

# A General Introduction to the Concept of Equality in Buddhism

Vo Thi Hong

Ph.D Research Scholar in School of Buddhist Studies & Civilization, Gautam Buddha University, Greater Noida, UP-201308, India

**Abstract:** *The notion of equality has been discussed and debated since old moments, not only in economic but also in political and philosophical thinking, Historians inform us those 2600 years earlier, Aristotle stated in his job, the politics that ideas about equality and inequality were beyond fighting within nations. Discussions on its concept have resulted in several ways, often pursuing cultural and political motions, depending on when it is viewed. In contemporary times, the concept of equality has become increasingly varied as it includes many more freshly evolving problems and problems, such as the allocation of job and job possibilities, the political representation of distinct communities, and the control of natural resources between the country, etc. Therefore, the concepts of equality serve a crucial position but a lengthy cause of political, cultural and philosophical debate owing to the use of the same words in distinct connotations.*

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## 1. Introduction

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Real equality must be based on greater respect for the small, many respecting the few, strong respect for the weak, and rich respecting the poor. A feeling of equality can become a normal practice for us all if we attempt. Under equality, the earth will definitely have happiness. Two thousand five hundred years earlier in India, the Buddha said, when the streams flow into the ocean, they all leave their distinct designations; when the four castes join Buddhism, they miss all differences. Because of this, Buddhism's intrinsic dignity, monastics and faithful during and after Buddha's moment could join and bring Buddha's doctrines to every part of India. Buddhism has distributed worldwide readily and rapidly from India. Because Buddhists think in all peoples' basic fairness, they can honor and adjust easily to other people's aspects. There has never been a conflict over Buddhism in human history. Buddhism explains very obviously that when individuals have first regard and feeling of equality, there will never be conflict among them. This is peace and progress prescription.

### 1) 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 Śrī-mālā 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 Tathāgata-embryo (Tathāgatagarbha) phenomenal event. Another route to elucidate this self-manifestation 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 Nirvā-realm. 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 Śrī-Mālā 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 pat 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.

## 2. 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.

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