Buddhist Attitude towards Protecting Human Rights

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Abstract

Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, it set out, for the first time, fundamental human rights to be universally protected. The Declaration was adopted by the UN General Assembly in Paris on 10th December 1948 during its 183rd plenary meeting. The term Human derived from the Latin word “hūmānus” which means the man. Today that the term Human explains as two different sides. They are common usage and the scientific usage. In common usage, the word “human” generally refers to the species of “Homo” and conventionally says as “Homo sapiens”. In scientific usage, it was called ‘hominid’ and “hominin”. The concept of a “right” has a long intellectual history in the Western as well as Eastern. Etymologically, the English word “right” is derived from the Latin “rectus” meaning “straight”. Accordingly, human rights can be defined as the right which is believed to belong to every person. According to Buddhism, every being has a right which they aspire to claim from born to death. Especially they are like to live free from any disturbance. Therefore, the Buddha has pointed out the right path to human beings without fear and worry to live in this world and after the world and finally to emancipation, Nibbana. I expect to describe a full explanation of human rights and its history and examination of the Buddhist attitude to protecting human rights. Here I have attention all over the Sutta pitaka and Vinaya pitaka.

Keywords: Human Rights, Human, Buddhism, UDHR, legal.

Introduction

Man is a social being. This special being has a multiple right enjoyed by relationships with other members of society. In modern usage, they are called “human rights”. It is also important to pay attention which is not harmful to the way forward for the future society. The ancient man acted to get what he ought to receive. It is a human nature. From the early days, the human rights were focused. It can be seen from the very beginning of human civilization. In the early days, the man who used to eat his own race but then he left. This was a respect for human beings by man. This historic decision was a significant milestone in the Charter of Human Rights.

The present man is a result of the social evolution that has progressed gradually. Hence, it is claimed by number of rights rather than ancient men. And, if something is losing from him, then he will follow the various steps to get it. When we look at the contemporary human rights issues, it is obvious that a legal background has been set for it. It has enabled them to take legal action against others to establish their right. Accordingly, human rights seem to be a challenge for others. Looking back over history, this is well understood. Human rights a set of conditions that have been adopted as a result of various efforts can be seen in modern times get to own share obtaining good or bad because it has not received. This Agreement will help to get receive losing rights. During World War II man had no opportunity to live as a human being. He hasn’t even the minimum right to a human being. Large number of people were affected. Accordingly, the world community was concerned with the preparation of law for protecting the man’s right. As a result, the Universal Declaration of Human Rights was adopted on 10th December 1948, with the participation of 48 countries.
According to early Buddhism that it can be seen more detailed explanations regarding the human rights of the Universal Declaration of the United Nations were attempting to confirmation factors. As Buddhism explains, human rights should not get by challenge, by lawsuit, or by violation of force. Human rights are considered as mutual recognition by the people because Buddhism is representing the social philosophy with peaceful, mutual understanding and mutual respect. “The Universal Declaration of Human Rights and Buddhist teachings is a comparative study” by compiling this research, I wish to compare with that several selected sections of the Universal Declaration which adopted by the United Nations, and teachings of the Buddha. It allows for some sort of investigation of Buddhist factors and modern world concepts.

Definitions of Human and Rights

One of the most precious and prominent species among the living creatures in the world is Human. Manassa uussannatayya Manussa1 according to the interpretation of commentary which belongs to Theravada canonical text is said to be used as human beings, because of the high quality of the mind. Only man can improve his mind among the other creatures. Also, only human beings can create superior or highest thoughts. The human only can reach the highest level of mind like the Buddha among “Māra”, “Brahma” and “Yakka”. According to the quotation Manunā jītō manujo here the pāli word manujo derives from the root “jāthi” meaning born were before term combination with those two words then arise the term manuja, Manujo, which means birth from Manuja.2 Manu was a king at the end of the eon. The seeds of him are men.3 The pāli word “Manuja” or “Mānavā” for man, the person who is Manu, Humanity, and in Sanskrit it was called as manusya. English is used as Human Being. In pāli, there are so many terms that indicate the meaning of human. They are Manusso, Mānuso, Macco, Mānavo, Manujo Naro, Poso, Puma, Poriso.4 Here, first, we need to look at the meaning of the word Human or man. There are so many books I had to associate in this examination. Especially herein very important to note that which I used to various kinds of books such as dictionaries, encyclopedias like that. The origin of the term Human that can be seen in the Latin language term Homo later Development as Human.

Thus, it is very important to mention here that it makes a contribution from many languages to the development of the term Human time to time. In explaining the word Human with grammatical, that the scholars have considered several distinct language generations. Oxford English dictionary has been given several meanings for the term Human. Here the term human-defined and showing to its origin to expansion with point out various usages of modern language. They are given below.

**Human (hiūmaḥ), a, (sh) Forms; 5-6 humayn(e,5-7 humain (e,6-8 humane, 8-human......... 1. Of belonging to, or characteristic of man… 2. Of the nature of man; that is a man; consisting of men… 3. Belonging or relative to man as distinguished from god or superhuman beings; pertaining to the sphere or faculties of man (with implication of limitation or inferiority); mundane; secular. (Often opposed to divine.) … 4. Having or showing the qualities or attributes proper to or distinctive of man. (In quot. 1727 = Humane) ……**

Here, we can see how to define the word human well-known dictionary in the world. According to the Oxford English dictionary it has emphasizes two types of humans. Also, another important dictionary which is called Cambridge English Dictionary. There is also a definition for human

**Human adj. of or typical of people; The human body is composed of about 60% water… noun.**
[c] a man, woman or child: The greatest damage being done to our planet today is that being done by humans.6

According to the above quotation of the Cambridge English Dictionary, it has defined the term human likewise Oxford English Dictionary. These definitions are composed very meaningful system all over the world and scholars who are interested in philological language. Therefore, we have no doubt regard to the term human their origin to expand to modern language generation.

Moreover, in the Buddhist context, humanity has been given various interpretations such as Atthakatha, Tikā. At the beginning of this chapter, I have mentioned some famous interpretations or definitions in the Buddhist context. According to the above-mentioned interpretations, I think that a certain idea is term human. Especially we can only find some regular definitions on the term Human or mānava in the Buddhist literature as well as Atthakatha and Tikā.

“Manu nāma paḥamakappiko lokamariyādāya ādhīhūto hitāhitavidhāyako sattānaḥ pituḥ tānīyo, yo sāsane mahāsammato vícu ca, paccakkhato paramparāyā ca tassa ovādānusāsaniyāṃ hitā tassa puttasadisatāya manussāti mānusāti ca vuccanti. Tato eva hi te māṇava “manujā”ti ca vohārīyanti, manussā ca te purisā cāti manussapurisā.” 7

Here the common monk who composed the Sāratthadīpani vinaya tikā, has mention the origin of the term “Manu” and there is a clear explanation of that term. “In the beginning, the king was a manu. He has called another name Mahāsammata. Later, men have emerged. After that, they are called as manuja.” This is the meaning of that quotation I have mentioned.

“manuno apaccabhāvena manussā’ ti vadanti.”8

This is another definition of the term human. According to that quotation can be clearly seen the same idea that I pointed out the previous example or definition. Here I also pay very attention to the exact meaning of the term “Rights”. Especially the term “Rights” has many meanings in dictionaries and encyclopedias. Therefore, it is very clear that the term rights defined the claim. Here it is explained how the word right has been pointed in different dictionaries.

Right (raīt), sb. 1 Forms: raīt, reoht, reht, riet, 1-5 (6) riḥt, 3 riḥt(e), rihht, 3-4 riḥtt ; 3 ript, 4 rith, rit, 5 rite ; 2,5- Se. riḥe (4-te), 4-5 rišt(e,4 rišt(t), 5 reght, righte, 4- right ; …related to Right a.] 1. The standard of permitted and forbidden action within a certain sphere; law a rule or canon. Obs. 2. That which is proper for or incumbent on one to do; one’s duty. Obs. 3. That which is consonant with equity or the light of nature; that which is morally just or due. 4. Just or equitable treatment; fairness in decision; justice. Freq. in phr. to do (one) right. 9

According to The Oxford English Dictionary, there have been pointed out the actual meaning of the word and evolution of it. And, it has indicated different ways of meanings. Therefore, we can clearly understand the real meaning of the word which I mentioned above. The Cambridge Advanced Learner's Dictionary is another source to find the meaning of the word right.

“1. Correct; 2. If you are right about something or someone, 3, you are correct in your judgment or statement about it, him, or her; 4. suitable or correct, or as it should be: 5. used to refer to a person who is considered to be socially important or a place that such people go to: 6. [after verb] considered fair or morally acceptable by most people:11

Also, when these two terms are with each one, it has indicated an important meaning which is humanity and related profiles. Here various Dictionaries and Encyclopedias provide different definitions of these two terms. And, various philosophers have expressed the same attitude regarding human rights. The United Nations (UN) has expressed own views on all these attitudes. The use of human rights in many languages is as follows. It is also known as “Mānava Adhikārā” in Sanskrit, in the Tamil language it is known as “Manīṭa urimaikāl,” and in Hindi it is used as “Mānav adhikārā.” And then we must pay attention moreover to encyclopedias to find out the meaning of all over the phrase of The Human Rights which was adopted by the United Nations General
Assembly on 10th December 1948 without a single dissentent vote. Especially the definition of human rights in the United Nations (UN) home page can be considered as an important definition. There are the following.

**Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible.**

The United Nations (UN) has very clearly pointed out the idea of human rights in their official home page. It is a very important idea in comparing it with other sources. According to the UN message of human rights, we can easily understand the real meaning of it. Therefore, UN’s records can be considered as very useful or valuable source. And then we must pay attention to other sources. Specially encyclopedias books. There are so many encyclopedias which I used for this comparative study. Some of them Britannica encyclopedia, Philosophy of encyclopedia and etc.

**Human rights refer to a wide continuum of values or capabilities thought to enhance human agency or protect human interests and declared to be universal in character, in some sense equally claimed for all human beings, present, and future.**

According to the Britannica encyclopedia, it has clearly pointed out the Human Right has a wide continuum of values or capabilities for human being all over the time. Furthermore, it has confirmed the human being’s equality position among others.

**Basic moral guarantees that people in all countries and cultures allegedly have simply because they are people. Calling these guarantees "rights" suggests that they attach to particular individuals who can invoke them, that they are of high priority, and that compliance with them is mandatory rather than discretionary. Human rights are frequently held to be universal in the sense that all people have and should enjoy them, and to be independent in the sense that they exist and are available as standards of justification and criticism whether they are recognized and implemented by the legal system or officials of a country.**

According to the Encyclopedia of philosophy that it has emphasized the comprehensive meaning of that the phrase or the human rights. Furthermore, they tried to inform what is human rights and their behavior and how to affect the whole society. According to the political scientist Jack Paine, every right is based on a prior right of a person. In most occasions, the fundamental law and fundamental rights theory was widely famed in that society. These social convention theories are about the origin of the society and for political duties. According to him, he has pointed out rights are not only belonging to people, but certain things are donated by the government for living succeeded life. It is also has expressed the principle of discernment. This view is also well expressed in Freedom of Speech in The United States which has described thus;

**God has created every human being in the same way. He has some Rights that cannot be deprived. To live and to enjoy freedom and prosperity. Governments are established between communities to establish these rights.**

The context of human rights should be examined primarily from among the world’s leading religious institutions. Here, Buddhism, Christianity, Islam, and Hinduism are the main religious institutions. The world’s security of all persons has been primarily considered as a religious context. In Christianity, human rights are mentioned very differently. Christianity has always been given God as supreme in all places. God is the creator of all universe. Therefore, he has all the rights. This can be considered as the main concepts of Christianity.

In addition, a number of key points are contained regarding human rights, in the doctrine of Christianity. Hold the own opinion has been suppressed by this religion. Therefore, no one will be allowed to make any assumption except him. God is the only person to be worshiped. He or she does not have to hold religious views and abstinence on his own will. It is necessary to faith or rely on the religious background from the birth. The Holy Bible also states that God is punishing against the unbelievers. Thus, Christianity has mentioned human rights in the Christian context, not
centering on the individual, but centering the Creator God. There are some facts about the human rights in Islam. Here, too Creator God had been given the priority. Human rights issues have been revealed in some of the matters mentioned in the Holy Quran. They are as following. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

Al Araf 04

As for those who disbelieve, neither their wealth nor their children will avail them anything against God. These will be fuel for the Fire.

Ali Imran 10

God, there is no god but He, the Living, the Eternal.

Ali Imran 02

O you who believe! Do not befriend outsiders who never cease to wish you harm. They love to see you suffer. Hatred has already appeared from their mouths, but what their hearts conceal is worse. We have made the messages clear for you if you understand.

Ali Imran 118

Give women their dowries graciously. But if they willingly forego some of it, then consume it with enjoyment and pleasure.

Annisa 04

Similarly, the very ancient Hinduism has also presented facts about the human rights. There is a God-fearing philosophy, which is a venerable theology of Brahman authority. Like Islam and Christianity, God is the Head of the Supreme Brahma.

- Denial of personality.
- Blocking women’s freedom
- Rejected by the Rationalism, also accepted creationism and fideism

The concept of human rights arose from the facts that happened many centuries ago. During that era, the innocent people were suffered immense hardships without getting their fundamental rights from the royalties or other elite people. In later. Due to many subsequent ships, governments became a democratic structure. As a result of the gradual transformation of this phenomenon, by now, every religion, every nation, and every caste has been able to inherit all the rights, including its fundamental rights.

Human Rights and Religion

When we reflect on the history of human rights most of us would object to the fundamental rights or human rights describe today which they acted against. Especially religious leaders can be considered. Particularly those religious leaders focused primarily on directing their authority to the people. They failed to identify not just the welfare of the community but also their fundamental right. Many of the religions and philosophies of today have been used by people who favor human rights to their traditions and teachings to deny civil rights and political rights for a long time. Until recently, the political and cultural impact of human rights on the part of the religious system had occurred.

Most of the wars in the world have been the main causes of religious invasion. “The crusade” in the middle Ages has been historically recognized as a most terrible war. While early empires could be described as henotheistic, i.e. dominated by a single god of the ruling elite (as Marduk in the Babylonian empire, Assur in the Assyrian empire, etc.), or more directly by defying the ruler in an imperial cult, the concept of "Holy War" enters a new phase with the development of monotheism.

Buddhist Attitude towards Protecting Human Rights

This chapter examines the Buddhist attitude towards protecting Human rights. This is basically the only thing to say that this concept human rights, which is developed in the west since its inception, has been preached since thousands of years ago through Buddhism, the earliest of ancient Oriental Buddhism. Especially, this concept from the west was centered solely on the living creature. But Buddhism hasn’t emphasized only the human beings, but also the living world, from the creature to the wild beast, and from all living creatures in the living world. Accordingly,
Buddhism has mentioned in every form regarding human rights. Moreover, Buddhism has been mentioned how to protect these human rights regarding the living and nonliving world.

Greatness of Human

It is important to inquire that the Greatness of the human, before examining the Buddhist attitude to protecting Human rights. According to Theravada and Mahayana two great schools of Buddhism which refers to human as the great creature of all universe. The universe is a residence to many creatures. People believe that they are the most sacred gods in the universe. The human is great among the Deva, Māra and Brahma in this world. One example is the emergence of this attitude is shown Sakkha Namassana sutta in Saṅyukta Nikāya. It is as follow.

“Taṃ namassanti tevijjā sabbe bhūmmā ca khattiya, Cattūro ca Mahārājā tidasa ca yassassinā, Atha kho nāma so yakkhya yagna tvaṃ sakkha namassathī,”

(Sakko:)

“Maṃ namassanti tevijjā sabbe bhūmmā ca khattiya, Cattūro ca Mahārājā tidasa ca yassassinā. Ahaṃ ca sīласampanne cirarattasamāhite, Sammā pabbajite vande brahmacariyaparāyane. Ye gahaṇṭhā puñnakarā sīlavanto upāsakā, Dhammena dāraṃposentī te namassāmi mātālī.”

“Both devas and human beings Humbly worship you, Vāsava. So, who, O Sakka, is that spirit To whom you bow in worship?”

[Sakka:]

“The Perfectly Enlightened One here In this world with its devas, The Teacher of perfect name:

He is the one whom I worship, Mātali.”

“Those for whom lust and hatred And ignorance has been expunged, The arahants with taints destroyed:

These are the ones whom I worship, Mātali.”

“The trainees who delight in dismantling, Who diligently pursue the training

For the removal of lust and hatred, For transcending ignorance:

These are the ones whom I worship, Mātali.”

Here, even the sakkha God is worshiped by a monk who practices virtues. Clergyman and the man. Therefore, it is said that man is not the invisible God, but the man is great rather than God. A similar situation is shown in the kevatta Sutta of Dīga Nikāya. It is stated that the Buddha, who was a human being, exceeded all divine Brahmas. According to it, Kevatta the monk who went to Divya, Brahmās to the question about the four great elements and finally came to the Buddha and settle down his own problem.21 The Lord Buddha was the only religious teacher to declare that he was none other than a man. Humanity is a rare condition (kichcha manussa patilābho. 22 It is explained in the Jiggala Sutta of Saṅyukta Nikāya as a simile of Kānchacakopana23. Therefore, it is very difficult (kichcha manuscchāna jīviṇī). The analysis of the roots of a man is more complex than the discourse of other creatures. It is often mentioned that it is rare. That’s why man’s greatness is expressed.

“It is an offense to kill any being. And it’s a sin.” That the teaching can be seen in many formulas or discourses of pali canonical text. But the main factor that influences to defeat of a monk in higher ordination is called pārajīka. (Pārajīko hoti asaṃvāso) Here the third precept is called Manussa Wiggaha.

“Yo pana bhikkhu sañcicca manussaviggaṃ jīvita voropeyya satthahārakaṃ vassa pariyeseyya maraṅgamaṃ vā saṅañgamaṃ maraṅgāya vā samādapeyya ‘ambo purisa, kiṃ tayhiminā pāpakeṇa dujjīvitena, mataṃ te jīvita seyyo’ti, iti citamano cittasaṅkappo aneka-pariyā-yena maraṅgamaṃ vā saṅañgamaṃ, maraṅgāya vā samādapeyya, ayampi pārajīko hoti asaṃvāso”ti.24

“If a monk intentionally kills a human being or seeks an instrument of death for him or praises death or incites someone to die, saying, “Goodman, what’s the point of this wretched and difficult life? Death is better for you than life!” thinking and intending thus, if he praises death in various ways or incites someone to die he too is expelled and not in communion.”

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Thus, Buddhism has emphasized considering this imposition to respect the life of humans or men.

*Tthūpāraha puggalo* means must appropriate to building pagoda for a worthy person.

There are four persons.

“Tathāgato arahāṃ sammāsamuddho thūpāraho, pachcheka buddho thūpāraho, tathāgatasāvako thūpāraho, rāja chakkavatti thūpāraho.”

All these four are men. There is no god or creator God. Thus, mankind’s greatness is evident.

>“Attāhi attano nāto - kōhi nāto parosiya”

“Tumhehi kichchaṃ ātappaṃ - akkāṭuro tathāgato”

>“Attadīpa viharatha bhikkave, attasaranāanaṅsaranā”

>“Attanōva kataṃ pāpaṃ - attanā saṅkilissati suddhi asuddhi pacchattaṃ - nāṅnamaṅño visodhaye”

It is clear that the supreme buddha preached Doctrine of impermanence (anātima dhamma), realization of non-self (pudgala nairatmaya) and emptiness of physical matter (dharma nairatmaya) but also as an excellence in the personality of ethics. The pili canonical texts have pointed out the basic requirements for those who wish to the enlightened person. Its first qualification is to be a man. (manussattam liṅga sampatthi)

Several examples are found in the text to introducing parents and high civilized intercourse using words *Brahma* and *Deva*. Sometimes in the Tripitaka, the Buddha was used to describe the parents as following.

>“Brahmāti mātāpiṭaro etam adhivachanaṃ”

And the Buddha has shown in many discourses how to live with each other very civilized intercourse as well.

>“Devo deviyā saddhiṃ saṃvasati”

All these examples show the respect that Buddhism has given to the man.

**Buddhist Attitude**

At contemporary the Buddha’s time that the society was under the domination of Brahmanism. There was also a great deal of inequality that operated in the caste system in Brahmin society. The Low castes are regard as lowered by those of the higher caste. Those of the lower caste were considered as disfigured and disgusting according to their physical characteristics. High-castes figures were prettiest and delightful. The people of the lower castes, such as Chandāla, Nesāda, Kinnara and pukkusa were known as black, disfigured and disgusting persons. In the same way, kṣatriya, vaishya and Brahmins were called as prettiest and delightful peoples. Therefore, the Low caste was considered by higher castes which regarding their intellectually and morally. The Supreme Buddha ruthlessly criticized this inhumanity social system. For that purpose,

1. Biological factors
2. Anthropological factors
3. Social science factors
4. The ethical factors
5. Spiritual factors,

**Biological Factors**

The Supreme Buddha has emphasized the unity of the human community. Also, it has been pointed out the differences between human life, animal life, and flora. There are no signs that people belong to a variety of ethnic groups, but belong to a biologically unique nation. Each tree species is distinct from each other regarding their characteristics. Also, there are many differences in insects and reptiles. But such a change is not visible among human beings. There are only accepted conventional nominal changes.

The Supreme Buddha confirmed that the unity of the biology of mankind, and recommend the mutual specialty between human life, animal and vegetation. Although there are biodiversity-related variations of different vegetation and animal life, the Buddha has preached that there is no such variety in the human race. In the two thousand five hundred years ago, the Lord Buddha biologically had been preached the
doctrine is regarding the modern biologists are utterly similar to their research. This fact is more accurately and clearly has been mentioned in *Vāseṭṭha sutta* of *Suttanipāta*.

Responding to a question raised by the *Vāseṭṭha* who was born in brahmin caste, the Lord Buddha has declared to be exist variety in vegetation and fauna, but it isn’t visible in the human community. According to the *vāseṭṭha sutta*, it has mentioned a few examples for understanding. They are as following.

“Yohi kochi manussesu go rakkhām upajjivathi, evaṃ vāseṭṭha jānaḥi kassako so na brāhmaṇo.”

“Among humankind whoever lives by raising cattle on a farm, O Vāseṭṭha you should know as farmer not as Brahmin then.”

“...putu sippēna jīvathi, sippiko so na brāhmaṇo”

“Among humankind whoever lives by work of many arts and crafts, O Vāseṭṭha you should know as craftsman not as Brahmin then.”

“vohāraṃ upajjivathi... vātjo so na brāhmaṇo.”

“Among humankind whoever lives by trading wares here and there, O Vāseṭṭha you should know as merchant not as Brahmin then.”

Accordingly, it is sorted by the same profession which who doing. But it is only a temporary charter or recognition. According to the *Assalāyana sutta* of *Majjhima nikāya*, the Buddha was tried to point out or confirmed that the unity of humanity by using the biological factors. *Assalāyana* the son of brahmin caste, has praised the greatness of the Brahman with approach to the Buddha. There is following.

“Dissanti kho pana, assalāyana, brāhmaṇaṇaṃ brāhmaṇya utuniyopi gabbhiniyopi vijāyamāṇāpi pāyamāṇāpi. Te ca brāhmaṇi yoni jāva samāna evaṃāhaṃ: ‘brāhmaṇaṇo settho vaṃṇo, hino añño vaṃṇo; brāhmaṇaṇa sukko vaṃṇo, katho añño vaṃṇo; brāhmaṇaṇa sujjhanti, no abrāhmaṇi; brāhmaṇaṇa brahmuno putṭa orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādāṭi.”

“But, Assalāyana, brahman wives of brahmans are known to have their seasons and to conceive and to give birth and to give suck. Yet these brahmans, born of woman like everyone else, speak thus: ‘Only brahmans form the best caste, all other castes are low; only brahmans form the fair caste, all other castes are dark; only brahmans are pure, not non-brahmans; only brahmans are own sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.”

Biologically, mankind is one and the same type. There are many different views on the purification of the caste and the same caste in relation to the marriage. Therefore, Buddhism excludes the concept of purification of the birth and purification of the caste which considered as same.

**Anthropological Factors**

Buddhism confirmation the equality of the human society identifies the rights of humanity. In sociologically, several contradictory arguments on the Brahmanism are found in Buddhist sources. *Assalāyana sutta* and *madhura sutta* are the main discourses of among them. According to *Assalāyana sutta* of *majjhima nikāya,*

“Taṃ kim mañasi, assalāyana, sutte te: yonakombojesu aññesu ca paccanumisesu janapadesu dveva vaṃṇa—ayyo ceva dāsa ca; ayyo huttā dāsa hoti, dāsa huttā ayyo hoti?"

“What do you think about this, Assalāyana? Have you heard that in Yona and Kamboja and other adjacent districts there are only two castes, the master and the slave?

And that having been a master one becomes a slave; having been a slave one becomes a master?”

Therefore, it is not appropriate to measure the quality of the people according to their skin color. And this split was not so severe. Also, caste is not the origination of the divine. Buddhism has attempted to assert that people are equal to their social life. According to the birth of *kṣatriya* and *brāhmaṇa* the two castes of early Indian society, they were becoming the lord of the society and became the forefather of
others, but the social reality was not. If someone has economic power with born in a low-class caste, and he can use employ slaves. Only if it is possible to maintain the slaves, they can keep. If someone poor they cannot keep the slaves. According to the Madhura sutta of Majjhima nikāya, further, it can clarify as follows.

“Ghosoyeva kho eso, mahārāja, lokasmiṃ: ‘brāhmaṇa seṭṭho vaṇṇo, hīno aṭṭho vaṇṇo; brāhmaṇa sukko vaṇṇo, kaṭṭho vaṇṇo; brāhmaṇa sujjhanti, no abrāhmaṇa; brāhmaṇa brahumuno putā orasā mukhato jātā brahmajā brahmanimmitā brahmadāyādā ti. Tadāmināpetaṃ, mahārāja, pariṇāyena veditabbaṃ yathā ghosoyeveso lokasmiṃ.” 41

“Brahmins are from the chief clan, the most superior in appearance, all other clans are inferior, it’s the brahmins born from the mouth of Brahma, his hereditary sons, that purify, non-brahmins do not purify’ you should know that it is only an utterance in this manner.”

Buddhism has ensured the unity of mankind, with the help of the facts through the Buddhist social philosophy. Sīkālovaḍa Sutta of dīga nikāya describes the mutual relationship between mava - pīya, dū - dāru, gurū - sisu, svāmi - sevaka, yahalu - yeheli, gīhi - pevīdi, etc. 42 According to the Sanghawatthu sutta of Anguttara nikāya, has pointed out the relationship between the society and the person like a kingpin of the vehicle.


“Bhikkhus, these four are characteristics of sympathy. What four? Liberality, kind speech, leading a useful life and showing understanding and wisdom. Bhikkhus, these four are characteristics of sympathy.”

Brāhmaṇa, kṣatriya, vaisya and śudra which is the ancient castes in India, these all castes are equal of the birth. This equality is show the clear indication of the war in a country. In such a case, the sources show that the King of the kṣatriya, addressed the driver as a ‘samma rathakāra’ which means ‘friendly driver’.

Ethical Factors

A person born not only in a standard family but also in a low-income family, he can generate the compassionate towards all the creatures. The most important thing is ethical behavior. The Buddha himself has indicated it in the Assalāyana sutta of Majjhima nikāya as following.


“What do you think about this, Assalāyana? There might be two brahman youths here, uterine brothers, the one skilled (in the Vedas), educated (in them), but of bad moral habit of evil character, and the other not skilled, uneducated, but of moral habit, lovely in character. To which of these would brahmans first serve offerings for the dead or cereals or oblations or meals for guests?” Good Gotama, brahmans would first serve offerings for the dead or cereals or oblations or meals for guests to that brahman youth who is not skilled (in the Vedas), uneducated (in them), but who is of moral habit, lovely in character. For, good Gotama, what great fruit could there be of a gift to (a person of) bad moral habit, of evil character? Also, Madura Sutta of majjhima nikāya can be considered as another important source. Although an individual in any caste.


Spiritual Factors

In the biological, ethical, and sociological terms is evident, man is of one and the same type. All human beings are deserving to equal rights as common human beings. This includes qualifying for spiritual or moral development.
“Seyyathāpi, mahārāja, puriso sukkham sākakāṭṭhaṁ ādāya aggīṁ ahhinibbatteyya, tejo pātukareyya; athāpāto puriso sukkhaṁ sālakaṭṭhaṁ ādāya aggīṁ ahhinibbatteyya, tejo pātukareyya; athāpāro puriso sukkhaṁ ambakaṭṭhaṁ ādāya aggīṁ ahhinibbatteyya, tejo pātukareyya; athāpāro puriso sukkhaṁ udumbaravaṭṭhaṁ ādāya aggīṁ ahhinibbatteyya, tejo pātukareyya.”

“Great king, I do not see any difference in the release or the released. Like one man would light a fire with dry branches and twigs, another would light with dry Sal wood, another with dry mango wood and yet another with dry wood apple sticks. Great king in these fires lighted with different kinds of wood, do you see any difference in the flame, color or the luster?”

Conclusion

This thesis is composed of four (4) chapters, in order to study comparatively the religious attitude on human rights. It basically aims to do a study on the universal declaration and the Buddhist teachings. Firstly, there is an introduction to the entire study and its nature. The objectives, results, research methodology and chapter development of this type of study were discussed in the introduction.

As depicted in the introduction, man is a social animal. He is more privileged by rights than other beings in the society. At present, they are called “human rights”. Especially, the important fact is that the man is intensely secured by human rights, in a way not to harm others. In some instances, the way how human rights were violated is historically proved with evidence. But, the man who developed gradually as a result of the social evolution enjoys his rights while standing for the rights of others. Among them, the United Nations Organization obtains a prominent place. However, the more descriptive explanations on human rights are observed in the Buddhism.

In the first chapter, the human rights and their history were examined. In this chapter, the field of study was who a man is, rights and their history and the definitions on it. The main focus of the discussion on human rights was on the man. Hence, to begin with, the factors were discussed on the question of “who is a man?” A man is an animal with an advanced psyche.

(\textit{manussa bhūthāni ettha manassa ussannathāya manussā}) According to Buddhism, the man is an accordance. There is not a man as objectives. The accordance is formed as a “\textit{rathaya}” (vehicle) when elements are combined. Likewise, when body (\textit{Skanda}), matter (\textit{dhātu}), aggregates of attachment (\textit{āyathana}, name and matter (\textit{nāmarūpa}) are combined, the accordance as animal or man is formed. The man who possesses an advanced mind and who has arrived in accordance is enjoying rights since his birth. It is accepted that the man has a legal right towards the everything that he adores, that he can obtain and that he can preserve. Accordingly, we can consider the man’s freedom in each field, assurance and the right to rise against stress as rights. Therefore, after identifying the man and his superiority, we entered into the second chapter by studying those factors. Afterward, the religious attitude towards safeguarding human rights is studied. Only a limited group could be secured by human rights in the western society that dominates slavery and brahmin society which consisted of caste system. The Lord Buddha could restore the rights that were slipping from the brahmin society, by preaching different sermons in different situations. The Sūtras like \textit{Madhura, Assalayana, Aggnana} has especially supported it. As the water from \textit{siva ganga} that (four rivers) fall into the sea has the same taste of salt, the bhikkhus who ordain into the religious order from four castes were later known as \textit{shramana śākya putta}. Hitherto, this is the bravest declaration in the world history, which is related to human rights.

The attitude towards women that prevailed in East and West was not pessimistic. But the Buddha safeguarded their rights, by giving them all the privileges and positions in order to identify her as a nun (\textit{Bikkkhuni}), devotee (\textit{Upāsika}), and house-wife (\textit{Gruhaniya}). In the third chapter, the necessity of human rights was discussed. Basically, this chapter is expanded along two factors. The way how human rights were violated due to the religion is studied under the first sub-title; “the religion and human rights”. The civil wars between Israel and Palestine, Pakistan and India, Abyssinia and Somalia and civil war in Lebanon are all historical military conflicts. These are marked in the world history as military conflicts that occurred on the basis of religious opinions. These military conflicts caused invaluable
damages like loss of thousands of human lives and property. Therefore, this can be considered as severe violations of human rights.

As well, there had been aggravating violations of human rights due to narrow political conflicts. The situation in Sudan can be indicated as an example. The massacre in “Darfur” is marked as a political vengeance. Moreover, many of such instances have been discussed within this chapter.

In the fourth chapter, the present ideology of Buddhism which is related to human rights is subjected to the discussion. Here, the concepts which are included in the articles named 1,2,3,10 in the universal declaration on human rights, are comparatively discussed. “The Buddhist attitude on social law and human rights.” which is called the fourth discourse among the lectures presented by professor K.N. Jayathilaka at the “International Academy of Law” in 1967 at Hague city in Holland. In the lecture, the democratic features were highlighted in the Buddhist judicial teachings in Vinaya Pitaka. In his discourse, he has mentioned, how human rights are well manifested by democratic judicial methods.

Buddhism is a doctrine that is ascertained by a man. Here, among the other animals, the man is superior. Yet, it does not exclude the other animals and plants. Thus, the specialty or the difference that I try to depict in this thesis is the fact that there is no other such philosophy as Buddhism that has presented opinions on the enactment of human rights or the concept of human rights.

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