



॥ Sri Chandramouleeswaraya Nama: ॥
Sri Sankara Bhagavadpadacharya Paramparagatha Moolamnaya Sarvajnapaeta

His Holiness Sri Kanchi Kamakoti Peetadhipathi

JAGADGURU SRI SANKARACHARYA SWAMIGAL Srimatam Samsthanam

No. 1, Salai Street, Kancheepuram - 631 502, Tamilnadu State, INDIA.



सनातन-धर्मावलम्बिनां सुरक्षा-पूर्वक-योग-क्षेम-सिद्ध्यर्थं श्री-नरसिंह-करुणारस-स्तोत्र-पारायणम्

महासन्निधानानां श्री-काञ्ची-कामकोटि-मूलाम्नाय-सर्वज्ञ-पीठाधिपति-जगद्गुरु-शङ्कराचार्य-स्वामिनाम् आज्ञया प्रकटीक्रियते सूचना इयम् -

सनातनोऽस्माकं वैदिको धर्मः “लोकाः समस्ताः सुखिनो भवन्तु” इत्येव प्रार्थयते । तथाऽपि इमं सनातन-धर्मम् आर्ष-वेद-मूलकम् अवलम्बमानानाम् अत्यन्त-दुःखदाः काश्च घटनाः अचिरात् काश्मीर-वङ्गादिषु देशेषु सञ्जाताः । भगवत्-कृपया एव एतासु पीडितानां मनः-समाधानं लभ्येत, तेषु तेषु देशेषु पुनः प्राकृतिक-स्थितिः प्रत्यापद्येत, जनाश्च तेन धार्मिकतया सन्तोषेण जीवेयुः ।

तत्र विशेषतः धर्मं परिपालयताम् आधर्मिकैः श्रमे आपन्ने दीन-रक्षणार्थेषु सर्वेश्वर-रूपेषु श्री-नरसिंह-मूर्तिः भगवान् उपास्यो भवति । अत एव श्री-शङ्कर-भगवत्पादैः “प्रह्लाद-खेद-परिहार-परावतार”, “भक्तानुरक्त-परिपालन-पारिजात” इत्यादीनि विशेषणानि अमुष्य भगवतः प्रयुक्तानि । तादृश-पद-घटिता इयं स्तुतिः लक्ष्मी-समेतस्य नरसिंहस्य करुणा-रसम् एव प्रार्थयते इत्यतः करुणा-रस-स्तुतिः इति, आपदि पतितस्य उद्धरणार्थम् करस्य अवलम्बनार्थं प्रदानं प्रार्थयते इति च करावलम्ब-स्तोत्रम् इति च प्रसिद्धम् अस्ति ।

भारतीयेषु जनेषु सनातन-धर्म-विषये दृढां श्रद्धां पोषयितुं, तां च श्रद्धां सुरक्षा-प्रदानेन अर्थवर्ती कर्तुं भगवन्तं लक्ष्मी-नरसिंहं सम्प्रार्थ्य, प्रकृतस्य विश्वावसु-नाम्नो वत्सरस्य वैशाख-शुक्ल-चतुर्दशी-रूपायां नरसिंह-जयन्त्यां (२०२५ मै ११, भाद्र-वासरे) सायम् आचार-परिपालन-पूर्वकम् अवरतः त्रि-वारं भक्तैः लक्ष्मी-नरसिंह-करुणा-रस- (करावलम्ब-)स्तोत्रस्य पारायणं कार्यम् । तद्वारा देशस्य सुरक्षा सुखं च भूयात् ।

For Sri Kanchi Kamakoti Peetam
Srimatam Samsthanam

यात्रा-स्थानम् - काञ्चीपुरम्

शाङ्कराब्दः २५३४ विश्वावसु-वत्सरः, श्री-शङ्कर-जयन्ती (२०२५ मै २) भृगु-वासरः

MANAGER

सूचना - पानकं (गुडं सार्धद्विगुणेन जलेन मिश्रयित्वा तत्र शुण्ठीचूर्णम् एलाचूर्णं च योजयित्वा निर्मितं) भगवते नरसिंहाय निवेदितं कृत्वा भक्तेभ्यो वितरणीयम् ।

(Translation of letter from Shrimatam)

**Parayana of Shri Narasimha Karunarasa Stotra for ensuring suraksha and
yoga kshema of the followers of Sanatana Dharma**

By the orders of the Mahasannidhanam Jagadguru Shankaracharya Shri Kanchi Kamakoti Moolamnaya Sarvajna Peetadhipatis, it is notified that –

Our Sanatana Vaidika Hindu Dharma only prays “lokaḥ samastah sukhino bhavantu”. However many events giving irreparable grief to those following this Sanatana Dharma that stems from the Vedas of the Rishis have recently occurred in areas like Kashmira, Bengal etc. Only by Divine Grace those thus suffering should get peace, the concerned locations of Akhanda Bharata should recover to normalcy, people should live with Dharma and happiness.

Here especially when suffering befalls those following dharma due to adharmic people, of the forms of Sarveshvara to protect the afflicted, Bhagavan of the form of Shri Narasimha is to be worshipped. That is why Shri Shankara Bhagavatpada used the adjectives “Prahlada-kheda-parihāra-parāvatāra”, “Bhaktānurakta-paripālana-pārijāta” etc. It is the Karuna-rasa of Lakshmi-sameta Narasimha, that this stuti including such phrases seeks, and so it is called Karuna-rasa-stuti. It seeks the extending of the kara (hand) for avalamba (support) and uplifting of the one fallen in difficulty, and so it is called Karavalamba-stotra.

With prayers to Bhagavan Lakshmi Narasimha to nourish and strengthen shraddha in Sanatana Dharma in Bharatiya people, and to make that shraddha meaningful by giving protection, **on the evening of Narasimha Jayanti** (Vaishakha Shukla Chaturdashi) of the current Vishvavasū year (2025 May 11, Bhanu-vasara) **devotees, following achara, should do parayana of Lakshmi Narasimha Karuna Rasa (Karavalamba) Stotra at least three times.** May the nation attain suraksha and saukhya thereby!

Yatra Sthanam - Kanchipuram

Shankarabda #2534 Vishvavasū year, Shri Shankara Jayanti, Bhrigu vasara
(2025 May 02)

Note – Panakam (one part of jaggery dissolved into two and a half parts of water, with powders of dried ginger and elaichi added) is to be done naivedyam unto
Bhagavan and distributed to devotees

Need to use a proper script for Samskritam

Even though Bhagavan understands all languages, the power of our Bharatiya languages cannot be matched in expressing our cultural values especially when rising to the plane of conversing with Bhagavan. Of them, the Samskrita bhasha is special in that it is pan-Bharatiya. Hence **our scriptures, anushtana paddhati-s and a lot of bhakti sahitya texts are in Samskrita only.**

We know that in Samskritam, especially for **anushtanam, sound/pronunciation is important.** Therefore one should **write and read sankalpa shloka-s etc for anushtanam in an appropriate script** which is capable of distinguishing all the sounds of Samskritam.

Now the Latin (English) script was evolved for other languages, and we all know the difficulty of correlating spelling and pronunciation even in English. Further, **more letters are required to write Samskritam** than English as there are more sounds in it. However, since Latin script is widely known, scholars felt it useful to create a **Latin-based transliteration system for Samskritam.**

In such a system, Latin letters which may be casually applied to different sounds need to be **differentiated.** For instance in Rama the first or second “a” may denote a long sound. This is differentiated as Rāma or Ramā. Similarly, other marks called diacritics are used to differentiate sounds as in āā īī ūū ṛṛ ṝ ṝ̄ ṁṁ ḥḥ ṇṇ ṇ̄ ṭṭ ḍḍ ṣṣ. Aspirated (mahāprāna) sounds are denoted with an additional h as in k/kh, g/gh, c/ch, j/jh, ṭ/ṭh, ḍ/ḍh, t/th, d/dh, p/ph, b/bh.

However, a system is useful only if followed correctly. **If diacritics or added h-s are ignored and we do not read with the intended pronunciation, then the transliteration is no longer useful for its intended purpose.** It is very easy to ignore diacritics as they are not in daily use. It would then have altogether been better to use a script which actually has different symbols for the sounds.

Therefore **it is strongly recommended to learn a Bharatiya script** like Devanagari, Grantha, Telugu, Kannada etc **which has clearly different letters to denote the various sounds.** Our documents are published in many such scripts.

However, with a view to help people who are not able to immediately learn such scripts, we are now publishing documents in Latin transliteration as well as per the system called International Alphabet of Sanskrit Transliteration (IAST). For the above reasons, people should use these as a temporary measure till they learn a Bharatiya script.

The Samskrita varnamala in IAST is given below with Devanagari equivalents:

a अ, ā आ, i इ, ī ई, u उ, ū ऊ, ṛ ॠ, ṝ ॡ, ḷ ॴ, ḻ ॵ

e ए, ai ऐ, o ओ, au औ, am अं, aḥ अः

ka क, kha ख, ga ग, gha घ, ṇa ङ

ca च, cha छ, ja ज, jha झ, ña ञ

ṭa ट, ṭha ठ, ḍa ड, ḍha ढ, ṇa ण

ta त, tha थ, da द, dha ध, na न

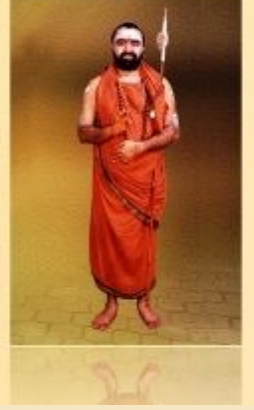
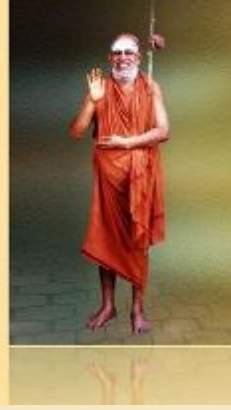
pa प, pha फ, ba ब, bha भ, ma म

ya य, ra र, la ल, va व, śa श, ṣa ष, sa स, ha ह

hara hara śaṅkara

om

jaya jaya śaṅkara



śrī-vedavyāsāya namaḥ

śrīmad-ādyā-śaṅkara-bhagavatpāda-
paramparāgata-mūlāmnāya-sarvajña-pīṭham
śrī-kāñcī-kāmakoti-pīṭham
jagadguru-śrī-śaṅkarācārya-svāmi-śrīmaṭha-
samsthānam

||śrīnṛsiṃha-jayantī-laghu-pūjā-
paddhatiḥ||

vaiśākha-śukla-caturdaśī / 5127-meṣaḥ-28 / 11.5.2025

(ācamya)

[vighneśvarapūjāṃ kṛtvā]

śuklāmbaradharaṃ viṣṇuṃ śaśivarṇaṃ caturbhujaṃ
prasannavadanaṃ dhyāyet sarvavighnopaśāntaye||

prāṇān āyameya| (apa upasprśya, puṣpākṣatān gṛhītvā)

mamopāttasamastadurita-kṣayadvārā śrīparameśvaraprītyartham śubhe
śobhane muhūrte adya brahmaṇaḥ dvitīyaparārdhe śvetavarāhakalpe
vaivasvatamanvantare aṣṭāviṃśatitame kaliyuge prathame pāde jambūd-
vīpe bhāratavarṣe bhāratākhaṇḍe meroḥ dakṣiṇe pārśve asmin vartamāne

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vyāvahārikāṇaṃ prabhavādīnāṃ ṣaṣṭyāḥ saṃvatsarāṇaṃ madhye viśvā-
vasu-nāma-saṃvatsare uttarāyaṇe vasanta-ṛtau meṣa-vaiśākha-māse
śukla-pakṣe caturdaśyāṃ śubhatithau bhānuvāsarayuktāyāṃ svātī-
nakṣatrayuktāyāṃ vyatīpāta-yogayuktāyāṃ garajā-karaṇa (06:47; vaṇijā-
karaṇa)yuktāyāṃ evaṃ-guṇa-viśeṣaṇa-viśiṣṭāyāṃ asyāṃ caturdaśyāṃ
śubhatithau

bhagavato narasiṃhasya prasādena —

- akhaṇḍa-bhārate anyatra ca sanātana-dharma-avalambināṃ surakṣā-
siddhaye
- janānāṃ vighna-nivṛtti-pūrvaka-satkārya-pravṛtti-dvārā aihika-
āmuṣmika-abhyudaya-prāptyarthaṃ, asatkāryebhyaḥ nivṛttiyarthaṃ
- sādḥunāṃ dhārmikāṇaṃ ca dhairya-viśvāsa-puṣṭi-siddhyarthaṃ,
ādharma-śaktināṃ vināśārthaṃ,
- bhāratīyānāṃ santateḥ sanātana-sampradāye śraddhā-bhaktyoḥ
abhivṛddhyarthaṃ
- sarveṣāṃ dvīpadāṃ catuṣpadāṃ anyeṣāṃ ca prāṇi-vargāṇāṃ ārogya-
yukta-sukha-jīvana-avāptyarthaṃ
- asmākaṃ saha-kuṭumbānāṃ dharma-artha-kāma-mokṣa-rūpa-
caturvidha-puruṣārtha-siddhyarthaṃ viveka-vairāgya-siddhyarthaṃ

śrī nṛsiṃha-jayantī-puṇyakāle yathāśakti-dhyāna-āvāhanādi-ṣoḍaśo-
pacāraiḥ śrī-nṛsiṃha-pūjāṃ kariṣye| tadaṅgaṃ kalaśapūjāṃ ca kariṣye|
[kalaśapūjāṃ kṛtvā]

pradhāna-pūjā

dhyāyāmi devadevaṃ taṃ śaṅkhacakraḡadādharam|
nṛsiṃhaṃ bhīṣaṇaṃ bhadraṃ lakṣmīyuktaṃ vibhūṣitaṃ||

śrī-lakṣmī-nṛsiṃhaṃ dhyāyāmi|

āgaccha deva deveśa jagadyone ramāpate|
bimbe'smiṣṭvadadhiṣṭhāne sannidhehi kṛpāṃ kuru||

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śrī-lakṣmī-nṛsiṃham āvāhayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, āsanaṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, pādyam samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, arghyam samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, ācamanīyam samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, madhuparkaṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, snapayāmi| snānānantaram ācamanīyam samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, vastraṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, yajñopavītaṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, divyaparimalagandhān dhārayāmi|

gandhasyopari haridrākuṅkumaṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, akṣatān samarpayāmi| puṣpaiḥ pūjayāmi|

||śrī-lakṣmī-nṛsiṃhāṣṭottaraśatanāmāvaliḥ||

śrīnṛsiṃhāya namaḥ

mahāsiṃhāya namaḥ

divyasiṃhāya namaḥ

mahābalāya namaḥ

ugraṣiṃhāya namaḥ

mahādevāya namaḥ

upendrāya namaḥ

agnilocanāya namaḥ

raudrāya namaḥ

śaurāya namaḥ

10

mahāvīrāya namaḥ

suvikramaparākramāya namaḥ

harikolāhalāya namaḥ

cakriṇe namaḥ

vijayāya namaḥ

ajayāya namaḥ

avyayāya namaḥ

daityāntakāya namaḥ

parabrahmaṇe namaḥ

aghorāya namaḥ

20

ghoravikramāya namaḥ

jvālāmukhāya namaḥ

jvālāmāline namaḥ

mahājvālāya namaḥ

mahāprabhāve namaḥ

niṭilākṣāya namaḥ

hara hara śaṅkara

7

jaya jaya śaṅkara

sahasrākṣāya namaḥ
durnirīkṣyāya namaḥ
pratāpanāya namaḥ
mahādaṁṣṭrāya namaḥ 30
prājñāya namaḥ
hiraṇyaka-niṣūdanāya namaḥ
caṇḍakopine namaḥ
surārighnāya namaḥ
sadārtighnāya namaḥ
sadāśivāya namaḥ
guṇabhadṛāya namaḥ
mahābhadṛāya namaḥ
balabhadṛāya namaḥ
subhadṛakāya namaḥ 40
karālāya namaḥ
vikarālāya namaḥ
gatāyūṣe namaḥ
sarvakarṭṛkāya namaḥ
bhairavāḍambarāya namaḥ
divyāya namaḥ
agamyāya namaḥ
sarvaśatrujite namaḥ
amoghāstrāya namaḥ
śastradharāya namaḥ 50
savyajūṭāya namaḥ
sureśvarāya namaḥ
sahasrabāhave namaḥ
vajranakhāya namaḥ
sarvasiddhaye namaḥ
janārdanāya namaḥ
anantāya namaḥ

bhagavate namaḥ
sthūlāya namaḥ
agamyāya namaḥ 60
parāvarāya namaḥ
sarvamantraikarūpāya namaḥ
sarvayantravidāraṇāya namaḥ
avyayāya namaḥ
paramānandāya namaḥ
kālaḥite namaḥ
khagavāhanāya namaḥ
bhaktātivatsalāya namaḥ
avyaktāya namaḥ
suvyaktāya namaḥ 70
sulabhāya namaḥ
śucaye namaḥ
lokaikanāyakāya namaḥ
sarvāya namaḥ
śaraṇāgatavatsalāya namaḥ
dhīrāya namaḥ
dharāya namaḥ
sarvajñāya namaḥ
bhīmāya namaḥ
bhīmaparākramāya namaḥ 80
devapriyāya namaḥ
nutāya namaḥ
pūjyāya namaḥ
bhavahr̥te namaḥ
parameśvarāya namaḥ
śrīvatsavakṣase namaḥ
śrīvāsāya namaḥ
vibhave namaḥ

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hara hara śaṅkara

8

jaya jaya śaṅkara

saṅkarṣaṇāya namaḥ

prabhava namaḥ

90

trivikramāya namaḥ

trilokātmane namaḥ

kālāya namaḥ

sarveśvarāya namaḥ

viśvambharāya namaḥ

sthirābhāya namaḥ

acyutāya namaḥ

puruṣottamāya namaḥ

adhokṣajāya namaḥ

akṣayāya namaḥ

100

sevyāya namaḥ

vanamāline namaḥ

prakampanāya namaḥ

gurave namaḥ

lokagurave namaḥ

sraṣṭre namaḥ

parasmai jyotiṣe namaḥ

parāyaṇāya namaḥ

108

śrī-lakṣmī-nṛsiṃhāya namaḥ, nānāvidha-parimala-patra-puṣpāṇi samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, dhūpamāghrāpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, dīpaṃ darśayāmi|

naivedyam| śrī-lakṣmī-nṛsiṃhāya namaḥ, amṛtaṃ mahānaivedyaṃ pānakaṃ ca nivedayāmi| nivedanānantaram ācamanīyaṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, karpūratāmbūlaṃ samarpayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, maṅgala-nīrājanaṃ darśayāmi|

śrī-lakṣmī-nṛsiṃhāya namaḥ, pradakṣiṇanamaskārān samarpayāmi|

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nṛsiṃhāvatāraghaṭṭaḥ

satyaṃ vidhātum nijabhṛtyabhāṣitaṃ
vyāptiṃ ca bhūteṣvakhileṣu cātmanaḥ |
adr̥śyatātyadbhutarūpamudvahan
stambhe sabhāyāṃ na mṛgaṃ na mānuṣaṃ ||

—śrīmadbhāgavatam 7-8-18

prārthanāḥ samarpayāmi |

kāyena vācā manasendriyairvā
buddhyā”tmanā vā prakṛteḥ svabhāvāt |
karomi yadyat sakalaṃ parasmai
nārāyaṇāyeti samarpayāmi ||

anena pūjanena śrī-lakṣmī-nṛsiṃhaḥ priyatām |

om tatsadbrahmārpaṇamastu |



||lakṣmī-nṛsiṃha-karuṇārasa-stotram||



 <https://youtu.be/ztgocilqUQI>

śrīmat-payonidhi-niketana cakra-pāṇe
bhogīndra-bhoga-maṇi-rājita-puṇya-mūrte |
yogīśa śāśvata śaraṇya bhavābdhi-pota
lakṣmī-nṛsiṃha mama dehi karāvalambam ||1||

brahmendra-rudra-marudarka-kirīṭa-koṭi-
saṅghaṭṭitāṅghri-kamalāmala-kānti-kānta |
lakṣmī-lasat-kuca-saroruha-rājahaṃsa
lakṣmī-nṛsiṃha mama dehi karāvalambam ||2||

veda-dharma-śāstra-paripālana-sabhā

☎ 9884655618

☎ 8072613857

✉ vdspasabha@gmail.com

🌐 vdspasabha.org

saṁsāra-dāva-dahanākara-bhī-karoru-
 jvālāvalibhiratidagdha-tanūruhasya |
 tvat-pāda-padma-sarasī śaraṇāgatasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||3||

saṁsāra-jāla-patitasya jagannivāsa
 sarvendriyārtha-baḍiśāgra-jhaṣopamasya |
 protkampita-pracura-tāluka-mastakasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||4||

saṁsāra-kūpamatighoramagādha-mūlaṁ
 samprāpya duḥkha-śata-sarpa-samākulasya |
 dīnasya deva kṛpayā padamāgatasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||5||

saṁsāra-bhī-kara-karīndra-karābhighāta-
 niṣpīḍyamāna-vapuṣaḥ sakalārti-nāśa |
 prāṇa-prayāṇa-bhava-bhīti-samākulasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||6||

saṁsāra-sarpa-viṣa-digdha-mahogra-tīvra-
 daṁṣṭrāgra-koṭi-paridaṣṭa-vinaṣṭa-mūrteḥ |
 nāgāri-vāhana sudhābdhi-nivāsa śaure
 lakṣmī-nṛsiṁha mama dehi karāvalambam||7||

saṁsāra-vṛkṣamagha-bījamananta-karma-
 śākhā-yutaṁ karaṇa-patramanaṅga-puṣpam |
 āruhya duḥkha-phalitaṁ patato dayālo
 lakṣmī-nṛsiṁha mama dehi karāvalambam||8||

saṁsāra-sāgara-viśāla-karāla-kāla-
 nakra-graha-grasita-nigraha-vigrahasya |
 vyagrasya rāga-nicayormi-nipīḍitasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||9||

saṁsāra-sāgara-nimajjana-muhyamānaṁ
 dīnaṁ vilokaya vibho karuṇā-nidhe mām |
 prahlāda-kheda-parihāra-parāvatāra
 lakṣmī-nṛsiṁha mama dehi karāvalambam||10||

veda-dharma-śāstra-paripālana-sabhā

saṁsāra-ghora-gahane carato murāre
 mārōgra-bhīkara-mṛga-pracurārditasya |
 ārtasya matsara-nidāgha-suduḥkhitasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||11||

baddhvā gale yama-bhaṭā bahu tarjayantaḥ
 karṣanti yatra bhava-pāśa-śatairyutaṁ mām|
 ekākinam para-vaśam cakitaṁ dayālo
 lakṣmī-nṛsiṁha mama dehi karāvalambam||12||

lakṣmī-pate kamala-nābha sureśa viṣṇo
 yajñeśa yajña madhusūdana viśva-rūpa|
 brahmaṇya keśava janārdana vāsudeva
 lakṣmī-nṛsiṁha mama dehi karāvalambam||13||

ekena cakramapareṇa kareṇa śaṅkham
 anyena sindhu-tanayāmaivalambya tiṣṭhan|
 vāmetareṇa varadābhaya-padma-cihnam
 lakṣmī-nṛsiṁha mama dehi karāvalambam||14||

andhasya me hr̥ta-viveka-mahādhanasya
 corairmahā-balibhirindriya-nāmadheyaiḥ |
 mohāndhakāra-kuhare vinipātitasya
 lakṣmī-nṛsiṁha mama dehi karāvalambam||15||

prahlāda-nārada-parāśara-puṇḍarīka-
 vyāsādi-bhāgavata-puṅgava-hṛnnivāsa |
 bhaktānurakta-paripālana-pārijāta
 lakṣmī-nṛsiṁha mama dehi karāvalambam||16||

lakṣmī-nṛsiṁha-caraṇābja-madhu-vratena
 stotraṁ kṛtaṁ śubha-karam bhuvi śaṅkareṇa|
 ye tat paṭhanti manujā hari-bhakti-yuktā:
 te yānti tat-pada-sarojamakhaṇḍa-rūpam||17||

||iti śrīmad-govindabhagavatpāda-śiṣya-śrīmat-śaṅkara-bhagavatpāda-
 viracitaṁ śrī-lakṣmī-nṛsiṁha-karuṇārasa-stotraṁ sampūrṇam||



||śrī-lakṣmī-nṛsiṃha-pañcaratna-stotram||



You
Tube <https://youtu.be/Y3vZM3b5SVM>

tvat-prabhu-jīva-priyamicchasi cennara-hari-pūjāṃ kuru satataṃ
pratibimbālaṅkṛti-dhṛti-kuśalo bimbālaṅkṛtimātanute|
cetobhṛṅga bhramasi vṛthā bhava-maru-bhūmau virasāyāṃ
bhaja bhaja lakṣmī-narasimhānagha-pada-sarasija-makarandam||1||

śuktau rajata-pratibhā jātā kaṭakādyartha-samarthā ced
duḥkhamayī te saṃsṛtireṣā nirvṛti-dāne nipuṇā syāt|
cetobhṛṅga bhramasi vṛthā bhava-maru-bhūmau virasāyāṃ
bhaja bhaja lakṣmī-narasimhānagha-pada-sarasija-makarandam||2||

ākṛti-sāmyācchālmali-kusume sthala-nalinatva-bhramamakaroh
gandha-rasāviha kimu vidyete viphalam bhrāmyasi bhṛśa-virase'smin|
cetobhṛṅga bhramasi vṛthā bhava-maru-bhūmau virasāyāṃ
bhaja bhaja lakṣmī-narasimhānagha-pada-sarasija-makarandam||3||

srak-candana-vanitādīn viṣayān sukha-dān matvā tatra viharase
gandha-phalī-sadrṣā nanu te'mī bhogānantara-duḥkha-kṛtaḥ syuḥ|
cetobhṛṅga bhramasi vṛthā bhava-maru-bhūmau virasāyāṃ
bhaja bhaja lakṣmī-narasimhānagha-pada-sarasija-makarandam||4||

tava hitamekaṃ vacanaṃ vakṣye śarṇu sukha-kāmo yadi satataṃ
svapne drṣṭam sakalam hi mṛṣā jāgrati ca smara tad-vaditi|
cetobhṛṅga bhramasi vṛthā bhava-maru-bhūmau virasāyāṃ
bhaja bhaja lakṣmī-narasimhānagha-pada-sarasija-makarandam||5||

||iti śrīmad-govindabhagavatpāda-śiṣya-śrīmat-śaṅkara-bhagavatpāda-
viracitaṃ śrī-lakṣmī-nṛsiṃha-pañcaratna-stotram sampūrṇam||