

ओ३म्

तमसो मा ज्योतिर्गमय । तमसो मा ज्योतिर्गमय ।

Mantras & Shlokas

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

CLASS – VIII

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 - VIII

पुनरावृत्तिः

1. ओ३म् अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥

Om Abhayam mitrād-abhayam-amitrād-abhayam jñātād-abhayam parokshāt|
Abhayam naktam-abhayam divā nah sarvā āśā mama mitram bhavantu||

(Atharva Veda| Kānda 19 | Sukta 15| Mantra 6)

May we not fear our friend, nor our enemy.

May we not fear the known, nor the unknown.

May we not fear the night, nor the day.

May everyone be our true friend, free from hate and fear.

2. ओ३म् त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ।

अधा ते सुन्नमीमहे ॥

Om tvam hi nah pitā vaso tvam mātā śata-krato babhūvitha |

Adhā te sunnamīmahe ||

(Rig Veda | Mandala 8 | Sukta 98 | Mantra 11)

O Ishvar! You are my father residing within me; You are my loving mother; You closely observe all my actions. I pray to You for both, spiritual and worldly success.

3. प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।

किं नु मे पशुभिस्तुल्यं किं नु सत्पुरुषैरिति ॥

Pratyaham pratyaveksheta naraścharitam-ātmanah |

Kin nu me paśubhis-tulyam kin nu satpurushairiti||

(Shubhashitani)

One should closely observe one's own conduct every day - to examine whether we are like an animal or like a scholarly person with noble thoughts and actions.

4. न हि प्राणात् प्रियतरं लोके किञ्चन विद्यते ।

तस्मात् दयां नरः कुर्यात् यथात्मनि तथा परे ॥

Na hi prānāt priyataram loke kinchana vidyate |

Tasmāt dayām narah kuryāt yathātmani tathā pare ||

(Mahabharat)

There is nothing dearer than one's own life. That's why, a man who seeks kindness for himself, should also be gentle and kind to others.

5. यस्य नास्ति स्वयं प्रज्ञा, शास्त्रं तस्य करोति किम् ।
लोचनाभ्यां विहीनस्य, दर्पणः किं करिष्यति ॥

Yasya nāsti svayam prajñā, śāstram tasya karoti kim|
Lochnābhyām vihīnasya darpanah kim karishyati||

(Chanakya Nīti | Chapter 10 | Shloka 9)

Scriptures cannot benefit someone, who does not have intellect (desire to learn), like how a mirror is not useful to a visually challenged.

6. आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः ।
नास्त्युद्यम समोबन्धुः कृत्वा यं नावसीदति ॥

Ālasyam hi manushyānām śarīrastho mahān ripuh |
Nāstyudyama samo bandhuh kritvā yam nāvasīdati ||

(Subhashitani)

Laziness is our biggest enemy, which stays within us. Working hard is our best friend. Remember, we never feel bad after working hard – indeed, we have a sense of internal happiness and fulfilment.

7. वाणी रसवती यस्य, यस्य श्रमवती क्रिया ।
लक्ष्मीः दानवती यस्य, सफलं तस्य जीवितम् ॥

Vānī rasavatī yasya, yasya śramavatī kriyā |
Lakshmīh dānavatī yasya, saphalam tasya jīvitam||

(Subhashitani)

A person who always speaks softly, works hard, and shares his wealth with others, is truly successful in life.

8. विद्या ददाति विनयं, विनयाद् याति पात्रताम् ।
पात्रत्वात् धनमाप्नोति, धनात् धर्मं ततः सुखम् ॥

Vidyā dadāti vinayam, vinayād yāti pātratām |
Pātratvāt dhanam-āpnoti, dhanāt dharmam tatah sukham ||

(Hitopadesha)

Education leads to Humility; Humility leads to Worthiness; Worthiness leads to Wealth; Wealth used in a dharmic way, leads to good deeds; Good deeds give you true internal fulfilment and happiness.

9. मूर्खोऽपि शोभते तावत् सभायां वस्त्रवेष्टितः ।

तावत् शोभते मूर्खो यावत् किञ्चित् न भाषते ॥

Mūrkhopi śobhate tāvat sabhāyām vastra-veshtitah |

Tāvat śobhate mūrkho yāvat kinchit na bhāshate ||

(Hitopadesha)

A foolish person dressed nicely, looks impressive only as long as he does not speak. As soon as he speaks something, his foolishness gets exposed.

10. उदयति यदि भानुः पश्चिमे दिग्विभागे

प्रचलति यदि मेरुः शीततां याति वह्निः ।

विकसति यदि पद्मं पर्वताग्रे शिलायाम्

न भवति पुनरुक्तं भाषितं सज्जनानाम् ॥

Udayati yadi bhānuh paśchime digvibhāge

prachalati yadi meruh śītatām yāti vahnih |

Vikasati yadi padmam parvatāgre śīlāyām

na bhavati punaruktam bhāshitam sajjanānām ||

(Nīti Shatakam)

An honorable person always keeps his promise. Breaking his promise would be like the Sun rising in the west or the Lotus blooming on a mountain or a Mountain moving or the Fire feeling cold.

11. मनसि वचसि काये पुण्यपीयूषपूर्णाः

त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः।

परगुणपरमाणून् पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः॥

Manasi vachasi kāye punya-pīyusha-pūrnāh |

Tribhuvanam-upakāra-śrenibhih prīnayantah |

Paraguna-paramānūn parvatī-kṛitya nityam |

Nijahridi vikasantah santi santah kiyantah ||

(Nīti Shatakam)

Honourable people are committed to perform good deeds physically and mentally. They help everyone and appreciate even the simplest of virtues in others. (We generally tend to focus only on other's faults and shortcomings)

12. दयाकर! भक्ति विज्ञानं, पितः! परमात्मन् देयम् ।

दया देया दयालुरसि, चित्तौ संशोधनं धेयम् ॥१॥

प्रभो! आगच्छ ध्याने मे, वस शीघ्रं च नेत्रे मे ।

तमश्छन्ने मनस्येत्य, परमज्योतिर्न आनेयम् ॥२॥

प्रवाह्य प्रेमगंगां त्वं, मनस्सु प्रीतिपीयूषम् ।

मिथः संवासो हे नाथ! वर्तनं च मया ज्ञेयम् ॥३॥

राष्ट्रहेतोर्भवेन्मरणं, प्राणत्राणञ्च राष्ट्राय ।

स्वदेशे प्राणबलिदानं, प्रदेया सद्यः शिक्षेयम् ॥४॥

सेवनं धर्ममस्माकं, सेवनं कृत्यमस्माकम् ।

प्राणदानं च धर्मार्थं, करोमीति बलं धेयम् ॥५॥

Dayākara! Bhakti vijñānam, pitah paramātman deyam |

Dayā deyā dayālurasi, chittau sanśodhanam dheyam ||

Prabho! āgaccha dhyāne me, vasa śīghram cha netre me |

Tamaśchanne manasyetya, paramajyotirna āneyam ||

Pravāhaya premagangām tvam, manassu prīti-pīyūsham |

Mithah sanvāso hey nātha! vartanam cha mayā jñeyam ||

Rāshtra-hetorbhaven-maranam, prāna-trānancha rāshtrāya |

Swadeśe prānabalidānam, pradeyā sadyah śiksheyam ||

Sevanam dharmam-asmākam, sevanam kṛtyam-asmākam |

Prānadānam cha dharmārtham, karomīti balam dheyam ||

O Merciful Ishvar! May I acquire the true knowledge of devotion.

May You shower your compassion, and purify my soul

O Ishvar! May I always remember You; May You be within me

May You enlighten my mind, which is covered with ignorance

Let the Ganges of love flow within me; my mind filled with affection

May I learn to cooperate, treating everyone with respect

O Ishvar! Give me the inspiration to even sacrifice my life for my nation

May I live to protect my country
May service be our Dharma; May service be our Karma (Actions)
Give me the strength to even sacrifice my life for protecting Dharma

नवीनाः

1. ओ३म् उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् ।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

Om udvayam tamasas-pari svah paśyanta uttaram |

Devam devatrā sūryam-aganma jyotir-uttamam ||

Yajur Veda | Chapter 35 | Mantra 14)

Leaving aside the dazzling everyday world, may my soul realize You, the 'Ishvar' who is devoid of all darkness and is the source of all knowledge and wisdom. O Ishvar! Please protect us.

2. ओ३म् उदुत्यं जातवेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम् ॥

Om udutyam jātavedasam devam vahanti ketavah |

Driśe viśvāya sūryam ||

(Yajur Veda | Chapter 33 | Mantra 31)

True knowledge, sense of purity and utmost devotion (shraddha) helps a person rise and achieve his or her key goal, i.e. realizing the 'Ishvar'.

3. ओ३म् चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥

Om Chitram devānām-udagād-anīkam chakshur-mitrasya varunasyāgneḥ |

Āprā dyāva-prithivī antariksham sūrya ātmā jagatas-tasthushaś-cha ||

(Yajur Veda | Chapter 7 | Mantra 42)

You are the greatest of all; source of all knowledge; present everywhere; we pray to You to show us the right path and bless us with mental strength; may we be able to realize You with utmost devotion (shraddha). Indeed, this is the truth!

4. ओ३म् तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।

पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम शरदः शतं प्रब्रवाम शरदः शतम्
अदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

Om Tach-chakshur-devahitam purastācchukram-uccharat |

Paśyema śaradah śatam jīvema śaradah śatam śrunuyāma śaradah śatam
prabravāma śaradah śatam-adīnāh syāma śaradah śatam bhūyaś-cha śaradah
śatāt ||

(Yajur Veda | Chapter 36 | Mantra 24)

O Ishvar! – Our well-wisher and the Giver of knowledge. May we see and learn for hundred years; May we live a healthy life for hundred years; May we listen to scholars for hundred years; May we speak softly and always the truth for hundred years; May we live a happy meaningful life for hundred years and indeed even beyond that.

5. ओ३म् भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

Om Bhūr bhuvah svah | Tat savitur-varenyam bhargo devasya dhīmahi |
Dhiyo yo nah prachodayāt ||

(Yajur Veda | Chapter 36 | Mantra 3) & (Rig Veda | Mandala 3 | Sukta 62 | Mantra 10)

O Source of life (Prāna), Remover of sorrow, Giver of happiness! We meditate upon You, who created this Universe and is the source of all knowledge and bliss. May You bless us with supreme Intellect. May You also guide our intellect on to the right path.

6. ओ३म् नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च ।

मयस्कराय च नमः शिवाय च शिवतराय च ॥

Om Namah śambhavāya cha mayo bhavāya cha namah śankarāya cha
mayaskarāya cha namah śivāya cha śivatarāya cha ||

(Yajur Veda | Chapter 16 | Mantra 41)

Ishvar is the source of all bliss and prosperity. He alone enriches us physically and spiritually. We humbly bow to Him.

7. ओ३म् स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥

Om Svasti na indro vridhdha śravāh svasti nah pūshā viśva vedāh |

Svasti nas-tārkshyo 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.

8. ओ३म् भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैः अङ्गैः तुष्टुवांसः तनूभिः व्यशेमहि देवहितं यदायुः ॥

Om Bhadram karnebhīh śrinuyāma devāh bhadram paśyemākshabhir yajatrāh |

Sthiraih angaiḥ tushṭuvānsah 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.

9. ओ३म् ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

Om Ishā vāsyamidam sarvam yatkincha jagatyāṃ jagat |

Tena tyaktena bhunjīthā mā gridhah kasya sviddhanam ||

(Yajur Veda | Chapter 40 | Mantra 1) & (Isha Upanishad | Mantra 1)

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.

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'bhīpreyaso vṛṇīte, preyo mando yogakṣemādvṛṇīte ||

(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. 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.

**12. श्रद्धावान् लभते 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.

**13. चिंतायाश्च चितायाश्च बिन्दु मात्रं विशिष्यते ।
चिता दहति निर्जीवं चिंता दहति जीवनम् ॥**

Chintāyāś-cha-chitāyāścha bindu mātram viśishyate |
Chitā dahati nirjīvam chintā dahati jīvanam ||

(Subhasbitani)

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).

**14. परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥**

Parokshe kārya-hantāram pratyakshe priya-vādinam |
Varjayet-tādriśam mitram visha-kumbham payomukham ||

(Chanakya Niti | 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.

**15. समदोषः समाग्निश्च समधातुमलक्रियः ।
प्रसन्न आत्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥**

Sama-doshah samāgniścha sama-dhātu-mala-kriyah |
Prasanna ātme-indriya-manāh svastha ityabhidhiyate ||

(Sushruta Sambhita)

A person is considered healthy only if - (i) Key elements of the body are in a balanced state - Dosha (Vaata, Pitta, Kāpha), 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).

**16. धनानि भूमौ पशवः च गोष्ठे, भार्या गृहद्वारि जनः श्मशाने ।
देहश्चितायाम् परलोक मार्गे, धर्मानुगो गच्छति जीवः एकः ॥**

Dhanāni bhūmau paśavah cha goštte, 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.

17. आत्मानं रथिनं विद्धि शरीरं रथमेव तु
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।
इन्द्रियाणि हयान् 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 & 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.

18. 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.

EXERCISES

I. Answer the following

1. Explain the importance of विद्या for one's growth and success.
2. "Appearances can be deceptive" – substantiate with a mantra.
3. How does "Niti Shatakam" describe the honourable?
4. Give the meaning of "Gayatri Mantra"
5. Intellect and mind enable a person to live a virtuous life – How?
6. Enlist the requisites of "Healthy Living".
7. Elaborate- "One should seek the Grace of Ishvar for a pure soul and enlightened mind".

II. Identify the sloka by matching the columns:

	अ	आ
1.	परोक्षे कार्यहन्तारं	चिन्ता दहति जीवनम्
2.	अप्रियस्य तु पथ्यस्य	यस्य श्रमवती क्रिया
3.	वाणी रसवती यस्य	शरीरस्थो महान् रिपुः
4.	आलस्यं हि मनुष्याणां	वक्ता श्रोता च दुर्लभः
5.	चिता दहति निर्जीवं	प्रत्यक्षे प्रियवादिनम्

III. Rearrange the words and write the mantras :

1. सर्वं कस्यस्विद् त्यक्तेन ईशा यत्किञ्च तेन धनम् मा जगत् वास्यमिदं भुञ्जीथाः जगत्यां गृधः ॥
2. ओ३म् देवानां चक्षुः वरुणस्य उदगादनीकं चित्रं जगतः सूर्यं द्यावा मित्रस्य आप्रा आत्मा पृथिवी अग्नेः अन्तरिक्षं तस्थुषश्च

IV. Complete the mantras :

1. ओ३म् अभयं मित्राद्.....
2. ओ३म् स्वस्ति न इन्द्रो.....
3. ओ३म् त्वं हि.....

V. Match the antonyms and find the relevant sloka :

	अ	आ
1.	विषम्	प्रत्यक्षम्
2.	परोक्षम्	अप्रियम्
3.	मित्रम्	अमृतम्
4.	वर्जयेत्	शत्रुः
5.	प्रियम्	स्वीकुर्यात्

VI. Recite the slokas related to the topic given below:

1. Honourable people
2. Education
3. Sense organs (Gita)

VII. Choose the source for the following mantras / slokas :

1. ओम् अभयं मित्रादभयम् अमित्रात्.....
 2. यस्य नास्ति स्वयं प्रज्ञा
 3. विद्या ददाति विनयं
 4. ओम् तच्चक्षुर्देवहितं पुरस्तात्
 5. ओम् भूर्भुवः स्वः
- [चाणक्यनीति, यजुर्वेदः, अथर्ववेदः, हितोपदेशः, ऋग्वेदः]

VIII. Choose the sloka from the help box, relevant to the given pictures :

- [1 चिंतायाश्च ,....., 2. समदोषः....., 3. उदयति....., 4. आत्मानं....., 5. धनानि भूमौ...]



IX. For the words given in English write the relevant word in Sanskrit using the letters given in the grid.

वा	णी	घृ	लृ	लो
प्रि	छृ	कृ	वृ	च
य	पृ	प्र	ज्ञा	न
त	जी	व	न	म्
र	सु	ख	म्	नृ
म्	ल	फ	स	श्रो
सा	र	थिः	दृ	ता

1. Dearer 2. Eyes 3. Intellect 4. Speech 5. Success
 6. Listener 7. Charioteer 8. Happiness 9. Life 10. Knowledge

<https://bit.ly/DAV-08-MandS>

