

**Standard - 10**  
**Subject : Shreemad Bhagavad Gita**  
**Medium : English**

**Approved by**  
**Education Department of State Government**  
**and Incorporated in Textbook**

**Chapter :**

- 1. Absolute Devotion**
- 2. Guiding Light to Patriotism**



**Gujarat State Board of School Textbooks**  
**Gandhinagar**



The Shrimad Bhagavad Gita is the Triveni Sangam of Karma-yog, Bhakti-yog and Jnana Yog. A notable aspect of the Triveni Sangam is that despite the Ganga, Yamuna and Saraswati being together in one flow, the Triveni Sangam is remarkably different. However, the trilogy of Bhagavad Gita is mutually interdependent and yet so unique that each Yog is inextricably linked with the other two. Nonetheless, chapters 7 to 12 specifically explain Bhakti-yog in detail. The devotion depicted in Shrimad Bhagavad Gita is distinctive because our Karma manifests itself in the form of Bhakti. The Bhakti-yog described in this sacred scripture is helpful and guiding to humanity at any place, any time.

Before understanding the Bhakti-yog described in the Gita, it is essential to understand the terminology of the words Bhakt and Bhakti.

A Devotee (Bhakt) is one who discards his personal attachment and surrenders himself to the Lord in relation to the omnipresence of the Supreme Being, pervading the spirit and matter of the entire universe. Regarding Bhakti, Garud Puran mentions,

भज इत्येष वै धातुः सेवायां परिकीर्तितः ।

(i.e. The word Bhakti is derived from the word ‘Bhaj’, which means service) The meaning of ‘service’ is broader and more independent than the limited interpretations like rites and rituals of ‘Seva’. In this sense, any activity of public interest done with dedication is also included. All acts done consciously come under the term of Bhakti if they are done sincerely and with a spirit of absolute devotion. Bhagavad Gita explains Bhakti in this way,

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ (12.6)

(Meaning : Those who dedicate all their actions to me, regarding me as the Supreme Lord, worshiping me and meditating on me with absolute devotion)

The meaning of this verse is that we should perform all our actions or endeavours with the spirit that the ‘God is the witness’ and perform our duties with an unshakeable determination that ‘our action is to be dedicated to the Supreme Father God’ so that action should be done effortlessly with a holy spirit. For example, any food that comes to our dish from the kitchen is a meal, but when we offer the same food to God, it becomes Prasad (Gift or blessing from God). When we cook daily, we should offer God; if we prepare food for the Lord with devotion, the cooking will effortlessly be full of purity and virtuous intent. Bhakti, hence, is the union of mental dedication with physical effort in all our Karma.

When it comes to offering anything, this verse of Shrimad Bhagavad Gita comes to the mind,

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ (9.26)

(Meaning : If one offers to Me with devotion a leaf, a flower, a fruit, or even water, I delightfully partake of that item offered with love by My devotee in pure consciousness.)

When contemplating this verse, it is essential to recognise that despite God's greatness, He takes notice of our offerings and finds delight even in the smallest gestures of giving. So, on our friend's birthdays, weddings or any other occasions, some children feel embarrassed for giving small gifts. Children pester their parents for buying expensive gifts because they think their gifts will be considered insignificant in the presence of other costly gifts. On such occasions, if the giver and the receiver are aware of the fact that any gift – expensive or inexpensive - when given with heartfelt joy and pure soul, is priceless and incomparable. So, both of them, one giving and the other receiving, will feel happy about it.

Good will should permeate our interactions, routine dealings, and duties. It is not something we achieve overnight but one that must be actively cultivated, as emphasised by Lord Krishna while highlighting the importance of practice.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ( 12.9 )

(Meaning : If you find it challenging to keep your mind focussed on me, then O Dhananjay! practice remembering Me with devotion while constantly restraining the mind from worldly affairs.)

Attach the mind with the Lord, but the mind races very swiftly like a horse that is difficult, yet not impossible, to control. Arjun confesses, the mind is fickle. The student who didn't notice anything else except the bird's eye, such a steadfast person says, the mind is fickle! We need to then, certainly understand its solution.

The solution to this lies in 'Abhyaas' (practice). Abhyaas means (चित्तस्य सर्वतः समाहृत्य पुनः पुनः स्थापनम् अभ्यासः) steadfast concentration of the mind on one focal point; thereby persistently engaging in the same activity with unwavering effort. Through consistent study of a subject, concentration improves. Today's lesson may not be grasped immediately in its entirety, but with repeated reading and understanding, with thorough study, it is understood, yielding the desired results in exams. Such is the significance of practice. Abhyaas is paramount to accomplish any pursuit.

Let us grasp this point with another example: when a scientist embarks on a research project, he merely begins as work. However, through continuous efforts, deep reflections and contemplations, the scientist achieves a new identity, inseparable from his actions or deeds. That identity is the result of practice. Initially, when students enter a job or a profession after their education, they may treat it merely as a means to earn a living and meet their needs. However, as they engage in their work consistently, it evolves into more than just a job; it becomes a defining aspect of their life. This realisation dawns through persistent effort. Like digging small pits in fifty places cannot channelize water, but continuous digging in one spot can drill a well from which water flows. Similarly, when a small stream originating from the Himalayas flows steadily in one direction, it transforms into the mighty Ganga River.

If the Abhyaas seems challenging, then there is one more way mentioned in the Gita.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।  
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ( 12.11 )

(Meaning : If you are unable to perform this work, even being attached to Me, renounce the fruits of all actions by becoming victorious over your mind and intelligence.)



In this verse (1) मद्योगमाश्रितः (attached to me) (2) यतात्मवान् (unfettered conscience) – these two terms seem to be contradictory even though they complement each other, but if we fully understand them, we attain inner strength in every activity in our life. At times, we feel that our self-confidence is often shaken after accepting a task. The size of the task intimidates us; we are bogged down by challenges and begin to feel feeble and incapable in front of those tasks and challenges. Nevertheless, we must not forget that the Ankush (elephant-goad) is never as big as an elephant, a lamp always dispels the darkness, a key is not bigger than the lock, and yet it can open it. Always remember that God is with us; we are not alone. However, God is only our guide and not the doer. He helps those who help themselves. Therefore, we must perform our duties and deeds, believing we are self-controlled, independent souls. We ourselves have to fulfil our duties wholeheartedly; God will certainly help us.

Consequently, when we approach each task this way, we do not experience exhaustion upon completion; instead, we feel the gratification of working with sincerity. We feel content, relaxed and joyful.

Such an individual who acts in this manner gets closer to God. These qualities are the attributes of a Bhakt.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ ( 12.14 )

(Meaning : Ever-content, steadily united with Me in devotion, self-controlled, of firm resolve, and dedicated to Me in mind and intellect...such a Bhakt is very dear to me.)

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ ( 12.19 )

(Meaning : Those who take praise and criticism alike, who are given to silent contemplation, content with what comes their way, without attachment to any place, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such Bhakts are very dear to Me.)

The “संतुष्ट” of these verses says that we should work hard in our field but not work with any sort of greed. What is received is sufficient. Keeping contentment in what we have, can save from mental weakness like stress and depression. Even Indra’s throne fails to impart happiness in our lives if there is no satisfaction. Excessive dissatisfaction prevents us from enjoying what we have.

There is a part in the verse “दृढनिश्चय” (one who is determined). Before going to sleep at night, we make up our minds that we will get up early in the morning (in Brahma Muhurat) and do exercise (Yog, study, rituals). However, in the morning, when the alarm rings on our mobile phones, we turn it off and go back to sleep. But if our determination is firm, it will not allow us to sleep again. If we do not allow ourselves to do so and remain resolute in our decisions, we will be able to achieve the desired result. Determination is crucial in student life. The term “तुल्यनिन्दास्तुतिः” is also helpful and worth understanding for the students. It has been frequently said in the Bhagavad Gita to accept criticism and praise equally. The word criticism comes first because one has to be more prepared to face criticism in life. He who fears criticism cannot succeed. We become restless when we receive a few negative

comments on social media, get fewer likes, someone scolds a little or posts unpleasant remarks. The Bhagavad Gita teaches us not to get discouraged on hearing criticism. We can achieve Abhyudaya (prosperity or welfare) if we work hard.

Thus, the Bhagavad Gita beautifully describes that if we do every action with devotion to God, this devotional excellence results in Bhaktiyog.

Whatever duty our life tells us to perform, should be done with devotion to the all-pervasive God, and the duty becomes a work of public welfare. This is the best devotion.

### Glossary

**Advait** - integral, **Samarpan** - wholeheartedly devotion, **Abhyas** - repeated activity OR practice

### Exercise

#### Q.1 Answer in short :

- (1) The Bhagavad Gita is the Triveni Sangam of which three insights?
- (2) What is the root meaning of 'Bhaj'?
- (3) What does the word 'Practice' mean?

#### Q.2 Answer the following two to three sentence :

- (1) What learning is gained from the episode of offering leaf, flower, fruit and water?
- (2) What is the importance of 'Practice'? explain with an example.
- (3) Explain the importance of Bhaktiyog in today's context.

### Student-Activities

- (1) Sing the verses of chapter 12 of the Gita in proper rhythm.
- (2) Search verses expressing Bhakti from the Shrimad Bhagavad Gita and write them legibly.

### Teacher-Activities

- (1) Teach the verses from chapter 12 with the rules of Anushtup Chhand, keeping the rules of punctuations in mind.
- (2) Search verses related to Bhakti and assign them to the students.
- (3) Conduct activities, lectures, dialogues etc. by giving small topics from the Bhagavad Gita.
- (4) Explain with examples how following the Bhagavad Gita can be helpful in present-day perspective and learning activity.



The Shrimad Bhagavad Gita is the epitome of human enlightenment; the holy book inspired and encouraged our martyrs who sacrificed their lives for the motherland. A book that evokes and instils the spirit of bravery, heroism, patience and sacrifice. This motivational essay explains how freedom fighters and patriots like Lal, Bal, Pal, Subhash Chandra Bose, Gandhiji and others derived moral strength from the Bhagavad Gita.

The Shrimad Bhagavad Gita, a rare heritage of Indian culture, comprises 18 chapters and 700 verses. The ultimate goal of the Gita is the welfare of humanity, which is not just for a particular religion, caste, or individual but is beneficial for the entire humanity. If any person, irrespective of his country, creed, community, caste or class, follows the Gita even a little, his life becomes meaningful. Confirming this fact, there is a long list of martyrs described in golden letters in the glorious history of India.

For centuries, Indians have been reciting and praising the Gita and its philosophy. Men and women with enormous might have flourished in the lap of India and have protected and cultivated her culture with relentless efforts.

We are a witness to India's glorious history; even though many foreign nations have invaded the country from time to time, we have preserved her culture and guarded it with the spirit of universal welfare. A strong reason behind this is that many great men have trusted the Knowledge of the Gita, replete the spirit of universal welfare, to make India safe, intact and independent. Diving into the ocean of Gita's Knowledge (Gnan), these heroes have transformed their individual spirit into a national spirit. When the heroes of freedom struggle were given death penalty, they met their martyrdom with a smile on their faces because of Gitagnan. Verses of the Gita providing spiritual strength are:

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ ( 2.19 )

(Meaning : Neither of them actually knows—the one who thinks the soul can slay and the one who thinks the soul can be slain. For truly, the soul neither destroys nor can it be destroyed.)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ ( 2.23 )

(Meaning : The soul can never be cut into pieces by any weapon, nor can it be burned by fire, nor moistened by water, nor withered by the wind.)

The heroes who embraced the teachings of the Bhagavad Gita sacrificed their lives for our Motherland, chanting the slogans “Bharatmata ki Jai”. Even if one was hanged until death, many other brave hearts would arise from the same vicinity to lay down their lives for the freedom of the nation. One such courageous hero was Khudiram Bose, born on 3<sup>rd</sup> December 1889 in the Midnapur district of West Bengal. Drawing strength from the Bhagavad Gita, he sacrificed his life in the freedom struggle at the mere age of 19. He was a leading participant in the Bang Bhang movement and was hanged in Muzaffarpur in 1908. Shrimad Bhagavad Gita was in his hands when he was hanged, imbibing the idea of immortality described in this sacred book..

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ ( 2.24 )

(Meaning : The Atman (soul) is achchhedya (indestructible), adahya (cannot be burnt), akledya (insoluble), ashoshya (non-absorbable) and eternal, all-pervading, immovable, everlasting.)

When the youth icon Veer Bhagat Singh was jailed for throwing a bomb in the national assembly in April 1929, he asked the prison administration for the Shrimad Bhagavad Gita. The episode was printed in the then English Daily “The Tribunal” It was titled “Bhagat Singh wants the Gita”. The Gita given to Bhagat Singh in jail is still stored in the Shaheed-e-Azam museum in Lahore. The copy bears Bhagat Singh’s signature.

Everyone is familiar with the iconic image of a man twisting the tapered end of his moustache on the right side with his left hand. He is none other than the great patriotic revolutionary Chandrashekhar Azad. He was always having a Yagnopavit (the sacred thread) on his left shoulder, a copy of the Gita in his pocket, and a pistol tucked into his kammarband (belted cloth). Even during his days as an underground freedom fighter, battling against British oppression for India’s independence, he made it a habit to read the Gita regularly. He was unwavering in his commitment to his pledges and exhibited remarkable bravery and virtue in numerous incidents. The Gita served as the source of inspiration for cultivating these qualities.

The Gita served as a morale booster for the revolutionaries of the time, providing a philosophical foundation for their freedom movement.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ( 2.31 )

(Meaning : Given your Swadharma, you should not harbour fear in your heart, for there is no other better duty for a Kshatriya other than to fight for Dharm)

Subhash Chandra Bose, a formidable warrior, earned the nickname ‘Netaji’. He always carried the Gita with him and practised studying it every morning after his daily routine. Through the study of the Gita, he cultivated qualities such as steadfastness, courage and fearlessness. Netaji mobilised the “Azad Hind Fauj” and successfully challenged the British army. Captain S.S. Yadav, recounts that even in the face of relentless gunfire, Netaji fought with unwavering focus. Inspired by Netaji’s bravery, his comrades fought feverently until the end; our hero drew strength from the essence of the Gita.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ( 2.38 )

(Meaning : 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.)

The trio of “Lal, Bal and Pal”, united by their nationalist ideology, made a memorable contribution in laying a solid foundation for the freedom movement in India.

Lala Lajpat Rai, affectionately known as ‘Lal’, also referred to as ‘Punjab kesri’ (Lion of Punjab), was a prominent leader in the revolt against the Simon Commission. He deeply internalised the teachings of the Bhagavad Gita through a thorough understanding of the book. His own words affirm this:

“The essential element of the Gita lies in the recognition that despite the external opposition, disparities and incoherence prevalent in the world, there exists an unbroken unity and continuity underlying all this disparity. Even when there appears to be a conflict between duty and emotion, it is merely an illusion, as, ultimately, both are the same. The Gita eloquently expresses this profound essence in a captivating and impactful manner.”

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ( 2.47 )

(Meaning : You have the right to perform your actions, but not to the outcomes; therefore, do not seek the fruits of your actions, and also do not be attached to inaction.)

‘Bal’, the second one, of the trio was a famous freedom fighter and was nicknamed ‘Lokmanya’.

Lokmanya Balgangadhar Tilak coho gave the slogan “Swaraj is my birthright and I shall have it”. was imprisoned by the British government in Mandalay jail in Burma on charges of sedition, he composed a book called “Gita-Rahasya”. In this book he elaborated on the concept of Karmyog from the Shrimad Bhagavad Gita. Tilak expounded on the philosophical idea that one should perform worldly duties with the ultimate aim of Mukti (liberation). Through this book, he imparted the true essence of fulfilling our duties in worldly life. Speaking to Arjun, Shri Krishna said,

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।  
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ( 3.8 )

(Meaning : You should thus perform your prescribed Vedic duties, since action is superior to inaction. By ceasing activity, even your bodily maintenance will not be possible.)

The third freedom fighter of the trinity is ‘Pal’. Bipinchandra Pal is known as the ‘Tiger of Bengal’. He studied scriptures like Upanishads and the Gita in depth. That is why he openly opposed casteism and other social evils. Under the influence of Gitagnan, he became a prominent orator, academician and an ardent advocate of freedom.

Thus, in the epic struggle for independence represented by the trinity of ‘Lal, Bal, Pal’, the essence of selflessness from the Gita was characteristic.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ ( 3.16 )

(Meaning : O, Parth! Those who do not follow the cycle of creation prevalent in this world by tradition and do not do their duty, they live only for the delight of their senses; indeed, their lives are in vain.)



The above narrative traces the correlation between self-strength, fearlessness, and the knowledge drawn from the Gita by armed freedom fighters. Yet, the credit for achieving India's independence is attributed to Gandhiji. He was a devoted follower of the Gita. "Whenever I face any dilemma, I take refuge of Mother Gita". The profound wisdom of the Shrimad Bhagavad Gita also left a lasting impression on Gandhi's life. He translated the Gita as 'Anashaktiyog.' into Gujarati.

Mahatma Gandhi referred to the Shrimad Bhagavad Gita as the book of Vishwadharm. The Gita imparts life-changing values in a simple and intuitive style, profoundly influencing Gandhi's life and personality. Gandhiji stated that he found the Gita easy to understand despite presenting some fundamental puzzles with inherently difficult solutions. He believed that the overall message of the Gita was as clear as a diya (lamp). It is devoid of any established controversies. It satisfies both the intellect and the heart. It has both philosophy and devotion. The Gita's impact is universal and its language is remarkably simple.

Acharya Vinoba Bhave, the founder of the Bhoodan Movement and Gandhiji's spiritual successor, delivered numerous lectures on the Gita. His books, "Gita pravachano" and "Gita Chintanika" remain popular and thought-provoking even today. Vinobaji describes the greatness of the Gita in vivid terms, stating, "Just as my body depends on mother's milk, my heart and mind have been nourished by the milk of the Gita. With faith and practice as two wings, I continue to soar in the sky of the Gita, and when I am alone, I immerse myself in the ocean of its nectar."

Thus, the inspiration behind this verse of the Gita may lie in the recognition that numerous great individuals sacrificed their lives for India's collective welfare and independence.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ ( 3.20 )

(Meaning : By performing their prescribed duties, King Janak and others attained perfection. You should also perform your duties to set an example for the good of the world.)

The defenders and custodians of Indian culture, along with countless unsung heroes, have set remarkable examples for the society by studying and adhering to the teachings of the Shrimad Bhagavad Gita. Their lives and knowledge of the Gita are a priceless paradigm for us to follow.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ ( 3.21 )

(Meaning : The actions and principles upheld by exemplary individuals influence others to follow suit; their achievements shape the behaviour of the entire human society.)

### Exercise

#### Q.1 Answer briefly :

- (1) What was Netaji Subhash Chandra Bose's daily routine?
- (2) Name the trio Lal, Bal and Pal.
- (3) Which slogan did Lokmanya Tilak give?

#### Q.2 Answer in two to three sentences :

- (1) What were Gandhiji's thoughts about the Gita?
- (2) What is the essence of the Gita, according to Lokmanya Tilak?

#### Q.3 Give answers to the following questions in detail :

- (1) Write in your own words how the Bhagavad Gita served as a beacon of inspiration in the life of freedom fighters during the struggle for independence.
- (2) Explain Vinoba Bhave's point of view of Gita.

#### Q.4 Match the following sections.

(A)	(B)
(1) Khudiram Bose	(1) Bengal Tiger
(2) Subhashchandra Bose	(2) Experiments with Truth
(3) Gandhiji	(3) Punjab Kesri
(4) Bal Gangadhar Tilak	(4) Bang Bhang Movement
(5) Lala Lajpat Rai	(5) Azad Hind Fauj
(6) Bipin Chandra Pal	(6) Gita Rahasya

### Student-Activities

- (1) Read the book: Maha Sangram of 1857, writer: Pandit Satyanarayan Sharma, Translation: Rekha Dave.
- (2) Read books: 'Karna-Krishna', 'Yuddhishtir Yuddh Vishad' by Uma Shankar Joshi, 'Bharat Gotra na Lajjacheer' by Kavi Nhaanalal
- (3) Search on Google and YouTube, and read information on Shrimad Bhagavad Gita, freedom fighters and freedom movements.
- (4) Prepare a series of meditative thoughts (Chintanatmak Sutramala) based on the Gita and share it on social media.

### Teacher-Activities

- (1) Provide sufficient information to students on Kranti Teerth Shyamji Krishna Varma in Mandvi, Kutch, by arranging informative tours or visits.
- (2) Facilitate Gita Recitation sessions, engaging lectures and diverse activities centred around the teachings of the Gita and the bravery of freedom fighters.
- (3) Arrange visits to philanthropic projects linked to the principles of Gnan (knowledge), Bhakti (devotion), and Karma (action), fostering students' enthusiasm for active participation.
- (4) Celebrate Gita Jayanti by hosting competitions and quiz programmes, and book reviews.





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