



Dear Professional Colleagues,

**Sub: ICSI-CCGRT – AMRUT DHARA – EDITION-16**

We are pleased to inform you ICSI-CCGRT- **AMRUT DHARA**, in which we will provide the regular write up on topics related to Governance and Management from Ancient India and Indian Epic.

In this series ICSI-Centre for Corporate Governance, Research & Training (CCGRT) present a titled on “**Nectar of Governance-16**” from **Dr. V Sevaka Das , Director, Bhaktivedanta College of Vedic Education, ISKON, Navi Mumbai** for your information.

Previous editions of **Amrut Dhara** “Nectar of Governance” are also available at following link:-<https://www.icsi.edu/ccgrr/Research/AmrutDhara.aspx>

Hope, you will find an enclosed write-up useful & informative. We welcome your feedback/Suggestions on this write-up on [ccgrr@icsi.edu](mailto:ccgrr@icsi.edu).

*With Best Wishes,*

**CS Ashish Garg**  
Chairman  
ICSI-CCGRT Mgmt. Committee

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## Nectar of Governance

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### Part 16: Governance as YOGA



Though the word Yoga is well known to humanity at large, its real meaning and purpose has not reached them sufficiently. Yoga centers sprouted like mushrooms all over the country. People are showing keen interest to practice Yoga even without knowing what it is actually meant for. Craze for the yoga teachers and yoga centers is not new to western world even, as can be seen from the historical records. Though all those yoga centers were set up, by and large, by Indian swamis, almost everyone failed to transmit the original intended purpose of yoga. With the

initiative of the Indian Government, International yoga day also attracted billions and trillions of people all over the world that makes India really proud. However, the real glories of India will emerge once mankind understands the real purpose of yoga. Presently, everybody feels that yoga is meant for good health. Why one wants good health? For better enjoyment! Unfortunately, the word enjoyment pertains to mind level. But, actually yoga is meant for subduing the mind. “Yoga Chitta Nirodha”. The real book on yoga is Bhagavad-Gita, the essence of all Vedic scriptures. This is clearly mentioned in the following Vedic verse:

***sarvopaniṣado gāvo dogdhā gopāla-nandanaḥ  
pārtho vatsaḥ su-dhīr bhoktā dugdham gītāmṛtam mahat***

“This Gitopanishad, Bhagavad-Gita, the essence of all Upanishads, is just like a cow, and Lord Krishna, who is famous as cowherd boy, is milking this cow. Arjuna is just like a calf, and learned scholars and pure devotees are to drink the nectarean milk of Bhagavad-Gita.” (Gita Mahatmya 6)

Bhagavad-Gita defines the word yoga as “the science of one’s relationship with the Supreme” in the fourth chapter. Basically yoga is meant for subduing the ever disturbing and demanding mind. Entire creation consists of 24 elements, of which the mind is the 21<sup>st</sup> element. Material scientists are busy with the first 20 elements, which include the earth, water, fire, air, sky, five gross senses, five knowledge acquiring senses and five sense objects, namely sound, touch, form, taste, smell. Since they unknowingly left the other four key elements, they are always left in the darkness as far as questions pertaining to life and death, and beyond are concerned. Spiritualists, being intelligent, understood the real problem with mind and invented the process of yoga to subdue it. However, Bhagavad-Gita gives another definition for Yoga that is most practical for easy practice by any common man as under (BG 2.50):

***buddhi-yukto jahātīha ubhe sukṛta-duṣkṛte  
tasmād yogāya yujyasva yogaḥ karmasu kauśalam***

“A man engaged in devotional service rids himself of both good and bad reactions in this life. Therefore strive for yoga, which is the art of all work”.

Bhagavad-Gita’s definition of yoga is “*Yogaḥ Karmasu Kaushalam*”- Art of all work. This wonderful definition is adopted by IIT, Kharghpur as the institutes’ tag line that has been inspiring thousands of students for many years. This summarizes one point that one who develops expertise in any field moves actually towards yoga. Why is it so? Because, he is coming out of the mind’s control. Any person who aspires for expertise has to come out of comfort zone, relax zone, enjoyment zone and pleasure zone. These are all nothing but mind’s zone. All efforts that are aimed at moving away from mind’s influence can be termed as yoga. Originally, the process of yoga was designed so that it finally ends with Samadhi, where the mind is completely calmed. But, such *astanga* yoga is not practical in the present age and for the modern man. However, Bhagavad-Gita gives the most suitable method of applying yoga in our lives in any context, thus making all our endeavours successful.

There is a nice story in Srimad Bhagavatam which becomes a good example to the concept of yoga provided by Bhagavad-Gita. Once, a royal procession was passing through Main Street of the city. The king was on an elephant ride with all pomp and gaiety. Many musical instruments, bugles, trumpets were being played; conch shells were being blown, people were shouting and becoming frenzy. However, one blacksmith who was making arrows on the roadside didn’t even notice what was actually happening on the road. He was so greatly immersed with passion in his art of making arrows that, nothing could divert his attention. Such an expertise in work, even without getting disturbed despite all noises around, is certainly yoga and will eventually lead to the fulfilment of task with all perfection.

Similarly, bringing expertise in governance can also be termed as yoga. As we have already discussed that moving into comfort zone or selfish zone leads to the destruction of governance, whereas moving out of comfort zone leads to the actual mode of governance. If the spiritual quotient (SQ) is brought in to picture, then it leads to effective governance. The next question that arises is “How SQ involvement makes governance more effective?” It is very simple. By default, a human being thinks of himself and his people. He will never go beyond it. This is the major reason for failure of any governance process. In order to check this default mode, systems are generally created for systematic guidance. However, if the leader is situated in SQ, which signifies three important components, namely, cognizance, concern and care, he would bring new energy into the governance system with careful avoidance of negative aspects. This leads to effective governance system in the long run. In such a governance system, all the participants get nourished sufficiently to their heart’s content and contribute wholeheartedly for its sustenance. Any effective governance system is marked by its distinct sustainability and prosperity. Such an effective governance system will become universal and becomes adoptable by all sincere followers. Vedic scriptures, especially Bhagavad-Gita, give complete direction for establishing such sustainable system and results in delivering effective governance system.

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