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## १८. दिवाली

दिवाली शब्द दीपावली शब्द से बिगड़कर बना है। इसका अर्थ है दीपकों की माला। यह बड़ा सुहावना पर्व है। यह कार्तिक महीने की अमावस्या को मनाया जाता है।

दिवाली से एक दो दिन पहले लोग घरों की सफाई करते हैं। कूड़ा-करकट बाहर फेंकते हैं। सफेदो करवाते हैं। घरों को खूब सजाते हैं। यह सफाई का भी पर्व है।

बाजारों में भांति-भांति की मिठाइयां सजी हुई होती हैं। बच्चे सुन्दर-सुन्दर कपड़े पहनकर अपने माता, पिता, भाई, बहिन, आदि के साथ बाजार जाकर मिठाइयां, खिलौने, चित्र, कंडील, गुंबारे, मोमबत्तियां आदि खरीदकर लाते हैं। सब के मन बड़े प्रसन्न होते हैं।

सायंकल होते ही हम घरों के ऊपर तेल के दिये या मोमबत्तियां जलाते हैं। कुछ लोग बिजली की लड़ियों का प्रकाश करते हैं। उस समय चारों ओर बड़ी सुन्दर दीपमाला होती है। फिर सब मिलकर मिठाइयां खाते हैं। पटाखे चलाये जाते हैं।

लंका के राजा रावण को मारने के बाद श्रीराम-चन्द्र जी सीता आदि के साथ इस दिन अयोध्या में आये थे। तब अयोध्या में बड़े उत्साह से दीपमाला हुई थी। हम भी उसी दिन की याद मनाते हैं।

दिवाली को कुछ लोग जुआ खेलते हैं। यह प्रथा बुरी है। दिवाली मनाने से देश में नया जीवन पैदा होता है।

न मूर्तिर्न चापो न वह्निर्न वायु- न चाकाश आस्ते न तन्द्र न निद्रा ।  
न ग्रीष्मो न शीतो न देशो न वेधो न यस्यास्ति मूर्तिस्त्रिमूर्ति तमीडे ॥६॥

जो न पृथ्वी है, न जल है, न अग्नि है, न वायु है और न आकाश है:  
न तन्द्रा है, न निद्रा है, न ग्रीष्म है और न शीत है तथा  
जिनका न कोई देश है, न वेध है,  
आ मूर्तिहीन त्रिमूर्तिकी मैं स्तुति करता हूँ ॥६॥



murtina chapo na varhin vayurna chakasa

Guttural:

क ख ग घ ङ

ka kha ga gha ṅa

Palatal:

च छ ज झ ञ

ca cha ja jha ṅa

Cerebral:

ट ठ ड ढ ण

ṭa ṭha ḍa ḍha ṇa

Dental:

त थ द ध न

ta tha da dha na

Labial:

प फ ब भ म

pa pha ba bha ma

Semi-Vowel:

य र ल व

ya ra la va

Silibant:

श ष स

śa ṣa sa

Aspirate:

ह

ha

Narayaneeyam slokas with meaning in english. Narayaneeyam in sanskrit with tamil meaning. Narayaneeyam sanskrit pdf with meaning. Best sanskrit words with deep meaning. Is namaste a sanskrit word. Narayaneeyam in sanskrit with english meaning. What does dhyanalinga mean. Meaning of svaha in sanskrit.

Foreword I thank Major General M.N. Sree Ram and other members of Late Sri M.R. Narasimhan's family for the great honour they have bestowed upon me by inviting me to write a Foreword to the new reprint of the 2nd Edition of SRIMAN NARAYANEYYAM text in Sanskrit published in 1964, with word for word Tamil Translation in prose order by Late Brahmashri N. Somasundara Dikshitar, Senior Sanskrit Pundit, MNK Memorial High School, Chitalamcheri in Palghat District, Kerala. The First Edition of this book was brought out by that incomparable pioneering banker and philanthropist Late Sri M.N. Ramaswamy Iyer in 1954. Sri M.N. Ramaswamy Iyer was the father of Late Sri M.R. Narasimhan and grandfather of Major General M.N. Sree Ram. The Second Edition of SRIMAN NARAYANEYYAM came out in January 1964. Honorable Justice Sri S. Ramachandra Iyer, the then Chief Justice of Madras High Court wrote a Foreword to the Second Edition and paid a rich tribute to the services rendered by the Late Sri M.N. Ramaswamy Iyer to the sacred cause of promotion of Hindu religion by bringing out authentic editions of Srimad Valmiki Ramayana and Srimad Bhagavatham Dasanam with word for word translation into Tamil. In this context it would be appropriate to quote the words of Chief Justice S. Ramachandra Iyer: 7The Late Sri M.N. Ramaswami Iyer had done a great service to the religious literature of the world and to the Hindu religion in particular, when he brought out correct editions of Srimad Valmiki Ramayana and Srimad Bhagavatham Dasanam with word for word translation into Tamil. No less significant has been his later publication of Sri Narayana Bhattathiri's Narayaneeyam: a great work condensing Srimad Bhagavatham in the form of beautiful verses.? SRIMAN NARAYANEYYAM is a medieval Sanskrit text, comprising a summary study in poetic form of the Bhagavata Purana. It was composed by Melpathur Narayana Bhattathiri, a devotee-poet who lived in the Indian state of Kerala, in the 16th century AD. The Bhagavata Purana is a major Hindu scripture consisting of about 18,000 verses, authored by the great Sage Veda Vyasa and mainly devoted to the worship of Lord Krishna. SRIMAN NARAYANEYYAM condenses the Bhagavata Purana into 1034 verses, divided into one hundred dasakas, or cantos, each dasakam consisting of about 10 slokas. The refrain in the last sloka of every dasaka is a prayer to Him to remove the ailments and sufferings. Narayaneeyam is in praise of Lord Narayana (Vishnu). Narayaneeyam is a summary of the Bhagavatha and its parayana (reading) confers great benefits; it is an effective faith therapy. It makes one God's conscious, its concerns are mainly about our present life - Aarogyam (health and freedom from diseases) and saukhyam (happiness). To Guruvayur Temple, SRIMAN NARAYANEYYAM is of utmost importance. No work of this magnitude has ever been dedicated and addressed to the deity of any other temple in India. It offers to the devout devotee an opportunity to visualise and worship Maha Vishnu by reading it or listening to its rendition. The day on which Narayaneeyam was completed, 28th Vrichikam, according to the Malayalam calendar, is celebrated by the Guruvayur Devaswom with great enthusiasm and splendour as NARAYANEYYAM DAY every year. SRIMAN NARAYANEYYAM occupies a very high place in Sanskrit literature, both because of the intense devotional fervor of the verses, and because of their extraordinary literary merit. SRIMAN NARAYANEYYAM is one of the most popular religious texts in Kerala, and devout Hindus often recite it together in festivals and in religious gatherings. Melpathur Narayana Bhattathiri composed it in adoration of the presiding Deity of the shrine of Guruvayoor by Sri Guruvayoorappan?. It is said that the work of SRIMAN NARAYANEYYAM has the blessings of Lord Sri Guruvayoorappan. Melpathur Narayana Bhattathiri was born in 1560 in a village near the temple of Tirunavaya in Kerala. He composed the SRIMAN NARAYANEYYAM at the age of 27. Other monumentalworks by Bhattathiri include a treatise on Sanskrit Grammar, entitled Prakriyasarvasva, a work similar to the Siddhanta Kaumudi, but written earlier. Bhattatiri composed many other devotional hymns, as well as a work on Purva-Mimamsa entitled Manameyodaya, and panegyrics in praise of his royal patrons. \*\*Contents and Sample Pages\*\* To complete your return, we require a receipt or proof of purchase. Please do not send your purchase back to the manufacturer. 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If the item wasn't marked as a gift when purchased, or the gift giver had the order shipped to themselves to give to you later, we will send a refund to the gift giver and he will find out about your return. Shipping To return your product, you should mail your product to: Prism Corporation Pvt Ltd. No-72, Teachers Colony, Adyar, Chennai Tamil Nadu IN 600020 You will be responsible for paying for your own shipping costs for returning your item. Shipping costs are non-refundable. If you receive a refund, the cost of return shipping will be deducted from your refund. Depending on where you live, the time it may take for your exchanged product to reach you, may vary. If you are shipping an item over Rs. 10000, you should consider using a trackable shipping service or purchasing shipping insurance. We don't guarantee that we will receive your returned item. Shipping For Orders within Chennai, we deliver between 1 - 2 days subject to availability of the products. For locations outside TN, it will take between 2 - 7 days depending on location. Secure Payments PAYU is our Payment Gateway partner. You can pay using Credit/Debit cards, Net banking, PAYTM, GOOGLE PAY, UPI on their secure platform. COD is not available now due to COVID. Customer Support & Returns For returns or any other issue, please message us through this Contact Us link. Or Whatsapp us. We shall get back to you. \*Ramanarayana" translation Of Narayaneeyam By P.R.Ramachander.Dasakam 1: The form and greatness of God,(This is the summary of the first chapter of Bhagavatham and describes the form of the god who is formless)Indeed it is great luck that In Guruvayur.The great and well known divine principle of God,Is present as the continuous stream of joy and wisdom,Which does not have an equal, which is beyond time and place,Which is always free from ties, which in spite of being made clear,By several prayers as well as words of praise is still unclear,And which makes you want to see it again and again, once you see it. [ 1.1 [When this principle of God is difficult to get,Is easily available to us, it is unfortunate that people depend,On some other thing by their body, mind and words,And this is clearly not correct and also bad,But we with great stability of mind are depending on,The lord of Guruvayur for getting rid of all problems of the world. [ 1.2 [It is heard that sage Vyasa has several times told that your form,Is extremely pure and personification of Sathwa aspect,And is entirely separated from the regal and base aspects,And is made of the beings and their properties,And due to this purity, your form which is unhidden great pleasure,Shines and has a great form inside and is pleasant to hear and meditate,Making it possible for your devotees to get attracted and enjoy. [ 1.3 [It is said by the learned that the very pure sattva character,Is equal to the beating of the waves of the ocean called Brahmam,Which is without movement, always full, personification,Of the limitless nectar of joy and great due to merging of several liberated souls,Oh God, who is everywhere, this thine form is the only complete one,Compared to the several incarnations that you have taken. [ 1.4 [Oh God, who does not have any birth, though you seem to be without action,You take up the job of being "this moment" without any reason,And that is why you as nature, rise up at the beginning of the ions,From within yourself though there seems to be nothing therein you at that time,And that nature is pure, does not hide anything and the form of pure thought,And you yourself have assumed your form from a part of that nature. [ 1.5 [I meditate always on your form oh Lord of Guruvayur,Which is as pretty as the water-rich new clouds,Which makes one happy with its play like kalaya flowers,Which is the ultimate single essence of prettiness,Which is the incarnation which is born as the good deeds,Of those people who have done laudable actions,Which is the place for Goddess Lakshmi to play without hesitation,And which is the rain of nectar in the mind of those who meditate on you. [ 1.6 [Oh God, who can never be defeated, I once thought that,Your act of creation was cruel as it gives all the beings,A large amount of sorrow and pain in day to day life,But I am not thinking like that now, for without that action,How can they drink the beauty of your form which is full of joy and knowledge,And enjoy themselves in the sea of the nectar of that divine joy. [ 1.7 [Oh God, you always appear before all those who salute you,And grant them not only their wishes but also those that they have not asked,You grant them the joyful path of salvation at all times,And so, Oh Lord Vishnu, you are the wish giving tree,Which is available for all with unending fruits,But those devotees seem unnecessarily to want,That needs like wish giving tree in the Garden of Indra. [ 1.8 [Other Gods due to mercy fulfill some other desires,But you give them due to great mercy give your soul itself,Other Gods due to riches become their Lord,But you are god and Lord even of your own soul,Some very lucky ones make you an interesting subject,And become incomparably very happy,But you are the one within whom there is nothing but joy,And So oh valorous God, salutations to you for these exceptional qualities. [ 1.9 [Your greatness is indicated by your making Shiva and other Gods obey you,Your valour lies in your abilities in your control of the power of those who give power,Your spotless fame is being praised by sages, who do not want anything,Goddess Lakshmi is always with your various parts of your body,And so you are the one who knows all and no one can imagine that you have any desires,And so Oh Lord of Guruvayur, killer of Mura, you are fit to be termed as God. [ 1.10 [Dasakam 2: Sweetness of his form and greatness of devotion] Here The form of the God who of the God with a form is described. The chapter then eulogizes the Bhakti (devotion) approach to God,]I always meditate on your Vaikunta form,With the crown brighter than the Sun God,The shining forehead with the long thialaka,The eyes from which mercy flows and ebbs,The shine of the smile is comforting,The pretty nose, the cheeks which are reflecting your ear studs,The Koushubha gem which adds to the shine of the neck,And forest and golden bead garlands and the Sri Vathasa. [ 2.1 [I surrender to your form which is beyond description by words,Which has four arms wearing gem-studded armlets, bangles, bracelets and rings,Holding in mace, the conch, the wheel and the lotus flower,Which is bedecked with yellow silk, tied over by a gem-studded waist belt,Which has holy feet which shines like a pure lotus flower,And which destroys all sorts of sorrows. [ 2.2 [Oh Vishnu, Oh Lord, who in this world would not be enchanted by your form,Which is holier than the holiest in all the three worlds,Which is more attractive than the most attractive,Which shines more than the best shining object,Which is sweeter than the prettiest,And which is more wonderful than the most wonderful. [ 2.3 [After getting and reaching your wonderful and greatly joyous form,That goddess who controls wealth has become more attached to you,And because of this even after reaching the homes of her great devotees,She does not prefer to stay there, Oh Lord, Oh changeless one,Due to the deep, strong and stable love towards your very pretty form,She has got a very bad name as the unstable one, is it not uncharitable? [ 2.4 [Oh Consort of Goddess Lakshmi, I will tell another reason to say,That Goddess Lakshmi does not stay long with others,That is because of her attractiveness to your pretty form,For in the case of devotees of yours who are busy in meditating,And singing about you, she is interested in hearing about,The news of her darling and never leaves but stays with them. [ 2.5 [This great form of yours, which is the starting, place of,The nectar called all-around wealth and luck,Which is the extract of the divine concept of Brahmam,And which is pretty and sweet to hear,Would attract the mind instantly, make it exuberant,And make the hairs all over our body stand erect,And make us drench in the tears of joy welling from our eyes. [ 2.6 [Due to this, only the great godlike sages have chosen the path of devotion\*,Over the two paths called the path of action\*\* and path of realization based on enquiry\*\*\*,And have sung and praised it as the most suitable path,And so oh God who is very dear to the Goddess Lakshmi,This path based on the devotion based concept of your prettiness,Is very easily available for use to all persons of this world. [ 2.7 [Bhakti yoga \*\*Jnana YogaWhile Karma yoga consisting of all actions without desire for results,Would yield results only after a very long time and while Jnana Yoga,Which is available in the concepts enunciated in the Upanishads,Is extremely difficult to follow, due to its being not in the grip of various sensory organs,And Lord, who is very sweet and satisfying. [ 2.8 [What is the use of some people struggling after doing several karmas,Which are exhausting and hard,Getting their mind cleaned and becoming suitable to follow Jnana or Bhakti Yoga,And others struggling and getting troubled with intellectual exercises,Without their mind getting softened but meditating on the concept of Brahmam,And getting salvation after passing through several cycles of birth? [ 2.9 [Oh Lord who is the God of Guruvayur, since devotion consists of getting drowned in the nectarine happiness of telling and hearing the stories about you,And leads to easy and comfortable steps for opening the doors of divine knowledge,It leads to victorious salvation instantly, please bless me,To speedily make my mind melt with wonderful love towards you. [ 2.10 [Dasakam 3: Prayer for devotion.(The poet who is very much troubled by his sickness first describes the marks of a great devotee and he cries to God to cure him. He requests from him only devotion and freedom from sickness.)Oh God, who showers blessings, I only consider those who chant your names,Who meditates on your form and tell and hear the stories about your greatness,And travel in life by drowning themselves in the sea of divine joy,And always fill up their mind with a thought about you only,As the only lucky people who have all their wishes fulfilled. [ 3.1 [Oh Lord Vishnu, alas, A mind plagued by suffering due to diseases,Becomes disinterested in offering prayers at your feet,And get drowned in the divine joy and so show mercy on me,And this would mean my spending my time in a desolate place,Meditating on your lotus-like feet and enjoying that thought. [ 3.2 [What is there which is impossible to get for anyone,If you show mercy on them, for you it is very easy to remove all my troubles,And oh Lord of Guruvayur, I am able to see several of your devotees,Having only devotion on you, leading a life of no sorrow and attain salvation. [ 3.3 [Oh God, in this world there were great devotees like Sage Narada,Whose souls traveled towards you, they being very healthy,We're thinking about your feet only,And they got drowned in the limitless ever shining ocean of joy,And were traveling as per their wishes, what else do they need? [ 3.4 [I strongly believe that if the devotion in my mind towards you,Keeps on increasing, then you would certainly remove all my sorrows,For if this is not so, the word of Vyasa, your words and the Vedic sayings,Would all become equivalent to the words of wandering gypsies. [ 3.5 [In the very start itself, only the devotion to you is full of sweetness,In the middle, all the sorrows vanish completely and in the end,One gets divine joy with clear concepts of wisdom.Apart from this, what is else needs to be asked from Him? [ 3.6 [Please cure all my diseases so that my legs can come to your temple,My hands can worship you, my eyes are able to see your pretty form,My nose can smell and enjoy the scent of Ocimum leaves at your feet,And my ears are able to hear and enjoy your soulful stories. [ 3.7 [Please fill my mind which is troubled and confused with mental stress,As well as physical diseases, with your pretty divine form of bliss.And as a result, let my eyes shed the tears of joy with hairs of the body standing erect,Help me to completely forget all the insufferable maladies of my body. [ 3.8 [Oh Lord of Guruvayur, how is it that while those who never bother about you are happy,], who am your devotee, am suffering from extreme and great sorrow,Oh God, who killed Kamsa and who fulfills the wishes of all your devotees,You would get negative fame and so cure all my diseases speedily,And make me one among your greatest devotees. [ 3.9 [Oh God, who blesses, Oh God who fulfills wishes of devotees,What is the point in keeping on talking, it is certain,That till you exhibit your mercy towards me,I would stop all complaints and salute and pray,At your feet that is in front of me and spend my days. [ 3.10 [Dasakam 4: Eightfold yoga and the results thereof(An introduction to Ashtanga Yoga is given in this chapter. This is possibly the biggest chapter in the entire Narayaneeyam.)Oh God, who gives blessings, please give me as much health as,Needed by me to worship you and let me be blessed by you,So that soon I would gain expertise in the eightfold yoga\*,And so that I would be able to get your grace and make you happy. [ 4.1 [\*Yama, Niyama, Aasana, Pranayama Prathyahara, Dharana,Dhyana and Samadhi are eightfold yoga. We who are completely dependent on you,Would practice three Yamas of celibacy, nonviolence and truth,And also practice the Niyama of bathing, cleaning of mind and meditation,And assume the Asana of either Sukhasana or Padmasana and fix ourselves. [ 4.2 [We would meditate within our mind without break on "Om",Would control our breath, would become pure by getting rid of passion and anger,And then turn away all sense organs from their attractions,And become ready to concentrate our attention on you. [ 4.3 [We would bind our mind on your very unclear form,With great difficulty by trying and trying again,And we who always think of your feet,Would with great practice attain joy of devotion and a soft mind. [ 4.4 [After surrendering to you by practicing the art of meditation,We would make our limbs in great shape,And by lengthy and constant practice of meditation,We would frame your very pretty shining form in our mind. [ 4.14 [\*Earth, Water, Light, air, sky, great principle and illusion areThe seven sheaths,Oh Lord of the universe, the yogi who attains this aspect,Of the migration of the different worlds, is never born again,Oh essence of divine joy, oh Lord of Guruvayur,Please protect me, who sings about you and your properties. [ 4.15 [Dasakam 5: The birth of the divine mega essence(After the deluge when everything merges with nature, God appears again. This chapter describes the process of the appearance of that supreme God,]During the time of the great deluge, when Maya stopped,Due to the absence of character differences like sattva, rajasa and thamas,Merged completely with you, the macro and micro worlds did not exist,And at the time life and death as well as salvation also did not exist,There was neither day nor night and during those times, you were remaining,As the form of ultimate joy and dazzlingly brilliant light. [ 5.1 [Oh Lord, during the deluge, time, action, sattva, rajasa and thamas characters,Animal herds and the illusion filled world merged in you who was interested in play,But we cannot say that they have lost their existence, for if it were so,Would they which are similar to the sky flower reemerge after deluge? [ 5.2 [Like this after the passage two paraardhams, you decide,To take the form of a creator and the illusion becomes tumultuous,To become the three worlds and the power called time arises from it,And all that is not visible and all characters become clear,And you after expanding these characters do the work of helping illusion in creation. [ 5.3 [You are with Maya and have a form which is not in it andThe Vedas describe and praise you as the witness to the creation of Maya,And you yourself enter into Maya as reflections and become the Jeevathma,And afterward, after the Purusha(This chapter describes in detail that supreme God )Oh Lord who has taken the form of fourteen worlds,While the sole of your feet is called Patala, The upper part of your feet is Rasatala, Oh Lord,And your ankles are Mahatala, Oh soul of all beings. [ 6.1 [Oh God, who holds the holy wheel, your shins are Talatala,Your knees are Suthala, your two thighs are Vithala and Athala,The front portion of your hip is the earth, your navel is the sky,And your breast is the heaven in which Indra resides. [ 6.2 [Your neck is the Mahar loka, face the Jana loka, Your forehead is Thapoloka and oh God who is everywhere,Your head is Sathya Loka and Oh God whose body is the universe,My salutations to you whose body parts are ascribed as different worlds. [ 6.3 [Oh God, who is the cause and the controller of the universe,Your paths to salvation in the skull are the great Vedas,Oh Kesava, your peculiar and special hair are the clouds,And your radiant joyful eyebrows are the abode of Brahma,Your eyelashes are night and day and your eyes are the Sun. [ 6.4 [Oh God, your playful glances are the acts of creation of the universe,Your ears are the different directions, two nostrils are Aswini devas,Lower and upper lips are avarice and greed,Your teeth are a group of stars and your molars are Yama, the God of death. [ 6.5 [Oh Lord, your playful smile is Maya the illusion,Your breath is the air; your tongue

In water, your words are the birds, musical notes are sages, Your hollow of the mouth is fire, hands the devas,And your two breasts are the Dharma devas,[] 6.6 [Oh God with lotus eyes, your behinds are evil,The mind is the moon and your lotus-like heart is the concept of non-rarity,Your belly are the oceans, your cloth is dusk and dawn,Your private parts are Brahma and serotum is God Mithra,[] 6.7 [The back part of your hips is the animal kingdom,The hands of your feet are animals like horses, elephants and camels,The walking by your feet is time, Oh ocean of mercy,Your face, hands thighs and feet are the planets,Where the four castes originated,[] 6.8 [Oh God, who holds the wheel of your Action are the wheel of life,Your valor is the great hoard of Asuras; your bones are the mountains,Your nerves are the rivers; your hairs are the trees,Oh Lord, let this form of the Virat Purusha,Which is beyond the ambit of adequate description be victorious.[] 6.9 [People who are wise are of the opinion that those who depend on action,Or those who are then in the end stages of action should meditate on this form,Oh Lord of Guruvayur, my salutations to you, who is the inner form,Of this Virat Purusha and who is extremely pure,I pray to you, please cure all my illnesses,Dasakam 7: The penance of Brahma and seeing of Vaikunta.(That Supreme God assumes the form of Lord Brahma and sees Vaikunta and its Lord)Oh God, you who exhibited yourself in the form of fourteen worlds,Later on your own accord, you presented yourself in the top of it, in the Sathya Loka,As Lord Brahma, the creator and you were called the Hiranya Garbha,Who is the soul of Virat Purusha formed by merging of the three worlds,And that Hiranya Garbha, due to the increase of Rajo guna wanted to start the creation.[] 7.1 [That Brahma made attempts for creation, but since he did not know,Anything about the universe became very pensive and very sad,Oh Lord of the universe, then you egged him to do penance,And whispered to him "Do Thapas, do Thapas" as the voice of the sky.[] 7.2 [He in turned searched all over the world which was completely filled with water,Asking "Who told me thus?", and when he could not find anyone,Thought about the meaning of the words that he was told,And when he did penance and served you for one thousand divine years\*,You showed Brahma the very wonderful world of Vaikunta where you live.[] 7.3 []\*360 human years is one divine year,Oh Lord, in that world, which is on the outside of this world,The feeling of high and low never arises, and that great world,Is devoid of emotions like sorrow, anger, fear and timidity,And in the greatly shining world, there is a constant flow of divine joy,And may that Vaikunta which is your residence outshine everything else.[] 7.4 [In that land of Vaikunta divine souls with four arms,With the divine glow of blue sapphire,Adorned with various types of ornaments,Live and play in greatly shining aerial planes,Where they have reached as a result of their very great devotionAnd let that immaculate abode of yours be victorious,[] 7.5 [Served and surrounded by various celestial maidens, Goddess Lakshmi,Who is like the streak of lightning tempting every one and who is very pretty,Is seen making all directions shine and enamored with the pleasant scent,Of your lotus-like feet and let me be given chance to live in that wonderful world.[] 7.6 [In that land shown by you, Lord Brahma saw you sitting on a gem-studded throne,Along with the crown and ornaments shining like the solar system,And along with the Sri Vathsa symbol on your chest and Kousthubha gem on your neck,And Oh Lord of Guruvayur, let me able to clearly see that form of yours.[] 7.7 [Oh Lord, let that form of yours which gave joy and happiness to Brahma,Which shines like the dark blue cloud as well as the blue lotus flower,And covers all directions, which has a pretty ever-smiling face,And which has four hands holding conch, mace, wheel and lotus flower,Shine in my mind and completely cure me of all diseases.[] 7.8 [Seeing your great presence, nervously Lord Brahma,Became extremely happy and saluted at your lotus like feet,And then with great happiness and thankfulness, he asked, "I worship you, Oh Lord and you well know my desire and so please bless me,With complete knowledge of this universe as well as your divine form.".[] 7.9 [And then he fell at your reddish feet in salutation, and you lifted him up,And told "I would give you that knowledge and I assure you that,There would not be any more problems in the job of creation."And then you hid in the mind of Brahma,And encouraged him to start the job of creation,And Oh God bless me with good health.[] 7.10 [Dasakam 8: The causal deluge and birth of Brahma from lotus(Then there is a deluge and from that raises a lotus and from that Lord Brahma is born)In the first Brahma Kalpa" after the great deluge,Brahma who got his birth in this way,After getting the Vedas from you,Started doing the creation like the earlier Kalpa.[] 8.1 []\*[The day of Brahma]that Brahma spent one thousand sets of four yugas as day,And a similar time as night several times,And this Brahma is sleeping in you along with his created world now,And so the learned, call the time of sleep of Brahma as causal' deluge.[] 8.2 [The cause is Brahma's sleep]Then afterward that Brahma due to your blessing,Wakes up in the morning and does daily rituals like us,And starts the job of creation and those of the never-dying,People of the last Kalpa who slept along with him wake up at this time.[] 8.3 [This Brahma has spent half his age of fifty of his years in sleep,Oh God, let me tell now about your playful acts,Done during the days of Brahma and at the end of the day,And then, your acts during the dawn of his next day.[] 8.4 [The Brahma who was born from a lotus flower,Wanted to sleep at the end of his day,And became one with you and by that,All three worlds merged with you leaving only water[] 8.5 [When this world became one filled fully with water,You were filled with joy the eternal,And slept on the king of snakes,Who is another of your forms,And entered into your deep yogic sleep.[] 8.6 [You who have merged and being one who is there with basic nature,And is the source of support of all living beings,You drown your self into sleep after ordering,The power called time to wake you after the deluge.[] 8.7 [Hey Lord of the universe you being alone,And after being in yogic sleep for thousand four-fold yugas,The power called time wakes up first,And wakes you up after that.[] 8.8 [Oh Lord of the universe who slept in the center of the water,After you wake up, you realize that the entire universe has merged into you,And you threw a collective glance on all those things inside you in microform.[] 8.9 [Oh Lord, from your navel, all things have merged,In a microform assumed the form of a bud and from that,A divine lotus flower which is wonderful,And which cannot be described by words emerged.[] 8.10 [That bud of a lotus flower, which emerged from inside the water,And from your body, came out of the water,And by the use of its radiant brilliance,Drove away the darkness, which was all around.[] 8.11 [In that fully opened, wonderful divine lotus,Which was made to stand up by your yogic power,Lord Brahma who was born out of a lotus,Sat along with all Vedas, committed to his memory.[] 8.12 [Oh Lord of Guruvayur, who is the form of divine Brahma,You who thus made Lord Brahma emerge from the lotus,And you who has the undivided greatness,Please cure all my diseases.[] 8.13 [Dasakam 9: The penance of Brahma and creation of the world(Lord Brahma searches for his origin, finds lord Vishnu and does penance to get the power of Creation and initiates the process of creation.)That Brahma born out of the lotus, sitting on the lotus from your belly,Not able to see the origin of the lotus flower he is sitting on,Being very curious, turned to look in all directions possible,Developed eight eyes similar to the fully opened lotus flowers.[] 9.1 [He was able to see only that flower, which was waving in the great sea,But was not able to see your body, on which it was established,And started thinking "Who am I who am sitting in this broad lotus flower? And where from did this lotus flower originate?"[] 9.2 [Being very intelligent and curious, he knew that,The lotus flower had a source of origin,And by the power of his intelligence and penance,He got down through the hole in the stalk of the flower,But he was not able to find out your very pretty body?[] 9.3 [Then he traveled by all the holes in the flower and searched,And in spite of spending very many years in this search,He was not able to see anything and returned back to the flower,And sitting and concentrating his mind, seeking only your blessings,He entered into a very firm Samadhi.[] 9.4 [That God born out of the lotus flower, being in Samadhi,For one hundred divine years, got clear wisdom,And got rid of all dirt and bias of his mind,And with a mind full of divine joy,Found out your divine body which leaned,On one part of Adhi Sessa and which was the reason for his wonder.[] 9.5 [Let me meditate on that body, which was shown to the lotus born,Which was shining with the crown and the headgear, bangles,Bead chains, armlets, with the belt studded with several gems,With the yellow silk worn by him in a pretty way,With the shine of the blue lotus as well as the Kousthubha gem.[] 9.6 [Victory to Lord Vishnu, who is the consort of Goddess Lakshmi,And who has been clearly enunciated and described by the Vedas,Oh Lord, by my luck, you have become visible to my eyes,And please grant my mind the power to create the universe" Said Lord Brahma and let that Lord protect me.[] 9.7 [Then you blessed Lord Brahma by the following words,"Oh Brahma, you would get the power for creation of the universe,And please receive my blessings for that job to go without any problems.,You should continue with your penance and also have,Devotion to me, which will help you with anything that you want," And these words made Lord Brahma happy and contended.[] 9.8 [Then that Brahma did penance for hundred more divine years,And got more power and strength and seeing,That he lotus flower which was in the causal water was trembling due to the wind,Became powerful and strong by your grace and blessings,And drank all the water and inhaled all the wind.[] 9.9 [Then he due to your mercy and grace only, created the three worlds,With the lotus as the base and engaged himself in creating of living beings,And Oh Lord of Guruvayur, with your merciful and mercy drenched looks,Be kind enough to protect me completely.[] 9.10 [Dasakam 10 The variety in creation:(The various creations of Lord Brahma and his attempts to populate all the three worlds.)Oh Lord of Vaikunta, Brahma becoming more powerful due to your grace,Then created plants which grow in the soil, moving beings like animals and birds,Irrational animals, different types of men and gods and all living beings.[] 10.1 [Then Brahma created five negative emotions like misunderstanding,Egoism, attachment, anger and fear and having created them,Became repentant on creating these with thamo guna base,And for atoning his action, meditate on your lotus feet.[] 10.2 [He then used his mind created sages called,Sanaka, Sananda , Sanathana and Sanathkumara,And they due to their extreme devotion on you,In spite of being encouraged for procreation by Brahma,Refused to obey him and traveled in the path of devotion to you.[] 10.3 [When he was enraged and became extremely angry at their refusal,Mridha, who was your reflection came out ofThe middle portion of the eyebrows of Brahma,And Mridha shouted, "Hey creator, give me names as well as Positions,"And he was given the name of Rudra".[] 10.4 [\*He who criesAccording to your suggestion Brahma,Gave eleven names and suitable forms,And also gave each of them wives,As well as suitable positions and told them," Please procreate and multiply"[] 10.5 [The multitudes of terrifying Ganas created by the Rudras,Filled up the three worlds and Brahma and,Brahma came into the grip of fear and as per your suggestion,Told Rudras, "Do not multiply anymore and do penance."[] 10.6 [Then from the limbs of Brahma who was interested in the creation,Sages Mareechi, Athri, Angeeras, Krahu muni, Pulaha, Pulasthya and Brugu,Were born and also were born Vasishtha and Daksha,And Oh God, Narada who is your great devotee was also born.[] 10.7 [He later created Dharmadeva and Kardhana,And later when he created Saraswati,And he became intensely passionate,And later according to your suggestion,When his sons like Sanaka and Daksha reminded him,He gave up this desire born out of ignorance.[] 10.8 [Then Brahma from his four faces created the Vedas, Puranas, And all knowledge and gave them to his sons like Mareechi,And later when creation did not progress,He surrendered at your lotus feet.[] 10.9 [Later understanding the strategy to do further creation,Brahma split his body into two halves and made,Them as Manu the male and his wife Satha roopa the female,Oh Govinda who lives in the town of Guruvayur,You who are multiplying the human race using them,Please cure all my diseases and afflictions.[] 10.10 [Also Read:Narayaneeyam Dasakam 1 to 10Narayaneeyam Dasakam 11 to 20Narayaneeyam Dasakam 21 to 30Narayaneeyam Dasakam 31 to 40Narayaneeyam Dasakam 41 to 50Narayaneeyam Dasakam 51 to 60Narayaneeyam Dasakam 61 to 70Narayaneeyam Dasakam 71 to 80Narayaneeyam Dasakam 81 to 90Narayaneeyam Dasakam 91 to 100report this ad

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