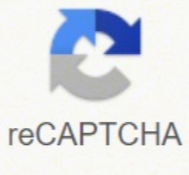


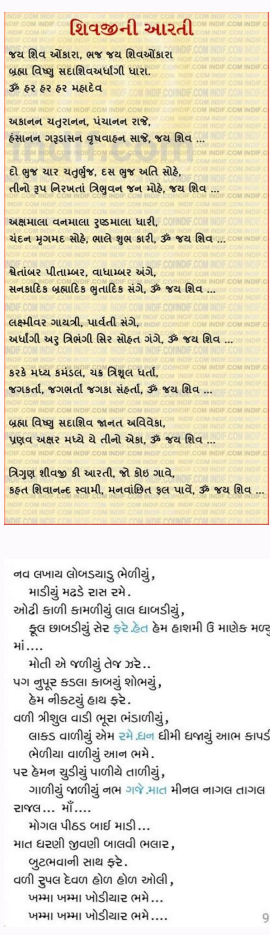


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**Next**



गणपति गणेश को, काटे जो कलेश को,  
मेरो प्रणाम है जी, मेरो प्रणाम है ।

प्रभु अंतरयामी को, सीताजी के स्वामी को,  
मेरो प्रणाम है जी, मेरो प्रणाम है ।

वंसरी वजैया को, दाऊजी के भैया को,  
मेरो प्रणाम है जी, मेरो प्रणाम है ।

अंजनी के पूत को, रामजी के दूत को,  
मेरो प्रणाम है जी, मेरो प्रणाम है ।

शंकर भोले भाले को, भक्तों के रखवाले को,  
मेरो प्रणाम है जी, मेरो प्रणाम है ।

## बधाई

( जन्माभिषेक )

हो जी ऐसा मंगल नित प्रति होय,  
आज जिनेश्वर मंगल होय,  
प्रभु ऋषभ जिनेश्वर मंगल होय।

प्रभु पंच परम गुरु वंदस्या, म्हानै कुण कुण फल दातार ॥  
आज जिनेश्वर मंगल .....।

आदिनाथ जिन वंदस्या, कैलाश शिखर पर जाय ॥  
आज जिनेश्वर मंगल .....।

प्रभु बीस तीर्थकर वंदस्या, सम्मेद शिखर पर जाय ॥  
आज जिनेश्वर मंगल .....।

प्रभु वासुपूज्य जिन वंदस्या, चम्पापुर नगरी में जाय ॥  
आज जिनेश्वर मंगल .....।

नेमीनाथ जिन वंदस्या, गिरनार, हो जी गिरनार शिखर पर जाय ॥  
आज जिनेश्वर मंगल .....।

प्रभु वर्धमान जिन वंदस्या, पावापुर,  
हो जी पावापुर नगरी में जाय ॥ आज जिनेश्वर मंगल .....।

प्रभु ताल मृदंग बाजा बाजया, झांझा झालर,  
ओ जी झांझा झालर की झनकार ॥ आज जिनेश्वर मंगल .....।

प्रभु अष्ट द्रव्य लायो उजला, कोई पूजा  
ओ जी कोई पूजा भाव जगाय ॥ आज जिनेश्वर मंगल .....।

प्रभु इन्द्र धरेन्द्र पूजा करे, इन्द्राण्या  
हो जी महाराण्या भाव जगाय ॥ आज जिनेश्वर मंगल .....।

प्रभु हाथ जोड़ विनती करूँ,  
कोई लुड़ लुड़, हो जी कोई लुड़ लुड़ लांगुला पाँव ॥  
आज जिनेश्वर मंगल होय .....।

## જય આદ્યા શક્તિ

જય આદ્યા શક્તિ મા જય આદ્યા શક્તિ

અખંડ બ્રહ્માંડ નિપજાવ્યા, પડવે પ્રકટ્યા મા । ઓમ...

દ્વિતીયા બે સ્વરૂપ, શિવ શક્તિ જાણો (2)

બ્રહ્મા ગણપતિ ગાવે, હર ગાવે હરમાં । ઓમ...

તૃતીયા ત્રણ સ્વરૂપ, ત્રિભુવનમાં સોહે (2)

જયા થકી તરવેણી સુસરવેણીમાં । ઓમ...

ચોથે ચતુરા મહાલક્ષ્મી મા, સચરાચર વ્યાપ્યા (2)

ચાર ભૂજા ચૌ દિશે, પ્રકટ્યા દક્ષિણમાં । ઓમ...

પંચમે પંચ ઋષિ, પંચમે ગુણ સઘળાં (2)

પંચ તત્વ ત્યાં સોહીએ, પંડે સત્વોમાં । ઓમ...

ષષ્ઠી તું નારાયણી, મહિસાસુર માર્યો (2)

નર નારીના રૂપે, વ્યાપ્યાં સર્વેમાં । ઓમ...

સપ્તમી સપ્ત પાતાલ, સંધ્યા સાવિત્રિ (2)

ગૌ ગંગા ગાયત્રી, ગૌરી ગીતા મા । ઓમ...

અષ્ટમી અષ્ટ ભૂજા, ઓયે આનંદ મા (2)

સુરિ નર મુનીવર જનમ્યા, દેવ દૈત્યોમાં । ઓમ...

નવમી નવકુળ નાગ, સેવે નવદુર્ગા (2)

નવરાત્રીના પૂજન, શિવરાત્રીના અર્ચન,

કીધા હર બ્રહ્મા । ઓમ...

દશમી દશ અવતાર, જય વિજયા દશમી (2)

રામે રામ રમાડ્યા, રાવણ રોબ્યો મા । ઓમ...

એકાદશી અગિયારસે, કાત્યાયની કામા (2)

કામદુર્ગા કાલિકા, શ્યામા ને રામા । ઓમ...

બારસે બાલા રૂપ, બહુચરી અંબા મા (2)

બટુક ભૈરવ સોહીએ, કાળ ભૈરવ સોહીએ,

તારા છે તુજમાં । ઓમ...

તેરસે તુલજા રૂપ, તું તારૂણી માતા (2)

બ્રહ્મા વિષ્ણુ સદાશીવ, ગુણ તારા ગાતાં । ઓમ...

ચૌદશે ચૌદ રૂપ, ચંડી ચામુંડા (2)

ભાવ ભક્તિ કંઠ આપો, ચતુરાઈ કંઠ આપો,

સિંહવાહીની મા । ઓમ...

પૂનમે કુંભ ભર્યો, સાંભળજો કરુણા (2)

વશિષ્ઠ દેવે વખાણ્યા, મારકંડ દેવે વખાણ્યા,

ગાઇએ શુભ કવિતા । ઓમ...

સંવત સોળ સત્તાવન, સોળસે બાવીસમાં (2)

સંવત સોળે પ્રગટ્યા, રેવાને તીરે ઓમ...

ત્રંબાવટી નગરીમાં, રૂપાવતી નગરી (2)

સોળ સહસ્ત્ર ત્યાં સોહીએ, ક્ષમા કરો ગૌરી । ઓમ...

ભાવ ન જાણું, ભક્તિ ન જાણું, નવ જાણું સેવા (2)

બાળક તારા શરણે અવિચલ પદ લેવા । ઓમ...

એ બે એક સ્વરૂપ, અંતર નવ ગણશો (2)

ભોળા ભવાનીને ભજતાં, ભવસાગર તરશો । ઓમ...

શિવશક્તિની આરતી જે કોઇ ગાશે (2)

ભણે શિવાનંદ સ્વામી, સુખ સંપત્તિ થાશે,

હર કૈલાસે જાશે, મા અંબા દુઃખ હરશે । ઓમ...

The Indian poet and saint of sound © culo XV from the 1932 Indian film, see Narsinh Mehta (1932 film). This article has several final questions. Please help improve this article by discussing these issues at the discussion table. (Find out how and when to remove these template messages) This article needs cleaning to meet Wikipedia quality standards © day. The specific problem is ©: Italicize other languages in Gujarati. Please help improve this article if you can. (Maron 2013) (Know how and when to remove this template message) This article needs additional citations for verification. Please help improve this article by adding quotes to trusted sources. The unsalted material can be challenged and removed. FIND Sources:IS IS IS IT HELP? Hello, hello, hello, hello, hello. "Narsin160;" Narsinh Mehta Mehta You can't help it. You can't help it. You can't help it. You can't help it when you""go go there; go easy; go easy; go easy; go easy; go easy easy easy; go easy easy easy easy easy easy easy easy easy enough.It's no use. It's no use. patients patients patients patients are patients patients patients patients patients patients patients patients patients patients patients patients patients patients patients patients patients patients patients living in 15th Narcentury Mehta also known the patients you are, Gujarat SultanateNoteNo consensus consensus among patients living in 15th living in Narcentury Mehta, also known the patients you are often often told the patients, you are often often told the patients, you are often often told the patients, when you are married, when you are married, when you are married, when you are first-when you are married.a bhakta, an exponent of Vaishnava poetry. He is, © specially revered in Gujarati literature, where © acclaimed as his Adi Kavi (Sanskrit for "first among poets"). His bhajan Vaishnav Jan To was Mahatma Gandhi's favorite and became his synonym. [1] Biography by traditional sources Bust of Narsinh Mehta in Vadodara Narsinh Mehta was born in a Nagar Brahmin family in Talaja and later moved to Junagadh on the Saurashtra peninsula in present-day Gujarat. Your father had an administrative position in a royal court. He lost his parents when he was five. He couldn't speak until © eight years old. He was raised by his grandfather Jaygauri. [2][3] He married Manekbai probably in the 1429 year. Mehta and his wife stayed at their brother Bansidhar's house in However, the wife of Bansidhar (sister-in-law or Bhabhi) has not received Narsinh very well. She was a grumpy woman, always provoking and insulting Narsinh Mehta for her devotion (Bhakti). One day when Narasinh Mehta had enough of these insults and insults, he left the house and went to a forest in pursuit of some peace, where he fasted and meditated for seven days by an isolated Shiva language appeared before him in people. At the request of the poet, the Lord took him to Vrindavan and showed him the eternal Lela de Krishna and Gopis. A legend says the poet, fascinated by the spectacle, burned his hand with the torch he was holding, but he was so absorbed in the extincr vision he was out of the pain. Mehta, as the popular account goes, to the command of Krishna, decided to sing his praises and the experience of Rasa's Non-Ctar in this mortal world. He decided to compose about 22,000 kirtans or compositions. [1] After this divine experience, the transformed Mehta returned to his village, touched the feet of his sister-in-law as a reverence, and thanked him for insulting him for not being annoyed, the episode above It would have occurred. In Junagadh, Mehta lived in poverty with his wife and two children, a son named Shamaldas, and a daughter for whom he had special affection, Kunwarbai. He delighted in a devotion to the contempt of his heart, along with Sadhus, the Saints, and all the people who were sobditos de Lord Harijans, unless, . It's usual, Menia, Crazy, Crazy, Crazy, Crazy, Be Crazy. Also it seems that he must have fallen in a certain reputation among the Nagars after incidents as accepting the invitation to sing glad Krishna glory in association of devotees belonging to lower social layers. The Nagars of Junagadh despised him and spared the opportunity to mock and insult it [citance needed]. At this point, Mehta had already sung about Radha and Krishna Rasaleele. The compositions are collected in the category of Compositions. They are full of intense lyricism, based on hobbies of marital love between the Supreme Lord and their devout more - the GOPIS and are not without allegural dimensions. [1] Logo after your daughter, Kunwarbai's wedding (around 1447) with UNA son Shirrang Mehta, Kunwarbai conceived and had been a custom for the girl's parents to give gifts and gifts to all in-laws during the Thymus of pregnancy. This custom, known as Mameru, was simply out of the reach of materialistically poor Narsinh who had almost nothing except the intransigent fan in his Lord. As Krishna helped his beloved devout is a legend portrayed in "Mamuru on Pada". This episode is vividly preserved in the memorial of the Gujarati people by compositions of subsequent poets and films. Other famous legends include the episode "Hundi (Bond)" and "Har Mala (Garland)". The episode at which no other Seth Shamalsha has wiped a float written by poor beloved, is famous not only in Gujarat, but also in other parts of India. The episode of Har Mala deals with the challenge given to Mehta by Mandalika (€ 1451 € Found 1472), a King Chudasama, to prove his innocence in the accusations of immoral behavior, making Mr. Narsinh her throat. Mehta portrays this episode. As Sri Krishna, under the disguise of a rich merchant, Mehta helped to marry her son in sung by the poet in Putra Vivah on the Pada. He went to Mangrol where, at the age of 79, he believed that he died. The crematory in Mangrol is called "Narsinh Nu Samshan," where one of the children of Gujarat and, more importantly, a great Vaishnav was cremated. He will be remembered forever for his subjects and devotion to Mr. Krishna. He is known as the first poet of Gujarati Adi Kavi. [1] Study of Darshana Biography Dholakiya had studied the development of Narsinh Mehta biography. She shared the development into three steps; biography of your poetry that is in nature, biography biographyf of the poetry of poets born between Krishnadas and Premanand, biography written by poets after Premanand. She considers the second phase very important because an image of Narsinh Mehta's personality was established during this period[4] Time No year © mentioned in her compositions. Thus, there are differences of opinion among scholars about his time[4] The mention of King Junagadh Mandalika A© considered to establish his date. No independent poem of the wreath event is found © in the biological poems of the poets of the second period like Krishnadas, Vishnudas, Govind, Vishwanath Jani or Premanand, but the wreath event is© mentioned in some poems[4] A poem about the wreath event is © found independently in the autobiographical poems said to be composed by Narsinh. The oldest manuscript, dated Samvat 1675, has seven poems (pada) that also © Mandalika. Thus, it can be said that the contemporaneity of Mandalika and Narsinh was established by Samvat 1675. A poem about the wreath event even mentions Samvat 1512 as the date of the event, but authenticity is not © established. Therefore, it is known that the contemporeaneity of Mandalika and Narsinh is © popular both in the old and in the new traditions. A question arises from the ana because it is © Mandalika tested it, despite having been mentioned as a religious Vaishnava in other sources. This Mandalika must have been Mandalika III (r.Ā 1451Ā Ā€Ā€Ā€1472 CE or Samvat 1506Ā€1527) and was defeated by Mahmud Begada. His defeat is linked to the Narsinh test. Other reasons for his defeat mentioned are the curse of Charan lady Nagbai[4] ClAf and pedigre in the older traditions, there is no mention to her clĀF. The names of his parents or © also are not mentioned[4] Narsain Mehtanu Akhyan (written after Samvat 1705) mentions a Parvat Mehta but was not related to Narsinh Mehta and is© only mentioned as devout[4] The Shamaldasno Vivah de Vallabhdas give about his clan and his ancestry. The Purushottam © mentioned as his grandfather. Your own Ā© Kashyap. His division of Veda and his familiar deities (Kuladevta© and Kuladevi) are also mentioned. The following gene-disease tree is © mentioned in this: [4] Purushottam Parvatas Narbat Haridas Ram Krishnadas Narsinh jivan Narbheram Draupadi Pattavidhan composed by Rangildas, son of Trikamdas, mentions that Trikamdas was mentioned in the narsinh plc. But it can be taken as the common Nagar plc. [4] Several pedigrees are recorded later, but differ from each other. A pedigree at © narsinh as an uncle of parvatas, although Parvatas is commonly mentioned as an uncle of Narsinh. So the authenticity of these pedigrees is © questionable. The Shamalda of Vallabhdas have not so Vivah has years of Narsinhrand arranged so it seems that he tried to establish his biography. [4] Then Dhefekiya opines that Narsinh Mehta's authentic pedigree did not survive. [4] Shivalinga's beloved place The exact location of the non-reverend Shivalinga worshipped by Narsinh A© mentioned in old traditions as well as new ones. [4] Shamalda not alive, supposedly composed by Narsinh, mentions the place as Gopinath. Work later Narsarsain Mehtanu Akhyan mentions as Gopeshwar. Some scholars mention Gopnath near Talaja as the place, but it was © doubtful because Narsinh had worshipped in the woods while the Gopnath is by the sea. It must have been near Junagadh because of the forest. [4] Familiar tradition as he worshipped Shiva after leaving home, it can be said that his family tradition was Sibsym. He became Vaishnava due to Shiva. It is mentioned that other Nagars opposed his Vaishnava tradition. Mosalacharitra of Vishwanath Jani mentions that a Nagar opposes him saying that he is not © ViPRA (Brahmin) because he is © Vaishava. So Dhefekiya opines that the Shiva event may have originated to make her devotion to Vaishnava aweable. [4] Harivallabh Bhayani opines that Vaishnava's devotion was prevalent in narsinh's time and © That he was a devotee of Vaishnava. He also mentions mentions Called Vaishnava among the Naqars[4] Education and profession No other education or profession besides religious devotion is mentioned in his poetry. It is said that he became a poet due to the grace of God, but Bhayani opines that if we consider Chaturi as its total or partial composition, its language, style and emotion establish Narasinh's knowledge of literary traditions and creativity. Narasinh must have known Geet Govind, Vedant, etc. His works seem influenced by Marathi poets as Namdev. Therefore, he must have studied according to his family tradition Nagar[4] Society and Narsinh Narasinh opposed his Nagar society, but opposition was not as strong as other holy poets like Meera and Kabir of that time. The reasons behind the opposition seem to be their acceptance of Vaishnava tradition, although their family tradition was Shaiva, their attitude towards society and the poor and their devotion friendly to God, in view of Orthodox society. Their events of life correspond to events of various popular sanctants such as Surdas, Tulsidas, Moera, Kabir, Namdev and Sundarar. Although several sanctides are not involved in the home, Narsinh was involved in the home even after his commitment to devotion. He lived with his family and had no followers[4] Wikisource has original text related to this article: Narsinh Mehta Mehta is a pioneering poet of Gujarati literature. It is known for its literary forms called "pada (verse)", "Akhyana" and "Prabhatiya" ( devotional morning songs). One of the most important features of the works of Mehta is that they are not available in the language in which Narasinh had composed them. They were largely preserved orally. The earliest available manuscript of his work dates from about 1612, and was found by the noted scholar Keshavram Kashiram Shastrî of Gujarat Vidhya Sabha. Due to the immense popularity of his works, his language has suffered with changing times. Mehta wrote many bhajans and Artis for Lord Krishna and they are in many books. The biography of Mehta also © It is available in Geeta Press. Because of the convention, Mehta's works are divided into three categories: autobiographical compositions: Putra Vivah/Shamaladas in Vivah, Mameru/Kunwarbai nu Mameru, Hundi, Har Mala, Jhari in Pada, and compositions depicting Harijans'acceptance. These works deal with the incidents of the poet's life and reveal how he found the divine in various ways. They consist of'miracles'showing how God helped his devoted Narsinh in crisis time. [4] Several narratives: Chaturis, Sudama Charit, Dana Leela, and Srimad Bhagwatam-based episodes. These are the first examples of akhyana or narrative type of compositions found in Gujarati. These include: Chaturis, 52 similar compositions to Jaydeva Geeta Govinda's masterpiece dealing with various eroic exploits of Radha and Krishna. Dana Poemas Leela who deal with Krishna's episodes collecting their due © Gopis's request, tax or due) to sell butter milk etc. to Mathura. Sudama Charit © a narrative describing the well-known story of Krishna and Sudama. Govind a Gamana or "Departure of Govind" reports Akcura's epis o de taking Krishna out of Gokul. Surata Sangrama, The Battle of Love, portrays in terms of a battle the loving game between Radha and his girly friends on one side and Krishna and their friends on the other. Miscellaneous episodes of Bhaqwatam such as the birth of Krishna, his childhood matches and adventures. Songs of Sringar. These are hundreds of bakers dealing with the adventures and romantic exploits of Radha and Krishna as Ras Leela. Several sets of padas such as Rasasahasrapadi and Mr Mala fall under this heading. © Attic (Sringar). They deal with eroic stock situations such as the Nayaka-Nayika Bheda ossified poi © Classic of Sanskrit Kavya. [1] See: Vaishnav jan a, your popular composition. In popular culture The first conversation of Narsinh Mehta (1932) directed by Nanubhai Vakil was based on Narsinh Mehta's life. It was devoid of miracles due to the influence of Gandhian. The bil e film Narsi Mehta in Hindi and Narsi Bhagat in Gujarati (1940) directed by Vijay Bhatt included miracles and paralleled Mehta with Mahatma Gandhi. Narsi Bhagat, an Indian Hindi-language biographical film of Devendra Goel released in 1957. The film's soundtrack, with lyrics by Ravi Shankar Sharma and Gopal Singh Nepali's lyrics, became popular especially the song "Darshan Do Ghanshyam" (which was badly attributed to the Deaf poet in the film 2008 Slumdog Millionaire). [6] This was followed by Bhagat Narsinh Mehta, an Indian Gujarati-language film directed by Vijay B. Chauhan which was released in 1984. Narsaiyo (1991) was a sank © Gujarati television series telecast by Doordarshan's Ahmedabad Centre starring Darshan Jariwala in lead role. This is © Successful 27-episode series was produced by Nandubhai Shah and directed by Mulraj Rajda. Afrea Narsinh Mehta in Rajkot, Gujarat, India Works of Narsinh Mehta Narsinh Mehta. Narsinh Mehtani Kavyakrutitvo (ed.). 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