



# Mantras & Shlokas

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

## CLASS – VII

*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](mailto:publications@davchennai.org).

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# CLASS - VII

## पुनरावृत्ति:

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

Om Yaj-jāgrato dūramudaiti daivam tadu suptasya tathaivaiti |

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

(Yajur Veda | Chapter 34 | Mantra 1)

My Mind (Mana) constantly drifts far away into countless thoughts, both while I am awake and in sleep. This Mind is the unique source of knowledge and wisdom. May this Mind be filled only with noble thoughts and firm resolutions.

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

Om Yena karmānyapaso manīṣiṇo yajñe kṛinvanti vidatheshu dhīrāḥ |

Yadapūrvam yakshamantah prajānām tanme manah śīva-sankalpamastu ||

(Yajur Veda | Chapter 34 | Mantra 2)

With the power of a disciplined Yogic Mind (Mana), we think, organize, and perform all actions in life. May this Mind be filled only with noble thoughts and firm resolutions.

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

Om Yat prajyñānamuta cheto dhṛtiścha-yaj-jyotirantar-amritam prajāsu |

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

(Yajur Veda | Chapter 34 | Mantra 3)

The Yogic Mind (Mana) is the key instrument of awareness, memory, and deep retention; without it, no action can be performed. May this Mind be filled only with noble thoughts and firm resolutions.

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

Om Yenedam bhūtam bhuvanam bhaviṣyat parigṛhītam-amritena sarvam |

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

(Yajur Veda | Chapter 34 | Mantra 4)

The Yogic Mind (Mana) enables us to comprehend the past, present, and future. It works in harmony with other body organs, to perform the daily Yajna—the fulfilment of our everyday duties. May this Mind be filled only with noble thoughts and firm resolutions.

5. ओ३म् यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।  
यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ॥

Om yasminn-richah sâma yajûnshi yasmin pratisthitâ rathanâbhâvivārâh |  
Yasminśchittam sarva-motam prajānām tanme manah śiva-sankalpamastu ||  
(Yajur Veda | Chapter 34 | Mantra 5)

Just as the spokes of a wheel are connected to its central hub (nave), entire Vedic knowledge is deeply interconnected with our Mind (Mana). May our Yogic mind be purified by embracing true Dharma. May it be filled with noble thoughts and firm resolutions.

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

Om sushārathiraśhvāniva yanmanushayān nenīyatebhīśubhir-vājina-iva |  
Hrit-pratistham yadajiram javishtam tanme manah śiva-sankalpamastu ||  
(Yajur Veda | Chapter 34 | Mantra 6)

The Mind (Mana) directs all our actions, much like a skilled charioteer who guides the horses by pulling the reins. Residing within the heart, the Mind does not age, and moves with incredible swiftness. May this Mind be filled only with noble 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 and can occur at any moment. Thus, it is our duty to lead a righteous life and uphold Dharma.

8. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

Bhidyate hridaya-granthiśchidyante sarva-saṁśayāḥ |

kshīyante chāsya karmāṇi tasmin drishte parāvare ||

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

When one attains realization of Ishvar, ignorance fades away, doubts vanish, and all negative karma and samskaras (impressions) are dissolved

9. नारिकेलसमाकारा दृश्यन्ते हि सुहृज्जनाः ।

अन्ये बदरिकाकारा बहिरेव मनोहराः ॥

Nārikela samākāra dṛśyante hi suhrijjanāḥ |

Anye badarikākārā bahireva manoharāḥ ||

(Hitopadesh)

A Coconut appears hard and tough on the outside but is soft and delicious inside, much like good people, who may seem firm and tough outwardly but are kind and gentle at heart. In contrast, others are like the "jujube" fruit, appealing on the outside but lacking in substance or taste within.

10. काकचेष्टा बकध्यानं श्वाननिद्रा तथैव च ।

अल्पाहारी गृहत्यागी विद्यार्थी पञ्च लक्षणम् ॥

Kākacheshṭā bakadhyānam, śvānanidrā tathaiva cha |

Alpāhārī grihatyāgi vidyārthī pancha lakshanam ||

(Chanakya Nīti)

The five qualities of an ideal student are: (1) Curiosity, like that of a crow, (2) Focus and concentration, like a crane, (3) Light sleep, like a dog (avoiding oversleeping), (4) Moderation in eating, and (5) Willingness to forgo comforts

11. यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

Yatra nāryastu pūjyante ramante tatra devatāḥ |

Yatraitāstu na pūjyante sarvāstatra-aphalah kriyāḥ ||

(Manusmriti | Chapter 3 | Shloka 56)

A pleasant, satvic atmosphere flourishes where women are respected. However, where women are insulted and disrespected, even the noblest of efforts bear no fruit.

## 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 did not fully enjoy life; instead, life consumed us. We did not practice penance (tapa); instead, we exhausted ourselves. We did not use our time wisely; instead, time simply passed us by. Our desires did not diminish with age; instead, we grew weak and old chasing after them.

## 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 recognize the divine presence of Agni, the source of light and wisdom. He safeguards us in various ways, with arrow like sun rays illuminating our path. We bow to all. If any ill feelings exist between us and our fellow beings, we surrender them to You, trusting in Your divine justice.

2. ओ३म् दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्विराजी 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 the southern direction, we recognize the divine presence of Indra, the bestower of prosperity. He guides and protects us by imparting wisdom through righteous parents and teachers. We bow to all. If any ill feelings exist between us and our fellow beings, we surrender them to You, trusting in Your divine 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 recognize the divine presence of Varuna, the supreme force. He protects us in many ways by providing us nourishing food. We bow to all. If any ill feelings exist between us and our fellow beings, we surrender them to You, trusting in Your divine 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 Udīchī 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 recognize the divine presence of Soma, the creator of the Universe. He protects us in various ways by removing all obstacles on our righteous path. We bow to all. If any ill feelings exist between us and our fellow beings, we surrender them to You, trusting in Your divine justice.

5. ओ३म् ध्रुवा दिग्विष्णुरधिपतिः कल्माषघ्नीवो 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 recognize the divine presence of Vishnu, the omnipresent protector. He nurtures us in many ways by blessing us with trees, plants, and vegetation. We bow to all. If any ill feelings exist between us and our fellow beings, we surrender them to You, trusting in Your divine justice.

6. ओ३म् ऊर्ध्वा दिग्बृहस्पतिरधिपतिः श्वित्रो 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 recognize the divine presence of Brihaspati, the great powerful force. He protects us in many ways by blessing us with life-sustaining water (rain). We bow to all. If any ill feelings exist between us and our fellow beings, we surrender them to You, trusting in Your divine justice.

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

Om vidyām chā avidyām cha yastad vedobhayaṁ saha |  
avidyayā mṛityuṁ tīrtvā vidyayāmṛitamaśnute ||

(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.

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

Om vedāhametam purusham mahāntam āditya-varṇam tamasah parastāt |  
Tameva viditvāti mṛityumeti nānyah panthā vidyateyanāya ||

(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.

9. अयं निजः परो वेति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayam nijah paro veti gaṇanā 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.

10. चन्दनं शीतलं लोके चन्दनादपि चन्द्रमाः ।

चन्द्र चन्दनयोर्मध्ये शीतला साधु संगतिः ॥

Chandanam śītaḥ loka chandanādapi chandramāḥ |  
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.

11. कामधेनुगुणा विद्या ह्यकाले फलदायिनी।

प्रवासे मातृसदृशी विद्या गुप्तं धनं स्मृतम्॥

Kāmadhenu-gunā vidyā-hyakāle phaladāyini |  
Pravāse mātṛu-sadṛśī vidyā guptam dhanam smritam ||

(Chanakya Niti | 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.

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)

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).

**13. 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||

(Mahabharat)

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

**14. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।**

**मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥**

Karmanye-vādhikāraṣte mā phaleṣhu kadāchana |

Mā karma-phala-hetur-bhūr-mā te saṅgo-astva-karmaṇi ||

(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. 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 ]

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

**16. 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?"

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 nipunāḥ yadi vā stuvantu  
lakshmīḥ samāviśatu gacchatu vā yatheshtam |  
Adyaiva vā maranamastu yugāntare vā  
Nyāyāt pathah pravichalanti padam na dhīrāḥ||

(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.

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  
yāvacchendriya-śaktir-apratihatā yāvat-kshayo nāyushah|  
Ātmaśreyasi tāvadeva vidushā kāryah prayatno mahān  
sandīpte bhavane tu kūpa-khananam pratyudyamah kīdrīśah ||

(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. 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 सर्वास्तत्राफलाः पूज्यन्ते ॥

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)	कूपः	Old age
(v)	जरा	Organs