

## નારાયણહૃદયમ્

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શ્રીયે નમઃ

શ્રીમતે નારાયણાય નમઃ

અથર્વરહસ્યે ઉત્તર ખણ્ડે

શ્રી નારાયણ હૃદયમ્

॥ 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

Atharva Rahasyam. They were given out by sage Bhargava.

They belong to the category of stotram સ્તોત્રમ્ .

The appellation stotram, stuti and stavam all describe a

hymn only. સ્તવઃ સ્તોત્રં નુતિઃ સ્તુતિઃ ॥ says Amara, the Sanskrit

lexicon. They all narrate the qualities of a deity. ગુણસંકીર્તનમ્

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.

યત્તદ્દેશ્ય-મગ્રાહ્ય-મગોત્ર-મવર્ણમચક્ષુઃશ્રોત્રં તદ્દપાણિ-પાદમ્ ॥

नित्यं विभुं सर्वगतं सुसूक्ष्मं तद्व्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ 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 (फलश्रुतिः ॥).

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 .

दुर्लभं त्रयमेवैतदेवानुग्रह-हेतुकम् ॥

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 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.

आहार-निद्रा-भय-भुज्यकानि सामान्यमेतत् पशुभिर्नराणाम् ॥

बुद्धिर्हि तेषामधिको विशेषो बुद्ध्या विहीनः पशुभिः समानः ॥

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).

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ॥  
न स सिद्धिमाप्नोति न सुखं परं गतिम् ॥ २३॥

तस्माच्छास्त्रं प्रमाणां ते कार्याकार्य-व्यवस्थितौ ॥  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिच्छसि ॥ २४॥

(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. त्याग्य संभृतार्थानाम् ॥ 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. धर्मविरुद्धं भूतेषु कामोऽस्मि भवतर्षभ॥

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)

ते तं लुक्त्वा स्वर्ग-लोकं विशालं  
क्षीणो पुण्ये मर्त्य-लोकं विशन्ति ॥  
अवं त्रयीधर्म-मनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥

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 परमपुरुषार्थः ॥ 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.

धर्मस्य ह्यपवर्गस्य नार्थोऽर्थोपकल्पते ॥  
नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः ॥

કામસ્ય નેન્દ્રિયપ્રીતિર્લાભો જીવેત યાવતા ॥

જીવસ્ય તત્ત્વજિજ્ઞાસા નાર્થો યશ્ચેહ કર્મભિઃ ॥ (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).

નાસ્થા ધર્મે ન વસુનિચયે નૈવ કામોપભોગે

યદ્દ્વ્યં ભવતુ ભગવન્ પૂર્વકર્માનુરૂપમ્ ॥

એતત્પ્રાર્થ્ય મમ બહુમતં જન્મજન્માન્તરેડપિ

ત્વત્પાદમ્ભોરુહયુગગતા નિશ્ચલા ભક્તિરસ્તુ ॥

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 (અજ્ઞાનમ્).

Thus, liberation implies settling down in our true or real nature which

is divine and thus be free from problems for ever afterwards. તરતિ

શોકમાત્મવિત્ ॥ says the upanishad. Because of this reason, Krishna says

there is no gain greater than this. BG(6-22).

यं लब्ध्वा चापरं लाभं मन्यते नादिकं ततः ॥

यस्मिन्स्तिथो न दुःखेन गुरुणाऽपि विचाल्यते ॥

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 सङ्क्षेपे

अश्रद्धां तत्र सिद्धये ॥ 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 मनुष्यमेत-स्तौ संपरीत्य विविनक्ति धीरः ॥

श्रेयो हि धीरोऽभि प्रेयसे वृणीते प्रेयो मन्दो योगक्षमात् 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. क्षुरस्य धारा निशिता दुरत्यया

दुर्ग पथस्तत्कवयो वदन्ति ॥ KU (1-3-14). Krishna too says this.

अव्यक्ता हि गतिर्दुःखं देहवद्भि-रवाप्यते ॥ 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. नाविरतो दुश्चरितान्नाशान्तो नासमाहितः

॥ नाशान्तमानसो वाऽपि प्रज्ञानेनैवमाप्नुयात् ॥ KU(1-2-24). So it is

said that one with the desire for liberation, known as मुमुक्षुत्वम् 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).

यत्करोषि यदश्नासि यञ्जुहोषि कृद्वासि यत् ॥  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मर्षणम् ॥ २७ ॥

शुभाशुभ-फलैरेवं मोक्ष्यसे कर्मबन्धनैः ॥ २८ ॥

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. चित्तस्य शुद्धये कर्म ॥ VC(11). and

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ 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.

शान्ता महान्तो निवसन्ति सन्तः वसन्तवल्लोकहितं चरन्तः ॥  
तीर्ष्णं स्वयं भीमभवाङ्गवं जना- नहेतुनान्यानपि तास्यन्तः ॥ 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).

દુર્લભો માનુષો દેહો દેહિનાં ક્ષણભક્તુરઃ ॥  
તથાઽપિ દુર્લભં મન્યે વૈકુણ્ઠપ્રિયદર્શનમ્ ॥

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.

મચ્ચિતા મદ્રત-પ્રાણા બોધયન્તઃ પરસ્પરમ્ ॥  
કથયન્તશ્ચ માં નિત્યં તુષ્યન્તિ ચ રમન્તિ ચ ॥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 સધ્ધિ ચતુષ્ટયમ્ 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 દૈવી સંપત્ or divine qualities. They are necessarily to be acquired by one stepping on to the path

of liberation. દૈવી સમ્પદ્વિમોક્ષાય ॥ 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).

ભક્ત્યા મામભિજનાતિ યાવાન્ યશ્ચાસ્મિ તત્ત્વતઃ ॥  
તતો માં તત્ત્વતો જ્ઞાત્વા વિશતે તદ્વન્તરમ્ ॥

and again in BG(18-58) મચ્ચિતઃ સર્વદુર્ગાણિ મત્પ્રસાદતરિષ્યતિ ॥

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. કિં જપન્મુચ્યતે જન્તુઃ જન્મસંસાર-બન્ધનાત્ ॥

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. લોકાધ્યક્ષં સ્તુવન્નિત્યં સર્વદુઃખાતિગો

ભવેત્ ॥ and

એષ મે સર્વધર્માણં ધર્મોડધિકતમો મતઃ ॥

યદ્ભક્ત્યા પુણ્ડરીકાક્ષં સ્તવૈરર્ચયન્નરઃ સદા ॥

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

हिंसादि-पुरुषान्तर-द्रव्यान्तर-देशकालादि-नियमानपेक्षत्वं

आधिक्ये 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  
reciting the hymns which enumerate the virtues of the Lord is the abiding  
purpose of doing austere penances, rituals, recitation of vedas etc.

ઈદં હિ પુંસસ્તપસઃ શ્રુતસ્ય વા સિવષ્ટસ્ય સૂક્તસ્ય ચ બુદ્ધિદત્તયોઃ ॥

અવિચ્યુતોર્થઃ કવિભિર્નિરૂપિતો યદુત્તમશ્લોકગુણાનુવર્ણનમ્ ॥ 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.

સ્વ-વર્ણાશ્રમધર્મેણ તપસા હરિ-તોષણાત્ ॥

સાધનં પ્રભવેત્ પુંસાં વૈરાગ્યાદિ-ચતુષ્ટયમ્ ॥

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

વાસુદેવે ભગવતિ ભક્તિયોગઃ પ્રયોજિતઃ ॥

જનયત્યાશુ વૈરાગ્યં જ્ઞાનં ચ યદ્દૈતુકમ્ ॥

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 recitng Shri Rudram will purify one of all sins. यः शतरुद्रीयमधीते, सोऽग्निपूतो भवति, सुरापानात्पूतो भवति, ब्रह्महत्यात्पूतो भवति, कृत्याकृत्यात्पूतो भवति, तस्माद्विमुक्तमाश्रितो 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 अेवम् स्मरणादि कुर्वतां सर्वेषां 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)

यथादर्शं तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ॥

यथाऽप्सु परीव दृश्ये तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥

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).

લબ્ધ્વા સુદુર્લભમિદં બહુસંભવાન્તે  
માનુષ્યમર્થદમનિત્યમપીઠ ધીરઃ ॥  
તૂર્ણં યતેત ન પતેદનુમૃત્યુ યાવ-  
જ્ઞિશ્રેયસાય વિષયઃ ખલુ સર્વતઃ સ્યાત્ ॥

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. સ્વબુદ્ધૌ આદર્શવર્જિર્મલ-ભૂતાનાં વિવિક્તમાત્મનો દર્શનં ભવતીત્યર્થઃ ॥ 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. लक्ष्मीहृदयके स्तोत्रे 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. गोप्यमेतत्सद्यः कुर्यात् न सर्वत्र प्रकाशयेत् ॥ 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) દૈવી હ્યેષા ગુણમયી મમ

માયા દુરત્યયા ॥ મામેવ યે પ્રપદન્તે માયામેષાં તરન્તિ તે ॥

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. માયાં તુ પ્રકૃતિં વિદ્યાન્માયિનં ચ મહેશ્વરમ્ ॥ 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).

ગિરામાહુર્દેવીં દ્રુહિણગૃહિણીમાગમવિદ્ધે\  
હરેઃ પત્નીં પદ્માં હરસહચરીમદ્રિતનયામ્ ॥\  
તુરીયા કાપિ ત્વં દુરધિગમ-નિસ્સીમ-મહિમા\  
મહામાયા વિશ્વં ભ્રમયસિ પરબ્રહ્મ-મહિષિ ॥

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. वागर्थविव संपृक्तौ

वागर्थप्रतिपत्तये ॥ जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ 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:

विश्वं नारायणं देवमक्षरं परमं पदम् ॥  
विश्वतः परमाज्ञित्यं विश्वं नारायणं हरिम् ॥  
विश्वमेवेदं पुरुषस्तद्विश्वमुपजवति ॥  
पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ॥  
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥

नारायणपरो ज्योतिरात्मा नारायणः परः ॥  
नारायणपरं ब्रह्म तत्त्वं नारायणः परः ॥  
नारायणपरो ध्याता ध्यानं नारायणः परः ॥  
यस्य किञ्चिद्व्यगत्सर्वं दृश्यते श्रूयतेऽपि वा ॥  
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः 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 stotram.

॥ ॐ तत्सत् ॥

॥ नारायण हृदयम् ॥

हरिः ओम् ॥ अस्य श्रीनारायण-हृदय-स्तोत्र-महामंत्रस्य भार्गव ऋषिः,

अनुष्टुप्छन्दः, लक्ष्मीनारायणो देवता, नारायण-प्रीत्यर्थे नृपे विनियोगः ॥

॥ करन्यासः ॥

नारायणः परं ज्योतिरिति अङ्गुष्ठाभ्यां नमः,

नारायणः परं ब्रह्मेति तर्जनीभ्यां नमः,

नारायणः परो देव इति मध्यमाभ्यां नमः,

नारायणः परं धामेति अनामिकाभ्यां नमः,

नारायणः परो धर्म इति कनिष्ठिकाभ्यां नमः,

विश्वं नारायण इति करतलकरपृष्ठाभ्यां नमः ॥

॥ अङ्गन्यासः ॥

नारायणः परं ज्योतिरिति हृदयाय नमः,

नारायणः परं ब्रह्मेति शिरसे स्वाहा,

નારાયણઃ પરો દેવ ઈતિ શિખાયૈ વૌષટ્,  
નારાયણઃ પરં ધામેતિ કવચાય હુમ્,  
નારાયણઃ પરો ધર્મ ઈતિ નેત્રાભ્યાં વૌષટ્,  
વિશ્વં નારાયણ ઈતિ અસ્ત્રાય ફટ્,  
ભૂર્ભુવસ્સુવરોમિતિ દિગ્બન્ધઃ ॥

॥ અથ ધ્યાનમ્ ॥

ઉદાદદિત્યસક્રાશં પીતવાસં ચતુર્ભુજમ્ ॥  
શક્ષ્યકગદાપાણિં ધ્યાયેલ્લક્ષ્મીપતિં હરિમ્ ॥ ૧ ॥

ત્રૈલોક્યાધારચક્રં તદ્વપરિ કમઠં તત્ર ચાનન્તભોગી  
તન્મધ્યે ભૂમિ-પદ્માક્રુશ-શિખરદળં કર્ણિકાભૂત-મેરુમ્ ॥  
તત્રત્યં શાન્તમૂર્તિં મણિમય-મકુટં કુણ્ડલોદ્ભાસિતાઙ્ગં  
લક્ષ્મી-નારાયણાખ્યં સરસિજ-નયનં સંતતં ચિન્તયામઃ ॥ ૨ ॥

અસ્ય શ્રીનારાયણાદ્દય-સ્તોત્ર-મહામન્ત્રસ્ય બ્રહ્મા ઋષિઃ,  
અનુષ્ટુપ્ છન્દઃ, નારાયણો દેવતા, નારાયણ-પ્રીત્યર્થે જપે વિનિયોગઃ ॥

ૐ ॥ નારાયણઃ પરં જ્યોતિ-રાત્મા નારાયણઃ પરઃ ॥

નારાયણઃ પરં બ્રહ્મ નારાયણ નમોઽસ્તુ તે ॥ ૩ ॥

નારાયણઃ પરો દેવો ધાતા નારાયણઃ પરઃ ॥

નારાયણઃ પરો ધાતા નારાયણ નમોઽસ્તુ તે ॥ ૪ ॥

નારાયણઃ પરં ધામ ધ્યાનં નારાયણઃ પરઃ ॥  
નારાયણ પરો ધર્મો નારાયણ નમોઽસ્તુ તે ॥ ૫ ॥

નારાયણઃ પરો દેવો વિદ્યા નારાયણઃ પરઃ ॥  
વિશ્વં નારાયણઃ સાક્ષાન્ નારાયણ નમોઽસ્તુ તે ॥ ૬ ॥

નારાયણાદ્ વિધિ-ર્જાતો જાતો નારાયણાદ્ ભવઃ ॥  
જાતો નારાયણાદિન્દ્રો નારાયણ નમોઽસ્તુ તે ॥ ૭ ॥

રવિ-ર્નારાયણ-સ્તેજઃ ચન્દ્રો નારાયણો મહઃ ॥  
વહ્નિ-ર્નારાયણઃ સાક્ષાત્ નારાયણ નમોઽસ્તુ તે ॥ ૮ ॥

નારાયણ ઉપાસ્યઃ સ્યાદ્ ગુરુ-ર્નારાયણઃ પરઃ ॥  
નારાયણઃ પરો બોધો નારાયણ નમોઽસ્તુ તે ॥ ૯ ॥

નારાયણઃ ફલં મુખ્યં સિદ્ધિ-ર્નારાયણઃ સુખમ્ ॥  
હરિ-ર્નારાયણઃ શુદ્ધિ-ર્નારાયણ નમોઽસ્તુ તે ॥ ૧૦ ॥

નિગમાવેદિતાનન્ત-કલ્યાણગુણ-વારિધે ॥  
નારાયણ નમસ્તેઽસ્તુ નરકાર્ણવ-તારક ॥ ૧૧ ॥

જન્મ-મૃત્યુ-જરા-વ્યાધિ-પારતન્ત્ર્યાદિભિઃ સદા ॥  
દોષૈ-રસપૃષ્ઠરૂપાય નારાયણ નમોઽસ્તુ તે ॥ ૧૨ ॥

વેદશાસ્ત્રાર્થવિજ્ઞાન-સાધ્ય-ભક્ત્યેક-ગોચર ॥

નારાયણ નમસ્તેઽસ્તુ મામુદ્ધર ભવાર્ણવાત્ ॥ ૧૩ ॥

નિત્યાનન્દ મહોદ્ધર પરાત્પર જગત્પતે ॥

નારાયણ નમસ્તેઽસ્તુ મોક્ષસામ્રાજ્ય-દાયિને ॥ ૧૪ ॥

આબ્રહ્મસ્થમ્બ-પર્યન્ત-મખિલાત્મ-મહાશ્રય ॥

સર્વભૂતાત્મ-ભૂતાત્મન્ નારાયણ નમોઽસ્તુ તે ॥ ૧૫ ॥

પાલિતાશેષ-લોકાય પુણ્યશ્રવણ-કીર્તન ॥

નારાયણ નમસ્તેઽસ્તુ પ્રલયોદ્ધ-શાયિને ॥ ૧૬ ॥

નિરસ્ત-સર્વદોષાય ભક્ત્યાદિ-ગુણદાયિને ॥

નારાયણ નમસ્તેઽસ્તુ ત્વાં વિના ન હિ મે ગતિઃ ॥ ૧૭ ॥

ધર્માર્થ-કામ-મોક્ષાખ્ય-પુરુષાર્થ-પ્રદાયિને ॥

નારાયણ નમસ્તેઽસ્તુ પુનસ્તેઽસ્તુ નમો નમઃ ॥ ૧૮ ॥

॥ અથ પ્રાર્થના ॥

નારાયણ ત્વમેવાસિ દ્ધરાખ્યે હૃદિ સ્થિતઃ ॥

પ્રેરિતા પ્રેર્યમાણાનાં ત્વયા પ્રેરિત માનસઃ ॥ ૧૯ ॥

ત્વદ્ધજાં શિરસા કૃત્વા ભજામિ જન-પાવનમ્ ॥

નાનોપાસન-માર્ગાણાં ભવકૃદ્ ભાવબોધકઃ ॥ ૨૦ ॥

ભાવાર્થકૃદ્ ભવાતીતો ભવ સૌખ્યપ્રદો મમ ॥



ત્વન્માયામોહિતં વિશ્વં ત્વયૈવ પરિકલ્પિતમ્ ॥ ૨૧॥

ત્વદધિષ્ઠાન-માત્રેણ સા વૈ સર્વાર્થકારિણી ॥  
ત્વમેવ તાં પુરસ્કૃત્ય મમ કામાન્ સમર્થય ॥ ૨૨॥

ન મે ત્વદન્યસ્ત્રાતાસ્તિ ત્વદન્યન્ન હિ દૈવતમ્ ॥  
ત્વદન્યં ન હિ જાનામિ પાલકં પુણ્યવર્ધનમ્ ॥ ૨૩॥

યાવત્સાંસારિકો ભાવો મનસ્સ્થો ભાવનાત્મકઃ ॥  
તાવત્સિદ્ધિર્ભવેત્ સાધ્યા સર્વદા સર્વદા વિભો ॥ ૨૪॥

પાપિના-મહમેકાગ્રો દયાલૂનાં ત્વમગ્રણીઃ ॥  
દયનીયો મદન્યોઽસ્તિ તવ કોઽત્ર જગત્ત્રયે ॥ ૨૫॥

ત્વયાહં નૈવ સૃષ્ટશ્ચેત્ ન સ્યાત્તવ દયાલુતા ॥  
આમયો વા ન સૃષ્ટશ્ચ-દૌષધસ્ય વૃથોદયઃ ॥ ૨૬॥

પાપસજ્જ-પરિશ્રાન્તઃ પાપાત્મા પાપરૂપ-ધૃક્ ॥  
ત્વદન્યઃ કોઽત્ર પાપેભ્યઃ ત્રાતાસ્તિ જગતીતલે ॥ ૨૭॥

ત્વમેવ માતા ચ પિતા ત્વમેવ ત્વમેવ બન્ધુશ્ચ સખા ત્વમેવ ॥  
ત્વમેવ વિદ્યા દ્રવિણં ત્વમેવ ત્વમેવ સર્વ મમ દેવ દેવ ॥ ૨૮॥

પ્રાર્થનાદશકં ચૈવ મૂલજકમથઃપરમ્ ॥  
યઃ પઠેચ્છૃણ્યાન્નિત્યં તસ્ય લક્ષ્મીઃ સ્થિરા ભવેત્ ॥ ૨૯॥

નારાયણસ્ય હૃદયં સર્વાભીષ-ફલપ્રદમ્ ॥  
લક્ષ્મીહૃદયકં સ્તોત્રં યદિ ચૈતદ્વિનાકૃતમ્ ॥ ૩૦ ॥

તત્સર્વં નિષ્કલં પ્રોક્તં લક્ષ્મીઃ કુધ્યતિ સર્વદા ॥  
એતત્સકૃલિતં સ્તોત્રં સર્વાભીષ-ફલપ્રદમ્ ॥ ૩૧ ॥

જપેત્ સકૃલિતં કૃત્વા સર્વાભીષ-મવાપ્નુયાત્ ॥  
નારાયણસ્ય હૃદયં આદૌ જપ્ત્વા તતઃપરમ્ ॥ ૩૨ ॥

લક્ષ્મીહૃદયકં સ્તોત્રં જપેન્નારાયણં પુનઃ ॥  
પુનર્નારાયણં જપ્ત્વા પુનર્લક્ષ્મીનુતિં જપેત્ ॥ ૩૩ ॥

તદ્બ્રહ્માધિકં કુર્યા-દેતત્સકૃલિતં શુભમ્ ॥  
એવં મધ્યે દ્વિવારેણ જપેત્ સકૃલિતં શુભમ્ ॥ ૩૪ ॥

લક્ષ્મીહૃદયકે સ્તોત્રે સર્વમન્યત્ પ્રકાશિતમ્ ॥  
સર્વાન્ કામાનવાપ્રોતિ આધિવ્યાધિ-ભયં હરેત્ ॥ ૩૫ ॥

ગોપ્યમેતત્ સદા કુર્યાત્ ન સર્વત્ર પ્રકાશયેત્ ॥  
ઈતિ ગુહ્યતમં શાસ્ત્રં પ્રોક્તં બ્રહ્માદિભિઃ પુરા ॥ ૩૬ ॥

લક્ષ્મીહૃદયપ્રોક્તેન વિધિના સાધયેત્ સુધીઃ ॥  
તસ્માત્ સર્વપ્રયત્નેન સાધયેદ્ ગોપયેત્ સુધીઃ ॥ ૩૭ ॥

યત્રૈતત્પુસ્તકં તિષ્ઠેત્ લક્ષ્મીનારાયણાત્મકમ્ ॥

ભૂત પૈશાચ વેતાળ ભયં નૈવ તુ સર્વદા ॥ ૩૮ ॥

ભૃગુવારે તથા રાત્રૌ પૂજયેત્ પુસ્તકદ્વયમ્ ॥

સર્વદા સર્વદા સ્તુત્યં ગોપયેત્ સાધયેત્ સુધીઃ ॥

ગોપનાત્ સાધનાલ્લોકે ધન્યો ભવતિ તત્ત્વતઃ ॥ ૩૯ ॥

॥ ઇત્યર્થવરહસ્યે ઉત્તરભાગે નારાયણ હૃદય સ્તોત્રં ॥

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