



Mantras & Shlokas

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

CLASS – IX

Compiled by


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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 -IX

पुनरावृत्ति:

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 all desires, remains ever calm, immortal, self-existent, and self-satisfied, radiating the beauty of His own creation. He is complete and flawless in every way. A wise person who understands and realizes this eternal Supreme Force lives free from the fears of death.

2. धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

Dharma eva hato hanti dharmo rakshati rakshitah |

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

(Manusmṛiti | Chapter 8 | Shloka 15)

Dharma brings ruin to those who violate it. Dharma offers protection to those who uphold it. Therefore, always stay committed to the path of righteousness. Keep in mind that deviating from Dharma leads to our own downfall. Note : Dharma does not refer to religion; it signifies adhering to the path of righteousness and fulfilling one's daily responsibilities.

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 elevate our soul through our own efforts and not allow it to fall in grace by engaging in wrongful actions. Remember, the soul is its own greatest friend and also its own greatest enemy.

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 the truth with kindness and compassion. Avoid expressing the truth in a harsh or hurtful way. Likewise, refrain from untruth only to flatter or please others. This is the essence of eternal 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 janani, 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 true Yogi always remains fearless, whose family includes - Patience as Father, Forgiveness as Mother, Peace as Spouse, Truth as Friend, Compassion as Sister, and Self-control as Brother. Such a person wears simple dress, sleeps on the floor, and consumes 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-gurubhiḥ kālopi na jñāyate |

Drishtvā janma-jarā vipatti maranam trāsaś-cha notpadyate

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

(Vairagya shatakam)

With each sunrise and sunset, our lifespan gradually decreases. Days, weeks, months, and years pass by, yet we remain absorbed in our daily routines. Despite witnessing birth, aging, countless challenges, and even death, we feel no fear. It is as if we are intoxicated, unable to grasp the true purpose of life.

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

Ete 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 individuals are those who sacrifice their own well-being for the welfare of others. Ordinary people help others while also looking after their own self interests. Demons (Rakshasas) are those who harm others for their own benefit. However, there is no name for those who inflict suffering on others without any reason at all.

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
chhinnaṁ chhinnaṁ punarapi punah svādu-chaivekshu-dandaṁ |
Dagdham dagdham punarapi punah kānchanam kāntavarṇam
prānāntepi prakriti-vikritir-jāyate nottamānām ||

(Subhashitani)

Sandalwood releases its fragrance even when repeatedly rubbed against a stone. Sugarcane retains its sweetness despite being cut into many pieces. Gold remains radiant even when subjected to intense heat. Likewise, noble individuals uphold their virtues, unwavering in the face of insult, suffering, or even 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)

Pleasure comes with the fear of disease; Reputation carries the fear of disgrace; Wealth brings the fear of taxation by rulers; Prestige holds the fear of humiliation; Power is accompanied by the fear of enemies; Beauty by the fear of old age; Scholarship by the fear of debate with learned opponents; Virtue by the fear of criticism from the wicked; The body itself by the fear of death. In this world, fear is intertwined with everything. Only Vairagya (deep detachment) grants true fearlessness..

10. विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनम्
विद्या भोगकरी यशः सुखकरी विद्या गुरुणां 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 paśuḥ ||

(Nīti Shatakam)

Knowledge with wisdom is one's greatest treasure, true beauty, selfless benefactor (Devataa), ultimate guru, and hidden wealth. It paves the way for fame, happiness, and prosperity. Kings honor wisdom, not wealth. Without it, we are no different from 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 hīnāḥ paśubhiḥ samānāḥ ||

(Mahabharat)

Like animals, humans also eat, sleep, procreate, and experience fear. However, it is Dharma (righteous 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 dharma-kāryam naktan-dīnam vidheyam ||

Sangah sadā sudhīnām saranī cha sajjanānām |

Sadbhāvanāśritoham pāpāt-sadā bibheyam ||

Rogā dahanti deham prabalāh śarīra madhye|

Brahmacharyam-aushadham cha peyam sadā varenyam ||

Bālairamūlyavelā khelāsu nāpanyā |

Jñānam matau dhareyam dharmam sadā chareyam ||

May I worship You with utmost devotion, keeping You ever present in my inner consciousness.

May I diligently fulfil my Dharmic duties, day and night, as guided by the Vedas.

May I seek the company of learned scholars, walking the path they illuminate. May my heart be filled with noble intentions, and may I always remain wary of evil deeds.

This body, vulnerable to disease, is consumed by suffering, both physical and emotional.

May I embrace the path of Brahmacharya (self-discipline and control of the senses), which is the best medicine.

May I not squander this precious life, indulging in frivolous play like children, but instead walk the path of wisdom and purpose.

नवीनाः

1. ओ३म् प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना

प्रातरभगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥

Om prātaragnim prātarindram havāmahe prātar-mitrā-varunā prātar-asvinā |
Prātarbhagam pūshanam brahmanaspatim prātah somamuta rudram
huvema ||

(Rig Veda | Mandal 7 | Sukta 41 | Mantra 1)

Early morning as we begin our day, we invoke Ishvar – the source of wisdom; bestower of glory, nourishment and vitality; giver of justice; and the divine guide who leads us towards freedom from evils and ailments.

2. ओ३म् प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।

आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजाचिद्यं भगं भक्षीत्याह ॥

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

Early morning as we begin our day, we invoke 'Bhaga', the bestower of nourishment and vitality. As Your children, we humbly 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 nrubhir-nrivantah syāma ||

(Rig Veda | Mandala 7 | Sukta 41 | Mantra 3)

O Bhaga, the bestower of nourishment and vitality! Bless us with intellect and wisdom. Grant us fertile lands, cows and knowledge, empowering us with efficient means of transport and communication. May our society be enriched with great leaders and noble individuals.

4. ओ३म् उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम् ।

उतोदिता मघवन्तसूर्यस्य वयं देवानां सुमतौ स्याम ॥

Om utedānim bhagavantah syāmota prapitva uta madhye ahnām |
Utoditā maghavant-sūryasya vayam devānām sumatau syāma ||

(Rig Veda | Mandala 7 | Sukta 41 | Mantra 4)

O Ishvar! May we be blessed with happiness and prosperity at this very moment, throughout the day, and in future as well. May we be surrounded by noble souls and may we strive wholeheartedly to achieve our goals.

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

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

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

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

O Bhaga, the bestower of nourishment and vitality! May we pursue the path of growth and success. We humbly offer our respects to You, our supreme guide and protector.

6. ओ३म् कुर्वन्नेवेह कर्माणि जिजीविषेच्छतै समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

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

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

(Yajur Veda | Chapter 40 | Mantra 5) & (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 sarvāni bhūtāni ātmaiva abūth vijānatah |

Tatra ko mohah kah śokah ekatvam-anupaśyatah ||

(Yajur Veda | Chapter 40 | Mantra 7) & (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 । 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 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. जीवन्तं मृतवन्मन्ये देहिनां धर्मं वर्जितम् ।

मृतो धर्मेण संयुक्तो दीर्घजीवी न संशयः ॥

Jīvantam mritavanmanyehināṃ dharmam varjitam |

Mrito dharmena samyukto dīrghajīvī na sanśayah||

(Chanakya Nīti | Chapter 13 | Shloka 8)

A person who fails to engage in righteous (dharmic) actions is as good as dead, despite being physically alive. In contrast, one who upholds dharma and contributes to the well-being of others, earns fame and prosperity, ensuring that his legacy lives on for a long time, even after his death.

11. रूपयौवनसंपन्नाः विशालकुलसंभवाः ।

विद्याहीना न शोभन्ते निर्गन्धा इव किंशुकाः ॥

Rūpa-yauvana-sampannāḥ viśāla-kula-sambhavāḥ |

Vidyāhīnā na śobhante nirgandhā iva kiṃśukāḥ ||

(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 the 'Kinshuka' tree that looks beautiful, but is of no use otherwise.

12. न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मेव 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.

13. सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम् ।

एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः॥

Sarvam paravaśam dukkham sarvamātma vaśam sukham |

Etat vidyāt samāśena lakshanam sukhadukhayoh ||

[Manusmriti]

Being compelled to depend on others for key decisions is Dukha. The freedom to make our own choices brings Sukha. This, in essence, is the difference between Dukha and Sukha.

14. श्रूयतां धर्मसर्वस्वं श्रुत्वा चैवावधार्यताम् ।

आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥

Śrūyatām dharma sarvasvam śrutvā chaivāva dhāryatām |

Ātmanah pratikūlāni pareshām na samācharet ||

[Vidura Neeti]

Listen to and embrace this fundamental principle - Do not treat others in a way that you would not want to be treated yourself. Behave with others in a manner that aligns with your inner conscience, upholding Dharma.

15. अमन्त्रमक्षरं नास्ति, नास्ति मूलम् अनौषधम् ।

अयोग्यः पुरुषः नास्ति योजकस्तत्र दुर्लभः॥

Amantram-akṣaram nāsti nāsti mūlam-anaushadham|

Ayogyah puruṣah nāsti yojakas-tatra durlabhah ||

[Subhashitam]

Nothing in this world is without any use or purpose. For example - every letter or syllable holds significance; every part of a tree (roots, stem or leaves) has some medicinal or practical value. Likewise, no human being, despite many shortcomings, is entirely useless. The real challenge lies in the scarcity of individuals who can recognize and wisely leverage the potential in everyone.

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]

Digging a well after the house has caught fire is pointless. Instead, we should be proactive by preparing the right response in advance, even before the problem arises.

17. यत् कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।

तत् प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥

yatkarma kurvato'sya syāt paritoṣantarātmanah |

tatprayatnena kurvīta viparītaṁ tu varjayet ||

(Manusmriti 4/161)

One should engage in actions (karma) that bring inner satisfaction and align with our conscience, differentiating between 'right' and 'wrong.' Actions (karma) that lack this sense of fulfilment should be avoided.

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)

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.

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 _____ कुर्वीत विपरीतं तु _____ ॥

II Rearrange the words to complete the Slokas :

- (i) धर्मो हि तेषाम् पशुभिः समानाः, धर्मेण हीनाः अधिको विशेषः ।
सामान्यमेतत् आहार निद्रा पशुभिर्नराणां भयमैश्वर्यं 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 :

- (i) Soul is only the friend, as well as the enemy.
- (ii) Engage in those actions, which provide internal satisfaction.
- (iii) "Moha" induces self destruction.
- (iv) Vairagya alone bestows fearlessness.

IV Match the phrases of the same sloka :

- | | |
|----------------------------------|--------------------------|
| (i) न जातु कामः कामानाम् | - उन्मत्तभूतं जगत् |
| (ii) विद्याहीनाः न शोभन्ते | - उपभोगेन शाम्यति |
| (iii) मृतो धर्मेण संयुक्तो | - परेषां न समाचरेत् |
| (iv) आत्मनः प्रतिकूलानि | - दीर्घजीवी न संशयः |
| (v) पीत्वा मोहमयीं प्रमादमदिराम् | - निर्गन्धाः इव किंशुकाः |

V Match the antonyms :

- | | |
|-----------------|------------|
| (i) धर्मः | - परार्थम् |
| (ii) बन्धुः | - मरणम् |
| (iii) स्वार्थम् | - सुलभः |
| (iv) जन्म | - रिपुः |
| (v) दुर्लभः | - अधर्मः |

VI Mention the source of the following Mantras :

- | | |
|--|---|
| (i) ओ३म् अकामो धीरो | ॥ |
| (ii) ओ३म् प्रातरग्निं प्रातरिन्द्रम् | ॥ |
| (iii) ओ३म् यस्मिन् सर्वाणि भूतानि | ॥ |
| (iv) ओ३म् भग एव भगवाँ अस्तु | ॥ |
| (v) ओ३म् तदेजति तन्नैजति | ॥ |

VII Answer the following

- (i) 'एष धर्मः सनातनः' – Explain.
- (ii) What do we seek when we invoke Ishvar/Bhaga
- (iii) How does "Niti Shatakam" segregate humans based on their outlook towards the society ?
- (iv) Substantiate "Nothing is useless in this world" with relevance to the Mantra.
- (v) 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 repective slokas given in help box

(i)



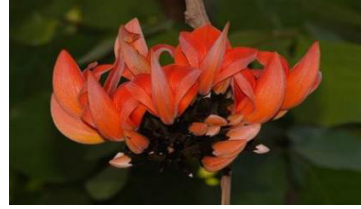
(ii)



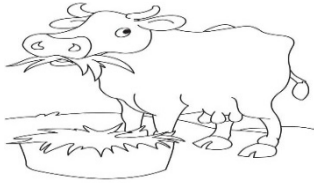
(iii)



(iv)



(v)



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