

ओ३म्

तमसो मा ज्योतिर्गमय । तमसो मा ज्योतिर्गमय ।

Mantras & Shlokas

*A compilation of Vedic Mantras & Shlokas
with a gist of the meaning*

CLASS – X

Compiled by


ARYASAMAJ
FOUNDATION
CHENNAI



Preface

'Mantras' ensconced in the Vedas, is an immense source of knowledge bestowed to human beings by Ishvar, the Supreme Force. They are pearls of wisdom with deep intrinsic meaning. Interestingly, the word 'Mantri' (Minister) derived from 'Mantra', means a scholarly person who always 'thinks and advises'.

'Shlokas' are short verses that communicate the essentials for everyday living and were composed by our Yogis & Rishis.

Researchers have confirmed that chanting Mantras & Shlokas, either in solitude or as a group, has significant physical, mental and emotional benefits. When accompanied by systematic rhythmic deep breathing, chanting sharpens one's mind, improves concentration, energy and enthusiasm.

The rhythmic vibrations created by chanting Mantras and Shlokas create a melodious effect in the body known as the Neuro-linguistic Effect. Another effect known as the Psycho-Linguistic Effect occurs when one understands the meaning of what is chanted.

Mantras & Shlokas are a form of spiritual energy, manifested in words. They use ancient affirmations to bring about positive changes in our lives. The thought-energy waves created by chanting enhances our spiritual quotient, thus maintaining our moral compass and ensuring that we follow the eternal path of 'Dharma'.

The booklet is a compilation of Mantras & Shlokas from diverse sources, based on age appropriateness. The gist of the entire mantra (rather than word-by-word) has been provided, to help better understanding. However, there could be certain errors and omissions in the process. We request the reader to excuse us for the omissions, but please do bring to our notice any feedback for correction and improvement in subsequent versions. We will remain grateful to you for your support and feedback. You can write to 'Arya Samaj Foundation, 212-213, Avvai Shanmugam Salai, Gopalapuram, Chennai - 600 086 or email to publications@davchennai.org.

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CLASS - X

पुनरावृत्ति:

1. ओ३म् विद्यां च अविद्यां च यस्तद् वेद उभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

Om vidyām chā avidyām cha yastad vedobhayaṁ saha ।
avidyayā mṛityuṁ tīrtvā vidyayāmṛitamāśnute ॥

(Yajur Veda | Adhyaya 40 | Mantra 14) & (Isha Upanishad | Mantra 11)

Those who comprehend the subtle aspects of 'Vidya' (Knowledge) and 'Avidya' (Lack of Knowledge), they truly understand both the physical world and the deeper spiritual purpose of life. They are thus able to conquer death and secure blissful immortality.

2. ओ३म् वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

Om vedāhametam purusham mahāntam āditya-varṇam tamaṣah parastāt ।
Tameva viditvāti mṛityumeti nānyah panthā vidyateyanāya ॥

(Yajur Veda | Chapter 31 | Mantra 18)

I intensely want to gain knowledge about Ishvar, the Supreme Force, the Ultimate power, the Supreme light (knowledge), where there is no darkness (ignorance). By knowing Him alone, I can overcome misery and death. There is no other path to attain moksha or bliss.

3. ओ३म् स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

Om Svasti na indro vridhha śravāḥ svasti nah pūshā viśva vedāḥ ।
Svasti nas-tārksyho arishta-nemih svasti no brihaspatir dadhātu ॥

(Yajur Veda | Chapter 25 | Mantra 19)

May we seek 'sukha' (happiness) for others like how we seek sukha for ourselves from Ishvar.

May we seek to avoid 'dukka' (sorrow) for others like how we seek to avoid dukka for ourselves from Ishvar.

4. ओ३म् भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैः अङ्गैः तुष्टुवांसः तनूभिः व्यशेमहि देवहितं यदायुः ॥

Om Bhadram karnebhīh śrinuyāma devāh bhadram paśyemākshabhir yajatrāh |
Sthirair angaih tushtuvānsah tanūbhīh vyaśemahi devahitam yadāyuh ||

(Yajur Veda | Chapter 25 | Mantra 21)

O Ishvar! May we hear with our ears whatever is good; May we see with our eyes whatever is good; Inspired by enlightened scholars around us, may we live our full span of life with a healthy body in service of the Almighty.

5. ओ३म् ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Om Ishā vāsyamidam sarvam yatkincha jagatyām jagat |
Tena tyaktena bhunjīthā mā gridhah kasya sviddhanam ||

(Yajur Veda | Chapter 40 | Mantra 1) and (Isha Upanishad | Mantra1)

This entire world is enveloped by Ishvar, as She exists everywhere. Let us lead a meaningful and satisfying life, with a spirit of detachment and no desire for other's wealth.

6. ओ३म् कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Om Kurvanneveha karmāni jijīviṣhecchatam samāh |
Evam tvayi nānyathetosti na karma lipyate nare ||

(Yajur Veda | Chapter 40 | Mantra 2) and (Isha Upanishad | Mantra 2)

Fulfilling all duties, one should wish to live for a full hundred years. This is the only way to achieve 'sukha' (bliss), wherein one does not get entangled (attached) performing various duties.

7. ओ३म् तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

Om Tadejati tannaijati tad dūre tadvantike |
Tadantarasya sarvasya tadu sarvasyāsyā bāhyatah ||

(Yajur Veda | Chapter 40 | Mantra 5) and (Isha Upanishad | Mantra 5)

Ishvar, the omnipresent, is both mobile (moves) and stationary, far away from the adharmic and ignorant, and also very near to the Dharmic and Yogis. She is within the Universe and also surrounds it.

8. ओ३म् यस्मिन् सर्वाणि भूतानि आत्मैव अभूत् विजानतः।

तत्र को मोह कः शोकः एकत्वम् अनुपश्यतः॥

Om Yasmin sarvāni bhūtāni ātmaiva abūth vijānatah |

Tatra ko mohah kah śokah ekatvam-anupaśyatah ||

(Yajur Veda | Chapter 40 | Mantra 7) and (Isha Upanishad | Mantra 7)

When you have the true knowledge about Ishvar and realize His presence everywhere, you see all living beings as similar to your own– their gain/loss, sukha / dukkha, respect/insult seems like your own. Such a soul has no attachment, regret or sadness.

9. ओ३म् वायुः अनिलम् अमृतम् अथ इदं भस्मान्तं शरीरम् ।

ओ३म् । क्रतो स्मर । क्लिबे स्मर । कृतम् स्मर ॥

Om Vāyuh anilam amritam atha idam bhasmāntam śarīram |

Om | krato smara | klibe smara | kritam smara||

(Yajur Veda | Chapter 40 | Mantra 15) and (Isha Upanishad | Mantra 17)

Remember ‘Om’, the Almighty even when the soul leaves the body. The body will be reduced to ashes when we die, but the soul is immortal.

10. श्रेयश्च प्रेयश्च मनुष्यमेतः, तौ संपरीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभिप्रेयसो वृणीते, प्रेयो मन्दो योगक्षेमाद् वृणीते ॥

śreyaśca preyaśca manuṣyametaḥ tau samparītya vivinakti dhīraḥ |

śreyo hi dhīro’bhipreyaso vṛṇīte preyo mando yogakṣemād-vṛṇīte ||

(Kathopanishad 1.2.2)

What we ‘like’ is called ‘Preya’ and what is ‘good for us’ is called ‘Shreya’. The one who is ‘dheer’ i.e. intelligent can distinguish between ‘preya’ and ‘shreya’. He always chooses ‘shreya’ i.e. the long-term good over the short-term pleasure. On the contrary, a person with a weak mind keeps pursuing and preserving things that bring him pleasure, and neglects what is genuinely good for him.

11. अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।

संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

Anumantā viśasitā nihantā kraya-vikrayī |

Samskartā chopahartā cha khādakaścheti ghātakāh ||

(Manusmṛiti | Chapter 5 | Shloka 51)

He who gives the order to kill, he who cuts the flesh, he who kills the animal, he who buys and sells the meat, he who cooks it, he who serves it up, and he who eats it, are all committing a sin (bad karma)

12. श्वः कार्यमद्य कुर्वीत पूर्वाह्ने चापराह्निकम् ।

न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥

Śvah kāryamadya kurvīta, pūrvāhne chāparāhnikam |

Na hi pratīkshate mrityuh, kritamasya na vā kritam||

Do not postpone what you can do today, to tomorrow; what you can do in the morning, to afternoon. Death can occur at any time and will not wait for you to complete your duties.

13. चन्दनं शीतलं लोके चन्दनादपि चन्द्रमा ।

चन्द्र चन्दनयोर्मध्ये शीतला साधु संगतिः ॥

Chandanam śītaḷam loke chandanādapi chandramā |

Chandra chandanayor-madhye śītalā sādhu sangatih||

(Subhashitani)

Sandalwood is cool; Moon is cooler than sandalwood. However, to both – company of dharmic scholars is even more soothing and beneficial.

14. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Karmanyevādhikāraṣte mā phaleṣu kadāchana |

Mā karma-phala-hetur-bhūr-mā te saṅga-ōstvakarmani ||

(Bhagavad Gita | Chapter 2 | Shloka 47)

Focus on performing your duties (Karma) without a desire for the results (phala-fruits). In this way, you will not get tied down by expectations; also, it will not lead to lack of interest in performing 'Karma', i.e. Inaction.

15. पुरुषा बहवो राजन् सततं प्रियवादिनः।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः॥

Purushā bahavo rājan-satatam priyavādinah |
Apriyasya tu pathyasya vaktā śrotā cha durlabah ||

(Vidur Niti)

O King! There will be many people in this world who will keep praising us (sycophancy). However, that which is unpleasant to hear, but is the Truth for our own long-term benefit – it is rare to find both, i.e. someone who is willing to tell us and someone who is willing to listen.

16. आत्मानं रथिनं विद्धि शरीरं रथमेव तु

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।

इन्द्रियाणि ह्यान् आहुः विषयान् तेषु गोचरान्

आत्मेन्द्रिय-मनोयुक्तं भोक्तेत्याहुः मनीषिणः॥

Ātmānam rathinam viddhi, śarīram rathameva tu |

Buddhim tu sārathim viddhi, manah pragrahameva cha ||

Indriyāni hayān āhuh, vishayān teshu gocharān |

Ātmendriya-manoyuktam, bhoktetyāhuh manīshinah ||

(Katopanishad | Chapter 1 | Valli 3 | Mantra 3 and 4)

The soul is the master of the chariot - the final decision maker. The body is the chariot. Buddhi (Intellect) is the charioteer who helps the soul to decide the direction to take. Mana (Mind) is the reins with which the soul controls the horses with the help of Intellect. The horses are our sense organs (eyes, ears, nose, tongue and skin) through which we experience the world. The path on which we tread in life is full of attractions and distractions. The soul which is in complete control of its body and sense organs with the help of Buddhi and Mana, will lead a righteous life.

17. श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः।

ज्ञानं लब्ध्वा परां शान्तिम् अचिरेण अधिगच्छति॥

Śraddhāvān-labhate jñānam tat-parah sanyatendriyah |

jñānam labdhvā parām śāntim achirena adhi-gacchati ||

(Bhagavad Gita | Chapter 4 | Shloka 39)

Those who develop 'Shraddha' (reasoning-based faith), intense inquisitiveness, and complete control over mind and other sense organs will be able to gain spiritual knowledge and thereby supreme peace.

18. चिंतायाश्चचिंतायाश्च बिन्दु मात्रं विशिष्यते ।

चिंता दहति निर्जीवं चिंता दहति जीवनम् ॥

Chintāyāś-cha-chitāyāścha bindu mātram viśishyate |

Chitā dahati nirjīvam chintā dahati jīvanam ||

(Subhashitani)

The word 'Chitaa' (Pyre) and 'Chintaa' (Worry) differ by only one dot (refer Sanskrit text). However, they are very different. 'Chitaa' (Pyre) burns the dead while 'Chintaa' (Worry) burns the alive. (Meaning: When you constantly worry, you get consumed by it everyday)

19. परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

Parokshe kārya-hantāram pratyakshe priya-vādinam |

Varjayet-tādriśam mitram visha-kumbham payomukham ||

(Chanakya Nīti | Chapter 2 | Shloka 5)

Avoid a person who talks sweetly before you, but causes harm or criticizes you behind your back. He is like a pot of poison, covered with milk on the top.

20. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

Vāsānsi jīrnāni yathā vihāya navāni grihnāti naroaparāni |

Tathā śarīrāni vihāya jīrnānyanyāni sanyāti navāni dehi ||

(Bhagavad Gita | Chapter 2 | Shloka 22)

A person sheds (discards) worn-out garments and wears new garments. Similarly, at the time of death, the soul sheds its worn-out body and enters a new one.

21. समदोषः समग्निश्च समधातुमलक्रियः।

प्रसन्न आत्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥

Sama-doshah samāgnīścha sama-dhātu-mala-kriyah |
Prasanna ātme-indriya-manāh svastha ityabhidhīyate ॥

(Sushruta Samhita)

A person is considered healthy only if - (i) Key elements of the body are in a balanced state - Dosha (Vaata, Pitta, Kapha), Agni (power of appetite and digestion), Dhaatu (Blood, Plasma, Muscle, Bone etc.), Mala (every day process of excretion) and (ii) Has a pleasant Mana (Mind), Indriya (Sense organs) and aatma (Soul).

22. न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

Na jātu kāmah kāmānām upabhogena śāmyati |
Havishā Krishnavartmeva bhūya evābhivardhate ॥

(Manusmriti | Chapter 2 | Shloka 94)

Desires will only continuously increase, as we keep fulfilling them. It is similar to fire, which will only increase, if we keep adding butter to it.

23. ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

Dhyāyato vishayān punsah sangasteshū-pajāyate |
sangāt sanjāyate kāmah kāmāt-krodho-bhijāyate ॥
Krodhād bhavati sammohah sammohāt smritivibhramah |
smriti-bhransād buddhi nāśo buddhi-nāśāt pranaśyati ॥

(Bhagavad Gita | Chapter 2 | Shloka 62 and 63)

When you chase worldly objects, you develop a sense of attachment. Attachment develops a strong sense of desire. When desire is not fulfilled, it generates anger. When you get angry, you develop 'Moha' losing your sense of discretion (differentiating between right and wrong), which in turn leads to loss of memory. This further leads to loss of Buddhi (Intellect) which in turn leads to loss of everything.

24 कामधेनुगुणा विद्या ह्यकाले फलदायिनी ।

प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम्॥

Kāmadhenu-gunā vidyā-hyakāle phaladāyinī |

Pravāse mātṛu-sadriṣī vidyā guptam dhanam smritam ||

(Chanakya Nīti | Chapter 4 | Shloka 5)

Learning is like gau-mata. It, like her, yields in all seasons. Like a mother, it feeds and protects you at all times. Learning is therefore a hidden treasure.

25 अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayaṃ nijah paro veti gaṇanā laghucetasām |

udāracaritānām tu vasudhaiva kuṭumbakam ||

[Subhashitam]

For narrow minded people things belong to him or others, But a person with a broad mind does not differentiate. For him the universe is a big family so everybody belongs to one family where everything is shared.

26 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau

tato yuddhāya yujyasva naivaṃ pāpam avāpsyasi

[Bhagavadgita 2/38]

Fight for the sake of duty, treating alike happiness and distress, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.

27. वयमिह परितुष्टा वल्कलैस्त्वम् च लक्ष्म्या,

सम इह परितोषो निर्विशेषो विशेषः ।

स तु भवति दरिद्रो यस्य तृष्णा विशाला

मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥

Vayamiha paritushtā valkalaistvam cha lakshmyā

Sama iha paritosho nirviśesho viśeshah |

Sa tu bhavati daridro yasya trishnā viśālā

Manasi cha paritushte korthavān ko daridrah ||

(Vairagya Shatakam)

This is an advice given by a sage to a king – We are happy with just the clothes made of leaves; you are only happy with lot of wealth; however, there is no real difference in our levels of satisfaction. He alone is poor, who has a large number of desires. If one is mentally satisfied, then who is rich and who is poor?

28. निन्दन्तु नीति निपुणाः यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात् पथः प्रविचलन्ति पदं न धीराः ॥
Nindantu nīti nipunāh yadi vā stuvantu
lakshmih samāviśatu gacchatu vā yatheshtam |
Adyaiva vā maranamastu yugāntare vā
Nyāyyāt pathah pravichalanti padam na dhīrāh||

(Nīti Shatakam)

Wise men do not deviate from the path of Dharma, irrespective of whether they are praised or criticised, they lose or gain wealth, they face death today or later.

- 29 धनानि भूमौ पशवः च गोष्ठे, भार्या गृहद्वारि जनः श्मशाने ।
देहश्चितायां परलोक मार्गे, धर्मानुगो गच्छति जीवः एकः ॥
Dhanāni bhūmau paśavah cha goshtte, bhāryā grihadvāri janāh śamsāne|
Dehaśchitāyām paraloka mārge, dharmānugo gacchati jīvah ekah ||

(Subhashitani)

When a person dies, all his wealth is left behind. His domestic animals remain in their shelter, his spouse remains at the house, relatives accompany upto the crematorium, the body remains until the funeral pyre consumes it. A person's karma (good and bad) alone accompanies him to the next birth.

30. यावत् स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः ।
आत्मश्रेयसि तावदेव विदुषा कार्यः प्रयत्नो महान्
संदीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः ॥

Yāvat svastham-idam śārīram-arujam yāvaj-jarā dūrato
yāvachhendriya-śaktir-apratihatā yāvat-kshayo nāyushah|
Ātmaśreyasi tāvadeva vidushā karyah prayatno mahān
sandīpte bhavane tu kūpa-khananam pratyudyamah kīdrīśah ||

(Subhashitani)

As long as this body is healthy and free of diseases, old age is far away, while the senses have not lost their sharpness, while body has not lost its vigor, while we are still young, a wise man should make great efforts to reach the supreme goal of life. For what is the use of digging a well when the house is already on fire?

EXERCISES

I. Complete the following mantras using the words given in brackets:

- ओ३म् भद्रं _____ शृणुयाम _____ भद्रं _____ अक्षभिर्यजत्राः ।
स्थिरैः _____ तुष्टुवांसः _____ व्यशेमहि देवहितं _____ ॥
(तनूभिः, कर्णेभिः, देवाः, पश्येम, यदायुः, अङ्गैः)
- ओ३म्-----पुरुषं महान्तं आदित्यवर्णं _____ परस्तात् ॥
तमेव विदित्वाति -----नान्यः -----विद्यतेऽयनाय ॥
(तमसः, मृत्युमेति, वेदाहमेतं, पन्थाः)
- ओ३म् ईशावास्यमिदं -----यत्किञ्च जगत्यां -----तेन त्यक्तेन-----मा गृधः-----
---धनम् ॥
(जगत्, कस्यस्विद्, सर्वं, भुञ्जीथाः)

II. Recite the slokas relevant to the topics given below.

1. Path to attain “Moksha”.
2. Worry, consumes the worrying.
3. Vasudaiva Kutumbakam.
4. Yardsticks to identify a healthy person.
5. The wise do not deviate from the path of Dharma.

III. Translate the meaning of the mantra to English:

1. चिंतायाश्च चिंतायाश्च बिन्दुमात्रं विशिष्यते । चिंता दहति निर्जीवं चिंता दहति जीवनम् ॥
2. पुरुषा बहवो राजन् सततं प्रियवादिनः । अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

IV. Match the following phrases

अ
स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः
ओ३म् ईशा वास्यमिदं सर्वं
परोक्षे कार्यहन्तारं
अनुमन्ता विशसिता
श्रद्धावान् लभते ज्ञानं
वासांसि जीर्णानि यथा विहाय

आ
नवानि गृह्णाति नरोपराणि
प्रत्यक्षे प्रियवादिनम्
स्वस्ति नो बृहस्पतिर्दधातु
निहन्ता क्रयविक्रयी
यत्किञ्च जगत्यां जगत्
तत्परः संयतेन्द्रियः

V. Match the following phrases with their source

अ	आ
1. ओ३म् वेदाहमेतं पुरुषं ...	Chanakya niti
2. ओ३म् भद्रं कर्णेभिः ...	Vidura niti
3. ओ३म् वायुः अनिलम् ...	Yajur Veda , ch – 31 , Mantra 18
4. कामधेनुगुणा विद्या ...	Sushruta Samhita
5. समदोषः समाग्निश्च ...	Yajur Veda , ch – 25 , Mantra 21
6. पुरुषा बहवो राजन्	Yajur Veda , ch – 40 , Mantra 15

VI. From the sloka find the relevant Sanskrit words for the English words given below.

धनानि भूमौ पशवश्च गोष्ठे , भार्या गृहद्वारि जनः श्मशाने ।
देहश्चितायां परलोके मार्गे , धर्मानुगो गच्छति जीव एकः ॥

- a. Wealth - b. Wife - c. Animals - d. On the earth -
e. House - f. Body -

VII. Match the Sanskrit words with their English meanings

अ	आ
अमृतम्	cow
क्रोधः	rights
कामधेतुः	nectar
चिन्ता	reason
रथम्	anger
मृत्युः	attachment
अधिकारः	death
सङ्गः	worry
हेतुः	ear
कर्णः	chariot

VIII. Match the opposites

अ	आ
मित्रम्	अविद्या
जीर्णम्	शत्रुः
जयः	युवा
प्रेयः	अजयः
विद्या	श्रेयः
प्रयत्नः	अजीर्णम्
वृद्धः	दुःखम्
सुखम्	आलस्यम्

IX. Answer the following

1. Narrate the importance of “soul” to steer one onto the right path.
2. Desires precede loss-Explain.
3. In your own words describe the requisites to attain Supreme Peace

X. Find the relevant mantra/sloka(given in help box) for the pictures given below:

1. चन्दनं शीतलं....., 2. भद्रं कर्णेभिः....., 3. न जातुः.....,
4. यावत् स्वस्थं....., 5. आत्मानं

1.



2.



3.



4.



5.



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