



Dear Professional Colleagues,

**Sub: ICSI-CCGRT – AMRUT DHARA –EDITION-17**

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- 17**” 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

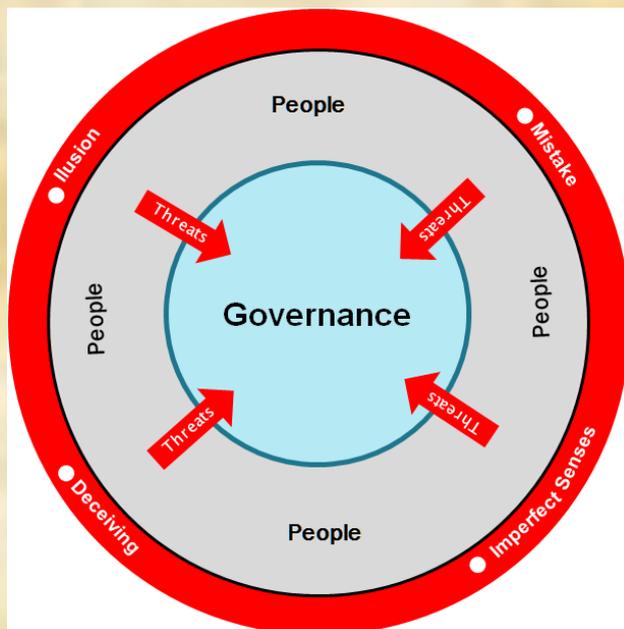
**CS (Dr.) Shyam Agrawal**  
President, ICSI

## Nectar of Governance

Dr. Vaishnavanghri Sevaka Das, Ph.D.

Director, Bhaktivedanta College of Vedic Education, ISKCON, Navi Mumbai, India

### Part 17: Threats to governance



Governance is such a wonderful process that keeps the sustenance and prosperity of the governed subjects in tact in all circumstances. Human beings are always limited by four major defects that become real threats for any governance process. Since they are vulnerable to those inevitable defects, Vedic scriptures constantly caution them. These four defects are technically called as “*Dosha Chatustayam*”, which means a group of four defects. These four defects work straight on the mental plane of any human being, thus leading to his downfall systematically. These defects become actual weakness points and work against established governance principles.

As per the Vedic literature, there are 84 lakhs of living entities, and, out of them, only 4 lakh

species are human beings. Padmapuran speaks about this information as under:

*jalajā nava-lakṣāṇi  
sthāvarā lakṣa-vimśati  
kṛmayo rudra-saṅkhyakāḥ  
pakṣiṇām daśa-lakṣaṇam  
triṅśal-lakṣāṇi paśavaḥ  
catur-lakṣāṇi mānuṣāḥ*

“There are 9 lakh species living in the water. There are also 20 lakhs of non-moving living entities like trees and plants. There are 11 lakhs of insects and reptiles, and there are 10 lakhs of birds. As far as animals are concerned, there are 30 lakhs and there are only 4 lakh types of human beings.”

All living entities, including human beings and demigods living in higher planetary systems, are always after four basic needs of body. These can be defined as urges of the body. They are urge to eat, mate, defend and sleep. These are just common for all 84 lakhs of varieties of living entities. Though these four urges keep living entities always engaged in some sort of activities, they are always under four constant troubles. They are the actual problems for any living entity, namely birth, death, old age and disease. These four perennial problems of living entities can be minimized by a systematic process of governance. In the animal kingdom, only might is the right. But, in a civilized society, equal rights will be provided to all human beings by the systematically implemented governance process.

However, four inherent defects of human beings constantly threaten the very existence of the governance process. One should be aware of these four defects in order to guard against them. They are summarized as under:

***“bhramaḥ pramādo vipralipsā karanāpaṭavam’ ceti jīve catvāro doṣāḥ”***

“*Bhrama*” is the first defect of a human being. It means a human being gets illusioned. The first illusion of a man is to consider himself as a permanent entity. He observes everyone passing away with time, but feels he would remain permanently. He makes all arrangements for himself with this temperament. In this temperament, he makes such decisions that are against the principles of good governance. The second defect of a human being is “*pramada*”, which means he is bound to make mistakes. Sometimes, the mistake by an individual could cost him his very dear life. The third defect is “*Vipralipsa*”, which means propensity to cheat. Given a chance, anyone would like to cheat the other for his advantage. Exploitation of others by a man is the manifestation of the propensity to cheat. The biggest propensity of cheating a person would be to pose oneself to be knowledgeable while he is actually ignorant of the whole situation. This propensity stops one from surrendering to a knowledgeable person for finding solutions to life’s problems. The first step towards solving the life’s problems is to accept one’s miserable condition and approach one who is free from such calamities. The final and the last defect of a man is “*karanapatava*”, which means defective senses. Man acquires information or knowledge through his senses, such as eyes, ears, nose, touch and tongue. But, the perceptions of these senses are greatly affected by time, place and person. For example, for naked eyes, the Sun appears like a disc, but in reality it is much bigger than even our earth. So what is the value of a defective sense?

A very important point to be noted in all the above fundamental defects is that they are pertain to the mental plane, which is in reality lower than the intelligence plane. If one gets stuck to the mental plane, he would immediately become a victim of the four defects that are always hovering around. How this actually happens is nicely explained in Bhagavad-Gita as under:

***dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmaḥ kāmāt krodho ’bhijāyate***

“While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises.” (BG 2.62)

***krodhād bhavati sammohaḥ sammohāt smṛti-vibhramaḥ  
smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati***

“From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered intelligence is lost, and when intelligence is lost one falls down again into the material pool.” (BG 2.63)

The above verses of Bhagavad-Gita give a clear road map to the destruction of an individual. If for some reason, one gets entangled in the four defects, he would never make a good impact or come back. By default, man gets bewildered due to the four defects. But if one gets bewildered due to the unsatiated lust that arises due to sense attachment, his destruction is very sure. If somehow or other a man protects himself, by good association, using his discriminating intelligence, he would guard against the impending danger of four defects. The first step towards protecting oneself from the four defects is to have unflinching faith on the total importance of governance approach in one’s life. As far as governance is concerned, one statement can be made without any reservation: It is the mind that actually destroys the system, whereas intelligence makes any governance process sustainable and rewarding.

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