

Governing a State

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As per Bhaarateey philosophy, the human life is only कर्मयोनी where individuals can put in their personal efforts to reach मोक्ष (i.e. freedom from birth & death cycle). Births in other species (these are भोगयोनी) that they may get are merely to suffer for or to enjoy the fruits of their bad or good कर्म, that they had undertaken in previous human lives. He must have neither good nor bad कर्म to his credit; then only he can get Freedom from the cycle of Birth & Death i.e. मोक्ष; and to reach that stage is the objective of a man in Human Birth. While carrying out his efforts during human life he needs Food to sustain his life, Clothing to protect his body from the elements of the nature and Shelter to protect himself from the wild animals, rain and Sun. The Organization of the State is the Unit created for his convenience for fulfillment of these needs. The State looks after its citizens in providing them with their basic needs of Food, Clothing and Shelter to adequate measure and ensure that they have no obstacles in their (personal) efforts to reach 'Freedom' (i.e. मोक्ष).

Governing a State means to ensure that all the individuals in the State are getting their basic needs (रोटी, कपडा and मकान) fulfilled to their satisfaction and they are contented and in peace doing their efforts to reach मोक्ष without any obstacles in their path. This whole is the responsibility of the Ruler/s.

Inherent objective of any Ruler is to make the Nation Developed and the People happy and comfortable. The Ruler or his advisory chamber (राज्यसभा) has their bureaucrats or assistants to reach the people to find out their needs and requirements. These are quite gross and therefore he has to compile all the needs of people and decide the activities needed to fulfill them. Whatever policies the Chamber decides for this purpose are more subtle (and broader in vision) than the activities suggested or visualized by the Assistants. These policies have to be approved by the top most authority in a State. It has to consider these policies (for approval) to be more subtle as these will be implemented to keep the objective of the Ruler (to make The State developed). The need of development of State is further Subtle objective and hence The Approver has to ensure that the policies (that he approves) are in same direction (though only partial) so that the objective is not lost track off.

Thus, it will be seen that from the needs of the citizens to the objective (to develop the state) of ruling the State, the activities become gross to subtle. This needs the authorities considering and approving the policies/activities to have broader vision as compared to the junior link in the chain of Ruling organisation. Normal (simple) person can have any idea concerning his requirements (mainly materialistic), restricted to his life span period. In short, the life spans of the links (in the ruling hierarchy) must be larger and larger. The assistants must

have a smaller tenure than the (members of the) Chamber deciding policies (to achieve the objectives compiled by the assistants. The life span of the approving authority must be larger than that of the Chamber. This will ensure that the vision (or we may call the consciousness of) the approver will be in a position to go nearer to the (most) subtle objective of State development.

Human requirements of the citizens will be very gross. Compiling them the Assistants may propose a policy which will cover many needs of many peoples and therefore the policies determined will have to be with wider consciousness and more subtle. When the Approver studies it, he (with his still wider consciousness) considers if the policy is useful for development of the nation. This requirement is subtle. Thus from citizens to Nation, consciousness gets wider and wider. Progress is from gross to subtle and subtler. The consciousness width is likely to be proportionate to the period that the incumbents or the teams of assistants are in their specific posts of authority.

We see in Governments as a routine to shift the 'assistants' (in direct contact with the citizens) every 3-5 years. Thus their consciousness will be comparatively narrow. They can have their vision only for this short period and hence narrow.

The Chamber (of deputies) deciding policies for implementation are the elected representatives of the people. The Chamber is for a period up to 6 years at a time and deputies are not expected to remain more than two tenures. So their vision is not likely to spread for more than a decade or a 12 year-period. Their consciousness is wider than that of the assistants' and hence better for more subtle cause. Since the approver of the State policies has to have his vision larger still (for covering the State), his consciousness needs be as wide as can be possible. It is only possible if the incumbent is for life in his post. He is likely to have continuously good alignment of his vision about the State with that of the actual Situation of the State (as a living entity) itself. Since ancient times Bhaarat is considered as Bhaaratmaataa and hence 'living entity'. This is the genesis of 'Kingship' as developed in Bhaarat and subsequently spread all over the world.

So that the kings are well informed, they had (learned) राजगुरु as their advisers for Statecraft. The king must be a developed individual to have quite large/vast consciousness. With the knowledgeable advice of राजगुरु, there would be hardly any occasion when State's interests could be overlooked by the king while declaring any policy or decision. Whatever the requirements people might have projected to the assistants visiting them, are (normally) of so materialistic in nature that King himself may not be required to give the same to the people. The basic needs will be fulfilled by the officials appointed for the purpose. King only may have to decide on any disputes that there might have developed within the transactions between the officials and the people if any. Otherwise the main task of the king will be to look after the

citizens' welfare as far as their efforts towards freedom are concerned. The राजगुरु is in a position to point out the obstacles that the people may be facing or may have to face. He, by his knowledge, knows the likely difficulties of the people during their struggle for 'freedom'. The obstacles may be of some attacks by robbers, or enemy continuing his frequent raids on people near the border or someone may be harvesting the crop of some (other) farmer nearby etc. In general, these disputes will lead to lack of peace and security in the midst of the citizens. The king has to pay attention to such advice and arrange to solve them with discussing the specific situations with his Security chief.

सनातन धर्म is a code of Natural and Universal Laws that Man must follow in order to ensure that every entity in the Universe is at peace and comfortable. All other species have their minds on this aspect (as original setting) and hence they do not have to do anything special for fulfillment of this need. Man however is of different material. He has thinking capability and may take (or not take) an action. He has intelligence (or बुद्धी), that he can use, to decide what he should do. So he has alternatives possible on any occasion and they may fulfill or (not fulfill or even) break the responsibility given to him. To do it correctly in order to do his duty, he has been given the characteristic of विवेक (discretion) to his mind. By using it he can (always) carry out his duty properly. For various reasons however from time to time, he fails to use the discretion. The reasons can be self-interest, negligence, intentional or unintentional delay, (inflated) ego, Procrastination or something similar. The result is difficulty and discomfort to some of the species including human one or any individual/entity. Many times this can be the result of multiple responsibilities with a person. The responsibilities to obtain the desired result/s can be to know correct activity and its quantum required, to ensure it is executed to its required extent and period and to have all necessary implements for the full activity including any human labour required for the same. Due to these varied responsibilities, he may fail to understand priority or quality/quantity of activity needed from his side.

To prevent such condition, धर्म has distributed the responsibilities to four groups called वर्ण in the community. Please also note that these (specific) वर्ण people though limited to their allotted professions had their vision (or consciousness as is known by us) covering whole world community. About five percent called ब्राह्मण were to search and get knowledge about the activities in full. They would deliver this knowledge to anyone needing the same. The ब्राह्मण will have neither any resources (required even for their own were-withal) nor power to compel anyone to do anything for them. Other वर्ण people would look after the needs of their satisfactory living. About same quantum of क्षत्रिय, would have adequate power to ensure their bidding is executed by all. The bidding will have to be agreed to by the ब्राह्मण advisor to the king (or head of क्षत्रियवर्ण). About similar quantity वैश्य, will be engaged in agriculture, mining, construction and trading so that they can collect and hold all the necessary resources required

by the community. As per the order of the king, they would deliver the quantity of the resources to other (वर्ण) people in the community. All the assistance and help that these three वर्ण may require to fulfill their own functioning, will come from other remaining people of शूद्र वर्ण and they would be recognized by the same वर्ण as of those that they are helping or assisting to. The balance of शूद्र will become craftsmen and artists that will be required for the mental well being of the community. These people will be taught all the required skills by the ब्राह्मण in the temple locations in the evenings. In the mornings, the temples would be used by the ब्राह्मण to teach the children of the community in skills of 3 Rs (Reading, wRiting and aRithmetic). By the time of 6-12 years of age all of these children will be well versed in all of the 3 Rs. Then children were free to continue their own ways of obtaining knowledge about the aspects that they desired. By restricting the children within four walls of a class room to learn from some teacher or (even knowledgeable man) पण्डित, they lose their freedom to learn from the (all knowing) Nature in the way that they can grasp. By knowing (only) what they are told (by their teachers) they normally do stick to the teacher's statements and can become proud to bring the same statements out from memory when required!

Such educated people or even ordinary illiterate people as well, are (more) interested in materialism. Like children, they are interested in manifestation of physical strength and prowess. They do admire killing of many lambs by a lion but they pay no attention to the death of the lambs. This is the result of (mainly) people with lack of religion and its Spirituality. Swami Vivekanand has clearly brought this out in Volume II of his literature. Normally there are few people who do pay attention to the death of the lambs and think about people's welfare. A Nation progresses and prospers only when number of such people increases in it. Once such people decrease, the decadence of the Nation sets in. Only such enlightened (?) people have vast consciousness that is essential to become able to think about and rule a State. This is the natural way of National prosperity and सनातन धर्म had initiated the वर्णाश्रम System with this very purpose in view for Universal progress. As we can see Bhaarat did prosper as long as the system functioned well; once it started decaying and जाति based on birth took roots, its अधोगति started.

It must be noted that such people with wider consciousness are not only born, but can be nurtured in case they themselves are also willing. Please note that since ancient times, वेदविद्या was taught to students from 6-8 years of age in गुरुकुल. These students when grew up became the three सवर्ण (i.e. ब्राह्मण, क्षत्रिय and वैश्य) to follow these professions. While the वेदविद्या, during recitation, has filled their minds, they will acquire the knowledge needed by their profession. Basically however they must have got basics of their profession already from the ब्राह्मण who are the custodians and providers of knowledge to whoever needs it. There is another way to get professional knowledge without गुरुकुल way. Every person can put up his efforts to get मोक्ष at the end of this life in case he wants. For that he needs to undergo spiritual practices

like Meditation after he has determined his profession after getting basic or preliminary knowledge from ब्राह्मण. By practicing Meditation under a गुरु, they do get their consciousness raised to higher level. Once they reach in higher consciousness, they find approaches through their minds to the ocean of knowledge and energy that is existent in the Cosmos. They can collect any knowledge they need to become proficient in the field chosen by them on behalf of the community. Without doing any of these practices, there are instances in पुराण that, if sincere farmers or other people follow भक्तिमार्ग, the ईश्वर Himself is considered to be helping them in getting all needed activities performed as required for success in their chosen professions.

In Democracy as is being practiced in West and all over the world presently, we find that the voters or ordinary people in a country consider only the fulfillment of their material needs and hence they elect only such people who they feel may provide them. They are unaware about National Progress or their own (inherent) Spiritual needs. The fact, that material need is not the National need, is the cause of absence of progress in any Democratic Nation. You may find only manifestation of material and physical strengths and all call this as progress. One can see that all the progressed (or 'Developed' as they are called) nations do have greed of money and other material aspects as fundamental characteristic of their people. We can see also that these nations have large number of people afflicted with diseases and other physical and/or mental sicknesses. In addition, they hold strong and huge Armed Forces engaged in wars as a routine. It is also apparent that the citizens in these States are full of arrogance as well as criminal mentality. As you can see the prisons in USA, (the most developed country in the world) are holding proportionally a larger population within them as compared to others in the world. They have larger number of people criminals proportionally. The character of the people has degraded, isn't it?

There is a well known saying in Bhaarat since ancient time, "if one loses money, nothing is lost, it can be regained back; in case one loses his health, it also can be regained with due efforts but if one loses his character it is a permanent loss leading to his downfall". So really Bhaarat is only Nation in the World to teach others as to how to rule a country for Progress or Development. For that task, however, Bhaarat is the most unsuitable for this task, at present, since we ourselves appear to have become victims of Western culture and teaching. Let us therefore come out of this mental paralysis to become spiritually strong, mentally clean and pure, and physically able to resist any external efforts to enslave us under any circumstance. This will lead us to become capable to teach others as to how a State can be effectively ruled for development.

As a result whole world will sustain conflict free environment amongst the Nations and with comfortable and happy populations therein.
