spiritual effulgence (jyotiḥ), the personification of all the worlds (loka-svarūpa), the light of all lights (jyotir jyotiṣām), the supreme master (pati), the sacred word svāhā (svāhā-kāra), the sacred word svadhā (svadhā-kāra), the sacred word vaṣaṭ (vaṣaṭ-kāra), merciful (kṛpā-kara), . . .

Text 94

hanta-kāro nirākāro  
vega-kāraś ca śaṅkaraḥ  
akārādi-hakārānta  
omkāro loka-kāraḥ

. . . the sacred word hanta (hanta-kāra), without a material form (nirākāra), the fastest and most powerful (vega-kāra), auspicious (śaṅkara), the entire alphabet, beginning with a and concluding with ha (akārādi-hakārānta), the sacred syllable oa (omkāra), and the creator of the worlds (loka-kāra).

Text 95

ekātmā tvam anekātmā  
catur-ātmā catur-bhujāḥ  
catur-mūrtiś catur-daṁṣṭraś  
catur-veda-mayottamaḥ

You are the one Supreme Personality of Godhead (ekātmā), who appears in many forms (anekātmā), who manifests as the catur-vyūha (catur-ātmā), who has four arms (catur-bhujā), who appears in four forms (catur-mūrti), who has four teeth (catur-daṁṣṭra), and who is the Vedas personified (catur-veda-mayottama).

Text 96

loka-priyo loka-gurur  
lokeśo loka-nāyakaḥ  
loka-sākṣī loka-patir  
lokātmā loka-locanaḥ

You are dear to the worlds (loka-priya), the master of the worlds (loka-guru, lokeśa, and loka-nāyaka), the witness of the worlds (loka-sākṣī), the master of the worlds (loka-pati), the Supersoul omnipresent in the worlds (lokātmā), the eye of the worlds (loka-locana), . . .

Text 97

loka-dhāro bṛhal-loko  
lokāloka-mayo vibhuḥ  
loka-kartā viśva-kartā  
kṛtāvartāḥ kṛtāgamaḥ

. . . the maintainer of the worlds (loka-dhāra), the universal form (bṛhal-loka and lokāloka-maya), all-powerful (vibhu), and the creator of the worlds (loka-kartā and viśva-kartā, kṛtāvarta and kṛtāgama).

Text 98

anādis tvam anantas tvam  
abhūto bhūta-vigrahaḥ  
stutiḥ stutyaḥ stava-prītaḥ  
stotā netā niyāmakāḥ

You have no beginning (anādi). You have no end (ananta). You were never created (abhūta). You are the form of all that exists (bhūta-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-prīta). You glorify Your devotees (stotā). You are the supreme leader (netā). You are the supreme controller (niyāmaka).

Text 99

tvam̐ gatis tvam̐ matir mahyam̐  
pitā mātā guruḥ sakhā  
suhṛdaś cātma-rūpas tvam̐  
tvam̐ vinā nāsti me gatiḥ

You are my goal (gati). I meditate on You (mati). You are my father (pitā), mother (mātā), spiritual master (guru), friend (sakhā), well-wisher (suhṛt), and Supersoul (ātma-rūpa). Without You I have no goal and no auspicious future.

Text 100

namas te mantra-rūpāya  
astra-rūpāya te namaḥ  
bahu-rūpāya rūpāya  
pañca-rūpa-dharāya ca

Obeisances to You, who are sacred mantras personified (mantra-rūpa), who are weapons personified (astra-rūpa), who appear in many forms (bahu-rūpa), whose form is transcendental (rūpa), who appear in five forms (pañca-rūpa-dhara), . . .

Text 101

bhadra-rūpāya rūṭāya  
yoga-rūpāya yogine  
sama-rūpāya yogāya  
yoga-pīṭha-sthitāya ca

. . . whose form is auspicious (bhadra-rūpa), who are the Vedic mantras personified (ruta), who are yoga personified (yoga-rūpa), the master of yoga (yogī), whose form is graceful (sama-rūpa), who are yoga personified (yoga), who stay in the most sacred of sacred places (yoga-pīṭha-sthita), . . .

Text 102

yoga-gamyāya saumyāya  
dhyāna-gamyāya dhyāyine  
dhyeya-gamyāya dhāmne ca  
dhāmādhipataye namaḥ

. . . who are attained by yoga practice (yoga-gamya), who are handsome and gentle (saumya), who are attained by meditation (dhyanā-gamya), who are the object of meditation (dhyāyī and dhyeya-gamya), who are the spiritual world (dhāma), and the ruler of the spiritual world (dhāmādhīpati).

Text 103

dharādhārāgha-dharmāya  
dhāraṇābhiratāya ca  
namo dhātre ca sandhātre  
vidhātre ca dharāya ca

Obeisances to Lord Nṛsiṃha, who removes the sins of the world (dharādhārāgha-dharma), who is attained by meditation (dhāraṇābhirata), who is the creator (dhātā, sandhātā, vidhātā, and dhara), . . .

Text 104

dāmodarāya dāntāya  
dānavānta-karāya ca  
namaḥ saṁsāra-vaidyāya  
bheṣajāya namo namaḥ

. . . 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 (saṁsāra- vaidya and bheṣaja).

Text 105

sīra-dhvajāya śītāya  
vātāyāpramitāya ca  
sārasvatāya saṁsāra-  
nāśanāyākṣa-māline

Obeisances to Lord Nṛsiṃha, whose flag is marked with a plough (sīra-dhvaja), who is the cold season (śīta), who is the wind (vāta), who is immeasurable (apramita), who is scholarship (sārasvata), who puts an end to the cycle of birth and death (saṁsāra-nāśana), who wears a necklace of akṣa beads (akṣa-mālī), . . .

Text 106

asi-carma-dharāyaiva  
ṣaṭ-karma-niratāya ca  
vikarmāya sukarmāya  
para-karma-vidhāyine

. . . who holds a sword and shield (asi-carma-dhara), who is expert in the six pious deeds (ṣaṭ-karma-nirata), who is free from karma (vikarmā), whose deeds are glorious (sukarmā), whose deeds are transcendental (para-karma-vidhāyī), . . .

Text 107

suśarmaṇe manmathāya  
namo varmāya varmiṇe  
kari-carma-vasānāya  
karāla-vadanāya ca

. . . who is most auspicious (suśarmā), who is Kāmadeva (manmatha), who is armor (varma), who wears armor (varmī and kari-carma- vasāna), whose face is fearsome (karāla-vadana), . . .

Text 108

kavaye padma-garbhāya  
bhūta-garbha-ghṛṇā-nidhe  
brahma-garbhāya garbhāya  
bṛhad-garbhāya dhūrjite

. . . who is the best of philosophers (kavi), who gave birth to Brahmā in a lotus flower (padma-garbha), who gave birth to all living beings (bhūta-garbha-ghṛṇā-nidhi), who gave birth to Brahmā (brahma-garbha), who gave birth to all that exists (garbha and bṛhad-garbha, and dhūrjit), . . .

Text 109

namas te viśva-garbhāya  
śrī-garbhāya jitāraye  
namo hiraṇyagarbhāya  
hiraṇya-kavacāya ca

○ Lord Nṛsimha, obeisances unto You, the creator of the universes (viśva-garbha), the creator of beauty and opulence (śrī-garbha), the warrior who defeats His enemies (jitāri), the universal form (hiraṇyagarbha), the Lord covered with golden armor (hiraṇya-kavaca), . . .

Text 110

hiraṇya-varṇa-dehāya  
hiraṇyākṣa-vināśīne  
hiraṇyakasipor-hantre  
hiraṇya-nayanāya ca

. . . whose form is the color of gold (hiraṇya-varṇa-deha), who killed Hiraṇyākṣa (hiraṇyākṣa-vināśī), who killed Hiraṇyakasipu (hiraṇyakasipor-hantā), whose eyes are golden (hiraṇya-nayana), . . .

Text 111

hiraṇya-retase tubhyaṁ  
hiraṇya-vadanāya ca  
namo hiraṇya-śṛṅgāya  
niśa-śṛṅgāya śṛṅgine

. . . whose seed is golden (hiraṇya-retāḥ), whose face is golden (hiraṇya-vadana), whose horn is golden (hiraṇya-śṛṅga), whose horn is night (niśa-śṛṅga), who has a great horn (śṛṅgī), . . .

Text 112

bhairavāya sukeśāya  
bhīṣaṇāyāntri-māline  
caṇḍāya ruṇḍa-mālāya  
namo daṇḍa-dharāya ca



. . . who are fearsome (bhairava), whose mane is graceful (sukeśa), who is fearsome (bhīṣaṇa), who wear a garland of intestines (antri-mālī), who are ferocious (caṇḍa), who wear a necklace of skulls (ruṇḍa-māla), who hold a staff (daṇḍa-dhara), . . .

Text 113

akhaṇḍa-tattva-rūpāya  
kamaṇḍalu-dharāya ca  
namas te khaṇḍa-simhāya  
satya-simhāya te namaḥ

. . . who are the Absolute Truth (akhaṇḍa-tattva-rūpa), who hold a kamaṇḍalu (kamaṇḍalu-dhara), who are a great lion (khaṇḍa-simha), and who are a transcendental lion (satya-simha).

Text 114

namas te śveta-simhāya  
pīta-simhāya te namaḥ  
nīla-simhāya nīlāya  
rakta-simhāya te namaḥ

○ Lord Nṛsimha, obeisances unto You, who are a white lion (śveta-simha), a yellow lion (pīta-simha), a black lion (nīla-simha), black (nīla), and a red lion (rakta-simha).

Text 115

namo hāridra-simhāya  
dhūmra-simhāya te namaḥ  
mūla-simhāya mūlāya  
bṛhat-simhāya te namaḥ

○ Lord Nṛsimha, 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 (bṛhat-simha).

Text 116

pātāla-sthita-simhāya  
namo parvata-vāsine  
namo jala-stha-simhāya  
antarikṣa-sthitāya ca

Obeisances to Lord Nṛsimha, who is the lion in Pātāloka (pātāla-sthita-simha), the lion in the mountains (parvata-vāsī), the lion in the waters (jala-stha-simha), and the lion in the sky (antarikṣa-sthita).

Text 117

kālāgni-rudra-simhāya  
caṇḍa-simhāya te namaḥ  
ananta-simha-simhāya  
ananta-gataye namaḥ

Obeisances to You, O Lord Nṛsimha, who are the angry lion of the fire of time (kālāgni-rudra-simha), who are a ferocious lion (caṇḍa-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 vicitra-simhāya  
bahu-simha-svarūpiṇe  
abhayaṅkara-simhāya  
narasimhāya te namaḥ

Obeisances to You, O Lord Nṛsimha, who are a wonderful lion (vicitra-simha), the form of many lions (bahu-simha-svarūpī), the lion that gives fearlessness (abhayaṅkara-simha), and half-man half-lion (narasimha).

Text 119

namo 'stu simha-rājāya  
narasimhāya te namaḥ  
sāptābdhi-mekhalāyaiva  
satya-satya-svarūpiṇe

Obeisances to Lord Nṛsimha, who is the king of lions (simha-rāja), half-man half-lion (narasimha), the earth, which wears the seven oceans like a belt (sāptābdhi-mekhala), the Lord whose form is transcendental (satya-satya-svarūpī), . . .

Text 120

sapta-lokāntara-sthāya  
sapta-svara-mayāya ca  
saptārciḥ-rūpa-damṣṭrāya  
saptāśva-ratha-rūpiṇe

. . . who stays in the seven worlds (sapta-lokāntara-stha), who is glorified with songs in the seven notes (sapta-svara-maya), whose teeth are splendid like seven suns (saptārciḥ-rūpa-damṣṭra), and who is gigantic like seven horse-drawn chariots (saptāśva-ratha-rūpī).

Text 121

sapta-vāyu-svarūpāya  
sapta-cchando-mayāya ca  
svacchāya svaccha-rūpāya  
svacchandāya ca te namaḥ

Obeisances to You, O Lord Nṛsimha, who are like seven strong winds (sapta-vāyu-svarūpa), who are glorified by prayers in the seven meters (sapta-cchando-maya), who are pure (svaccha and svaccha-rūpa), and who are supremely independent (svacchanda).

Text 122

śrīvatsāya suvedhāya  
śrutaye śruti-mūrtaye  
śuci-śravāya śūrāya  
su-prabhāya su-dhanvine

Obeisances to Lord Nṛsimha, who bears the mark of Śrīvatsa (śrīvatsa), who is decorated with earrings (suvedha), who is the Vedas personified (śruti and śruti-mūrti), whose fame is spotless (śuci-śrava), who is heroic (śūra), who is effulgent (su-prabha), who carries a great bow (su-dhanvī), . . .

Text 123

śubhrāya sura-nāthāya  
su-prabhāya śubhāya ca  
sudarśanāya sūkṣmāya  
niruktāya namo namaḥ

. . . who is glorious (śubhra), the master of the demigods (sura-nātha), effulgent (su-prabha), auspicious (śubha), handsome (sudarśana), subtle (sūkṣma), and eloquent (nirukta).

Text 124

su-prabhāya svabhāvāya  
bhāvāya vibhavāya ca  
suśākhāya viśākhāya  
sumukhāya mukhāya ca

Obeisances to Lord Nṛsimha, who is effulgent (su-prabha), spiritual (svabhāva), eternally existing (bhāva), the cause of spiritual love (vibhava), handsome (suśākha), perfect and complete (viśākha), with a handsome face (sumukha), the first of all (mukha), . . .

Text 125

su-nakhāya su-damṣṭrāya  
surathāya sudhāya ca  
saṅkhyāya sura-mukhyāya  
prakhyātāya prabhāya ca

. . . whose claws are glorious (su-nakha), whose teeth are glorious (su-damṣṭra), who is like a great chariot (suratha), who is like nectar (sudha), who is described by the saṅkhya philosophy (saṅkhya), who is the leader of the demigods (sura-mukhya), who is all-famous (prakhyāta), who is effulgent (prabha), . . .

Text 126

namaḥ khaṭvaṅga-hastāya  
kheṭa-mudgara-pāṇaye  
khagendrāya mṛgendrāya  
nāgendrāya dṛdhāya ca

. . . who holds a khaṭvāṅga staff in His hand (khaṭvaṅga- hasta), who holds a kheṭa-mudgara club in His hand (kheṭa- mudgara-pāṇi), who is carried by Garuḍa (khagendra), who is a great lion (mṛgendra), who is the king of the nāgas (nāgendra), who is firm and resolute (dṛdha), . . .

Text 127

nāga-keyūra-hārāya  
nāgendrāyāgha-mardiṇe  
nadī-vāsāya nāgāya  
nānā-rūpa-dharāya ca

. . . who wears a necklace and armlets of snakes (nāga-keyūra- hāra), who is worshiped by the king of snakes (nāgendra), who crushes sins (agha-mardī), who stays in the sacred rivers (nadī-vāsa), who is powerful and swift (nāga), who assumes many forms (nānā-rūpa-dhara), . . .

Text 128

nāgeśvarāya nāgāya  
namitāya narāya ca  
nāgānta-karathāyaiva  
nara-nārāyaṇāya ca

. . . who is the ruler of the nāgas (nāgeśvara and nāga), who is the Lord worshiped and honored by the devotees (namita), who appears in a humanlike form (nara), who rides on garuḍa (nāgānta-karatha), and who is Nara-Nārāyaṇa Ṛṣis (nara-nārāyaṇa).

Text 129

namo matsya-svarūpāya  
kacchapāya namo namaḥ  
namo yajña-varahāya  
narasiṃhāya te namaḥ

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 Yajña-Varāha (yajña-varāha)! O Lord Nṛsiṃha, obeisances to You!

Text 130

vikramākranta-lokāya  
vāmanāya mahaujase  
namo bhārgava-rāmāya  
rāvaṇānta-karāya ca

Obeisances to Lord Nṛsiṃha, who crosses over all the worlds (vikramākranta-loka), who is Vāmana (vāmana), who is all- powerful (mahaujāḥ), who is Paraśurāma (bhārgava-rāma), and who is the Rāma that ended Rāvaṇa's life (rāvaṇānta-kara).

Text 131

namas te balarāmāya  
kaṃsa-prādhvaṃsa-kāriṇe  
buddhāya buddha-rūpāya  
tīkṣṇa-rūpāya kalkine

Obeisances to You, O Lord Nṛsiṃha, who appear as Balarāma (balarāma), who kill Kaṃsa (kaṃsa-prādhvaṃsa-kāri), who are Buddha (buddha and buddha-rūpa), who are ferocious (tīkṣṇa- rūpa), and who are Kalki (kalkī).

Text 132

ātreyāyāgni-netrāya  
kapilāya dvijāya ca  
kṣetrāya paśu-pālāya  
paśu-vaktrāya te namaḥ

Obeisances to You, O Lord Nṛsimha, who appear as Dattātreya (ātreya), whose eyes are fire (agni-netra), who appear Kapila (kapila), who are the leader of the brāhmaṇas (dvija), who are the universal form (kṣetra), who are the protector of the cows (paśu- pāla), and who have a lion's face (paśu-vaktra).

Text 133

gṛhasthāya vanasthāya  
yataye brahmacāriṇe  
svargāpavarga-dātre ca  
tad-bhoktre ca mumukṣave

Obeisances to You, O Lord Nṛsimha, who are worshiped by the gṛhasthas (gṛhastha), who are worshiped by the vānaprasthas (vanastha), who are worshiped by the sannyāsīs (yati), who are worshiped by the brahmacārīs (brahmacārī), who give liberation and residence in Svargaloka (svargāpavarga-dātā), who are the supreme enjoyer (tad-bhoktā), who yearn to give liberation to the living entities (mumukṣu), . . .

Text 134

śālagrāma-nivāsāya  
kṣīrābdhi-śayanāya ca  
śrī-śailādri-nivāsāya  
śilā-vāsāya te namaḥ

. . . who appear as the Śālagrāma-śilā (śālagrāma- nivāsa), who recline on the milk-ocean (kṣīrābdhi-śayana), who reside in Śrī Śaila (śrī- śailādri-nivāsa), and who appear as a stone (śilā-vāsa).

Text 135

yogi-hṛt-padma-vāsāya  
mahā-hāsāya te namaḥ  
guhā-vāsāya guhyāya  
guptāya gurave namaḥ

. . . who stay in the lotus of the yogīs' hearts (yogi-hṛt- padma-vāsa), and who smile and laugh (mahā-hāsa). Obeisances to Lord Nṛsimha, who stays in the cave of the heart (guhā- vāsa, guhya, and gupta), and who is the supreme spiritual master (guru).

Text 136

namo mūlādhivāsāya  
nila-vastra-dharāya ca  
pīta-vastrāya śāstrāya  
rakta-vastra-dharāya ca

Obeisances to Lord Nṛsiṃha, who is the root of all existence (mūlādhivāsa), who wears blue garments (nīla-vastra-dhara), who wears yellow garments (pīta-vastra), who is armed with many weapons (śastra), who wears red garments (rakta-vastra-dhara), . . .

Text 137

rakta-mālā-vibhūṣāya  
rakta-gandhānulepī  
dhurandharāya dhūrtāya  
durdharāya dharāya ca

. . . who wears a red garland (rakta-mālā-vibhūṣa), who is anointed with red scents (rakta-gandhānulepī), 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 namaḥ  
durnirikṣyāya niṣṭhāya  
durdanāya drumāya ca

. . . who is ferocious (durmada), infinite (duranta), invincible (durdhara), who is difficult to see (durnirikṣya), who is faithful (niṣṭha), who is difficult to attain (durdana), who is like a tree (druma), . . .

Text 139

durbhedāya durāśāya  
durlabhāya namo namaḥ  
dṛpta-ya dṛpta-vaktrāya  
adrpta-nayanāya ca

. . . who cannot be defeated (durbheda), who destroys the demons' hopes (durāśa), who is difficult to attain (durlabha), who is ferocious (dṛpta), whose face is ferocious (dṛpta-vaktra), who is the leader of the gentle and humble (adrpta-nayana), . . .

Text 140

unmattāya pramattāya  
namo daityāraye namaḥ  
rasajñāya raseśāya  
ārakta-rasanāya ca

. . . who is wild (unmatta and pramatta), who is the demons' enemy (daityāri), who is expert at relishing the transcendental mellows (rasajña), who is the king of transcendental mellows (raseśa), and whose tongue is red (ārakta-rasana).

Text 141

patyāya paritoṣāya  
rathyāya rasikāya ca  
ūrdhva-keśordhva-rūpāya  
namas te cordhva-retase

○ Lord Nṛsimha, obeisances to You, who are the master of all (patya), who are filled with bliss (paritoṣa), who ride on a chariot (rathya), who relish transcendental mellows (rasika), who have a great mane (ūrdhva-keśa), whose form is tall and massive (ūrdhva-rūpa), and who are the best of the celibates (ūrdhva-retāḥ).

Text 142

ūrdhva-simhāya simhāya  
namas te cordhva-bāhave  
para-pradhvaṁsakāyaiva  
śaṅkha-cakra-dharāya ca

○ Lord Nṛsimha, obeisances to You, who are a gigantic lion (ūrdhva-simha and simha), who have mighty arms (ūrdhva-bāhu), who kill the demons (para-pradhvaṁsaka), who hold a conch and cakra (śaṅkha-cakra-dhara), . . .

Text 143

gadā-padma-dharāyaiva  
pañca-bāṇa-dharāya ca  
kāmeśvarāya kāmāya  
kāma-pālāya kāmīne

. . . who hold a club and lotus (gadā-padma-dhara), who hold five arrows (pañca-bāṇa-dhara), who are the controller of Kāmadeva (kāmeśvara), who are Kāmadeva (kāma), who protect Kāmadeva (kāma-pāla), and who control Kāmadeva (kāmī).

Text 144

namaḥ kāma-vihārāya  
kāma-rūpa-dharāya ca  
soma-sūryāgni-netrāya  
somapāya namo namaḥ

Obeisances to Lord Nṛsimha, who enjoys amorous pastimes (kāma-vihāra), who has the power to assume any form at will (kāma-rūpa-dhara), whose three eyes are the sun, moon, and fire (soma-sūryāgni-netra), and who protects the moon (somapa).

Text 145

namaḥ somāya vāmāya  
vāmadevāya te namaḥ  
sāma-svanāya saumyāya  
bhakti-gamyāya vai namaḥ

Obeisances to You, O Lord Nṛsimha, 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

kuṣaṅḍa-gaṇa-nāthāya  
sarva-śreyas-karāya ca  
bhīṣmāya bhīṣa-dāyaiva  
bhīma-vikramaṇāya ca

Obeisances to You, O Lord Nṛsiṃha, who are the master of the kuṣaṇḍas (kuṣaṇḍa-gaṇa-nātha), the benefactor of all (sarva-śreyas-kara), ferocious (bhīṣma and bhīṣa-dāya), all-powerful (bhīma-vikramaṇa), . . .

Text 147

mṛga-grīvāya jivāya  
jitāyājita-kāriṇe  
jaṭine jamadagnāya  
namas te jāta-vedase

. . . with a lion's neck (mṛga-grīva), the life of all that live (jīva), the conqueror of the demons (jita), invincible (ajita-kārī), whose hair is matted (jaṭī), who are Paraśurāma (jamadagna), and who are the master of all opulences (jāta-vedāḥ).

Text 148

japa-kusuma-varṇāya  
japyāya japitāya ca  
jarāyujāyāṇḍa-jāya  
sveda-jāyodbhijāya ca

Obeisances to You, O Lord Nṛsiṃha, whose complexion is the color of a rose (japa-kusuma-varṇa), who are glorified with japa-mantras (japya and japita), who are the creator of all living entities born from wombs (jarāyuja), who are the creator of the living entities born from eggs (aṇḍa-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  
jāhnavī-janakāya ca  
jarā-janmādi-dūrāya  
pradyumnāya pramodine

. . . who remove Your devotees' sufferings (janārdana), who are the supreme enjoyer (rāma), who are the father of the Ganges (jāhnavī-janaka), who rescue the living entities from birth, old-age, and a host of troubles (jarā-janmādi-dūra), who are Pradyumna (pradyumna), who are blissful (pramodī), . . .

Text 150

jihvā-raudrāya rudrāya  
vīrabhadrāya te namaḥ  
cid-rūpāya samudrāya  
kad-rudrāya pracetase

. . . whose tongue shows Your anger (jihvā-raudra), who are ferocious (rudra), who are heroic (vīrabhadra), whose form is transcendental (cid-rūpa), who are the ocean (samudra), whose are ferocious (kad-rudra), and who are most intelligent (pracetāḥ).



Text 151

indriyāyendriya-jñāya  
namo 'stv indrānujāya ca  
atīndriyāya sārāya  
indirā-pataye namaḥ

Obeisances to Lord Nṛsimha, who is the master of the senses (indriya), knowable by spiritual senses (indriya-jñā), the younger brother of Indra (indrānuja), beyond the reach of material senses (atīndriya), the best (sāra), the husband of the goddess of fortune (indirā-pati), . . .

Text 152

iśānāya ca iḍyāya  
īśitāya ināya ca  
vyomātmāne ca vyomne ca  
namas te vyoma-keśīne

Obeisances to You, O Lord Nṛsimha, who are the supreme master (iśāna), the supreme object of worship (iḍya), the supreme controller (īśita), all-glorious (ina), and the master of the spiritual sky (vyomātmā and vyoma), and whose mane touches the sky (vyoma-keśī).

Text 153

vyoma-dhārāya ca vyoma-  
vaktrāyāsura-ghātine  
namas te vyoma-daṁṣṭrāya  
vyoma-vāsāya te namaḥ

Obeisances to You, O Lord Nṛsimha, who hold up the sky (vyoma-dhāra), whose wide-open mouth is like the sky (vyoma- vaktra), who kill the demons (asura-ghātī), whose teeth are like the sky (vyoma-daṁṣṭra), and whose home is in the spiritual sky (vyoma-vāsa).

Text 154

sukumārāya rāmāya  
śubhācārāya te namaḥ  
viśvāya viśva-rūpāya  
namo viśvātmakāya ca

Obeisances to You, O Lord Nṛsimha, who are gentle and soft (sukumāra), the supreme enjoyer (rāma), auspicious (śubhācāra), and the universal form (viśva, viśva-rūpa, and viśvātmaka).

Text 155

jñānātmakāya jñānāya  
viśveśāya parātmāne  
ekātmāne namas tubhyaṁ  
namas te dvādaśātmāne

Obeisances to You, O Lord Nṛsimha, who are the object of transcendental knowledge (jñānātmaka and jñāna), the master of the universe (viśveśa), the Supersoul (parātmā), the Supreme Personality of Godhead, who has no rival (ekātmā), and the Supreme Lord who appears in twelve forms (dvādaśātmā).

Text 156

catur-vimśati-rūpāya  
pañca-vimśati-mūrtaye  
ṣaḍ-vimśakātmane nityam  
sapta-vimśatikātmane

. . . who appear in twenty-four forms (catur-vimśati-rūpa), who appear in twenty-five forms (pañca-vimśati-mūrti), who appear in twenty-six forms (ṣaḍ-vimśakātmā), and who appear in twenty-seven forms (sapta-vimśatikātmā).

Text 157

dharmārtha-kāma-mokṣāya  
viraktāya namo namaḥ  
bhāva-śuddhāya siddhāya  
sādhyaīya śarabhāya ca

Obeisances to Lord Nṛsimha, who gives religion, economic development, sense-gratification, and liberation (dharmārtha- kāma-mokṣa), who is always aloof from matter (virakta), who is the most pure (bhāva-śuddha), who is perfect (siddha), who is the goal of spiritual life (sādhya), who is ferocious like a śarabha monster (śarabha), . . .

Text 158

prabodhāya subodhāya  
namo budhi-priyāya ca  
snigdhāya ca vidagdhyāya  
mugdhāya munaye namaḥ

. . . who is transcendental knowledge personified (prabodha and subodha), and who is dear to the wise (budhi-priya). Obeisances to Lord Nṛsimha, who loves His devotees (snigdha), who is most intelligent (vidagdha), who is charming (mugdha), and who is wise (muni).

Text 159

priyam-vadāya śravyaīya  
śruk-śruvāya śritāya ca  
gṛheśāya maheśāya  
brahmeśāya namo namaḥ

Obeisances to Lord Nṛsimha, who speaks sweetly (priyam- vada), whose glories should be heard (śravya), for whose pleasure yajñas are offered (śruk-śruva), the shelter of the devotees (śrita), the Lord of every home (gṛheśa), the Supreme Personality of Godhead (maheśa), and the Lord of the brāhmaṇas (brahmeśa).

Text 160

śrīdharāya sutīrthāya  
hayagrīvāya te namaḥ  
ūgrāya ūgra-vegāya  
ūgra-karma-ratāya ca

○ Lord Nṛsimha, obeisances to You, who are the husband of the goddess of fortune (śrīdhara), the best of holy saints (sutīrtha), the Hayagrīva incarnation (hayagrīva), fearsome (ūgra), powerful (ūgra-vega), and ferocious (ūgra-karma-rata).

Text 161

ūgra-netrāya vyaghrāya  
samagra-guṇa-śāline  
bala-graha-vināśāya  
piśāca-graha-ghātine

○ Lord Nṛsimha, obeisances to You, whose eyes are fearsome (ūgra-netra), who are ferocious (vyaghra), who have all virtues (samagra-guṇa-śālī), who destroy the demons and evil spirits (bala-graha- vināśa), who destroy witches (piśāca-graha-ghātī), . . .

Text 162

duṣṭa-graha-nihantre ca  
nigrahānugrahāya ca  
vṛṣa-dhvajāya vṛṣṇyāya  
vṛṣāya vṛṣabhāya ca

. . . who kill evil spirits (duṣṭa-graha-nihantā), who are most merciful (nigrahānugraha), who carry a flag marked with a bull (vṛṣa-dhvaja), who are the best (vṛṣṇya, vṛṣa, and vṛṣabha), . . .

Text 163

ūgra-śravāya śāntāya  
namaḥ śruti-dharāya ca  
namas te deva-deveśa  
namas te madhusūdana

. . . who are most famous (ūgra-śrava), who are peaceful (śānta), who remember everything (śruti-dhara), and who are the ruler of the demigods (deva-deveśa). Obeisances to You, the killer of the Madhu demon (madhusūdana).

Text 164

namas 'te puṇḍarikākṣa  
namas 'te durita-kṣaya  
namas 'te karuṇā-sindho  
namas 'te samitiñjāya

○ lotus-eyed Lord (puṇḍarikākṣa), obeisances to You! ○ Lord who rescue Your devotees from a host of troubles (durita- kṣaya), obeisances to You! ○ ocean of mercy (karuṇā-sindhu), obeisances to You! ○ Lord victorious in battle (samitiñjāya), obeisances to You!

Text 165

namas 'te narasimhāya  
namas 'te garuḍa-dhvaja  
yajña-netra namas te 'stu  
kāla-dhvaja jaya-dhvaja

○ Lord Nṛsimha, obeisances to You! ○ Lord whose flag is marked with Garuḍa (garuḍa-dhvaja), obeisances to You! ○ Obeisances to You, ○ Lord whose eyes are the Vedic yajñas (yajña-netra), whose flag is time (kāla-dhvaja), who hold a victory-flag (jaya-dhvaja)!

Text 166

agni-netra namas te 'stu  
namas te hy amara-priya  
mahā-netra namas te 'stu  
namas te bhakta-vatsala

○ Lord whose eyes are fires (agni-netra), obeisances to You! ○ Lord dear to the demigods (amara-priya), obeisances to You! ○ Lord whose eyes are great (mahā-netra), obeisances to You! ○ Lord who love Your devotees (bhakta-vatsala), obeisances to You!

Text 167

dharma-netra namas te 'stu  
namas te karuṇā-kara  
puṇya-netra namas te 'stu  
namas te 'bhiṣṭa-dāyaka

○ eye of religion (dharma-netra), obeisances to You! ○ merciful one (karuṇā-kara), obeisances to You! ○ Lord whose eyes are most sacred (puṇya-netra), obeisances to You! ○ Lord who fulfills Your devotees' desires (abhiṣṭa-dāyaka), obeisances to You!

Text 168

namo namas te daya-simha-rūpa  
namo namas te narasimha-rūpa  
namo namas te raṇa-simha-rūpa  
namo namas te narasimha-rūpa

○ merciful lion (daya-simha-rūpa), obeisances to You! ○ Lord Nṛsimha, obeisances to You! ○ warrior-lion (raṇa-simha-rūpa), obeisances to You! ○ Lord Nṛsimha, obeisances to You!

Text 169

uddhatya garvitam daityam  
nihatyajau sura-dviṣam  
deva-kāryam mahat kṛtvā  
garjase vātma-tejase

○ 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 rūpam  
duḥsaham duratikramam  
dṛṣṭvā tu śaṅkitā sarvā  
devatās tvām upāgatāḥ

Gazing at this ferocious, powerful, and invincible form, the frightened demigods approach You.

Texts 171 and 172

etān paśyan maheśānaṁ  
brahmāṇaṁ mām śacī-patim  
dik-pālān dvādaśādityān  
rudrān uraga-rākṣasān  
sarvān ṛṣi-gaṇān saptān  
atrim gaurim sarasvatim  
lakṣmim nadīś ca tīrthāni  
ratim bhūta-gaṇāny api

Please look at them, at Śiva, at me, who am Brahmā, at Indra, at the dik-pālas, at the twelve Adityas, at the Rudras, at the Uragas and Rakṣasas, at all the sages, at the seven sages, at Atri, Gaurī, Sarasvatī, Lakṣmī, the sacred rivers personified, the holy places personified, Rati, and the Bhūtas.

Text 173

prasīda tvaṁ mahā-simha  
ūgra-bhāvam imaṁ tyaja  
prakṛti-stho bhava tvaṁ hi  
śānta-bhāvaṁ ca 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 daṇḍavad bhūmau  
papāta sa pitāmahaḥ  
prasīda tvaṁ prasīda tvaṁ  
prasīdeti punaḥ punaḥ

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!

The End.

