

Nectar of Governance

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Part 19: The Indispensable Fifth Factor



Freeing its subjects from the worries and making them peaceful should be motto of good governance. What needs to be preached and practiced in order to achieve this objective?

Triumph over an opponent makes one float in the sky with joy, whereas a defeat makes one plunge into the deep ocean of sorrow. In reality, we don't see the victor floating in the sky or the loser drowning in the ocean. The state of joyfully floating

in the sky or submerging in the deep ocean of dismay is just a feeling of our belligerent and insatiable mind. This is everybody's experience. Though everyone thinks about this flickering mind, which can swing between the sky and deep of the ocean, nobody could find a bona fide path to control it. This leaves one and all with bereft of peace. This is not to declare that no one could tame the mind. In a family, even if one person falls sick, everyone is disturbed. This is a fact. Actually, entire city is a family, entire state is a family, entire country is a family and the entire world is a family. If everyone is filled with peace and prosperity, the whole world becomes peaceful. But, if peace and prosperity are limited to only some people, and others suffer, how peace can prevail in the world? So, if a process of controlling the mind is available and is easily adoptable by all human beings, then, the most aspired peace in the world becomes a reality.

Everyone aspires to be free from depression and would desire that it never returns. Any intelligent person understands well the problem associated with dissension with others and its negative effect. Disagreement could be between husband and wife, father and son, employer and employee, boss and subordinate, one country and another. Dissension results in displeasure and unhappiness, thus leading to many impediments on the path to progress. Similarly, due to some extreme reverses in life or natural calamities, one plunges into despair. This may happen to an individual or to a group of people. Natural calamities like untimely rains, drought, earth quakes and tsunami lead to collective despair. In this case also, the most troubled entity is only the mind. In this way depression, dissension and despair (3D) constantly haunt any human being, thus making him bereft of uninterrupted

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peace and happiness. What needs to be done to avoid these 3Ds? Is there any time tested method to achieve it? Even if such method is available, is it practicable for everyone? These questions surely arise in any intelligent person. Let's see what Bhagavad-Gita, the manual for human life, advises on this aspect!

The body is a field of activities and so is the world. This is evident since everyone is engaged in some activity. One who succeeds in those activities becomes very happy, but becomes morose with reverses. Dissension and quarrel occur with one who appears to be causing impediments in the work. Despair is the resultant state if only reverses occur continuously in spite of all efforts. One needs to know a great secret to avoid these 3Ds in life that talks about the role of a human being and the role of the Supreme Lord in accomplishment of any task. The percentage contribution of both of them is clearly mentioned in Bhagavad-Gita. As per Gita's message, there are five causes for the accomplishment of all actions. Of these five, the first four belong to the human being and the last one is owned by the Supreme Lord. This means that for any successful completion of work, 80% responsibility lies with us, whereas only 20% responsibility lies with the divine personality. Simply by doing our best doesn't ensure the success. The five factors of action should join seamlessly to deliver the final success. This is the verdict of Lord Krishna in Bhagavad-Gita as under:

***adhiṣṭhānaṁ tathā kartā karaṇaṁ ca pṛthag-vidham
vividhāś ca pṛthak ceṣṭā daivam caivātra pañcamam***

“The place of action, the performer, the various senses, the many different kinds of endeavor, and ultimately the Supreme soul – these are the five factors of action.”
[Bhagavad-Gita 18.14]

First factor is the place of work, second factor is the performer, third factor is different kinds of equipment used to perform an activity, fourth factor is endeavor and finally the fifth factor is the Supreme Lord. The first four factors are in the hands of a person, whereas the final and indispensable factor is the Supreme personality of Godhead. The actual word used in this context is “*daivam*”. Let's take an example to understand this concept clearly. If one wants to drink a glass of water, he has to hold the glass, bring it closer to mouth and then drink the water. Four fingers cover the glass from one side, and then the thumb holds the glass from the other side. Then, the glass with water can be lifted safely to fulfill our need. Lifting the glass is not possible if only four fingers endeavor for it. Also, the thumb alone cannot achieve this task. Though the four fingers cover a large area to hold the glass, the final grip comes only with the support of thumb, the fifth factor.

Those who don't believe in the existence of God consider themselves responsible factors for all accomplishments. They don't believe in the fifth factor. Such people plunge into the ocean of despair when faced with reverses. They are constantly plagued by depression and

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dissension with others. They not only suffer themselves, but also cause trouble to others. On the other hand, people who believe in God, try to leave the entire responsibility of work accomplishment to God without fulfilling their role. They don't do complete justice to their role of contributing 80%, but expect 20% contribution from God by offering donations and gifts. Such people also often face failures in life. They also do encounter despair, depression, dissension with others. They keep shifting their faith from one God to another with practically no results. This is not the path recommended in Bhagavad-Gita.

The good governance must aim to free its subjects from depression, dissension and despair. For this both the governing people and the governed subjects should accept and follow the theory of five factors delineated by Lord Krishna in Bhagavad-Gita. It means that for the accomplishment of any work, one should arrange a place, be ready to perform work, arrange all the necessary equipment and skills, and make all the endeavors. Lethargy and procrastination should be left far behind. After contributing for 80% role to fullest extent one should pray for the fifth factor to favour. "God helps one who helps himself" is a well known proverb, which originated precisely from the message of Bhagavad-Gita. Without fulfilling one's role and leaving sentimentally everything to God's will doesn't serve any purpose. Such an attitude is not recommended in Bhagavad-Gita. At the same time, complete self-confidence without acknowledging the role of God also leads to eventual failure in life. One who systematically and scientifically understands his role and that of God for the success of a task becomes permanently free from depression, dissension and despair. For any failure, such a person introspects himself, makes corrections as required and moves ahead towards success. Also, for every success, he acknowledges the benevolence of God and shares the pleasure of victory with everyone. Depression, dissension and despair become irrelevant words in his life.
