

Nectar of Governance

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Part 1: Why governance is nectar?



Generally Indians are familiar with Sanskrit word “*amrit*”, which means nectar. Vedic literature known as *puranas* (historical accounts of bygone ages) gives complete picture about appearance of nectar with hard labor of both *devatas* (demigods) and *danavas* (atheistic and evil minded people) in churning the milk ocean. Actually *devatas* and *danavas* work against each other in utter enmity. However, for obtaining nectar they entered into truce and worked together, though temporarily, setting an example for mankind that to get nectar one has to work

even with an enemy. Why nectar is so important? This simple question makes an everlasting positive impact in every sphere of our lives, including governance.

Anything and everything that is seen or experienced in this world is perishable. It means it gets destroyed with time. That’s why they are called “*mrita*” and even the world is called “*Mrityuloka*”, which means the destructible world. *Amrit* is just apposite to “*mrita*”. It actually means everlasting without any destruction. “If everything and anything is perishable in this world, is it really possible to imagine something of eternal nature, *amrit* nature?”- an inquisitive person may tend to ask out of curiosity. Simple answer to this very pertinent question is “yes”, but that should be of divine nature.

Governance is a part and parcel of our existence. The actual purpose of any governance is sustenance and prosperity of the governed subjects. Self-governance, family governance, corporate governance, state governance or for that matter any type of governance is mainly aimed at total welfare of the subordinates. Next immediate question that arises is “why actually governance has come into picture and who introduced it originally?” Only Vedic scriptures can give answer to this question. Since modern society considered all Vedic scriptures as just some mythological stories, it simply missed a great opportunity to solve the present day challenges of the world. By nature, any living entity, be it a human being or dog or any animal, doesn’t want to be governed by anybody. He wants to behave with full independence without any accountability and restriction. It is our practical experience that children don’t want restrictions to be imposed upon them, dog doesn’t want to be chained, young couple don’t want elders’ suggestions, etc. But, such ungoverned behavior of living beings or human beings leads to havoc in the society, system and everyone’s life. That’s why at the time of creation itself, perfect governance principle was given to mankind by the Lord who said

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*saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ
anena prasaviṣyadhvameṣa vo 'stv iṣṭa-kāma-dhuk*

“Be thou happy by this *yajna* (sacrifice) because its performance will bestow upon you everything desirable for living happily and achieving liberation.” (Bhagavad-Gita 3.10)

If governance is meant for prosperity and sustenance of entities that are governed, then the governing principle given by the Lord at the time of creation is the best process to adopt for assured results.

“We have so many fertile brains and we are well experienced, then why we need to refer some scriptures for governance?”- One may try to brush aside the above approach, without taking cognizance of perennial failures of all good governance attempts all over the world. Though this question appears to be logical, frequent attempts of failures of governance force us to relook into the actual reasons for failures. Scriptures clearly mentions the four defects of human beings that make them completely vulnerable. (1) *Bhrama* (he is bound to make mistakes); (2) *Pramada* (he gets illusioned); (3) *vipralipsa* (he has cheating propensity); (4) *Karnapatava* (he has imperfect senses). These four limitations make human beings incompetent in designing fool-proof governing principles that can be implemented irrespective of time and space. We can't find a man who can claim himself free from mistakes. Rather, it is frequently said “to err is human”. It is well accepted that no one is free from mistakes. But, the problem with us is that we try to hide our mistakes and pose ourselves to be right. This is our cheating propensity. It is often seen that the one who made mistake raises his voice first and creates a big scene. Acceptance of one's ignorance can actually save many people, but many times unscrupulous people pose themselves to be highly knowledgeable, thus causing trouble to many. This behavior is called “*vipralipsa*”, the most common behavior of a modern man. One may be highly qualified and experienced, but suddenly gets illusioned about some issue and takes a wrong decision. This is also everyone's experience. Now, the fourth limitation of human being is his imperfect senses. He acquires all the information through his senses, but the senses being imperfect, many times, give much skewed information. For example, our eyes can see the Sun, but they give a feeling that the Sun is like a small disc. Is it really true? Certainly this is not true. The perception given by eyes in this context is far from reality. In fact, the Sun is much bigger than the earth on which we are living. So, with these four permanent and strong defects, any fertile brain or experienced person cannot provide perfect governance that is applicable for all situations. That's why we see frequent failures of governance in all spheres of the world. But, without proper governance, human beings will neither be peaceful nor attain prosperity, and moreover they would degrade continuously thus rotting in perpetual miseries.

Though humanbeing or any living entity doesn't want to be governed by someone and wants to behave independently, only authentic and time tested governance makes life sustainable and prosperous. Thus, it can be termed as nectar, because it awards permanency to the perishable or destructible systems. However, when the intended purpose of providing sustainability and prosperity by governance is not achieved, it will be termed as poison, not nectar. This is the general experience in autocratic governance. But, any governance principle derived and implemented, based on Vedic scriptures, will be well accepted by one and all, irrespective of time and space, thus becoming truly the nectar.
