

ओ३म्

तमसो मा ज्योतिर्गमय । तमसो मा ज्योतिर्गमय ।

Mantras & Shlokas

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

CLASS – IX

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 -IX

पुनरावृत्तिः

1. ओ३म् अकामो धीरो अमृतः स्वयम्भू रसेन तृप्तो न कुतश्चनोनः।

तमेव विद्वान्न बिभाय मृत्योरात्मानं धीरमजरं युवानम्॥

Om Akāmo dhīro amritah svayambhū rasena tripto na kutaśchanonah |

Tameva vidvān-na bibhāya mṛtyor-ātmānam dhīram-ajaram yuvānam ||

(Atharva Veda | Kānda 10 | Sukta 8 | Mantra 44)

Ishvar is beyond desires, is always calm, immortal, self existent, self-blessed with the beauty of Her own creation, and is in no-way wanting or imperfect. The scholar who realizes such an eternal Supreme Force, never fears death.

2. धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

Dharma eva hatō hanti dharmo rakshati rakshitah |

Tasmād-dharmo na hantavyo-mā-no-dharmo hatovadhīt ||

(Manusmriti | Chapter 8 | Shloka 15)

Dharma destroys those who destroy it. Dharma protects those who protect it. Therefore, never steer away from the right path. Remember that if violated, Dharma destroys us.

Note: Dharma is a Sanskrit non-translatable. It does not mean religion. It implies always being on the right path, following one's everyday duties.

3. उद्धरेदात्मनात्मानं नात्मानम् अवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

Uddhared-ātmanā-atmānam nātmānam avasādayet |

Ātmaiva hyātmano bandhur-ātmaiva ripur-ātmanah ||

(Bhagavad Gita | Chapter 6 | Shloka 5)

We should lift our soul with the help of our own soul, and not let it fall in grace (i.e. doing bad deeds). Remember, soul is soul's closest friend and soul is soul's worst enemy as well.

4. सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम्।

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः॥

Satyam brūyāt priyam brūyāt na brūyāt satyam-apriyam |

Priyam cha nānritam brūyāt esha dharmah sanātanah ||

(Manusmriti | Chapter 4 | Shloka 138)

Speak truth pleasantly. Do not speak unpleasantly even if it is truth.

Do not speak untruth only to please someone. This is the path of dharma.

5. धैर्यं यस्य पिता क्षमा च जननी शान्तिश्चिरं गेहिनी

सत्यं मित्रमिदं दया च भगिनी भ्राता मनः संयमः।

शय्या भूमितलं दिशोऽपि वसनं ज्ञानामृतं भोजनं

ह्येते यस्य कुटुम्बिनो वद सखे कस्माद् भयं योगिनः॥

Dhairyam yasya pitā kshamā cha jananī, śāntiśchiram gehinī,

satyam mitram-idam dayā cha bhaginī, bhrātā manah sanyamah |

Śayyā bhūmitalam diśopi vasanam, jñānāmritam bhojanam,

hyete yasya kutumbino vada sakhe, kasmād bhayam yoginah ||

(Subhashitani)

A person (a true yogi) whose family comprises of the following will not have any kind of fear – Patience as father, Forgiveness as mother, Peace as spouse, Truth as friend, Compassion as sister, Self-control as brother. He also wears simple clothes, sleeps on the floor and has knowledge as food.

6. आदित्यस्य गतागतैरहरहः संक्षीयते जीवनम्।

व्यापारैर्बहुकार्यं भारगुरुभिः कालोऽपि न ज्ञायते ।

दृष्ट्वा जन्मजरा-विपत्ति-मरणं त्रासश्च नोत्पद्यते

पीत्वा मोहमयीं प्रमादमदिरामुन्मत्तभूतं जगत् ॥

Ādityasya gatāgatair-ahar-ahah sankshīyate jīvanam

Vyāpārair-bahukārya bhāra-gurubhih kālopi na jñāyate |

Drishtvā janma-jarā vipatti maranam trāsaś-cha notpadyate

pītvā mohamayīm pramāda-madirām-unmatta-bhūtam jagat ||

(Vairagya shatakam)

Everyday with rising and setting of the sun, our life span shortens. Days, weeks, months and years keep passing by, but we are simply engrossed in our everyday work. Even on seeing birth, old age, multiple problems and death, fear is not instilled within us. It seems as if we are all intoxicated, and are unable to understand the real purpose of life.

7. एते सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृताः स्वार्थाविरोधेन ये ।
तेऽमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये निघ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

Eke satpurushāḥ parārtha-ghatakāḥ svārtham parityajya ye
sāmānyāstu parārtham-udyama-bhritāḥ svāsthā-virodhena ye |
Temī mānava-rākshasāḥ parahitam svārthāya nighnanti ye
ye nighnanti nirarthakam parahitam te ke na jānīmahe ||

(Nīti Shatakam)

Great men are those who sacrifice their own well-being for the benefit of others. Common men are those who help others benefit, but also take care of their own interests. Rakshasas (Demons) are those who cause great harm to others for the sake of their well-being. However, we do not know what to call those who destroy other's well-being without any reason whatsoever.

8. घृष्टं घृष्टं पुनरपि पुनश्चन्दनं चारुगन्धं
छिन्नं छिन्नं पुनरपि पुनः स्वादुचैवेक्षुदण्डम्।
दग्धं दग्धं पुनरपि पुनः काञ्चनं कान्तवर्णं
प्राणान्तेऽपि प्रकृतिविकृतिर्जायते नोत्तमानाम् ॥

Ghrishtam ghrishtam punarapi punaś-chandanam chārugandham
chhinnam chhinnam punarapi punah svādu-chaivekshu-dandam |
Dagdham dagdham punarapi punah kānchanam kāntavarnam
prānāntepi prakriti-vikritir-jāyate nottamānām ||

(Subhashitani)

Sandalwood when repeatedly rubbed against a stone emits fragrance. Sugarcane even when cut into many pieces retains sweetness. Gold even when heated remains lustrous. Similarly good people retain their good qualities even in the face of insult, pain or death.

9. भोगे रोग भयं कुले च्युतिभयं वित्ते नृपालाद्भयं
माने दैन्य भयं बले रिपु भयं रूपे जराया भयम् ।
शास्त्रे वाद भयं गुणे खलभयं काये कृतान्ताद्भयं
सर्वं वस्तु भयान्वितं भुवि नृणां वैराग्यमेवाभयम् ॥

Bhoge roga bhayam kule chyuti-bhayam vitte nripālād-bhayam
māne dainya bhayam bale ripu bhayam rūpe jarāyā bhayam |
Śāstre vāda bhayam, gune khala-bhayam kāye kritāntād-bhayam
sarvam vastu bhayānvitam bhuvi nrinām vairāgyameva-abhayam ||

(Subhashitani)

In enjoyment, there is fear of disease; in family reputation, there is fear of it being tarnished; in wealth, there is fear of kings (taxes); in prestige, there is fear of humiliation; in power, there is fear of enemy; in beauty, there is fear of old age; in being a scholar, there is fear of learned opponents; in virtue, there is fear of criticism by wicked people; in body, there is fear of death. For human beings, everything in this world is coupled with fear. Vairagya (strong sense of detachment) alone bestows fearlessness.

10. विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्
विद्या भोगकरी यशः सुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परा देवता
विद्या राजसु पूज्यते न तु धनं विद्याविहीनः पशुः ॥

Vidyā nāma narasya rūpam-adhikam, pracchanna-guptam dhanam
Vidyā bhogakarī yaśah sukhakarī vidyā gurūnām guruh |
Vidyā bandhujano videśagamane, vidyā parā devatā
Vidyā rājasu pūjyate na tu dhanam vidyā-vihīnah paśuh ||

(Nīti Shatakam)

Knowledge with wisdom is one's (a) greatest asset, (b) true beauty, (c) Devata (gives us selflessly), (d) guru of all gurus, (e) secret wealth. It helps us attain fame, happiness and prosperity. It is wisdom, that is respected by the Kings and not wealth. Without it we are like animals.

11. आहार निद्रा भय मैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।

धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥

Āhāra nidrā bhaya maithunam cha sāmānyametat paśubhir-narānām |
Dharmo hi teshām-adhiko viśesho dharmena hīnāh paśubhih samānāh ||

(Mahabharat)

Humans also eat, sleep, procreate and experience fear like animals. It is Dharma alone (right conduct) that distinguishes us from animals.

12. भगवन्! त्वदीय भक्तिं स्वान्ते सदा भरेयम्।

वेदोक्त-धर्मकार्यं नक्तन्दिनं विधेयम्॥

संगः सदा सुधीनां सरणी च सज्जनानाम्।

सद्भावनाश्रितोऽहं पापात्सदा बिभेयम्॥

रोगा दहन्ति देहं प्रबलाः शरीरमध्ये।

ब्रह्मचर्यमौषधं च पेयं सदा वरेण्यम्॥

बालैरमूल्यवेला खेलासु नापनेया।

ज्ञानं मतौ धरेयं धर्मं सदा चरेयम्॥

Bhagavan tvadiya bhaktim svānte sadā bhareyam |
Vedokta dharmā-kāryam naktan-dīnam vidheyam ||
Sangah sadā sudhīnām saranī cha sajjanānām |
Sadbhāvanāśrītoham pāpāt-sadā bibheyam ||
Rogā dahanti deham prabalāh śarīra madhye|
Brahmacharyam-aushadham cha peyam sadā varenyam ||
Bālairamūlyavelā khelāsu nāpaneyā |
Jñānam matau dhareyam dharmam sadā chareyam ||

May I worship You with utmost devotion, having You in my inner conscience
May I fulfil my Dharmic duties day and night, as prescribed by the Vedas
May I have the company of good learned scholars, and follow their path
May I be filled with good intentions, and always fear evil deeds
Diseases arise and burn this body (physically and emotionally), making it weak
May I follow the path of Brahmacharya (control of all senses), which is the
best medicine

May we not waste this precious life, just playing around like children

May we acquire true knowledge and follow the Dharmic path

नवीनाः

1. ओ३म् प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना
प्रातरभगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥

Om prātaragnim prātarindram havāmahe prātar-mitrā-varunā prātar-aśvinā |
Prātarbhagam pūshanam brahmanaspatim prātaḥ somamuta rudram
huvema ||

(Rig Veda | Mandal 7 | Sukta 41 | Mantra1)

Early morning as we begin our day, we invoke the Almighty – the Source of knowledge; the spirit of glory, nourishment and vitality; Giver of justice; One who helps us gain freedom from evils and ailments.

2. ओ३म् प्रातरजितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।
आघ्नश्चिद्यं मन्यमानस्तुरश्चिद्राजाचिद्यं भगं भक्षीत्याह ॥

Om prātarjitam bhagamugram huvema vayam putram-aditeryo vidhartā |
Ādhraśchidyam manyamānas-turaśchid-rājā-chidyam bhagam bhakshītyāha ||
(Rig Veda | Mandala 7 | Sukta 41 | Mantra 2)

Early morning as we begin our day, we invoke Bhaga – Lord of nourishment and vitality. We, your children, seek your blessings and prosperity.

3. ओ३म् भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्रणो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥

Om bhaga pranetar-bhaga satyarādho bhagemām-dhiyamudavā dadannah |
Bhaga prano janaya gobhiraśvair-bhaga pra nrībhīr-nrivantah syāma ||
(Rig Veda | Mandala 7 | Sukta 41 | Mantra 3)

Oh Bhaga - Lord of nourishment and vitality, bless us with good intellect and wisdom; protect us; shower us with fertile land, cows, and knowledge equipping us with effective means of transport and communication. May we all have amongst us great leaders and noble human beings.

4. ओ३म् उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अहनाम् ।
उतोदिता मघवन्तसूर्यस्य वयं देवानां सुमतौ स्याम ॥

Om utedānīm bhagavantah syāmota prapitva uta madhye ahnām |
Utoditā maghavant-sūryasya vayam devānām sumatau syāma ||
(Rig Veda | Mandala 7 | Sukta 41 | Mantra 4)

Oh Almighty! May we be happy and prosperous now at this very moment, during the day and at the end of the day, i.e. at all times - both present and future. May we have company of noble souls and may we make all efforts to fulfill our goals.

5. ओ३म् भग एव भगवाँ अस्तु देवास्तेन वयं भगवन्तः स्याम।

तं त्वा भग सर्व इज्जोह्वीति स नो भग पुर एता भवेह ॥

Om bhaga eva bhagavān astu devāstena vayam bhagavantah syāma |
Tam tvā bhaga sarva ijjahavīti sa no bhaga pura etā bhaveha ||

(Rig Veda | Mandala 7 | Sukta 41 | Mantra 5)

Oh Bhaga - Lord of nourishment and vitality, may we all progress in life. We all pay our respects to you. You are our Supreme guide.

6. ओ३म् कुर्वन्नेवेह कर्माणि जिजीविषेच्छतै समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

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

(Yajur Veda | Chapter 40 | Mantra 2) & (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 sarvasyāsya bāhyatah ||

(Yajur Veda | Chapter 40 | Mantra 5) & (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) & (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) & (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. जीवन्तं मृतवन्मन्ये देहिनं धर्मं वर्जितम् ।

मृतो धर्मेण संयुक्तो दीर्घजीवी न संशयः ॥

Jīvantam mritavanmanyehinam dharmam varjitam|

Mrito dharmena samyukto dīrghajīvī na sanśayah||

(Chanakya Nīti | Chapter 13 | Shloka 8)

A person who does not do any good (dharmic) karma is as good as dead, even while alive. A person who follows dharma and does good to people, attains fame and prosperity, and thereby lives for a long time even after death.

11. रूपयौवनसंपन्नाः विशालकुलसंभवाः ।

विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥

Rūpa-yauvana-sampannāḥ viśāla-kula-sambhavāḥ|

Vidyāhīnā na śobhante nirgandhā iva kimśukāḥ ||

(Chanakya Nīti | Chapter 3 | Shloka 8)

An uneducated person is not respected, even if he is young, handsome and born in a wealthy family. He is like the flower of a ‘Kinshuka’ tree that looks beautiful, but is of no use otherwise.

12. न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मव 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.

13. सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम् ।

एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः॥

Sarvam paravaśam dukkham sarvamātma vaśam sukham |

Etat vidyāt samāseṇa lakṣaṇam sukhadukhayoh ||

[Manusmriti]

Dukkha is dependent on what others do – we cannot control their actions. However, being happy (Sukha) is in our own control – we can always try to be happy and satisfied in our lives. Through true knowledge, one should understand this key difference between dukkha and sukha.

14. श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।

आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

Śrūyatāṃ dharma sarvasvam śrutvā chaivāva dhāryatām |

Ātmanah pratikūlāni pareṣām na samācharet ||

[Vidura Neeti]

Listen to the key aspect of dharma and imbibe it in your life – Do not behave with others in a manner which you would not have liked, if the other person had behaved similarly with you. To clarify, behave with others in a manner which appeals to your inner conscience and is in sync with Dharma.

15. अमन्त्रमक्षरं नास्ति, नास्ति मूलं अनौषधम् ।

अयोग्यः पुरुषः नास्ति योजकस्तत्र दुर्लभः॥

Amantram-akṣaram nāsti nāsti mūlam-anauśadhām |

Ayogyah puruṣha nāsti yojakas-tatra durlabhah ||

[Subhashitam]

Nothing is useless in this world. For example, there is no 'letter' (syllable) which is useless; there is no tree (roots, stem, leaves and other parts) which is useless - it definitely has some medicinal value. Similarly, no human being (irrespective of his many deficiencies) is useless. There is rather a shortage in this world of such people who can identify the relevance of everything and suitably deploy them.

16. चिन्तनीया हि विपदाम् आदावेव प्रतिक्रिया ।

न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे ॥

Chintaniyā hi vipadām ādāveva pratikriyā ।

Na kūpa-khananam yuktam pradipte vahninā grihe ॥

[Subhashitam]

It is futile to start digging the well after the house has caught fire. We should be proactive i.e. we should have an appropriate response ready in hand even before the problem arises.

17. यत् कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।

तत् प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

yatkarma kurvatosya syāt paritoṣontarātmanah ।

tatprayatnena kurvīta viparītaṃ tu varjayet ॥

(Manusmriti 4/161)

One should engage in actions, by performing which there arises satisfaction in our inner soul, i.e. those actions that appeal to our conscience, differentiating between 'right' and 'wrong'. We should not engage in those actions that do not provide such internal satisfaction.

18. 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 smriti-vibhramah ।

smriti-bhranśād buddhi-nāśo buddhi-nāśāt pranaśyati ॥

(Bhagavad Gita | Chapter 2 | Shloka 62 & 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.

EXERCISES

I Fill the blanks to complete the slokas

- (i) सर्वं _____ दुःखम्, सर्वम् _____ सुखम् ।
एतद् विद्यात् _____ लक्षणं _____ ॥
- (ii) चिन्तनीया हि _____, आदावेव _____ ।
न _____ युक्तम्, प्रदीप्ते _____ गृहे ॥
- (iii) धर्म एव _____ हन्ति, _____ रक्षति _____ ।
तस्माद् _____ न हन्तव्यो मा नो धर्मो _____ अवधीत् ॥
- (iv) श्रूयतां धर्म _____ श्रुत्वा चैव _____ ।
_____ प्रतिकूलानि _____ न समाचरेत् ॥
- (v) यत् _____ कुर्वतोऽस्य स्यात् _____ अन्तरात्मनः ।
तत् _____ कुर्वति विपरीतं तु _____ ॥

II Rearrange the jumbled words and write the slokas

- (i) धर्मो हि तेषाम् पशुभिः समानाः, धर्मेण हीनाः अधिको विशेषः ।
सामान्यमेतत् आहार निद्रा पशुभिर्नराणां भयमैथुनं च ॥
- (ii) ब्रूयात् ब्रूयात् सत्यमप्रियम्, न ब्रूयात् सत्यं प्रियम् ।
ब्रूयात् प्रियं नानृतं च, सनातनः एष धर्मः ॥

III Identify the slokas relevant to the given phrases:

1. Soul is only the friend, as well as the enemy.
2. Engage in those actions, that provide inner satisfaction.

3. "Moha" induces self destruction.
4. Vairagya alone bestows fearlessness.

IV Match the phrases of the same sloka

- | | | |
|---------------------------------|---|------------------------|
| 1. न जातु कामः कामानाम् | - | उन्मत्तभूतं जगत् |
| 2. विद्याहीनाः न शोभन्ते | - | उपभोगेन शाम्यति |
| 3. मृतो धर्मेण संयुक्तो | - | प्रबलाः शरीरमध्ये |
| 4. रोगाः दहन्ति देहम् | - | दीर्घजीवी न संशयः |
| 5. पीत्वा मोहमयीं प्रमादमदिराम् | - | निर्गन्धाः इव किंशुकाः |

V Match the antonyms

- | | | |
|--------------|---|----------|
| 1. धर्मः | - | परार्थम् |
| 2. बन्धुः | - | मरणम् |
| 3. स्वार्थम् | - | सुलभः |
| 4. जन्म | - | रिपुः |
| 5. दुर्लभः | - | अधर्मः |

VI Mention the source of the mantras given below

- | | | |
|---------|----------------------------------|---|
| 1. ओ३म् | अकामो धीरो | ॥ |
| 2. ओ३म् | प्रातरग्निं प्रातरिन्द्रम् | ॥ |
| 3. ओ३म् | यस्मिन् सर्वाणि भूतानि | ॥ |
| 4. ओ३म् | भग एव भगवाँ अस्तु | ॥ |
| 5. ओ३म् | तदेजति तन्नैजति | ॥ |

VII Answer the following:

1. 'एष धर्मः सनातनः' – Explain.
2. What do we seek when we invoke Ishvar/Bhaga?
3. How does "Niti Shatakam" segregate humans based on their outlook towards the society?
4. Substantiate "Nothing is useless in this world" with relevance to the mantra.
4. What is the impact of "Sense of attachment"?

VIII. Find the relevant Sanskrit words for the given English words using the letters in the grid.

सु	ख	म्	धः	दुः
भ	ज	न	नी	ख
य	क्रो	ञ्च	औ	म्
म्	धः	का	ष	आ
अ	का	मः	ध	नः
च	न्द	न	म्	त
म्	र	हा	आ	ना
श	री	र	म्	स

- | | |
|-------------|---------------------------|
| (i) Anger | (vii) Sandalwood |
| (ii) Fear | (viii) Happiness |
| (iii) Body | (ix) Sadness |
| (iv) Gold | (x) Medicine |
| (v) Food | (xi) Mother |
| (vi) Desire | (xii) Permanent / Eternal |

IX Match the pictures with their repetitive slokas given in help box



[1.न जातु कामः....., 2.घृष्टं घृष्टं....., 3.आहार निद्रा....., 4.रूपयौवन....., 5. चिन्तनीया.....]

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