



Mantras & Shlokas

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

CLASS – X

Compiled by


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Preface

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'**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 '**Vedic Vidya Kendra**, 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 cha avidyām cha yastad vedobhayaṁ saha |
avidyayā mṛityuṁ tīrtvā vidyayāmṛitamāśnute ||

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

Those who grasp the subtle essence of Vidya (knowledge) and Avidya (ignorance or lack of knowledge) gain a true understanding of both the material world and the profound spiritual purpose of life. In doing so, they overcome the fear of death and attain a state of eternal bliss and immortality.

2. ओ३म् वेदाहमेतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

Om vedāhametaṁ puruṣhaṁ mahāntaṁ āditya-varṇaṁ tamaśaḥ parastāt |
Tameva viditvāti mṛityumeti nānyaḥ panthā vidyateḥayanāya ||

(Yajur Veda | Chapter 31 | Mantra 18)

I deeply desire to attain knowledge of Ishvar—the Supreme Force, the Ultimate Power, the Supreme Light of wisdom—where there is no darkness (ignorance). Only through knowing Her can I overcome misery and conquer death. There is no other path to achieve moksha or true bliss.

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

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥

Om Svasti na indro vṛddha śravāḥ svasti naḥ pūṣā viśva vedāḥ |
Svasti naś-tārṁkshyo ariṣhta-nemih svasti no bṛihaspatir dadhātu ||

(Yajur Veda | Chapter 25 | Mantra 19)

May we seek sukha (happiness) for others just as we seek sukha for ourselves from Ishvar. May we protect others from dukha (sorrow) just as we ourselves seek to be free from dukha.

4. ओ३म् भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैः अङ्गैः तुष्टुवांसः तनूभिः व्यशेमहि देवहितं यदायुः ॥

Om Bhadram karnebhih śrinuyāma devāh bhadram paśyemākshabhir yajatrāh
Sthirair angaih tushtuvānsah tanūbhih vyaśemahi devahitam yadāyuh||

(Yajur Veda | Chapter 25 | Mantra 21)

O Ishvar! May we hear only that which is good and uplifting; may we see only that which is virtuous and inspiring. Guided by the wisdom of enlightened scholars, may we live our full span of life with a healthy body, dedicated to serving You.

5. ओ३म् ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

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

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

The entire universe is enveloped by Ishvar, as She exists everywhere. Let us live a purposeful and fulfilling life, with a spirit of detachment and without any desire for other's wealth.

6. ओ३म् कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

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

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

Diligently fulfilling all responsibilities, one should aspire to live for a full hundred years. This is the only way to achieve 'sukha' (bliss), where one remains free from attachment while carrying out various duties.

7. ओ३म् तदेजति तन्नैजति तद् दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

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

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

Ishvar, the omnipresent, is both dynamic (moving) and still (stationary). She is distant from the adharmic and ignorant, yet very close to the Dharmic and Yogis. She resides within the Universe and also envelopes it entirely.

8. ओ३म् यस्मिन् सर्वाणि भूतानि आत्मैव अभूत् विजानतः।

तत्र को मोहः कः शोकः एकत्वम् अनुपश्यतः॥

Om Yasmin sarvāṇi bhūtāni ātmaiva abūth vijānataḥ |

Tatra ko mohah kah śokah ekatvam-anupaśyataḥ ||

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

When you attain true knowledge of Ishvar and realize His presence everywhere, you see all living beings, as similar to yourself—their gains and losses, sukha and dukha, respect and insult become your own. Such a soul overcomes attachment, regret, and sadness.

9. ओ३म् वायुः अनिलम् अमृतम् अथ इदं भस्मान्तं शरीरम् ।

ओ३म् । क्रतो स्मर । क्लिबे स्मर । कृतं 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 Ishvar, even at the moment when the soul leaves the body. Though the physical body will be reduced to ashes upon death, the soul remains eternal and 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'bhi preyasas vṛṇīte preyo mando yogakṣemād-vṛṇīte ||

(Kathopanishad 1.2.2)

What we find pleasurable is called 'Preya,' while what is truly beneficial for us is called 'Shreya.' A wise and discerning person, known as 'dheer,' can distinguish between the two, and consistently chooses 'Shreya,' prioritizing long-term well-being over fleeting pleasures. In contrast, someone with a weaker mind chases momentary pleasures, neglecting what is genuinely beneficial in the long run.

11. अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।

संस्कर्ता चोपहर्ता च खादकश्चेति घातकाः ॥

Anumantā viśasitā nihantā kraya-vikrayī |

Samskartā chopahartā cha khādakaścheti ghātakāh ||

(Manusmriti |Chapter 5 | Shloka 51)

Those who order to kill, those who slaughter the animal, those who cut the flesh, those who buy or sell it, those who cook it, those who serve it, and those who consume it—all are participants in the act and are committing a sin (bad karma).

12. श्वः कार्यमद्य कुर्वीत पूर्वान्ने चापराह्निकम् ।

न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥

Śvah kāryamadya kurvīta, pūrvāhne chāparāhnikam |

Na hi pratikshate mrityuh, kritamasya na vā kritam||

Do not postpone what can be done today until tomorrow; what can be done in the morning until the afternoon. Death can occur at any moment – it will not wait for you to fulfil your responsibilities.

13. चन्दनं शीतलं लोके चन्दनादपि चन्द्रमाः ।

चन्द्र चन्दनयोर्मध्ये शीतला साधु संगतिः ॥

Chandanam śītaḥ loka chandanādapi chandramāh |

Chandra chandanayor-madhye śītalā sādhu sangatih||

(Subhashitani)

Sandalwood is cooling; Moon is even cooler than sandalwood. However, compared to both, the company of dharmic scholars is far more soothing and beneficial.

14. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

Karmanye-vādhikāraṣte mā phaleṣhu kadāchana |

Mā karma-phala-hetur-bhūr-mā te sangos-tvakarmani ||

(Bhagavad Gita |Chapter 2 | Shloka 47)

Focus on performing your duties (Karma) without attachment to the outcomes (phala). This approach frees you from the burden of expectations – it also prevents a lack of interest in performing ‘Karma’, thereby avoiding 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 Nīti)

O King! In this world, there are numerous people who flatter us with praise (sycophancy). However, words that are unpleasant to hear, but convey the truth for our own benefit, are very rare – both in finding a well-wisher who is courageous enough to speak and someone open enough 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 Atma (soul) is the master of the chariot, the ultimate decision-maker. The Shareer (body) serves as the chariot itself, while Buddhi (intellect) acts as the charioteer, guiding the soul in choosing the right direction. Mana (mind) functions as the reins, allowing the soul to control the horses with the intellect’s assistance. The horses represent our five sense organs—eyes, ears, nose, tongue, and skin—through which we experience the world.

Life’s path is filled with both attractions and distractions. A soul that maintains

complete control over its body, buddhi, mana and senses will walk the path of righteousness.

17. श्रद्धावांलभते 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 cultivate ‘Shraddha’ (reasoning-based faith), intense curiosity, and absolute control over the Mind and sense organs, will attain spiritual knowledge and, ultimately, supreme peace.

18. चिंतायाश्चचितायाश्च बिन्दु मात्रं विशिष्यते ।

चिता दहति निर्जीवं चिंता दहति जीवनम् ॥

Chintāyās-cha-chitāyāscha bindu mātram viśishyate |
Chitā dahati nirjīvam chintā dahati jīvanam ||

(Subhashitani)

The words ‘Chitaa’ (pyre) and ‘Chintaa’ (worry) differ by just one dot (in Sanskrit), yet their effects are vastly different. While ‘Chitaa’ burns the dead, ‘Chintaa’ burns the living. (Meaning: Constant worrying consumes and torments us every single day.)

19. परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

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

(Chanakya Niti | Chapter 2 | Shloka 5)

Stay away from someone who speaks sweetly in your presence, but harms or criticizes behind your back. Such a person is like a pot of poison concealed beneath a layer of milk.

20. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

Vāsānsi jīrnāni yathā vihāya navāni grihṇāti naro'aparāṇi |

Tathā śarīrāṇi vihāya jīrnānyanyāni sanyāti navāni dehi ||

(Bhagavad Gita | Chapter 2 | Shloka 22)

A person discards worn-out garments and wears new ones. Similarly, the soul, at the time of death, leaves behind the worn-out body and enters a new one.

21. समदोषः समाग्निश्च समधातुमलक्रियः।

प्रसन्न आत्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते ॥

Sama-doshah samāgniścha sama-dhātu-mala-kriyah |

Prasanna ātme-indriya-manāh svastha ityabhidhīyate ||

(Sushruta Samhita)

A person is considered truly healthy when the body's key elements are in balance – (i) Doshas (Vaata, Pitta, Kapha); (ii) Agni (digestive and metabolic fire); (iii) Dhaatus (tissues like blood, plasma, muscles, bones); (iv) Malas (regular excretory processes). Additionally, the Mind (Mana), Sense organs (Indriya), and Soul (Aatma) should be in a state of harmony and well-being.

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 continue to grow endlessly as we keep satisfying them – similar to fire that only intensifies, if we keep adding more 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-bhranśād buddhi nāśo buddhi-nāśāt pranaśyati ||

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

Chasing worldly objects (vishaya) develops a sense of ‘Attachment’, which in turn leads to ‘Desire’. When desires remain unfulfilled, it gives rise to ‘Anger’. Anger clouds judgment, leading to ‘Moha’—a state of delusion where one loses the ability to distinguish between right and wrong. This results in loss of memory, which in turn destroys Buddhi (intellect), ultimately resulting in the downfall of everything.

24. कामधेनुगुणा विद्या ह्यकाले फलदायिनी ।

प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम्॥

Kāmadhenu-gunā vidyā-hyakāle phaladāyini |

Pravāse mātṛu-sadriṣī vidyā guptam dhanam smritam ||

(Chanakya Nīti | Chapter 4 | Shloka 5)

Learning is like the sacred gau-mata, providing benefits across all seasons. Like a mother, it nurtures and safeguards at all times. Learning is therefore a hidden treasure.

25. अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayam nijah paro veti gananaṁ laghuchetasām|

udāracaritānām tu vasudhaiva kutumbakam||

[Subhashitam]

Narrow-minded individuals view things as either their own or belonging to others. In contrast, a broad-minded person sees no such distinction. To him, everyone in this world is part of one large family, where everything is shared.

26. सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

sukha-duḥkhe same kṛitvā lābhālābhau jayājayau |

tato yuddhāya yujyasva naivam pāpam avāpsyasi ||

[Bhagavadgita 2/38]

Perform your duty with an even mind - treating happiness and sorrow, loss and gain, victory and defeat as equal. By fulfilling your responsibilities in this manner, you will remain free from sin.

27. वयमिह परितुष्टा वल्कलैस्त्वं 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)

A sage once advised a king: "I find contentment in simple clothes made of leaves, while you seek happiness in great wealth. Yet, our levels of satisfaction remain the same. He alone is poor, who has endless desires. When one is mentally satisfied, does it truly matter 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
lakshmīh samāviśatu gacchatu vā yatheshitam |
Adyaiva vā maranamastu yugāntare vā
Nyāyyāt pathah pravichalanti padam na dhīrāh||

(Nīti Shatakam)

Wise individuals remain steadfast on the path of Dharma, regardless of whether they are praised or criticized, whether they gain or lose wealth, or whether they face death today or in the future.

29. धनानि भूमौ पशवः च गोष्ठे, भार्या गृहद्वारि जनः श्मशाने ।

देहश्चितायां परलोक मार्गे, धर्मानुगो गच्छति जीवः एकः ॥

Dhanāni bhūmau paśavah cha goshtte, bhāryā grihadvāri janāḥ śmaśāne |
Dehaśchitāyām paraloka mārge, dharmānugo gacchati jīvah ekah ||

(Subhashitani)

When a person dies, all his wealth is left behind. Domestic animals remain in their shelters; spouse stays at home; relatives accompany the body only as far as the crematorium. The body itself lasts only until it is consumed by the funeral pyre. It is only a person's karma—both good and bad—that 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 śarīram-arujam yāvaj-jarā dūrato

yāvaccchendriya-śaktir-apratihatā yāvat-kshayo nāyushah|

Ātmaśreyasi tāvadeva vidushā kāryah prayatno mahān

sandīpte bhavane tu kūpa-khananam pratyudyamah kīdriśah ||

(Subhashitani)

As long as the body is healthy and free from disease, old age is far away, the senses are sharp, and vitality is intact, a wise person should strive diligently to attain the highest purpose of life. After all, 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:

1. ओ३म् भद्रं _____ शृणुयाम _____ भद्रं _____ अक्षभिर्यजत्राः ।

स्थिरैः _____ तुष्टुवांसः _____ व्यशेमहि देवहितं _____ ॥

(तनूभिः, कर्णेभिः, देवाः, पश्येम, यदायुः, अङ्गैः)

2. ओ३म्-----पुरुषं महान्तं आदित्यवर्णं _____ परस्तात् ॥

तमेव विदित्वाति -----नान्यः -----विद्यतेऽयनाय ॥

(तमसः, मृत्युमेति, वेदाहमेतं, पन्थाः)

3. ओ३म् ईशावास्यमिदं -----यत्किञ्च जगत्यां -----तेन त्यक्तेन-----मा गृध्रः-----
---धनम् ॥
(जगत्, कस्यस्विद्, सर्व, 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 चितायाश्च बिन्दु मात्रं विशिष्यते । चिता दहति निर्जीवं चिंता दहति
जीवनम् ॥
2. पुरुषा बहवो राजन् सततं प्रियवादिनः । अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

IV. Match the following phrases

अ	आ
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः	नवानि गृह्णाति नरोपराणि
ओ३म् ईशा वास्यमिदं सर्वं	प्रत्यक्षे प्रियवादिनम्
परोक्षे कार्यहन्तारं	स्वस्ति नो बृहस्पतिर्दधातु
अनुमन्ता विशसिता	निहन्ता क्रयविक्रयी
श्रद्धावान् लभते ज्ञानं	यत्किञ्च जगत्यां जगत्
वासांसि जीर्णानि यथा विहाय	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.

