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Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.
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.

Narayana Hridayam stotram is unique in that it is coupled with another stotram Laxmi Hridayam to form a pair. They are found in the Atharva Rahasyam. They were given out by sage Bhargava. They belong to the category of stotram. The appellation stotram, stuti and stavam all describe a hymn only. says Amara, the Sanskrit lexicon. They all narrate the qualities of a deity. 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.
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 (फळशृुः ।).

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.  

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.

**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 पु̗ષાથાર્� since they are sought after by people. अश्र = 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).

(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. त्यागाय सʿʾ͆તાથાર્નામ્ 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. ।

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)

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. Therfore it is known as the supreme goal or परमपु̗ષાથર્�।

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.

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).

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 ajjanam (अज्ञानम्). Thus, liberation implies settling down in our true or real nature which is divine and thus be free from problems for ever afterwards. ततः शोकमात्रविद् says the upanishad. Because of this reason, Krishna says there is no gain greater than this. BG(6-22).

यशिष्टधितां स हुः, कुशीणुः गुरुप्रक्षा विचाराद्।

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. मनुष्याः सहक्रेषु कशिष्टवति सिद्धे। 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).

Wrong knowledge can be righted only by right knowledge called
jnana (ज्ञान) just like darkness can be removed only by bringing in light. The way to gain jnana 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 Nachiketas. क्षुरस्य धाराहि निशिता दुर्त्याय दृढ़ पयसलत्यो वधति। KU (1-3-14). KrishnA too says this. अध्यक्ता लि अतितुम रक्षवृणि-र्वायते। 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. नाशितानन्दनेन किं प्रज्ञानेनमाधुर्याः \| KU(1-2-24). So it is said that one with the desire for liberation, known as अनन्तिव्यञ्जनम् 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).
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 as 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. 

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.

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).

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.
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 साधन चतुष्टयम् 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 दैवी सप्त्वत or divine qualities.

They are necessarily to be acquired by one stepping on to the path of liberation. दैवी सप्त्वत 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).

and again in BG(18-58) मथिरतार्यां अर्धुं गङ्गः मलं शास्त्रसातिर्याति।

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. कह जयमुःतेत जन्तु जन्मसंसार-वचनात्।
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. श्रीकायण्याः स्तुत्स्नित्वं सर्वदुभालिताः भवेत्, and अष्टे मेसर्वयमां धमीकथितं मतं। चूर्णभक्त्या पुण्यस्रोक्ष्यं तत्वेऽर्जनं: सदा॥

Shri Shankaracharya, in his commentary to the above line, explains why Bhishma said this is the best method. He says भिंसालि-पुरुषांन्तर-वन्यांतर-रेषाक्षाण्य-नियमानपेक्षां आधिके कारणम्। 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 recitng the hymns which enumerate the virtues of the Lord is the abiding purpose of doing austere penances, rituals, recitation of vedas etc. इदं हि पुंससतपसः शुइत्व वा श्वित्व सूक्तस्य व भुदित्वयोः। अनिम्यूच्छिः कविमिन्तपितो युध्यत्मोऽनुवर्जनम्॥ 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। स्व-वादष्ठ्राम्भमेधा तपसा ठरी-तोषिनतां। साधनं प्रभृतित पुंसं वैशालिधि-द्वुतिष्ठम्॥

Shri Bhagavatam also says this. BH(1-2-8)। वासुदेवे भवति भवत्मोऽप्रयोजिनं। जनयत्वा मुनियं ज्ञानं च चतुर्दशम्॥

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. यः शतद्रुष्यमयीति, सोडश्रुष्यमयीति, सुरसानासूतौ भवति, अभमन्नासूतौ भवति, क्षत्रानन्दासूतौ भवति, तश्मादविमुक्तामार्जितौ भवति। 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 पुंसः अंलवस्त्रांदुर्वतः अवैष्णव पुः करोतीति पुः। 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 punyam 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)

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).

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 reflection 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. Krishna tells Uddhava that he should first be made absolutely clear by the performance of prescribed duties, prayers, meditation etc. Then, with the guidance of a guru and following his instructions one can progress towards liberation.

NARAYANA HRIDAYAM AND LAXMI HRIDAYAM:- 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 (હૃદયમ્) 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. લˊમીહૃદયકે સતોણસ સર્વમ-યત્ પ્રકાશયેત્ | (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. ગાેવયમેતʭસદા કુયાર્ત્ ન સવર્ત્ર પ્રકાશયેત્ | 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)

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.

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 Ardhanarishwara 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. वाक्ष्यांिविव समृजति वाज्ज्ञप्रतिपत्तवे। जगतं पितरी करे पांवतीप्रभावेऽ इ। 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 variously 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:

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\begin{align*}
&\text{િવશ્વં નારાયણં દેવમક્ષરં પરમં પડમ્} \\
&\text{િવશ્વતઃ પરમાિન્નત્યં િવશ્વં નારાયણં હિરમ્} \\
&\text{િવશ્વમેવેદં પુ̗ષˍત͈દ્વશ્વમુપ̓વ͈ત} \\
&\text{પ͈ ͔ત͕ િવશ્વસ્યાત્મેશ્વરં શાશ્વતં} \\
&\text{િવશ્વં મહાજ્ઞેયં િવશ્વાત્માં પરાયણમ્} \\
&\text{નારાયણઃ જ્યાે͈તરાત્મા} \\
&\text{િવશ્વઃ બ્રહ્મ} \\
&\text{યચ્ચ ેક͐ʦચʣજગʭસવ͜ દૃˈયતે શ્રૂયતેે} \\
&\text{અરતબર્િહશ્ચ} \\
\end{align*}
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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 stotram.
નારાયણઃ પરો દેવ હિતિ શિબાઈ વીષટ્,  
નારાયણઃ પરં ધામેતિ કવથાય હુમુ,  
નારાયણઃ પરો ઘ્રં હિતિ નેત્રાયા દીશટ્,  
વિસં નારાયણઃ હિતિ અસ્ત્રાય કુ,  
નૂરુલનિંદ્રાયે વિનાંશિત હેદયાનં ॥  
|| અર ધ્યાનમ ||  

ઉદ્યદેશિયસુહાં પીતવાસ અનુષ્ઠિત ||  
શ્રુધિ ધારાયિણી ધ્યાનલ સમી હરિમ || 1 ||  
ખ્યાયાત સાથું કયું તાર યાનં તાહોગ ||  
તબથી ભૂમિપૂર્ણ પ્રકાશિત ક્રિયા ભટ્ટમેલ ||  
તયું શાનં મુકતાર મળિમય મદું કુરણકુન્ડલિતાં કંડાં  
લક્ષ્ણી નારાયણ સંહસનનય અનતા ભિન્નાય છા || 2 ||  

�ર શ્રી નારાયણાદ્ભાષિય ભસ્મામનવસ પ્રકામ રભી:  
અનુષ્ઠિત છાં: નારાયણો દેવના, નારાયણ પ્રિત્યથ તપે વિનિચોય:  
ઈ || નારાયણઃ પરે જભ્યોશષતા નારાયણઃ પં:  
નારાયણ: પરે પ્રાં નારાયણ નમોકસટ તે  || 3 ||  
નારાયણઃ પરો દેવો ધાતા નારાયણ: પં:  
નારાયણ: પરો ધાતા નારાયણ: નમોકસટ તે  || 4 ||  
નારાયણ: પરે ધામ ધાન નારાયણ પં:  
નારાયણ: પરો ધર્મ નારાયણ નમોકસટ તે  || 5 ||  
નારાયણઃ પરો દેવો વિધા નારાયણ પં:  
વિસં નારાયણ: સાખાન નારાયણ: નમોકસટ તે  || 6 ||  
નારાયણઃ બીવિદ્વિતિ જતો નારાયણાર્દ પં:  
જતો નારાયણાદ્ભાષિય જતો નારાયણ નમોકસટ તે  || 7 ||  
ચિત્તિ નારાયણાર્દ ચત્ર નારાયણ નમોકસટ તે  || 8 ||  
નારાયણો ઉપાસન સ્વાદુ ગુણનારયા પં:  
નારાયણ: પરી બોધો નારાયણ નમોકસટ તે  || 8 ||  

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नारायणः क्रवं मुखं सिद्धिनारायणं सुप्रमुः ॥

विष्णुनारायणं शुद्धिनारायणं नमोऽदृतं ते ॥ १०॥

निमगमाविताननंकवाणामुखवालि ।

नारायणं नमस्तेदस्तु नन्दार्जयताद ॥ ११॥

जन्ममुःतुजःश्वाभिपातव्याधिविमोदकवं सतः ।

दीपेद्वृत्तप्रायः नारायणं नमोऽदृतं ते ॥ १२॥

वेदशास्त्रेऽविदार्ज्ञसाध्यावके चेयगोचर ।

नारायणं नमस्तेदस्तु मामुःतु बवांवतादुः ॥ १३॥

नित्यांतः महीदारः पशुपतस्य जगतश्च ।

नारायणं नमस्तेदस्तु मोक्षार्ज्ञवालिये नमः ॥ १४॥

आयाममभ्यव्यवस्थितव्यवस्थितामकाध्यायः ।

सर्वसुतामसुतात्मनं नारायणं नमोऽदृतं ते ॥ १५॥

पालिताउशोधकः पुर्णवशृंगाकीर्तनः ।

नारायणं नमस्तेदस्तु प्रत्योक्ताश्रियामिने ॥ १६॥

निरस्तसर्वोपायः कः तत्ततागुणात्मिने ।

नारायणं नमस्तेदस्तु त्यं विना न डैः मे गतिः ॥ १७॥

धर्मार्थामोक्षामपुरुषार्धाश्रियामिने ।

नारायणं नमस्तेदस्तु पुनःस्तेदस्तु नमोऽदृतं नमः ॥ १८॥

|| अभ्यार्थना ||

नारायणं त्येववा धर्मवाम् उक्ति स्वितः ।

प्रेषितं प्रेष्यमा जानन्तं त्यन्तं प्रेषितप्रजानः ॥ १९॥

त्वअः शिरसा उत्त्यव बन्धमिजन्माविनम् ।

नानोपानमार्गस्याः बप्पुर्णकृत्याभिषेकः ॥ २०॥

भावशक्तिः भवत्तितो भव सौभाग्यकालः ।

त्यम्बावामोक्तं विन्धं त्यन्तेव परिवर्त्यतम् ॥ २१॥

त्वद्विष्णुनारायणं सा वै सर्वाधिकारः ।

त्यमेवं ता पुरुषश्च मम कामं सर्मस्तुः ॥ २२॥
નારાયણહૃદયમ્

ન મે ત્વધનમિભાષાલાંક્નિ ત્વધનય વડ હેવતમાં।

tvadhanya n dhi janamib paurk purnadvatnam || 23||

ધયાનસાંસાેિરકા ભાવનાં ભાવાં||

taryasiddhamit śaavya sarvadh sarvadh vibhimi || 24||

pāpavipākamakṣaṛi dhayāṁnām tvmadhyeri||

dhyanīyo mahāyodhis tpa koḍat jatahe || 25||

tvādā nāvī sūrgreey n sāyata dhayāma||

dharmo va n sūrgreeyasvam vṛñādhyak || 26||

pāpasamputamitya pampa baputpad ||

tvādyā koḍat pāpēyam nātakānt jataite || 27||

tvāmēv mātā va pīta tvāmēv tvāmēv bhīṣṣā sarvā tvāmēv.

tvāmēv viyāda dhīvān tvāmēv tvāmēv sarvā mam dev dev || 28||

prāṇānādān khāyī mūlaadikamtvam ||

ā pahahishṣhpaamitya tasya vakhmyī śhishya bhaveta || 29||

nārāyanaḥ kṛttvāsaraśīhvedurpad ||

vakhmyīkṛttvā sariṃt vādā teṣādhyāṅkāntam || 30||

kṣaṭvā śrīvijānt vakhmyī kṛttvā sarvābhīṣṭpad || 31||

ṛjetu sahitvāt kṛttvā sarvābhīṣṭpadūpnaat ||

nārāyanaḥ kṛṭtvā aḍai jyāva tatkṛtvam || 32||

vakhmyīkṛttvā sariṁtvājāptāraṣāva pūn-.

pūṇāmāyāva jyāva pūnābhīṣṭābhīnāt jipeta || 33||

kṣaṭvā kṣaṭvā sahitvāt kṛttvāt sarvābhīṣṭpad || 34||

vakhmyīkṛttvā sariṁtvājāptāraṣāva pūn-.

pūṇāmāyāva jyāva pūnābhīṣṭābhīnāt jipeta || 35||

tadbhavāryādik kṛttvāt kṣaṭvāt sarvābhīṣṭpad || 36||

vakhmyīkṛttvā sariṁtvā sarvābhīṣṭpadprakāśitam||

sarvāna kāmnadvāroṣi aṣṭabhāvānyabhyāhe || 37||

gōṣṭhametakṣa kṛtyān t nan sarvā prakāśit ||

kṣiṭi gukṛtvām Śaśā prāṇo prakāśādīm pūra || 38||

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This should be chanted with the complementary Laxmihridayam Sanskrit text.
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nArAyaNahRidayam

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