Narayana Hridayam or Narayana Hridaya Stotram

नारायणहृदयम्

Document Information

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

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

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

March 5, 2023

sanskritdocuments.org
Narayana Hridayam or Narayana Hridaya Stotram

नारायणहृदयम्

|| श्रीयः नमः ||
|| श्रीमते नारायणाय नमः ||
अथवादयस्ये उत्तरं खण्डे
|| श्रीनारायण हृदयम् ||

.. 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.

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 स्तोत्रम्. The appellation stotram, stuti and stavam all describe a hymn only. स्तवः स्तोत्रेः नुतिः स्तुतिः || says Amara, the Sanskrit lexicon. They all narrate the qualities of a deity. गुणसौपीतनम् 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.

यत्वददेवय ममाव्रय मगोत्रम्मवर्णमच्छुः श्रोत्रेतदपाणिपादम् ||
नित्यं विरूं सर्वंगं सुसुखम् तदव्यं वद्वृत्तयोऽनि परिपक्वधान्त्म धीरा: || 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 (फलौुितः: ।).

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 पुरुषार्थः since they are sought after by people. अर्थः = 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 सम्भूतार्थानाम्। 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. धमीविरुद्ध भूतेषु कामोऽिर्म भरतष्।

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. Therefore it is known as the supreme goal or परमपुषाथः।
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.

धरोमस्त्य द्यापर्नांस्य नारथोऽदर्थाद्योपकत्यते।

नारथस्य धरोमकान्तस्य कामो लाभाय हि स्मृत।॥

कामस्त्य नेिद्याप्रीतिभीमो जीवेत यावत।

जीवस्य तत्तचजीवस्या नारथो यशोह कर्मभि:॥ (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).

नारायण धर्म न वसुनिच्छे नैव कामोपसोगे
यद्विभ्यत्र भवतु भगवन् पूर्वकर्मांत्रूपम्।
एतत्राध्यम मम बहुमतो जन्मजन्मान्तरेिरधि
त्वत्यादाम्भोरुहुयुगगता निश्चला भक्तिरस्॥

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 (अज्ञानम्).

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

यं लम्भा चापरं लाभं मन्यते नादिकं ततः।
यस्मिनिन्तिस्थो न दुःखेन गुरुणादपि विचार्त्ते॥

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. मनुष्याणां सहस्रेषु
कथित्वत्तति सिद्धेऽ॥ 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).

श्रेयश्च प्रेयश्च मनुष्यमेव सम्परीत्य विचित्रसंधीयः।
श्रेयो हि धीरोऽभि प्रेयसे वृणीति प्रेयो मन्द्रो योगक्षेमात् वृणीते॥
Wrong knowledge can be righted only by right knowledge called jnanam (ज्ञानम्) 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 Nachiketas. कृष्णA too says this. 

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.

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. चित्तस्य शुद्ध्येय: कर्मः VC(11). and योगिनः कर्म कुर्वन्ति साधं त्यत्वात्मशुद्ध्ये 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.

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).
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 चतुर्द्वयम् 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 सम्पत्ति or divine qualities. They are necessarily to be acquired by one stepping on to the path of liberation. दैवी सम्प्रदैभबक्षय 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).

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. निपान्युच्च्चते जन्तुः जन्मसंसार-वन्धनात।

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. लोकायत्यं स्तुत्वब्रह्म्यं सर्वं-खालिगो भवेत।

This is validated by Bhishma 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.

Shri Shankaracharya, in his commentary to the above line, explains why Bhishma said this is the best method. He says हिंसादिपुरुषान्तर-द्रव्यान्तर-देशकातादिः नियमानपेक्षां आधिक्यं 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 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-वर्णाश्रमधर्मेण तपसा हारि-तोषणात।
साधनं प्रभवेत् उंसां बौद्धयादि-चतुष्टयम्॥

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

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 reciting Shri Rudram will purify one of all sins. यः शतस्त्रीयमधीते, सोऽिपूतो भवति, सुरापानाूतो भवति, ब्रह्महत्यात्पूतो भवति, कृत्यानुत्त्यात्पूतो भवति, तत्स्माहविमुक्क्माधिूतो 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 पुण्यः एवम स्मरणादि कुर्वतां सवेंषा पुण्यं करोतीति पुण्यः। 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)

यथादशि तथा तस्मि यथा स्वप्ने तथा पितृः तके।
यथापसु परी दर्शे तथा गन्धर्वः तके छायातपयोरिव ब्रह्मः।

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-enjoysments 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).

उत्तमा सुदुर्वेभिमिदं बहुसम्बन्धान्ते।
मानुषमर्थंदकमनियमपीढ़ाः धीरः।
तूण्य यतेत न पतेदन्नमुत्तु याव।
निन्द्रियेयसय विषयः खलु सर्वतः स्यात्।

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. स्वविद्वे आदश्विबिमिदं-भूमानां चिन्तकात्मनो

दर्शनं भवतीत्वथः। तत्त्व, 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 (हृदयम्) 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. लक्ष्मीहृदयके स्तोत्रेण सर्वमन्यत् प्रकाशितम्।(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. गोपयमेतत्सदा कुर्यात्
न सर्वने प्रकाशितेत। 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.

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

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. वागर्थाविव सम्मृतो
वागर्थप्रतिपत्तिः। जगतः पितरो वन्दे पार्वतीपरमेश्वरः॥

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:

विश्वं नारायणं देवमक्षरं परमं पदम्।
विश्वत: परमात्मिन्यं विश्वं नारायणं हरिम्।
विश्वमेवेदं पुरुषस्तद्विधमुपजीवति।
पति विश्वर्त्यात्मेश्वरं शाश्वतं शिवमच्युतम्।

नारायणं महादेवं विश्वात्मां परायणम्॥

नारायणपरो ज्योतिरात्मा नारायण: परः।
नारायणपरं ब्रह्म तत्तयं नारायण: परः।
नारायणपरो ध्यातं ध्यानं नारायण: परः।
यथ विश्वेज्ञात्वं दशयते श्रूरतेऽपि वा।
अन्तर्भिष्ठेऽथ तत्सवं व्यायम्य नारायण: स्थितः।

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 तत्सत् ॥
नारायणहृदयम्

अथ स्तोत्रम् ।

हरि: ॐ।
अस्य श्रीनारायणहृदयस्तोत्रमहामन्त्रस्य भाग्यव ऋषिः। (ब्रह्म ऋषिः)
अनुष्ठानः। लक्ष्मीनारायणो देवता, नारायणप्रीत्यथं जपे विनियोगः ॥

॥ कर्त्यासः ॥

नारायणः परं ज्योतिः तिरित अहुऽध्राभ्यां नमः,
नारायणः परं बह्वेति तर्जनीभ्यां नमः,
नारायणः परेव देव इति मध्याभ्यां नमः,
नारायणः परं धार्मेति अनामिकाभ्यां नमः,
नारायणः परेव धर्मं इति कनिष्ठिकाभ्यां नमः,
विश्वं नारायणं इति करतलकरप्राह्यां नमः ॥

॥ अङ्ग्यासः ॥

नारायणः परं ज्योतिः हृदयाय नमः,
नारायणः परं बह्वेति शिलसे स्वाहा,
नारायणः परेव देव इति शिखरः बोधः,
नारायणः परं धार्मेति कवचाय हुमः,
नारायणः परेव धर्मं इति नेत्राभ्यां बोधः,
विश्वं नारायणं इति अक्षाय फटः,
भूमुखर्सुवरोमिति दिस्मन्थः ॥

॥ अथ स्वाममः ॥

उद्यदादित्यस्त्रीघारः पीतवासं चतुर्मुखः ।
शहस्कर्णदापाणि ध्यापेद्वक्षीपति हरिम् ॥ १॥

श्रीलोकायाराचं तदुपरि कमठं तत्र चानन्त्योगी
तन्मथे भूमिप्रादृश्यशिष्यवर्त्तमेति कर्णकाभूतमेवेत।
तत्रत्वं शान्तमूहि मणिमयकुटे कुण्डलोभ्रासितां
लक्ष्मीनारायणस्य सरसिन्यजननं सततं चिन्तयामः॥ २॥
अस्य श्रीनारायणाहद्यस्तोत्रमहामन्नरस्य ब्रह्मा ऋषि:
अनुद्दप ् छन्दः, नारायणो देवता, नारायणप्रीत्यधि जपे विनियोगः॥

ॐ
नारायणः परं ज्योतिरत्मा नारायणः परः।
नारायणः परं ब्रह्म नारायण नमोऽस्तु ते॥ ३॥
नारायणः परो देवो धाता नारायणः परः।
नारायणः परो धाता नारायण नमोऽस्तु ते॥ ४॥
नारायणः परं ध्वाम ध्यानं नारायणः परः।
नारायणः परं ध्वमी नारायण नमोऽस्तु ते॥ ५॥
नारायणः परो देवो विद्या नारायणः परः।
विश्वं नारायणः साक्षात् नारायण नमोऽस्तु ते॥ ६॥
नारायणादु विधिर्जीतो जातो नारायणाद्रवः।
जातो नारायणादिन्द्रो नारायण नमोऽस्तु ते॥ ७॥
रविन्नरायणस्तेजः चन्द्रो नारायणो महः।
वविंतरायणः साक्षात् नारायण नमोऽस्तु ते॥ ८॥
नारायणः उपास्यः स्यादु गुहरायणः परः।
नारायणः परो बोधो नारायण नमोऽस्तु ते॥ ९॥
नारायणः फलं मुखं सिद्धिनरायणः सुखम्।
हरिंतरायणः शुद्धिनरायण नमोऽस्तु ते॥ १०॥
निगमावेदितानन्तकथ्यायमुगुणवारिष्ठः।
नारायण नमस्ते दस्तु नरकाणवतारक॥ ११॥
जत्ममुलयुजराविधिपारतवद्यादिभि सदा।
दोषेर्प्रवृत्तरायण नारायण नमोऽस्तु ते॥ १२॥
वेदंशार्यविज्ञानसाध्यभवत्वेकमोचर।
नारायण नमस्तेदस्तु मामुद्वर भवार्णवात्॥ १३॥
नित्यानंद महोदार परात्मर जगत्यते॥
नारायण नमस्तेदस्तु मोक्षसाध्राज्यदायिने ॥ १४॥
आवृत्तथां यथवर्त्तमक्षणमेहृतामाथवर्षय ।
सर्वभूतात्मभूतात्मन नारायण नमोऽस्तु तेष ॥ १५॥
पालिताशेषलोकाय पुण्यवर्षणकीर्तन ।
नारायण नमस्तेदस्तु प्रलयोद्कशायिने ॥ १६॥
निर्स्तसर्वसाराय भक्तादिगुणदायिने ।
नारायण नमस्तेदस्तु त्वां विना न हि से गति: ॥ १७॥
धर्मायकमोक्षार्थ्यपुरुषार्थिपदायिने ।
नारायण नमस्तेदस्तु पुनस्तेदस्तु नमो नमः ॥ १८॥
अथ प्रार्थना ।
नारायण त्वमेवासि दृढराघ्ये हृदि स्थित: ।
प्रेतिता प्रेत्यागाणां त्वया प्रेतित्मानसः ॥ १९॥
त्वदार्जो शिरसा कृत्वा भजामि जनपवावनम् ।
नानोपासनमार्मणां भवकृत्वा भावोधकः: ॥ २०॥
भावंकृत्वा भवातीतों भव सोह्वप्रदो मम ।
त्वन्मायामोहित विश्रं त्वयैव परिक्षितम् ॥ २१॥
त्वपिधानमात्रेण सा वै सर्वर्थकारिणी ।
त्वेव तौ पुरस्कृत्य मम कामानु समर्थ्य ॥ २२॥
न मे त्वदन्वत्स्वातातिर त्वदन्वत्स्व हि देवतम् ।
त्वदन्वः न हि जानामि पालंक्य पुण्यवर्षनम् ॥ २३॥
यात्सांसारिको भावो मनस्ष्ठो भवनात्मकः ।
तात्सधीत्वेत्त साध्य तवं विव पर्यवेदितम् ॥ २४॥
पापिनाममेकंक्रो दयातृत्वं त्वमगत्यां ।
द्वन्तियो मदन्यो ध्वस्तिस्त तव कोड्र जग्मति ॥ २५॥
त्वादां नेव सृष्टेत्त न स्थात्तव दयालुता ।
आमयो वा न सृष्टेदेशोदर्ष्य वृष्टोदयः ॥ २६॥
पापस्रजपरिश्राण्तः पापात्म वापत्मवृहुकः ।
त्वदन्वः कोड्र तपेभ्य ज्ञातास्तिजग्मतीति ॥ २७॥
नारायणहृदयम्

लघुनवारायणहृदयम्

लघलीकं केतादी मुक्तिनारुकम् ॥

tसयुनचक्रः नादशकं चैव मूलं कामम्

तस्य निष्ठुनन्तः स्मारकयाम्यायम्

नारायणस्य हृदयं सर्वभृत्तशक्तिप्रदम्

लघलीकं स्तोत्रं यदि चैतिरनारुकम् ॥

तत्सव निष्टुनन्तः स्मारकयाः

एव नारायणस्य हृदयं आदो जतवह ततःपरम् ॥

लघलीकं स्तोत्रं जपेन्मारायणं पुनः

पुनर्मारायणं जतवह पुनलघलीकं जपेत ॥

तद्वोपामादिरः कुर्यादेवतस्मानिन्तं शुभम्

पदार्थाद्विवारणं जपेत ् स्मारकयाः

लघलीकं जपे लघलीकं जपे पुनः

पुनः नारायणं जपेत ् स्मारकयाः

तद्वोपामादिरः कुर्यादेवतस्मानिन्तं शुभम्

एव नारायणस्य हृदयं आदो जतवह ततःपरम् ॥

लघलीकं स्तोत्रं सर्वमन्यतः प्रकाशितम्

सर्वन्त गोष्ठाणनामोऽतु आध्यात्मिकस्य हंदत ॥

गोष्ठमेतूतः सदा कुर्यादतः न सर्वत्र प्रकाशितः

इति गुणतत्वम् शास्त्रय प्रार्थे बहुदिभिः पुरा ॥

लघलीकं विधिनाम धार्मिको साधिते सुधीः

तस्मातः सर्वस्मार्थेन साधिते गोष्ठे सुधीः

यत्रतत्प्रथतः स्त्रययात तस्मातः लघलीनारायणात्मकम्

भूतपेशाचवेतान्तः नैै तु सर्वदा ॥

भृगुवारे तथा राजपुर्णः पूजयेत् पुरस्तकं हृदयम्

सर्वदा सर्वत्र साधिते गोष्ठे साधिते सुधीः

गोष्ठनातः साधिताणाह्योक्तन्त्रो भवति तत्चतः ॥

॥ इत्यथवरणपर्यः उत्तरमागः नारायणहृदयस्तोत्रम् ॥
This should be chanted with the complementary Laxmihrdayam Sanskrit text.
Stotra encoded by Anuradha, Commentary by N.Balasubramanian
Proofread by Anuradha, N.Balasubramanian, PSA Easwaran

Narayana Hridayam or Narayana Hridaya Stotram
pdf was typeset on March 5, 2023

Please send corrections to sanskrit@cheerful.com