



Mantras & Shlokas

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

CLASS – VIII

Compiled by


ARYASAMAJ
FOUNDATION
CHENNAI

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 - VIII

पुनरावृत्ति:

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 hold no fear of our friends or our foes
May we not fear what is familiar or what is unknown
May we not be afraid of the night or the day
May all beings be our true friends, free from hatred 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 sumnamīmahe ||

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

O Ishvar! You are the father dwelling within me, the mother who loves me unconditionally. You are the one who watches over all my actions. I seek Your blessings for success in both spiritual and worldly pursuits.

3. प्रत्यहं प्रत्यवेक्षेत नरश्चरितमात्मनः ।

किं नु मे पशुभिस्तुल्यं किं नु सत्पुरुषैरिति ॥

Pratyaham pratyaveksheta naraścharitam-ātmanah |

Kin nu me paśubhis-tulyam kin nu satpurushairiti||

(Shubhashitani)

Each day, one should closely observe his own conduct - to examine whether he is behaving like an animal or as a learned individual 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)

Nothing is more precious than one's own life. Thus, a person who desires kindness for himself should also be gentle and compassionate towards 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 hold no value for someone who lacks wisdom - the desire to learn and internalize - just as a mirror is useless to someone who cannot see.

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 greatest enemy, residing within us, while hard work is our best friend. Remember, we never regret working hard - instead, it brings a sense of inner joy 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 speaks kindly, works diligently, 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 fosters humility; Humility leads to worthiness; Worthiness attracts wealth; Wealth used in a Dharmic way leads to good deeds, and good deeds bring inner fulfilment and happiness.

9. मूर्खोऽपि शोभते तावत् सभायां वस्त्रवेष्टितः ।

तावच्च शोभते मूर्खो यावत् किञ्चित् न भाषते ॥

Mūrkhā-api śobhate tāvat sabhāyām vastra-veshtitah |

Tāvaccha śobhate mūrkho yāvat kinchit na bhāshate||

(Hitopadesha)

A foolish person may appear impressive when dressed well, only as long as he does not speak. His foolishness is exposed the moment he starts speaking.

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 śītātām yāti vahniḥ|

Vikasati yadi padmam parvatāgre śīlāyām

na bhavati punaruktam bhāshitam sajjanānām

(Nīti Shatakam)

An honourable person always upholds his promise. Breaking his promise would be as improbable as the sun rising in the west, a lotus blooming on a mountain, a mountain suddenly 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 individuals are dedicated to performing good deeds both in action and thought. They extend help to everyone and value even the simplest virtues in others, unlike the common tendency to focus solely on others' flaws 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 प्रेमगङ्गं 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 vijnyñām, 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 |

Svadeśe prānabalidānam, pradeyā sadyah śīksheyam ||

Sevanam dharmam-asmākam, sevanam kṛityam-asmākam |

Prānadānam cha dharmārtham, karomīti balam dheyam ||

O Merciful Ishvar! Grant me the true knowledge of devotion

May You shower your compassion, and purify my soul

O Ishvar! May I always remember You and feel Your presence within me.

May You enlighten my mind, which is shrouded in ignorance
Let the Ganges of love flow through my heart, filling it with affection.
Teach me to cooperate and treat everyone with respect.
Inspire me to dedicate my life for my nation's welfare and protection.
May service be my Dharma; may service guide all my actions.
Grant me the courage to even sacrifice my life to uphold and protect 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)

Setting aside the distractions of the material world, may my soul realize Ishvar, the eternal source of wisdom, free from all darkness. O Ishvar, kindly 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, a sense of purity, and utmost devotion (shraddha) elevates a person, guiding him towards the ultimate goal—realizing 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, the source of all knowledge, and present everywhere. We humbly pray for Your guidance to pursue the right

path and seek Your blessings for inner strength. May we realize You with utmost devotion (shraddha). This is the ultimate 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 śṛṇuyāma śaradah śatam
prabravāma śaradah śatam-adīnāḥ syāma śaradah śatam bhūyaś-cha śaradah
śatāt ||

(Yajur Veda | Chapter 36 | Mantra 24)

O Ishvar! Our well-wisher and the source of all knowledge. May we see and learn for a hundred years; May we live a healthy and vibrant life for a hundred years; May we listen to the wisdom of scholars for a hundred years; May we speak kindly and always the truth for a hundred years; May we live a happy meaningful life for a hundred years and indeed even beyond.

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 Ishvar! The Source of Life (Praana), Remover of Sorrow, and Giver of happiness and bliss! We meditate upon You, the Creator of the Universe and the source of all knowledge and wisdom. May You bless us with supreme Intellect. May You also guide us towards the righteous 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 joy and prosperity. She nourishes us both physically and spiritually. With humility, we bow before Her.

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-tārkschyō arishta-nemih svasti no brihaspatir 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.

8. ओ३म् भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैः अङ्गैः तुष्टुवांसः तनूभिः व्यशेमहि देवहितं यदायुः ॥

Om Bhadram karnebhih śrinuyāma devāh bhadram paśyemākshabhir yajatrāh |

Sthirai 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.

9. 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) & (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.

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 preyasō vṛṇīte, preyo mando yogakṣemādvṛṇīte ||

(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. 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.

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

13. चिंतायाश्च चिंतायाश्च बिन्दु मात्रं विशिष्यते ।

चिंता दहति निर्जीवं चिंता दहति जीवनम् ॥

Chintāyās-cha-chitāyāscha bindu māttram 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.)

14. परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम् ।

वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम् ॥

Parokshe kārya-hantāram pratyakshe priya-vādinam |

Varjayet-tādriśam mitram visha-kumbham payomukham ||

(Chanakya Nīti | 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.

15. 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.

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

देहश्चित्तायां परलोक मार्गे, धर्मानुगो गच्छति जीवः एकः ॥

Dhanāni bhūmau paśavah cha goshtte, bhāryā grihadvāri janāh śamśāne|

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.

17. 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 manīṣinah ||

(Katopanishad | Chapter 1 | Valli 3 | Mantra 3 & 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.

18. वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥

Vāsānsi jīrnāni yathā vihāya navāni grihṇāti naroaparāni |
Tathā śarīrāni vihāya jīrnānyanyāni saṁyāti navāni dehi ||

(Bhagavad Gita | Chapter 2 | Shloka 22)

A person discards worn-out garments and wears new garments. Similarly, the soul, at the time of death, leaves behind the 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 गृध्रः ॥
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....]

1.



2.



3.



IX. Find the relevant Sanskrit words for the given English words using the letters 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	हृ	ता

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