

**Standard - 12**  
**Subject : Shreemad Bhagavad Gita**  
**Medium : English**

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

**Chapter :**

- 1. The Shreemad Bhagvad Gita: The Universal Scripture**
- 2. The Eternal Indian Ethos and the Gita**



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**Gandhinagar**



The Shrimad Bhagavad Gita is a divine conversation between the Creator and a human being that unveils truths. In this dialogue, Arjun represents all humanity. Lord Krishna, as the Almighty, provides divine guidance through the Shrimad Bhagavad Gita. The divine dialogue, sung in the battlefield of Kurukshetra, guides humanity towards the ultimate goodness. The wisdom imparted in the Shrimad Bhagavad Gita isn't confined to any specific race, time, or country; its message is universal and timeless. Its teachings serve as a benchmark for leading aimful, sublime, fearless, peaceful, creative, pious, and harmonious life. In this regard, the Gita is a universally applicable scripture. Scholars worldwide have praised her, recognizing her universality.

All of these aspects contribute in making the Gita a book for all humankind. Henry David Thoreau wrote, "In the morning I bathe my intellect in the stupendous and cosmogenic philosophy of the Bhagavad Gita in comparison with which our modern world and its literature seem puny and trivial." Aldous Huxley, the famous English philosopher said, the Gita is "One of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all humanity." Wilhelm von Humboldt pronounced the Gita as: "The most beautiful, perhaps the only true philosophical song existing in any known tongue." Albert Einstein, the world-renowned scientist, said, "When I read the Bhagavad Gita and reflect about how God created this universe, everything else seems so superfluous." Mahatma Gandhi also said, "When doubts haunt me, when disappointments stare me in the face, I turn to the Bhagavad-Gita and find a verse to comfort me." Dr APJ Abdul Kalam, our former President said, "The Gita is a permanent source of inspiration for all human beings. The study of the Gita solves all my problems."

Soaked in the ethos of universal welfare, the Bhagavad Gita stands as a remarkable gift of Indian culture! What sets this book apart is its ability to impart profound wisdom succinctly. She enriches our minds with boundless waves of joy, tranquility, and love. Through its simple and clear exposition, the book renders access of the profound insights of Vedant to the ordinary populace. It is – “वासुदेवः सर्वम् इति ॥” (गीता 7.19)

वासं करोति इति वासुदेवः । Means : one who dwells in everything is Vasudev! Though the world presents itself in diverse forms, the underlying essence remains one - the Divine; and though the Almighty is one, He manifests Himself in different forms. Just as shapes and colours of balloons may be different, the air filled in it is the same. The Supreme Soul dwells in everybody.

The moment we internalize this spirit, our life becomes benedictory and auspicious; and we tend to be more hardworking, cooperative and useful to others; and consequently loved by all. This way, people can attain the success in life by attaining self contentment.

The term “Bhagavan” occurs several times in the Gita, but what is the meaning of the word “Bhagwan”?

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।

वैरागस्य च मोक्षस्य षण्णां भग इतीरितः ॥ ( विष्णुपुराणम् 6.5.74 )

(Meaning : ‘Bhagwan’ has six properties : opulence, religion, glory, splendour, grace and dispassion.) The same is explained philosophically in the Gita, यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । (the Gita 6.30) which means, for those who see Me everywhere and see all things in Me, I am never lost, for them nor are they ever lost to Me. Different castes, faiths, and religious sects refer to Him with different names and worship Him in their own ways but the Divine is one.

The Bhagavad Gita is not confined to any specific religion, caste, faith, sect etc. She is for all beings. No special privilege is required to attain the knowledge of the Gita. God himself said so,

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ (9.30)

(Meaning : Even if the most sinful man worships Me with undivided devotion, he must be regarded as holy, for he is firm in my bhakti.) Lord Krishna adds, further.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति । (9.31)

(Meaning : he quickly becomes righteous, he obtains ever lasting peace.)

The Gita is a scripture that consoles all beings by offering solutions to all problems. The Gita ushers a path for happy life to all ages, whether literate or otherwise.

The Ultimate remains the same in one and all. The Gita asks us to realize this truth and work towards development by mutual respect and cooperation,

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ (3.11)

(Meaning : Working for sublimation of one another, may you obtain the highest good.)

Throughout history, the eternal struggle between good and evil has persisted. Every individual possesses a blend of good and evil elements. In the Bhagavad Gita, Lord Krishna elucidates these qualities. To free ourselves from evil factors and to develop good elements in us are the means to sublime human life.

Human beings relentlessly strive for this ideal. The Gita advises us to relinquish vices such as frustration, despondency, anger, and envy. She asserts that every person is inherently endowed with divine attributes. Lord Krishna tells Arjun, संपदम् दैवीम् अभिजातोऽसि पाण्डव । ( 16.5 ) Arjun, do not lament, for you are born with divine attributes.” As Arjun represents humanity, this guidance extends to all.

This noble sentiment resonates universally keeping Arjun as medium because every individual is to develop divine qualities within. The core message of the Gita is encapsulated in “मा शुचः” The address of Shri Krishna to Arjun in the Gita starts with अशोच्यानन्वशोचस्त्वम् ( गीता 2.11 ) and ends with मा शुचः (18.66). Thus, her essence is to remain steadfast, and not to lament in any adversity. In the same line, Lord Krishna says,



तत्र का परिदेवना ॥ गीता 2.28 ॥ It means ‘Why to lament?’ challenging the occurrence of sorrow in any circumstance.

The Gita is a ‘ready to digest’ book for the holistic development of anyone because it presents an all-inclusive ideology. The Gita strives for total and balanced development. Ideas, actions and feelings are the chief elements of humans. Lack of any of these shows deficiency in the human development and personality. Not only that, the Gita also states that any of these may be in excess in human. Therefore, Gnanyog, Karmayog and Bhaktiyog are three entities. All three are complementary to one another. Their synthesis is essential for holistic development.

The Gita has the potential to cultivate divine qualities and achieve holistic development of anyone in the world. This is why Aurobindo Ghosh referred to her as a “great work of spiritual synthesis.” The goal of this synthesis nothing less than human sublimation.

The Gita guides everyone not to grieve over the past and to worry about the future in vain but to value the present and work accordingly. सहजं कर्म कौन्तेय सदोषमपि न त्यजेत । (गीता 18.48) which means one should not give up the duty to which one is born with, even though it be faulty because स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (गीता 18.46) It means that a human being achieves the ultimate success by performing his own duties. It is in this context Lokmanya Tilak calls the Gita, “a book of righteousness that focuses on duty (kartvya) and non-duty (akartvya).”

Be it students or adults, anyone who reads the Gita inculcates values like fearlessness, being sattvik, self-regulation, good conduct, benevolence, and complete piousness of conscience and feeling of unity in diversity.

The Gita is impartial and open-minded. It is evident at the end of the last chapter how the Gita wants everyone to be free. After preaching of the Gita Lord Shri Krishna tells Arjun,

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ (18.63)

(Meaning : I have shared the deepest secret knowledge with you. Ponder over it completely and then do as you see fit.)

Think about where the Gita originated ! The Gita originated right in the middle of the battlefield! She’s there to guide Arjun, a warrior deep in despair, about life’s true purpose and duty.

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।  
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ (1.32)

The Gita was not created to promote war. Her main aim is to provide wisdom of happiness, peace, and liberated life for the humankind by championing truth.

Both the sides had different goals for waging the war. Duryodhan says, “All the warriors are ready to die for me,” which basically screams he’s after power and the kingdom. On the other side, Arjun says,

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ (18.73)

(Meaning : Lord, thanks to Your grace, my illusions have been shattered and my memory restored. Doubt no longer clouds my mind; I am ready to follow your order.)

Arjun says, “O Krishn, I am not after victories, kingdoms or pleasures. O Govind, the people for whom I want this kingdom are against me in the battlefield. Then what to do with the victory? What’s the point of gaining an empire? What is the advantage of luxuries or even life itself?

Thus, Arjun was concerned about the people’s well-being, while Duryodhana had lust for power.

When someone really assimilates the teachings of the Gita, she helps shake off their frustration, despondency. Arjun, ready for duty on the battlefield, wanted to bail on his duties, thinking it would be better to live like a beggar than to fight the battle. After attaining the wisdom of the Gita, he finally says,

The Bhagavad Gita encompasses all knowledge and inspiration. There isn’t a global issue for which the Gita doesn’t provide a solution. All it requires is the right perspective to recognize these solutions.

The Gita is revered as a universal scripture, offering valuable insights for the good of the people worldwide. Esteemed experts, philosophers from various religions, and scholars globally have lauded the Gita with great reverence. It’s a source of pride for India to have the Gita originated from her soil, forever enriching its cultural heritage.

The Gita is a scripture that liberates us from all forms of suffering, whether material, divine, or spiritual. Gandhiji, describing the Gita as “a book for spiritual diagnosis”, has asserted her value.

### Exercise

#### 1. Answer briefly in one sentence :

- (1) What principle does the Gita suggest if you want to be loved by all?
- (2) How can one achieve absolute peace?
- (3) What kind of people are extremely rare?
- (4) What virtues do we derive from the Gita?
- (5) Who is the eternal seed of all beings?
- (6) What kind of great persons are extremely rare?
- (7) What is life’s real goal?

**2. Answer the following questions in two to three sentences each :**

- (1) How can we explain that “God is one”?
- (2) What is the meaning of the word “Bhagwan”?
- (3) What were the objectives of both the sides for the war, according to the Gita?

**3. Write answers in detail:**

- (1) “God is one and omnipresent.” Clarify it on the basis of the essay.
- (2) Summarize the Conceptual principles of the Gita in your own words.
- (3) How can one gain philosophical insight from scholars?
- (4) What virtues are internalized in one who studies the Gita?

**Student-Activities**

- (1) Read books : ‘કૃષ્ણ અને માનવ સંબંધે’ by Harindra Dave and ‘કૃષ્ણવત્સર’ by Kanaiyalal Munshi.
- (2) Watch the Gita video lectures on YouTube and Google.
- (3) Attend Bhagavat Katha events in nearby areas.
- (4) Compile a list of key take aways from the Gita and share them on Facebook, Status, WhatsApp with a view of spreading them.
- (5) Apply the Gita’s principles in your life.
- (6) Write an essay titled “The Gita Heals our Soul.”

**Teacher-Activities**

- (1) Host the Gita lectures during assemblies.
- (2) Conduct competitions like quizzes, slogan-writing, debate etc. on the Gita.
- (3) Encourage students to participate in community service activities.
- (4) Organize group discussion on the Gita.
- (5) Assist students in preparing a project on “The Essence of the Gita.”



India is the most ancient country. Culture, knowledge, prosperity, peace, cordiality, solidarity, exploration, harmony, dedication, etc. are our standard values. Many modern and ancient esteemed scholars have accepted that India is full of valuable and creative content. Mark Twain aptly described India as the cradle of the sects, foster mother of human race, the birthplace of human speech, the mother of history, the grandmother of mythology, and the great-grandmother of traditions.

Literature serves as a reflection of a society's essence. Through its literary works, a country's past and present are introduced. India's two monumental epics, the Ramayana and the Mahabharata, hold a sacred and enduring place in the heart of global civilization. Ved Vyas observed, यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् । (62.53) Meaning, whatever is found here (in the Mahabharata) can be found elsewhere in the world, but what is not found here cannot be found anywhere else. This epic continues to be exemplary for every Indian today. Within the Mahabharata lies the Bhagavad Gita. Let's delve into some of its essential teachings.

#### (1) Knowledge Traditions ( प्रणिपातेन परिप्रश्नेन सेवया । 4.34 )

The Indian tradition values “knowing through curiosity” is one of the finest forms of knowledge. Lord Badarayan initiated the ‘Brahmasutra’ with the principle of “Brahmajigyasa,” (Which translates to “inquiring into the ultimate truth.”) Indian culture goes beyond just teachings; it has a rich history of seeking wisdom from wise individuals and sages to address the varied challenges faced in daily life by different people.

In the Bhagavad Gita, solutions to the dilemmas which Arjun encountered while grappling with his duties, is spread across eighteen chapters.

तिद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ (4.34)

(Meaning : Know it from wisemen, touch their feet, serve them and ask questions with pure heart i.e. with no slyness. They know the ultimate divine. They will preach you the philosophy.)

Question-answer is the best way in knowledge tradition. Eligibility of the knowledge seeker is expected. It's emphasized here that one acquires knowledge by serving the guru wisely, winning his grace and then seeking answers.

This is how Arjun submits himself to Lord Krishna demonstrating surrender:

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे ।

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ (2.07)

(Meaning : my Lord, tell me what is specific for my spiritual welfare, for I am your disciple. I have submitted myself to you. Please, direct me.)

This has been amazing Indian guru-shishya (master-disciple) tradition. This is the relationship where we witness the endeavour to procure knowledge with selfless, undoubtable and pure heart. That is why guru has been described as the ultimate divine himself. गुरुः साक्षात् परब्रह्म ।

History bears witness that revered figures have attained knowledge at guru's feet. Shri Ram acquired knowledge in proximity of Vishwamitra and Shree Krishna in proximity of guru Sandipani. Rushi Matang was guru of Shabari and Saint Raidas was guru of Mirabai.

In the Guru-Shishya tradition, students approach their gurus with curiosity and humility, eager to gain knowledge. The guru provides knowledge to those who whole-heartedly surrender themselves in the pursuit of knowledge. Therefore, showing respect to the teacher and practicing their teachings in life is considered a form of service.

## (2) Omnipresence of Almighty ( वासुदेवः सर्वम् इति । 7.19 )

“Vasudev is everywhere” which means everything is soaked in God. ईशावास्यमिदं सर्वम् । God dwells in every particle of the universe. The almighty is the causative factor of creation, sustenance, and destruction of the universe. This concept is echoed across all the scriptures. As the Chhandogya Upanishad puts it, सर्वं खल्विदं ब्रह्म translating to “All of this is Brahman (God)” ( छान्दोग्य उपनिषद् 3.14.1 )

This demonstrates omnipresence of God. The Bhagavad Gita states, दिव्यमादिदेवमजं विभुम् ॥ गीता 10.12) Means : He is the primeval god of gods, unborn and omnipresent.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ (10.39)

(Meaning : I am the reason of origination of everything.

(There is not a single animal, that can move or can not, that is without Me.)

God dwells in every particle of the universe. This feeling of God accomplishes life. The divine exists within me, you, and everyone in the surrounding and in every form of life. Keeping it in mind, we should treat everyone with kindness. It has been described in the verse 16 to 18 of chapter nine of the Shrimad Bhagavad Gita that only God is the creator, the sustainer and the destructor of the universe.

## (3) Individual Soul is a part of the Almighty. ( ममैवांशो जीवलोके । 15.7 )

Individual soul in every body is a part of the Almighty. That is how the supreme soul exists in all of us. परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ ( गीता 13.23 ) It emphasizes that Individual soul dwelling in the body is a part of me. ममैवांशो जीवलोके जीवभूतः सनातनः । ( गीता 15.07 ), Our bodies are often referred to as temples. It's up to us to maintain purity and sanctity of the body, the temple where the Almighty Himself resides. Pure food, true/good behaviour, pious thoughts, truthful words, and honest action should be cultivated for internal and external purity of the body.

Embracing the belief that every individual soul is a part of the Ultimate Divine naturally fosters qualities like love, goodwill, compassion, friendship, non-violence etc. These virtues dissolve petty differences and cultivate a sense of equality among us. Truly, a culture that recognizes the divine essence in every individual is indeed magnificent.

#### (4) Eternity of Soul ( शाश्वतोऽयं पुराणो । 2.20 )

The Vedic tradition has shown that the soul is immortal. The body is perishable while the soul remains constant and eternal. We are all part of the Supreme Soul. The body is transient and the soul is permanent.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ (2.20)

(Meaning : The soul is never born, nor does it die. It does not get produced and once it has existed, it can't cease to be. The soul is unborn, ever-enduring, eternal, ancient; it doesn't die when the body does.]

According to Lord Krishna in the Bhagavad Gita, the soul is immortal while the body is mortal. This teaches us that the body and its phases undergo constant changes. The only constant element in this ever- changing universe is the soul. It remains objective. Body, mind, thoughts and nature are fleeting from birth to death, from morning to night. Only the soul remains unchangeable witnessing all these changes.

#### (5) The Incarnationism ( सम्भवामि युगे युगे । 4.8 )

There is a clear description of when and why the Almighty incarnates Himself on the earth.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ (4.7 )

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ (4.8 )

(Meaning : O Bharat, whenever there is a decline of Dharma, and uprising of Adharma, then I incarnate Myself, i.e. take a form before the people. For the protection of the good, people and also for the destruction of the wicked, for the establishment of Dharma, I incarnate myself in every era.)

In the Puranas, there are descriptions of Vishnu's various avatars, including Matsy (in the form of a fish), Kurm (in the form of a tortoise), Varah (in the form of a boar), Narasimha (in the form of half lion and half human body), Vaman (dwarf), Parashuram, Ram, Krishna, buddha, and Kalki. These divine incarnations serve to protect the righteous and restore dharma. From these ten avatars, we can infer that God offers suitable solutions by taking on a befitting form based on the prevailing issues.

God consistently stands by those who perform noble deeds. When we engage wholeheartedly in virtuous actions, God assists us; and the divine power manifests Himself in a new form to support the noble people.

We should not get frustrated or feel despondency while facing adversity and difficult time. The omnipotent God is our unseen pillar of strength. Sincere prayers ensure divine assistance in any form. We should conceive such faith and solace in our hearts.

#### (6) Sense of equanimity ( समत्वं योग उच्यते । 2.48 )

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ (2.48)

(Meaning : Perform your duty abandoning attachment, and viewing success and failure with an even mind, being established in Yog. Such equanimity is called Yog.)



Samatva, or a sense of balance, appears to be Lord Krishna's favourite term and concept in the Gita. It is a consequence of the highest state of being. Once we reach this state, the difference between joy and sorrow, respect and insult, success and failure vanishes. Lord Krishna, the source of the Gita, refers to it as "Yog."

This state is a highway to a happy and ideal life. Upon reaching this equilibrium, desires fade away, leading to ultimate peace.

If we nurture equilibrium, even failure and insult can not hurt us. Equilibrium works as shield against our bewilderment.

#### (7) Inclusiveness ( मम तेजोऽशसम्भवम् । 10.41 )

Every thing in the world that is full of opulence, radiance and might originated from the light of God. Indian culture welcomes worship of various forms of God. No matter whatever the approach or practice is, one obtains God in the form one worships.

There's the freedom to choose the favourite Deity and the way of worship in Indian tradition.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ (7.21)

(Meaning : Whatever celestial form a devotee seeks to worship with faith, I affirm the faith of such a devotee in that form.)

There is no restriction in any way of worship in Indian culture. This inclusiveness is a unique characteristic of our culture.

Whatever deity a person worships, God strengthens the faith of such a devotee in that particular deity. This is how God has stated the principle of inclusiveness very firmly and clearly.

#### (8) Sense of Duty ( श्रेयान् स्वधर्मो विगुणः । 3.35 )

Arjun has strayed from his duty. Through Arjun, the Gita has given us the message that "Our own duty is for our spiritual good." "स्वधर्मे निधनं श्रेयः । (3.35)" We feel disheartened in the midst of performing our duties sometimes. The Gita reminds us that life isn't about despair or giving up. Life is to laugh and live. It is to fight courageously against odds. It is to grow with intact optimism and unbroken faith.

The Gita empowers everyone to stand strong against challenges, big or small that arise in any moment.

The Gita is a sacred scripture with a universal appeal that affirms faith in humanity irrespective of any religion.



### Exercise

**1. Answer briefly :**

- (1) What are the qualities a disciple should possess to gain knowledge?
- (2) What is Arjun's prayer in verse 7 of Chapter 2?
- (3) What do you understand by 'Immortality of the Soul'?
- (4) Comment on Arjun's state of mind after listening to the words of Lord Krishna.

**2. Answer the following questions in two to three sentences :**

- (1) How does behaviour of people change after realizing the omnipresence of God? What is its impact on the world?
- (2) How is the incarnationism solace to the people who do good?
- (3) Share your feelings about the Gita in your own words.

**3. Write detail notes on the following:**

- (1) The importance of the Gita's eternal values in current times.
- (2) Describe the concept of God's incarnations in your own words.
- (3) Explain the Indian knowledge tradition in your own words.
- (4) Define 'the concept of duty' as described in the Gita.

### Student-Activities

- (1) What other values apart from the unit are you aware of? Discuss in the class.
- (2) Summarize the eternal values in your words and discuss it with your parents.

### Teacher-Activities

- (1) Celebrate Gita-Jayanti and Gita-week.
- (2) Organize a discussion forum on relevance of the Gita's eternal values in the present times.
- (3) Discuss with the students about how one can implement values of the Gita in life.





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