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# **THE PHILOSOPHY OF GEETA AND ITS EMBODIMENT IN THE INDIAN CONSTITUTION:**

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*“Role of Geeta and Its philosophy in establishing an Egalitarian Society”.*

## **Abstract**

Those civilizations have always sustained which never passed through a **Zero-thoughts stage**, the reason being that thinking has been fundamental to fundamental thing for human existence. Therefore, liberty to think, also, has been an ever-existing freedom. However, for an egalitarian society, it's the **thoughts of being equal** that leads to Equality, and such thoughts come from a **sense of being one or part of one**. This is why, the Freedom of thoughts and expression has been ever recognized, as in Indian constitution too, and has been the base of how a man would be or a society would be.

Indian Constitution envisages the **egalitarianism** among its masses, in respect of **Status and Opportunity** and many others, supposing it to flourish within and result into **Unity and Integrity** of nation. Hereby, constitution confers responsibility upon both the **stakeholders of the nation**, i.e., **Governance system & Public**, to discharge their respective **constitutional & citizenry** duty/obligation in achieving the **constitutional vision** of equality. Such vast duties in the public interest should necessarily be understood from the angle of philosophies contained in Shri Bhagwad Geeta for its nature of being extremely broad and enlightening one.

The concepts which Shri Bhagwadpuran teaches us i.e., of **Nishkam Karma** and many more, are of **eternal Nature**. The philosophy of **Karma and Dharma** explained through its various Shlokas, enlightens the individual to place primacy to their duties (*karman-**evādhikāras** te*

*mā phaleṣhu kadāchana*) and be compassionate, have **equal view** and **thoughts of wellbeing** about all the creatures of the universe (*sarva-bhūta-hite*). The philosophy of *Yoga, KarmaYoga, GyanYoga* etc. and *Tyag (Sacrifice)* inspires individual to not to be excessively possessive about the materialistic world, but to sacrifice dearest to dear things for **proper performance** of the Duty/ *Karma* and *Dharma*. Further, Shri Bhagwad Puran inculcates that **thought process** and **pure conscience** among individuals which if followed, in its truest sense, will ultimately lead to the formation of a world of idealistic principle like **Peace, Justice, Equality** (*ātmaupamyena sarvatra samaṁ paśhyati yo 'rjuna; sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ* || 6.32 ||) and **Fraternity** and many more, as its Shloks indicates.

Thus, rather than laying down any express framework of any particular kind of society, it explains that elementary knowledge which makes the individual to think about their duties as per *Dharma*. Such duties include duties toward oneself, family, society, country, nation, and ultimately toward entire universe. A Duty performed in righteous (*Dharmapurvak*) manner toward everyone in society shall never lead to the Inequality and injustice.

Therefore, author intends to analyse those elementary enlightening words of Shri Madbhagwad Puran which professes and propounds or constitutes the essence of egalitarianism in the relative perspective of the Constitutional vision of our constitution and further attempts to emphasize the role of philosophy, contained therein, in inculcating sense of equality among individuals.

Key words: *Zero thought -stage; Egalitarianism; Status and Opportunity; Unity & Integrity; Stakeholders of the Nation; Governance system & Public; Constitutional & Citizenry; Constitutional Vision; Eternal nature; Equal view; Thoughts of Wellbeing; Proper performance;*

## **Egalitarianism & Constitution of India.**

Right from the preamble to the provisions and spirit of the Constitution, egalitarianism, that was envisioned by the framers, has coloured every part of it with deep shade of its limitless philosophies and scope. The Egalitarianism which essentially requires equality for people in terms of rights and opportunities had been the front line thinking among the makers specially at the time when the country was going through an unprecedented chaotic and riotous

situation due to differences among creeds, colours and religions. The assumption of equality by the fore-fathers was heavily influenced by and in accordance with that elementary philosophy of equality preached in shri Bhagwad Puran when God teaches the “*Individuals to see true equality of all living beings and realise the pain and happiness of others as if they were their own*”<sup>1</sup>.

The golden thread of constitutional spirit as much equality is concerned begins from the Preamble wherein the Citizens of India pledges to make India a “*Sovereign, Socialist, Secular, Democracy and Republic*” Nation and to achieve “*Liberty, Equality and Justice*” for themselves and unity & integrity of nation wherein the fraternity was supposed to breath every minute and flow through every corridor of society.

The Sense of making India sovereign in itself requires the citizens to be United which would further require the absence of differences in national interest. Public with no point of differences in the terms of national development, places itself on an equal footing and thus enroot seeds of egalitarianism. *Indian historical legacy has proved to be Karma oriented under the guidance of Dharma*. The members of the constituent assembly also heavily stressed on the self-conferred duties upon citizens and thus equally made every people duty-bound to make the bright fate of the country.

By envisioning Secularism<sup>2</sup>, it was intended to make a nation where in although state shall not be concerned with any religion, but existence of every religion should be made possible with the intention of *Sarva Dharma Sambhav* as preached by Mahatma Gandhi. It’s rightly said that “*Indian Secularism Oscillate between Sarva Dharma Sambhav and Dharma Nirpekshita*.”<sup>3</sup> The Equal respect to the view and sacred practices of others is another step toward egalitarianism. It’s to be noted here that Secularism established neutrality among religions. But Dharma is far different from Religion. **Dharma** “literally means “**to Uphold, support and Nourish**”. It is System of rule of law. Dharma is for establishment of stable society and preserve the social order and progress and prosperity of humankind.<sup>4</sup>

Further Democracy, which centres people at nucleic place of political philosophy, provides a flattened ground for development of fraternity and sense of looking one with same eyes and

<sup>1</sup> *ātmaupamyena sarvatra samam paśhyati yo ’rjuna ; sukham vā yadi vā duḥkham sa yogī paramo mataḥ // 6.32//, Bhagwadgēeta, Shlok 32, Chapter 6.*

<sup>2</sup> *Added by 42<sup>nd</sup> Amendment of the constitution; 1976*

<sup>3</sup> *H M SEERVAI, Constitutional law of India, 4<sup>th</sup> Ed. P. 1259*

<sup>4</sup> *Varna parva; Mahabharat, verse-58 ; chapter 69*

same views. Democratic thoughts inculcate among people view of holding equal status, dignity, place in the society and opportunities.

As observed by Hon'ble supreme court in *Minerva Mills* "***Democracy is not an empty dream. It's a meaningful concept whose essential attributes are recited in the Preamble: Justice, Liberty, and Equality***"<sup>5</sup>. This simple philosophy directly connects people at ground to the people in governance and make the governance duty bound to treat everyone equal in its view. ***It's here that sense of egalitarianism flows from top to bottom and vice-versa, but it flourishes only at ground levels.***

With this vision of democratic structure, the framers opted for republic system, wherein the head of the state being representative of entire country, will not hold the chair for ever but will keep on changing making room of opportunity for every other brothers. Such system treats every one equal as much opportunity to hold the chair is concerned.

The philosophy of Egalitarianism was further nourished by including extremely wide concept of liberty, equality, and justice. The liberty one side opens the door of diversity in thoughts, expression, belief, faith and worship and other side is checked by the systematic barrier to not to lead to inequality. The concept of Equality in constitution requires state to provide **Equality before law and Equal protection of law**.<sup>6</sup> Both the concept being exceptionally broad mandates the state to be duty bound to treat its citizens with equality with no possible space for inequality. These equality provisions were mandated to create a new class of egalitarian society.<sup>7</sup> The concept of equality being exceptionally dynamic in its nature marches from past to present and present to future changes, issues and challenges and thus can't be matter of a confined interpretation.<sup>8</sup> Conclusively it can be said that the constitutional framers used both the expression of equality ***ex abundanti cautela*** so that every possibility of inequality could be eventually excluded.<sup>9</sup>

The concept of **Justice** envisioned in the constitution covers broad spectrum of equality and even more than that. The framers put their goals to achieve Social, economic and Political Justice, which in the simplest term means to excludes every possible or apprehended

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<sup>5</sup> *Minerva Mills Ltd. & Ors. V. Union of India; AIR 1980 SC 1789*

<sup>6</sup> *Art. 14, Constitution of India.*

<sup>7</sup> *E P Royappa v. State of TN; AIR 1974 SC 555*

<sup>8</sup> *i.b.i.d*

<sup>9</sup> *"Right to Equality and Indian supreme court", J K Mittal, The American journal of Comparative law., Vol. 14, No.3, PP 427*

injustice. The social justice has been found to be complementary to the concept of equality.<sup>10</sup> Social justice accords the opportunity for every citizen to develop their personality in every facet of human life and thus putting them on equal footing. The economic justice essentially promotes the distributive justice which in its depth was intended to remove economic inequalities. By envisioning it under the constitution the framers intended to make Right to equality a meaningful aspect of practical life of all the citizens.<sup>11</sup> The Political justice under constitution ensures the strengthening of the Democracy at grassroot level. By the slogan of One man one vote, Dr. Ambedkar envisioned the equal place of every citizen in framing of a democracy and contributing to strengthen it. With such endless vision of a country of above-mentioned philosophies, the constituent assembly put their content & intent in the constitution, the reflection of which can be seen in the preamble.<sup>12</sup>

But, every concept, philosophies contained in the constitution concludes itself only on two points, i.e. **Duties** and **Principles**, other way say **Karma** and **Dharma**. The Fundamental right establishing the basic principle of human life and their essentials and Directive principles making one to realise their duties, are reflection of these two conclusions. The fundamental rights chapter is collection of those basic principle of human life and society which are essential for their sustenance as human being.<sup>13</sup>

The constitution confers duties upon both, the highest constitutional Authority and upon ordinary citizens<sup>14</sup> too, be it in context of Authority on President to declare war/peace, or Citizen's duty to maintain peace and public order, of prohibition from discrimination<sup>15</sup>, prohibition of discrimination in equality of opportunity<sup>16</sup> their voting duties, or duties mentioned under fundamental duty chapter<sup>17</sup>, duty to remove inequalities in income, status facilities and opportunity<sup>18</sup>, and under many others provision of part IV. Further by mentioning functions of the various authorities, constitution conferred a vast duty upon them, which was supposed to be discharged in a scrupulous manner, in a way so that constitutional visions could be attained.

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<sup>10</sup> *Air Indian statutory corporation v. united labour union; AIR 1997 SC 645*

<sup>11</sup> *Suresh kumar & ors. Dalmia cement (Bharat) Ltd. & Anrs etc. V. Union of India; SC; 25<sup>th</sup> April 1996*

<sup>12</sup> *"Preamble is a key to mind of the framers." - Sajjan sing v. State of Rajasthan; AIR 1955 SC 845;*

<sup>13</sup> *Maneka Gandhi v. Union of India: 25<sup>th</sup> January 1978; AIR 1978 Sc 597*

<sup>14</sup> *Part IVA, Fundamental Duties,*

<sup>15</sup> *Article 15 of the constitution of India.*

<sup>16</sup> *u/a 16 of constitution of India.*

<sup>17</sup> *Chapter IVA, Article 51A of the constitution of India.*

<sup>18</sup> *u/a. 38, Constitution of India*

To achieve such a public welfare vision, nationalistic visions, the performance of such duty need to be discharged with bonafide intention, without any selfish motive, without a greed for gain, and many more. In and all the duties need to be performed as *Nishkam karma*, as propounded in Bhagwadpuran.

It's said that the intellectual patiently listens the words of knowledge and then implements it.<sup>19</sup> The treasury of philosophy in Geeta about performance of duty in its purest form is the eternal learning which ought to be adopted in public life. The lord asks, in the Bhagwadgeeta, to be *Karma Yogi* (informally one fully engaged with Karma/Duties) with further direction that result of is not within your rights.<sup>20</sup> **Karma yogi**, neither hates anyone nor desires anything<sup>21</sup>, his only path of life is to perform his duty/karma. Such elementary philosophy of impartiality and non-discriminatory nature inculcate among individuals the sense of being one and sense of equality. Thus, it's really pertinent to explore the words and shlokas in the Puran which reveal this inherent and fundamental cause leading to equality.

## Elementary Philosophy of Geeta & Sense of Equality.

The sense of Being one or part of one is an un rebuttable reason for achieving equality. When lord Krishna says “*that he is the only reason behind the existence of this entire universe, everything rests in him*”,<sup>22</sup> it reflects that this world with endless diversity has its origination from one almighty which, meaning thereby, makes us to traces our origin in one cause, one reason. The Equality is sown hereby.

The scripture teaches the profound philosophy of unborn soul, which always remains in the purest form.<sup>23</sup> Soul within the body is neither destructible, nor it can be burnt, shredded nor

<sup>19</sup> *śrūyatām dharma-sarvasvaṃ śrutvā chaivāvadhāryatām ; ātmanaḥ pratikūlāni pareṣāṃ na samācaret (PadyamPuran 19/355)*

<sup>20</sup> *karmaṇy-evādhikāras te mā phaleṣhu kadāchana; mā karma-phala-hetur bhūr mā te saṅgo 'stvakarmaṇi || 2.47 ||; Bhagwadgeeta, Shlok 47 Chapter 2 .*

<sup>21</sup> *jñeyah sa nitya-sannyāsī yo na dveṣṭī na kāṅkṣati; nīrdvandvo hi mahā-bāho sukhaṃ bandhāt pramuchyate || 5.3||; Bhagwadgeeta, Shlok 3 Chapter 5.*

<sup>22</sup> *mattaḥ parataram nānyat kiñchid asti dhanañjaya; mayi sarvam idaṃ protaṃ sūtre maṇi-gaṇā iva || 7.7||; Bhagwadgeeta, Shlok 7, Chapter 7.*

<sup>23</sup> *nainam chhindanti śhastrāṇi nainam dahati pāvakah; na chainam kledayantyāpo na śhoṣhayati mārutaḥ ||2. 23||; Bhagwadgeeta, Shlok 23, Chapter 2.*

affected in any way.<sup>24</sup> It's only the body of the creature that changes, not the soul.<sup>25</sup> The philosophy on the face of it, teaches the *Oneness of every creature*, and lays down foundation for equal treatment of everybody, equal dignity toward everybody. The truest form of Equality before law, the law of god, law of nature, law of almighty, is reflected in this philosophy.

The God says, everybody goes to him and becomes fully absorbed to him upon leaving their body at the time of death, provided they have understood the divine nature of God and become fully free from worldly consideration, like attachment (*Raag*), fear, anger etc.<sup>26, 27</sup> No worldly classification like caste, race, etc. has been put therein the philosophy, it's concerned only about *Jiva*. The conditions put in the shlok is for the purest form of welfare of everyone. The history is evident of the facts that even the greatest civilization and empire have fallen down and vanished along with its last piece of evidence because of the presence of greed, fear, attachment (*Raag*), lust and demerit like these. The scripture says to the extent that these demerits are like the gates leading to the hell of self-destruction and therefore these should be abandoned.<sup>28</sup>

The scripture promoting the importance of wisdom has always placed Gyani (*Gyani*)(intellectuals) at the superior place. The one with true knowledge (*Gyan*), with the eyes of divine learning, always looks at everyone equally.<sup>29</sup> In contemporary world the intellectuals must take a heavy learning from the philosophy contained herein. The policies of inequalities, and attempt to promote enmity by the superior class is completely inconsistent with the sense and spirit of this philosophy of equal view in Bhagwadpuran.

The *sense of being one* is a very extreme in-depth doctrine which need to be understood by the exploration of true knowledge in Righteous manner. It's the responsibility of intellectual giants to make this depth concept easy for the common people.

<sup>24</sup> i.b.i.d

<sup>25</sup> *antavanta ime dehā nityasyoktāḥ śharīriṇaḥ ; anāśhino 'prameyasya tasmād yudhyasva bhārata || 2.18||*, Bhagwadgeeta, Shlok 18, Chapter 2.

<sup>26</sup> *janma karma cha me divyam evaṁ yo vetti tattvataḥ ; tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna || 4.9||*; Bhagwadgeeta, Shlok 9, Chapter 4.

<sup>27</sup> *vīta-rāga-bhaya-krodhā man-mayā mām upāśhrītāḥ ; bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ || 4.10||*; Bhagwadgeeta, Shlok 10, Chapter 4.

<sup>28</sup> *tri-vidhaṁ narakasyedaṁ dvāraṁ nāśhanam ātmanaḥ ; kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet || 16.21||*; Bhagwadgeeta, Shlok 21, Chapter 16.

<sup>29</sup> *vidyā-vinaya-sampanne brāhmaṇe gavi hastini ; śhuni chaiva śhva-pāke cha paṇḍitāḥ sama-darśinaḥ ||5.18||*; Bhagwadgeeta, Shlok 18, Chapter 5.

Further, the script goes ahead to lay down that everyone must see that god existing in every individual.<sup>30</sup> The god is seated in every individual in the form of soul. That soul in its purest form is nothing but the God.<sup>31</sup> To make every living being equal, the philosophy has given more than sufficient reason by envisioning god seated in every being. The materialist factor that forces the superior class or individual to make discrimination becomes non-existent, when this doctrine is invoked. The equality provisions, available in various jurisdictions, granting equal status makes two classes, one ruling class and another its subjects. State is obliged to not to deny the equality before law and equal protection of law.<sup>32</sup> However, this doctrine places everyone at one footing. No such classification of superior inferior should exist in the view of this concept of looking God seated in everyone. However, in societal interest a governing structure becomes necessary. But the divinity of individual must always be kept in consideration. By both citizens and ruling class too. The equality provision is god made in as much as every living being originates from one and gets absorbed in one i.e. the almighty.

The Puran further lays down that Lord Krishna itself says that *“it is God that lies in the hearts of every individual. It’s he who is source of memory, knowledge and also of forgetfulness. It’s he who is known by all the Vedas and it’s also he who knows the meaning of Vedas.”*<sup>33</sup> By saying so the scripture teaches to every individual their divine importance, their duty and their end too. Every living being is one form of God. It’s the divine form of living being, which in itself consist of depth aspect which required to be studied. Further, it says that the path of life of living beings should be the path of knowledge, which means that “Right to Education” is also inherent part of living being particularly for human. And the end goal of all the knowledge is to know that almighty who created everything. Such a vast and eternal philosophy, does not leave any space for things like Inequality and Injustice.

The above-mentioned philosophy of sense of being one or part of one must be taken by every individual into serious consideration and be implemented in his daily life. It’s only this sense

<sup>30</sup> *samañ sarveṣhu bhūteṣhu tiṣṭhantañ parameśhvaram ; vinaśhyatsv avinaśhyantañ yaḥ paśhyati sa paśhyati || 13.28 || ; Bhagwadgēta, Shlok 28, Chapter 13.*

<sup>31</sup> *upadrāṣṭānumantā cha bhartā bhoktā mahēshvaraḥ ; paramātmēti chāpy ukto dehe ’smin puruṣhaḥ paraḥ || 13.23 || ; Bhagwadgēta, Shlok 23, Chapter 13.*

<sup>32</sup> *See. A. 14 of Constitution of India.*

<sup>33</sup> *sarvasya chāham hṛidi sanniviṣṭo , mattaḥ smṛitir jñānam apohanañ cha ; vedaiṣh cha sarvair aham eva vedyo , vedānta-kṛid veda-vid eva chāham || 15. 15 || ; Bhagwadgēta, Shlok 15, Chapter 15.*

that could be reason behind establishment of egalitarian society. The individual need to follow the path of Yogi, as described in the Geeta. The Yogis who look upon all—well-wishers, friends, foes, the pious, and the sinners—with an *impartial intellect*.

The yogi who is of equal intellect toward friend, companion, and foe, neutral among enemies and relatives, and impartial between the righteous and sinful.<sup>34</sup> Such personality is considered to be distinguished among humans.

Above-explained philosophies of equality and equal view for every living being ultimately constitute a pure internal conscience of the Individual to have that sense of being part of one. The liberty of thoughts and faith granted under constitution, if directed and enjoyed in the tune of the principle propounded under the Bhagwadpuran, will certainly lead to the establishment of egalitarianism. The philosophies therein insist from their heart to follow the path of knowledge and do what *Gyani Jana* have been preached to do by the Lord Krishna. it invokes the people to perform their worldly duties, coming out of negative factors like greed, lust, anger etc., which could ultimately lead to the social justice. The performance of duty in the Nishkam manner will end up the race of being more huge than your companion and thus leading to the economic justice. To let the equality prevail in the society, it's necessary that the duty-circle (*Karma Chakra*) be completed in the *righteous manner (Dharma Purvak)*. The scripture ask the Individual to be the strongest follower of and have deep knowledge of Dharma. Even the god says that he incarnates again and again when the dharma gets defeated.<sup>35,36</sup>

## Implementation of Geeta's Philosophy in Contemporary world.

Today's contemporary world has both kinds of forces prevailing herein, *good forces* and *ill forces* too and both at its apex extreme. The evil forces are causing a lot to the world

<sup>34</sup> *suhṛin-mitrāryudāsīna-madhyastha-dveṣhya-bandhuṣhu ; sādhuṣhvapi cha pāpeṣhu sama-buddhir viśhiṣhyate || 6.9||; Bhagwadgeeta, Shlok 9, Chapter 6.*

<sup>35</sup> *yadā yadā hi dharmasya glānir bhavati bhārata ; abhyutthānam adharmasya tadātmānam sṛijāmyaham || 4.7||; Bhagwadgeeta, Shlok 7, Chapter 4.*

<sup>36</sup> *paritrāṇāya sādḥūnām vināśhāya cha duṣhkṛitām ; dharmā-sansthāpanārthāya sambhavāmi yuge yuge || 4.8||; Bhagwadgeeta, Shlok 8, Chapter 4.*

community, the repercussion of which is sometime controlled, sometime managed and sometime left uncontrolled and unaddressed. Good forces are working to counter the ill-forces, but not with the equivalent intensity. However, the satisfactory part is that majority is on the side of good forces.

The result of this extremely unbalanced equation is that today's society is suffering a lot than any time ever before. The daily news and incidents are evidence of it. The enhancing crimes, ecological crisis, environment crisis, particularly water crisis, droughts, air pollutions, etc. political instability or crisis, unsatisfactory association of public with governance, daily occurring incident of riots and protests in one or another part of world, communal homicide, human lynching, scams, etc and many more are the evidences that the world community is either not having any principle or philosophy-based life or if it's having then it's either confused with or extra conscious about its more than required principles or philosophies.

It's for such time that scripture like Bhagwadpuran and many more, which has been source of a stable life and learning for centuries, is required to be studied and abided by the society, individual and lesson of that elementary knowledge establishing equality and welfare of the human kind and of every living being needs to be implemented in the society in equal manner.

The philosophy contained in Geeta teaches us to see every living being with God seated in them at their heart. This leaves no reason for being cruel to one person by another.

The *Karma* impacts everyone as per its nature, but the divinity inside everyone needs to be learnt about and respected. It needs to be understood that the creator of the universe, always remains in everything whatever forms the part of this universe. To be respectful to that almighty one should have compassion with nature. And thus, protection of ecology and environment is also preached in the scripture.

The Bhagwadgeeta is worldwide taught and studied for its significance of the humanistic value. The adoption of the principle of it would lead to the preservation of the those degrading diminishing human value.

Today when the inequality and ignorance, in respect of status, opportunity, income etc is prevailing, the teachings of Bhagwadpuran can be pathbreaking, if studied and adopted by the

individuals. The absence of inequality will prevent the communal incidents from taking place. The way the number of heinous crimes is scaling up, be it against individuals or ecology or governance, it's proved that the morality level of the individual as well some group has slept down to the extremely low level. To combat the situation, one branch reform is not at all sufficient. The change need from the root level i.e., the internal conscience of the Individual. Without achievement of its purity with the eternal principles, the systematic measures are not sufficient to control the crimes. Such principles mentioned in the scriptures like Bhagwad Geeta and many more attempt to bring the reform at that level.

## Conclusion & Suggestion.

A country and society are made and constituted by its inhabitant, peoples and by the environment thereof. System and governance are very secondary things. And individuals are made by their own thoughts<sup>37</sup> and source of thoughts lies in the Philosophies, which are contained and propounded by the scriptures like Bhagwadgeeta and many more like this.

Therefore, to constitute and form a society, country of highest ideology, the inhabitants thereof must necessarily have ideal thoughts, must perform their duty in the ideal manner, must abide by ideal principles (*Dharma*). Similarly for egalitarian society, member of that community must have egalitarian thought like sense of being one or part of.

To achieve the highest extreme of success and develop its personality to its fullest extent is the fundamental right of every one. But such success must not be at the cost of someone's pain and suffering.

Person, from person to a Society, and from society to a nation, the patriotic imagination which philosophers like *Chanakya* made, the fundamental basis of such societal formation can only be the thought process, nothing else.

*Scriptures shapes the thoughts of the individual, belief of the individual, faith of the Individual.* Such a shape of thoughts that ensures nothing but the welfare of the living being, society, country, nation, ecology and ultimately the universe.

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<sup>37</sup> "we are what our thoughts have made us, so take of what you think. Words are secondary. Thoughts live, they travel far." – Swami Vivekanand.

\*All English translation of Shloks from Bhagwadgeeta taken from <https://bhagavadgita.io/>

The achievement of Egalitarianism is sine qua non but only in respect of fundamental things like humanity, dignity status etc. Because, *Karma* results according to the extent and intention with which it is performed. So, one can have a lot and one nothing as result of their respective *Karma*. It's not the fault of anyone but of the doer itself.

Absence of inequality does not lead to the Equality, rather it's absence of unsatisfiable race among few Haves and many Don't haves that leads to the persistently prevailing unending inequality. Bhagwat Puran expressly gives solution to this unsatisfactory element when it says that nothing is yours, all belong to the one that's god, the almighty.

Rather than getting into race of achieving more, one should engage in Nishkam karma, serve the "*order of the time*", contribute to the Time-cycle (*Kal chakra*), universal cycle (*Shritshti Chakra*). Doing so is like serving mandate of the god. Then, one will be able to see that almighty in everyone and everything, which will be the best method to achieve egalitarianism.

Therefore, the bonafide discharge of its duty in *Nishkam* manner and in Righteous manner dedicating everything to that almighty and taking every inspiration from him is the only way to achieve true equality.

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