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Brihad indrajaal mantra tantra

Indrajal mantra. Indrajaal mantra. Indrajal mantra for money.

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The Yantra be practiced and used for the help, good cause, and service of mankind. These should no; be used for any nefarious means. The Yantras provided in .his book are very practical. Yantras are prepared as per directions prescribed for that i.e. on the correct day, with the correct material, and pooja is performed as per laid dictums. Other yantras for which no specific directions have been performed during some auspicious periods such as Nav Ratras, Holi, Deepawali Day or night, on eclipse day, etc. The sadhana for yantra be performed with full faith and rituals and you will succeed. Classics say that mantras are sounds that originated from the five faces of Lord Shiva in different forms. The basics of mantra i.e. shabda is more ancient than anything which was subtle in form. It could be said that shabda, the sound was born before deity and human being. **irregular and regular nouns.pdf** It is said that sound leaves its impact on common human beings from the heart to the soul. While practicing the mantras, the devotee should follow the rules provided in the classics such as Brahman granths, tantra, agams, upnishads, etc. Vedic mantras are those mantras that are experienced by our sages or rather seen and later passed on to their disciples. When Mantras are given samput through any of the Bija mantras or created as per the need and already tested are known as Tantric mantras. Any Sadhana requires constant and continuous search and practice. Desires have no limit. We are all forced to take recourse to various short-cut methods for the accomplishment of desires. Meditation, Mantras, and Tantras are few methods among them. There is no doubt that the real path of mediation takes us to wealth and comfort initially and salvation is the final stage. When one mediates with sincerity and by observing the correct technique as imparted by our ancients, his surroundings become favorable, wealth flows in, he enjoys the worldly comforts, and then the real stage of salvation comes. I request the practitioners to practice those mantras which are meant for attaining peace. If God is kind enough to give peace, we have achieved everything we want. Contents 1. Indrajaal Glossary 9-16 Mantra 2. Yagas and Poojas 17 3. Yagas for Graha Shanti 20 4. Yagas for Important Life Transitions 22 5. Some Other Types of Yagyas 22 6. Planet and Worship 23 7. Different Homas and Their Purpose 24 8. optical_fiber_communication_book_by_john_m_senior_free_downl.pdf Fasts and Vrat 33 9. samsung_tv_remote_control_ir_codes.pdf Vrat in the Puranas 33 10. Time Based Vrats 34 11. Some Famous Deities 40 12. Power of Mantra 42 13. Mantra in Vedas 44 14. Chanting of Powerful Mantras 48 15. Origin of Mantras 50 16. Mantra Japa 50 17. Jain Mantras 51 18. Some Powerful Mantras 55 19. Prayers of Different Deities 58 20. Maha Gayatri Worship 63 21. Mantras for Sun (Ravi) 65 22. Mantras for Moon (Chandra) 70 23. Mantras for Mars (Mangal/Kuja) 74 24. Mantras for Birth of a Son (Mars) 77 25. Maha Ganapati Mantra 80 26. Dhanvantari Mantra 80 27. Maruti Mantra 81 28. For Winning Law Suits 81 29. Hanuman Kalp Mantra 81 30. Narayan Mantra 82 31. Vasudev Mantra 82 32.

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Then, amidst chantings, the performer gently blows the red-hot sandals and the fire flies up. Thereafter, ghee is offered and the participants meditate upon Agni. The success of a homa depends upon how the participants relate to the fire god Agni because he serves as the medium between this mortal world and the other mystical worlds. After agni dhyam or meditating on Agni is done, the fire god is decorated by placing flowers on the eight corners of the house and amidst chanting, water is sprinkled on all the four sides of the head and then Agni becomes ready to accept the offerings offered to him.

8. Sankalpa

This is like the heart of the homa. The entire homa depends upon the Sankalpa or the strong will of the participants. Each homa is performed for a definite purpose and every performer and participants clearly hold this purpose within their hearts as they take Sankalpa. The Sankalpa mantra itself is a very clear declaration stating that: In this month, in this season, on this day of the brightest/darkest phase of the moon, at a time when this particular constellation is rising (each day is supposed to be ruled by one of the twenty seven important stellar constellations called Nakshatras), I am performing this particular homa to invoke and please this deity under the guidance of Shri Kalu & Annu for this individual/family, who is/are born under this sign of the zodiac and ruled by this Nakshatra.

9. Prasthan Homas (Main Homa)

Prasthan homa means "the main homa". This is when the main mantras pertaining to the Prasthan Devta or the main deity is chanted 108 times continuously along with the chanting of the Mantra mantras or the main mantras, various Ahimsa or offerings like nine grains, medicinal herbs, dry fruits, rice cooked in ghee, cooked rice mixed with jaggery, silver flowers, gold flowers, black sesame seeds and various others are offered into the fire. The offerings are never the same and differ from homa to homa because each deity responds to a particular offering. The common offerings for every homa are Sandals and ghee. In the scientific

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5. Mrigshim	Orionis	Khair
6. Aridra	Retelgeuse	Krishan
7. Punarvasu	Pollux	Bans
8. Pushyaa	Caneri	Peepal
9. Sheshaa	Hydrne	Nag
10. Magha	Regulas	Rohini
11. Poorva Phalguni	Zosma	Palash
12. Uttaraphalguni	Denebala	Plaksh (Pakri)
13. Hast	Corvi	Ambast
14. Chitra	Spica	Bel (Villwa)
15. Swati	Arcturus	Arjun
16. Visakha	Librae	Vikdakt
17. Anuradha	Scorpius	Bakul
18. Jyestha	Antares	Saral
19. Moola	Shaula	Sarj
20. Poorva Shada	Kaus-Aust	Banjul
21. Utra Shada	Nunki	Panas
22. Sravan	Aquila	Ark
23. Dhanishtha	Delphinus	Shami
24. Satbhisha	Aquari	Kadamb
25. Poorva Bhadra	Pegasi	Neem
26. Utra Bhadra	Pegasi	Aam
27. Rewati	Piscium	Madhuk
28. Abhijeet	Betula Alnoides	Bhojpatra

Dus Dravya (Ten Liquids)

1. Bel	2. Til	3. Kheer	4. Ghee
5. Milk	6. Curd	7. Durva	8. Twigs of Vat
9. Twigs of Palash	10. Twigs of Khair		

Shaddravya (Six Liquids)

1. Dhan	2. Rice	3. Ghee
4. Mustard	5. Barely	6. Sheesham

Trimadhur (Three Sweets)

1. Ghee	2. Honey	3. Sugar
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has been the most neglected branch of Indian spiritual tradition and it is an accused or being a kind of black magic. But the follower of tantra is fundamentally the same as the vedic follower.

The various practices of Tantra are – Hatha Yoga, Pranayam, Mudras, Rituals, Kundalini Yoga, Nada Yoga, Mantra, Mandala, Visualization of deity, Alchemy, Astrology, Ayurveda and several other esoteric practices for generating wordly and spiritual prosperity.

Tantra Yoga lays special emphasis on the development of the powers latent in the six Chakras, from Muladhara to Ajna. Kundalini Yoga actually belongs to Tantric Sadhana which gives a detailed description about this serpent-power and the Chakras (plexus). Entire Tantric Sadhana aims at awakening the Kundalini and making it to unite with Lord Sadasiva in the Sahasrara Chakra.

Tantra & Vedas

A number of writers and teachers have tried to divide the

two great traditions of India of Veda and Tantra as different or even contrary. They see the Vedic tradition as Aryan and patriarchal and the Tantric tradition as non-Aryan and matriarchal. They identify the Vedic tradition with invading Aryans and the Tantric tradition with indigenous Dravidians. They see the Tantric as worshipping the Mother Goddess and the Vedic as rejecting her. They imply that Vedic and Tantric ideas and practices are very different.

Vedic and Tantric traditions are one, though with different orientations. The Vedic tradition is an earlier form of the Tantric which itself is a later development of Vedic practices. Tantric teachings abound in the use of Vedic mantras and the mysticism of the Sanskrit alphabet. They use Vedic fire altars and practices and honor Vedic deities at an inner level. Inner Tantric Yoga reflects the four main Vedic deities of Agni, Soma, Vayu and Surya (the forces of fire, moon, wind and sun).

The correlation between the Vedic and the Tantric is that whereas the Vedas emphasize the Jyotirmaya Purusha, the being

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In vama marga, it is Shakti who is important, not only in sexual life but in spiritual practices, carrying out the processes of creation and in conducting most of the spiritual rituals. Amongst Hindus, all the rituals are mainly conducted by women. Woman is the commissioner; man is the participant. Whether it is an ordinary social ceremony, a religious ceremony, the worship of sonic deity or a day of fasting, it is the woman who has to introduce it. The man just has to follow her. This is the tradition in India known as initiation from the woman to the man.

Vama Marga is the spiritual path which can be practiced along with your partner. It is a sad mistake to consider the woman in tantra only as a sexual partner. Sexual life is important but it is not the only relationship that can exist between a man and woman. In tantra you don't have to fight with your religion or tradition. Tantra never said that sexual life is a sin. It says that sexual interaction is a natural urge; do it if you like. In tantra the role of initiator is shifted from the male to the female. In tantra, the woman has to be dealt with very carefully because she is the high tension line for kundalini energy.

Tantra aims at enhancing each and every aspect of human life, so to attain liberation, one must become perfect. First, one must perfect ones physical & mental faculties and then learn to control them and sublimate them and then convert and divert them to raise the soul to higher levels of spiritual progress. It enables you to perfect and control anger, hunger, thirst, hatred, ego, concentration, psychic faculties etc. It also teaches you to perfect and control sex, which is a part of our daily natural life. As one rises higher in the spiritual ladder, one gets various siddhis or powers like intuition, mind reading, healing, future gazing, mesmerising etc. At this stage, some people get carried away and forget the main goal and succumb to displaying and using these powers to gain money & fame.

In tantra, it is also to be remembered that there there is another path called dakshina marga or Vedic tantra. Here, the woman is not necessary because the aspirant is considered to have both

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forces within himself. Ida is feminine and pingala masculine. Union between the mental and pranic forces is equivalent to union between a man and woman. This is the hypothesis in hatha yoga, ida is Shakti and pingala is Shiva. When they unite in ajna chakra, that is the real union. The seat of Shakti is in mooladhara. The seat of Shiva is in sahasrara, Shiva is in eternal yoga nidra there, inactive, unconcerned, nameless and formless. He has nothing to do with destruction or creation. His consciousness is homogeneous and total. There is no vibration in sahasrara. Shakti is in mooladhara and by the practices of yoga, you awaken her. She becomes aroused and makes headway through sushumna upto ajna. When Shakti reaches ajna chakra, union takes place.

This union occurs when the two poles of energy come together. When you put on switch, there is light because the wires of the switch are uniting. In the same way, in ajna chakra, when union takes place, the explosion also simultaneously occurs. Then the energy created in ajna chakra moves up to sahasrara chakra. There Shiva and Shakti unite with each other and when they unite, Shiva begins to dance. Perhaps, you have seen a photo of Nataraja. That is the symbolic expression of the awakened Shiva.

When Shiva wakes up from his profound yoga nidra, then he begins to dance. The awakening of that force in man is symbolized by the dance of Shiva in the form of Nataraja. Then, Shakti and Shiva descent together through the same path to mooladhara. Both come down together to the mundane level, the gross plane. That is the path of the saints who come down and reach us from time to time. And that is why, in kriya yoga, we have ascending and descending passages – arohan and awarohan.

Tantrik practices

If not performed properly without expert guidance, quite a few of them can have negative side effects. The repercussions of provoking and playing with the highest forces can be devastating at times. However all tantrik practices are not dangerous. There are several which are quite safe and can be practiced by the

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well be applied. Offer flowers and light ghee lamp before the idol. Lit camphor after that, one pan supari, loong, illaichi be placed. Offer fruits and keep jug of water side the idol. Then perform Aarti of Shri Bhairon Ji and recite the mantra as under.

For pooja of Shri Bhairon Ji, sadhaka should wear neat clothes which can be Silken or of Khadi after taking bath in early morning. Sit at a pooja place and keep all pooja articles.

॥ ॐ श्रीं क्लीं ठः ठः बटुक भैरवाय नमः स्वाहा ॥

“Om Shreeng Kleeng Thah Thah Batuk Bhaironaye Namaha Swaha”

This mantra be recited for 4 lac times in 51 days. After first day pooja, balance articles be thrown in the river or canal etc. and the eatables be distributed among the children. In rest of the days, the articles be allowed to remain there. Keep the lamp lighted day and night. Follow this routine for 51 days. on 52nd day, perform Homa.

After 51 days, it is incumbent on the sadhaka to light lamp with til oil daily at Bhairon Mandir or before idol kept at home. Sandoor and oil be applied on the idol on every Sunday. The place of idol should be clean.

Homa: Homa be performed with above mantra for 40,000 times. After Homa, do namaskar to Bhairon Ji. One should use this siddhi for constructive ways.

5. Lord Shiva Siddhi

The idol of Lord Shiva be procured. Then early in morning take bath, wear clean clothes and sit at a pooja place. Keep all pooja articles – Dhoop, supari, betal leaves, loong, illiachi, kesar, rice, chandan, flowers, fruits, aasan, Rudraksh rosary including one jug of water.

Method of Pooja: The pooja be started on Monday in Shukal Paksh. After giving bath to the idol of Lord Shiva with milk

curd, honey, ghee, sugar and sacred water, tilak be put with chandan and Sandoor. Then offer rice, bil patri leaves, gule madar, dhatoora, fruits, pan supari, loong and illaichi before the Lord. Lit a ghee lamp and start aarti and pooja with recite the following

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mantra.

॥ ॐ नमः शिवाय ॥

“Om Namah Shivaye”

This mantra be recited for five lac times in 41 days with Rudraksh rosary. After performing daily pooja, do Surya Namaskar. The water offered in a jug to Lord Shiva can be sprinkled on a patient, in the room of a pregnant woman or on the person who is afflicted with souls or spirits for cure. Follow this routine for 41 days, on 42nd day, perform Homa.

Homa: Homa be performed with Mahamritunjay mantra for ten thousand times. The articles for Homa includes – Red and white sandle, rice, bil patri, flower, meva, milk, camphor, red and white cloth, fruits, ghee, sugar, curd, honey, sandoor, dhatoora, betel leaves, loong, supari, illaichi and gule madar. The poojan samagri after grounded well be mixed in ghee for use in Homa.

6. Maha Lakshmi Siddhi

Devi Lakshami bestows the sadhaka with wealth & good fortune.

Method of Pooja: The idol of Goddess Lakshami be of stone, silver, gold or copper etc. Sprinkle the Gangas water on the idol of Goddess Lakshami, put the tilak of kesar on the forehead. Light choop, gugal, white chandan, camphor etc. be mixed in ghee and make samagri and light it before idol and recite the following mantra. Early in morning take bath, wear clean clothes and sit at a pooja place. Keep all pooja articles.

॥ ॐ ह्रीं श्रीं महालक्ष्म्यै नमः स्वाहा ॥

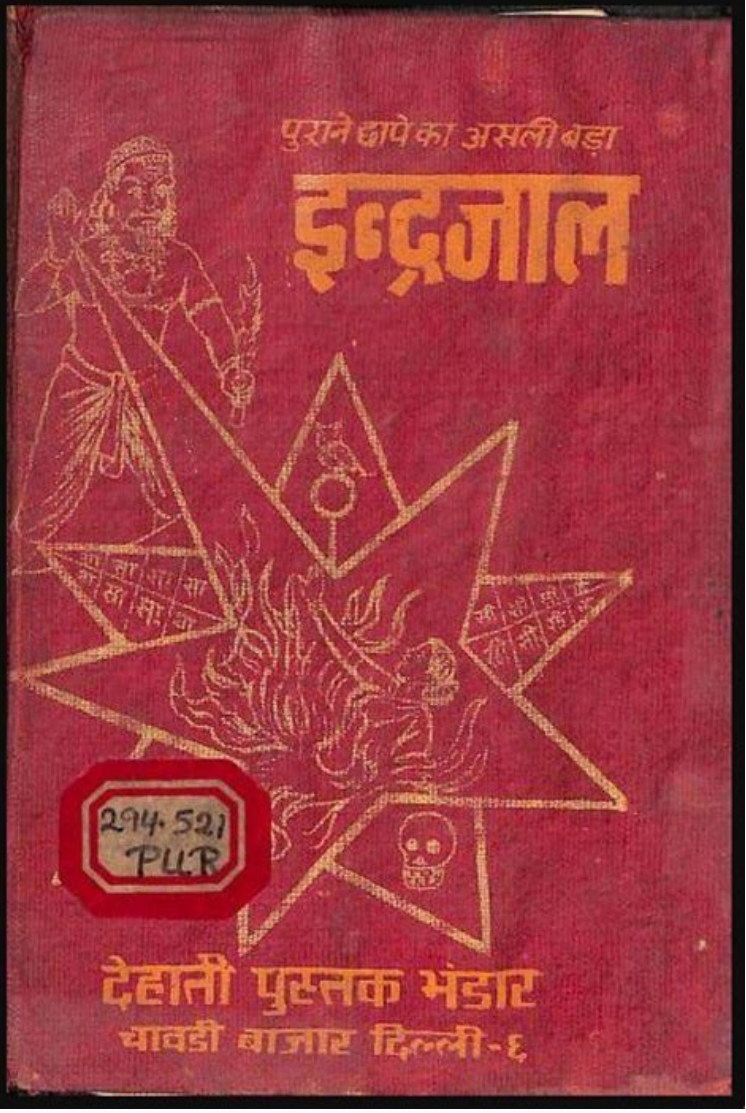
“Om Hreeng Shreeng Maha Lakshamiyei Namah Swaha”

This mantra be recited for 5 lac times in 51 days. Follow this routine for 51 days, on 52nd day, perform Homa.

Homa: Homa be performed with above mantra for 50,000 times. The sadhaka may have darshan of Devi and blessed with wealth & good fortune.

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१९. अक्षरानु अक्षर-वर्णमाला	१२०	१२०. अक्षर-वर्णमाला	१२०
२०. अक्षरानु अक्षर-वर्णमाला	१२१	१२१. अक्षर-वर्णमाला	१२१
२१. अक्षरानु अक्षर-वर्णमाला	१२२	१२२. अक्षर-वर्णमाला	१२२
२२. अक्षरानु अक्षर-वर्णमाला	१२३	१२३. अक्षर-वर्णमाला	१२३
२३. अक्षरानु अक्षर-वर्णमाला	१२४	१२४. अक्षर-वर्णमाला	१२४
२४. अक्षरानु अक्षर-वर्णमाला	१२५	१२५. अक्षर-वर्णमाला	१२५
२५. अक्षरानु अक्षर-वर्णमाला	१२६	१२६. अक्षर-वर्णमाला	१२६
२६. अक्षरानु अक्षर-वर्णमाला	१२७	१२७. अक्षर-वर्णमाला	१२७
२७. अक्षरानु अक्षर-वर्णमाला	१२८	१२८. अक्षर-वर्णमाला	१२८
२८. अक्षरानु अक्षर-वर्णमाला	१२९	१२९. अक्षर-वर्णमाला	१२९
२९. अक्षरानु अक्षर-वर्णमाला	१३०	१३०. अक्षर-वर्णमाला	१३०
३०. अक्षरानु अक्षर-वर्णमाला	१३१	१३१. अक्षर-वर्णमाला	१३१
३१. अक्षरानु अक्षर-वर्णमाला	१३२	१३२. अक्षर-वर्णमाला	१३२
३२. अक्षरानु अक्षर-वर्णमाला	१३३	१३३. अक्षर-वर्णमाला	१३३
३३. अक्षरानु अक्षर-वर्णमाला	१३४	१३४. अक्षर-वर्णमाला	१३४
३४. अक्षरानु अक्षर-वर्णमाला	१३५	१३५. अक्षर-वर्णमाला	१३५
३५. अक्षरानु अक्षर-वर्णमाला	१३६	१३६. अक्षर-वर्णमाला	१३६
३६. अक्षरानु अक्षर-वर्णमाला	१३७	१३७. अक्षर-वर्णमाला	१३७
३७. अक्षरानु अक्षर-वर्णमाला	१३८	१३८. अक्षर-वर्णमाला	१३८
३८. अक्षरानु अक्षर-वर्णमाला	१३९	१३९. अक्षर-वर्णमाला	१३९
३९. अक्षरानु अक्षर-वर्णमाला	१४०	१४०. अक्षर-वर्णमाला	१४०
४०. अक्षरानु अक्षर-वर्णमाला	१४१	१४१. अक्षर-वर्णमाला	१४१
४१. अक्षरानु अक्षर-वर्णमाला	१४२	१४२. अक्षर-वर्णमाला	१४२
४२. अक्षरानु अक्षर-वर्णमाला	१४३	१४३. अक्षर-वर्णमाला	१४३
४३. अक्षरानु अक्षर-वर्णमाला	१४४	१४४. अक्षर-वर्णमाला	१४४
४४. अक्षरानु अक्षर-वर्णमाला	१४५	१४५. अक्षर-वर्णमाला	१४५
४५. अक्षरानु अक्षर-वर्णमाला	१४६	१४६. अक्षर-वर्णमाला	१४६
४६. अक्षरानु अक्षर-वर्णमाला	१४७	१४७. अक्षर-वर्णमाला	१४७
४७. अक्षरानु अक्षर-वर्णमाला	१४८	१४८. अक्षर-वर्णमाला	१४८
४८. अक्षरानु अक्षर-वर्णमाला	१४९	१४९. अक्षर-वर्णमाला	१४९
४९. अक्षरानु अक्षर-वर्णमाला	१५०	१५०. अक्षर-वर्णमाला	१५०
५०. अक्षरानु अक्षर-वर्णमाला	१५१	१५१. अक्षर-वर्णमाला	१५१
५१. अक्षरानु अक्षर-वर्णमाला	१५२	१५२. अक्षर-वर्णमाला	१५२
५२. अक्षरानु अक्षर-वर्णमाला	१५३	१५३. अक्षर-वर्णमाला	१५३
५३. अक्षरानु अक्षर-वर्णमाला	१५४	१५४. अक्षर-वर्णमाला	१५४
५४. अक्षरानु अक्षर-वर्णमाला	१५५	१५५. अक्षर-वर्णमाला	१५५
५५. अक्षरानु अक्षर-वर्णमाला	१५६	१५६. अक्षर-वर्णमाला	१५६
५६. अक्षरानु अक्षर-वर्णमाला	१५७	१५७. अक्षर-वर्णमाला	१५७
५७. अक्षरानु अक्षर-वर्णमाला	१५८	१५८. अक्षर-वर्णमाला	१५८
५८. अक्षरानु अक्षर-वर्णमाला	१५९	१५९. अक्षर-वर्णमाला	१५९
५९. अक्षरानु अक्षर-वर्णमाला	१६०	१६०. अक्षर-वर्णमाला	१६०
६०. अक्षरानु अक्षर-वर्णमाला	१६१	१६१. अक्षर-वर्णमाला	१६१
६१. अक्षरानु अक्षर-वर्णमाला	१६२	१६२. अक्षर-वर्णमाला	१६२
६२. अक्षरानु अक्षर-वर्णमाला	१६३	१६३. अक्षर-वर्णमाला	१६३
६३. अक्षरानु अक्षर-वर्णमाला	१६४	१६४. अक्षर-वर्णमाला	१६४
६४. अक्षरानु अक्षर-वर्णमाला	१६५	१६५. अक्षर-वर्णमाला	१६५
६५. अक्षरानु अक्षर-वर्णमाला	१६६	१६६. अक्षर-वर्णमाला	१६६
६६. अक्षरानु अक्षर-वर्णमाला	१६७	१६७. अक्षर-वर्णमाला	१६७
६७. अक्षरानु अक्षर-वर्णमाला	१६८	१६८. अक्षर-वर्णमाला	१६८
६८. अक्षरानु अक्षर-वर्णमाला	१६९	१६९. अक्षर-वर्णमाला	१६९
६९. अक्षरानु अक्षर-वर्णमाला	१७०	१७०. अक्षर-वर्णमाला	१७०
७०. अक्षरानु अक्षर-वर्णमाला	१७१	१७१. अक्षर-वर्णमाला	१७१
७१. अक्षरानु अक्षर-वर्णमाला	१७२	१७२. अक्षर-वर्णमाला	१७२
७२. अक्षरानु अक्षर-वर्णमाला	१७३	१७३. अक्षर-वर्णमाला	१७३
७३. अक्षरानु अक्षर-वर्णमाला	१७४	१७४. अक्षर-वर्णमाला	१७४
७४. अक्षरानु अक्षर-वर्णमाला	१७५	१७५. अक्षर-वर्णमाला	१७५
७५. अक्षरानु अक्षर-वर्णमाला	१७६	१७६. अक्षर-वर्णमाला	१७६
७६. अक्षरानु अक्षर-वर्णमाला	१७७	१७७. अक्षर-वर्णमाला	१७७
७७. अक्षरानु अक्षर-वर्णमाला	१७८	१७८. अक्षर-वर्णमाला	१७८
७८. अक्षरानु अक्षर-वर्णमाला	१७९	१७९. अक्षर-वर्णमाला	१७९
७९. अक्षरानु अक्षर-वर्णमाला	१८०	१८०. अक्षर-वर्णमाला	१८०
८०. अक्षरानु अक्षर-वर्णमाला	१८१	१८१. अक्षर-वर्णमाला	१८१
८१. अक्षरानु अक्षर-वर्णमाला	१८२	१८२. अक्षर-वर्णमाला	१८२
८२. अक्षरानु अक्षर-वर्णमाला	१८३	१८३. अक्षर-वर्णमाला	१८३
८३. अक्षरानु अक्षर-वर्णमाला	१८४	१८४. अक्षर-वर्णमाला	१८४
८४. अक्षरानु अक्षर-वर्णमाला	१८५	१८५. अक्षर-वर्णमाला	१८५
८५. अक्षरानु अक्षर-वर्णमाला	१८६	१८६. अक्षर-वर्णमाला	१८६
८६. अक्षरानु अक्षर-वर्णमाला	१८७	१८७. अक्षर-वर्णमाला	१८७
८७. अक्षरानु अक्षर-वर्णमाला	१८८	१८८. अक्षर-वर्णमाला	१८८
८८. अक्षरानु अक्षर-वर्णमाला	१८९	१८९. अक्षर-वर्णमाला	१८९
८९. अक्षरानु अक्षर-वर्णमाला	१९०	१९०. अक्षर-वर्णमाला	१९०
९०. अक्षरानु अक्षर-वर्णमाला	१९१	१९१. अक्षर-वर्णमाला	१९१
९१. अक्षरानु अक्षर-वर्णमाला	१९२	१९२. अक्षर-वर्णमाला	१९२
९२. अक्षरानु अक्षर-वर्णमाला	१९३	१९३. अक्षर-वर्णमाला	१९३
९३. अक्षरानु अक्षर-वर्णमाला	१९४	१९४. अक्षर-वर्णमाला	१९४
९४. अक्षरानु अक्षर-वर्णमाला	१९५	१९५. अक्षर-वर्णमाला	१९५
९५. अक्षरानु अक्षर-वर्णमाला	१९६	१९६. अक्षर-वर्णमाला	१९६
९६. अक्षरानु अक्षर-वर्णमाला	१९७	१९७. अक्षर-वर्णमाला	१९७
९७. अक्षरानु अक्षर-वर्णमाला	१९८	१९८. अक्षर-वर्णमाला	१९८
९८. अक्षरानु अक्षर-वर्णमाला	१९९	१९९. अक्षर-वर्णमाला	१९९
९९. अक्षरानु अक्षर-वर्णमाला	२००	२००. अक्षर-वर्णमाला	२००
१००. अक्षरानु अक्षर-वर्णमाला	२०१	२०१. अक्षर-वर्णमाला	२०१
१०१. अक्षरानु अक्षर-वर्णमाला	२०२	२०२. अक्षर-वर्णमाला	२०२
१०२. अक्षरानु अक्षर-वर्णमाला	२०३	२०३. अक्षर-वर्णमाला	२०३
१०३. अक्षरानु अक्षर-वर्णमाला	२०४	२०४. अक्षर-वर्णमाला	२०४
१०४. अक्षरानु अक्षर-वर्णमाला	२०५	२०५. अक्षर-वर्णमाला	२०५
१०५. अक्षरानु अक्षर-वर्णमाला	२०६	२०६. अक्षर-वर्णमाला	२०६
१०६. अक्षरानु अक्षर-वर्णमाला	२०७	२०७. अक्षर-वर्णमाला	२०७
१०७. अक्षरानु अक्षर-वर्णमाला	२०८	२०८. अक्षर-वर्णमाला	२०८
१०८. अक्षरानु अक्षर-वर्णमाला	२०९	२०९. अक्षर-वर्णमाला	२०९
१०९. अक्षरानु अक्षर-वर्णमाला	२१०	२१०. अक्षर-वर्णमाला	२१०
११०. अक्षरानु अक्षर-वर्णमाला	२११	२११. अक्षर-वर्णमाला	२११
१११. अक्षरानु अक्षर-वर्णमाला	२१२	२१२. अक्षर-वर्णमाला	२१२
११२. अक्षरानु अक्षर-वर्णमाला	२१३	२१३. अक्षर-वर्णमाला	२१३
११३. अक्षरानु अक्षर-वर्णमाला	२१४	२१४. अक्षर-वर्णमाला	२१४
११४. अक्षरानु अक्षर-वर्णमाला	२१५	२१५. अक्षर-वर्णमाला	२१५
११५. अक्षरानु अक्षर-वर्णमाला	२१६	२१६. अक्षर-वर्णमाला	२१६
११६. अक्षरानु अक्षर-वर्णमाला	२१७	२१७. अक्षर-वर्णमाला	२१७
११७. अक्षरानु अक्षर-वर्णमाला	२१८	२१८. अक्षर-वर्णमाला	२१८
११८. अक्षरानु अक्षर-वर्णमाला	२१९	२१९. अक्षर-वर्णमाला	२१९
११९. अक्षरानु अक्षर-वर्णमाला	२२०	२२०. अक्षर-वर्णमाला	२२०
१२०. अक्षरानु अक्षर-वर्णमाला	२२१	२२१. अक्षर-वर्णमाला	२२१
१२१. अक्षरानु अक्षर-वर्णमाला	२२२	२२२. अक्षर-वर्णमाला	२२२
१२२. अक्षरानु अक्षर-वर्णमाला	२२३	२२३. अक्षर-वर्णमाला	२२३
१२३. अक्षरानु अक्षर-वर्णमाला	२२४	२२४. अक्षर-वर्णमाला	२२४
१२४. अक्षरानु अक्षर-वर्णमाला	२२५	२२५. अक्षर-वर्णमाला	२२५
१२५. अक्षरानु अक्षर-वर्णमाला	२२६	२२६. अक्षर-वर्णमाला	२२६
१२६. अक्षरानु अक्षर-वर्णमाला	२२७	२२७. अक्षर-वर्णमाला	२२७
१२७. अक्षरानु अक्षर-वर्णमाला	२२८	२२८. अक्षर-वर्णमाला	२२८
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