

University of Nebraska - Lincoln

DigitalCommons@University of Nebraska - Lincoln

---

Library Philosophy and Practice (e-journal)

Libraries at University of Nebraska-Lincoln

---

9-15-2023

## Implications of Bhagvad Gita on Library System in Digital Era: A Philosophical View

Subir Kumar

bobby72narula@gmail.com

Follow this and additional works at: <https://digitalcommons.unl.edu/libphilprac>



Part of the [Scholarly Communication Commons](#)

---

Kumar, Subir, "Implications of Bhagvad Gita on Library System in Digital Era: A Philosophical View" (2023).  
*Library Philosophy and Practice (e-journal)*. 7967.  
<https://digitalcommons.unl.edu/libphilprac/7967>

# **Implications of Bhagvad Gita on Library System in Digital Era: A Philosophical View**

**Subir Kumar**

**Librarian, Prem Institute of Medical Sciences,**

**(affiliated to Pt. B.D. Sharma University of Health Sciences, Rohtak, India)**

Gmail: [bobby72narula@gmail.com](mailto:bobby72narula@gmail.com)

## **Abstract:**

**Bhagvad Gita has potential of spiritual awakening and intellectual stimulation. Bhagvad Gita is the science of Wisdom, Moral Values and Celestial Consciousness. Bhagvad gita is the sublime philosophy of life. Gita has capability to promote spiritual and constructive work culture in the library system. Gita provides positive coping mechanism among the learners.**

**Lord Krishna advocated righteous action, righteous intention and righteous direction. Gita is more than a religion, but is the real philosophy and practice of life. It is capable of enhancing the professional flexibility and compatibility among the library staff.**

**Bhagvad Gita potentially strengthens the pillars of professional library system. Especially, the virtual and digital aspects of library requires concreteness of Spirituality and Value-based Code of Conduct.**

**Library Managers or Administrators can outshine their character with refined and contented personality. The true learner of Bhagvad Gita can have unbiased, pure heart and divine inspired character.**

**Keywords: Bhagvad Gita; Library System; Karma-Yoga; Bhakti-Yoga; Gyana-Yoga.**

## **Introduction:**

The Bhagvad Gita is the holy ancient scripture, known globally for its universal appeal and functionality. It is the encyclopedia of all the doctrines and philosophies of the mankind. This study is meant to implement and assess the teachings of the Bhagvad Gita on the present Digital Library System. The study is an attempt to amalgamate Library Science and Spirituality.

## **Objectives of the study:**

No researcher has ever applied the philosophy of Bhagvad Gita on the Library System in India or abroad. Hence the investigator has conducted the study to identify and define the implications of Bhagvad Gita on library system. The study had recognized the factors and principles of Bhagvad Gita, which are responsible for strengthening of Spirituality and Value-based Library System. This study has also estimated the positive impacts of Bhagvad Gita on the Library System in advanced digital era.

## **Literature Review:**

According to Narendra Modi, 2021 (Present P.M. of India), "The Bhagvad Gita is a practical guide for several dimensions of life and it is gladdening to see its teachings reverberate globally".

According to Swami Vivekananda, 1988, "My wants are nothing compared with the demands of Arjuna on the battlefield of Kurukshetra, commanding a huge army; and yet he could find time in the midst of the din and turmoil of battle to talk the highest philosophy and to carry it into his life also. Surely, we ought to be able to do as much in this life of ours- comparatively free, easy, and comfortable".

"When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous." (*Albert Einstein, 1921*)

**“The Gita is a universal mother, she turns away nobody, her door is wide open to any one who knocks”. (Mahatma Gandhi, 1926)**

**"When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon, I turn to Bhagavad-Gita and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow. Those who meditate on the Gita will derive fresh joy and new meanings from it every day." (Mahatma Gandhi, 1926)**

**"In the morning I bathe my intellect in the stupendous and cosmogonical philosophy of the Bhagavad-Gita, in comparison with which our modern world and its literature seem puny and trivial." (Henry David Thoreau, 1854)**

**"The Bhagavad-Gita has a profound influence on the spirit of mankind by its devotion to God which is manifested by actions." (Dr. Albert Schweitzer, 2008)**

**“The chief problem facing us today is the reconciliation of mankind. The Gita especially suited for the purpose, as it attempts to reconcile varied and apparently antithetical forms of the religious consciousness and emphasizes the root conceptions of religion which are neither ancient nor modern but eternal and belong to the very flesh of humanity past present and future.” (Dr. SP Radhakrishnan, 1948)**

**"The Bhagavad-Gita is a true scripture of the human race a living creation rather than a book, with a new message for every age and a new meaning for every civilization." (Sri Aurobindo, 1922)**

**"The idea that man is like unto an inverted tree seems to have been current in bygone ages. The link with Vedic conceptions is provided by Plato in his Timaeus in which it states 'behold we are not an earthly but a heavenly plant.' This correlation can be discerned by what Krishna expresses in chapter 15 of Bhagavad-Gita." (Carl Jung, 1937)**

**"The Bhagavad-Gita deals essentially with the spiritual foundation of human existence. It is a call of action to meet the obligations and duties of life; yet keeping in view the spiritual nature and grander purpose of the universe." *Prime Minister Jawaharlal Nehru***

**"The marvel of the Bhagavad-Gita is its truly beautiful revelation of life's wisdom which enables philosophy to blossom into religion." (*Herman Hesse, 1922*)**

**"I owed a magnificent day to the Bhagavad-Gita. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us." (*Ralph Waldo Emerson, 1845*)**

**"In order to approach a creation as sublime as the Bhagavad-Gita with full understanding it is necessary to attune our soul to it." (*Rudolph Steiner, 1986*)**

**"The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It 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 of humanity." (*Aldous Huxley, 1944*)**

**Will Smith, 2017 said, "I am 90% through the Bhagavad Gita... My inner Arjuna is being channeled".**

**"You see, spirituality has no religious overtones. The essence of spirituality is to make a person pure in his mind and his thoughts. When I started reading our old scriptures, like the "Baghavat Gita," I found it was useful for day-to-day life, so I started practicing it. I consider it an administrative gospel, one that will help you in doing things like running an organization". (*E. Sreedharan, 2011*)**

**"Now I am become Death, the destroyer of worlds". J. Robert Oppenheimer 1945, uttered this Sloka from Bhagvad Gita, after dropping Atomic Bomb on Hiroshima and Nagasaki.**

**According to Lord Warren Hastings (1784), "I hesitate not to pronounce the Gita a performance of great originality, of sublimity of conception, reasoning and diction almost unequalled; and a single exception, amongst all the known religions of mankind."**

According to Sunita Williams (2013), "Those are spiritual things to reflect upon yourself, life, world around you and see things other way, I thought it was quite appropriate" .

According to Bulent Ecevit (1974), "He was fortified by the *Bhagavad Gita* which taught that if one were morally right, one need not hesitate to fight injustice".

According to Leo Tolstoy (1909), "position of the Bhagavad-Gita that a person should direct all his spiritual forces to fulfill his duty."

### **Philosophy of Bhagvad Gita:**

The Bhagvad Gita or simply Gita means "The song of Lord". It is considered to be composed in ancient India. This holy scripture is considered the direct message of God. The Gita is written by sage Veda Vyasa in Sanskrit language, which is a part of great epic- "Mahabharata". The Gita starts with direct interaction between Pandva Prince Arjuna and his guide/teacher Lord Sri Krishna. Lord Krishna persuade Arjuna to fight against his enemies. In the battle field, Arjuna was struck with ignorance. His hesitation was removed through righteous counseling and guidance by Lord Krishna. The main teaching of the Gita is to encourage every ordinary man to realize his duty and fight against evil. This philosophical dialogue encourages to proceed on righteous path to achieve Salvation with ultimate truth and true knowledge. It rightly portrays Lord Krishna as a teacher and Arjuna as a student.

The Gita is the base rock of Indian culture and tradition. Mainly, it deals with metaphysics, Religious outlook and ethical Code about human life. Or we can say that it is the "Gospel of Humanity". The central point of Gita is philosophy of "Karma" (Action). Which is supported with "Gyana" (Knowledge) and "Nishkamya Karma" (Selfless Action).

Lord Krishna comes forward to awake Arjuna's soul. He reminds him the moral duty to proceed for the right. It is sinful to avoid the divine action, which is meant for him. With enlightenment, Arjuna stand firmly to fight for the establishment of 'Dharma' (Righteous Order) in the world. According to Gita, right action or good deed is the moral duty to everyone in life.

**The Gita is comprised of 700 verses in 18 chapters. Gita is mainly divided into Three divisions:**

- a) “Karma-Yoga” (Path of action)= 1<sup>st</sup> to 6<sup>th</sup> chapters**
- b) “Bhakti-Yoga” (Path of Devotion)= 7<sup>th</sup> to 12<sup>th</sup> chapters**
- c) “Gyana-Yoga” (Path of Knowledge)= 13<sup>th</sup> to 18<sup>th</sup> chapters.**

**The Gita provides three secrets of life:**

- a) Secret One= “Swadharmacharana” (Duty)**
- b) Secret Two= “Sarvabhutantaratma” (Hidden self)**
- c) Secret Three= “Sarvavyapi” (Omnipresence of God)**

**Yoga is a Sanskrit word which is derived from the word “Yuj” which means to connect or balance. It is balance between two extreme ends of life like Success and failure; Happiness and Sadness etc. Yoga’s powers can eliminate misery and pain from the life of human being. Yoga is the supreme secret of life. Yoga has the capability to connect individual energy with supreme energy. Sri Krishna represents the Supreme Being or the healer, And Arjuna represents ordinary living being or ignorant disciple.**

**Karma-Yoga (Path of Action):**

**This is the path of total devotion or surrender to the master or spiritual teacher. Arjuna convinced totally with Lord Krishna’s divine preaching. There is no place for doubts, confusion and dissatisfaction on the part of Arjuna. Right action with the combination of total devotion make possible the path of salvation for Arjuna.**

**The doer will perform the duty (action) with more dedication, right attitude and approach under umbrella of Karma-Yoga (Path of Action) . Usually, we think about the monetary (or immediate) benefits, or praise or knowledge result, before starting a particular task. While Karma-Yoga teaches Selfless actions or duty. According to Gita, one should say, “We all are doing” in place of saying “Only I am doing”. Karma-Yoga teaches Karma (Action/Duty) which is a process of carrying out a duty without worrying or thinking about**

the success or failure. It is all about to continue work with full righteousness and commitment, and leaving the fruit of labour on the part of God.

There are mainly two types of Karma-

- i) **“Sakama Karma”= Which means Selfish Actions. According to Gita’s philosophy, it is that karma when a person acts selfishly. Personal gain or profit is the main motif in this type of karma. The aim of Sakama Karma is only Success and Reward.**
- ii) **“Nishkama Karma”= Which means Selfless Actions. Under this, human being is protected from all the fears of life. Which leads to “Ek Buddhi” (Clarity) of mind. It also develops “Chitta” (Positive Mind). If a being binds itself with fruit of action, then he/she will be caught in the cycle of Birth and Death. The aim of Nishkama Karma is Perfection and Satisfaction. The overall output of this Karma is Mind Enrichment.**

**Bhakti-Yoga (Path of Devotion) :**

The Bhakti term comes from word ‘Bhaj’ which means Prayer, Faith, Attachment, and Love to God. Bhakti-Yoga refers to the Path of Devotion towards God or Devotion towards Pure Self. God is also refers to Universal Love, which inherits everything and everywhere in the form of Divine Grace. It is complete surrender to the will of God. Under the umbrella of Bhakti-Yoga, Spiritual Seekers always pray for Wisdom and God-Realization.

Bhakti followers or devotees are those who are free from every hatred towards other living beings. They are friendly and compassionate. The true devotee is free from passion related attachment and egoism. This brings happiness and forgiving nature among the followers. Bhakti brings Golden Heart after removing Jealousy, Hatred, Lust, Anger, Egoism and Arrogance from the follower. It is a purification process and burns self-identity and self-ego. It transforms self-centric identity to cosmocentric with divine connection. Many vices in human beings are prevalent, which leads to self-delusion and self-destruction. Only devotion in student or learner can lead to Self-realization and self-discovery.



According to Gita, there are three types of personalities in human beings with different “Guna” (temperaments):

- i) **“Sattvic” (Purity):** It is being free from every impurities or sickness. It is full of Happiness, Knowledge and Illumination. This state is achieved with clarity and balance of thoughts and character. It is considered superior and highest type among the three. Example- Eating balanced and Vegetarian Food; doing Yoga Asanas and living Simple Ideal Life.
- ii) **“Rajasic” (Passion):** This state or personality is full of passion due to intense desires and attachment. It is all about of heat stimulated activities and desires. This personality is too busy and stuck in total confusion. It is of moderate type and directionless among the three. Example: Eating more energy food; Impatient and reckless behavior and over-busy all the time.
- iii) **“Tamasic” (Darkness):** This is full of darkness and crudeness due to ignorance. It involves with delusion, recklessness, laziness and sleep. It is all about unmotivated and sluggish mind. It covers with majority of population and considered at the lowest level among the three. Example: Over-eating, consuming Alcohol, non-vegetarian intense food; and less active life.

**Gyana-Yoga (Path of Knowledge):**

Gyana means true knowledge or wisdom, which is attained through Insight, Practice and Complete Devotion. It is the path of intellect and level of self analysis. It makes possible to liberate from ignorance and to achieve the true knowledge or wisdom.

It is also called **“Buddhi-Yoga” (Wisdom-Yoga)**. Gyan-Yoga initiates the path of self-introspection and contemplation. Under the influence of Gyan-Yoga, mind transcends beyond worldly temptations. It is constituted with Fire and Light. The fire of knowledge burns all the impurities of mind. And enlightens the consciousness with self-knowledge.

According to Bhagvad Gita, there are Four types of devotees or knowledge-seekers:

- i) **“Arta”** is the sufferer or one who comes for knowledge or blessing in distress only;

- ii) “Jigyasu” is the seeker or devotee with desires;
- iii) “Artharathi” is self-interested or devotee with inquisitive mind;
- iv) “Jnani” is the wise or devotee with knowledge.

**Gyana-Yoga has three step methodology-**

- i) “Shravana” means hearing; ii) “Manana” means logically understanding; iii) “Nididhyasana” means experiment to confirm the facts.

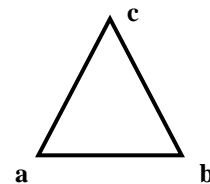
**Bhagvad Gita advocates two types of knowledge:-**

- i) “Apara Vidya” (Lower knowledge or Logical Knowledge) i.e. attained through formal education in school, college or university. This knowledge is subjected to materialistic world, its luxuries, comforts and physical things. It covers all subjects of Arts, Sciences, Engineering, Commerce etc.
- ii) “Para Vidya” (Higher Knowledge) i.e. attained through informal education. This type of knowledge is attained through a spiritual guide or teacher. This is all about of spiritual knowledge or knowledge about the Supreme Self. Para Vidya includes knowledge about the “Atma” ( the soul), “Brahma” ( the God), “Jeeva” (the Being), “Jagat” (the World), and Self-actualization.

**Library System-**

**Dr. Ranganathan, the father of Library Science in India, gave the concept of Trinity in Library System, in the year 1931. It has three basic constituents (see figure 1)-**

- a) Readers (Knowledge Seekers)
- b) Books (Knowledge Containers)
- c) Staff (facilitators or Providers of Library Services)



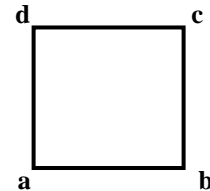
(figure 1)

**According to Dr. Ranganathan, A library is considered as a Social Institution and a Service Institution. Education and Learning is a life-long process for a student or learner. As schools/class rooms provides initial momentum through Formal education to student.**

While the library system provides different means to acquire informal education (Self-Education) or Knowledge throughout the life.

In the today's Digital era, the above constituents of Library System can rightly be elaborated with one more constituent (d) further, a step ahead (according to the researcher) (see figure 2)-

- a) Library Users (physically as well as online presence)
- b) Library Resources (Physical as well as Digital content)
- c) Library Personnel (Physical as well as online presence)
- d) Information and Communication Technology (ICT)



(Figure 2)

(ICT covers all the peripherals of computer technology, Networking System, Internet, and all related gadgets).

Here, Entity (a) and (c) are living entities, who are the main players/authority in the whole process of Library System. Entity (b) and (d) are non-human and covers technology, gadgets and ICT infrastructure. Which are meant to facilitate whole process for living entities.

The living entities i.e. library staff and library users are interactive and mutually responsive. Library staff is service-provider or facilitator, while library user is service-taker. Library Resources and Information Communication technology entities both are utilized by the superior entities i.e. library staff and library user. The whole library system acts like a living entity, which have full efficiency and natural rhythm, in the web of society.

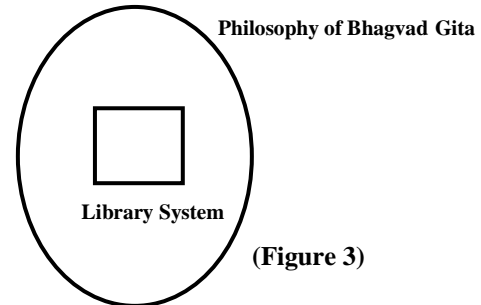
## Methodology

This study is derived with the application of Analytical as well as Descriptive Method. Well-established and elaborated information is gathered for deeper understanding. The association of variables are done in scientific and well-knit manner. The study provides baseline structure for the future research on the topic, in depth.

## **Analysis & Interpretation:**

### **Aims of Library system (according to Bhagvad Gita) (see figure 3)-**

- 1) **To provide Formal and Informal aspects of Education;**
- 2) **To promote Self-Learning and Knowledge;**
- 3) **To promote Logical and Critical Ability;**
- 4) **To promote Personal and Social Devotion;**
- 5) **To promote Spiritual Duty;**
- 6) **To promote higher Consciousness.**



**(Figure 3)**

### **Implications of Karma-Yoga (Path of Action) on Library System-**

According to Gita, Every human being have moral duty to do Karma (Action or work) in life. These Karma decides our path of doing good or evil. This adopted path fixes our destiny. Every library user is like Arjuna, initially who is directionless, ignorant and confused about his/her learning process or future journey.

The Implication of philosophy of Bhagvad Gita on the whole library system can act like a spiritual blanket. If the learner and library staff adopt way of living preached by Bhagvad Gita. Then only, the Library System will emerge as a more refined and polished one, which is a moral and ethical way of execution, than before.

The doer will perform the duty (action) with more dedication, right attitude and approach under umbrella of Karma-Yoga (Path of Action)

### **Pre-requisites of Karma-Yoga for Library staff:**

- a) **Library User-centric actions or services;**
- b) **Righteous attitude towards library users;**
- c) **Focused efforts without personal desires;**
- d) **Giving first priority to Spiritual/Social aspect over the Financial benefits or Professional aspect;**
- e) **Putting 100% best efforts to satisfy users expectations;**

- f) **Considering the library job as social service**
- g) **Maintaining Discipline and self-control;**
- h) **Paying respect to the Code of Karma-Yoga.**

**Pre-requisites of Karma-Yoga for Library Users:**

- i) **Maintaining Self Control and Discipline, Decorum of Library Space, Library Code of Conduct and other;**
- ii) **Considering and paying due respect towards library resources, space, staff similar to the place of worship;**
- iii) **Learning-centered actions and involvement;**
- iv) **Devotion towards Library Resources, staff, space and other;**
- v) **Showing full gratitude towards Code of Karma-Yoga.**

**Ultimate Benefits of Karma-Yoga :**

- i) **Maintains balance between high and lows, also strengthens the senses of the learner;**
- ii) **Develops more concentration for New Skills in Learner/student;**
- iii) **Enables library staff with more stamina, more expertise, and with more balanced life;**
- iv) **Increased Self Awareness and Alertness**
- v) **Increased Sense of Calmness**
- vi) **Increased Joy and Fulfillment**
- vii) **Increased level of Compassion.**

**There are few limitations of Karma-Yoga:**

Today's world is full of competition in every sphere of life. The learner of Karma-Yoga has to cover long methods in daily life. While, non-follower will be more successful in very less time, with putting less efforts. As, the path to Karma-Yoga require more sacrifices and commitment to fulfill, so in some cases learner can loose hope in the mid of journey to complete salvation.

**Implications of Bhakti-Yoga (Path of Devotion) on Library System-**

According to Bhagvad Gita the learner should have full devotion and love towards the knowledge provider or facilitation System. Gratitude was the first and utmost requirement for Arjuna (disciple) to get wisdom from the Lord Krishna (Teacher). When a learner (staff as well as user) surrender totally himself towards the authority. Then only he/she is able to satisfy all the doubts or confusion and gradually will be blessed with true knowledge or wisdom.

**Pre-requisites of Bhakti-Yoga for Library staff:**

- i) Total Devotion towards the Library Science Profession;**
- ii) Respect for expectations/queries of Library Users;**
- iii) Professional attitude towards the other three entities of library system;**
- iv) Egoless approach;**
- v) Mutual respect and understanding among the library staff/colleagues;**
- vi) Paying respect to the Code of Bhakti-Yoga.**

**Pre-requisites of Bhakti-Yoga for Library users:**

- i) Surrender all the self-ego before the Library Code of Conduct and also to the Supreme Knowledge;**
- ii) Full devotion towards the library personnel and library resources;**
- iii) Debtedness towards the other three entities of library system;**
- iv) Pure thirst for learning and knowledge;**
- v) Showing full gratitude towards the Code of Bhakti-Yoga.**

**Ultimate Benefits of Bhakti-Yoga:**

- i) Increased level of Simplicity**
- ii) Increased Level of Openness**
- iii) Increased level of Self-consciousness**

**There are few limitations of Bhakti-Yoga:**

**It is very hard to follow the strict rules of Bhakti-Yoga for every ordinary human-being. Everyone easily falls pray to the worldly temptations, comforts or inertness. It is also very hard to do honest self-introspection.**

### **Implications of Gyana-Yoga (Path of Knowledge) on Library System:**

The position of Gyana-Yoga is the highest among the three types of yoga. The learner attain this position after getting perfection in Karma-Yoga and Bhakti-Yoga. The ultimate aim of learner is to reach the higher truth or higher self. Which is possible, when the living entities of Library System are skilled perfectly with Karma-Yoga and Bhakti-Yoga. The aims of Library System truly match with the aims of Gyana-Yoga. At this stage, the learner gets the realization of identity of “Atman” (the soul) and “Brahman” (the God). As, library is already Knowledge hub, so this yoga enhances the ultimate aim of the library system. Both types of knowledge i.e. Apara-Vidya and Para-Vidya are simultaneously provided by Library System and Bhagvad Gita.

### **Pre-requisites of Gyana-Yoga for Library Staff:**

- i) Priority should be given to Para Vidya (Spiritual Knowledge) over the Apara Vidya (Logical Knowledge);**
- ii) Considering and serving Brahma (God) present in all Jeeva (the Beings);**
- iii) Practising all the steps to achieve self-Actualization in professional life as well as personal life;**
- iv) Trying to shed all the vices of materialistic world to achieve higher self for salvation in life;**
- v) Trying to adopt spiritual behavior or attitude towards library users, library colleagues and others;**
- vi) Paying respect to the Code of Gyana-Yoga.**

### **Pre-requisites of Gyana-Yoga for Library Users:**

- i) Trying to adopt Para-Vidya (Spiritual Knowledge/Wisdom) parallel to continuation of their formal education related to their career;**
- ii) Studying and practicing the theoretical aspects as well as practical implementation of Bhagvad Gita;**
- iii) Adopting the behavior of ideal disciple in library space in order to achieve supreme knowledge or wisdom;**
- iv) Positive contribution towards universal co-operation, brotherhood and peace;**

- v) **Paying respect to library resources, library staff, library space and other similar to supreme teacher (Bhagvad Gita or Lord Krishna);**
- vi) **Adopting Bhagvad Gita or Lord Krishna as their Supreme Leader;**
- vii) **Showing full gratitude towards the Code of Gyana-Yoga.**

#### **Ultimate Benefits of Gyana-Yoga-**

- i) **Detachment from all types of addiction, Social Media, Drugs, Corruption and others;**
- ii) **Achievement of Mindfulness;**
- iii) **Abundance of Enthusiasm in life;**
- iv) **Establishment of Positivity all around;**
- v) **Discovery of Higher Self;**
- vi) **Achievement of Salvation in the end.**

#### **There are few limitations of Gyana-Yoga-**

**In order to be perfect and in achieving knowledge, one has to read so many scriptures. One has to devote so much time, energy, and efforts for this yoga. It is hard to get spare time to follow so many restrictions like “Do’s” and “Don’ts”, besides professional routine works.**

#### **The Following Sanskrit Slokas are the Gems from Bhagvad Gita:**

- 1) **“Yada Yada Hi Dharmasye Glanirbhavati Bharata I  
Abhyuttanam Adharmasya Tadaatmanaam Srujamyaham” II  
“Paritranaya Sadhooanam Vinashayacha Dushkritaam I  
Dharma Samsthapanarthaya Sambhavaami Yuge Yuge” II (4-7 & 4-8)**

#### **Meaning:**

**“Whenever there is downfall of Dharma (Righteousness) and the Adharma (Unrighteousness) prevails, I (Lord Krishna) reincarnate myself on this abode Earth for the well being of mankind.”**



**“For the protection of the good/virtue and also for the destruction of the wickedness, for the establishment of Dharma (Divine Order), am I born from age to age.”**

**The alternative interpretation of this sloka can be- “Whenever there is a downfall of Wisdom (Knowledge), and absurdity prevails, I (the Supreme Self or Gita) re-establish itself on Earth for the well being of mankind”.**

**2) “na jayate mriyate va vipashchin nayam kutashchin**

**na babhuva kashchit I**

**ajō nityah shashvato yam purano na hanyate**

**hanyamane sharire” II (1.2.18) (V25)**

**Meaning:**

**“The soul is not born, nor does it die; it did not spring from something, and nothing sprang from it”. “The Soul has no birth and no age. It has no beginning and no end. The Atma (the Soul) cannot be cut by sword, cannot be burnt and also cannot be dried up”.**

**Alternatively, It can be interpreted like this- “Knowledge (Wisdom) cannot diminished, destroyed or can be stolen by anyone, it is divinely established and prevailed”.**

**Today’s world is full of chaos and complexities. Life has no time to relax or wait for itself with the self-evaluation. We can estimate what has been achieved in the life. By looking all around, life seems to be a maze. It is very evident here to quote about the literary work- “The Wasteland” by TS Eliot (1922). The theme of this poetic collection is very much portraying the naked truth of today’s modern society, like-**

- 1) “Spiritual and Moral Death” all around, not only physical death;**
- 2) “Loss of High Culture” belong to modern man;**
- 3) “Hopeless” of barren land and dry land is prevalent everywhere;**
- 4) “Physical Love” is the only reality**
- 5) “Spiritual Dryness” is the culture of modern society.**

The complexities and poor mental health of the young generation students in this contemporary world, can be estimated as -

- too many distractions
- lack of concentration
- Inability to control mind and emotions
- lack of sleep
- too much anxiety and stress
- low level of patience
- loss of memory.
- Restlessness



The given picture depicts the whole philosophy of life, according to Bhagvad Gita. Here, five white horses represents five human senses, like Eyes-Vision; Ears-Hearing; Nose-Smell; Tongue-Taste and Skin-Touch. Chariot represents human body, And Charioteer represents Intelligence or higher Intellect. While the passenger is represented by soul; Reins represents the mind; Road represents the countless desires and our memory; Wheels of the chariot are represented by right efforts in life; And Destination is represented by Perfection and Self-Realization.

Alternatively, It can also be interpreted, like the five horses also represents five basic elements of human body i.e. Fire, Air, Earth, Sky and Water. Which are under the direct control of supreme leader or God. Lord Krishna is the charioteer of life i.e. God. On the back of lord Krishna, Arjuna or learner or ordinary human being is sitting. Arjuna rode the chariot, after shedding his ego and doubts. He is purified in the fire of devotion. This chariot represents the ultimate knowledge, provided by the divine teacher or Lord Krishna. Lord Krishna is taking Arjuna on the path of salvation.

## **Limitations of the study**

The scope of the study is limited to one aspect of subject that is Value-based Library System, according to the teachings of Bhagvad Gita. The study is totally based on data collected from the secondary sources such as Books, Journals, Magazines, Internet sources and others.

## **Conclusion**

Bhagvad Gita rightly can be considered as fruit of life. With the enrichment of Librarianship, it can also transform the standards & Ethics of Professional, Social, Psychological, and Cultural Life. It has strong potential to exchange Value-based dealings between the library professionals and Library Users. Bhagvad Gita enables a spiritual journey from ignorant to the enlightened one. It fulfill and synchronize with the objectives, aims, visions and importance of the Librarianship. It has manifested itself, as Spiritual and Moral Guidebook for practising Library Managers, Professionals and also Library Users.

Gita has potential to transform “Sakama Karma” (Selfish Actions) into “Nishkama karma” (Selfless Actions) of the learners.

The learner’s Aparā Vidya (Logical Knowledge) proceeds one step ahead to convert into Para Vidya (Spiritual/Higher Knowledge) with the implementation of Bhagvad Gita.

The learner gradually pass through all the three stages i.e. Karma-Yoga; Bhakti-Yoga and Gyana-Yoga. Which can purify the soul of the learner to the higher self.

There are huge anomalies of different “Guna” (temperaments) among the contemporary human society. There is a great need for a balanced state among three types of learners. The Philosophy of Bhagvad Gita has great potential to transcend both “Tamasic” (Darkness) and “Rajasic” (Passion) into “Sattavic” (Purity), the superior one.

It has great capabilities to harness all human energies into unidirectional and focused mindset. The anomalies of life get rightly aligned or tunes according to eternal frequency.

## Recommendations:

The study strongly recommends to adopt teachings of Bhagvad Gita practically on both professional as well as on personal level. It is proved that Bhagvad Gita is a sovereign remedy for the contemporary ailments. Bhagvad Gita is the single weapon for Stress Management; Time Management; Positive Psychology; Building up of Resilience for Problem Solving and Critical Thinking; Personality and Professional Development; Practicing Yogasanas; Meditation; and Holistic Growth. It is the only means for the purification of Mind, Body and Soul. The Philosophy and Teachings of Bhagvad Gita is highly recommended to be included in the curriculum of present Library & Information Science Education System as well as in its Code of Conduct.

## Useful Links:

### For Online Courses-

<https://ochsonline.org/course/bhagavad-gita/>

<https://gitaquest.in/>

<https://www.chinmayamission.com/what-we-do/courses/postal-e-vedanta-courses/bhagavad-gita-course-2/>

<https://online.gitacourse.com/>

### For Printed Material-

<https://www.gitapress.org/>

<https://www.krishna-books.com/bhagavad-gita-as-it-is-bbti-edition.html>

<https://www.amazon.in/Shrimad-Bhagvad-Sachitra-Shlokarth-Hardcover/dp/B09B7DFC4V>

## References:

### Journals: (as retrieved on 21 July 2023)

- 1) Aathira, K. U. (2022). Bhagavad Gita as a guide to improve mental health. *NAIVIGYAN*, 89.
- 2) Balambika, K. S. EDUCATIONAL PHILOSOPHY OF 'BHAGAVAD GITA'.
- 3) Das, P. (2018). Practice of Moral Education in the Context of Srimad Bhagavad Gita with Reference to the Concept of Self and Pedagogy. *Artha Journal of Social Sciences*, 17(1), 37-49.
- 4) Ghimire, J. (2013). Meaning of education in the Bhagavad Gita. *Journal of Education and Research*, 3(1), 65-74.
- 5) Gupta, B. (2006). Bhagavad Gītā as duty and virtue ethics: Some reflections. *Journal of Religious Ethics*, 34(3), 373-395.

- 6) Hazarika, L. (2021). Educational Philosophy Of Srimad Bhagavad Gita. *Turkish Online Journal of Qualitative Inquiry*, 12(3).
- 7) Jeste, D. V., & Vahia, I. V. (2008). Comparison of the conceptualization of wisdom in ancient Indian literature with modern views: Focus on the Bhagavad Gita. *Psychiatry: Interpersonal and Biological Processes*, 71(3), 197-209.
- 8) Kalita, S. (2018). Reflection on Philosophy of Value Oriented Education Regarding the Teaching Of Bhagavad Gita. *IOSR Journal of Humanities and Social Science*, 23(5), 01-06.
- 9) Kalra, B., Joshi, A., Kalra, S., Shanbhag, V. G., Kunwar, J., Balhara, Y. P. S., ... & Ram, N. (2018). Coping with illness: Insight from the Bhagavad Gita. *Indian Journal of Endocrinology and Metabolism*, 22(4), 560.
- 10) Kumar, D., Mahapatra, J., & Bhuyan, M. (2018). Teachings of Bhagavad Gita for Marketing. *PURUSHARTHA-A journal of Management, Ethics and Spirituality*, 11(1), 76-88.
- 11) Kumar, S., Kumar, A., & Garg, N. K. (2023). Literature trends of “The bhagavad gita” at wos: Motivating libraries to preserve culture. *International Journal of Information Dissemination and Technology*, 13(1), 28-34.
- 12) Lolla, A. (2021). Impact of Bhagavad Gita course on college students: a study based on students feedback. *Journal of religion and health*, 60, 4556-4563.
- 13) Navaneethkrishnan, S., & Sivasamy, V. (2012). Suitability of Bhagavad Gita as a Bibliotherapeutic Tool in Post-war Sri Lanka: A Librarian’s View.
- 14) Rampal, S., Smith, S. E., & Soter, A. (2022). Wisdom in higher education: discussions with education academics utilising the Bhagavad Gita. *Qualitative Research Journal*, 22(3), 325-339.
- 15) Sharma, B., & Ramachandran, M. (2015). Need for Bhagavad Gita concepts in the present scenario of professional education. *International Journal of Applied Engineering Research*, 10(11), 10570-10574.
- 16) Srivastava, P. S. (2016). Value-oriented education regarding Bhagavad-Gita's teachings. *International Journal of Applied Research*, 2(7), 878-882.
- 17) Weerawardena, S. D., Priyasad, K. P. M., & Weerasinghe, T. D. (2018). Managing lives at work: Lessons from Bhagavad Gita.

#### Books:

1. Bhaktivedanta Swami Prabhupada, A.C. (1999). *Bhagvad Gita: As it is*. The Bhakti-Vadanta Book Trust.
2. Swami Gyannanda. *Gita Prerna (Hindi)*. (2019). Manoj Publication.
3. Swami Ramdev. *Shrimadbhagvad Gita :Gita Amrit (Hindi) 2018*. Divya Prakashan.

#### URLs: (as retrieved on 01 August 2023)

1. <https://economictimes.indiatimes.com/news/india/gita-a-practical-guide-for-several-dimensions-of-life-pm-modi/articleshow/88277346.cms>
2. <https://www.darpanmagazine.com/entertainment/bollywood/will-smith-channels-his-inner-arjuna-with-bhagavad-gita/>
3. <https://www.yogaindailylife.org/system/en/the-four-paths-of-yoga/bhakti-yoga>
4. <https://www.hinduismvibes.com/why-should-students-read-bhagavad-gita/>
5. <https://www.shareyouressays.com/knowledge/what-are-the-educational-implications-of-bhagavad-gita/111855>
6. [https://en.wikipedia.org/wiki/Bhagavad\\_Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita)
7. <https://www.momspresso.com/parenting/mind-n-matter/article/18-important-lessons-from-the-bhagavad-gita>
8. <https://www.nios.ac.in/media/documents/SrSecLibrary/LCh-015A.pdf>
9. [https://en.wikipedia.org/wiki/Library\\_system](https://en.wikipedia.org/wiki/Library_system)
10. <https://www.poetryfoundation.org/poems/47311/the-waste-land>
11. <https://www.literaturewise.in/mdl/mod/page/view.php?id=174#:~:text=The%20theme%20of%20the%20poem,vitality%2C%20both%20spiritual%20and%20emotional.>
12. <https://lispweb.wordpress.com/dr-s-r-ranganathans-articles/>
13. <https://sanskritslokas.info/yada-yada-hi-dharmasya-shloka-meaning/>
14. <https://www.speakingtree.in/blog/swami-vivekanandas-translation-on-yada-yada-hi-dharmasya>

15. <https://www.holy-bhagavad-gita.org/chapter/2/verse/20>
16. [https://en.wikipedia.org/wiki/Influence\\_of\\_Bhagavad\\_Gita#:~:text=Hermann%20Hesse%20felt%20that%20%22the%20philosophy%20to%20blossom%20into%20religion.%22&text=Ralph%20Waldo%20Emerson%20said%20this.day%20to%20the%20Bhagavad%20Gita](https://en.wikipedia.org/wiki/Influence_of_Bhagavad_Gita#:~:text=Hermann%20Hesse%20felt%20that%20%22the%20philosophy%20to%20blossom%20into%20religion.%22&text=Ralph%20Waldo%20Emerson%20said%20this.day%20to%20the%20Bhagavad%20Gita)
17. <https://www.bhagavad-gita.us/famous-reflections-on-the-bhagavad-gita/>