

Evolution of Egalitarian Society through the deep routed theories of Buddhism

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Abstract

The world knows him as the 'enlightened one' but his vision and his teachings awakened people to the importance of having a pure mind, heart and soul, the right speech, understanding, determination, deeds, efforts, awareness, thinking and living, and the need to discard desire. The Buddha taught the world that nothing is lost in the universe, everything changes, the third universal truth explained by the Buddha is that there is continuous changes due to the law of cause and effect. In Buddhism, the most important rules are the five precepts – No killing non-violence; No stealing – respect for others' property; respect for our pure nature; no lying – Respect for honesty; no intoxicants – respect for a clear mind. Modern democracy is based on the principle that all human beings are essentially equal, that each of us has an equal right to the life, liberty, and happiness. Buddhism too recognizes that human beings are entitled to dignity, that all members of the human family have an equal and inalienable right to liberty, Stories abound about Gautama Buddha, born 563 BCE in Lumbini, but the truth remains alive to this very day. He was exponent of egalitarian society. He also told people to follow the **Noble Eightfold Path** which are 1) Know and understand the Four Noble Truths, 2) Give up all worldly things and don't harm others, 3) Tell the truth, don't gossip, and don't talk badly about others, 4) Don't commit evil acts, like killing, stealing or living an unclean life, 5) Work for good and oppose evil, 6) Do rewarding work, 7) Make sure your mind keeps your senses under control, 8) Practice meditation as a way of understanding reality.

"Believe nothing, no matter where you read it, or who said it, no matter if I have said it unless I agrees with your own reason and your own common sense."

- Gautam Buddha

Swami Vivekananda delivered speech about Gautam Buddha on several times in the following words –

"Gautam Buddha said to his followers that I do not want to hear various opinion about God and Soul, whether there is God and Soul I do not want to listen various opinion but I want to say "be good and do well for all living beings. I believe in work for all being. Work is worship. Ideology of Gautam Buddha was well taken by the people at a large. It was spread like a cyclone through out the world. His message of sacrifice compassion and love to living being made a fanaticism which resulted establishment of so many Asram, school, college, public hospital, animal farm house, architectural institutes etc. In a fact, he became a exposure of Vedanta. If Gautam Buddha could have compromised with Veda and Brahminism of Hindu religion he might have worshiped during his life time.

Buddhism was propagatory. Propagation of Buddhism did not cause bloodshed. It does not require any war with soldier. It goes without saying that popularity of Buddhism went to greater height as a result of it Mourya Dynasty was glorified with the embracement of Buddhism.

After Kalinga war Asoka the Great was so influenced by Buddhism that he made his kingdom as welfare state.

Ashoka was an Indian emperor of the Maurya Dynasty who ruled almost all of the Indian subcontinent from c.268 to 232 BCE. One of India's greatest emperors, Ashoka reigned over a realm that stretched from the Hindu Kush mountains in Afghanistan to the modern state of Bangladesh in the east. It covered the entire Indian subcontinent except parts of present-day Tamil Nadu and Kerala. The empire's capital was Pataliputra (in Magadha, present-day Bihar), with provincial capitals at Taxila and Ujjain.

In about 260 BCE, Ashoka waged a bitterly destructive war against the state of Kalinga (modern Odisha). He conquered Kalinga, which none of his ancestors had done. He embraced Buddhism after witnessing the mass deaths of the Kalinga War, which he himself had waged out of a desire for conquest. "Ashoka reflected on the war in Kalinga, which reportedly had resulted in more than 100,000 deaths and 150,000 deportations, ending at around 200,000 deaths. "Ashoka converted gradually to Buddhism beginning about 263 BCE. He was later dedicated to the propagation of Buddhism across Asia and established monuments marking several significant sites in the life of Gautama Buddha. "Ashoka regarded Buddhism as a doctrine that could serve as a cultural foundation for political unity." Ashoka is now remembered as a philanthropic administrator. In the Kalinga edicts, he addresses his people as his "children", and mentions that as a father he desires their good.

Ashoka's name "Asoka" means "painless, without sorrow" in Sanskrit. The emblem of the modern Republic of India is an adaptation of the Lion Capital of Ashoka.

It is forbidden to decry other sects;

The true believer gives honour

To whatever in them is worthy of honour.

- Ashoka

This paper deals with the impact of Buddhism and Gautam Buddha's views on social and gender equality, social justice for egalitarian society, freedom and liberty to all in the every nook and corner of the society and human rights. It is contended that Buddhism concerns more with other issues than Human Rights. Moreover, concern for human rights is a post religions phenomenon which has more to do with secular ideologies and power politics than religion and therefore it is unreasonable to accuse Buddhism of neglect in this area.

Also much of the Buddhist literature remains untranslated, hence there may be hidden treasures still undiscovered in this area and many elements of human rights could be found in Buddhism. By meaning right is objectively true or right or straight or upright which is applied metaphorically in a moral context. The primary moral sense of right was a standard or measure for conduct. Right indicates right morally, straight or true that meets the standard of rectitude or rightness. In other way, it is something done by a person because it is his right or it is done because the person has right to do it. Hence, even if right things are incur-porated in religious philosophy that means those right things are also rights of the person.

Broadly speaking elements or principles of human rights are incorporated either expressly or impliedly in teachings of the most religions of the world including Buddhism. Transition of moral use of right to the notion of right for personal entitlement took place in the West in form of watershed that happened during the late middle Ages. It was the concept of natural rights then that

got evolved towards the end of Seventeenth century as reported by John Locke. Earlier, use of this connotation was in Thirteenth century and Grotius used it in Seventeenth century.

Modern use of right emanated in Hobbes writings in the middle of seventeenth century. Natural rights are inalienable and have not been conferred on person by any judicial or political entities and hence someone cannot be deprived of his/her rights by these or other entities.

Introduction

Concept of natural Rights of Seventeenth and Eighteenth centuries culminated in the notion of human Rights of eighteenth Centuries that continues to prominence in 20th and 21st Centuries. It is historical process through which concept of human rights evolved. Moreover the idea was not entirely new and there has been influence of Christian doctrine on it in many respects too. Also philosophical justification of Human Rights has been found in other philosophies and religions including Buddhism (Demien 1995).

The basic concept of human rights envisages right as something personal to individual, it may be thought of as something an individual has. By definition, Right is benefit which confers upon its holder either a claim or liberty. Modern concept of human rights is however many faceted concept. In metaphorical and moral sense right word is seen in Buddhist as well as other languages. However, in Pali there is no word that actually conveys idea of rights, as subjective entitlement. But the notion of rights may be distributed among a variety of terms in Buddhist languages, as in Latin language it could be librettos, jurisdictio, dominium etc.

Also cultures may depict concept of rights without having vocabulary which expresses the concept. Thus, concept may be used rather than have it in words and persons might have used the concept of right without explicitly having a single word for it. Like English terms right and duty are translated as ought, concept of right may exist where a word for it does not. Dharma in Buddhism conveys what is right and just in all contexts and from all perspectives.

The word Religion according to Dr. Ambedkar is an unidentified word with no fixed meaning and that is because religion has passed through many stages. The concept of each stage was called religious thought. The concept at one stage has not had the same connotation which it had in the preceding stage. Its meaning is likely to differ in the succeeding stages.

The concept of religion was never fixed but it varied from time to time. Similarly the concept and scope of Human Rights is ever changing. It is dynamic and liberal in nature and wider in its scope. As Buddha and Buddhism is concerned, anything that does not relate to man's welfare cannot be accepted to the word of Buddha. According to Buddha, his Dhamma (religion) had nothing to do with God and soul. His Dhamma has nothing to do with life after death (Ambedkar 1984, 1992). The Centre of Dhamma is man and relation of man to man in his life on earth.

The world is full of suffering and to remove this suffering from the world is the only purpose of Dhamma. Nothing else is Dhamma. According to Dhamma if every person followed the path of purity, the path of righteousness and the path of virtue, it would bring end of all sufferings. According to path of purity the principles recognized by it are: Not to injure or kill, not to steal or appropriate to one self anything which belongs to another, not to speak untruth, not to indulge in lust, not to indulge in intoxicating drinks.

According to the path of Righteousness there are eight constituents called Ashtang Marg that is, (i) Right look (ii) Right Intension (iii) Right Speech (iv) Right Action (v) Right Effort (vi) Right Means of Livelihood (vii) Right Mindfulness and (viii) Right Concentration. According to Buddha the path of

virtues meant - (1) Sila (moral temperament, not to do evil), (2) Dana (giving one's possessions even one's life for the good of others), (3) Upekkha (detachment from indifference), (4) Nekkhamma (renunciation of the pleasure of the world), (5) Viriya (right endeavor), (6) Khanti (is forbearance, not to meet hatred by hatred), (7) Saccā (is truth in speech and never to tell a lie), (8) Adhithana (resolute determination to reach the goal), (9) Karuna (loving kindness to human beings), (10) Maṅgala (fellow feeling to all living beings) Anand, (2002).

According to some Samadhi is Buddha's principle teaching or Vipassana, is his main teaching, to some it is metaphysics, mysticism or selfish abstraction from world, to some it is systematic repression of every impulse and emotion of the heart. This divergence of views is astonishing. On the other hand many consider that Buddha gave a social message through his dhamma. The message includes teaching of Ahimsa (nonviolence), peace, justice, love, liberty, equality and fraternity etc. which clearly and conclusively indicate that Buddha very much gave a social message through his teachings.

The elements incorporated in his social message are part and parcel of modern day principles of human Rights incorporated in many international declarations, covenants, protocols and constitutions of most of the countries of today. According to him Dhamma means Dhammawhich is not Adhamma and which is Sādhamma. Dhamma means to maintain purity of life, to reach perfection in life, to live in Nibbana (that means idea of happiness of a sentient being, when in Samsara (when alive), exercise of control over the flames of the passions which are always on fire. Unhappiness is the result of greed and greed is the bane of life of those who have as well as of those who have not. Nibbana is another name of righteous life.

To give up craving, to believe that all compound things are impermanent, to believe that Karma is the instrument of moral order. This also means belief in supernatural, belief in God, belief in soul, union with Brahma is a false Dhamma, belief in sacrifices, belief based on speculation, is not Dhamma, belief in infallibility of books of Dhamma is not Dhamma. According to Buddha Sādhamma among other things include making the world a kingdom of Righteous, making learning open to all, breaking down barriers between man and man, worth and not birth is the measure of man. Dhamma to be sādhamma must promote equality between man and man.

It is Sādhamma when it touches Maitri (love for living beings). Dhamma to be Sādhamma must pull down all social barriers. As to Buddha's sense of equality and equal treatment is concerned, he never claimed any exception and whatever rules the Blessed Lord made were voluntarily and willingly accepted by him and followed by him as much as by the bhikkhu. United Nations conceived the philosophy of the protection of human rights and fundamental freedom as a reaction of international community against holocaust created in the World War II. Preamble to the UN charter reaffirms faith in fundamental human rights and in the dignity and worth of human person, in the equal rights of men and women.

Spiritual horizon of India was under cloud when Prince Siddhartha (Buddha) was born. Humanity was eclipsed. Under the religious sanction of the Brahmanical order, human sacrifice and animal sacrifice were rampant and abated. Hatred and discrimination against each other was legally nourished cunningly. Bonded labor, exploitation, slavery, sexual abuses were common. Siddhartha Buddha was grieved to see this stage. Finally he succeeded in discovering the antidote of all sufferings in the form of Dhamma, a collection of very simple and clear elements of natural truth for the restoration of human rights and fundamental freedom. Present study envisages critical analysis of Human rights perspectives in Buddhist philosophy, essential elements of human rights expressed and implied in

Buddhism and its compatibility with modern concept of human rights and universal declaration of human rights.

Objectives of the Study

The study has been undertaken with the following specific objectives: 1. To study the historical importance of Buddhism in present globalizing world 2. To study the Gautama Buddha as Historical Person 3. To assess the Buddhism on Equality, Justice, Liberty, and Human Rights 4. To study the historical contributions of Gautam Buddha to eternal world

Methodology

The study is based on secondary sources of information. The secondary information about Buddhism and Gautam Buddha has been collected from the following sources: Archaeology in India, published by the Government of India The Buddhist Missionary Society. The Canonical literature (Buddhavacana) The AbhidhammaPiṭ aka The Dīpavaṃsa and the Mahāvāṃsa with its supplement the Cūḷavaṃsa. Aśoka's coronation (abhiṣeka) took place 218 years after the Mahāparinirvāṇa of the Buddha Journal of Buddhist Studies Journal of Religious Studies Various Reports of History and Archeology, GOI

Limitations of the Study

The present study is limited to Gautam Buddha and his contributions to egalitarian society and Buddha as historical person. The present study has not covered all the dimensions and contributions of Gautam Buddha to the society. An attempt has been also made to collect the information about historical development of Buddhism in India and other countries of the World.

Review of Literature

A brief review of previous studies on Buddhism and Gautam Buddha has been presented here below;

Krishan.Y (1986) in his writings on —Buddhism and the Caste System|| has opined that the Buddha (and Mahavira) promoted the formation of a casteless samgha recruited from amongst laymen belonging to various castes, who lost their caste on renouncing lay life. He did not condemn or repudiate lay observance of the caste system, even the practice of untouchability. He accepted the caste system among laymen as a fact of life; he only emphasised that the law of karma operated impartially, irrespective of the caste of a doer, and that karmic law was not discriminatory like man-made law codes. More importantly, the Buddha taught that, irrespective of the caste of a person in this world, his caste status in his birth in the next life (and his happiness and suffering in that birth) is determined by the quality of his previous karmas, and thus established a link between caste and karma.

The Vedic explanation of caste rooted in the primordial division of Puruja (Rg Veda X 90) is replaced by a genesis-explanation based on karma: now the origin of the caste is to be found, not in mythology, but in the causal cosmic law. Gross R.M.(2001) in the paper on —Buddhism and Gender|| and observed that is historically a male-dominated religion and scholarship on Buddhism has been androcentric. Nevertheless, a growing body of literature discusses Buddhism and gender from other points of view. Due in large part to the energy of Western feminism, Buddhist scholars and thinkers

worldwide have begun to look critically at historical perspectives on Buddhism and gender, and have begun to suggest ways in which Buddhist history and Buddhist practice might be more equitable in matters concerning gender. They have discovered that historically, Buddhism promotes mutually exclusive views of gender. Most have also concluded that Buddhist doctrines are gender-inclusive and gender-neutral, though Buddhist institutions and Buddhist practice usually fail to live up to this ideal. To resolve this contraction, many innovations have been suggested, the most central of which is that there should be more Buddhist teachers at the highest teaching ranks who are women.

Paul Fleischman (2002) in his writings on —The Buddha Taught Nonviolence, Not Pacifism|| has observed that The Buddha never claimed he could bring peace to the whole world. The narcissistic time-scales of the pre-scientific scriptures of the West never occurred to him. He saw that suffering beings are limitless in time and space. The Buddha speaks to us from his position within an endless universe in which our current struggles for peace are not triumphal but eternal. But he also rejects defeatism or cynicism and promises this: a practical path to reduce suffering, which includes a generous dispensation of itself to others. Nonviolence as the Buddha taught it was directed at each interaction in each moment but was not a comforting myth for denying inescapable truths. Dhamma is a long path, a footpath, rarely culminated by the rare few, and not a fantasy exit from the exigencies of the human condition. There are no global solutions even hinted at anywhere in the Buddha's dispensation of Dhamma. His followers practice non-violence because it anchors them in alertness and compassion, expresses and reinforces their own mental purification, builds identification with other beings, human, animal, even seeds; and because it is their most cherished realization: mind matters most; cultivation of love, peace and harmony is always the only irrefutable doctrineless meaning that people can experience.

George R. Elder (2008) has observed in the study entitled —Psychological observations on the life of Gautama Buddha|| toward the beginning of his long *Histoire du Bouddhisme Indien*, the great Indologist Etienne Lamotte remarks: —Buddhism would be inexplicable if we did not place at its foundation a personality sufficiently powerful to have given it its impetus and to have stamped it with those essential traits which have persisted through history.|| Lamotte is referring to the powerful —personality|| of Siddhārtha Gautama, and his statement addresses the premier place that the study of this personality–psychology–should have within the field of Buddhist studies. Nevertheless, it is a fact that the psychological study of Gautama Buddha is virtually nonexistent, and studies of the traditional life are generally less common than treatments of what the Buddha taught.

Analysis

The declaration of parliament of World's Religions A Parliament of the World's Religions was held in Chicago in September 1993, with the aim to find out basic moral teachings in most of the religions and to reach a consensus if possible on moral values. Most of the religions in the world were represented in this convention including ethnic and minority groups. This interfaith convention adopted a declaration called Declaration towards a Global Ethic, wherein fundamental moral principles subscribed by all the religions of the world were incorporated.

These principles are mostly related to human rights and dignity. Buddhist schools namely Theravāda, Mahāyāna, Vajrayāna and Zen were party to the discussion and Dalai Lama gave closing address of the convention. Global Ethic states —we make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely.

Every human being possesses an inalienable and untouchable dignity. Human Rights as construed in the modern era are compatible with Buddhist ethics. Concept of human rights is historically contingent while the teachings of the Buddha are not and certain values embodied in the notion of right are better served by the notion of right in the Noble Eight fold Path as Human rights is an extension of human nature.

Although there is no specific Sanskrit or Pali term for the Western notion of rights the concept of rights is implicit in classical Buddhism. Declaration towards Global Ethic has set out Fundamental moral principles which all religions of the world subscribe. Many of these principles are human Rights principles too. Hence Global Ethic sees the Universal recognition of human rights and dignity by the religions of the world, which is new global order. (Jayatilleke 1975). Essential elements of Human Rights in Buddhism Everyone has a role to play in sustaining and promoting social justice and orderliness.

These rules are explained by Buddha very clearly as reciprocal duties with regard to parents and children, teachers and pupils, husband and wife, friends, relatives and neighbors, employer and employee, clergy and laity and no one has been left out. The duties are considered as sacred duties which create a just peaceful and harmonious society. Dharma therefore denotes not only what one is due to do but also what is due to one.

Thus, it indicates duty and subsequent or correlative right of the person in Buddhism. Concept of rights is not alien to Buddhist philosophy. It is implied. All have duties in form of reciprocal obligations that could be analyzed as rights and duties. Dharma of Buddhism determines duties expressly and rights are implied in nature.

A husband has a duty to support his wife, while wives have right to be maintained. This is also the case with respect to other civilizations, cultures and religions including Roman law. Duties of one correspond to the entitlements of rights of others. While king or political authority is to dispense justice impartially, citizens may be said to have a right to just and impartial treatment before the law. Therefore notion of a right is very much there in Buddhism. A right useful concept which provides justice, its correlative duty provides another. Buddhism originated in caste based society.

As per doctrine of Buddhism, there is no self, means all are equal in most profound sense. Similar to Christian doctrine that all men are created equal, Buddhism doctrine provides ground for natural rights, except incarnation of this concept in express terminology. According to Dr. Ambedkar, religion based on God and caste system is not a religion. It creates love for God and hate for man.

The religion necessarily must have four ingredients viz. liberty, equality, fraternity and morality. If these elements are absent in any religion, that religion cannot be a religion. In the Dhamma of Buddha all these elements are present. It is worth and not the birth that determines the status of man. Dr. Ambedkar has consciously embraced Buddhism, attracted by its doctrine of social and spiritual equality.

According to great Scientist Albert Einstein Buddhism have characteristics of what would be expected in a cosmic religion for the future, it transcends a personal god, avoids dogmas and theology, it covers both the natural and spiritual characteristics. If there is any religion that could cope with scientific needs, it would be Buddhism. Buddhist view of reciprocal obligations or duties can be seen as an embryonic form of rights or as preconditions for rights in the modern Western sense.

Duties and rights are correlative and reciprocal. Buddhism is as such committed to the cause of human rights. Many of the rights and liberties spelt out in human Rights charters are present in either expressed or implied form in moral teachings of Buddha. Also the prohibitions of Buddhism coincide with those of the various human rights manifestoes, which may be regarded as translation of religious precepts into the language of rights. Precepts are however in form of duties that arise from dharma. Since duties have their correlative in rights, precepts seek to promote them. Person who has right has a benefit, which is either a claim or a liberty. As per precepts right holder is one who suffers from the breach of Dharmic duty. In this terminology the victim has a right to life while the aggressor has a duty to respect it.

Five precepts in Buddhism are fundamental principles for promoting and perpetuating human welfare, peace and justice in form of fivefold disciplinary code for man to maintain justice in society. An apparent difference between the moral teachings of Buddhism and human rights, charters is one form rather than substance. Human Rights can be extrapolated from Buddhist moral teachings. Resultantly a direct translation of the first four precepts yields right to life, a right not to have one's property stolen, a right to fidelity in marriage and a right not to be lied to.

Similarly a right not to be held in slavery is implicit in prohibition on trade in living beings. These rights are the extrapolation of what is due under dharma and they have not been imported in to Buddhism but were implicitly present. The necessary basis of doctrine of human rights has been set out in the third and fourth noble truths of Buddhism. Hence doctrine of human rights is present in Buddhist philosophy and it is legitimate to speak of both rights and human rights in Buddhism. Modern doctrines of human rights are in harmony with the moral values of classical Buddhism. Human good is the preoccupation of both modern ideas of human rights and philosophies of religions including Buddhism.

There is a broad agreement that Buddhist teachings can make potential contribution to an ethic of human rights. Human rights as construed in the modern west are compatible with Buddhist ethics. It seems that Buddhism is committed to the cause of human rights. In Buddhism as well as western languages for right, equivalent word in pali is uju (or ujju) meaning straight, direct, straight forward, honest, although there is no word in Sanskrit or pali which conveys the idea of right or rights understood as a subjective entitlement. In African tribal regimes of law, right and duty are usually covered by the single word derived from the form normally translated as ought. Hence it seems concept of a right may exist to where a word for it does not.

In Buddhism dharma determines what is right and just in all contexts and from all perspectives. In Buddhism duties are sacred and reciprocal. A duty of one corresponds to the entitlements or rights of others. It means notion of right is present in classical Buddhism. Buddhism endorses the universal declaration of human rights and the Articles are in harmony with early Buddhist teachings both in letter and spirit. An intimate and vital relationship of the Buddhist norm or Dhamma is there with that of human rights. In Buddhism human rights issue is ancillary to the larger or more basic issue of human nature and the concept of human rights is a legal extension of human nature.

It is crystallization and formalization of the mutual respect and concern of all persons, stemming from human nature and hence human rights are grounded in human nature. The right to life is clearly fundamental since it is the condition for the enjoyment of all other rights and freedom. The right to liberty and security of person (Article- 3) is also basic to any understanding of human good as also slavery (Article -4), torture (Article -5) and the denial of right before the law (Article -6). Article - 3 that no one shall be held in slavery is clearly implied in Article- 2.

Thus, many of the thirty articles of UNDHR articulate the practical implication of a relatively small number of fundamental rights and freedom which are the basis of common good, human nature and its fulfillment, while Buddhism provides one view of human nature and its fulfillment. Similarly freedom of religion (Article-18) is vital to Buddhist vision. Human rights is an area in which religion have a legitimate and vital sake, and various human rights manifestos may be regarded as a translation of religious percepts into the language of rights. In this declaration lie enshrined certain values and norms emphasized by the major religions of the world. Buddha started his mission of rebuilding the unjust social order on the pillars of love, compassion, maïtree, karuna, character, equality and brotherhood. Thus the foundation of Buddhism is based on human values, natural justice and equality.

Contrary to the doctrine of inequality of Brahmanism, Buddha propounded the doctrine of equality, liberty and universal brotherhood. Buddha even recognized women's right to education and sociopolitical activity (Anand2002). Buddha and Buddhism not only successfully revolted against the institution of caste but also provided an alternate way of life culture which is based on equality (Ambedkar 1999). Commenting on genesis of injustice and socioeconomic inequality in the Hindu social order Dr Ambedkar observed that men are borne equal is a doctrine repugnant to this social order as it does not admit the principle of equality and graded inequality is a fundamental principle. It recognizes slavery as a legal institution. Graded inequality has been in force in the economic life too.

The first shall never become the last, not shall the last ever become the first. This social order of inequality has been reversed in Buddhisocial order. Buddha Dhamma has in it both hope as well as purpose. Its purpose is to remove Avijja means ignorance of the existence of suffering. There is hope in it because it shows the way to put an end to human sufferings. Twenty two vows administered by Dr. Ambedkar at the time of conversion to Buddhism in Nagpur, 1956 subscribe to believe in the principle that all human beings are equal and to endeavor to establish equality and he firmly believed that only Buddhism is Saddhamma. In fact it was not a conversion but liberation of Buddhists from Hinduism which was imposed upon them forcibly. The untouchables of today were the Buddhists of the ancient past because as per Dr. Ambedkar, conversion was their return to original faith to which they belonged in the ancient past. Atta Deepa Bhava of human society is the essence of whole teaching of Buddha, means be the light unto yourself. One's action is responsible for everything. In man's action lies his salvation.

Dr. Babasaheb Ambedkar piloted the constitution of India and therein enshrined the principles of liberty, equality, fraternity and secularism. The very source of these principles for Dr. Ambedkar was the Dhamma of Buddha. Buddha Dhamma has been interpreted by Dr. Ambedkar in his true perspective as original and not reinterpreted. The foundation of the Buddha Dhamma in Dr. Ambedkar's view is man and the (right) relation of man to man in his life on the earth. Dhamma of Buddha is for removal of the sufferings and ignorance of the people. Dhamma of Buddha is morality and morality is Dhamma. One must practice virtues that must be accompanied by Prajna (understanding), and intelligence.

Prajna must be accompanied with Karuna (compassion) and every act of Paramita (perfection) must be tested by PrajnaParamita (wisdom), consciousness of what is right and what wrong conduct is and there must be Sila (character) and Prajna for a man, Maitri (friendship) must be accompanied for the human beings and also for all living beings. The character of human society is also emphasized by Buddha through five percepts (Panchasila) which expects refraining from injuring, taking that which is not given, sexual immorality, lying and drunkenness. Buddhist monks are teachers in the society. Each monk of the Sangha had an equal right and dignity to vote for or against any activity

pertaining to the order. This democracy as blossomed and borne fruits in Indian soil while it was still seedling in Greek. A new approach with regard to human rights and Doctrine of Ahimsa (not harming) has been discussed by Byrne (2006) from an environmental perspective which is an exploration of the modern phenomenon of environmental Buddhism and the ethics related to the Doctrine of Ahimsa. Societies, cultures and even religious ideas must be capable of evolving and keeping pace to remain relevant for the modern era. In some cases, however, such evolution of fundamentals may reverse a principle into its opposite as seen in modern Buddhism.

For instance killing one species to protect another in the name of conservation, an environmentalism may cross the Buddhism boundaries. Human rights elements are incorporated in teachings of Buddhism extensively. It is a matter of understanding those various elements. Duties have been expressed more prominently in Buddhism, while Corresponding rights are implied therein rather than expressed. Duties have been expressly included in Indian Constitution by Article-51A part IVA by 42nd constitution Amendment Act 1975 and Human Rights have been included under fundamental Rights part III of the Indian constitution.

Besides Human rights, duties have been also incorporated in constitutions of many countries. Human Rights concept got evolved through right, moral rights, natural rights leading ultimately to more expanded modern concept of human rights. There is intimate and vital relationship of Buddhist norm of Dhamma with that of human Rights. Buddhist sees the concept of human rights as a legal extension of human nature; it is crystallization or formalization of mutual respect and concern of all persons, stemming from human nature.

Human rights are grounded in human nature and human nature is the ultimate source of human rights. Every Article of Human Rights in UNDHR has been upheld and meaningfully incorporated in an overall view of life and society by Buddha. Early Buddhist teachings were in harmony with the spirit of Universal Declaration of Human Rights. Parliament of World's Religions adopted a declaration called Declaration towards a Global Ethic, wherein fundamental moral principles subscribed by all the religions of the world were incorporated. These principles are mostly related to human rights and dignity. Buddhism was the custodian of human rights and fundamental freedom. Buddhism was the first religion to take active step against slavery, as Buddhist Monks were forbidden to keep slaves. Buddhism eliminated caste prejudice and hereditary distinctions between man and granted equal rights and equal status to every human being (Ambedkar 1999). Buddhist penology contains the protection of human rights, human dignity and human worth, prescribing punishment to bring transformation of the offenders' attitude without retribution and sadism. Buddhist doctrine yielded tremendous influence upon the thinking of the civilization that existed twenty five centuries before the birth of UN and UNDHR and restored human rights and fundamental freedom.

Buddhist doctrine provides ground for natural rights, except incarnation of this concept in express terminology. The religion necessarily must have ingredients like liberty, equality, fraternity and morality. In the Dhamma of Buddha all these elements are present. Social elements present in the message of Buddha are part and parcel of modern day principles of human Rights. Dr. Babasaheb Ambedkar piloted the constitution of India and therein enshrined the principles of liberty, equality, fraternity and secularism. The very source of these principles for Dr. Ambedkar was the Dhamma of Buddha. Buddha Dhamma has been interpreted by Dr. Ambedkar in his true perspective as original and not reinterpreted. The foundation of the Buddha Dhamma in Dr. Ambedkar's view is man and the (right) relation of man to man in his life on the earth. Dhamma of Buddha is for removal of the sufferings and ignorance of the people. Dhamma of Buddha is morality and morality is Dhamma. One must practice virtues that must be accompanied by Prajna (understanding), and intelligence.

Prajna must be accompanied with Karuna (compassion) and every act of Paramita (perfection) must be tested by PrajnaParamita (wisdom), consciousness of what is right and what wrong conduct is and there must be Sila (character) and Prajna for a man, Maitri (friendship) must be accompanied for the human beings and also for all living beings. The character of human society is also emphasized by Buddha through five precepts (Panchasila) which expects refraining from injuring, taking that which is not given, sexual immorality, lying and drunkenness. Buddhist monks are teachers in the society. Each monk of the Sangha had an equal right and dignity to vote for or against any activity pertaining to the order. This democracy was blossomed and borne fruits in Indian soil while it was still seedling in Greek. A new approach with regard to human rights and Doctrine of Ahimsa (not harming) has been discussed by Byrne (2006) from an environmental perspective which is an exploration of the modern phenomenon of environmental Buddhism and the ethics related to the Doctrine of Ahimsa.

Societies, cultures and even religious ideas must be capable of evolving and keeping pace to remain relevant for the modern era. In some cases, however, such evolution of fundamentals may reverse a principle into its opposite as seen in modern Buddhism. For instance killing one species to protect another in the name of conservation, an environmentalism may cross the Buddhism boundaries. Definition of equality However, equality must not be used solely for social ideals. There can be weight equality between two barrels of apples, or between two molecules, and there is equality in some particular way when things are the same (equal). When you knew that you had to rethink your advocacy for equality in the family, the law is simply dealing with this by doing your own laundry and exchanging similarly the remote control and equality, and the law is supposed to be used rather sparingly. It is intended to protect the individual from infringement, but not to impose a great deal on the individual.

But, in fact, equality is quite unnatural to the libertarian, at least generally speaking. No one is equal in the sense that one is never the same as the other. In the libertarian community, a distinction in chance and result will be visible, but this is normal for all reasons. I'm nice at a lot of stuff, but at other stuff I'm just as poor. This seems to be quite easy on the ground, of course. However, there are issues with the concept after further investigation. Where does one start to infringe another person's freedoms? It is hard to draw that boundary and it is similarly hard to make regulations to bear out such a philosophy. According to the Buddhist view, suffering or happiness is created together with the karmic force, which is also the product of each person, not by God, but by each individual person.

The Buddha instructed that not because of his or her descent (e.g. household history or social rank) a individual becomes aristocratic or servile, but because of his or her own behavior. Indeed, private intervention allows a brave or servile guy or female. All Dharmas (events or existences, including both emotional and physical) in this globe are considered by Buddhism to be contingent and occur in the Dependent Origin phase. As an eternal and invariable organization, no religion can occur separately and continuously. All existences are therefore non-self. Similarly, no one is capable of controlling and governing another person's life, either human or non-human, only the person himself or herself. The term "equivalent" means sameness in degree, magnitude, quantity, extent, essence, etc. Definition in dictionaries also indicates equilibrium, a uniformity of causes and results, and all these nuances of idea are adsorbed in the "Equality" nominative type. In mathematics, two subjects are equal if, in every way, they are exactly the same, denoted by the sign of "=". In philosophical and social context, equality is only by comparing some particular aspect of a person (such as income or wealth or happiness or opportunities or rights or fulfillment of need) with another person's same aspect.

It means a qualitative relationship, a correspondence between a group of different objects, individuals, processes, or circumstances that in at least one respect have the same qualities, but not all respects i. e. with respect to one particular characteristic, with variations in others. Two non-identical items, at least in their spatiotemporal place, are never entirely equivalent. If these objects are not different, they should not be called "equal," but "identical." It is therefore necessary to distinguish the word equality from identity. Identity concept indicates that in all its characteristics one and the same item relates to each other. Likewise, equality varies from resemblance. Similarity simply indicates a letter approximation.

A related word is "equalitarian" in terms of use, but this word is more confined to the principle of equal rights and social opportunities. Equality is, to some, just like justice. No question, fairness has always been strongly linked to thoughts and fairness, it is used to assess correct or incorrect behavior. Social fairness concept offers a level of allocation that determines the stocks of distinct people in the society's distributive element. Justice supports fairness towards individuals providing a fair framework within which each individual is enabled to pursue his or her own good, whether at home, school, workplace, in group, societies, and among peoples in the wider world, and maintains a balance between individuals' competing claims in society. It harmonizes the competing desires and appears to create a social equilibrium. However, in the absence of different anyone's claims, justice only demands equal treatment.

Exploring the concept of equality, there appears a common dichotomy in theoretical discussion between formal equality and substantive equality is characterized by an emphasis on the exclusion of irrelevant considerations that individuals who are alike should be treated alike, according to their actual characteristics, rather than stereotypical assumptions such as class, caste, gender, or religion. This principle can be applied either to single individuals, whose right to be treated on their own merits can be viewed as a right of individual autonomy. In short, it sums up what Aristotle said, —Like should be treated alike In contrast, substantive equality places greater priority on ensuring equal opportunity. Substantive equality is prepared to accept deviations from the alleged neutrality of decision-making in attempt to create equality in reality. It needs that riches, chance, or impact distinctions be abolished or reduced. It states that individuals sometimes need to be handled differently to attain equality.

Substantial equality notes out that, due to important variations in features and conditions, equivalent therapy does not generate equivalent outcomes. Advocates of substantive equality demand that rules take account of these differences in order to eliminate the disadvantages. However, the different possibilities have resulted in several kinds of substantive equality, each of which reflects somewhat different substantive ideas. Therefore, determining what differences should be taken into account and in what ways is not always an easy task. 2) Various Aspects of Equality Equality between individuals relies entirely on their shared regard for each other. Since there is equality with regard to the vital existence of man, equality becomes relevant in other ways such as social, legal policy, ethical and religious or spiritual; and this, in turn, creates equality a multi-faceted notion that reflects a variety of aspects.

This study's primary goal is the notion of gender equality in Buddhism that operates under the previous lines. At the moment of the emergence of Buddhism-6th millennium BC, women's position in general had decreased significantly compared to that of the Vedic age. And while in separate nations and moments the situation of females has enhanced from moment to moment from total slavery to full liberty and sometimes even to a inferior position to that of males. However, it is a

well-established reality in India that gender inequality remains omnipresent and holds females at a risk throughout their life. Although it would not be correct to mention that they have become completely restricted, women's situation has been like a rubber band throughout the centuries, as in Savita Vishnoi's speech; if it has extended at one stage, it has slumped at the same time at another.

3) The Theory of Karma : The notion of Karma has been mainly viewed in Buddhism at various stages. Everything that occurred to a natural being, whether great or evil, relates primarily to acts of flesh, expression, and mind.

On the other hand, by good deed, being is capable of reducing or changing his evil deed, and only good deed will help to bring true happiness in this life or in the future. Showing the bad results of the deeds of being, the Buddha wants to encourage him to do the wholesome deed; as a result, he and human beings will receive the necessary benefits. At current, we can see the pain of being in various parts of existence. It is the fruit of actions in the past far and close to an evil deed to be experienced as anguish was either done by him earlier or later or at the time of death, a false point of view was adopted and firmly held by him. In addition, it also appears to be abstract or metaphysical. Sometimes, therefore, some scholars have not accepted for explanation the concept of Karma both now and in the past.

From this point of view, however, we would like to invite readers to re-examine this view through the teachings of Buddha. One item we have to remember here is that Buddha is always based on acts of being in the current existence to explain destiny, pain, or unhappiness, etc. Another special thing is sure that in Buddhism the concept of Karma is the doctrine that says about the meaning of morals and ethics in a human society not only from the ancient point of view but also from the contemporary point of view.

Therefore, finding and learning as well as practical application for life in each of us is really worthwhile for us. And to be or not to be like the existence of the world of beings nowadays, the meaning of Karma's doctrine always places a major role in deciding on our destiny as well as living beings in this world. Finally, the primary objective of Buddhism's Karma doctrine is to get rid of Karma or liberate the world's humanity from pain.

Therefore, studying the doctrine of Karma in Buddhism is necessary for us, especially in both Theravāda schools and Mahayāna schools where Karma's explanations have been advanced. We're doing a comparison research of Karma at Sarvāstivāda School and other Buddhist colleges from that.

4) The Buddha-Nature : At this stage, a reconfirming clarification is given in response to a issue that introduces itself instantly with respect to the topic of Buddha natures. While they are said to be essentially inconceivable and innumerable, the sūtra actually alludes to thirty-two "head" Buddha natures in the above-quoted section describing the genuine Lion Roar of the Tathāgata.

There is obviously meant that he is the ultimate incomparable Nirvāa-realm because it is followed by what corresponds to the four confidences, the ten forces, and the Buddha Eye or the eighteen exclusive natures of Buddha. It is evident that these 32 natures do indeed embrace and suggest inconceivable and innumerable wisdom and information modalities. Now this is the issue that emerges.

The Śrīmālā indicated that only when the nescience entrenchment with the main and secondary defilements that emanate from it has been totally eliminated are the Buddha natures lastly expressed in full lucidity and that the Tathāgata-embryo (Tathāgatagarbha) thus acquires an implicit and complete self-awareness as the Tathāgata's Absolute Body (Dharmakāya). The Buddha natures occur as the impact from this view, the product of the suppression of the entrenchment of

nescience. But if the Buddha natures reflect the product of the deepest wisdom and understanding as they have been shown to be, should they not be regarded more appropriately as the source than the impact of that suppression and elimination? Put another way, how can the start less center of consciousness be dissolved by awareness (and therefore the Buddha natures), if wisdom is the impact of freedom, then what is the purpose? The issue itself is, in fact, deceptive, and if any, the issue is one of view.

For the Buddha-natures are both the cause and the effect in the process of dissolving the entrenchment of nescience and its defilement, it is suggested here that this is but an alternative way in which the Śrī-mālā implicitly exposes the Tathāgata-embryo (Tathāgatagarbha) bivalent personality. It has already been shown how the egg is impact, outcome, and purpose from the perspective of finality as the self-realized Absolute Body (Dharmakāya). At the same moment, it is source, implies, and advancement in the processive, self-determined motion towards that actualization. The connection between the Buddha natures and the entrenchment of nescience is merely a more particular, vibrant, and operational concept of this purpose that is at the same time becoming its own. In the previous chapter debating the connection between the Illustrious Doctrine and the Great Vehicle, the scripture permitted the option of various categories of humans, although the One Buddha Vehicle adopted all similarly.

Their different phases of development have been interpreted as the degrees in the Tathāgataembryo (Tathāgatagarbha) phenomenal event. Another route to elucidate this selfmanifestation is from the obstacle extraction supplementary mechanics. As the nescience's obstructive power, entrenchment is increasingly distributed by the various types of understanding that fundamentally represent the Buddha natures, the latter displaying themselves with higher insight. This principle of self-liberation as self-exploitation explains the understanding of the Śrī-Mālā that since the defilements of the entrenchment of nescience are eliminated or purified, there is concurrent attainment of the virtuous Buddha natures, which are the very instrument of their ultimate and complete self-deployment.

This constitutes, as the sūtra says, the Tathāgata's ultimate Nirvā-realm. Those for whom wisdom is equivalent achieve it; those for whom it is equivalent attainment of freedom; those for whom it is equivalent to sheer understanding and sight. Therefore, there is a single flavor (Ekarasa) of Nirvārealm. In other words, the flavors of understanding and freedom are the same. Lord, whatever persons do not remove or purify the entrenchment of nescience, they are without the single taste of the realm of Nirvā, that is, knowledge and liberation taste different for them. Continuing its epistemological criticism, the ŚrīMālā now returns to focus on the second main class of persons, those of discontinuous transfer involving ordinary persons, Disciples, Self-Enlightened Ones and Bodhisattvas newly entered the path while the first group just considered (the 8th stage Arhats, Pratyekabuddhas and Bodhisattas) is still subject to continued subtlety. 5) General Concept of Democracy : Democracy is today's tide; liberty is a privilege that is a necessity for all individuals to be raised with equality and to be acknowledged as humanity. It is our great expectation that in the future all individuals will be able to achieve this agreement and collaborate with one mind by the Buddha's vision of democracy, liberty and fairness to establish a radiant universe. In the ninth rock edict (Girnar) Asoka recommends the practice of the law of piety and discourages vain rituals and ceremonies, possibly including the practice of caste rites: "Men perform various ceremonies during illness, at the marriage of a son or daughter, at the birth of a son, or when they set out on a journey; men perform various ceremonies on those and other occasions; And many and numerous vulgar and worthless rituals are practiced by females. Certainly, weddings should be performed now.

But celebrations like these actually carry little fruit: but the previous exercise carries much fruit, that is, morality exercise. Appropriate kindnesses to slaves and servants, reverence to the ancestors, gentleness to livestock are included here. Before dealing with the "Buddhist Democratic Spirit" question as described in the early Buddhist literature, we should first of all understand the social concept of 'Democracy' in general and the pre-Buddhist concept of the term in particular. Democracy may be a term that most of us are acquainted with, but it is still a confused and misused idea. Democracy, etymologically, implies individuals govern. Aristotle, the dad of political intellectuals, claims Democracy stems from the conviction that in all ways people who are similarly safe should be equivalent. People's rule doesn't mean giving people anything they require at a given time, or in the shortest time possible. According to the dictionary, rule by the individuals here implies elections by all individuals who can fulfill a liberal's electoral skills rather than a extremely selective one.

Conclusion

Equality is clear, and that is because we are all natural creatures on this planet; we possess the same common humanity, irrespective of our color, gender, ethnicity, country, and individual differences. If there is one area where equality should ideally be achieved, it is in the inherent dignity and value of every human being on the face of the earth, although, as we know, there are individuals who, in the light of their actions, have their own dignity and value diminished somewhat.

History is peppered with such characters. This leaves us with the common humanity's sameness factor as the equalizing factor among all people. We understand that there is no chance of duplication or identical replenishment, but as a human being, we giggle, we weep, we have expectations and concerns, joys and deceptions. Egalitarian Society which provides equal opportunity, liberty and justice to the people is outcome of Buddha's knowledge. Gautam Buddha believes in Republic State which came into existence during regime of Asoka the Great Emperor for all the ages. Republic Welfare State came into existence during Asoka period under the influence of Buddhism.

Asoka is the first emperor who established egalitarian state which gives birth of Welfare State.

Long after Karl Marx one of the greatest philosopher for all the ages who shaped the idea of Socialism. Definition of his socialism is to bring all properties, industries and land under ownership of the State. All the workers will be free from yoke of exploitation.

Karl Marx says Socialistic Society will be classless and exploitation less under the governance of proletariat dictatorship. In a fact the country will be ruled by one party. Truly no country is existing anywhere in the world as per idea of Karl Marx.

Buddhist philosophy is existing everywhere in the form of welfare state in most of the countries. Our Society is cast ridden society. Upper caste is dominating everywhere such as politics, education, culture so on. If Buddhism might have lasted till today society and its governance could have been more progressive and dynamic to turn society as an egalitarian and socialistic one.

According to my research, I conclude that we should take steps to revive Buddhism in light of socio-economic and political situation of the world.

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