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Chapter :
1. Steps to Ecstasy
2. Confluence



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A guru embarks on a forest excursion accompanied by three devoted disciples. This journey is intended for the assimilation of knowledge through both theoretical understanding and practical experience. Within the Vedic literature, certain text is known as ‘Aranyak Granth’. ‘Aranyak is connected to the Upanishads, i.e. ‘Bruhadarnakupanishad.’ It is Indian tradition to provide experiential knowledge through natural way. This tradition has given unique identity of Rishisamskriti (culture of sages) and Krishisamskriti (culture of agriculture) to our country. India is especially renowned for her philosophical depth.

Prashant, Pravrut, and Pramoh are the three disciples of the guru. During their dialogue, the guru elucidates upon how the life and behaviour of animals are influenced by the qualities of sattva-guna, rajo-guna, and tamo-guna.

Guru : Children, if you have completed your daily tasks, prepare yourselves for swadhyay pravachan. (Having heard the words, Prashant, one of the disciples rushes to the guru.)

Prashant : Pranipat, Gurudev!

Guru : आशीः वर्धताम् । (Blessings, may you progress greatly.)

Prashant : Gurudev, despite your daily reminder of “स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्” – (तैत्तिरीयोपनिषद्-शिक्षावल्ली) (One should not be lazy in swadhyay), Pravrut remains calm and our Pramoh remains lethargic. Despite our persistent efforts, there seems to be no impact. They are thick skinned. I have to call them daily. Gurudev, you always say that “आज्ञा गुरुणां ह्यविचारणीया” (रघुवंशम्-14.46) (The Guru’s orders should be carried out without delay.) You say that, yet it is as if talking to a brick wall! Almost in vain! Gurudev, at times, I ponder over the fact that despite us having the same guru, attending the same gurukul, engaging in the same tasks, and being of similar age, there exists such a disparity in our approaches. Why is that?

Guru : Your question is excellent. It has a nice answer in the Bhagavad Gita.

Prashant : Gurudev, can we find the solution to this question in the Srimad Bhagwad Gita?

Guru : Certainly, beta! Answer for any question can be obtained in this scripture.

Prashant : Gurudev, how can one book possibly provide solutions to all the questions? You can get mangoes from a mango tree, but can’t expect to find everything like jujube, chikoo, or apples.

Guru : See, one tree yields only one type of fruit, but on this earth, if variety of seeds are sown, then we’ll get various types of fruits.

Prashant : Gurudev, you have a knack for illustrating concepts. Could you please guide me to resolve my doubts using this book until Pravrut and Pramoh arrive?

Guru : All the three of you disciples share the same place, have the same guru, are of the same age, and study the same things. However, one of you is composed, another is agile, and the third tends to be verbose. This variation arises from inherent guna. There are three gunas- Sattva-guna, Rajo-guna, and Tamo-guna. These gunas are not exclusive to humans; animals possess them as well. Thus, all beings share the same fundamental characteristics, yet individual traits vary. For instance, consider a herd of elephants: one may calmly stand under a tree, another may vigorously dust its body and engage in

playful activities, while a third may rest or push its tusks against a tree and bang its head onto a mountain or engage in unnecessary conflicts with others of their kind. The reason is the influence of the three gunas. As the Gita says –

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ (14.5)

(Meaning : O Mahabaho! Sattva-guna, rajo-guna and tamo-guna - these three gunas arising from nature bind the imperishable soul in the body.)

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ (14.9)

(Meaning : O Bharata! Sattva-guna is associated with happiness, rajo-guna to karma and tamo-guna veils knowledge and engages one in idleness.) Here the word ‘happiness’ means ‘sublime happiness’.

All three gunas exert an influence compelling the Jivamatra (every living being) to undertake specific actions. When sattva-guna predominates, there is an inclination towards brightness, peace, happiness, and a predisposition for knowledge. An excess of rajo-guna results in excessive passion and discontentment; it is characterized by constant activity or fickleness. Conversely, a tamasik animal exhibits ignorance, laziness, sleepiness, and infatuation.

Note that excess of any of Vat, Pitt, or Kaph influence health. However, it is not that an individual with a tendency of Vat constantly suffers from gas. Similarly, someone affected by Pitt may not perpetually suffer from acidity, and one with a Kaph constitution may not always have a cough. Depending upon the intake of diet and a person's lifestyle, the effect of the guna, which is in excessive amount, will be seen. The same should be understood with all three gunas.

Prashant : Gurudev, we can modify our lifestyle to address imbalance in Vat, Pitt, and Kaph. However, when it comes to Sattv, Rajas, and Tamas, will behavior always remain consistent with the predominant guna? Therefore, achieving uniformity in our practices seems unlikely.

Guru : This question holds significant importance. By assimilating the teachings of the Gita and implementing that wisdom into our lives, transformation becomes achievable. Similar to how blood pressure can be managed through the knowledge and practice of Yog-Ayurved, the same applies to the Gunas. Mere knowledge of the best medicine does not ensure a person's health; it must be absorbed by the body to yield benefits. Similarly, this knowledge too yields benefits when fully internalized. The Shastra says, अधीतिबोधाचरणप्रचारणैः (नैषधीय चरितम्-1.4) अधिती : signifies acquiring knowledge, बोध : implies comprehension, आचरणम् denotes practical application, and प्रचारणम् signifies imparting knowledge to others. This is the real way to acquire knowledge.

Those who embody Sattv lead ideal lives within society and earn respect universally. The Gita says, ‘ऊर्ध्वं गच्छन्ति सत्त्वस्थाः ।’ ‘मध्ये तिष्ठन्ति राजसः ।’ A person with a prominence of Rajas guna leads a non-spiritual/non ethical life whereas a person having Sattv guna is wise and ethical. अधोगच्छन्ति तामसः । A person with predominant Tamas guna wastes his precious life due to ignorance and negligence. Life full of Tamas gets neglected. The causes are excessive desires, anger, and greed.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ (16.21)

(Meaning : Desire, anger, and greed-these three are the doors to hell that annihilate the soul, leading it to degradation. Thus, one must forsake these three traits.)

Prashant : Yes, Gurudev! I am grateful for your blessings. I am gratified. (Meanwhile, Pravrut and Pramoh enter.)

Pravritta : Pranam, Gurudev!

Guru : वर्धताम् । (May you progress.)

Pramoh : नमो नमः । (My salutations to you), Gurudev!

Guru : तेजस्वी भव । (Shine well.)

Before both of you arrived, I had explained the concept of triguna while addressing one of Prashant's inquiries. द्विर्बद्धं सुबद्धं भवति The phrase means adding one knot upon another knot results in a better firmness. Essentially, our actions determine the status of our gunas. Therefore, all our activities need to be sattvik in nature to lead a better life. When there is genuine devotion to the Guru, seen in physical action and felt inentally, and embodying the principle of आचार्यदेवो भवः । (तैत्तिरीयोपनिषद – शिक्षामवल्ली), then it is Sattvik pranam. If, while bowing down, one perceives the Guru as an ordinary human like oneself; and thinking that he likes when someone touches his feet and he will teach better, it is considered a Rajas pranam. If one performs pranam merely as a formality or just to follow a rule or if it is done reluctantly, it is categorized as Tamas pranam.

Dear children, Let us know about some activities that can bring some positive changes in our lifestyle. Remember, the essence of human life lies in acts of generosity. तेन त्यक्तेन भुञ्जिथाः (ईशावास्योपनिषद-1) There is a certain Sattvik way to help also:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ (17.20)

(Meaning : The charity is saattvik if it is done with the feeling of 'Benevolence is a duty.'; and when it is done with assessing the proper region, time and person. It is saattvik when it is not to the one who had favoured us and not with expectation of any return, and it is done selflessly.)

I shall donate if the needy asks for it. It is rajas charity if it is done with expectation of gain. Whereas, giving the receiver with insult and out of disdain or with reluctance is classified as tamas.

These actions influence one's Guna, and they are interdependent. Now you will think before extending any form of assistance.

Pramoh : Gurudev! Considering there are three types of charitable actions, each influencing one's guna, could dietary habits also vary accordingly? Are there distinct types of diet?

Guru : Your question holds a profound truth. The students of your age should understand this. Initially, when we speak of food, it's not just about what's consumed orally. According to the saying “आह्रियते गृहाते गृहाते इन्द्रियेः इति आहार ।” Everything perceived by the senses

qualifies as food. Hence, one should consider not only what is eaten or drunk as food but also what is heard, spoken, smelled, and touched, as they all fall under the category of food. Each of these significantly influences life and can be categorized into three types. This is why it is said that -

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ॥ (17.7)

आयुः सत्त्वबलारोग्य सुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ (17.8)

(Meaning : The food liked by individuals with the sattv increases life, purifies existence, and provides strength, health, happiness, and satisfaction. Such food is juicy, nourishing, and pleasing to the heart.)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ (गीता 17.9)

(Meaning : The food that is excessively bitter, sour, salty, hot, pungent, dry, and arousing burning is liked by those with rajas. Such food produces pain, grief, and disease.)

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ (17.10)

(Meaning : Half-cooked, half raw, tasteless, putrid, stale, and impure food is liked by the tamasi people.)

All these food influence gunas. Therefore, those aiming to maintain a sattvik lifestyle and achieve the ideal life and health should refrain from eating, drinking or listening randomly to anything, anywhere, anytime, in any manner. Day by day obesity and lethargy are increasing; and sense of ‘suffering with patience’ and overall health are gradually diminishing. So, we should totally avoid junk food and artificial beverages.

Children, it’s time for Vaishvadeva (meal). Ensure you consume saattvik food, perform a brief vamkukshi, and return promptly for further studies. Meanwhile, I’ll follow my routine and have breakfast.

Following Gurudev’s guidance, the students proceed for their meal. Adhering to the Gurukul rules, they recite two verses as a prayer and then partake in the prasad.

1. ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥ (4.24)

2. अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ (गीता 15.14)

1. (Meaning : Brahmayajna involves offering oblations where the apparatus, substance, action, and the resulting fruit are all considered manifestations of Brahman.)

2. (Meaning : As Vaisvanara, I dwell within all living beings, facilitating the digestion of the four types of food through the combined forces of Prana and Apana.)

(After a while, everyone gathers in the cottage for study.)

Disciples : Gurudev, pranipat (We seek your blessings.)

Guru : May you all be blessed with well-being.

- Prashant** : Gurudev, do you engage in tapa or spiritual practices at this age too? How austere you are!
- Guru** : The Bhagavad Gita teaches that anyone can lead an ascetic life.
- Prashant** : Gurudev, if that's the case, please guide us. We also want to become ascetics.
- Guru** : Children, living a simple life, practicing non-violence and maintaining purity are forms of physical austerity. Speaking truthfully, kindly, and wisely constitute verbal austerity. Living with happy mind, calmness, gentleness and self-restraint are mental austerity. If we lead a saattvik lifestyle, our lives will become the best tapa.
- Pramoh** : Gurudev, what are the benefits of practicing such austerity?
- Guru** : Engaging in penance with expectations of rewards leads to Rajas. Following my guidance in practicing austerity forcibly results in Tamas. However, practicing austerity without expectations transforms it into Saattvik tapa, making you good human beings, leading glorious and divine lives.
- Disciples** : We shall follow the lifestyle that you have mentioned. We shall become disciples in true sense through saattvik activities.
- Gurudeva** : “गुरुं प्रकाशयेत् स शिष्यः” Those who glorify the Guru and become his ambassador are real disciples. May you all become such disciples.
Let's recite together-

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ (गीतामाहात्म्य-6)

(Meaning : All the Upanishads represent cows, Lord Krishna is the milker, Arjun is the calf, Vidwan (scholar) is the recipient of the milk, and the Amrut (nectar) of the Gita is milk.)

(अस्तु शम् । May well-being be bestowed upon all!)

Glossary

arsh	sacred, related to sages
swadhyay	self-study, self-reflection, study of sacred texts
pravachan	discourse, sermon
guna	one of the three fundamental qualities that constitute all of nature: sattva (goodness, harmony), rajas (activity, passion), and tamas (darkness, inertia)
Pranam	salutation, bowing down, a respectful greeting to show reverence or respect
triguna	three gunas
pitt	it is one of the fundamental bio-elements (pitt, kaph and vat) that govern physical and mental processes. Pitta is associated with the elements of fire and water and is responsible for metabolism, digestion, and energy production in the body
Kaph	it is associated with the elements of earth and water and is responsible for stability, structure, and lubrication in the body
Vat	it is associated with the elements of air and ether (space) and is responsible for movement and communication within the body
vamkukshi	practice of taking a short rest or nap, often in the afternoon, and traditionally on the left side
pranipat	the act of showing deep respect or reverence by bowing down or lying flat on the ground before someone
tapa	austerity, penance, asceticism

Exercise

Q.1. Answer briefly :

- (1) How many gunas are there ? What are their effects?
- (2) What is the common identity of gunas?
- (3) Why should one give up desire (kam), anger (krodh) and greed (lobh)?
- (4) Which one is called saattvik austerity (tapa)?
- (5) What is taamsi food?

Q.2. Answer in two to three sentences :

- (1) Which of the gunas is dominant in Prashant, Pravrut and Pramoh? Why do you think so?
- (2) Explain : अधीतिबोधाचरणप्रचारणैः ।
- (3) Explain three types of charity (दान) with the help of examples from your experience.
- (4) Complete the table:

Types of Food	Where is it mentioned in the Gita?	Explanation	Example
Saattvik			
Rajsi			
Taamasik			

Student-Activities

- (1) Learn to recite anushtup chhand.
- (2) Consume ideal diet in your routine life.
- (3) Learn the verses to be recited before meal by heart.

Teacher-Activities

- (1) Explain the advantages of saattvik food to the students often and motivate them towards gaining good health.
- (2) Teach correct pronunciation and rhythmic chanting of the verses.
- (3) Why the three gunas (Sattv, Rajas and Tamas) are explained in Ch. 19 and 18 of the Gita?



It is evening time. The dusk is setting in. The chirping birds are returning to their nests. At the same time, Bhargavbhai, a college professor, made his way home. His children, Dhaumya and Dhimahi, study in school. They are doing their homework. Bhargavbhai, casually picks up Dhaumya's textbook of Gujarati Language. Upon opening it, a verse by Narsinh Mehta : “અખિલબ્રહ્માંડમાં એક તું શ્રીહરિ.” (You alone in the universe, Srihari...) caught his attention.

As it was a favourite bhajan of Bhargavbhai, he began to sing it with heartfelt emotion. Seeing their father singing, both children eagerly sat near him. After singing two lines, Bhargavbhai exclaimed, “Dhaumya, look at your syllabus, it has such beautiful verses by our devout poet Narsinh Mehta!”

(Now, a conversation ensues among the father, son and daughter regarding the verses of Narsinh Mehta.)

Dhaumya : Father, I've heard that Narsinh Mehta was a great devotee of God.

Bhargavbhai : Yes, son, indeed emphasising the importance of devotion in one of his verses, Narsinh Mehta has said to that extent that (“ભૂતળ ભક્તિ પદારથ મોટું, બ્રહ્મલોકમાં નાહી રે”) (Bhakti is a big thing that is found on the earth only, not in BrahmaloK.)

Dhimahi : Father, what exactly is bhakti?

Bhargavbhai : Well, my child, bhakti, entails establishing a spiritual connection with God. It's not merely external actions but it is about dedicating our skills to God. There are nine steps of bhakti for offering skills to the almighty.

શ્રવણં કીર્તનં વિષ્ણોઃ સ્મરણં પાદસેવનમ્ ।

અર્ચનં વન્દનં દાસ્યં સખ્યમાત્મનિવેદનમ્ ॥ (શ્રીમદભાગવતમહાપુરાણે - 7.5.23)

(Meaning : It involves listening to God's words, singing God's grace, serving and worshipping the God bowing down and treating God as your master, fostering friendship with God, regarding God as everything.)

Dhaumya : Father, what is the most crucial means for bhakti?

Bhargavbhai : Faith is very important for bhakti. The Bhagavad Gita states that acts of penance, charity, or karma that lack faith are in vain. Faith is vital in all our endeavours, but it holds particular significance in our bhakti. Responding to Arjun's inquiry in the twelfth chapter of the Bhagavad Gita, God elucidates the importance of faith in the path of bhakti:

મય્યાવેશ્ય મનો યે માં નિત્યયુક્તા ઉપાસતે ।

શ્રદ્ધયા પરયોપેતાસ્તે મે યુક્તતમા મતાઃ ॥ (12.2)

(Meaning : The individual who worships me every day with pure faith, keeping his mind steadfastly focused on me, is my best bhakt.)

Dhimahi : Father, what kind of life does God expect if we follow the teachings of the Bhagavad Gita?

Bhargavbhai : Beta, that's an excellent question regarding leading an ideal life. It involves serving parents and elders, respecting teachers, speaking the truth, having faith in God, assisting people around, studying regularly, going to bed and getting up early, consuming simple and saattvik food, refraining from envy or jealousy, keeping the mind pure, knowing the importance of cleaning and cleanliness, and conservation of environment. If we live such a life, we will be loved by God.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ (13.8)

Dhaumya : Father, what is the correlation between knowledge and bhakti?

Bhargavbhai : Son, knowledge and bhakti complement each other. When a knowledgeable person perceives God as the foundation of the entire world, including oneself, how can one remain separated from the almighty? It is through knowledge only that one achieves union with God. Throughout history, we have seen many wise individuals who attained bhakti through their connection of knowledge with God. They are Adi Shankaracharya, Ramanujacharya, Vallabhacharya, Chaitanya Mahaprabhu, Ramana Maharshi, Sri Aurobindo, Srimad Rajachandra etc. These people were not only scholars who had studied scriptures but also were knowledgeable and knew bhakti. The Gita says for the knowledgeable bhakt:

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ (7.17)

(Meaning : The knowledgeable bhakt with unwavering bhakti in heart means who thinks that the almighty dwells in all the living beings, is dear to God.)

Dhimahi : Father, what is knowledge?

Bhargavbhai : The entire universe consists of 24 different types of elements. This collection of elements is referred to as 'Kshetr' (field) in the Bhagavad Gita, and the one who knows it is called Kshetri (one who knows the field). In other words, Kshetra refers to pind i.e. our physical body. As it has been said, "पिंडे सो ब्रह्मांडे" (what exists in the body is the same as what exists in the entire universe.) Our consciousness, which knows this body, is a part of God and is termed as Kshetri. The knowledge of this kshetr and kshetri is called 'The knowledge'.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ (13.2)

Dhimahi : Father, do all people feel God within themselves if God is omnipresent?

Bhargavbhai : No, beta. The stronger our bhakti, the more we feel the presence of God within us. Even when there is fire in the rays of the sun, it is not as visible as fire. But when someone concentrates the sunlight with a magnifying glass, the paper in its path catches fire. Similarly, when someone deepens their bhakti, God becomes ostensible as the fire of the sun through a magnifying glass.

- Dhaumya** : Father, the Bhagavad Gita also talks about Karma Yoga. So, does karma have any connection with bhakti?
- Bhargavbhai** : Indeed, beta! According to the Bhagavad Gita, no one can be devoid of deeds even for a moment.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् । (3.5)

Without karma, the journey of life would come to a halt. However, if the actions we undertake are dedicated to God rather than driven by worldly desires, Bhaktiyog can be achieved through such actions as well. We see that many saints and bhakts like Ramkrishna Paramhans, Kabirji, Saint Tukaram, Rohidas, Jalaram Bapa, Bhakta Narsinh Mehta etc. attained Bhaktiyog by integrating their deeds with bhakti. They lived in this society and doing their worldly activities, they attained the supreme status. So, it is said in the Bhagavad Gita,

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (18.46)

(Meaning : Man can attain the ultimate success through dedicating one's actions to the God who has created the entire world and through whom the activities of the entire world have expanded.)

- Dhaumya** : Father, what kind of bhakt does God like?

- Bhargavbhai** : You have asked a good question. You must be familiar with the 'Vaishnavjan' Bhaktipad by Poet Narsinh Mehta. In the same line, the Bhagavad Gita also states that the one who has no envy for any living being, who displays kindness and friendliness to all, who remains content, who has devoted mind and intellect to God with firm determination, is dear to God. The one who does not agitate others nor does he gets agitated by others, who has no jealousy towards others' progress, and is free from all fears, is beloved to God. Moreover, the one who maintains equanimity in the face of respect, insult, joy, sorrow, criticism, and praise - in other words, the one with steady intellect is loved by God in whom respect does not create arrogance or insult does not make him unhappy, who is not shaken by criticism and does not get flattered by praise.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ (12.13)

(Meaning : Who has no envy for any living being, who loves and shows compassion without selfish motive, who is without attachment and pride and is equanimous amidst joys and sorrows and is forgiving.)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ (12.15)

(Meaning : The one by whom no living being is agitated and who does not get agitated by any living being, and is free from feelings of joy, anger, fear, agitation etc. is dear to me.)

- Dhaumya** : Father, you shared very nice things about bhakti associating it with the Bhagavad Gita.
- Dhimahi** : Indeed, father, I too enjoyed it a lot.
- Dhaumya** : Father, after listening to a few things from the Bhagavad Gita, it seems imperative that we should read this scripture, as it contains teachings to enrich our lives.
- Bhargavbhai** : Absolutely, children. The Srimad Bhagavad Gita is a scripture worth reading and reciting everyday.

Glossary

bhakti devotion, a deep, loving devotion to a deity or supreme being
pind body

Exercise

Q.1 Answer briefly. :

- (1) What did Bhargavbhai see in Dhaumya's textbook of Gujarati subject?
- (2) List any five types of bhakti.
- (3) Write five characteristic of a bhakt who is dear to God.
- (4) How can karm be offered to omnipresent God?

Q.2 Join 'A' with 'B':

- | (A) | (B) |
|---------------------------------------|-----------------------------------|
| 1. Bhakti means | a. sees God in every particle. |
| 2. Karmyog is.... | b. spiritual connection with God. |
| 3. A gnanibhakt (knowledgeable bhakt) | c. associating karm to God. |

Student-Activities

- (1) Chant verses with correct pronunciation and rhythmically.
- (2) Prepare an essay and a speech after comprehending the lesson.
- (3) Read the translation of the verses from the Bhagavat Gita and prepare questions based on this unit and then ask your teacher to answer them.

Teacher-Activities

- (1) Give practice to students to recite verses rhythmically in groups.
- (2) Get the students in your class, who can sing well, to chant among the other students and encourage them.

- (3) Organize a test for chanting verses and shlokoorti (completing the verse) in the class.
- (4) Give information to students about the lives of the bhakts and gnanis (knowledgeable) like Adi Shankarachary, Swami Chaitanya Mahaprabhu, Raman Maharshi, Shree Arvind, King Janak, Swami Ramteerth, Ramkrushn Paramhans, Sant Kabir, Sant Rohidas, Sant Jalaram Bapa, Narsinh Mehta etc.
- (5) Study and then inform about 'Karmyog' by Swami Vivekanand and 'Gita Pravachano' by Vinoba Bhave, to your students in brief.
- (6) The teachers who want to study bhaktiyog in depth should read chapter number twelve of the Shreemad Bhagwat Gita.
- (7) Use the audio-visual aids, if available to you, and help the students learn the renowned pads (bhajans) of bhakt poets.



Note

[illegible]

Note

[illegible]

Note

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.