

Top Seven Shlokas from Bhagvad Gita for Children

Here are 7 shlokas from the total 700 shlokas and total 18 chapters and their meaning and commentaries from the Gurus which can be taught to the children to give them meaningful perspective of life. Once they acquire the knowledge of some shlokas, they will be able to resolve any conflict in minds, their focus and concentration will be sharp, they will develop a sense of ability to fight with any challenges in life.

(1) BHAGAVAD GITA — CHAPTER 2 — VERSE 47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन |
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्यकर्मणि ||

karmaṇy-evādhikāras te mā phaleṣhu kadāchana
mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi

Core philosophy: Focus on your action and not on the results

Translation: You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction.

Meaning: This is probably one of the most famous shlokas from Bhagavad Gita. It offers deep insight into the proper spirit of work and is often quoted whenever the topic of karm yog is discussed. The verse gives four instructions regarding the science of work: 1) Do

your duty, but do not concern yourself with the results. 2) The fruits of your actions are not for your enjoyment. 3) Even while working, give up the pride of doer ship. 4) Do not be attached to inaction.

(2) BHAGAVAD GITA — CHAPTER 2 — VERSE 20

न जायते म्रियते वा कदाचि
नायं भूत्वा भविता वा न भूयः |
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ||

na jāyate mriyate vā kadāchin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śhāśhvato 'yaṁ purāṇo
na hanyate hanyamāne śharīre

Core philosophy: Don't be afraid of your life. Be fearless — Soul is neither born nor does it ever die.

Translation: The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed.

Meaning: We must eliminate the fear of death as it might sometimes create hindrance in taking risk or in whatever you wanted to do in life. It also helps to discover the inner self (which you may call as “soul”) and find a true purpose of life.

(3) BHAGAVAD GITA — CHAPTER 16 — VERSE 21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः |
कामः क्रोधस्तथा लोभस्तस्मादेतन्नयं त्यजेत् ||

tri-vidham narakasyedam dvaram nāśhanam ātmanah
kāmah krodhas tathā lobhas tasmād etat trayam tyajet

Core philosophy: There are three gateways to destruction— Lust, Greed, and Anger:

Translation: There are three gates leading to the hell of self-destruction for the soul – lust, anger, and greed. Therefore, all should abandon these three. These traits are the main source of all the problems of life.

Meaning: When a person with deep desire or lust, he will soon develop greed to achieve or get something more. This excessive thrust turns into anger and he will lose control. He will harm himself and people around. Here, the term “naraka” may mean hell to someone, self-destruction to others or even we can correlate loss of mental peace. So, lust, greed, and

anger actually disturb the balance of mind and soul. These things block the spiritual path and therefore called the gateways to hell.

(4) BHAGAVAD GITA — CHAPTER 2 — VERSE 14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः |
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ||

mātrā-sparśhās tu kaunteya śhītoṣṇa-sukha-duḥkha-dāḥ
āgamāpāyino 'nityās tans-titikṣhasva bhārata

Core philosophy: Learn to tolerate – Nothing is permanent in this world

Translation: O son of Kunti, the contact between the senses and the sense objects gives rise to fleeting perceptions of happiness and distress. These are non-permanent and come and go like the winter and summer seasons. O descendant of Bharat, one must learn to tolerate them without being disturbed.

Meaning: The absolute meaning of this shloka is “nothing is permanent in this world”. Seasons come and go in nature. Likewise, pain and pleasure are also temporary. Tough time does not stay for long. The bad phase passes after certain period of time. Learn to tolerate them without being affected by them.

(5) BHAGAVAD GITA — CHAPTER 2, VERSE 63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः |
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ||

krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramaḥ
smṛiti-bhraṅśhād buddhi-nāśho buddhi-nāśhāt praṇaśhyati

Core philosophy: The side effects of anger

Translation: Anger leads to clouding of judgment, which results in bewilderment of the memory. When the memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined.

Meaning: A person with anger loses control to judge what is right and wrong. Hence, he destroys the power of his intellect and as it says without intellect, a person cannot achieve anything in life. He will be doomed.

(6) BHAGAVAD GITA — CHAPTER 6, VERSE 5

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् |
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ||

uddhared ātmanātmānaṁ nātmānam avasādayet
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ

Core philosophy: The power of mind

Translation: Elevate yourself through the power of your mind, and not degrade yourself, for the mind can be the friend and the enemy of the self.

Meaning: We are responsible for our own elevation or debasement. Nobody can traverse the path of God-realization for us. Saints and Gurus show us the way, but we have to travel it ourselves. To rise in our activities, we must create a healthy relationship with our mind. If we cannot keep a balance in mind, it leads to disturbances and affects our body and soul.

(7) BHAGAVAD GITA — CHAPTER 2, VERSE 38

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ |
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि || 38 ||

sukha-duḥkhe same kṛtvā lābhālābhau jayājayau
tato yuddhāya yujyasva naivam pāpam avāpsyasi

Translation: Fight for the sake of duty, treating alike happiness and distress, loss and gain, victory and defeat. Fulfilling your responsibility in this way, you will never incur sin.

Meaning: If anyone does any action with the above mental attitude or balanced state of mind, he will not reap the fruits of his action. Treating happiness and sadness is a great virtue. Maintaining a balance between both, a person can attain peace of mind in any situation he faces. But to get that state of mind, it requires a great deal of dedication and practice.

Shlokas for Children with Meanings

Here are 10 Sanskrit **shlokas** for kids (with meanings) that your children can easily memorise and chant.

SHANTI MANTRA

The Shanti Mantra is a prayer of peace from the Upanishads. Below are 10 Sanskrit *shlokas* for kids (with meanings)

SHLOKA:

**Asatoma sad gamaya
Tamaso ma jyotir gamaya
Mrityor ma amritam gamaya
Om shanti, shanti, shanti hi**

Meaning: Lead me to truth from ignorance, lead me to light from the darkness, lead me to immortality from death. Let there be peace.

SHLOKA:

**Om sahana vavatu sahanau bhunaktu
Sahaveeryam karavavahai
Tejas vinavati tamastu ma vidhwishavahai
Om shanti shanti shanti hi**

Meaning: May God protect us both, the teacher and the student, on our journey towards attaining knowledge. May He nourish us. May we work together with great energy. May our studies be enlightening and brilliant. May there be no hate or hostility among us. Let there be peace in me, in nature, and in the divine force.

SHLOKA:

**Om sarveshaam swastir bhavatu
Sarveshaam shantir bhavatu
Sarveshaam poornam bhavatu
Sarveshaam mangalam bhavatu
Sarve bhavantu sukhinah
Sarve santu niraamayaah
Sarve bhadraani pashyant
Maakaschit dukha bhaag bhavet**

Meaning: May auspiciousness, peace, and prosperity be unto all. May everybody be happy and free from disabilities. May all strive for the good of others, and none suffer from sorrow.

SHLOKA:

**Om poornamadah poornamidam
Poornaat poornamudachyate
Poornasya poornamaadaya**

Poornamevaavashishyate Om shanti, shanti, shanti hi

Meaning: God is the ultimate truth. The absolute rises above the absolute. Even when the absolute is taken away from the absolute, it remains.

MOOSHIKA VAAHANA MANTRA

This mantra is for invoking the blessings of Lord Ganesha, who helps to eliminate obstacles in life.

SHLOKA:

**Mooshika vahana modaka hasta
Chamara karna vilambita sootra
Vamana roopa Maheswara putra
Vighna vinayaka paada namaste**

Meaning: Salutations to the Lord Ganesha, who has a mouse for a vehicle and a **modak** in his hand. Your ears are like big fans and you wear a sacred thread. You're short in stature and the son of Lord Maheshwara (Shiva). I bow to you Lord Ganesha, the remover of all obstacles.

GURU MANTRA

This mantra highlights the importance of teachers and equates them with the Hindu Trinity of Lord Brahma, Lord Vishnu and Lord Mahesh.

SHLOKA:

**Gurur brahmah gurur vishnu
Gurur devo maheshwaraha
Gurur saakshaat param brahmah
Tasmai shree guravey namaha**

Meaning: The guru (teacher) is the living representative of the Holy Trinity in Hinduism – Lord Brahma, Lord Vishnu, and Lord Shiva. The teacher is the representative of the Supreme Being. He gives me knowledge and destroys ignorance. I salute such a guru.

SARASWATHI NAMASTHUBHYAM MANTRA

This **shloka** invokes the blessings of the Goddess Saraswati, the Hindu Goddess of learning and wisdom.

SHLOKA:

**Saraswati namastubhyam varade kaamaroopini
Vidyaarambham karishhyaami siddhirbhavatu me sadaa**

Meaning: Revered Goddess Saraswati, I prostrate before you as you are the one who can fulfil all my wishes. I am beginning my studies and ask you to bestow your grace upon me so that I am successful in my endeavour.

MANOJAVAM MANTRA

This **shloka** invokes the blessings of Lord Hanuman.

SHLOKA:

**Mano javam maruda thulya vegam
Jithendriyam buddhi maatham varishtam**

Vathaatmajam vanara yudha mukhyam Sree rama dootham charanam prapadhye

Meaning: I take refuge in Lord Hanuman. I pray and salute the one who is as fast as thought, is more powerful than the wind, has mastered his senses, is the wisest, is the son of the Wind God, is the commander of the monkey brigade, and Lord Ram's messenger. I bow at your feet.

GAYATRI MANTRA

The Gayatri Mantra, also called Savitri Mantra, is a Vedic chant from the Rig Veda. It is dedicated to the sun. Make your child recite it while standing under the early morning sun.

SHLOKA:

**Om bhur bhuva swaha
Tat savitur varenyam
Bhargo devasya dhimahi
Dhiyo yo nah prachodayat**

Meaning: We meditate on the glory of the vivifying Sun, whose divine light illuminates all realms – the physical, the mental and the spiritual. May your divine light illuminate our intellect.

GURAVEY SARVA MANTRA

This is a mantra in praise of the Dakshinamoorthy (Lord Shiva)

SHLOKA:

**Guravey sarva lokaanaam
Bishajey bhava rohinaam**

Nidhaye sarva vidyanaam Shree dakshinaa moorthaye namaha

Meaning: We bow to the universal guru who is the teacher of the entire world and the healer of all diseases.

Shri Hanuman Chalisa Lyrics in English

Doha

Shri Guru Charan Saroj raj Nija manu Mukura sudhari
Baranau Raghuvar Bimal Jasu Jo Dayaku Phala Chari
Budheeheen Tanu Jannike Sumiro Pavan Kumara
Bal Buddhi Vidya Dehoo Mohee Harahu Kalesh Vikaar

Chaupaii

Jai Hanuman gyan gun sagar
Jai Kapis tihun lok ujar
Ram doot atulit bal dhama
Anjani putra Pavan sut nama

Mahabir vikram Bajrangi
Kumati nivar sumati Ke sangi

Kanchan varan viraj subesa
Kanan Kundal Kunchit Kesha

Hath Vajra Aur Dhwaja Viraje
Kaandhe moonj janeu saaje
Sankar suvan kesri Nandan
Tej prataap maha jag vandan

Vidyavaan guni ati chatur
Ram kaj karibe ko aatur
Prabhu charitra sunibe ko rasiya
Ram Lakhan Sita man Basiya

Sukshma roop dhari Siyahi dikhava
Vikat roop dhari lank jalava
Bhim roop dhari asur sanhare
Ramachandra ke kaj sanvare

Laye Sanjivan Lakhan Jiyaye
Shri Raghuvir Harashi ur laye
Raghupati Kinhi bahut badai
Tum mama priya Bharat-hi-sam bhai

Sahas badan tumharo yash gaave
As kahi Shripati kanth lagaave

Sankadhik Brahmaadi Muneesa
Narad Sarad sahit Aheesa

Yam Kuber Dikpaal Jahan te
Kavi kovid kahi sake kahan te
Tum upkar Sugreevahin keenha
Ram milaye rajpad deenha

Tumhro mantra Vibheeshan maana
Lankeshwar Bhave Sab jag jana
Yug sahasra yojan par Bhanu
Leelyo tahi madhur phal janu

Prabhu mudrika meli mukh mahee
Jaladhi langhi gaye achraj nahee
Durgam kaj jagat ke jete
Sugam anugraha tumhre tete

Ram duwaare tum rakhvare
Hot na agya binu paisare
Sab sukh lahai tumhari sarna
Tum rakshak kahu ko darna

Aapan tej samharo aapai
Teenon lok hank te kanpai

Bhoot pisaach Nikat nahin aavai

Mahavir jab naam sunavai

Nase rog harae sab peera

Japat nirantar Hanumat beera

Sankat se Hanuman chhudavai

Man Kram Vachan dhyan jo lavai

Sab par Ram tapasvee raja

Tin ke kaj sakal Tum saja

Aur manorath jo koi lavai

Soi amit jeevan phal pavai

Charon jug partap tumhara

Hai parsiddh jagat ujjyara

Sadhu Sant ke tum Rakhware

Asur nikandan Ram dulare

Ashta siddhi nav nidhi ke data

As var deen Janki mata

Ram rasayan tumhare pasa

Sada raho Raghupati ke dasa

Tumhare bhajan Ram ko pavai

Janam janam ke dukh bisraavai

Antkaal Raghuvar pur jayee
Jahan janam Hari Bhakt Kahayee

Aur Devta Chitt na dharahin
Hanumat sei sarv sukh karahin
Sankat kate mite sab peera
Jo sumirai Hanumat Balbeera

Jai Jai Jai Hanuman Gosain
Kripa Karahun Gurudev ki nayin
Jo shat bar path kare koi
Chhutahin bandi maha sukh hoi

Jo yeh padhe Hanuman Chalisa
Hoye siddhi saakhi Gaureesa
Tulsidas sada hari chera
Keejai Nath Hriday mahn dera

Doha

Pavan Tanay Sankat Harana Mangala Murati Roop
Ram Lakhan Sita Sahita Hriday Basahu Soor Bhoop

