



Ethics in Public Governance

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Ethics

Integrity

Excellence

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Every day is a Day of Internal-Reflection.

*# "Mythology of Religions" divides, whereas "Spiritual Oneness" Unites!
Marriage of Sciences & Academia with Spiritual Oneness can Educate all to be Ethical!*

*# Real Perfection, Freedom Azadi, Swatantra, Independence, Liberation, Mukti, is to be Free from slavery
to our limited, belief-based, self-centered mindset, samskara, that divides us from each other.*

1. ICCfG Happenings

- 1.1 'A Questfor Naitik Bharat': Sh. Prabhat Kumar, President of ICCfG was invited to talk about his book, 'Public Service Ethics', at Vasant Vihar Club on 9th Aug. The event saw an in-depth discussion on innate issues concerningethicsinpublicservice. Sh. Mahesh Kapoor chaired proceedings. Lt. Gen Shankar Prasad, President of V.V Club added great stimulus with his views, observations & question to author. A large gathering made it a vibrant and memorable Event.



- 1.2 ICCfG Core Group meeting on 20th July, featured a talk on Corporate Social Responsibility by Dr. Shallini Taneja, faculty, FORE School of Management, Delhi, about specific policies, strategies & goals for CSR programme & its integration into corporate business processes. She emphasized that CSR activities can yield long term results by training and skill development. And a holistic approach towards socialcauses is as important as genuine commitment to bring impactful change.



- 1.3 On 9th Aug. our President, Sh. Prabhat Kumar attended the launch of Neerja Chowdhury's book 'How Prime Ministers Decide' by Shri Sharad Pawar, at Prime Ministers' Museum & Library Society, New Delhi.
- 1.4 ICCfG released the 27th Volume of its biannual Journal "The Journal of Governance", July 2023. Authors of papers included in this issue include S/Sh. Amod A. Kanth, Arif Mohammad Khan, Kerala Governor, Nitish Anand, Raghu Dayal, Shyam Saran, former Foreign Secy., Vivek K. Agnihotri and Yogendra Narain, both former Secretary General of Rajya Sabha, and Ms Jyotsana Sitling.
- 1.5 On 7th Aug. Sh. Sudhir Sharma, an expert on communications and ethics. training made a presentation on: A Journey of being a Better Version of Ourselves, every day, in this journey to mastery work-life-balance.
- 1.6 In continuation of our series of Talks, ICCfG invited Sh. Arun Maira, Former Member Planning Commission, to discuss India's Development Challenge, Constraints and Strategy Options, on 23rd Aug. at India International Centre; he suggested that the challenges are systemic and inter-related. It was a great moment for all of us when 'Vikram' touched the moon on 23rd Aug. at appointed time and ICCfG members were able to watch it together at the conclusion of this Lecture!



- 1.7 Sh. Rajiv Sachdeva, member of Core Group of ICCfG won the Ethics Championship IEEE, Institute of Electronics, Electrical Engineers, through an online contest conducted by a written test with questions on ethics. A well-deserved recognition for his dedication.

- 1.8 Ms. Jyotsna Sitling Presented her co-authored book, "The Book of Aspiration" Vol.2, to our President Sh. Prabhat Kumar on 16 August. The book subtitled as Reflections from Change Makers in Contemporary India.
- 1.9 A Blog by Sunil Kumar on ToI, India to Bharat, suggests that ‘Chitta-suddhi, purity of mind’, must be the purpose of parenting, teaching & preaching!
- 1.10 ‘Good the bad and the ugly’: Winner of Polestar Award, Sh. Vijay Ramchandran, a discussion facilitator & moderator, made an online presentation on 27th Aug., on “Digital Personal Data Protection Act 2023” that came 6 years after Supreme Court declared privacy a fundamental right. His explanation was analytical, balanced and incisive, it called the Act a new start for the data ecosystem in India highlighting both the positive and negative aspects in a transparent manner.



- 1.11 ICCfG conducted the Programme on Ethics in Public Service for Officers of Coal India and ONGC at Asia Plateau from 19-23Sept.



- 1.12 Continuing with our Lecture Series on India’s Development Challenge, Constraints and Strategy Options, an illuminating talk was held at IIC on 29th Sept., on “Entrepreneurship-based Model of Development: Start-ups for inclusive Industrialization” by the well-known Sh. Kiri Parikh, Former Member, Planning Commission, and Chairman, Integrated Research and Action for Development.

2. REFLECTIONS

GOI is now talking of our worldview of Oneness - "One World. One Family. One Future."

As the intellectual Shrestha, Mentors, we need to appreciate and communicate the logic of Ethics/Swadharma and KYi as the Path to experience "Oneness with all"!

Our Long-term vision must be to understand and see how as the elders we can create a mechanism of study circles where sincere and educated Devotees of various faiths may discuss the concepts of Vedantic worldview of Oneness and how to communicate to the modern man, based on logical understanding of God, Rebirth, Vedas, and Vedanta, the foundation of the global spiritual civilizational culture of Oneness.

Oneness is not a religious belief, but a scientifically and logically discussed intellectual idea, which needs to be a part of mainstream academic systems bereft of all religious terminology, presented as a logical scientific fact!

3. Prof. F. Max Müller's vision of a Universal Religion

When the Professor came in touch with the ideas and teachings of Ramakrishna, he realized that they were totally innocent of Western conceptualism of an organized, structured Religion! Max Müller never met Ramakrishna, and in fact he never even came to India, even while he spent 30 long years being responsible for compiling and translating the mammoth Vedas. However, he realized that the teachings were highly practical, experiential, transformational based on both Vedanta and Tantra, and harbinger of the "new religion", which he thought would validate all religions when assimilated properly.

The Professor realized that rather than dealing with an external and essentially unknowable God as in the modern Abrahamic religions, we must recognize that we are dealing with **our own minds and the onus is upon us to discipline those minds through "Time-Tested Methods" to perceive for ourselves, the truth of truths!**

On May 28th, 1896, Vivekananda met Prof. F. Max Müller (1823-1900) in Oxford, who was a reputed leader in comparative philology and oriental religions at Oxford University.

Both men were ecstatic over the meeting, sharing their deep appreciation of the life and teachings of Ramakrishna and of each other's work. Müller went ahead with his publication of his article and set about writing Ramakrishna: His Life and Sayings (1898), the first biography of Ramakrishna by a Westerner.

Max Müller was attempting to utilize human faculties of **sense and reason**, which would necessarily develop simple spiritual ideas from the Indian perceptions of the "infinite", while Vivekananda 'tended to conceive of religion as a matter of overcoming, presumably human limitations, through the force of will'.

Material Prosperity thru Practical Vedanta, i.e., Karma Yoga: For Müller this was the "universal religion", whereas for Vivekananda this was the solution to the internal battle of British materialism and Vedantic transcendentalism raging in his soul which he scattered broadcast as Practical Vedanta and presented our daily work itself as the highest religion, as Karma Yoga, explaining that righteousness, commitment to our duties, and excellence in work for good of society, as a Universal Religion that the world needed, especially India.

Encountering the worldview of India that is Bharat, Max Müller believed that *we are in constant contact with the Infinite* (the basis of our Oneness, because there cannot be two infinities!) and he was interested in how humanity had evolved ideas about it. His belief had arisen from his own experience of the *indwelling Christ* and his seeing through the lens of Friedrich Schleiermacher (1768-1834), who maintained that ‘*experience*’ is more important than ‘belief’—**Extracts from: Religion for a Secular Age by Jean C. MacPhail.**

Time-tested methods? Daily, regular, continuous Sadhna & Swadhyaya; Self-development & Self-study/Self-reflection Practices. These include our respective Prayers, Meditation, Worship, etc. These practices are necessary to ‘know’ and learn to manage our wayward Mind towards Commitment to Righteous Conduct, which purifies and expands the mind to grow in feelings of care and concern for more and more till we feel oneness and in selfless love with the whole Creation and fulfill the purpose and goal of all work and life.

The fruit of any religion and religious practices is its ability to create followers who continue to grow in commitment to their respective Swadharma, i.e., respective vocational, societal, familial, individual duties, because this alone leads us on the critical path to goal of all Goals.

4. Are honesty, ethical behaviour, values, increasing or decreasing in society?

“A recent survey, in “*Nature*”, covered hundreds of thousands of Americans and people from 59 other nations around the world. In every country polled, people tended to think moral, ethical behavior was on the decline. This belief held steady whether 1949 or 2019, suggesting that people *always* tend to see morality as waning in their lifetime.

This perception seems unlikely to be true, says Adam Mastroianni, formerly a postdoctoral student at Columbia University. Psychologist Steven Pinker in his books remarks there is less violence, and fewer wars in the world than there used to be (despite what people think), and crime is generally down! At least some research finds that people tend to be less selfish these days than in the past, and common myths about generational character differences appear to be unfounded.”

“Mastroianni and Gilbert found that, no matter the year, people saw their own behavior and the behavior of people around them as generally good, with little personal experience of immoral behavior to back up their belief that morality was slipping. This was true 90% of the time, says Mastroianni, and was true for both Americans and people from other countries. This is why Mastroianni thinks that people’s views around moral decline are an illusion.”

So, if morality isn’t going down where does this misperception come from? There could be many reasons, but two stick out for Mastroianni: our tendency to focus more on the negative than the positive in life, which media exploit by emphasizing negative news; and our tendency to remember good things more fondly, while the badness of bad memories fades with time.

When we are constantly bombarded with stories of unethical, immoral behavior from a handful of bad actors, we give them more weight than our own personal experience. Similarly, if we try to remember what the world was like in the past, we may look at it with rose-colored glasses. “If you put these two phenomena together . . . you can produce an illusion where every day the world looks bad, but every day you also remember yesterday being better,” says Mastroianni.

If we have an overall pessimistic view about people's morality, it may interfere with trusting others, which could lead to social problems. It might make it harder for people to do business with each other or have the courage to go on dates or form loving relationships.

While we wish our daily news diet was less sensationalist and provided more context, he doesn't see that happening anytime soon. But one thing people could do to lessen this warped view is to *try practicing a bit more humility*. When comparing the present to the past or past generations to younger generations, we should be a lot more cautious about making judgments about their morality or any other character trait".

5. What is consciousness? Western/Indian & Bharati Worldviews "Mind-Brain-Consciousness" are only now being studied in the West!

Questions for Reflection: *Why haven't doctors and scientists of West asked what exactly is LIFE? What makes a living-being, Conscious? What goes out when it dies? What is it that makes us conscious? From where does it come? Or goes? Why should we love each other? Why love thy neighbour as thyself? Why have religious preachers failed to enquire, why should we be good, helpful, virtuous, etc.? As Life within us all, aren't we One?*

The West Questions: How does the human brain create consciousness, and why? Big Bang created the Creation!
Indian Worldview asserts: Consciousness appears as Jagat/Jivaatman!

5.1 Views of the Weston Consciousness: How the brain conjures conscious awareness from the electrical activity of billions of individual nerve cells remains one of the great unanswered questions of life. Each of us knows that we are conscious, in terms of having thoughts, perceptions, and feelings, but we are unable to prove it to anyone else. Only we have access to the mysterious essence that allows us to experience those thoughts, perceptions, and feelings.

In the 1990s, the philosopher David Chalmers described this inaccessibility to external, objective scrutiny as the "hard problem" of consciousness. He proposed that an easier task for scientists to tackle would be its "neural correlates"- where and how brain activity changes when people have conscious experiences. (However, we see Dreams but no scientific instrument can reproduce our dream, which shows that dream is a projection of Mind, and Mind of Consciousness, not brain!)

Jacob Sage, M.D., Professor of Neurology at Robert Wood Johnson Medical School whose latest book is *Mind, Brain, and Consciousness*, says: Ask yourself, is the functioning brain identical to the mind? If your answer is no, you are a closet dualist. You believe that brain and mind are made of different kinds of stuff. Such a stance will make it hard for you to understand the nature of consciousness. It will make the mental aspects of our lives mysterious and unknowable.

The main reason many people remain dualists, however, is because they find it impossible to believe that brain function can entirely explain Consciousness. They think that after all the neurotransmitters have hit their receptors and all the neurons have fired, there is still something that has been left out of any explanation of Consciousness. The thing that has been left out, they say, is the conscious feeling of what is like to be in a certain state. Furthermore, all the whirling electrons cannot explain why a certain neuronal configuration results in our seeing blue rather than red. Another objection that I have heard is, "What about my soul"? So, they conclude that Consciousness cannot be fully explained by brain function.

But if that is true, where is consciousness and what is it? As a neurologist, I contend that Consciousness is nothing more than the ability of our brain to acquire information (which is the state of being awake) AND all the content that the information contains AND the ability to get all that information into and out of memory. The key word is "ALL". If you have all that, you are conscious of the blue sky and the red sun. Nothing more is needed to be conscious of that beautiful sky. My contention is that the brain can do all that, and, therefore, a functioning brain is identical to a conscious mind.

That makes me a materialist and not a dualist. In the coming months, I want to explore these ideas. I want to hear what you think, your objections to my position and your arguments for and against these ideas”.

5.2 Holistic worldview of seers of Bharat on Consciousness: *Seeing the Atman in all beings, and all beings in the Atman, one attains the highest Brahman/Consciousness/one omnipotent, omniscient God”.*

Why do all religions and societies teach: be selfless, love and help each other, do not seek to injure anybody, never censure anybody? It is explained that the phenomenal world is constituted of good and evil, and there will never be any change on this plane. But he who clings to hatred, aversion, and fear, cannot reach God, but becomes more and more the slave of his uncontrolled emotions. The question remains unanswered: Why should we be good, righteous? And education must discuss the Why and teach How to be good!

Wisdom of Bharat not only answers but explains what Consciousness is!

Pashyateiti Pashu’ means, ‘He who ‘sees’ (perceives) is a ‘jantu’, creature, animal’. Are we a creature? Just a living being? Or are we a wise human being who ‘sees’ (perceives), the same One Consciousness in all?

We need to learn about the one Consciousness aka God within all beings as Atman, and in Creation. We then need to learn that only by learning, practicing, and serving, ‘seeing’ God in man and in Creation, can we purify and expand our mind, chitta-suddhi, to overcome aversion or hatred in our heart. Such work as worship and righteousness, is the best medicine to help us expand our mind and gradually realize Consciousness, which is present within us as Atman, Spirit, aka Kingdom of God, Self, Rooha; our Self itself as That Consciousness!

A compulsory Subject: It must be a compulsory part of mainstream education to reflect, study, explore, discuss, and teach the scientific fact, reality, and the truth that a living-being, i.e., a Jivaatman, is just a Body-mind complex which is just Inert-Matter. It becomes a living-being only as long as it is enlivened by Consciousness of the Atman. This is the obvious essence of a living-being, as presented by the Upanishad and presented in Veda-anta, literally the ‘end’ of Vedas, i.e., its essence. This is not religion, but science of a Jiva!

Therefore, we must get an opportunity to introspect, study, know, be convinced in the wisdom that “He who perceives all beings in the Self alone, and the Self in all beings, does not entertain any hatred on account of that perception”. This is the message of all Upanishads!

Let’s not entertain aversion for anybody. Aversion gives rise to anger. Do not get upset by either censure or praise. What do they mean? Do not cling; learn to be impersonal and yet sympathetic and helpful. We ourselves are so full of faults and insufficiency; never seek fault in the other person or

group. Do not allow hatred to rise in your heart. As long as we have hatred for 'others' we're an atheist, and nothing but that, whatever we may pretend to be and to believe, and to whatever institutional religion we may happen to belong outwardly.

As long as we cherish any hatred for each other, we cannot have anything to do with righteousness, or being good or being educated or being religious or God loving. Why? Because same Consciousness enlivens all beings, there is NO other!

Bharat can explain Consciousness the One all-pervasive infinite, thru' a *Scientific principle*, 'That which Exists cannot go out of existence and that which doesn't exist, cannot come into existence', B.G! It needs patience, sincere effort to understand the idea of Consciousness, but it must be noted that Consciousness is the One Subject, never an object of perception; it can be known only by becoming Consciousness per se! As Consciousness we're all One and That is the 'Cause' of which 'Jiva and Jagat' are the 'effect'. The principle is that effect (Jagat) cannot exist without the cause, whereas cause (Consciousness aka One God) is independent of effect!

This Creation, Jagat, literally means that which is eternally and continuously ever-changing! **Consciousness** is that constant, unchanging One Existence, the background so to say, that sustains this changing reality of jagat.

The very purpose of human life is to strive to expand our narrow self-centered Mind to feel One with the whole Creation, thru' ethical, righteous conduct and fulfilling our respective duties aka Swadharma/Dharma!

It is a scientific fact that there has to be a constant, unchanging reality to perceive the changing! It is only because of this changeless Consciousness that Living-beings (Jivaatman) can perceive and act thru its mind and sense organs. And they function only if and as long as Consciousness exists within and enlivens the Mind; and this same Consciousness remains as Existence all around and in and thru' every aspect of Creation, as 'all pervasive Existence'.

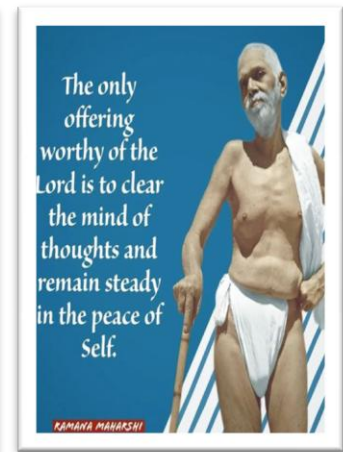
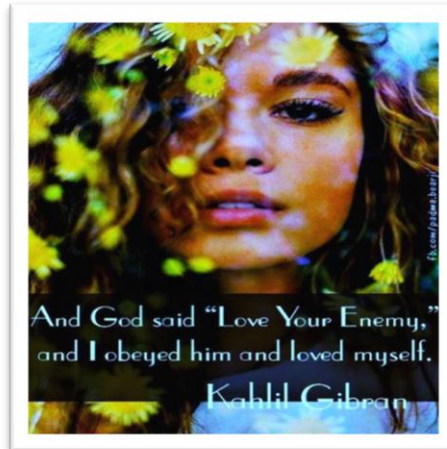
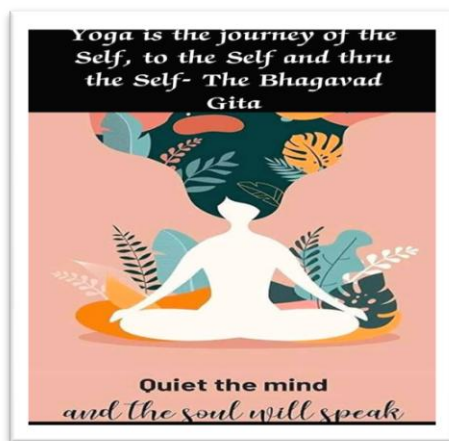
As "I" or "We" or "Hum" we are united in our Oneness with all beings, as a Subject. Our Names, Forms, Samskara or nature of Mind, desires etc. may all be different but as Consciousness in all living being, Jantu, we are One, interconnected, interdependent reality. If I hurt any being, Consciousness is being hurt, and I am that singular Consciousness, because Consciousness must be singular and cannot be two! Hurting any being, I am hurt!

This Oneness with whole Creation rejuvenates me in Deep Sleep when I get detached from my Mind and become One infinite Consciousness; but because of impure mind full of Samskar, I awake with my name and form...

Consciousness is undefinable being infinite but may be understood as i) Satt, i.e., unchanging eternal existence; ii) Chid as Awareness, Consciousness, Chetana, Chaitanya; iii) Bliss, Ananda, that is our inherent nature, atman, Self, Kingdom of God within, Rooha, Spirit within each Jivatman.

Why work as worship? Since we and all people are God, one Consciousness, therefore when we selflessly work for good of society, it purifies the mind, Chitta-suddhi and duties become highest worship.

The more the mind is purified, the more it expands and so the more we feel oneness love care concern for each other and the more we are full of Bliss of Consciousness. In fact, our journey is over only when mind expands to infinity, and we feel one with Consciousness and with whole Creation.



Please send your comments, suggestions and short articles containing your experiences for publication through email at info.iccfg@gmail.com and Sunil Kumar can be contacted at kumar2sunil@yhoo.com