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## Narayana Hridayam or Narayana Hridaya Stotram

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நாராயணஹ்ருத்<sup>3</sup>யம்

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### Document Information



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Text title : nArAyaNa hRidayam or nArAyaNa hRidaya stotram

File name : narayanahridayam.itx

Category : hRidaya, vishhnu, narayana, vishnu

Location : doc\_vishhnu

Transliterated by : N.Balasubramanian, Anuradha

Proofread by : N.Balasubramanian, AnurAdhA, PSA Easwaran

Description-comments : should be chanted along with lakShmIhRidayam

Latest update : March 5, 2021

Send corrections to : sanskrit@cheerful.com

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March 5, 2023

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## Narayana Hridayam or Narayana Hridaya Stotram

நாராயணஹ்ரு<sup>3</sup>த<sup>3</sup>யம்



॥ ஸ்ரீயை நம: ॥

॥ ஸ்ரீமதே நாராயணய நம: ॥

அத<sup>2</sup>ர்வணரஹஸ்யே உத்தர க<sup>2</sup>ண்டே<sup>3</sup>

॥ ஸ்ரீநாராயண ஹ்ரு<sup>3</sup>த<sup>3</sup>யம் ॥

.. Shri Narayana Hridayam ..

INTRODUCTION:- The following abbreviations are used in the comments that follow. (1) Narayana Hridayam - NH. (2) Laxmi Hridayam - LH (3) Vishnu Sahasranama with the commentary of Shri Shankaracharya - VS. (4) Bhagavad Gita - BG. (5) Shrimad Bhagavatham - BH (6) Lalitha Sahasranamam - LS. (7) Vivekachudamani of Shri Shankaracharya - VC. (8) Katha Upanishad - KU. (9) Mundaka Upanishad - MU.

Narayana Hridayam stotram is unique in that it is coupled with another stotram Laxmi Hridayam to form a pair. They are found in the Atharvana Rahasyam. They were given out by sage Bhargava. (Some manuscripts attribute it to brahmA RiShiH).

They belong to the category of stotram ஸ்தோத்ரம் .

The appellation stotram, stuti and stavam all describe a hymn only. ஸ்தவ: ஸ்தோத்ரம் நுதி: ஸ்துதி: । says Amara, the Sanskrit lexicon. They all narrate the qualities of a deity. கு<sup>3</sup>ணஸங்கீர்தநம் is stotram, says Shri Shankaracharya in his commentary to Vishnu Sahasranama. The Lord in His true form is described in the scriptures as having no attributes or qualities such as name, form or qualities.

யத்த<sup>3</sup>த<sup>3</sup>ரேஸ்ய-மக<sup>3</sup>ராஹ்ய-மகோ<sup>3</sup>த்ர-மவர்ணமசக்ஷு:ஸ்ரோத்ரம் தத<sup>3</sup>பாணி-பாத<sup>3</sup>ம்

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நித்யம் விபு<sup>4</sup>ம் ஸர்வக<sup>3</sup>தம் ஸுஸூக்ஷ்மம் தத<sup>3</sup>வ்யயம் யத<sup>3</sup>பூ<sup>4</sup>தயோநிம் பரிபஸ்யந்தி  
தீ<sup>4</sup>ரா: || MU(1-1-5.)

But since such a God will be impossible for a devotee to comprehend and relate with, the scriptures say that the Lord is also available with names and forms. This makes it easy for a devotee to worship Him. The kindly Lord accepts this kind of worship also.

STOTRAM:- Customarily a stotram describes a hymn that is ancient. It is generally found in vedas, puranas or itihasas such as the Ramayana or Mahabharatha. Thus we call Vishnu Sahasranama and the Lalitha Sahasranama as stotras. So also we call Aditya Hridayam as stotram. They were narrated by some sage, but the sage himself is not the author. He had heard it or got it from some one. Thus the origin is not known and is lost in antiquity. Generally the sage who narrates it says something about its glory in the beginning. He also appends a list of benefits one will get by reciting it or using it in some specific manner as in a sacrifice or homa. This is known as phalashruti (ப<sup>2</sup>லஸ்ருதி: |). Thus, we find these parts or components in these two stotras (NH) and (LH). But some hymns composed by great acharyas or saints later on that were outpourings of intense devotion also carry the appellation stotram. The popular Kanakadhara Stotram by Shri Shankaracharya and Hayagriva Stotram by Shri Vedanta Desika are examples of this kind. But the borderline has become grey with the result that nowadays any hymn is being called a stotram.

WHY RECITE STOTRAM? :- Let us briefly discuss as to why should one listen to and recite stotras. Our scriptures repeatedly state that the birth as a human being is very rare and so immensely valuable. Rarer still are the desire for liberation and association of noble souls They urge us to appreciate the fact and make best use of our birth as humans .

து<sup>3</sup>ர்லப<sup>4</sup>ம் த்ரயமேவைதத<sup>3</sup>தே<sup>3</sup>வாநுக்<sup>3</sup>ரஹ-ஹேதுகம் |

மநுஷ்யத்வம் முமுகூ<sup>3</sup>த்வம் மஹாபுருஷஸம்ஸ்ரய: || VC(No.3)

The reason for saying that a human

birth is great should be obvious. Animals may be stronger, faster and have capabilities such as very acute hearing, keen eye sight etc., which we do not possess. Still we claim to be superior to them because we humans are endowed with the power of reasoning and common sense. With these gifts we can plan our future intelligently, set goals and do all that is needed to attain the goals. Our scriptures say that if, after being born as a human being, one fails to exploit these gifts properly and achieve the goals, then that person is no different from an animal.

ஆஹார-நித்<sup>3</sup>ரா-ப<sup>4</sup>ய-முக்<sup>2</sup>யகாநி ஸாமாந்யமேதத் பஸுபி<sup>4</sup>ர்நராணம் |  
பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>ர்ஹி தேஷாமதி<sup>4</sup>கோ விஸேஷோ பு<sup>3</sup>த்<sup>3</sup>த<sup>4</sup>யா விஹீந: பஸுபி:<sup>4</sup> ஸமாந: |

**GOALS** - The goals may vary from one person to the other and so can be numerous. But our sages have analysed these numerous goals and divided them into four categories. They are (1) dharma, (2) artha or material acquisitions like wealth, house, family etc., (3) kama or sense pleasures that wealth and other material acquisitions mentioned earlier can provide and finally (4) mokSha or liberation. These are known as புருஷார்தா:<sup>2</sup> since they are sought after by people. அர்த:<sup>2</sup> = goal.

(1) Dharma - Performing actions as prescribed by our scriptures is called dharma. One who wants to move up the spiritual path is enjoined to follow the injunctions, though they may superficially appear to be illogical or inconvenient. Going against them is termed as a sinful act and will lead to one's downfall. Krishna states this clearly in BG (16-23,24).

ய: ஸாஸ்த்ரவிதி<sup>4</sup>முத்ஸுரு<sup>2</sup>ஜ்ய வர்ததே காமகாரத: |  
ந ஸ ஸித்<sup>3</sup>தி<sup>4</sup>மாப்நோதி ந ஸுக<sup>2</sup>ம் பராம் க<sup>3</sup>திம் || 23 ||

தஸ்மா-ச்சா<sup>2</sup>ஸ்த்ரம் ப்ரமாணம் தே கார்யாகார்ய-வ்யவஸ்தி<sup>2</sup>தௌ |  
ஜ்ஞாத்வா ஸாஸ்த்ரவிதா<sup>4</sup>நோக்தம் கர்ம கர்துமிஹார்ஹஸி || 24 ||

(2) Artha - We need wealth and other material comforts to enable us to lead a worry-free life. Besides, money is required to perform religious duties like, going on pilgrimages, pujas, charity etc. So, seeking wealth, per se is not evil. Kalidasa, in his famous poem Raghuvamsam says (1-7) that the kings of the dynasty

of Raghu amassed wealth for giving away to the needy and worthy and not for enriching themselves. த்யாகாய ஸம்புருதார்தாநாம் | Working to acquire wealth and saving for a rainy day are recommended. It is not decried as long the means by which the wealth is obtained is legal and does not involve injury or harm to others. (3) Kama - Our scriptures allows one to enjoy the benefits of artha (i.e) wealth earned. They include house, family, friends etc. But, as said in the case of artha above, the enjoyments sought and indulged in should not be illegal or against the dictates of the shahstras.They should not be such that will lead to attachments and moral degradation. Having desire is natural and allowed. In fact, Krishna says that He is behind such proper desires in all beings. தர்மாவிருத்ய புதேஷு காமோஸ்யமி பரதர்ஷப | BG(7-11). Our scriptures talk of special prayers and rituals by which one can obtain immense riches and pleasures including life among gods in the heavens and even the highest world - that of the creator Brahma. This shows that they allow us to entertain desires as long as they are proper as said above. But attachment binds and so is dangerous. Our scriptures warn us to be wary of developing attachment to money, property, relations, people etc. (4) MokSha or liberation - means liberation from rebirth.

REAL GOAL - It is to be noted that our scriptures do not consider the first three goals as real goals at all. The logic is this. All actions produce results. If one does actions that are dharmic he gets the fruits of the actions in the form of merit or punyam. If one acts contrary to dharma, he gets the results in the form of sins or papam. One enjoys these results in this birth or one may have to be born again once or many times for the purpose. The fruits of punyam may be a better and more comfortable birth in this world or higher worlds. The results of adharmic actions may be inferior births as animals and plants or a human birth full of sufferings and misery in the form of sickness etc. Thus one gets entangled in the cycle of repeated births and deaths. Krishna points out that even if one gets a place in the heavens, he should remember

that that place is got as the reward for his good deeds. As soon as the stock of punyam is exhausted he will necessarily have to come down to this world and rejoin the cycle of birth and death. BG(9-21)

தே தம் பு<sup>4</sup>க்த்வா ஸ்வர்க<sup>3</sup>-லோகம் விஸாலம்

கூ<sup>3</sup>ணே புண்யே மர்த்ய-லோகம் விஸந்தி |

ஏவம் த்ரயீத<sup>4</sup>ர்ம-மநுப்ரபந்நா

க<sup>3</sup>தாக<sup>3</sup>தம் காமகாமா லப<sup>4</sup>ந்தே ||

This is awful. So, our scriptures do not consider the three goals as commonly understood as real goals. Only liberation or mokSha is said to be the real goal since after attaining mokSha one escapes the agony of samsara. Therefore it is known as the supreme goal or பரமபுருஷார்த:<sup>2</sup> | Samsara implies being born, growing up, going through the ups and downs of life, growing old and dying only to be born again. Liberation is freedom for ever. So it becomes the duty of every intelligent person to work for liberation and not keep on wallowing in samsara. Keeping the above facts in mind, the scriptures define the purpose of the goals in a very different manner. They ask us to use these three goals for achieving spiritual progress in order to escape samsara. One should do dharma to earn wealth which should be used to earn religious merit and not for enjoying sensuous pleasures. The goal of dharma should be kept as spiritual progress. The aim of kama should not be taken as enjoying sense pleasures but should just be keeping the body and soul together. The aim of keeping the body and soul together should be to strive and learn about the way to liberation and not strive to attain transient pleasures like the enjoyment in heaven etc.

த<sup>4</sup>ர்மஸ்ய ஹ்யாபவர்க<sup>3</sup>ஸ்ய நார்தோ<sup>2</sup>஽ர்தா<sup>2</sup>யோபகல்பதே |

நார்த<sup>2</sup>ஸ்ய த<sup>4</sup>ர்மைகாந்தஸ்ய காமோ லாபா<sup>4</sup>ய ஹி ஸ்ம<sup>3</sup>ரு<sup>3</sup>: ||

காமஸ்ய நேந்த<sup>3</sup>ரியப்ரீதிர்லாபோ<sup>4</sup> ஜீவேத யாவதா |

ஜீவஸ்ய தத்த்வஜிஜ்ஞாஸா நார்தோ<sup>2</sup> யஸ்சேஹ கர்மபி:<sup>4</sup> || (BH - 1-3-9,10).

The devotees of the Lord were very clear about the above facts. For example, Kulasekhara declares that he is not interested in the three

goals - dharma, artha and kama. He says that let events, good or bad, happen according to karmas he had done. He prays to the Lord to grant him unwavering devotion to His lotus like feet in this and in future births. (Mukundamala).

நாஸ்தா<sup>2</sup> த<sup>4</sup>ர்மே ந வஸுநிசயே நைவ காமோபபோ<sup>4</sup>கே<sup>3</sup>  
 யத்<sup>3</sup>யத்<sup>3</sup>ப<sup>4</sup>வ்யம் ப<sup>4</sup>வது ப<sup>4</sup>க<sup>3</sup>வந் பூர்வகர்மாநுரூபம் |  
 ஏதத்<sup>3</sup>ப்ரார்த்<sup>2</sup>யம் மம ப<sup>3</sup>ஹுமதம் ஜந்மஜந்மாந்தரே<sup>5</sup>பி  
 த்வத்பாதா<sup>3</sup>ம்போ<sup>4</sup>ருஹயுக<sup>3</sup>க<sup>3</sup>தா நிஸ்ச்வா ப<sup>4</sup>க்திரஸ்து ||

**LIBERATION:-** Liberation, as said earlier, means liberation from cyclic birth. It is spoken as attaining the lotus feet of the Lord in the puranas. According to upanishads liberation means dropping one's identification with the body/mind complex and realising his/her divine nature. The scriptures assert that one is distinct from the body/mind complex and is indeed divine in nature and so is not subject to sorrows and rebirth. The wrong identification with the body/mind complex is due to wrong knowledge or nescience known as ajnanam (அஜ்ஞாநம்). Thus, liberation implies settling down in our true or real nature which is divine and thus be free from problems for ever afterwards. தரதி ஸோகமாத்மவித் | says the upanishad. Because of this reason, Krishna says there is no gain greater than this. BG(6-22).

யம் லப<sup>3</sup>த்<sup>4</sup>வா சாபரம் லாப<sup>4</sup>ம் மந்யதே நாதி<sup>3</sup>கம் தத: |  
 யஸ்மிந்ஸ்திதோ<sup>2</sup> ந து:<sup>3</sup>கே<sup>2</sup>ந கு<sup>3</sup>ருணா<sup>5</sup>பி விசால்யதே ||

**DESIRE FOR LIBERATION:-** For this reason, liberation does indeed sound immensely attractive. But the sad truth is that it has very few takers. Only a minuscule minority is interested in seeking liberation. Krishna ruefully says this in Gita. மநுஷ்யாணாம் ஸஹஸ்ரேஷு<sup>௭</sup> கஸ்சித்<sup>3</sup>யததி எதித்<sup>3</sup>த<sup>4</sup>யே | BG(7-3). Yama, the Lord of death, also bemoans the fact, and says that the dullards are attracted by sense pleasures and so choose the path of mundane prosperity, but the wise choose the path of liberation. KU (1-2-2).

ஸ்ரேயஸ்ச ப்ரேயஸ்ச மநுஷ்யமேத-ஸ்தௌ ஸம்பரீத்ய விவிநக்தி தீ<sup>4</sup>ர: |

ஸ்ரேயோ ஹி தீ<sup>4</sup>ரோ<sup>5</sup>பி<sup>4</sup> ப்ரேயஸே வ்ரு<sup>3</sup>ணீதே ப்ரேயோ மந்தோ<sup>3</sup> யோக<sup>3</sup>க்ஷமாத்  
வ்ரு<sup>3</sup>ணீதே ||

Wrong knowledge can be righted only by right knowledge called jnanam (ஜ்ஞாநம் | ) just like darkness can be removed only by bringing in light. The way to gain jnanam is described in a very systematic manner in our scriptures. However, our scriptures never tire of warning that the path to gain wisdom is extremely difficult.

“The wise men say it is as difficult as walking on the razor’s edge” said Yama to his disciple Nachiketasa. கூ<sup>3</sup>உரஸ்ய தா<sup>4</sup>ரா நிஸிதா து<sup>3</sup>ர்த்யயா து<sup>3</sup>ரீக<sup>3</sup>ம் பத<sup>2</sup>ஸ்தத்தகவயோ வத<sup>3</sup>ந்தி | KU (1-3-14). Krishna too says this. அவ்யக்தா ஹி க<sup>3</sup>தி<sup>3</sup>ர்து<sup>3</sup>க<sup>2</sup>ம் தே<sup>3</sup>ஹவத்<sup>3</sup>பி<sup>4</sup>-ரவாப்யதே | BG(12-5) The reason that this path is very difficult for most people is that their minds are sullied by negative qualities like desires, anger, attachments, jealousy etc. These qualities cloud the intellect and often distort judgement.

Impelled by anger or greed one may turn selfish and indulge in illegal or immoral acts. Our scriptures declare that people who have such weaknesses, will always be distracted and so cannot comprehend the subtle spiritual wisdom. Even after hearing about liberation repeatedly, their minds will not be excited enough to take a step in that direction. This is very unfortunate. நாவிரதோ து<sup>3</sup>ஸ்சரிதாந்நாஸாந்தோ நாஸமாஹித: | நாஸாந்தமாநஸோ வா<sup>5</sup>பி<sup>4</sup> ப்ரஜ்ஞாநேநைநமாப்நுயாத் || KU(1-2-24). So it is said that one with the desire for liberation, known as மு<sup>3</sup>மு<sup>3</sup>க்ஷுத்வம் is a rare phenomenon.

The first thing to do for one who desires liberation is to purge the mind of such distracting traits and steady it. This is achieved by regular performance of prescribed karma or duties. However we saw earlier that karmas produce results and lead to rebirth. The way to escape the results is to blend karma with devotion or bhakti. One continues to engage himself in all regular activities, but escapes the results by offering the results to the Lord. The results having been offered to God will not attach to the performer of the action. Krishna says this in BG(9-27, 28).

யத்கரோஷி யத<sup>3</sup>ஸ்நாஸி யஜ்ஜுஹோஷி க்த<sup>3</sup>தா<sup>3</sup>ஸி யத் |  
யத்தபஸ்யஸி கௌந்தேய தத்குருஷ்வ மத<sup>3</sup>ர்பணம் || 27 ||

ஸூபா<sup>4</sup>ஸூப<sup>4</sup>-ப<sup>2</sup>லரேவம் மோக்ஷயஸே கர்மப<sup>3</sup>ந்த<sup>4</sup>நை: | 28 |

He tells Arjuna: whatever you do, whatever you eat, whatever sacrifices you perform, whatever you give by way of charity, whatever austerities you engage yourself in do it as an offering to Me. By doing so, you will be liberated from the bonds of action that result in good or evil results.

In this way, actions done, but without any desire for results, lead to purification of the mind. சித்தஸ்ய ஸூத்<sup>3</sup>த<sup>4</sup>யே கர்ம | VC(11). and யோகி<sup>3</sup>ந: கர்ம குர்வந்தி ஸங்க<sup>3</sup>ம் த்யக்த்வாத்மஸூத்<sup>3</sup>த<sup>4</sup>யே || BG(5-11).

ASSOCIATION OF SAINTS:- As the mind sheds its impurities and gets pure, God's grace slowly reveals itself like the full moon emerging from behind the clouds. The kindly Lord arranges for him to come into contact with noble souls, like sadhus or saints. Our shastras describe them as the messengers of God. They move around the world telling people about the weaknesses of the life one normally leads and explaining the need for treading the spiritual path. They do this without any expectations. They have found the source of happiness. They have the noble desire that others too should take to the spiritual path and find everlasting happiness. Shri Shankaracharya says this.

ஸாந்தா மஹாந்தோ நிவஸந்தி ஸந்த: வஸந்தவல்லோகஹிதம் சரந்த: |  
தீர்ண ஸ்வயம் பீ<sup>4</sup>மப<sup>4</sup>வார்ணவம் ஜநா- நஹேதுநாந்யாநபி தாரயந்த: || VC (37).

We, normally will not be able to identify a saint, because he will look like anyone else and will shun publicity and crowds. It is only God's grace that can lead to a meeting with a mahatma and make us listen to his words. Thus, a human birth is a rarity in the first place and rarer still is the meeting with a saintly person. King Nimi says this when he gets a chance to meet the nine yogis. BH(11-2-29).

து<sup>3</sup>ர்லபோ<sup>4</sup> மாநுஷோ தே<sup>3</sup>ஹோ தே<sup>3</sup>ஹிநாம் கூஷணப<sup>4</sup>ங்கு<sup>3</sup>ர: |  
ததா<sup>2</sup>பி து<sup>3</sup>ர்லப<sup>4</sup>ம் மந்யே வைகுண்ட<sup>2</sup>ப்ரியத<sup>3</sup>ர்ஸநம் ||

As the minds of saints are imbued with devotion, they take delight in talking about the Lord - who is none other than their inner self - and not about mundane matters.

மச்சித்தா மத்கீத-ப்ராண போத்யந்த: பரஸ்பரம் |  
கத்யந்தஸ்ச மாம் நித்யம் துஷ்யந்தி ச ரமந்தி ச || BG(10-9).

The words of such God intoxicated devotees have great power. They go to the heart and so can work wonders. As one comes into contact with them and listen to their nectar like words, they strengthen the devotion.

The mind slowly turns away from the world and towards the Lord. The worldly attractions and worries gradually lose their hold. Mind becomes calm and peaceful. It acquires qualities required to for spiritual progress. These qualities are said to be four in number and are known in the vedantic parlance as ஸாதீந சதுஷ்டயம் or four means of attainment. They are described in texts like Viveka Chudamani and Tattva Bodha. They are more elaborately described by Krishna in chapter 16 of Bhagavat Gita. He calls them as தைவீ ஸம்பத் or divine qualities. They are necessarily to be acquired by one stepping on to the path of liberation. தைவீ ஸம்பத் விமோக்ஷாய | says Krishna. BG(16-5). It is difficult to acquire these virtues by practice. But one need not despair and refrain from making any attempt in this direction. Our shastras are aware of this problem and provide an attractive solution to the seemingly difficult problem. They say that one who worships the Lord regularly and practises devotion to Him gets over the difficulties with His grace and acquires the qualifications as by-products. He will, therefore progress without much effort on the spiritual path. Krishna makes this assurance. BG(18-55).

புத்த்யா மாமபிஜாநாதி யாவாந் யஸ்சாஸ்மி தத்த்வத: |  
ததோ மாம் தத்த்வதோ ஜ்ஞாத்வா விஸதே ததநந்தரம் ||  
and again in BG(18-58) மச்சித்த: ஸர்வதுர்காணி மத்ப்ரஸாதாத் ததரிஷ்யதி |

The easiest methods of worship are listening to His glories as described in stotras, puranas etc., or chanting stotras or repeating His names by way

of doing japa. That is why in the introduction to Vishnu Sahasranama we find Yudhistira asking Bhishma for a simple method that will give one freedom from samsara. கிம் ஜபந்முச்யதே ஜந்து: ஜந்மஸம்ஸார-ப<sup>3</sup>ந்த<sup>4</sup>நாத் | Bhishma answers that the best and also the simplest method to tide over all kinds of sorrows, including samsara, is reciting the hymns that sing the praise of the Lord. லோகாத்<sup>4</sup>யக்ஷம் ஸ்துவந்நித்யம் ஸர்வது: <sup>3</sup>கா<sup>2</sup>திகோ<sup>3</sup> ப<sup>4</sup>வேத் | and

ஏஷ மே ஸர்வத<sup>4</sup>ர்மாணம் த<sup>4</sup>ர்மோ<sup>5</sup>஽தி<sup>4</sup>கதமோ மத: |  
யத்<sup>3</sup>ப<sup>4</sup>க்த்யா புண்ட<sup>3</sup>ர்<sup>1</sup>காக்ஷம் ஸ்தவைரர்சேந்நர: ஸதா<sup>3</sup> ||

Shri Shankaracharya, in his commentary to the above line, explains why Bhishma said this is the best method. He says

ஹிம்ஸாதி<sup>3</sup>-புருஷாந்தர-த்<sup>3</sup>ர்வ்யாந்தர-தே<sup>3</sup>ஸகாலாதி<sup>3</sup>-நியமாநபேக்ஷத்வம் ஆதி<sup>4</sup>க்யே காரணம் | That is, this method does not involve causing injury to other beings as in animal sacrifices, does not require help from another person, or money, or depend on a particular time as Ekadasi or Amavasya or travel to holy places such as Kasi or Rameshvaram. It can be practised by any one irrespective of age, sex, status in society etc. The sage Naradha emphasises the importance when he told Shri Vyasa that reciting the hymns which enumerate the virtues of the Lord is the abiding purpose of doing austere penances, rituals, recitation of vedas etc.

இத<sup>3</sup>ம் ஹி பும்ஸஸ்தபஸ: ஸ்ருதஸ்ய வா ஸ்விஷ்டஸ்ய ஸலி்க்தஸ்ய ச பு<sup>3</sup>த்<sup>3</sup>தி<sup>4</sup>த்<sup>3</sup>த்யோ: |

அவிச்யுதோர்த: <sup>2</sup> கவிபி<sup>4</sup>ர்<sup>1</sup>நிருபிதோ யது<sup>3</sup>த்தமஸ்லோககு<sup>3</sup>ணுவர்ணநம் || BH(1-8-22).

The reason is, that by practising devotion to God one gets the four qualifications necessary to progress on the spiritual path that culminates in wisdom or jnanam as by-products. Shri Shankaracharya says this in his AparokShanubhuti thus.

ஸ்வ-வர்<sup>1</sup>ணஸ்ரமத<sup>4</sup>ர்<sup>1</sup>மேண தபஸா ஹரி-தோஷணாத் |  
ஸாத<sup>4</sup>நம் ப்ரப<sup>4</sup>வேத் பும்ஸாம் வைராக்<sup>3</sup>யாதி<sup>3</sup>-சதுஷ்டயம் ||

Shri Bhagavatam also says this. BH(1-2-8).

வாஸுதே<sup>3</sup>வே ப<sup>4</sup>க<sup>3</sup>வதி ப<sup>4</sup>க்தியோக:<sup>3</sup> ப்ரயோஜித: |

ஜநயத்யாஸு வைராக்யம் ஜ்ஞாநம் ச யத<sup>3</sup>ஹைதுகம் ||

Thus, it is necessary to perform our prescribed duties and in

addition, make listening to and reciting stotras an essential part of our daily routine to intensify the devotion. The scriptures contain hymns that narrate the qualities of

God with name and form. Shri Rudram is a well known example of a vedic hymn. The Kaivalyopanishad says that recitning Shri Rudram will purify

one of all sins. ய: சதருத்<sup>3</sup>ரீயமதீ<sup>4</sup>தே, ஸோ<sup>5</sup>க<sup>3</sup>நிபூதோ ப<sup>4</sup>வதி,

ஸுராபாநாத்பூதோ ப<sup>4</sup>வதி, ப்<sup>3</sup>ரஹ்மஹத்யாத்தூதோ ப<sup>4</sup>வதி, க்ரு<sup>3</sup>த்யாக்ரு<sup>3</sup>த்யாத்தூதோ

ப<sup>4</sup>வதி, தஸ்மாத<sup>3</sup>விமுக்த்தமாஸ்ரிதோ ப<sup>4</sup>வதி | In addition, we have

hymns in puranas. Our acharyas and other devotees have also contributed

many hymns. The recital of such hymns is the easiest and best method of

worshipping Him and acquire purity of mind by purging it of sins. Because

of these reasons, the Lord has the name புண்ய: ஏவம் ஸ்மரணாதி<sup>3</sup> குர்வதாம்

ஸர்வேஷாம் புண்யம் கரோதீதி புண்ய: | VS(925) Thus reciting hymns or

just listening to them is eminently suitable for people in this modern

age as they are pressed for time.

SUMMARY: To summarise the above,

we should first realise that the human birth is an invaluable asset.

Our scriptures say that one gets it after many births as other beings as

birds, beasts, plants etc., depending on our karma stock. So, we should

grab the opportunity with both hands and work assiduously for liberation.

If we fail to do so, then the loss is immense since we do not know what

our next and subsequent births will be and when we will get another birth

as a human being again and will be able to work our way up. At this point

there may be an argument. One may say that he will do lot of good karmas,

earn plenty of merit or punya and as a result gain birth in higher worlds. This

may be in the world of gods such as Indra and may be even in that of Lord

Brahma the creator. There one can have a great time, full of enjoyment

and also work for liberation in such a wonderful environment. This is

not a wise argument, say our acharyas. The upanishad says that the vision

of the Self can be had clearly in the mind, as in a mirror, only in this world. It cannot be had clearly in the world of Gandarvas, manes and gods like Indra. These worlds are meant for enjoyment of pleasures got as a result of many good karmas. The mind that is behind the senses will, therefore, be pulled in many directions. The image of the Self will consequently be scattered like the reflection on the surface of water that is agitated by the wind and so not clear. One will be unable to concentrate on the spiritual progress. KU(II-III-5)

யதா<sup>2</sup>த<sup>3</sup>ர்ஸே ததா<sup>2</sup>ஸ<sup>2</sup>த<sup>2</sup>மநி யதா<sup>2</sup>ஸ்வப்நே ததா<sup>2</sup>பித்ரு<sup>2</sup>லோகே |  
யதா<sup>2</sup>ஸ<sup>2</sup>ப<sup>2</sup>ஸு பர்வ த<sup>3</sup>த்<sup>3</sup>ரு<sup>2</sup>ஸே ததா<sup>2</sup>க<sup>3</sup>ந்த<sup>4</sup>ர்வலோகே சா<sup>2</sup>யாதபயோரிவ ப்<sup>3</sup>ரஹ்மலோகே  
||

If one misses the chance to attain liberation in this world, then he can get a chance to get vision of the Self clearly only in the Brahma Loka. But that world is the highest one and very difficult to attain. It can be reached only by numerous special kinds of rites and meditation. Therefore one should leave no stone unturned to attain liberation in this world itself. Krishna tells Uddhava that, sense-enjoyments can be had in any body, but realisation can be had only with the human body. So, keeping in the mind the fact that the human body is fragile, one should make haste and strive for liberation here itself. BH(11-9-26).

லப்<sup>3</sup>த்<sup>4</sup>வா ஸுது<sup>3</sup>ர்லப<sup>4</sup>மித<sup>3</sup>ம் ப<sup>3</sup>ஹுஸந்ப<sup>4</sup>வாந்தே

மாநுஷ்யமர்த<sup>2</sup>த்<sup>3</sup>மநித்யமபீஹ தீ<sup>4</sup>ர: |

தூர்ணம் யதேத ந பதேத<sup>3</sup>நும்ரு<sup>2</sup>த்யு யாவ-

ந்நிஸ்ரேயஸாய விஷய: க<sup>2</sup>லு ஸர்வத: ஸ்யாத் ||

Shri Shankaracharya, in his commentary to the above verse quoted from the KU (II-III-5) makes a subtle observation. The upanishad says that the vision of the Self may be had distinctly, as in a mirror, in our intellect in this world. The idea, he says, is that the reflecton will be distinct in a mirror, only when it is spotlessly clear. Similarly, the mind, in order to be able to reflect the Self clearly, should first be

made absolutely clear by the performance of prescribed duties, prayers, meditation etc. ஸ்வபு<sup>3</sup>த<sup>3</sup>தெள<sup>4</sup> ஆத<sup>3</sup>ர்ஸவந்நிர்மல-பூ<sup>4</sup>தாநாம் விவித்தமாத்மநோ த<sup>3</sup>ர்ஸநம் ப<sup>4</sup>வதீத்யர்த:<sup>2</sup> | Then, with the guidance of a guru and following his instructions one can progress towards liberation.

NARAYANA HRIDAYAM AND LAXMI HRIDAYAM (or HRIDYASTOTRAM):-  
Narayana Hridayam (NH) and

Laxmi Hridayam (LH) form a pair of very valuable and sacred hymns. NH is the shorter one. It consists of only 37 verses. LH is longer and consists of 108 verses. The word (ஹ்ரு<sup>3</sup>த்யம்) hridayam is popularly taken to mean the heart. The word also is used to mean secret, true or divine knowledge.

Being hymns found in the Veda the Narayana Hridayam and Laxmi Hridayam Stotras are highly efficacious. They are sanctifying as was said

of Shri Rudram earlier. They also contain recondite vedantic truths

which may be found in the upanishads, puranas, Bhagavad Gita etc. These truths are also to be seen in other stotras and in the hymns of later

acharyas. லக்ஷ்மீஹ்ரு<sup>3</sup>த்யகே ஸ்தோத்ரே ஸர்வமந்யத் ப்ரகாஸிதம் | (NH - 33).

So, to describe them as hridayam is very apt. They are, therefore,

very precious. For these reasons they are considered very sacred and

therefore secret - not to be easily given out. கோ<sup>3</sup>ப்யமேதத்ஸதா<sup>3</sup> குர்யாத்

ந ஸர்வத்ர ப்ரகாஸயேத் | says Narayana Hridayam (34) in its later

part. Because of this restriction these stotras were handed down from a

worthy guru to deserving disciples only. They were not freely available

like Vishnu Sahasranamam.

Only some noteworthy features of this stotram (NH) could be mentioned

in this brief introduction. The reader is requested to read the comments

given to the LH also (available in this site under the heading Laxmi in

the category DEVI) as these two stotras are linked.

The Narayana Hridayam stotram contains sixteen verses in the beginning

that narrate the glory of the Lord. Verses No. 1 and 2 describe the Lord

with form. This is suitable for meditation. This form is to be retained

in the mind when reciting the NH.

But there is another form of the Lord which needs to be known. This is the form that Krishna discusses in Chapter 7 of BG.

The Lord says He has two aspects. The superior one has no attributes. It is the very soul of all beings and sustains the universe. The other, namely, the inferior aspect is divided into eight categories and from that the universe of names and forms evolves. This is said to be inferior aspect since people get snared in names and forms and overlook the Lord behind them who sustains the universe. A familiar example is that we go to a theatre and watch a movie. We get absorbed in the movie and forget to notice the screen. It is the screen that is behind the movie and sustains it, but this fact is overlooked. Similarly we are absorbed in the world of names and forms and fail to notice the Lord who bears all the names and forms.

They, thus get caught in samsara. This aspect is known as Prakriti or maya. Krishna says that His maya is very powerful and difficult to cross over without His grace. BG(7-14) தை<sup>3</sup>வீ ஹ்யேஷா கு<sup>3</sup>ணமயீ மம மாயா து<sup>3</sup>ரத்யயா || மாமேவ யே ப்ரபத்<sup>3</sup>யந்தே மாயாமேஷாம் தரந்தி தே || The supreme Being, known as Brahman, when associated with maya is known as Ishvara or Maheshvara and becomes the cause of the universe through the agency of Maya. மாயாம் து ப்ரக்ரு<sup>3</sup>திம் வித்<sup>3</sup>யாந்மாயிநம் ச மஹேஸ்வரம் | says the Svetasvataropanisad (4-10). Everything is born of Prakriti. Maya, in Sanskrit, is of feminine gender. So, it is spoken of as the consort of the Lord, Mother Goddess or Lalitha, Lakshmi etc. Thus, though they are spoken as two items, they are indeed one indivisible Brahman only.

Shri Shankaracharya says this in his Saundaryalahari (sloka No.97).

கி<sup>3</sup>ராமாஹுர்ர்தே<sup>3</sup>வீம் த்<sup>3</sup>ருஹிணக்<sup>3</sup>ரு<sup>3</sup>ஹிணீமாக<sup>3</sup>மவிதோ<sup>3</sup> ஹரே: பத்<sup>3</sup>நீம் பத்<sup>3</sup>மாம் ஹரஸஹசரீமத்<sup>3</sup>ரிதநயாம் | து<sup>3</sup>ரீயா காபி த்வம் து<sup>3</sup>ரதி<sup>4</sup>க<sup>3</sup>ம-நிஸ்ஸீம-மஹிமா மஹாமாயா விஸ்வம் ப்<sup>4</sup>ரமயஸி பரப்<sup>3</sup>ரஹ்ம-மஹிஷி ||

He says that wise people who are well read in the scriptures say that You are Sarasvati the consort of Brahma the creator; again they say You are Laxmi the consort of Hari and also You are Parvati the consort of Siva. You are beyond the three and are the limitless One who is very difficult to reach. You

are the Maya who makes the entire universe go round and round.

Thus, Ishvar and Maya are inseparable and are known as the parents of the universe. This concept is depicted in our shastras as Ardhanariswara in whom both Siva and Parvati share half of one body.

The poet Kalidasa says this in the invocatory verse to

his immortal classic Raghuvamsam as follows. வாக்கீர்தா<sup>2</sup>விவ ஸம்ப்ருக்<sup>1</sup>தௌ

வாக்கீர்த<sup>2</sup>ப்ரதிபத்தயே | ஜகீ<sup>3</sup>த: பிதரௌ வந்தே<sup>3</sup> பார்வதீபரமேஸ்வரௌ || He

salutes Parvati and Parameswara who are the parents of the Universe and

who are (inseparably) united like the speech and its sense. Prakriti or

maya named variouly as Parvati or Laxmi is the creative power of the Lord.

He indeed is the causeless cause of everything that are the products or

effect. It is to be noted that the properties of the cause will be there

in the products. Thus, ornaments made of gold will have the properties of

gold. Gold has no form but the ornaments are many and have different forms

and names. Same is the case with vessels made of clay and so on. In the

same way, Lord is the cause of everything. The visible universe contains

numerous items, right from Brahma the creator to insignificant insects

and inanimate things. But they are all manifestations of the Lord only,

but they all bear different forms and names. This is brought out in verse

No. 3 to 18. These verse say that there is nothing apart from Him and all

were His manifestations only. For this reason these verses are very significant.

The words used herein will sound familiar since they are same as the

verses in the Narayana Suktam said along with the Purusha Suktam.

The verses are:

விஸ்வம் நாராயணம் தே<sup>3</sup>வமக்ஷரம் பரமம் பதீ<sup>3</sup>ம் |

விஸ்வத: பரமாந்நித்யம் விஸ்வம் நாராயண<sup>3</sup>ஹ்ரிம் |

விஸ்வமேவேதீ<sup>3</sup>ம் புருஷஸ்ததீ<sup>3</sup>விஸ்வமுபஜீவதி |

பதிம் விஸ்வஸ்யாத்மேஸ்வர<sup>3</sup> ஶாஸ்வத<sup>3</sup> ஶிவமச்யுதம் |

நாராயணம் மஹாஜ்ஞேயம் விஸ்வாத்மாநம் பராயணம் ||

நாராயணபரோ ஜ்யோதிராத்மா நாராயண: பர: |

நாராயணபரம் ப்ரஹ்ம தத்த்வம் நாராயண: பர: |

நாராயணபரோ த்<sup>4</sup>யாதா த்<sup>4</sup>யாநம் நாராயண: பர: |  
யச்ச கிருசிஜ்ஜுக<sup>3</sup>தஸ்ர்வம் த்<sup>3</sup>ரு<sup>3</sup>ஸ்யதே ஸ்ருயதே<sup>5</sup>பி வா |  
அந்தர்ப<sup>3</sup>ஹிஸ்ச தத்ஸர்வம் வ்யாப்ய நாராயண: ஸ்தி<sup>2</sup>த: |

These verse are eminently suitable for meditating on the Lord who is described as being the cause of the universe. From Him only even the creator Brahma and other gods were born. HE is every thing. There is none greater than Him. He is the goal and He is the one who can confer the supreme goal of mokSha and other goals spoken of earlier. So, He is the one to be meditated upon. These verse are followed by ten verses by which one surrenders to the Lord and seeks His grace.

The final part says that this stotram is to be recited first, to be followed by the recital of Laxmi Hridayam and again the recital of this stotram. This is not to be recited separately as a single piece. This is to stress the fact that Lord Narayana and Laxmi are indeed one though spoken of as two different deities.

CONCLUSION. It will be evident from what is said here that both the NH and LH are valuable hymns and like veritable mines of precious gems. An interested reader will be able to find more gems if he digs deep into them. The greater benefit will be, that by reciting them regularly, one will develop devotion to Divine Couple, Lord Narayana and Goddess Laksmi, and reap their abundant grace.

Now follows the NARAYANA HRIDAYAM or NARAYANA HRIDAYA stotram.

॥ ॐ தத்ஸத் ॥

## Narayana Hridayam or Narayana Hridaya Stotram

நாராயணஹ்ரு<sup>3</sup>த்யம்

அத<sup>2</sup> ஸ்தோத்ரம் |



ஹரி: ஓ |

அஸ்ய ஸ்ரீநாராயணஹ்ரு<sup>3</sup>த்யஸ்தோத்ரமஹாமந்த்ரஸ்ய பா<sup>4</sup>ர்க்<sup>3</sup>வ ரு<sup>3</sup>ஷி:, (ப்<sup>3</sup>ரஹ்மா ரு<sup>3</sup>ஷி:)

அநுஷ்டுப்<sup>2</sup>ந்த:~<sup>3</sup>, லக்ஷ்மீநாராயணே தே<sup>3</sup>வதா, நாராயணப்ரீ<sup>3</sup>த்யர்தே<sup>2</sup> ஜபே விநியோக:~<sup>3</sup>

||

|| கரந்யாஸ: ||

நாராயண: பரம் ஜ்யோதிரிதி அங்கு<sup>3</sup>ஷ்டா<sup>2</sup>ப்யாம் நம:,  
நாராயண: பரம் ப்<sup>3</sup>ரஹ்மேதி தர்ஜநீ<sup>4</sup>ப்யாம் நம:,  
நாராயண: பரோ தே<sup>3</sup>வ இதி மத்<sup>4</sup>யமா<sup>4</sup>ப்யாம் நம:,  
நாராயண: பரம் தா<sup>4</sup>மேதி அநாமிகா<sup>4</sup>ப்யாம் நம:,  
நாராயண: பரோ த<sup>4</sup>ர்ம இதி கநிஷ்டி<sup>2</sup>கா<sup>4</sup>ப்யாம் நம:,  
விஸ்வம் நாராயண இதி கரதலகரப்ரு<sup>3</sup>ஷ்டா<sup>2</sup>ப்யாம் நம: ||

|| அங்க<sup>3</sup>ந்யாஸ: ||

நாராயண: பரம் ஜ்யோதிரிதி ஹ்ரு<sup>3</sup>த்யாய நம:,  
நாராயண: பரம் ப்<sup>3</sup>ரஹ்மேதி ஸிரீஸே ஸ்வாஹா,  
நாராயண: பரோ தே<sup>3</sup>வ இதி ஸிகா<sup>2</sup>யை வெளஷ்ட்,  
நாராயண: பரம் தா<sup>4</sup>மேதி கவசாய ஹும்,  
நாராயண: பரோ த<sup>4</sup>ர்ம இதி நேத்ரா<sup>4</sup>ப்யாம் வெளஷ்ட்,  
விஸ்வம் நாராயண இதி அஸ்த்ராய ப<sup>2</sup>ட்,  
பூ<sup>4</sup>ர்பு<sup>4</sup>வஸ்ஸுவரோமிதி தி<sup>3</sup>க்<sup>3</sup>ப்<sup>3</sup>ந்த:~<sup>4</sup> ||

|| அத<sup>2</sup> த்யாநம் ||

உத்<sup>3</sup>யதா<sup>3</sup>தி<sup>3</sup>த்யஸங்காஸம் பீதவாஸம் சதுர்பு<sup>4</sup>ஜம் |

ஸங்க<sup>2</sup>சக்ர<sup>3</sup>தா<sup>3</sup>பாணிம் த்யாயேல்லக்ஷ்மீபதிம் ஹரிம் || 1 ||

த்ரையோக்யாதா<sup>4</sup>ரசக்ரம் தது<sup>3</sup>பரி கமட<sup>2</sup>ம் தத்ர சாநந்தபோ<sup>4</sup>க்<sup>3</sup>  
தந்மத்<sup>4</sup>யே பூ<sup>4</sup>மிபத்<sup>3</sup>மாங்குஸஸிக<sup>2</sup>ரத்<sup>3</sup>எம் கர்ணிகாபூ<sup>4</sup>தமேரும் |  
தத்ரத்யம் ஸாந்தழூர்திம் மணிமயமகுடம் குண்ட<sup>3</sup>லோத்<sup>3</sup>பா<sup>4</sup>ஸிதாங்க<sup>3</sup>ம்  
லக்ஷ்மீநாராயணக்<sup>2</sup>த்யம் ஸரஸிஜநயநம் ஸந்ததம் சிந்தயாம: || 2 ||

அஸ்ய ஹீநாராயணஹ்ரு<sup>3</sup>த்யஸ்தோத்ரமஹாமந்த்ரஸ்ய ப்<sup>3</sup>ரஹ்மா ரு<sup>3</sup>ஷி:,  
அநுஷ்டுப் ச<sup>2</sup>ந்த:<sup>3</sup>, நாராயணே தே<sup>3</sup>வதா, நாராயணப்ரீத்யர்தே<sup>2</sup> ஜபே விநியோக:<sup>3</sup> ||

ஓ நாராயண: பரம் ஜ்யோதிராத்மா நாராயண: பர: |  
நாராயண: பரம் ப்<sup>3</sup>ரஹ்ம நாராயண நமோ<sup>5</sup>ஸ்து தே || 3 ||

நாராயண: பரோ தே<sup>3</sup>வோ தா<sup>4</sup>தா நாராயண: பர: |  
நாராயண: பரோ தா<sup>4</sup>தா நாராயண நமோ<sup>5</sup>ஸ்து தே || 4 ||

நாராயண: பரம் தா<sup>4</sup>ம த்<sup>4</sup>யாநம் நாராயண: பர: |  
நாராயண பரோ த<sup>4</sup>ர்மோ நாராயண நமோ<sup>5</sup>ஸ்து தே || 5 ||

நாராயண: பரோ தே<sup>3</sup>வோ வித்<sup>3</sup>யா நாராயண: பர: |  
விஸ்வம் நாராயண: ஸாக்ஷாந் நாராயண நமோ<sup>5</sup>ஸ்து தே || 6 ||

நாராயணத்<sup>3</sup> விதி<sup>4</sup>ர்ஜாதோ ஜாதோ நாராயணத்<sup>3</sup>ப<sup>4</sup>வ: |  
ஜாதோ நாராயணதி<sup>3</sup>ந்த்<sup>3</sup>ரோ நாராயண நமோ<sup>5</sup>ஸ்து தே || 7 ||

ரவிர்நாராயணஸ்தேஜ: சந்த்<sup>3</sup>ரோ நாராயணே மஹ: |  
வஹ்நிர்நாராயண: ஸாக்ஷாத் நாராயண நமோ<sup>5</sup>ஸ்து தே || 8 ||

நாராயண உபாஸ்ய: ஸ்யாத்<sup>3</sup> கு<sup>3</sup>ருர்நாராயண: பர: |  
நாராயண: பரோ போ<sup>3</sup>தோ<sup>4</sup> நாராயண நமோ<sup>5</sup>ஸ்து தே || 9 ||

நாராயண: ப<sup>2</sup>லம் முக்<sup>2</sup>த்யம் ஸித்<sup>3</sup>தி<sup>4</sup>ர்நாராயண: ஸுக<sup>2</sup>ம் |  
ஹிரிர்நாராயண: ஸுத்<sup>3</sup>தி<sup>4</sup>ர்நாராயண நமோ<sup>5</sup>ஸ்து தே || 10 ||

நிக<sup>3</sup>மாவேதி<sup>3</sup>தாநந்தகல்யாணகு<sup>3</sup>ணவாரிதே<sup>4</sup> |  
நாராயண நமஸ்தே<sup>5</sup>ஸ்து நரகார்ணவதாரக || 11 ||

ஜந்மம்ரு<sup>3</sup>த்யஜராவ்யாதி<sup>4</sup>பாரதந்தர்யாதி<sup>3</sup>பி:<sup>4</sup> ஸதா<sup>3</sup> |  
தோ<sup>3</sup>ஷைரஸ்ப்ரு<sup>3</sup>ஷ்டருபாய நாராயண நமோ<sup>5</sup>ஸ்து தே || 12 ||

வேத<sup>3</sup>ஸாஸ்த்ரார்த்<sup>2</sup>விஜ்ஞாநஸாத்<sup>4</sup>யப<sup>4</sup>க்த்யேககோ<sup>3</sup>சர |  
நாராயண நமஸ்தே<sup>5</sup>ஸ்து மாமுத்<sup>3</sup>த<sup>4</sup>ர ப<sup>4</sup>வார்ணவாத் || 13 ||

நித்யாநந்த<sup>3</sup> மஹோதா<sup>3</sup>ர பராத்தர ஜக<sup>3</sup>த்தே |

நாராயண நமஸ்தே<sup>5</sup>ஸ்து மோக்ஷஸாம்ராஜ்யதா<sup>3</sup>யிநே || 14 ||

ஆப்<sup>3</sup>ரஹ்மஸ்த<sup>2</sup>ம்ப<sup>3</sup>ப்யந்தமகி<sup>2</sup>லாத்மமஹாஸ்ரய |

ஸர்வபூ<sup>4</sup>தாத்மபூ<sup>4</sup>தாத்மந் நாராயண நமோ<sup>5</sup>ஸ்து தே || 15 ||

பாலிதாஸேஷலோகாய புண்யஸ்ரவணகீர்தந |

நாராயண நமஸ்தே<sup>5</sup>ஸ்து ப்ரலயோத<sup>3</sup>கஸாயிநே || 16 ||

நிரஸ்தஸர்வதோ<sup>3</sup>ஷாய ப<sup>4</sup>க்த்யாதி<sup>3</sup>கு<sup>3</sup>ணதா<sup>3</sup>யிநே |

நாராயண நமஸ்தே<sup>5</sup>ஸ்து த்வாம் விநா ந ஹி மே க<sup>3</sup>தி: || 17 ||

த<sup>4</sup>ர்மார்த<sup>2</sup>காமமோக்ஷாக<sup>2</sup>யபுருஷார்த<sup>2</sup>ப்ரதா<sup>3</sup>யிநே |

நாராயண நமஸ்தே<sup>5</sup>ஸ்து புநஸ்தே<sup>5</sup>ஸ்து நமோ நம: || 18 ||

அத<sup>2</sup> ப்ரார்த<sup>2</sup>நா |

நாராயண த்வமேவாஸி த<sup>3</sup>ஹ்ராக<sup>2</sup>யே ஹ்ரு<sup>3</sup>தி<sup>3</sup> ஸ்தி<sup>2</sup>த: |

ப்ரேரிதா ப்ரேர்யமாணநாம் த்வயா ப்ரேரிதமாநஸ: || 19 ||

த்வதா<sup>3</sup>ஜ்ஞாம் ஸிரஸா க்ரு<sup>3</sup>த்வா ப<sup>4</sup>ஜாமி ஜநபாவநம் |

நாநோபாஸநமார்கா<sup>3</sup>ணம் ப<sup>4</sup>வக்ரு<sup>3</sup>த்<sup>3</sup> பா<sup>4</sup>வபோ<sup>3</sup>த<sup>4</sup>க: || 20 ||

பா<sup>4</sup>வார்த<sup>2</sup>க்ரு<sup>3</sup>த்<sup>3</sup> ப<sup>4</sup>வாதீதோ ப<sup>4</sup>வ ஸௌக்<sup>2</sup>யப்ரதோ<sup>3</sup> மம |

த்வந்மாயாமோஹிதம் விஸ்வம் த்வயைவ பரிகல்பிதம் || 21 ||

த்வத<sup>3</sup>தி<sup>4</sup>ஷ்டா<sup>2</sup>நமாத்ரேண ஸா வை ஸர்வார்த<sup>2</sup>காரிணீ |

த்வமேவ தாம் புரஸ்க்ரு<sup>3</sup>த்ய மம காமாந் ஸமர்த<sup>2</sup>ய || 22 ||

ந மே த்வத<sup>3</sup>ந்யஸ்த்ராதாஸ்தி த்வத<sup>3</sup>ந்யந்ந ஹி தை<sup>3</sup>வதம் |

த்வத<sup>3</sup>ந்யம் ந ஹி ஜாநாமி பாலகம் புண்யவர்த<sup>4</sup>நம் || 23 ||

யாவத்ஸாம்ஸாரிகோ பா<sup>4</sup>வோ மநஸ்தோ<sup>2</sup> பா<sup>4</sup>வநாத்மக: |

தாவத்ஸித்<sup>3</sup>தி<sup>4</sup>ர்ப<sup>4</sup>வேத் ஸாத<sup>4</sup>யா ஸர்வதா<sup>3</sup> ஸர்வதா<sup>3</sup> விபோ<sup>4</sup> || 24 ||

பாபிநாமஹமேகாக்<sup>3</sup>ரோ த<sup>3</sup>யாலாநாம் த்வமக்<sup>3</sup>ரணீ: |

த<sup>3</sup>யநீயோ மத<sup>3</sup>நீயோ<sup>5</sup>ஸ்தி தவ கோ<sup>5</sup>த்ர ஜக<sup>3</sup>த்த்ரயே || 25 ||

த்வயாஹம் நைவ ஸ்ரு<sup>3</sup>ஷ்டஸ்சேத் ந ஸ்யாத்த்வ த<sup>3</sup>யாலுதா |

ஆமயோ வா ந ஸ்ரு<sup>3</sup>ஷ்டஸ்சேதௌ<sup>3</sup>ஷத<sup>4</sup>ஸ்ய வ்ரு<sup>3</sup>தோ<sup>2</sup>த<sup>3</sup>ய: || 26 ||

பாபஸங்க<sup>3</sup>பரிஸ்ராந்த: பாபாத்மா பாபருபத்<sup>4</sup>ரு<sup>3</sup>க் |

த்வத<sup>3</sup>ந்ய: கோ<sup>5</sup>த்ர பாபே<sup>4</sup>ய: த்ராதாஸ்தி ஜக<sup>3</sup>தீதலே || 27 ||

த்வமேவ மாதா ச பிதா த்வமேவ த்வமேவ ப<sup>3</sup>ந்து<sup>4</sup>ஸ்ச ஸகா<sup>2</sup>த்வமேவ |  
 த்வமேவ வித்<sup>3</sup>யா த்<sup>3</sup>ரவிணம் த்வமேவ த்வமேவ ஸர்வம் மம தே<sup>3</sup>வ தே<sup>3</sup>வ || 28 ||

ப்ரார்த<sup>2</sup>நாத<sup>3</sup>ஸகம் சைவ மூலாஷ்டகமத:பரம் |  
 ய: ப<sup>2</sup>டே<sup>2</sup>ச்ச<sup>2</sup>ரு<sup>2</sup>ணுயாந்நித்யம் தஸ்ய லக்ஷமீ: ஸ்தி<sup>2</sup>ரா ப<sup>4</sup>வேத் || 29 ||

நாராயணஸ்ய ஹ்ருத்யம் ஸர்வாபீ<sup>4</sup>ஷ்டப<sup>2</sup>லப்ரத<sup>3</sup>ம் |  
 லக்ஷமீஹ்ருத்யகம் ஸ்தோத்ரம் யதி<sup>3</sup> சைதத்<sup>3</sup>விநாக்ரு<sup>3</sup>தம் || 30 ||

தத்ஸர்வம் நிஷ்ப<sup>2</sup>லம் ப்ரோக்தம் லக்ஷமீ: க்ருத்<sup>4</sup>யதி ஸர்வதா<sup>3</sup> |  
 ஏதத்ஸங்கலிதம் ஸ்தோத்ரம் ஸர்வாபீ<sup>4</sup>ஷ்டப<sup>2</sup>லப்ரத<sup>3</sup>ம் || 31 ||

ஜபேத் ஸங்கலிதம் க்ரு<sup>3</sup>த்வா ஸர்வாபீ<sup>4</sup>ஷ்டமவாப்ருயாத் |  
 நாராயணஸ்ய ஹ்ருத்யம் ஆதெள<sup>3</sup> ஜப்த்வா தத:பரம் || 32 ||

லக்ஷமீஹ்ருத்யகம் ஸ்தோத்ரம் ஜபேந்நாராயணம் புந: |  
 புந்நாராயணம் ஜப்த்வா புந்லக்ஷமீநுதிம் ஜபேத் || 33 ||

தத்<sup>3</sup>வத்<sup>3</sup>தோ<sup>4</sup>மாதி<sup>3</sup>கம் குர்யாதே<sup>3</sup>தத்ஸங்கலிதம் ஸூப<sup>4</sup>ம் |  
 ஏவம் மத்<sup>4</sup>யே த்<sup>3</sup>விவாரேண ஜபேத் ஸங்கலிதம் ஸூப<sup>4</sup>ம் || 34 ||

லக்ஷமீஹ்ருத்யகே ஸ்தோத்ரே ஸர்வமந்யத் ப்ரகாஸிதம் |  
 ஸர்வாந் காமாநவாப்நோதி ஆதி<sup>4</sup>வ்யாதி<sup>4</sup>ப<sup>4</sup>யம் ஹரேத் || 35 ||

கோ<sup>3</sup>ப்யமேதத் ஸதா<sup>3</sup> குர்யாத் ந ஸர்வத்ர ப்ரகாஸ்யேத் |  
 இதி கு<sup>3</sup>ஹ்யதமம் ஶாஸ்த்ரம் ப்ரோக்தம் ப்<sup>3</sup>ரஹ்மாதி<sup>3</sup>பி:<sup>4</sup> புரா || 36 ||

லக்ஷமீஹ்ருத்யப்ரோக்தேந விதி<sup>4</sup>நா ஸாத<sup>4</sup>யேத் ஸுதீ:<sup>4</sup> |  
 தஸ்மாத் ஸர்வப்ரயத்நேந ஸாத<sup>4</sup>யேத்<sup>3</sup> கோ<sup>3</sup>ப்யேத் ஸுதீ:<sup>4</sup> || 37 ||

யத்ரைதத்புஸ்தகம் திஷ்டே<sup>2</sup>த் லக்ஷமீநாராயணாத்மகம் |  
 பூ<sup>4</sup>தபைஸாசவேதாளப<sup>4</sup>யம் நைவ து ஸர்வதா<sup>3</sup> || 38 ||

ப<sup>4</sup>ரு<sup>3</sup>கு<sup>3</sup>வாரே ததா<sup>2</sup> ராத்ரௌ பூஜயேத் புஸ்தகத்<sup>3</sup>வயம் |  
 ஸர்வதா<sup>3</sup> ஸர்வதா<sup>3</sup> ஸ்துத்யம் கோ<sup>3</sup>ப்யேத் ஸாத<sup>4</sup>யேத் ஸுதீ:<sup>4</sup> |  
 கோ<sup>3</sup>பநாத் ஸாத<sup>4</sup>நால்லோகே த<sup>4</sup>ந்யோ ப<sup>4</sup>வதி தத்<sup>3</sup>வத: || 39 ||

|| இத்யத<sup>2</sup>ர்வணரஹஸ்யே உத்தரபா<sup>4</sup>கே<sup>3</sup> நாராயணஹ்ருத்யஸ்தோத்ரம் ||

This should be chanted with the complementary Laxmihridayam Sanskrit text.

Stotra encoded by Anuradha, Commentary by N.Balasubramanian

Proofread by Anuradha, N.Balasubramanian, PSA Easwaran

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*Narayana Hridayam or Narayana Hridaya Stotram*

pdf was typeset on March 5, 2023

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

