Narayaneeyam

First Step

ASHA MURARKA

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This book has been published with all reasonable efforts taken to make the material error-free.

With deep humbleness and high gratitude, I dedicate this small endeavour to Late Shri N. S. Venkatakrishnan, who introduced me to this great stotra. I also extend my homage to Late Shri C. S. Nair, who, with great confidence entrusted this work to me. My salutations to both of them and my parents.

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# About This Book

A This is a venture to give the Sanskrit word meanings in the order of the Shlokas, and not in अन्वय form. For this the two references are:

1) Shriman Narayaneeyam by Shri S. N. Sastri, published by CCMT, Mumbai

2) Narayaneeyam - translated by Swami Tapasyananda, published by Sri Ramakrishna Math, Chennai

The need for this was voiced by a ladies study group, where Late Shri C. S. Nair was teaching Narayaneeyam. I invite readers to point out any mistakes, shortcomings or suggestions.

This work is also available as a website at

http://narayaneeyam-firststep.org

~ Asha Murarka

# Introduction

Narayaneeyam is a highly devotional text. The author, Sri Meppattur Narayana Bhattathiri, was cured of his Vatha Roga (rheumatism), attained great devotion and the vision of the Lord, by composing and singing Narayaneeyam in front of the Lord at the temple of Guruvayur.

There are eighteen main Purarnas, in the Hindu scriptures. The most important is Sreemad Bhagavatham. It has 18000 slokas. Narayaneeyam is a condensation of this vast Purana, and contains only 1036 slokas, with its philosophical and devotional contents intact.

Narayan Bhattathiri was born in 1560 AD and mastered the scriptures at the age of 16. However, he was not very devoted at that age. Once when he was rebuked by his Guru Achutha Pisharodi, he became very repentant and devoted to his Guru.

He became an ardent scholar. About ten years later his Guru was affected by rheumatism and Naraynan Bhattathiri prayed to the Lord to relieve his Guru of the disease and transfer it to him. His prayer was heard. His Guru regained health and instead the disease came to Narayan Bhattathiri. He had the deep faith that his prayer will be heard and he will be relieved of the disease. Hence he decided to surrender himself at the feet of Lord Krishna in the temple of Guruvaayur, and seek His Grace.

Bhattathiri requested the guidance of the philosopher and devotee of that time Thunchant (Thunjath Ramanuja) Ezhuthachan. The mahatma instructed him to Start with fish. Bhattathiri was quick to take the indication of glorifying the Lord with the various avataras starting with Matsyavatara (the incarnation as fish). The 10 avataras (10 incarnations) of Lord Vishnu are extolled in the Bhaagavata Purana. This prompted him to compose the abridged version of the Purana in the form of Shriman Naarayaneyam Stotram.

In his acute rheumatism Bhattathiri somehow reached the temple of Guruvaayur and fully surrendered himself at the feet of the Lord. He prostrated in deep devotion and started to pray, singing His glory and worship him everyday. He composed and rendered one Dashakam each day to the Lord. Thus, in 100 days of sincere worship, Narayaneeyam consisting of 100 Dashakam was composed.

These verses written in pain and agony of the author invoiced the sympathy and grace of the Lord. At the end of each Dasakam, each day, he would pray for the mercy and kindness of the Lord to cure his disease. Soon the Lord's grace showered on him and on the 100th day the Lord blessed him with His vision. Bhattathiri was overwhelmed with ecstasy and in the 100th Daskakam he cries out "Agre Pashyami" (here I see him in front of me) and he gives a vivid description of the most enchanting form of the Lord he saw 'from head to foot' Keshaadi Paadam. From that day his ailments vanished and he got totally cured.

Narayaneeyam Bhattathiri composed Narayaneeyam at the age of 27 years. With the Lord's grace showering on him, he lived as a respected philosopher, poet and saint to the age of 96 years. He has to his credit many masterly compositions of poetry, essays and books on philosophy and Sanskrit grammar.

The unique features of Narayananeeyam, which endear it to devotees, are -- firstly it has been written in great pain and agony and so echoes the poet's heart felt prayer and high devotion. Secondly it is written in first person singular as a direct conversation with the Lord. So anybody reading it would also be addressing the Lord directly in person. This has a magnetic effect of the devotee's nearness to the Lord. Thirdly, since this hymn has practically demonstrated the cure of the poet's disease, tonic for "Aayu, Aarogya, Sauchyam" longevity, health and happiness, for all those who approach it with sincerity of faith and devotion.

॥ ॐ नमो भगवते वासुदेवाय ॥  
॥ ॐ श्रीकृष्णाय परब्रह्मणे नम: ॥

# Dashaka 1

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां  
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।  
अस्पष्टं दृष्टमात्रे पुनरुरुपुरुषार्थात्मकं ब्रह्म तत्वं  
तत्तावद्भाति साक्षाद् गुरुपवनपुरे हन्त भाग्यं जनानाम् ॥ १ ॥

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| --- | --- |
| सान्द्र-आनन्द-अवबोधात्मकं | Which is of the nature of intense Bliss and Supreme Consciousness |
| अनुपमितं | without comparison |
| काल-देश-अवधिभ्यां निर्मुक्तं | totally free from the limitations of time and space |
| नित्यमुक्तं | ever free (from the control of Maya-the unmanifest Prakriti) |
| निगम-शतसहस्रेण | (whose nature) innumerable scriptural texts |
| निर्भास्यमानं | try to reveal |
| अस्पष्टं | (and yet) is not easy to grasp (in the beginning) |
| दृष्टमात्रे पुन: | but then immediately on realisation |
| उरु-पुरुषार्थात्मकं | becomes the highest purushartha (i.e. moksha, liberation) |
| ब्रह्म तत्वं | Brahman, the Reality |
| तत् तावत् | that very (Reality), then |
| भाति साक्षात् गुरुपवनपुरे | shines right in front (in concrete form) at Guruvayur |
| हन्त भाग्यं जनानाम् | Oh! What good fortune for the people |

The Supreme Reality-The Brahma Tatwa ,which is dense concentrated Bliss, which is of the nature of the Pure Consciousness, which is without parallel or comparison, and is totally free of time and space limitations, and is always free (of Maya) which hundreds and thousands of the Upanishadic statements seek to explain, and yet, is not clear. This Brahma Tatwa which is not easy to grasp in the beginning, but the realisation of which, is the highest purusharth (i.e. liberation), that (very Reality) shines right in front (in concrete form), (as an Image of Shri Krishna) in the Guruvaayur temple. Oh (wonderful indeed) is the good fortune of the people (who seek Thy Grace).

एवंदुर्लभ्यवस्तुन्यपि सुलभतया हस्तलब्धे यदन्यत्  
तन्वा वाचा धिया वा भजति बत जन: क्षुद्रतैव स्फुटेयम् ।  
एते तावद्वयं तु स्थिरतरमनसा विश्वपीड़ापहत्यै  
निश्शेषात्मानमेनं गुरुपवनपुराधीशमेवाश्रयाम: ॥ २ ॥

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| एवं | thus |
| दुर्लभ्य-वस्तुनि अपि | very rare things too (are) |
| सुलभतया | so easily |
| हस्त-लब्धे | is accessible (to all) |
| यत्-अन्यत् | yet , other things (worldly pleasures) |
| तन्वा वाचा धिया वा | (with their) body speech and mind |
| भजति बत जन: | alas people pursue |
| क्षुद्रता-एव स्फुट-इयं | this is clearly pitiable |
| एते तावत्-वयं तु | but we here (Thy devotees) however |
| स्थिर-तर-मनसा | with mind fully resolved |
| विश्व-पीड़ा-अपहत्यै | for the total eradication of all (our) sufferings |
| निश्शेष-आत्मानम्-एनं | Lord, who is the soul of all beings in the universe |
| गुरुपवनपुराधीशम्- | to that Lord of Guruvaayur |
| एव-आश्रयाम: | alone we surrender |

In this manner, such rare things are so easily accessible to all. Alas, people, pursue other worldly things with their body speech and mind. This, is pitiable indeed. However, we Thy devotees, surrender , to Thee, O Lord of Guruvaayur who is the embodiment of the entire soul of all beings of the universe, with fully resolved minds for the eradication of all worldly sufferings.

सत्त्वं यत्तत् पराभ्यामपरिकलनतो निर्मलं तेन तावत्  
भूतैर्भूतेन्द्रियैस्ते वपुरिति बहुश: श्रूयते व्यासवाक्यम्।  
तत् स्वच्छ्त्वाद्यदाच्छादितपरसुखचिद्गर्भनिर्भासरूपं  
तस्मिन् धन्या रमन्ते श्रुतिमतिमधुरे सुग्रहे विग्रहे ते ॥ ३ ॥

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| सत्त्वं यत्- तत् | that pure Satwa guna which |
| पराभ्याम्- | compared with the other two (Rajas and Tamas) |
| अपरिकलनत: | being not mixed (and so) |
| निर्मलं | absolutely pure |
| तेन तावत् भूतै: - | from it (shuddha satva) was born |
| भूतेन्द्रियै: - ते वपु: - | Thy form constituted of the subtle elements and organs of sense and action |
| इति बहुश: श्रूयते | thus is repeatedly heard |
| व्यासवाक्यं | from the words of (sage) Vyasa |
| तत् स्वच्छ्त्वात्- | that (form) because of its purity |
| यत्-आच्छादित-परसुखचित्-गर्भ-निर्भासरूपं | which, because of unobstructed supreme bliss and consciousness within, is supremely resplendent (Brahman) |
| तस्मिन् धन्या रमन्ते | in that form the fortunate ones (who have good deeds to their credit) revel |
| श्रुति-मति-मधुरे | which is delightful to the ears and the mind |
| सुग्रहे विग्रहे ते | (devotees can) easily attain (grasp) in Thy image. |

That Satva Guna, which compared to the other two Gunas (Rajas and Tamas) is absolutely pure and not tainted by them. From such pure Satva guna,Thy form was born, constituted of subtle elements and organs of senses and actions. It is thus stated by sage Vyaasa, again and again, in many scriptures.Thy form, because of such purity, totally reveals the Supreme Bliss and Consciousness within (which is the resplendent Brahman) without any obstruction. In that form, the fortunate ones (who have good deeds to their credit) revel. That form is delightful to the mind and ears, which the devotees can easily grasp in Thy image.

निष्कम्पे नित्यपूर्णे निरवधिपरमानन्दपीयूषरूपे  
निर्लीनानेकमुक्तावलिसुभगतमे निर्मलब्रह्मसिन्धौ ।  
कल्लोलोल्लासतुल्यं खलु विमलतरं सत्त्वमाहुस्तदात्मा  
कस्मान्नो निष्कलस्त्वं सकल इति वचस्त्वत्कलास्वेव भूमन् ॥ ४ ॥

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| निष्कम्पे | (in the) vibrationless (changeless) |
| नित्य-पूर्णे | (and in the) ever full |
| निरवधि-परमानन्द-पीयूष-रूपे | unlimited nectarine Bliss personified |
| निर्लीन-अनेक-मुक्तावलि-सुभगतमे | (in which) many liberated ones having merged and hence is extremely resplendent (or resplendent because of many pearls in the ocean) |
| निर्मल-ब्रह्म-सिन्धौ | in the pure ocean of Brahman |
| कल्लोल-उल्लास-तुल्यं | like waves rising |
| खलु विमलतरं सत्त्वम्-आहु: - | (so) indeed (Thy form) of extremely pure Shuddha Satwa it is said (to have risen from Brahman) |
| तत्-आत्मा | that form of Thine |
| कस्मात्-न निष्कल: - त्वं | why not it be called Nishkala (or without any kalaa or Purn-avataara) Thou |
| सकल इति वच: - | because Sakala (Ansha-avataara), the term |
| त्वत्-कलासु-एव | is for Thy (other) part incarnations only |
| भूमन् | Oh Infinite One! |

Oh Infinite Lord! Thou are the pure Brahman like the mighty ocean, changeless, ever full, and of the nature of unlimited nectarine bliss. Like many pearls in the ocean, innumerable liberated souls are absorbed in Thy Brahmic bliss and hence it is extremely resplendent. Just like the waves rise in the ocean, it is said that Thy Shuddha Satwa form has risen from the Brahman. Since the term Ansha-avataar (Sakalaa) is meant only for Thy other part incarnations. Hence why cannot Thou be called as Poorna-avataar (Nishkalaa)?

निर्व्यापारोऽपि निष्कारणमज भजसे यत्क्रियामीक्षणाख्यां  
तेनैवोदेति लीना प्रकृतिरसतिकल्पाऽपि कल्पादिकाले।  
तस्या: संशुद्धमंशं कमपि तमतिरोधायकं सत्त्वरूपं  
स त्वं धृत्वा दधासि स्वमहिमविभवाकुण्ठ वैकुण्ठ रूपं॥५॥

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| निर्व्यापार: - अपि | though not bound by any activities |
| निष्कारणम्- | without any motive |
| अज भजसे | Oh Birthless One! Thou do resort to |
| यत्-क्रियाम्-ईक्षणा-आख्यां | that activity known as 'eekshanaa' (the will to create) |
| तेन-एव-उदेति लीना प्रकृति:- | because of that only came to manifest the latent 'Prakriti' |
| असति-कल्पा-अपि कल्पादि-काले | (which abides in Thee) as if non existent in the beginning of a new cycle of creation |
| तस्या: संशुद्धम्-अंशं | of that (Prakriti) an absolutely pure part |
| कमपि तम्-अतिरोधायकं सत्वरूपं | which does not obstruct (Thy glory of) the Saatvic form |
| स त्वं धृत्वा दधासि | that Thou did take and assume |
| स्व-महिम-विभव-अकुण्ठ वैकुण्ठ रूपं | O Lord of Vaikuntha! a majestic form which does not obstruct Thy glories |

Oh Birthless Lord! Even though Thou are not bound by any activities, and Thou are without any motive,Thou do resort to that activity known as 'eekshanaa' - the will to create. Because of that only 'Prakriti' manifests itself. Prakriti, which is latent in Thee, as if non existent in the beginning of a new cycle of creation. Then, from the pure Saatvik portion of 'Prakriti' (Maya) which does not in any way obstruct Thy Brahmic effulgence, Oh Lord of Vaikunth, Thou manifest Thyself, in full glory, with a Divine form.

तत्ते प्रत्यग्रधाराधरललितकलायावलीकेलिकारं  
लावण्यस्यैकसारं सुकृतिजनदृशां पूर्णपुण्यावतारम्।  
लक्ष्मीनिश्शङ्कलीलानिलयनममृतस्यन्दसन्दोहमन्त:  
सिञ्चत् सञ्चिन्तकानां वपुरनुकलये मारुतागारनाथ ॥६॥

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| तत् ते | that Thy (form) |
| प्रत्यग्र-धारा-धर- | excels in beauty of fresh rain bearing clouds |
| ललित-कलाय-अवली-केलिकारं | and even a bunch of beautiful blue lotuses |
| लावणस्य-ऐकसारं | (Thou are) an embodiment of beauty |
| सुकृति-जन-दृशां | in the eyes of the virtuous |
| पूर्ण-पुण्य-अवतारं | (as a) complete incarnation for all the good deeds (they have done) |
| लक्ष्मी-निश्शङ्क-लीला-निलयनम्- | (Thou art) the abode where Goddess Laxmi delights without any inhibition |
| अमृत-स्यन्द-सन्दोहम्- | (that form) becomes the source for torrential flow of nectarine Bliss |
| अन्त: सिञ्च्त् | soaking the hearts |
| सञ्चिन्तकानां | of people who meditate |
| वपु: - अनुकलये | (that) form (I) continuously meditate upon |
| मारुतागारनाथ | O Lord of Guruvaayur! |

Thy form excels in the beauty of the fresh rain bearing clouds, and of a beautiful bunch of blue lotuses. Thy form is an embodiment of beauty, in the eyes of the people who have done meritorious deeds, and is a complete incarnation of all their good deeds. Thou are the abode where Goddess Laxmi delights without inhibition. Thou are the source of a torrential flow of nectarine Bliss, soaking the hearts of people who meditate. On that form of Thine I continuously meditate, O Lord of Guruvayur!

कष्टा ते सृष्टिचेष्टा बहुतरभवखेदावहा जीवभाजा-  
मित्येवं पूर्वमालोचितमजित मया नैवमद्याभिजाने।  
नोचेज्जीवा: कथं वा मधुरतरमिदं त्वद्वपुश्चिद्रसार्द्रं  
नेत्रै: श्रोत्रैश्च पीत्वा परमरससुधाम्भोधिपूरे रमेरन्॥७॥

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| कष्टा | cruel |
| ते सृष्टि-चेष्टा | (is) Thy activity of creation |
| बहुतर-भव-खेद-आवहा | (because) various kinds of sorrows it brings along |
| जीवभाजाम्- | to all living beings |
| इति-एवं | so thus |
| पूर्वम्-आलोचितम्- | earlier was thought |
| अजित | O Invincible One! |
| मया | by me |
| न-एवम्-अद्य-अभिजाने | (but) now I do not think so |
| नो-चेत्-जीवा: कथं वा | otherwise how could human beings |
| मधुरतरम्-इदं | this very delightful |
| त्वत्-वपु: - | form of Thine |
| चित्-रस-आर्द्रं | (which is) supreme bliss consciousness saturated |
| नेत्रै: श्रोत्रै: - च पीत्वा | by the eyes and ears drinking |
| परम-रस-सुधा-अम्भोधिपूरे | in full measure, in the ocean of nectarine Bliss |
| रमेरन् | revel |

O Invincible Lord! Thy activity of creation is indeed a tragic sport, as it causes a lot of sufferings to the living beings. This is what I used to think, but now I do not think so. For if there were no creation, how could human beings enjoy the beauty and sweetness of Thy form which is so delightful to hear and ecstatic to behold, and thus revel in the ocean of Supreme-Bliss-Consciousness.

नम्राणां सन्निधत्ते सततमपि पुरस्तैरनभ्यर्थितान -  
प्यर्थान् कामानजस्रं वितरति परमानन्दसान्द्रां गतिं च।  
इत्थं निश्शेषलभ्यो निरवधिकफल: पारिजातो हरे त्वं  
क्षुद्रं तं शक्रवाटीद्रुममभिलषति व्यर्थमर्थिव्रजोऽयम्॥८॥

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| नम्राणां | (to) those who worship Thee |
| सन्निधत्ते | Thou appear |
| सततम्-अपि | always also |
| पुर: - तै: - अनभ्यर्थितान्-अपि- | in front of them, even without being asked also |
| अर्थान् कामान्-अजस्रं वितरति | wealth and innumerable desires give away |
| परमानन्द-सान्द्रां गतिं च | and the state of Supreme Bliss |
| इत्थं | thus |
| निश्शेषलभ्य: | (Thou are) accessible to all |
| निरवधिकफल: | (and are) the bestower of limitless blessings |
| पारिजात: हरे त्वं | O Lord Vishnu! (Thou are) the Paarijaata tree |
| क्षुद्रं तं शक्रवाटीद्रुमम्-अभिलषति | (but they) wish for that insignificant tree in Indra's garden |
| व्यर्थम्-अर्थिव्रज: - अयं | in vain, these hoards of desire prompted men |

O Lord Vishnu! for the devotees who surrender to Thee, Thou always confer, unasked for, not only wealth and other desires, but also liberation.Thus being accessible to every one and bestower of unlimited boons, Thou are the unique Paarijaata tree [parijaata: a heavenly flower]. Alas, the desire prompted hoards of people, in vain, long for trivial blessings from the Kalpaka tree of the garden of Indra. [Kalpaka: a wish fulfilling tree]

कारुण्यात्काममन्यं ददति खलु परे स्वात्मदस्त्वं विशेषा-  
दैश्वर्यादीशतेऽन्ये जगति परजने स्वात्मनोऽपीश्वरस्त्वम्।  
त्वय्युच्चैरारमन्ति प्रतिपदमधुरे चेतना: स्फीतभाग्या-  
स्त्वं चात्माराम एवेत्यतुलगुणगणाधार शौरे नमस्ते॥९॥

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| कारुण्यात्-कामम्-अन्यं | out of compassion,other desired things |
| ददति खलु परे | are given indeed by other gods |
| स्व आत्मद: - त्वं | (whereas) Thou offer Thyself (give liberation) |
| विशेषात्- | out of special compassion |
| ऐश्वर्यात्-ईशते-अन्ये | by their powers, other gods rule |
| जगति परजने | in the world over others |
| स्व-आत्मन: - अपि-ईश्वर: - त्वं | Thou art the ruler of Thyself (and others too) |
| त्वयि-उच्चै: - आरमन्ति | in Thee deeply revel |
| प्रतिपदमधुरे | O Lord! Who dost confer Bliss every moment |
| चेतना: स्फीतभाग्या: - | (to those) enlightened souls who are very fortunate |
| त्वं च आत्माराम: एव- | and Thou revel in Thyself alone |
| इति-अतुलगुणगणाधार | thus O Abode of Immense and incomparable attributes! |
| शौरे | O Shauri! |
| नम: ते | prostrations to Thee |

O Lord Shri Krishna! while other gods out of compassion, fulfill the desires of their devotees, Thou out of Thy unique compassion, offer Thyself (liberation) to Thy devotees. While other gods rule over the world with the powers invested in them, Thou are the very inner controller of all and rule over all beings and other gods as well as Thyself. Hence all fortunate jeevas [souls] take immense delight in the inexhaustible bliss that Thou are. As for Thee, Thou are ever satisfied in Thyself and are the abode of incomparable attributes. O Lord! prostrations to Thee.

ऐश्वर्यं शङ्करादीश्वरविनियमनं विश्वतेजोहराणां  
तेजस्संहारि वीर्यं विमलमपि यशो निस्पृहैश्चोपगीतम्।  
अङ्गासङ्गा सदा श्रीरखिलविदसि न क्वापि ते सङ्गवार्ता  
तद्वातागारवासिन् मुरहर भगवच्छब्दमुख्याश्रयोऽसि॥१०॥

|  |  |
| --- | --- |
| ऐश्वर्यं | Thy lordliness |
| शङ्करादि-ईश्वर-विनियमनं | is the control over all gods beginning with Shankara |
| विश्व-तेजोहराणां | (amongst) the most powerful in the whole world |
| तेज: - संहारि वीर्यं | (Thy) prowess can contain (them) |
| विमलम्-अपि यश: | Thy pure fame indeed |
| निस्पृहै: - च-उपगीतं | is sung even by the desireless sages |
| अङ्गासङ्गा सदा श्री: - | Goddess Laxmi always resides in Thy bosom |
| अखिल-विदसि | Thou are omniscient |
| न क्वापि ते सङ्गवार्ता | there is not even the slightest trace of attachment in Thee |
| तत्-वातागारवासिन् | therefore, O Lord residing in Guruvaayur! |
| मुरहर | O Slayer of demon Mura! |
| भगवत्-शब्दमुख्य- | the term Bhagvan mainly |
| आश्रय: - असि | finds support in Thee |

O Lord of Guruvaayur! Thy lordliness consists in being the controller of all gods from Lord Shankara onwards.Thy prowess overcomes that of those who excel the whole world in prowess. Thy pure fame is sung by even the most desireless sages. Laxmi Devi always resides in Thy bosom. Thou are omniscient and there is not the slightest trace of attachment in Thee. Therefore, the term 'Bhagavan' is applicable to Thee alone.

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You can also add quotes in the book. Make sure to mention the name of the author though.

* Author name

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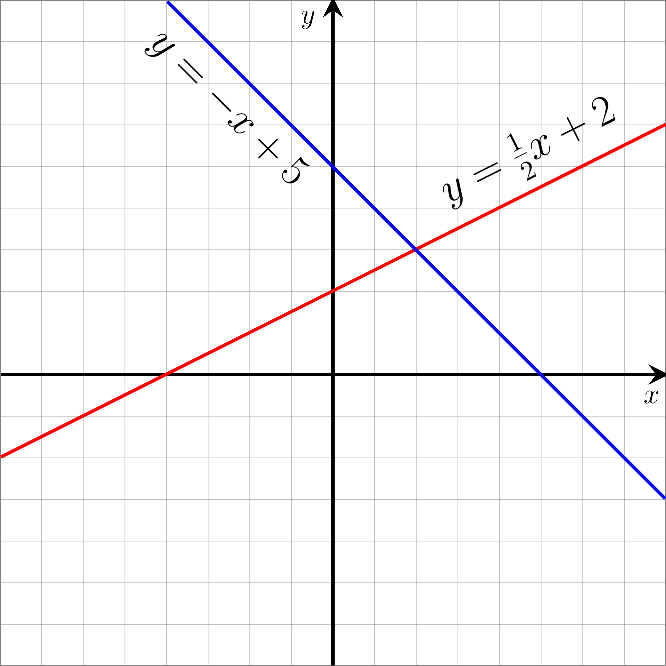
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Fig. 1. You can also add a caption for each image. The style ‘Image\_caption’ can be chosen from the Quick Style gallery to style the caption text.

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