
UNDERSTANDING THE INFLUENCE OF BUDDHISM ON HUMAN RIGHTS JURISPRUDENCE: A PHILOSOPHICAL APPROACH

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ABSTRACT:

The notion of human rights evolved through historical development and the principles governing such human rights are found to be integrated into the teachings of Buddha, like various other religions of the world. With the emergence of Buddhism about 2500 years ago, the knowledge and understanding of core values and rights concerning human nature and behavior also co-existed. However, the Eastern notion of such rights can be found in Rig Veda, written much before Western philosophy. Similarly, Magna Carta, the formally recognized document on human rights dated 1215, and the 1689 English Bill of Rights came into existence after the formation and development of Buddhism. Hence, the formal understanding of human rights came much after Buddha. Therefore, it cannot be ruled out that Buddha's teaching influenced human rights jurisprudence. However, Buddha's social teachings, such as equality, liberty, fraternity, and the Noble Eight-Fold Path, which are also included in the Dhamma are part of the modern concept of human right principles that are incorporated in various national and international treaties, declarations, conventions, protocols and even in the Constitution of the different country. As a result, the basic tenets of the Buddha's teachings are the foundation or the origin of human rights that are inter-related with the provision of universal human rights which are found to be incorporated in the Articles of UDHR of 1948.

Thus, the main objective of this study is to emphasize the importance and influence of the Buddhist principles and teachings in human rights jurisprudence.

Keywords: Dhamma, Buddhist Philosophy, Human Rights, Jurisprudence, and Principles.

INTRODUCTION:

The advent of Buddhism was a reaction to the human rights violations in Hinduism mainly on caste, class, and gender lines. Hence, Buddhism has a profound influence on human rights.

As a whole, Buddhism, is one of the widely accepted religions of the world which is followed in the way of symbol of peace in many countries. With the beginning of the Buddhism (*about 2500 years ago*), the knowledge and learning of the nature, values and rights related to human beings co-existed. However, the equal values and the equal treatment or rights in Buddhism also signifies equal protection and treatment for animals. Buddhism also correlated human rights with human nature.

During the period when the groups of armed forces of Cyrus (the great) captured Babylon while freeing the slaves, Buddhism also coincided in the several regions of India and Nepal in the year 539 BC. Buddha was a spiritual leader who taught us about the moral and ethical values that should be ingrained in oneself and according to him these values will lead the society into Nirvana. The moral teachings of Buddha are based upon the Dharmic principles that are found in the religious scripts of Hindu philosophy such as Dharmashashtra, Yagnavalkya Smriti, etc. However, there is a difference in both the philosophies of Hinduism and Buddhism. Where Hindu Philosophy denotes peace as Moksha, in Buddhism, peace is denoted as Nirvana. But the similarity here is those principles inclined in both scripts that help a law man attain the same. Hence, the teachings of Buddha mostly provided a clear overview of duties and rights to be followed by the laymen all around the world focusing on the principles of natural justice.

While relating these principles incorporated in the Buddhists doctrines with the western notion of human rights, the same application of rights and principles are found in the Magna Carta (also known as the first written doctrine on Human Rights protection) of 1215 and in the English Bill of Rights of 1689. Therefore, it is much more efficient to declare that the founding principles of Buddhism entrusted through the teachings of Buddha are very common to the understanding of the modern-day concept of Human Rights that are ingrained in the various forms of rights as a protection of the individual throughout the different regulatory framework of the various country.¹

¹Marco Sutto, Human Rights evoluion, a brief history, The CoESPU MAGAZINE, <https://www.coespu.org/articles/human-rights-evolution-brief-history>.

Buddha's social message through his Dhamma which is enshrined under Dhammapada² is a path of lessons towards the future development of mankind and global security. The message incorporated in Buddha's dhamma includes the teaching of Ahimsa³, principles of natural justice, upon which today's legal as well as political systems are based. Besides, every civil and political country in this world has its nations legal and political base that remains focused at least on the social message incorporated in the dhamma of Buddha i.e., equality, liberty, fraternity, etc. However, people at large, believe that Buddhism and Human Rights share no relation with the contemporary understanding of the rights of the people and believe Buddhism to be the religion not influence legal and political administration but rather than the philosophy that has a strong hold on the various countries development and upliftment of the governance system. However, there are sections of the intelligentsia who purely support the incorporation of Buddhist principles in the form of the modern form of rights of the people and a framework for the political and legal governance of the country.⁴ For them, Buddhism is not merely a religion but founding principles governing the rights of the people in the form of Human Rights and the path of righteousness (so-called Rta in Sanatana Dharma) that upheld humanity and social welfare in the society.

Therefore, it can be supported by saying that the basic principles of Buddha's teachings are the founding principles of the modern-day theory and understanding of Human Rights enshrined within the provisions of various covenants, declarations, and treaties, etc, such as the Universal Declaration of Human Rights formed in the year 1948 under the guidance of United Nations Organization of 1945.⁵

Furthermore, a thorough and connected examination of the deeply rooted principles found in the Buddha's teachings is necessary to properly comprehend the modern concept of human rights through the lens of Buddhist philosophy. This will improve the development and broaden the scope of Ancient Indian Jurisprudence in the twenty-first century and give greater weight to our Indian philosophies, which have been influencing numerous governments to formulate their state policies in order to safeguard human democracy.

² Dhammapada is a part enshrined in the Sutta-pitaka (second division of Tripitaka or Pali Canon meaning the Basket of Discourse).

³ Ahimsa meaning non-violence.

⁴ Bagde U.S., *Essential Elements of Human Rights in Buddhism* [May, 2014], https://www.researchgate.net/publication/281024185_Essential_elements_of_human_rights_in_Buddhism.

⁵ Ibid.

CONCEPTUAL UNDERSTANDING OF THE TERM NATURAL RIGHT AND HUMAN RIGHT:

Society turns out to be a society with “Laissez-faire” when all the individuals are well aware of their rights and practice the same by obeying and following moral duties or obligations towards others. The phrase “right” remains always inclined with the phrase duty and wrong. If any person fails in performing his/her duty, then, at the same time he/she commits wrong to others, and this way the right of another person to whom the wrong is committed is infringed. Hence, the right of one person appears when the other person fulfills their duty towards that individual in a society. Therefore, the term “right” is inclined within ourselves. It is an abstract concept which is invisible and inalienable and altogether forms to be called a natural right. And when the same kind of right is vested on us by the State (that which is created by the state e.g. Right to Vote) it turns out to be called a Legal Right. Moreover, when the same natural rights are protected by the authority, it will automatically be called a fundamental human right.

Natural rights are basically driven by the principles of natural justice based on equality, equity, justice, and good conscience. To be true, these rights were not wholly protected by the authority in an expressed way until World War II ended and the United Nations Organization came into existence in the year 1945 which was signed by several countries with the motive to preserve, promote, and protect the rights of an individual that are violated due during the world conflicts. Later, UNO adopted many other conventions and declarations regarding fulfilling its main objective of the Universal Brotherhood such as UDHR, ICCPR, ICESCR, etc. However, all the provisions enshrined in those conventions and protocols may find similarities with the basic principles i.e. Noble-Eight-Fold Path of Buddha inclined in his teachings.

It is believed that the notion of natural rights evolved in the 13th century and it was in the 16th & 17th century when the great legal philosophers like **Hugo Grotius, John Locke, and Thomas Hobbes** wrote on the clear perception of natural rights giving more emphasis and clear understanding and overview of the term natural right. This helped to give rise to the 18th-century human rights concept, which is now widely accepted in the 20th and 21st centuries.⁶

However, the developments and the several innovations made over the centuries have changed the notion of human rights. Unlike Buddhism, Christianity, and other religious philosophies have made an impact in the development of the contemporary meaning of the term human right.

⁶ Kelly Vo, Philosophy- Ancient, Medieval & Modern,
https://www.academia.edu/6509444/Philosophy_Ancient_Medieval_and_Modern.

Particularly, the Eastern concept is also seen to be superseded by the theory of “White Man’s Burden” which signifies abrogative measures in expanding the idea of human rights towards the East. However, traces of the Eastern concept are firmly believed to be derived from the Vedic philosophies, such as the Rig Veda. If we focus on the evolution of the Dharma, then it takes us back to the time when the Indus Valley civilization existed. Hence, the modern concept of right is the modern concept concerning the Eastern notion. According to the Buddhist Tradition, Lord Buddha was born in 624 BC, which shows the early advent of Buddhism in the world much before the arrival of Christ in 6BC and 4BC. It can be, therefore, inferred that the thinking regarding natural rights/human rights commenced during the same time frame. So, the influence of one over the other cannot be ruled out. Yet there are some very significant differences between Eastern thought and Western thought. Eastern thought is steeped in the natural law school of thought and is rooted in duty, whereas Western thought is steeped in the positive school of thought and is rooted in rights. Both schools of thought aspire to achieve the same end through different means.

Human rights have also been philosophically justified in different religions and philosophies⁷. A fundamental principle serves as the foundation for human rights. One could think of that as something that a person owns. However, Buddhism views the concept of rights as an individual’s communal social duty.

Buddhism contains a precise definition of human rights in both metaphorical and moral meanings. However, there isn’t a word in Pali that truly expresses the concept of subjective entitlement or rights. However, Buddhism and its language (Pali) also refer to the Latin terms such as librettos, jurisdiction, dominium, etc. in Latin. Additionally, diverse cultures may illustrate the idea of rights without using specialized language to do so.

In Buddhism, the ‘Dhamma’ not only connotes what is just and moral, but also connotes the understanding of cosmic orders that govern human behaviour. However, to define the exact meaning of the word ‘Dhamma’ is somehow difficult, and therefore, the word ‘Dhamma’ has no equivalent in the English Dictionary. Subsequently, Buddha asserts that Dhamma is unrelated to either God or the soul, nor is it related to life after death.⁸ Man and the interactions that people have with each other while they are on this planet are at the heart of Dhamma⁹.

⁷ Demien K (1995), Are there Human Rights in Buddhism? J. Buddhist Ethics 2:3-27, <http://www.pacits.psu.edu/pub/jbe/acrobat/keown.pdf>.

⁸ Dhamma is to be understood as Religion.

⁹ Ambedkar BR (1984). The Buddha and his Dhamma, Third edition Bombay, Siddharth Publication.

According to Dhamma, all suffering would cease if everyone pursued the path of virtue, justice, and purity; in other words, suffering would be eradicated as a result of everyone's duty to one another. The 'Path of Purity' signifies that a man can achieve Nirvana if he/she morally behaves in society by not harming or killing others, by not taking the belongings of another person without their consent, by only speaking the truth, by not consuming any intoxicating substance, and by not living a lustful life.¹⁰ On the other hand, Dhamma depicts that an individual should always walk on the 'Path of Righteousness,' which is the eight constituents of life called Ashtanga Marg. It is believed that this Marga is the way of living life morally and ethically to attain peace and avoid emptiness and vagueness. This signifies to the understanding of several rights that a person should have such as right of livelihood, freedom of speech and expression, right of mindfulness, consciousness and concentration.¹¹ Another path i.e., "The Path of Virtues," can be explained through the chart given below¹²;

Path of Virtues			
1.	Sila ¹³	2.	Dana ¹⁴
3.	Uppekha ¹⁵	4.	Nekkhamma ¹⁶
5.	Virya ¹⁷	6.	Khanti ¹⁸
7.	Succa ¹⁹	8.	Adhithana ²⁰
9.	Karuna ²¹	10.	Maitri ²²

<http://www.worldcat.org/title/buddhaand-his-dhamma/oclc/21766929?referer=di&ht=edition>. Ambedkar BR (1992). Babasaheb Ambedkar's collected writings and speeches, Education Department of Govt. of Maharashtra, Eleventh 11:121-122.

¹⁰ From the booklet, The Significance of Taking Refuge in the Triple Gem & the Five Precepts published by International Buddhist Association of Australia Incorporated, Knowledge of Buddhism, Nien Tien Institute of Higher Education, <https://www.nantien.org.au/en/buddhism/knowledge-buddhism/five-precepts>.

¹¹ Ibid.

¹² Ibid.

¹³ Meaning moral temperament, not to do evil.

¹⁴ Meaning giving ones possessions even one's life for the good of others.

¹⁵ Meaning detachment from indifference.

¹⁶ Meaning renunciation of the pleasure of the world.

¹⁷ Meaning right endeavor.

¹⁸ Meaning is forbearance, not to meet hatred by hatred.

¹⁹ Meaning is truth in speech and never to tell a lie.

²⁰ Meaning resolute determination to reach the goal.

²¹ Meaning loving kindness to human beings.

²² Meaning fellow feeling to all living beings.

Some Samadhi believe that metaphysics, mysticism, or self-centred detachment from the world are the main teachings of Buddha or Vipassana. However, some believe it to be the methodical repression of all emotions and drives. This disparity in viewpoint is astounding. Many people, on the other hand, believe that Buddha's Dhamma contains a social message. The message includes the Principles of Ahinsa²³, justice, love, peace, liberty, equality, and fraternity, among other things. It all unequivocally shows that Buddha delivered a societal message that is included in numerous international declarations, agreements, conventions, and modern nations' constitutions.

According to Buddha, 'Dhamma' is neither Adhamma nor Sadhamma. Dhamma refers to maintaining life's purity, achieving life's protection, and living in Nibbana²⁴. Nibbana is another name for righteous living, and it includes giving up desiring, believing that all composite things are ephemeral, and believing that Karma is the moral order's instrument.

In terms of Buddha's concept of equality and fairness, he never claimed any exceptions, and any laws he enacted were accepted voluntarily and willingly by him, as well as by the bhikkhus.

Therefore, the Buddhist Dhamma and human rights are closely and critically related. Buddhists believe that human rights are the formalization or crystallisation of the respect and care that all people have for one another, which is a natural part of human nature. Rights are an extension of human ideals like safety, freedom, and life.

THE CONTRIBUTION OF UNO IN THE PROMOTION AND SAFEGUARD OF HUMAN RIGHTS:

To halt the Holocaust during World War II, the United Nations Organisation was founded in 1945 with an aim to establish international unity to advance and defend humanity while preventing violations of peoples' rights. Its growth reinforced the concept of human rights and fundamental freedoms through the United Charter's preamble, which affirms belief in human dignity, equality of men and women, and fundamental human rights.

With the view to provide and ensure justice to the individual and to safeguard the rights of people, the UNO adopted a separate declaration in the year 1948. This declaration is called the Universal Declaration of Human Rights and contains 30 Articles in total. UDHR to date has

²³ Meaning Non-violence.

²⁴ 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.

served as a measure guiding framework for other agreements and charters related to human rights. The development of 30 provisions in this proclamation affected and prompted the formation of additional international constitutions, including the Constitution of India of 1950.

With the support of the General Assembly, UDHR has focused on ensuring several rights concerning life, liberty, equality, freedom, privacy, security, etc. which are subjected to maintain public order, morality, and general welfare such as especially Article 2, 3, 4 and 29(1).

All of these articles meanwhile have a similar ideology as enshrined in the early Buddhist theory of rights. Therefore, Buddhism as a philosophy is interconnected with the notion of safeguarding universalism in the matter of bestowing human rights in the world. Every human right has been articulated, persuasively upheld, and meaningfully incorporated by Buddha into a comprehensive outlook on life and society. The spirit of the UDHR was reflected in early Buddhist teachings. Also, early Buddhist teachings are widely acknowledged as having a positive impact on current human rights campaigns.

Kenneth Inada, a Buddhist Scholar, has asserted that the Buddhist Dhamma and human rights are closely and critically related. According to Buddhism, the bigger and more fundamental problem is human nature rather than human rights.²⁵

Additionally, Article 1 of the UDHR can be related to the principles of Dhamma, which states that “all human beings are born free and equal in dignity and rights,” as well as with other UDHR articles²⁶ that promote human progress. Also, the principles of Dhamma are very much aligned with the promotion of universal rights with compassion for all beings to serve as the most powerful justification of humanity in the world.

It was in the 50th anniversary of the UDHR in the year 1998, when the spiritual leader and the philosopher of Buddhism, Dalai Lama, provided a deliberative speech on the promotion of peace in the world by emphasizing his words on the protection of human rights.²⁷

²⁵ Kenneth KI (1990). A Buddhist response to the nature of human rights in Asian Perspectives on human rights, eds. Clavde E. Jr Welch and Virginia A. Leary, (Boulder, Co: Westview Press, pp.91-103.). <http://www.tuvienquangduc.com.au/English/Ethics/25.nature.html>.

²⁶ Perera LPN (1991). Buddhism and Human Rights. A Buddhist Commentary on the Universal Declaration of human rights. Karunaratne & Sons, Buddhism 145p. http://books.google.com.ng/books/about/Buddhism_and_Human_Rights.html?id=9u6FAAAAMAAJ&redir_esc=y.

²⁷ Mane S (2006). Glimpses of socio-cultural revolts in India, Samrudh Bharat Publications, Social change 287p. http://books.google.com.ng/books/about/Glimpses_of_Socio_cultural_Revolts_in_In.html?id=9O8xMQAACA&redir_esc=y.

Therefore, the provisions of UDHR are in letter and spirit consistent with early Buddhist teachings, and it seems that there is nothing in them that Buddhism would disagree with. Every item of the UDHR is persuasively upheld and effectively integrated by Buddha into a comprehensive understanding of society and the cycle of life. Thus, it is not that the principles of Dhamma are only ingrained into the Indian Constitution to protect the individual's rights and provide justice in the country, but it has spread wide scope and support in ensuring justice to the world's Constitution and various other regulatory bodies and instruments.

In the Sangha (Buddhist community), Buddhist monks were prohibited from owning slaves for which Buddhism became the first religion to actively oppose slavery. They were also spiritually enslaved and prohibited from acquiring money or private property. Additionally, Buddhism granted all people the same rights and dignity, eliminating caste prejudice and inherited disparities between men.

In September 1993, a Parliament of the World's Religion took place in Chicago to discover deeply rooted moral teachings in the religions of the world and to draw attention to the same. The Parliament was represented by many religious as well as both minority and ethical communities of the world which resulted in adoption of Global Ethic that integrated the core moral principles of the religions of the world including Buddhism which specifically highlighted the principles of human rights.

Apart from that, the discussion also included Buddhist schools such as Theravada, Mahayaana, Vajrayaana, and Hinayaana, where Dalai Lama delivered the convention's concluding address. Similarly, the Global Ethics stated that "they shall commit to respect life and dignity, individuality, and diversity so that every person is treated humanely". The Declaration on Global Ethics lays out major guidelines to which all religions adhere and most of the ideas focus on human rights. Consequently, the world's religions now universally recognize human rights and dignity under the new global order.²⁸

CONCLUSION:

Intending to maintain and promote social fairness, equality, justice, and orderliness, every human being who is a part of the mother earth is duty-bound. Buddha explains these laws as opposite obligations between parents and children, teachers and students, husband and wife,

²⁸ Jayatilleke KN (2010). The Buddhist attitude to other religions. The Wheel Publication No. 216. <http://www.bps.lk/olib/wh/wh216.pdf>.

friend, relatives, and neighbors, employer and employees, clergy and laity, where every human is part of it. These responsibilities are referred to as sacred and moral duties that contribute to the establishes and develops a just, peaceful, and harmonious Sangha (Community). Consequently, dharma symbolizes not only what one is obligated to do, but also what one owes to another. Thus, in Buddhism, it denotes a person's responsibility and subsequent or correlative right.

The Buddhist philosophy recognizes the notion of rights and it is an inferred one. Everyone has responsibilities as a form of reciprocal and moral obligations, which can be categorized as responsibilities or rights. For example, a husband has a responsibility to provide for and support his wife, and the wife has a responsibility to her husband as well, which is the basis of their positive relationship. In this regard, Roman law and other civilizations, cultures, and religions are no exception. One person's rights and obligations are equivalent to those of other people.

However, as Buddhism developed in a caste-based society, according to the Buddhist theory, there is no such thing as a self, which means that everyone is equal in the society. Buddhism theory gives ground for inherent rights, similar to the Christian ideology where all men are equal. This is also the main reason behind Dr. Ambedkar embracing Buddhism which laid down the guiding principle during the formation of the Indian Constitution.

In the words of the great **Scientist Albert Einstein**, "Buddhism has traits that would provide foundational guidelines to future world religion as it includes both natural and spiritual elements transcending a personal god and stays away from certain dogmas and religion. Hence, Buddhism is believed to be a religion that is interrelated with scientific reasoning."

The Buddhist idea of collective obligation or duties might be viewed as a precursor to contemporary Western rights or an early form of rights. Rights and Duties are connected and are reciprocal. Buddha's teachings demonstrate a deep dedication to the cause of human rights and include a variety of rights and liberties that are either explicitly or indirectly included in human rights treaties. Similar constraints to those of Buddhism can be found in many human rights manifestos, which are sometimes interpreted as a translation of religious beliefs into legal language. Percepts, on the other hand, are duties that result from Dharma. Since perceptions are related to obligations, they aim to improve rights. A right holder is perceived as someone who has suffered injury as a result of a violation of their Dharmic responsibility. The five percepts, namely, "Panchasila", which create a five-point disciplinary code for men to uphold

social justice, are fundamental tenets of Buddhism that address and sustain human welfare, peace, and justice.

The gap between Buddhist moral precepts and doctrines of human rights appears to be part of one kind rather than content. Buddhist moral precepts can be generalized to human rights. Consequently, a straightforward interpretation of the first four principles produces the right to life, faithfulness in marriage, free from lies, and the right to be free from the illegal possession of the materials belonging to others. Similarly, the right to be free from slavery is also protected by the ban on the trade in living things. Although not expressly brought into Buddhism, these rights are implicit and represent the extension of what is owed under the Dharma.

The teachings of Buddha entrusted in the Third and the Fourth Noble Fold Paths, signify the necessary foundation for human rights doctrine. As a result, this notion of human rights emphasizes the presence and inclusion of the Buddhists principles in the present notion or doctrines of Human Rights, and it is evident that the Buddhist Philosophy significantly contains the idea of both rights and Human Rights. The moral values of ancient Buddhism are compatible with modern human rights ideas. Both current human rights principles and religious systems, like Buddhism, are concerned with the good of humanity.

Buddhist teachings are widely acknowledged to provide support to advance the ethics of human rights. Buddhist ethics are consistent with the notion of human rights as they are understood in the West at present. The terms "right" and "obligation" are often combined into a single word that comes from the form typically understood as "ought" in African tribal law systems. Consequently, the idea of a right seems to exist even when its name does not. Similarly, Duties are holy and mutual in Buddhism. A person's rights or entitlements match their obligations. It indicates that classical Buddhism acknowledges the concept of right. Furthermore, the Articles uphold the principles of early Buddhism in both language and spirit, and Buddhism only endorses the Universal Declaration of Human Rights.²⁹

There is an important and deep connection between human rights law and the Buddhist ethic, or Dhamma. Buddhism holds that human rights are a legal component of human nature and that the subject of human rights is a subset of the larger or more fundamental issue of human

²⁹ UDHR of 1948 is the declaration formed under the regulations of United Nations Organisation with the aim to provide and promote the protection of Human rights from violation to its member countries and India is a signatory country of the same.

nature. Human rights are ingrained in human nature because they represent the codification and formulation of everyone's mutual respect and care, which comes from human nature.

Since it is a prerequisite for all other liberties and rights, the right to life is essentially fundamental. It seems that the rights to liberty and security of person (Article 3), slavery (Article 4), torture (Article 5), and denial of rights before the law must all be considered in any definition of human good (Article 6). Article 2 implies Article 3, which forbids slavery. As a result, the UDHR's thirty articles clarify the practical applications of a limited set of fundamental liberties and rights that serve as the foundation for human nature, the common good, and its realisation. Buddhism, however, offers one perspective on these same ideas. Moreover, religious freedom is essential to the Buddhist paradigm (Article 18).³⁰

Buddha's teachings have set out to reform the unfair social order on the tenets of love, compassion, equality, brotherhood, character, maitree, and karuna, consequently forming the basis of Buddhism through emphasizing human values, natural justice, and equality.

In Dr. Ambedkar's opinion, the main foundation of the relationship between man, morality and his life on earth is provided through the Buddha Dhamma. The Buddha's Dhamma aims to alleviate people's suffering and ignorance where the same is reflected itself as morality, and morality itself as Dhamma. Where it is proclaimed that the Virtues must be practiced in conjunction with Prajna³¹ and wisdom. Where every action of paramita³² must be accompanied by Prajna paramita³³, followed by the conscious mind of a lay person in the determination of what is right and what is wrong in life, and there must be Sila³⁴ where the basic morals and etiquettes of a person lies and on the other hand Prajna for a man to conceive brotherhood and maintain the same in the society³⁵. Similarly, Maitri,³⁶ the pillar for developing a mutual understanding and inclination towards ingraining a good friendship with another person, must be accompanied by all living beings. Buddha also emphasizes the character of a lay person in society through the five precepts, mainly termed "Panchasila", which include refraining from harming, stealing from others, fornication, lying, and intoxication. Besides, Buddhist monks serve as teachers in the Sangha where they look into the matters with pride and dignity and

³⁰ Article 18 of the UDHR, 1948 provides an individual right to freedom of thought, belief, conscience, and religion.

³¹ Meaning understanding.

³² Meaning perfection.

³³ Meaning wisdom.

³⁴ Meaning character.

³⁵ Vasudhaiva Kutumbhakam denoting the universal brotherhood in the Hindu Philosophy.

³⁶ Meaning friendship.

command an action against the violation of such immorality committed by any other person in the Sangha.