

**Gopal's Fun School (GFS)**  
**Sanskrit Shloka Classes on**  
**Bhagavad gita**

**Yoga for the Modern Age**



**Yoga for the Modern Age**



**ISKCON**  
**CHOWPATTY**

**International Society For Krishna Conscioussess**  
**Founder Acharya : His Divine Grace A. C. Bhaktivedanta Swami Prabhupad**

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This book is under the care of \_\_\_\_\_

Gopal's Fun School (GFS)



# Śrī Guru praṇāma

om ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
cakṣur unmīlitaṁ yena  
tasmai śrī-gurave namaḥ



## Prayers to Srila Prabhupada

nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmin iti nāmine

namas te sārasvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe



Sri Caitanya  
Mahaprabhu

Nityananda  
Prabhu

Gadadhara  
Pandit

Advaita  
Acarya

Srivas  
Thakur

# Śrī Pañca-tattva praṇāma

śrī-kṛṣṇa-caitanya  
prabhu-nityānanda  
śrī-advaita gadādhara  
śrīvāsādi-gaura-bhakta-vṛnda

## Mahamantra

Hare Kṛṣṇa Hare Kṛṣṇa  
Kṛṣṇa Kṛṣṇa Hare Hare  
Hare Rāma Hare Rāma  
Rāma Rāma Hare Hare

## Sanskrit Pronunciation Guide

Throughout the centuries, the Sanskrit language has been written in a variety of alphabets. The mode of writing most widely used throughout India, however, is called *devanagari*, which means, literally, the writing used in “the cities of the demigods.” The *devanagari* alphabet consists of forty-eight characters: thirteen vowels and thirty-five consonants. Ancient Sanskrit grammarians arranged this alphabet according to practical linguistic principles, and this order has been accepted by all Western scholars. The system of transliteration used in this book conforms to a system that scholars have accepted to indicate the pronunciation of each Sanskrit sound.

### The vowels are pronounced as follows:

Sr.no		Sr.no	
1.	a - as in but	7.	ṛ - as in rim
2.	ā - as in far but held twice as long as a	8.	ṝ - as in reed but held twice as long as ṛ
3.	ī - as in pin	9.	l - as in happily=
4.	ī̄ - as in pique but held twice as long as ī	10.	e - as in they
5.	u - as in push	11.	ai - as in aisle
6.	ū - as in rule but held twice as long as u	12.	o - as go
		13.	au - as how

### The consonants are pronounced as follows:

Sr.no	Gutturals (pronounced from the throat)	Sr.no	Palatals (pronounced with the middle of the tongue against the palate)
14.	k - as in kite	19.	c - as in chair
15.	kh - as in Eckhart	20.	ch - as in staunch-heart
16.	g - as in give	21.	j - as in joy
17.	gh - as in dig-hard	22.	jh - as in hedgehog
18.	ṅ - as in sing	23.	ñ - as in canyon

Sr.no	Cerebrals (pronounced with the tip of the tongue against the roof of the mouth)	Sr.no	Dentals (pronounced like the cerebrals but with the tongue against the teeth)
24.	ṭ - as in tub	29.	t – tub
25.	ṭh - as in light- heart	30.	th - as in light- heart
26.	ḍ - as in dove	31.	d – dove
27.	ḍh - as in red-hot	32.	dh - as in red-hot
28.	ṇ - as in sing	33.	n - as in nut

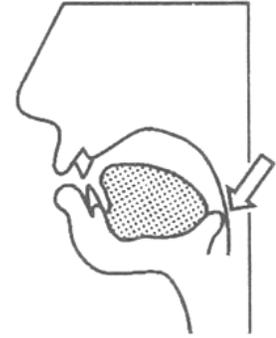
Sr.no	Labials (pronounced with the lips)	Sr.no	Semivowels
34.	p - pine	39.	y - as in yes
35.	ph - as in up-hill	40.	r - as in run
36.	b - as in bird	41.	l - as in light
37.	bh - as in rub-hard	42.	v - as in vine, except when preceded in the same syllable by the consonant, then as in swan
38.	m - as in mother		

Sr.no	Sibilants	Sr.no	Aspirate
43.	ś - as in the German word <i>sprechen</i>	46.	h - as in home
44.	ṣ - as in shine		
45.	s - as in sun		

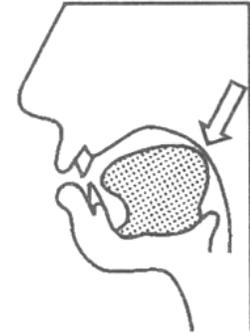
Sr.no	Anusvara	Sr.no.	Visarga
47.	ṁ - a resonant nasal sound as in the French word <i>bon</i>	48.	ḥ - a final h-sound: aḥ is pronounced like aha; iḥ like ihi.

There is no strong accentuation of syllables in Sanskrit, or pausing between words in a line, only a flowing of short and long syllables (the long twice as long as the short). A long syllable is one whose vowel is long (ā, ī, ū, ṛ, e, ai, o, au) or whose short vowels followed by more than one consonant. The letters ṁ and ḥ count as consonants. Aspirated consonant (consonants followed by an **h**) count as single consonants.

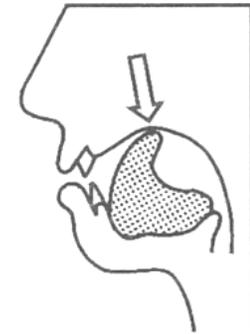
(1) In the throat      ka   kha   ga   gha   ña   ha



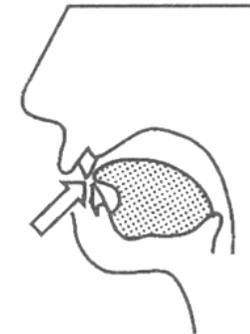
(2) With the tongue at the rear of the palate.      ca   cha   ja   jha   ña   ya   śa



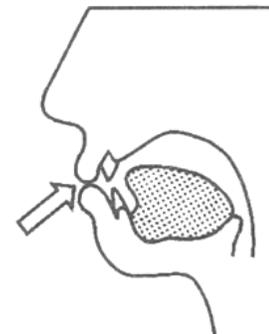
(3) With the tongue at the top of the palate.      ṭa   ṭha   ḍa   ḍha   ṇa   ra   ṣa



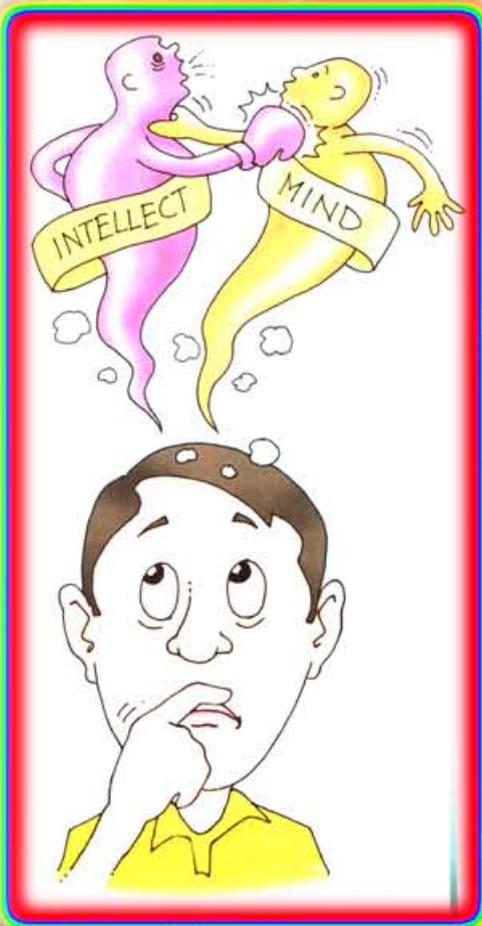
(4) With the tongue at the teeth.      ta   tha   da   dha   na   la   sa



(5) With the lips.      pa   pha   ba   bha   ma   va



# MIND CONTROL





## Bhagavad-Gita 6.34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

cañcalam hi manaḥ kṛṣṇa  
pramāthi balavad dṛḍham  
tasyāham nigrahaṁ manye  
vāyor iva su-duṣkaram

### Word to word Translation:

cañcalam—flickering; hi—certainly; manaḥ—mind; kṛṣṇa—O Kṛṣṇa;  
pramāthi—agitating; bala—vat—strong; dṛḍham—obstinate; tasya—its;  
aham—I; nigraham—subduing; manye—think; vāyoḥ—of the wind; iva—  
like; su-duṣkaram—difficult.

### Translation:

For the mind is restless, turbulent, obstinate and very strong, O Kṛṣṇa, and to subdue it, I think, is more difficult than controlling the wind.







## Bhagavad-Gita 6.6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।  
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

bandhur ātmātmanas tasya  
yenātmaivātmanā jitaḥ  
anātmanas tu śatrutve  
vartetātmaiva śatru-vat

### Word to word Translation:

**bandhuḥ**—friend; **ātmā**—the mind; **ātmanah**—of the living entity; **tasya**—of him; **yena**—by whom; **ātmā**—the mind; **eva**—certainly; **ātmanā**—by the living entity; **jitaḥ**—conquered; **anātmanah**—of one who has failed to control the mind; **tu**—but; **śatrutve**—because of enmity; **varteta**—remains; **ātmā eva**—the very mind; **śatru-vat**—as an enemy.

### Translation:

For him who has conquered the mind, the mind is the best of friends; but for one who has failed to do so; his mind will remain the greatest enemy.





# Peace Formula





## Bhagavad-Gita 2.70

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।  
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

āpūryamāṇam acala-pratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī

### Word to word Translation:

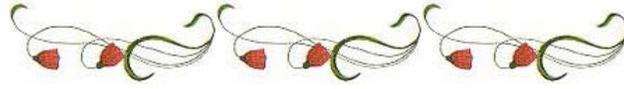
āpūryamāṇam—always being filled; acala-pratiṣṭham—steadily situated; samudram—the ocean; āpaḥ—waters; praviśanti—enter; yadvat—as; tadvat—so; kāmāḥ—desires; yaṁ—unto whom; praviśanti—enter; sarve—all; saḥ—that person; śāntim—peace; āpnoti—achieves; na—not; kāma—kāmī—one who desires to fulfill desires.

### Translation:

A person who is not disturbed by the incessant flow of desires—that enter like rivers into the ocean, which is ever being filled but is always still—can alone achieve peace, and not the man who strives to satisfy such desires.







## Bhagavad-Gita 5.29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।  
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

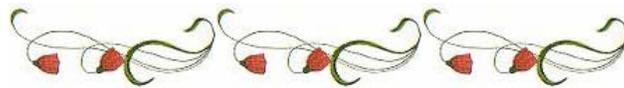
bhoktāraṁ yajña-tapasāṁ  
sarva-loka-maheśvaram  
suhṛdaṁ sarva-bhūtānāṁ  
jñātvā mām śāntim ṛcchati

### Word to word Translation:

**bhoktāraṁ**—the beneficiary; **yajña**—of sacrifices; **tapasāṁ**—and penances and austerities; **sarva-loka**—of all planets and the demigods thereof; **mahā-īśvaram**—the Supreme Lord; **su-hṛdam**—the benefactor; **sarva**—of all; **bhūtānām**—the living entities; **jñātvā**—thus knowing; **mām**—Me (Lord Kṛṣṇa); **śāntim**—relief from material pangs; **ṛcchati**—one achieves.

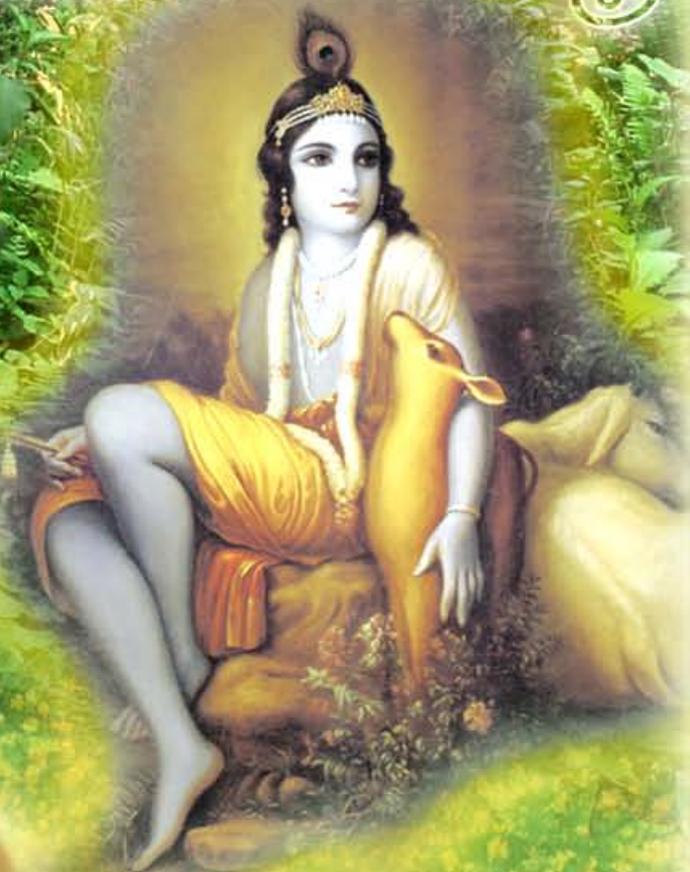
### Translation:

A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.





# YOGA & MEDITATION





## Bhagavad-Gita 6.26

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

yato yato niścalati  
manaś cañcalam asthiram  
tatas tato niyamyaitad  
ātmany eva vaśam nayet

### Word to word Translation:

yataḥ yataḥ—wherever; niścalati—becomes verily agitated; manaḥ—the mind; cañcalam—flickering; asthiram—unsteady; tataḥ tataḥ—from there; niyamyā—regulating; etat—this; ātmani—in the self; eva—certainly; vaśam—control; nayet—must bring under.

### Translation:

From wherever the mind wanders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.







## Bhagavad-Gita 6.47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

yoginām api sarveṣām  
mad-gatenāntar-ātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ

### Word to word Translation:

**yoginām**—of yogīs; **api**—also; **sarveṣām**—all types of; **mat**—**gatena**—abiding in Me, always thinking of Me; **antaḥ**—**ātmanā**—within himself; **śraddhā**—**vān**—in full faith; **bhajate**—renders transcendental loving service; **yaḥ**—one who; **mām**—to Me (the Supreme Lord); **saḥ**—he; **me**—by Me; **yukta**—**tamaḥ**—the greatest yogī; **mataḥ**—is considered.

### Translation:

And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion.



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# Guru & Disciple





## Bhagavad-Gita 4.34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ

### Word to word Translation:

tat—that knowledge of different sacrifices; viddhi—try to understand; praṇipātena—by approaching a spiritual master; paripraśnena—by submissive inquiries; sevayā—by the rendering of service; upadekṣyanti—they will initiate; te—you; jñānam—into knowledge; jñāninaḥ—the self-realized; tattva—of the truth; darśinaḥ—seers.

### Translation:

Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth.







## Bhagavad-Gita 4.2

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।  
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

evam paramparā-prāptam  
imam rājarṣayo viduḥ  
sa kāleneha mahatā  
yogo naṣṭaḥ parantapa

### Word to word Translation:

evam—thus; paramparā—by disciplic succession; prāptam—received; imam—this science; rāja-ṛṣayaḥ—the saintly kings; viduḥ—understood; saḥ—that knowledge; kālena—in the course of time; iha—in this world; mahatā—great; yogaḥ—the science of one's relationship with the Supreme; naṣṭaḥ—scattered; parantapa—O Arjuna, subduer of the enemies.

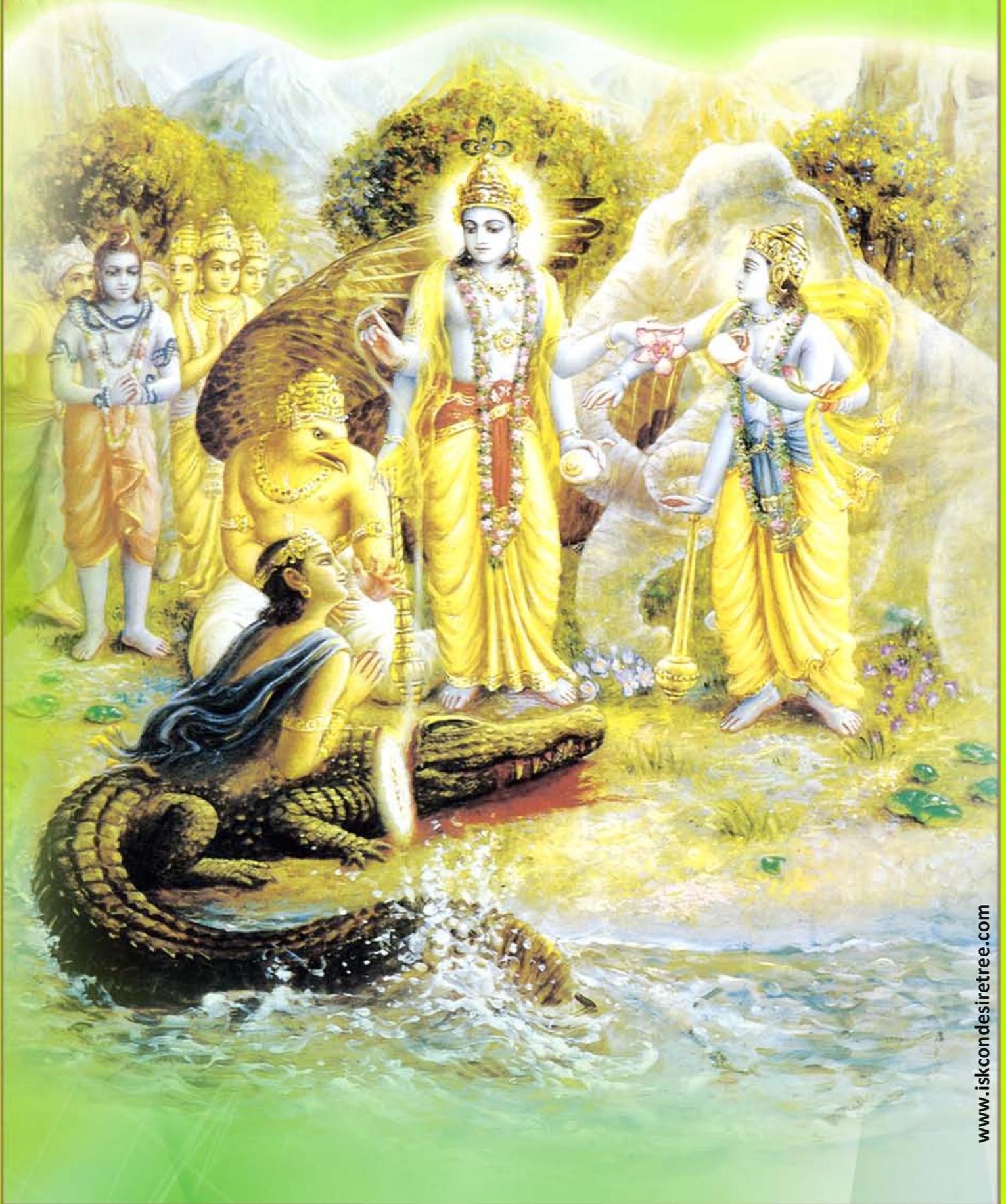
### Translation:

This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost.



Lined writing area with horizontal lines for student response.

# Liberation





## Bhagavad-Gita 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktim labhate parām

### Word to word Translation:

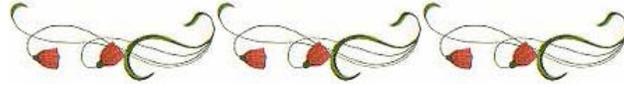
brahma-bhūtaḥ—being one with the Absolute; prasanna-ātmā—fully joyful; na—never; śocati—laments; na—never; kāṅkṣati—desires; samaḥ—equally disposed; sarveṣu—to all; bhūteṣu—living entities; mat—bhaktim—My devotional service; labhate—gains; parām—transcendental.

### Translation:

One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.







## Bhagavad-Gita 14.26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

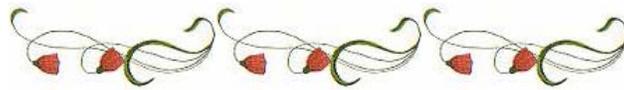
mām ca yo 'vyabhicāreṇa  
bhakti-yogena sevate  
sa guṇān samatītyaitān  
brahma-bhūyāya kalpate

### Word to word Translation:

mām—unto Me; ca—also; yaḥ—a person who; avyabhicāreṇa—without fail; bhakti-yogena—by devotional service; sevate—renders service; saḥ—he; guṇān—the modes of material nature; samatītya—transcending; etān—all these; brahma-bhūyāya—elevated to the Brahman platform; kalpate—becomes.

### Translation:

One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.





# Anger

Cause, Consequences & Cure





## Bhagavad-Gita 2.62

ध्यायतो विषयान्पुंसः स्रास्तेषूपजायते ।  
स्रात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

dhyāyato viṣayān puṁsaḥ  
saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmaḥ  
kāmāt krodho 'bhijāyate

### Word to word Translation:

**dhyāyataḥ**—while contemplating; **viṣayān**—sense objects; **puṁsaḥ**—of a person; **saṅgaḥ**—attachment; **teṣu**—in the sense objects; **upajāyate**—develops; **saṅgāt**—from attachment; **sañjāyate**—develops; **kāmaḥ**—desire; **kāmāt**—from desire; **krodhaḥ**—anger; **abhijāyate**—becomes manifest.

### Translation:

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.







## Bhagavad-Gita 2.63

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramaḥ  
smṛti-bhramśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati

### Word to word Translation:

krodhāt—from anger; bhavati—takes place; sammohaḥ—perfect illusion; sammohāt—from illusion; smṛti—of memory; vibhramaḥ—bewilderment; smṛti-bhramśāt—after bewilderment of memory; buddhi-nāśaḥ—loss of intelligence; buddhi-nāśāt—and from loss of intelligence; praṇaśyati—one falls down.

### Translation:

From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.





## ATTENDANCE SHEET

Name of the Participant: \_\_\_\_\_

Name of the Module: \_\_\_\_\_

Sr. No.	DATE	TIME OF ENTERING THE CLASS	SIGNATURE OF THE TEACHER

## ASSESSMENT SHEET

Sr. No.	NAME OF THE PARTICIPANT	MARKS											



# Prasadam Prayers



mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave  
svalpa-puṇya-vatām rājan viśvāso naiva jāyate  
śarīra avidyā-jāl, joḍendriya tāhe kāl,  
jīve phele viṣaya-sāgore  
tā'ra madhye jihvā ati, lobhamoy sudurmati,  
tā'ke jetā kaṭhina saṁsāre  
kṛṣṇa baḍo doyāmay, karibāre jihvā jay,  
sva-prasād-anna dila bhāi  
sei annāmṛta pāo, rādhā-kṛṣṇa-guṇa gāo,  
preme ḍāko caitanya-nitāi



O king, for those with little pious credit, faith in mahā-prasāda, Śrī Govinda, the holy name, and the Vaiṣṇavas never arises.

O Lord, this material body is a place of ignorance, and the senses are a network of paths leading to death. Somehow we have fallen into this ocean of material sense enjoyment, and of all the senses the tongue is the most voracious and uncontrollable. It is very difficult to conquer the tongue in this world. But You, dear Kṛṣṇa, are very kind to us and have given us such nice prasādam just to control the tongue. Now we take this prasādam to our full satisfaction and glorify You-Śrī Śrī Rādhā and Kṛṣṇa- and in love call for the help of Lord Caitanya and Nityānanda.