

ନାରାୟଣହୃଦୟମ୍

{॥ ନାରାୟଣହୃଦୟମ୍ ॥}

॥ ଶ୍ରୀକ୍ଷେମେ ନମଃ ॥

॥ ଶ୍ରୀମତେ ନାରାୟଣାୟ ନମଃ ॥

ଅଥର୍ବରହସ୍ୟେ ଉତ୍ତର ଖଣ୍ଡେ

॥ ଶ୍ରୀ ନାରାୟଣ ହୃଦୟମ୍ ॥

॥ 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 ସ୍ତୋତ୍ରମ୍ .

The appellation stotram, stuti and stavam all describe a

hymn only. ସ୍ତବଃ ସ୍ତୋତ୍ରଂ ନୁତିଃ ସ୍ତୁତିଃ । says Amara, the Sanskrit

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

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.

ଯତ୍ତଦଦ୍ରେଶ୍ୟ-ମଗ୍ରାହ୍ୟ-ମଗୋଚ୍ର-ମବର୍ଣମଚକ୍ଷୁଃଶ୍ରୋତ୍ରଂ ତଦପାଣି-ପାଦମ୍ ।

ନିତ୍ୟଂ ବିଭୁଂ ସର୍ବଗତଂ ସୁସ୍ଥଂ ତଦବ୍ୟୟଂ ନ ଭୁବି ଯୋନିଂ ପରିପଶ୍ୟନ୍ତି ଧୀରାଃ ॥ 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 itihisas 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 (ଫଳଶ୍ରୁତିଃ ।).

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 .

ଦୁର୍ଲ୍ଲଭଂ ବ୍ରହ୍ମମେବୈତଦ୍ଦେବାନୁଗ୍ରହ-ହେତୁକମ୍ ।

ମନୁଷ୍ୟତ୍ବଂ ମୁମୁକ୍ଷୁତ୍ବଂ ମହାପୁରୁଷସଂଗ୍ରହଃ ॥ 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.

ଆହାର-ନିଦ୍ରା-ଭୟ-ମୁଖ୍ୟକାନ୍ତି ସାମାନ୍ୟମେତତ୍ ପଶୁଭିର୍ନିରାଶାମ୍ ।

ବୁଦ୍ଧିର୍ହି ତେଷାମପିକୋ ବିଶେଷୋ ବୁଦ୍ଧ୍ୟା ବିହୀନଃ ପଶୁଭିଃ ସମାନଃ ।

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 ପୁରୁଷାର୍ଥାଃ since they are sought after by people. ଅର୍ଥଃ = 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).

ଯଃ ଶାସ୍ତ୍ରବିଧିମୁକ୍ତ୍ୟ ଋତେ କାମକାରତଃ ।

ନ ସ ସିଦ୍ଧିମାପ୍ନୋତି ନ ସୁଖଂ ପରାଂ ଗତିମ୍ ॥ ୨୩ ॥

ତସ୍ମା-ଛାସ୍ତ୍ରଂ ପ୍ରମାଣଂ ତେ କାର୍ଯ୍ୟକାର୍ଯ୍ୟ-ବ୍ୟବସ୍ଥିତୌ ।

ଜାତ୍ବା ଶାସ୍ତ୍ରବିଧାନୋକ୍ତଂ କର୍ମ କର୍ତ୍ତୁମିହାର୍ହସି ॥ ୨୪ ॥

(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. ତ୍ୟାଗାୟ ସଂଭୃତାର୍ଥୀନାମ୍ । 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. ଧର୍ମାବିରୁଦ୍ଧ ଭୂତେଷୁ କାମୋଽସ୍ତି ଭରତର୍ଷଭ।

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)

ତେ ତଂ ଭୁକ୍ତ୍ବା ସ୍ବର୍ଗ-ଲୋକଂ ବିଶାଳଂ

କ୍ଷୀଣେ ପୁଣ୍ୟେ ମର୍ତ୍ତ୍ୟ-ଲୋକଂ ବିଶନ୍ତି ।

ଏବଂ ବ୍ରହ୍ମଧର୍ମ-ମନୁସ୍ତପନ୍ନା

ଗତାଗତଂ କାମକାମା ଲଭନ୍ତେ ॥

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 ପରମପୁରୁଷାର୍ଥଃ । 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.

ଧର୍ମସ୍ୟ ହ୍ୟାପବର୍ଗସ୍ୟ ନାର୍ଥୋଽର୍ଥାଯୋପକଲ୍ପତେ ।

ନାର୍ଥସ୍ୟ ଧର୍ମେକାନ୍ତସ୍ୟ କାମୋ ଲାଭାୟ ହି ସ୍ତୁତଃ ॥

କାମସ୍ୟ ନେନ୍ଦ୍ରିୟପ୍ରୀତିର୍ଲାଭୋ ଜୀବେତ ଯାବତା ।

ଜୀବସ୍ୟ ତତ୍ତ୍ୱଜିଜ୍ଞାସା ନାର୍ଥୋ ଯଶ୍ଚେହ କର୍ମଭିଃ ॥ (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).

ନାସ୍ତା ଧର୍ମେ ନ ବସୁନିଚୟେ ନୈବ କାମୋପଭୋଗେ

ଯଦ୍ୟଭବ୍ୟଂ ଭବତୁ ଭଗବନ୍ ପୂର୍ବକର୍ମାନୁରୂପମ୍ ।

ଏତସ୍ମାର୍ଥ୍ୟଂ ମମ ବହୁମତଂ ଜନ୍ମଜନ୍ମାନ୍ତରେଽପି

ତ୍ବପ୍ପାଦାମ୍ବୋରୁହଯୁଗଗତା ନିଶ୍ଚ୍ଛା ଭକ୍ତିରସ୍ତୁ ॥

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 (ଅଜ୍ଞାନମ୍). Thus, liberation implies settling down in our true or real nature which is divine and thus be free from problems for ever afterwards. ତତ୍ତ୍ୱ ଶୌକମାତ୍ମବିତ୍ says the upanishad. Because of this reason, Krishna says

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

ଯଂ ଲବ୍ଧ୍ୱା ଚାପରଂ ଲାଭଂ ମନ୍ୟତେ ନାଦିକଂ ତତଃ ।

ଯସ୍ମିନ୍ସ୍ଥିତୋ ନ ଦୁଃଖେନ ଗୁରୁଣାଃପି ବିଚାଲ୍ୟତେ ॥

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. ମନୁଷ୍ୟାଣାଂ ସହସ୍ରେଷୁ

କଳ୍ପିତ୍ୟତତି ସିଦ୍ଧୟେ । 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).

ଶ୍ରେୟଶ୍ଚ ପ୍ରେୟଶ୍ଚ ମନୁଷ୍ୟମେତ-ସ୍ତ୍ରୌ ସଂପରୀତ୍ୟ ବିବିନକ୍ତି ଧୀରଃ ।

ଶ୍ରେୟୋ ହି ଧୀରୋଽଭି ପ୍ରେୟସେ ବୃଣୀତେ ପ୍ରେୟୋ ମନ୍ଦୋ ଯୋଗକ୍ଷେମାତ୍ ବୃଣୀତେ ॥

Wrong knowledge can be righted only by right knowledge called

jnanam (ଜ୍ଞାନମ୍) 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. କ୍ଷୁରସ୍ୟ ଧୀରା ନିଶିତା ଦୁରତ୍ୟୟା ।

ଦୁର୍ଗଂ ପଥସ୍ତକ୍ୱବୟୋ ବଦନ୍ତି । KU (1-3-14). Krishna too says this.

ଅବ୍ୟକ୍ତା ହି ଗତିର୍ଦୁଃଖଂ ଦେହବଞ୍ଚି-ରବାପ୍ୟତେ । 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. ନାବିରତୋ ଦୁଃଖିତାନାଶାନ୍ତୋ ନାସମାହିତଃ । ନାଶାନ୍ତମାନସୋ ବାଂଘି ପ୍ରଜ୍ଞାନେନୈନମାୟମାତ୍ ॥ KU(1-2-24). So it is

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

ଯକ୍ଷରୋଷି ଯଦଶ୍ନାସି ଯଜ୍ଞହୋଷି କ୍ବଦାସି ଯତ୍ ।
ଯଉପସ୍ୟସି କୌତୁହେନ ତକୁରୁଷ୍ଠ ମଦର୍ପଣମ୍ ॥ ୨୭ ॥

ଶୁଭାଶୁଭ-ଫଳୈରେବଂ ମୋକ୍ଷ୍ୟସ୍ୟ କର୍ମବନ୍ଧନୈଃ । ୨୮ ।

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. ଚିତ୍ତସ୍ୟ ଶୁଦ୍ଧୟେ କର୍ମ । VC(11). and

ଯୋଗିନଃ କର୍ମ କୁର୍ବନ୍ତି ସଙ୍ଗଂ ତ୍ୟକ୍ତବାମ୍ନଶୁଦ୍ଧୟେ ॥ 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.

ଶାନ୍ତା ମହାନ୍ତୋ ନିବସନ୍ତି ସନ୍ତଃ ବସନ୍ତବଲ୍ଲୋକହିତଂ ଚରନ୍ତଃ ।

ତୀର୍ଣ୍ଣା ସ୍ବୟଂ ଉପସନ୍ନବାର୍ତ୍ତକଂ ଜନା- ନହେତୁନାନ୍ୟାନପି ତାରୟନ୍ତଃ ॥ 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).

ଦୁର୍ଲଭୋ ମାନୁଷୋ ଦେହୋ ଦେହିନୀଂ କ୍ଷଣଭଙ୍ଗୁରଃ ।
ତଥାଏପି ଦୁର୍ଲଭଂ ମନୋ ବୈକୁଣ୍ଠସ୍ଥିତଦର୍ଶନମ୍ ॥

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.

ମଜିତ୍ତା ମଜ୍ଜତ-ପ୍ରାଣା ବୋଧନନ୍ତଃ ପରସ୍ପରମ୍ ।
କଥନନ୍ତସ୍ତ ମାଂ ନିତ୍ୟଂ ତୁଷ୍ୟନ୍ତି ଚ ରମନ୍ତି ଚ ॥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 ସାଧନ ଚତୁଷ୍ଟୟମ୍ 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 ଦୈବୀଂଶଂପଦ୍ or divine qualities. They are necessarily to be acquired by one stepping on to the path

of liberation. ଦୈବୀ ସମ୍ପଦ୍ବିମୋକ୍ଷାୟ । 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).

ଭକ୍ତ୍ୟା ମାମଭିଜାନାତି ଯାବାନ୍ ଯଶ୍ଚାସ୍ମି ତତ୍ତ୍ବତଃ ।

ତତୋ ମାଂ ତତ୍ତ୍ବତୋ ଜ୍ଞାତ୍ବା ବିଶତେ ତଦନନ୍ତରମ୍ ॥

and again in BG(18-58) ମଜିତ୍ତଃ ସର୍ବଦୁର୍ଗାଣି ମୟସାଦାତ୍ତରିଷ୍ୟତି ।

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. କିଂ ଜପନ୍ନତ୍ୟତେ ଜନ୍ମଃ ଜନ୍ମସଂସାର-ବନ୍ଧନାତ୍ ।

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. ଲୋକାଧ୍ୟକ୍ଷଂ ସୁବନ୍ଧିତ୍ୟଂ ସର୍ବଦୁଃଖାତିଗୋ

ଭବେତ୍ । and

ଏଷ ମେ ସର୍ବଧର୍ମାଣଂ ଧର୍ମୋଽଧିକତମୋ ମତଃ ।

ଯଭକ୍ତ୍ୟା ପୁଣ୍ଡରୀକାକ୍ଷଂ ସୁବୈରଚ୍ଚେନ୍ନରଃ ସଦା ॥

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

ହିଂସାଦି-ପୁରୁଷାହର-ଦ୍ରବ୍ୟାହର-ଦେଶକାଲାଦି-ନିଯମାନପେକ୍ଷତଃ

ଆଧିକ୍ୟେ କାରଣମ୍ । 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.

ଇଦଂ ହି ପୁଂସସ୍ତପସଃ ଶୁଚସ୍ୟ ବା ସ୍ବିଷ୍ଟସ୍ୟ ସୁକ୍ତସ୍ୟ ଚ ବୁଦ୍ଧିଦଉଯୋଃ ।

ଅବିରୁଧତୋର୍ଥଃ କବିଭିର୍ନିରୂପିତୋ ଯଦୁତ୍ତମଶ୍ଳୋକଗୁଣାନୁବର୍ଣ୍ଣନମ୍ ॥ 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.

ସ୍ବ-ବର୍ଣ୍ଣାଶ୍ରମଧର୍ମେଣ ତପସା ହରି-ତୋଷଣାତ୍ ।

ସାଧନଂ ପ୍ରଭବେତ୍ ପୁଂସାଂ ବୈରାଗ୍ୟାଦି-ଚତୁଷ୍ଟୟମ୍ ॥

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

ବାସୁଦେବେ ଭଗବତି ଭକ୍ତିଯୋଗଃ ପ୍ରଯୋଜିତଃ ।

ଜନଯତ୍ୟାଶୁ ବୈରାଗ୍ୟଂ ଜ୍ଞାନଂ ଚ ଯଦହୈତୁକମ୍ ॥

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. ଯଃ ଶତରୁଦ୍ରୀୟମଧୀତେ, ସୋଽଗ୍ନିପୁତୋ ଭବତି, ସୁରାପାନାୟତୋ ଭବତି, ବ୍ରହ୍ମହତ୍ୟାୟତୋ ଭବତି, କୃତ୍ୟାକୃତ୍ୟାୟତୋ ଭବତି, ତସ୍ମାଦବିମୁକ୍ତମାଶ୍ରିତୋ ଭବତି । 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 ପୁଣ୍ୟଃ ଏବମ୍ ସ୍ମରଣାଦି କୁର୍ବତାଂ ସର୍ବେଷାଂ ପୁଣ୍ୟଂ କରୋତୀତି ପୁଣ୍ୟଃ । 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)

ଯଥାଦର୍ଶେ ତଥାଃମୂଢ଼ି ଯଥା ସ୍ବପ୍ନେ ତଥା ପିତୃଲୋକେ ।

ଯଥାଃସ୍ମୁ ପରୀକ୍ଷା ଦୃଶ୍ୟେ ତଥା ଗନ୍ଧର୍ବଲୋକେ ଛାୟାତପୟୋରିବ ବ୍ରହ୍ମଲୋକେ ॥

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).

ଲବ୍ଧ୍ୱା ସୁଦୁର୍ଲଭମିଦଂ ବହୁସଂଭବାନ୍ତେ
ମାନୁଷ୍ୟମର୍ଥକମନିତ୍ୟମପୀହ ଧୀରଃ ।
ତୁର୍ଣ୍ଣଂ ଯତେତ ନ ପତେଦନୁମୃତ୍ୟୁ ଯାବ-
ନ୍ନିଶ୍ରେୟସାୟ ବିଷୟଃ ଖଲୁ ସର୍ବତଃ ସ୍ୟାତ୍ ॥

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. ସ୍ୱଚ୍ଛୁଦ୍ଧୋ ଆଦର୍ଶବନ୍ନିର୍ମଳ-ଭୂତାନାଂ ବିଚିତ୍ରମାତ୍ମନୋ
ଦର୍ଶନଂ ଭବତୀତ୍ୟର୍ଥଃ । 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 (ହୃଦୟମ୍) 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. ଲକ୍ଷ୍ମୀହୃଦୟକେ ସ୍ତୋତ୍ରେ ସର୍ବମନ୍ୟତ୍ ପ୍ରକାଶିତମ୍ । (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. ଗୋପ୍ୟମେତସ୍ତଦା କୁର୍ଯ୍ୟାତ୍ ନ ସର୍ବତ୍ର ପ୍ରକାଶୟେତ୍ । 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) ଦୈବୀ ହ୍ୟେଷା ଗୁଣମୟୀ ମମ ମାୟା ଦୁରତ୍ୟୟା ॥ ମାମେବ ଯେ ପ୍ରପଦ୍ୟନ୍ତେ ମାୟାମେଷାଂ ତରନ୍ତି ତେ ॥

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. ମାୟାଂ ତୁ ପ୍ରକୃତିଂ ବିଦ୍ୟାନ୍ନାୟନଂ ଚ ମହେଶ୍ବରମ୍ । 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).

ଗିରାମାହୁର୍ଦେବୀଂ ଦୁହିଶଗୁହିଶୀମାଗମବିଦୋ\
ହରେଃ ପତ୍ନୀଂ ପତ୍ନୀଂ ହରସହଚରୀମଦ୍ବିତନୟାମ୍ ।\
ତୁରୀୟା କାପି ତ୍ବଂ ଦୁରଧିଗମ-ନିସ୍ସୀମ-ମହିମା\
ମହାମାୟା ବିଶ୍ବଂ ଭ୍ରମୟସି ପରବ୍ରହ୍ମ-ମହିଷି ॥

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. ବାଗର୍ଥୀବିବ ସଂପୃକ୍ତୋ
ବାଗର୍ଥପ୍ରତିପତ୍ନୟେ । ଜଗତଃ ପିତରୌ ବନ୍ଦେ ପାର୍ବତୀପରମେଶ୍ଵରୌ ॥ 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:

ବିଶ୍ଵଂ ନାରାୟଣଂ ଦେବମକ୍ଷରଂ ପରମଂ ପଦମ୍ ।
ବିଶ୍ଵତଃ ପରମାନ୍ନିତ୍ୟଂ ବିଶ୍ଵଂ ନାରାୟଣଂ ହରିମ୍ ।
ବିଶ୍ଵମେବେଦଂ ପୁରୁଷସ୍ତଦ୍ବିଶ୍ଵମୁପଜୀବତି ।
ପତିଂ ବିଶ୍ଵସ୍ୟାମ୍ନେଶ୍ଵରଂ ଶାଶ୍ଵତଂ ଶିବମରୂପମ୍ ।
ନାରାୟଣଂ ମହାଜ୍ଞେୟଂ ବିଶ୍ଵାମ୍ନାନଂ ପରାୟଣମ୍ ॥

ନାରାୟଣପରୋ ଜ୍ୟୋତିରାତ୍ମା ନାରାୟଣଃ ପରଃ ।
ନାରାୟଣପରଂ ବ୍ରହ୍ମ ତତ୍ତ୍ଵଂ ନାରାୟଣଃ ପରଃ ।
ନାରାୟଣପରୋ ଧ୍ୟାତା ଧ୍ୟାନଂ ନାରାୟଣଃ ପରଃ ।
ଯଜ କିଞ୍ଚିଜ୍ଞସ୍ରର୍ବଂ ହୃଷ୍ୟତେ ଶୂନ୍ୟତେଽପି ବା ।
ଅନ୍ତର୍ହସ୍ତି ତସ୍ରର୍ବଂ ବ୍ୟାପ୍ୟ ନାରାୟଣଃ ସ୍ଥିତଃ ।

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.

॥ ଓଂ ହୃଦ୍ ॥

॥ ନାରାୟଣ ହୃଦୟମ୍ ॥

ହରିଃ ଓମ୍ ॥ ଅସ୍ୟ ଶ୍ରୀନାରାୟଣ-ହୃଦୟ-ସ୍ତୋତ୍ର-ମହାମନ୍ତ୍ରସ୍ୟ ଭାର୍ଗବ ରଷିଃ,

ଅନୁଷ୍ଠୁପ୍ଛନ୍ଦଃ, ଲକ୍ଷ୍ମୀନାରାୟଣୋ ଦେବତା, ନାରାୟଣ-ପ୍ରୀତ୍ୟର୍ଥେ କପେ ବିନିଯୋଗଃ ॥

॥ କରନ୍ୟାସଃ ॥

ନାରାୟଣଃ ପରଂ ଜ୍ୟୋତିର୍ବିତି ଅଜ୍ଞୁଷ୍ଣାଭ୍ୟାଂ ନମଃ,

ନାରାୟଣଃ ପରଂ ବ୍ରହ୍ମେତି ତର୍ଜନୀଭ୍ୟାଂ ନମଃ,

ନାରାୟଣଃ ପରୋ ଦେବ ଇତି ମଧ୍ୟମାଭ୍ୟାଂ ନମଃ,

ନାରାୟଣଃ ପରଂ ଧାମେତି ଅନାମିକାଭ୍ୟାଂ ନମଃ,

ନାରାୟଣଃ ପରୋ ଧର୍ମ ଇତି କନିଷ୍ଠିକାଭ୍ୟାଂ ନମଃ,

ବିଶ୍ବଂ ନାରାୟଣ ଇତି କରତଲକରପୁଷ୍ପାଭ୍ୟାଂ ନମଃ ॥

॥ ଅଙ୍ଗନ୍ୟାସଃ ॥

ନାରାୟଣଃ ପରଂ ଜ୍ୟୋତିର୍ବିତି ହୃଦୟାୟ ନମଃ,

ନାରାୟଣଃ ପରଂ ବ୍ରହ୍ମେତି ଶିରସେ ସ୍ବାହା,

ନାରାୟଣଃ ପରୋ ଦେବ ଇତି ଶିଖାୟେ ବୌଷଟ୍,
ନାରାୟଣଃ ପରଂ ଧାମେତି କବଚାୟ ହୁମ୍,
ନାରାୟଣଃ ପରୋ ଧର୍ମ ଇତି ନେତ୍ରାଭ୍ୟାଂ ବୌଷଟ୍,
ବିଶ୍ବଂ ନାରାୟଣ ଇତି ଅସ୍ତ୍ରାୟ ଫଟ୍,
ଭୂର୍ଭୁବସ୍ବରୋମିତି ଦିଗ୍ବନ୍ଧଃ ॥

॥ ଅଥ ଧ୍ୟାନମ୍ ॥

ଉଦ୍ୟାଦାଦିତ୍ୟସଙ୍କାଶଂ ପୀତବାସଂ ଚତୁର୍ଭୁଜମ୍ ।
ଶଙ୍ଖଚକ୍ରଗଦାପାଶିଂ ଧ୍ୟାୟେଲ୍ଲକ୍ଷ୍ମୀପତିଂ ହରିମ୍ ॥ ୧ ॥

ତ୍ରେଲୋକ୍ୟାଧାରଚକ୍ରଂ ତଦ୍ବିପରି କମଠଂ ତତ୍ର ଚାନନ୍ଦ୍ରଭୋଗୀ
ତନ୍ମଧ୍ୟେ ଭୂମି-ପଦ୍ମାଙ୍କୁଶ-ଶିଖରଦଳଂ କର୍ଣ୍ଣିକାଭୂତ-ମେରୁମ୍ ।
ତତ୍ରତ୍ୟଂ ଶାନ୍ତମୂର୍ତ୍ତିଂ ମଣିମୟ-ମକୁଟଂ କୁଣ୍ଡଲୋଭାସିତାଙ୍ଗଂ
ଲକ୍ଷ୍ମୀ-ନାରାୟଣାଶ୍ୟଂ ସରସିକ-ନୟନଂ ସଂତତଂ ଚିନ୍ତୟାମଃ ॥ ୨ ॥

ଅସ୍ୟ ଶ୍ରୀନାରାୟଣାହୁଦୟ-ସ୍ତୋତ୍ର-ମହାମନ୍ତ୍ରସ୍ୟ ବ୍ରହ୍ମା ରକ୍ଷିଃ,
ଅନୁଷ୍ଠୁପ୍ ଛନ୍ଦଃ, ନାରାୟଣୋ ଦେବତା, ନାରାୟଣ-ପ୍ରୀତ୍ୟର୍ଥେ କପେ ବିନିଯୋଗଃ ॥

ଓଂ ॥ ନାରାୟଣଃ ପରଂ ଜ୍ୟୋତି-ରାତ୍ମା ନାରାୟଣଃ ପରଃ ।

ନାରାୟଣଃ ପରଂ ବ୍ରହ୍ମ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୩ ॥

ନାରାୟଣଃ ପରୋ ଦେବୋ ଧାତା ନାରାୟଣଃ ପରଃ ।

ନାରାୟଣଃ ପରୋ ଧାତା ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୪ ॥

ନାରାୟଣଃ ପରଂ ଧାମ ଧ୍ୟାନଂ ନାରାୟଣଃ ପରଃ ।

ନାରାୟଣ ପରୋ ଧର୍ମୋ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୫ ॥

ନାରାୟଣଃ ପରୋ ଦେବୋ ବିଦ୍ୟା ନାରାୟଣଃ ପରଃ ।

ବିଶ୍ଵଂ ନାରାୟଣଃ ସାକ୍ଷାନ୍ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୬ ॥

ନାରାୟଣାଦ୍ ବିଧି-କର୍ତ୍ତା ଜାତୋ ନାରାୟଣାଦ୍ ଭବଃ ।

ଜାତୋ ନାରାୟଣାଦିନ୍ଦ୍ରୋ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୭ ॥

ରବି-ନାରାୟଣ-ସ୍ତୋକଃ ଚନ୍ଦ୍ରୋ ନାରାୟଣୋ ମହଃ ।

ବହି-ନାରାୟଣଃ ସାକ୍ଷାତ୍ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୮ ॥

ନାରାୟଣ ଉପାସ୍ୟଃ ସ୍ୟାଦ୍ ଗୁରୁ-ନାରାୟଣଃ ପରଃ ।

ନାରାୟଣଃ ପରୋ ବୋଧୋ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୯ ॥

ନାରାୟଣଃ ଫଲଂ ମୁଖ୍ୟଂ ସିଦ୍ଧି-ନାରାୟଣଃ ସୁଖମ୍ ।

ହରି-ନାରାୟଣଃ ଶୁଦ୍ଧି-ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୧୦ ॥

ନିଗମାବେଦିତାନନ୍ତ-କଲ୍ୟାଣଗୁଣ-ବୀରିଧି ।

ନାରାୟଣ ନମସ୍ତେଽସ୍ତୁ ନରକାର୍ଣବ-ତାରକ ॥ ୧୧ ॥

ଜନ୍ମ-ମୃତ୍ୟୁ-ଜରା-ବ୍ୟାଧି-ପାରତନ୍ତ୍ର୍ୟାଦିଭିଃ ସଦା ।

ଦୋଷୈ-ରହ୍ନୁଷ୍ଟରୂପାୟ ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୧୨ ॥

ବେଦଶାସ୍ତ୍ରାର୍ଥବିଜ୍ଞାନ-ସାଧ୍ୟ-ଉଚ୍ଚ୍ୟେକ-ଗୋଚର ।

ନାରାୟଣ ନମସ୍ତେଷୁ ମାମୁଜର ଭବାଣିବାତ୍ ॥ ୧୩ ॥

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ନିତ୍ୟାନନ୍ଦ ମହୋଦାର ପରାପୁର ଜଗତ୍ତେ ।

ନାରାୟଣ ନମସ୍ତେଷୁ ମୋକ୍ଷସାମ୍ରାଜ୍ୟ-ଦାୟନେ ॥ ୧୪ ॥

ଆବ୍ରହ୍ମସ୍ଥମ୍-ପର୍ଯ୍ୟନ୍ତ-ମଣିଲମ୍-ମହାଶ୍ରୟ ।

ସର୍ବଭୂତାମ୍-ଭୂତାମ୍-ନାରାୟଣ ନମୋଽସ୍ତୁ ତେ ॥ ୧୫ ॥

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ପାଲିତାଶେଷ-ଲୋକାୟ ପୁଣ୍ୟଶ୍ରବଣ-କୀର୍ତ୍ତନ ।

ନାରାୟଣ ନମସ୍ତେଷୁ ପ୍ରଲୟୋଦକ-ଶାୟନେ ॥ ୧୬ ॥

ନିରସ୍ତ-ସର୍ବଦୋଷାୟ ଭକ୍ତ୍ୟାଦି-ଗୁଣଦାୟନେ ।

ନାରାୟଣ ନମସ୍ତେଷୁ ତ୍ବଂ ବିନା ନ ହି ମେ ଗତିଃ ॥ ୧୭ ॥

ଧର୍ମାର୍ଥ-କାମ-ମୋକ୍ଷାଖ୍ୟ-ପୁରୁଷାର୍ଥ-ପ୍ରଦାୟନେ ।

ନାରାୟଣ ନମସ୍ତେଷୁ ପୁନସ୍ତେଷୁ ନମୋ ନମଃ ॥ ୧୮ ॥

॥ ଅଥ ପ୍ରାର୍ଥନା ॥

ନାରାୟଣ ତ୍ବମେବାସି ଦହରାଖ୍ୟେ ହୃଦି ସ୍ଥିତଃ ।

ପ୍ରେରିତା ପ୍ରେର୍ଯ୍ୟମାଣାନାଂ ତ୍ବୟା ପ୍ରେରିତ ମାନସଃ ॥ ୧୯ ॥

ତ୍ବଦାଜ୍ଞାଂ ଶିରସା କୃତ୍ବା ଭଜାମି ଜନ-ପାବନମ୍ ।

ନାନୋପାସନ-ମାର୍ଗାଣାଂ ଭବକୃତ୍ ଭାବବୋଧକଃ ॥ ୨୦ ॥

ଭାବାର୍ଥକୃତ୍ ଭବାତୀତୋ ଭବ ସୌଖ୍ୟପ୍ରଦୋ ମମ ।

ତ୍ବନ୍ନାୟାମୋହିତଂ ବିଶ୍ବଂ ତ୍ବୟୈବ ପରିକଲ୍ପିତମ୍ ॥ ୨୧ ॥

ତ୍ବଦଧିଷ୍ଠାନ-ମାତ୍ରେଣ ସା ବୈ ସର୍ବାର୍ଥକାରିଣୀ ।

ତ୍ବମେବ ତାଂ ପୁରସ୍କୃତ୍ୟ ମମ କାମାନ୍ ସମର୍ଥୟ ॥ ୨୨ ॥

ନ ମେ ତ୍ବଦନ୍ୟସ୍ତାତାସ୍ତି ତ୍ବଦନ୍ୟନ୍ନ ହି ଦୈବତମ୍ ।

ତ୍ବଦନ୍ୟଂ ନ ହି ଜାନାମି ପାଲକଂ ପୁଣ୍ୟବର୍ଧନମ୍ ॥ ୨୩ ॥

ଯାବତ୍ସାଂସାରିକୋ ଭାବୋ ମନସ୍ତ୍ସୋ ଭାବନାମୃକଃ ।

ତାବହିର୍ଭିର୍ଭବେତ୍ ସାଧ୍ୟା ସର୍ବଦା ସର୍ବଦା ବିଭୋ ॥ ୨୪ ॥

ପାପିନା-ମହମେକାଗ୍ରୋ ଦୟାଲୁନାଂ ତ୍ବମଗ୍ରଣୀଃ ।

ଦୟନୀୟୋ ମଦନ୍ୟୋଽସ୍ତି ତବ କୋଽତ୍ର ଜଗତ୍ତ୍ବୟେ ॥ ୨୫ ॥

ତ୍ବୟାହଂ ନୈବ ସ୍ତୁଷ୍ଟଶ୍ଚେତ୍ ନ ସ୍ୟାତ୍ତବ ଦୟାଲୁତା ।

ଆମୟୋ ବା ନ ସ୍ତୁଷ୍ଟଶ୍ଚେ-ଦୌଷଧସ୍ୟ ବୃଥୋଦୟଃ ॥ ୨୬ ॥

ପାପସଙ୍ଗ-ପରିଶ୍ରାନ୍ତଃ ପାପାନ୍ ପାପରୂପ-ଧୃକ୍ ।

ତ୍ବଦନ୍ୟଃ କୋଽତ୍ର ପାପେଭ୍ୟଃ ତ୍ରାତାସ୍ତି ଜଗତୀତଲେ ॥ ୨୭ ॥

ତ୍ବମେବ ମାତା ତ ପିତା ତ୍ବମେବ ତ୍ବମେବ ବନ୍ଧୁଷ୍ଟ ସଖା ତ୍ବମେବ ।

ତ୍ବମେବ ବିଦ୍ୟା ଦ୍ରବିଶଂ ତ୍ବମେବ ତ୍ବମେବ ସର୍ବଂ ମମ ଦେବ ଦେବ ॥ ୨୮ ॥

ପ୍ରାର୍ଥନାଦଶକଂ ଚୈବ ମୂଲଞ୍ଜକମଧଃପରମ୍ ।

ଯଃ ପଠେଚ୍ଛୁଦାନୁତ୍ୟଂ ତସ୍ୟ ଲକ୍ଷ୍ମୀଃ ସ୍ଥିରା ଭବେତ୍ ॥ ୨୯ ॥

ନାରାୟଣସ୍ୟ ହୃଦୟଂ ସର୍ବାଭୀଷ୍ଟ-ଫଳପ୍ରଦମ୍ ।
ଲକ୍ଷ୍ମୀହୃଦୟକଂ ସ୍ତୋତ୍ରଂ ଯଦି ଚୈତଦ୍ବିନାକୃତମ୍ ॥ ୩୦ ॥

ତସ୍ରର୍ଚ୍ଚ ନିଷ୍ଠଲଂ ପ୍ରୋକ୍ତଂ ଲକ୍ଷ୍ମୀଃ କୁଧ୍ୟତି ସର୍ବଦା ।
ଏତସ୍ମିନ୍ନିତଂ ସ୍ତୋତ୍ରଂ ସର୍ବାଭୀଷ୍ଟ-ଫଳପ୍ରଦମ୍ ॥ ୩୧ ॥

ଜପେତ୍ ସଙ୍କଳିତଂ କୃତ୍ବା ସର୍ବାଭୀଷ୍ଟ-ମବାପ୍ନୁୟାତ୍ ।
ନାରାୟଣସ୍ୟ ହୃଦୟଂ ଆଦୌ ଜପ୍ତ୍ବା ତତଃପରମ୍ ॥ ୩୨ ॥

ଲକ୍ଷ୍ମୀହୃଦୟକଂ ସ୍ତୋତ୍ରଂ ଜପେନ୍ନାରାୟଣଂ ପୁନଃ ।
ପୁନର୍ନାରାୟଣଂ ଜପ୍ତ୍ବା ପୁନର୍ଲକ୍ଷ୍ମୀନ୍ମୁତିଂ ଜପେତ୍ ॥ ୩୩ ॥

ତଦ୍ବନ୍ଧୋମାଧିକଂ କୁର୍ଯ୍ୟା-ଦେତସ୍ମିନ୍ନିତଂ ଶୁଭମ୍ ।
ଏବଂ ମଧ୍ୟେ ଦ୍ବିବାରେଣ ଜପେତ୍ ସଙ୍କଳିତଂ ଶୁଭମ୍ ॥ ୩୪ ॥

ଲକ୍ଷ୍ମୀହୃଦୟକେ ସ୍ତୋତ୍ରେ ସର୍ବମନ୍ୟତ୍ ପ୍ରକାଶିତମ୍ ।
ସର୍ବାନ୍ କାମାନବାପ୍ନୋତି ଆପିବ୍ୟାଧି-ଭୟଂ ହରେତ୍ ॥ ୩୫ ॥

ଗୋପ୍ୟମେତତ୍ ସଦା କୁର୍ଯ୍ୟାତ୍ ନ ସର୍ବତ୍ର ପ୍ରକାଶୟେତ୍ ।
ଇତି ଗୁହ୍ୟତମଂ ଶାସ୍ତ୍ରଂ ପ୍ରୋକ୍ତଂ ବ୍ରହ୍ମାଦିଭିଃ ପୁରା ॥ ୩୬ ॥

ଲକ୍ଷ୍ମୀହୃଦୟପ୍ରୋକ୍ତେନ ବିଧିନା ସାଧୟେତ୍ ସୁଧୀଃ ।
ତସ୍ମାତ୍ ସର୍ବପ୍ରୟତ୍ନେନ ସାଧୟେତ୍ ଗୋପୟେତ୍ ସୁଧୀଃ ॥ ୩୭ ॥

ଯତ୍ତୈତପୁସ୍ତକଂ ତିଷ୍ଠେତ୍ ଲକ୍ଷ୍ମୀନାରାୟଣାମ୍ଭଜମ୍ ।

ଭୂତ ପୈଶାଚ ବେତାଳ ଭୟଂ ନୈବ ତୁ ସର୍ବଦା ॥ ୩୮ ॥

ଭୁଗୁବାରେ ତଥା ରାତ୍ରୌ ପୂଜୟେତ୍ ପୁଷ୍ପକଦ୍ବୟମ୍ ।

ସର୍ବଦା ସର୍ବଦା ସ୍ତୁତ୍ୟଂ ଗୋପୟେତ୍ ସାଧୟେତ୍ ସୁଧୀଃ ।

ଗୋପନାତ୍ ସାଧନାଲ୍ଲୋକେ ଧନ୍ୟୋ ଭବତି ତତ୍ତ୍ବତଃ ॥ ୩୯ ॥

॥ ଇତ୍ୟଧର୍ବରହସ୍ୟେ ଉତ୍ତରଭାଗେ ନାରାୟଣ ହୃଦୟ ଷ୍ଟୋତ୍ରଂ ॥

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