

ओ३म्

तमसो मा ज्योतिर्गमय । तमसो मा ज्योतिर्गमय ।

Mantras & Shlokas

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

CLASS – VII

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 - VII

पुनरावृत्तिः

1. ओ३म् यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥

Om Yaj-jāgrato dūramudaiti daivam tadu suptasya tathavaiti |

Dūran-gamam jyotishām jyotirekam tanme manah śiva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 1)

My mind constantly wanders into different thoughts far away while I am awake and asleep. May this mind, which is the unique source of knowledge (light), have only beautiful thoughts and firm resolutions.

2. ओ३म् येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥

Om Yena karmānyapasō manīṣiṇo yajñe kṛiṇvanti vidatheshu dhīrāḥ |

Yadapūrvam yakshamantah prajānām tanme manah śiva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 2)

With the help of Yogic mind, we think, organize and perform all actions in our life. May this mind be full of beautiful thoughts and firm resolutions.

3. ओ३म् यत्प्रज्ञानमुत चेतो धृतिश्च यज्योतिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किंचन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ॥

Om Yat prajyānāmuta cheto dhṛitiścha-yaj-jyotirantar-amṛitam prajāsu |

yasmānna rite kinchana karma kriyate tanme manah śiva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 3)

Yogic mind is the instrument of awareness, memory and deep retention. Without this, no action can be performed. May this mind be full of beautiful thoughts and firm resolutions.

4. ओ३म् येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।
येनयज्ञस्तायते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ॥

Om Yenedam bhūtam bhuvanam bhaviṣhyat parigrihītam-amṛitena sarvam |

Yena yajñas-tāyate saptahotā tanme manah śiva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 4)

The Yogic mind helps us to understand the past, present and future. Along with other body organs, it also facilitates performance of daily yajna, i.e. our everyday duties. May this mind be full of beautiful thoughts and firm resolutions.

5. ओ३म् यस्मिन्नृचः साम यजूषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥

Om yasminn-richah sāma yajūnshi yasmin pratisthitā rathanābhāvivarāḥ |

Yasminśchittam sarva-motam prajānām tanme manah śiva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 5)

The various spokes in a wheel are connected to its center, i.e. hub (nave) of the wheel. Similarly, all the Vedic knowledge is intrinsically connected to our mind. May our Yogic mind be purified by adopting the true Dharma. May this mind be full of beautiful thoughts and firm resolutions.

6. ओ३म् सुषारथिरश्वानिव यन्मनुष्यान् नेनीयतेऽभीशुभिर्वाजिनऽइवा
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु ॥

Om sushārathiraśhvāniva yanmanushayān nenīyateऽbhīshubhir-vājina-iva |

Hrit-pratistham yadajiram javishtam tanme manah śiva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 6)

The mind drives all our actions, like a skilful charioteer who controls the horses by pulling its reins. The mind that resides within the heart, is free from aging, and is extremely swift. May this mind be full of beautiful thoughts and firm resolutions.

7. अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
नित्यं सन्निहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

Anityāni śarīrāṇi vibhavo naiva śāśvataḥ |

Nityam sannihito mrityuh kartavyo dharmasangrahaḥ||

(Chanakya Nīti | Chapter 12 | Shloka 11)

Both, our body and wealth are temporary. Death is always near us and can occur at any time. Therefore, it is our duty to lead a righteous life and practice Dharma.

8. भिद्यते हृदयग्रन्थिशिख्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

Bhidyate hridaya-granthiśchidyante sarva-sanśayāh |
kshīyante chāsya karmāni tasmin drishte parāvare ||

(Mundaka Upanishad | Mundaka 2 | Khanda 2 | Verse 9)

When one realizes Ishvar, his ignorance vanishes; also, all doubts vanish and all bad karma and samskaars (impressions) are destroyed.

9. नारिकेलसमाकारा दृश्यन्ते हि सुहृज्जनाः ।
अन्ये बदरिकाकारा बहिरेव मनोहराः ॥

Nārikela samākāra driśyante hi suhrijjanāh |
Anye badarikākārā bahireva manoharāh ||

(Hitopadesh)

Coconut looks very hard and tough from outside, but is soft and tasty inside. Similarly, good people are tough from outside but soft and gentle internally. Others are like the jujube fruit which looks nice from outside but is not that good or tasty inside.

10. काकचेष्टा बकध्यानं श्वाननिद्रा तथैव च ।
अल्पाहारी गृहत्यागी विद्यार्थी पञ्च लक्षणम् ॥

Kākacheshtā bakadhyanam, śvānanidrā tathaiva cha |
Alpāhārī grihatyāgī vidyārthī pancha lakshanam ||

(Chanakya Niti)

The five characteristics of a student are :- (1) being Curious like a crow (2) to Concentrate like a crane (3) to Sleep like a dog (not oversleep) (4) to Eat in Moderation (5) to Sacrifice Comforts.

11. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

Yatra nāryastu pūjyante ramante tatra devatāh |
Yatraitāstu na pūjyante sarvāstatra-aphalah kriyāh ||

(Manusmriti | Chapter 3 | Shloka 56)

Divinity (Pleasant and Saatvik environment) flourishes where women are respected; Where women are insulted and disrespected, any activity, no matter how noble, is fruitless.

12. भोगा न भुक्ता वयमेव भुक्ताः

तपो न तप्तं वयमेव तप्ताः।

कालो न यातो वयमेव याताः

तृष्णा न जीर्णा वयमेव जीर्णाः॥

Bhogā na bhuktā vayameva bhuktāh

tapo na taptam vayameva taptāh |

Kālo na yāto vayameva yātāh

trishnā na jīrnā vayameva jīrnāh ||

(Vairāgya Shatakam)

We could not consume fully-rather we ourselves got consumed. We could not perform penance (tapa) - rather we ourselves got exhausted. We could not fruitfully spend time- rather time passed over us; Our desires did not get old (reduced) - rather we ourselves got weak and old, trying to fulfill our desires.

नवीनाः

1. ओ३म् प्राची दिग्ग्निरधिपतिरसितो रक्षितादित्या इषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Om prāchī dig-agnir-adhipathir-asito rakshitādityā ishavah |

Tebhyo namo-adhipatibhyo namo rakshitribhyo nama ishubhyo nama ebhyo astu |

Yosmān dveshti yam vayam dvishmastam vo jambhe dadhmah ||

(Atharva Veda | Kānda 3 | Sukta 27 | Mantra 1)

In the eastern direction, we discover the supreme presence of Agni, the source of light and knowledge. He protects us in different ways by sending us arrow-like rays from the sun. We bow to all. Some may have ill-feeling towards us; or we may have the same towards them; we leave it to up to You to provide justice.

2. ओ३म् दक्षिणा दिग्निद्रोऽधिपतिस्तिरश्विराजी रक्षिता पितर इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Om dakshinā dig indro-dhipatis-tiraśchi-rājī rakshitā pitara ishavah |
Tebhyo namodhipatibhyo namo rakshitribhyo nama ishubhyo nama
ebhyo astu |

Yosmān dveshti yam vayam dvishmastam vo jambhe dadhmah ||

(Atharva Veda | Kānda 3 | Sukta 27 | Mantra 2)

In southern direction, we discover the supreme presence of Indra, the giver of prosperity. He protects us in different ways by helping us learn through righteous parents and teachers. We bow to all. Some may have ill-feeling towards us; or we may have the same towards them; we leave it to up to You to provide justice.

3. ओ३म् प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Om Pratīchī dig varunodhipatih pridākū rakshitān-na-mishavah |

Tebhyo namodhipatibhyo namo rakshitribhyo nama ishubhyo nama
ebhyo astu |

Yosmān dveshti yam vayam dvishmastam vo jambhe dadhmah ||

(Atharva Veda | Kānda 3 | Sukta 27 | Mantra 3)

In the western direction, we discover the supreme presence of Varuna, the greatest of all. He protects us in different ways by providing us nutritious food. We bow to all. Some may have ill-feeling towards us; or we may have the same towards them; we leave it to up to You to provide justice.

4. ओ३म् उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Om Udichī dik somodhipatih svajo rakshitā śanir-ishavah |

Tebhyo namodhipatibhyo namo rakshitribhyo nama ishubhyo nama
ebhyo astu |

Yosmān dveshti yam vayam dvishmastam vo jambhe dadhmah ||

(Atharva Veda | Kānda 3 | Sukta 27 | Mantra 4)

In the northern direction, we discover the supreme presence of Soma, the creator of the Universe. He protects us in different ways by removing our obstacles. We bow to all. Some may have ill-feeling towards us; or we may have the same towards them; we leave it to up to You to provide justice.

5. ओ३म् ध्रुवा दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Om Dhruvā dig vishnur-adhipatih kalmāsha-grīvo rakshitā vīrudha
ishavah |

Tebhyo namodhipatibhyo namo rakshitribhyo nama ishubhyo nama
ebhyo astu |

Yosmān dveshti yam vayam dvishmastam vo jambhe dadhmah ||

(Atharva Veda | Kānda 3 | Sukta 27 | Mantra 5)

In the lower direction, we discover the supreme presence of Vishnu, the omnipresent. He protects us in different ways by providing us trees, plants and vegetation. We bow to all. Some may have ill-feeling towards us; or we may have the same towards them; we leave it to up to You to provide justice.

6. ओ३म् ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्चित्रो रक्षिता वर्षमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Om Ūrdhwā dig brihaspatir-adhipatih śvitro rakshitā varsha-mishavah |
Tebhyo namodhipatibhyo namo rakshitribhyo nama ishubhyo nama
ebhyo astu |

Yosmān dveshti yam vayam dvishmastam vo jambhe dadhmah ||

(Atharva Veda | Kānda 3 | Sukta 27 | Mantra 6)

In the upper direction, we discover the supreme presence of Brihaspati, the Lord of great powers. He protects us in different ways by providing us water (rain). We bow to all. Some may have ill-feeling towards us; or we may have the same towards them; we leave it to up to You to provide justice.

7. ओ३म् विद्यां च अविद्यां च यस्तद् वेद उभयं सह
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते

Om vidyām cha avidyām cha yastad vedobhayaṁ saha |
avidyayā mṛityuṁ tīrtvā vidyayāmṛitamāśnute ||

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

Those who comprehend the subtle of 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.

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

Om vedāhametam purusham mahāntam āditya-varnam tamasah 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.

9. अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayam nijah paro veti gaṇanā laghuchetasām ।
udāracaritānām tu vasudhaiva kutumbakam ॥

[*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.

10. 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, compared to both – company of dharmic scholars is even more soothing and beneficial.

11. कामधेनुगुणा विद्या ह्यकाले फलदायिनी ।
प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम् ॥

Kāmadhenu-guṇā vidyā hyakāle phaladāyini ।
Pravāse mātru-sadriśī vidyā guptam dhanam smritam ॥

(*Chanakya Niti* | 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.

12. अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

Anumantā viśasitā nihantā kraya-vikrayī ।
Samskartā chopahartā cha khādakaścheti ghātakāḥ ॥

(*Manusmriti* | 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)

13. 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||

(Mahabharat)

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.

14. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥

Karmanyevādhikāraṣṭe mā phaleṣu kadāchana |

Mā karma-phala-hetur-bhūr-mā te saṅgo-astvakarmaṇi ||

(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. सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau |

tato yuddhāya yujyasva naivam 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.

16. 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?

17. 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
lakshmīh samāviśatu gacchatu vā yatheshtam |
Adyaiva vā maranamastu yugāntare vā
Nyāyyāt pathah pravichalanti padam na dhīrah||

(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.

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

Yāvat svastham-idam śarīram-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. Find the mantra:

Yajur Veda | Chapter 34 | Mantra 6

II. Identify and recite with meanings the sloka relevant to the following :

- Sloka from NITISHATAKAM
- Sloka on विद्यार्थी or शीतला
- Characteristics of coconut.

III. Find the sloka related to the pictures from the options given :

1.



2.



[कामधेनु..... / कर्मण्येव....] [चन्दनं शीतलं... / अयं निजः...]

IV. Write the meaning of the sloka in English.

अयं निजःपरोवेति गणनालघुचेतसाम्.....

V. Answer the following:

- According to Isha Upanishad when is one blessed with immortality?
- Compare:
 - Gau-mata and learning.
 - The narrow minded and the broad minded.
 - Sandalwood and the Moon.
- Define the term “Yogic mind” and write down its benefits.
- Explain in your own words, “No use in digging a well when the house is on fire” with relevance to the sloka.
- How does Vairagya Shatakam differentiate between the poor and the rich.

VI. Write the five characteristics of a student using the words and the pictures given :



[श्वान, ध्यानं, बक, अल्पाहारी, चेष्टा, निद्रा, त्यागी, काक, गृह]

VII. Complete the sloka using the words given in brackets:

(नित्यं , धर्मसंग्रहः , शरीराणि, मृत्युः)

अनित्यानि _____ विभवो नैव शाश्वतः ।

_____ सन्निहितो _____ कर्तव्यो _____ ॥

VIII. Rearrange the words and write the appropriate sloka :

तत्र पूज्यन्ते रमन्ते यत्र देवताः नार्यस्तु ।

यत्रैतास्तु क्रियाः न सर्वास्तत्राफलाःपूज्यन्ते ॥

IX. Write the English meaning for the given Sanskrit words:

1. शरीराणि - _____

2. नित्यं - _____

3. शाश्वतः - _____

4. धर्मसंग्रहः- _____

X. Answer in detail :

1. Write the importance of the “Supreme presence “around us.

XI. Match the Sanskrit words with their English meanings and write the relevant sloka.

	A	B
(i)	शरीरम्	Well
(ii)	इन्द्रियाणि	Effort
(iii)	प्रयत्नः	Body
(iv)	कूप	Old age
(v)	जरा	Organs

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