

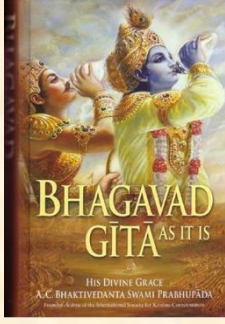
Nectar of Governance

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Part 3: Bhagavad-Gita: The book meant for perfect governance

Most of the Indians would have heard of Bhagavad-Gita, not in actual sense but only by name and hence never took the complete advantage of the great scripture. It is generally



considered as a philosophical treatise that is meant for renounced people or religious people. People in general also have many misgivings, which are deep rooted, about Bhagavad-Gita. “People who read Bhagavad-Gita will become more renounced and take to ascetic life”, “wherever Bhagavad-Gita is recited war is expected”, “Knowledge of Bhagavad-Gita is useful only at mourning the death”, “Bhagavad-Gita is not applicable to modern day situation”-are some of such misgivings. If these statements were true why great people like Mahatma Gandhi and others would take Bhagavad-Gita as a guide for their life?

As per the historical account, Bhagavad-Gita was available to the human society for the last twenty lakh years. However, a few crores of years ago, at the time of creation, it was originally spoken to the Sun god. The Sun god is a *Kshatriya*, a person with administrative skills. And all the descendants of the Sun god are called “*Suryavamsha Kshatriyas*”. When the knowledge of Bhagavad-Gita was given to the Sun god, he, in turn gave it to his son, Manu. Later, Manu passed on the knowledge to Ikshwaku maharaja, the forefather of Raghu dynasty where Lord Ramachandra appeared. From the above account, it is clear that the Sun god is the first recipient of the knowledge of Bhagavad-Gita. Now, the question arises “why this knowledge was given only to *Kshatriyas*? Also, even in the recent years, at the end of *Dvaparayuga*, it was given to Arjuna, a *Kshatriya*. This is the important point to be understood perfectly. Qualities of a *Kshatriya* are perfectly described in Bhagavad-Gita (18.43) as under:

śāuryam tejo dhṛtir dākṣyam yuddhe cāpy apalāyanam
dānam īśvara-bhāvaś ca kṣātram karma svabhāva-jam

“Heroism, power, determination, resourcefulness, courage in battle, generosity and leadership are the natural qualities of work for *Kshatriyas*”.

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Since *Kshatriyas* are meant for governing the people of the country for providing sustainability and prosperity, the knowledge of Bhagavad-Gita was originally given to them. Kings who received, assimilated and implemented it were actually *Rajarshis*, saintly kings, in nature. The word "*Rajarshi*" is very important in this context. This particular word is a combination of *Raja* and *Rishi*, where *raja* means king, *rishi* means a person with completely controlled senses. *Rajarshi* is supposed to be a very good administrator by profession and a self-controlled person by nature. This combination of qualities is a pre requisite for offering perfect governance under the direction of Bhagavad-Gita. It means excellent governance will prevail under the leadership of a *Rajarshi*. However, in the modern age, we can't find a *rajarshi*; but generally come across "*rajabhogi*". It means by default, we will be ruled by a person who is a strict administrator by profession and enjoyer of senses (*bhogi*) by nature. A *rajabhogi* can't understand Bhagavad-Gita and hence can't provide governance that ensures sustainability and prosperity.

Why a *Rajarshi* can provide excellent governance can very easily be explained below. A human being has four quotients that actually decide his ultimate victory or destruction. Animals do not have the information about these quotients as they can't refer to scriptures. But, if human beings also miss out this vital information, it would be highly regrettable. Vedic literature advises all human beings to move from darkness to light under the guidance of a spiritual master. "*Tamasima jyotirgama*". Physical quotient (PQ), which pertains to body, is the lowest quotient. Above it is the emotional quotient (EQ) that pertains to mind. Above this is intellectual quotient (IQ) that pertains to intelligence and finally on the top of all quotients is spiritual quotient (SQ), which pertains to soul or consciousness. As already discussed, *Rajarshi* is a combination of *raja* and *rishi*. "*Raja*" component of a leader refers to his intellectual quotient and physical quotient. He should be physically fit and intellectually sharp, whereas "*rishi*" component of him refers to his spiritual quotient and emotional quotient. It means he should be spiritually strong and mentally balanced. A spiritually strong person doesn't mean that he should be very religious. It only means that he is fully cognizant and caring person on account of his elevated consciousness. The person with highest SQ would emerge as a strong and well accepted leader despite his IQ limitations. He will never get disturbed by the onslaughts of pains and troubles, not even by pleasures. With all these four quotients perfectly situated, a leader in *rajarshi* model can administer perfect governance. This guidance is actually provided by Bhagavad-Gita. Unfortunately, most of the preachers of Bhagavad-Gita miss out this wonderful point, thus depriving the people of the world of good governance. If the leader, who tries to administer governance, is a *rajabhogi*, his spiritual quotient and emotional quotient are not in proper order. Even his physical quotient is not in a fit condition due to his being an unrestricted enjoyer of senses.

Bhagavad-Gita gives a complete road map to transform from "*rajabhogi*" to "*rajarshi*" for providing perfect governance. Then, the most aspired good governance can prevail everywhere and anywhere. In home, office, factory, society, firm, country, for that matter

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anywhere if the leader by design transforms from *rajabhogi* to *rajarshi*, then absolute peace and prosperity would knock the doors immediately. Only Bhagavad-Gita has the absolute knowledge to ensure such transformation with assured results. This is the experience of all the great souls since time immemorial on this path. Bhagavad-Gita is not only a spiritual scripture for Hindus, but a complete manual for proper utilization of human form of life and is meant for the entire humanity irrespective of caste, creed, gender, nation or religion. Though Bhagavad-Gita was originally spoken some crores of years before to the Sun god, a fresh narration was made by the Lord Krishna in the battle fields some 5000 years ago. Efficacy of the narration was immediately proved when Arjuna accepted to act with all vigor, without consideration for failure or success, although hitherto he opted to resign from action. Such is the transformational power of Bhagavad-Gita. It is high time to apply the knowledge of it for transforming all leaders into *rajarshi* model for ensuring perfect governance.
