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DIVINITY, HUMANITY, AND HUMAN RIGHTS IN HINDU THEOLOGY PERSPECTIVE | Ketut
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ABSTRACT Life is a divinity that emanates from the Almighty God; thus, life is the manifestation of God in everyone and every being. Therefore, only God can take a human life. Even though the holy texts of all religions permit animal slaughter, the animal slaughter must adhere to animal welfare standards. In short, life should be viewed as divine, as it is the foundation of humanity and the spirit underlying Human Rights.

The realization of human rights should be supported by all religious adherents, as the goal of the teachings of all religions is equality, togetherness, purity, and divinity. All of it is the soul of human rights, and it can be said that the teachings of all religions align with human rights. This qualitative research uses library-based data, qualitative analysis, and a theory of meaning for dissection. Keywords: Divinity, Humanity, Human Rights, Hinduism I. INTRODUCTION Divinity should be the foremost tenet of human rights, as divinity exists in every human being.

Only those with divinity feeling and the ability to recognize the divinity in others have a human feeling. Human lacking humanity is not a human at all. Therefore, divinity should be the foundation of human rights; based on these values; everyone will likely view all humans as equal. This concept pertinent to Vedic mahavakya is referred to as Tat Tvam Asi, which means 'That Art thou' and is mentioned in several verses of Chandogya Upanisad, specifically: 6.8.7; 6.8.3; 6.9.3; 6.10.3; 6.11.3; 6.12.3; 6.13.2; 6.14.3; 6.15.3; 6.16.3

(Radhakrishnan, 2010: 458-467). In short, only those with a sense of divinity within themselves are able to recognize the divinity in others, respect all people, and adhere to

the Universal Declaration of Human Rights. Similar to other religions, Hindu theology teaches that God is One and Formless. In relation to this theology, Bhagavad Gita II.25 states that God is unmanifest, unthinkable, and unchanging (Radhakrishnan, 2015: 123). Then, in sloka X.2 of the Bhagavad Gita, it is stated: "Neither the gods nor the sages know the origin of God's form, God being the source of the gods and the sages in every way" (Radhakrishnan, 2015: 303). Moreover, in sloka XII.5

of the Bhagavad Gita, it is stated: "The difficulty of those thoughts set on the Unmanifested is greater, for the goal of the Unmanifested is difficult for embodied beings to attain" (Radhakrishnan, 2015: 346). The Immutable does not provide an easy mental hold, and the path is more difficult. On the path of devotion to the Personal God, by directing all our energies, knowledge, will, and emotions toward God, we arrive at the same destination more quickly and naturally (Radhakrishnan, 2015: 346-347).

Based on the fact that it is impossible for the average person to pray to God without form (the area of Nirguna Brahman Theology), the Rishis provide an alternative theology known as Saguna Brahman Theology, which states that God Formless can be prayed to through His manifestations. So, generally speaking, Hindu Theology consists of two types of theologies: Nirguna Brahman Theology and Saguna Brahman Theology. The Nirguna Brahma Theology is for those who have attained God-consciousness, whereas the Saguna Brahma Theology is for the general populace or those with little or no knowledge.

People with no knowledge can implement the Saguna Brahman Theology by respecting one symbol of Personal God's manifestation or by respecting all things. A well-known proverb states, "sarva bhuta namaskaram keshavam pratigachchati; sarva bhuta tiraskaram keshavam pratigachchati" means that whatever you respect will reach God, and whatever you insult will also reach God. This lesson is highly relevant to the Universal Declaration of Human Rights. The central teaching is ahimsa, or nonviolence, which makes all places safe and guarantees a peaceful existence.

The term ahimsa should not be applied to killing animals for food or sacrifice. Because Manu Smriti V.28 states, "Whatever exists in the world, all that Prajapati has ordained to be the food of living being; all, both mobile and immobile, is the food of creature" (Deshpande, 2010: 300). Then, in sloka V.31 of Manu Smriti, it is stated: "The eating of flesh on the occasion of a religious sacrifice is the divine ordination; to eat flesh for any other purpose is a monstrous practice" (Deshpande, 2010: 301).

Therefore, animals and plants are the natural food source for humans, but before eating animal meat and plants, humans must obtain God's permission, as the life in animals

and plants belongs to God. Based on the teaching that life is the form of God, it is extremely important to note that no rule permits the killing of others. The operative phrase is that God gives life, so only God can take life. Regarding ahimsa and animal sacrifice, Manu Smriti V.39 states: "For the purposes of religious sacrifices, the self-originating one created beasts; the sacrifice is for the elevation of the entire universe; therefore, killing in religious sacrifice (Yajña) is not killing" (Deshpande, 2010: 303).

Consequently, if humanity adhered to the universal rule, all beings would be able to live their lives safely. According to the preceding context, three questions arise: (1) What is the essence of divinity in humans? (2) Who should teach humans about divinity? (3) What is the divine axiology of humanity? All of these questions will be analyzed using the Theory of Meaning. Research Method This research was based on the qualitative research method. The data were collected from the texts and some social media related directly to religious debates and insults.

This data is relevant to the theological study specified in its methodology that all theology discussions should use scriptures. And then, it generates all of the data in the form of words or descriptions. So, all data collection was obtained from primary data, which could be discovered in various Hindu holy scripts and social media (Donder, 2006; Donder, 2010). The research approach was based on the Hindu Theology approach, and then the method of data analysis was based on the qualitative description. It was also supplemented by qualitative interpretations based on the Vedas, mainly using Upanishad interpretations.

The Upanishad is accepted because all Hindu experts confirm it as a precise outcome of studying the divine knowledge experienced by Rishis and Yogis. They used the comprehensive approach or perspectives. The theory used is based on the Vedanta theory and Theory of Meaning. Finally, all things related to theology and analysis should use the holy scripts or holy books to give any arguments that it agrees with. It is a unique characteristic of the theology framework. II. RESULTS AND DISCUSSION 2.1

Divinity as Identity of Human Being To discuss the divinity within everyone, we can refer to excerpts from Desai's (2005) book titled Unity, Purity, and Divinity, which contains Baba's sermons. According to Baba, man possesses the cosmic power that permeates the universe. The power within man is identical to the universal power outside the body, which is analogous to a balloon that inflates when air is introduced. The air inside and outside the balloon is identical. When the balloon bursts, the air inside will combine with the outside air. Likewise, when the body dies, the Cosmic Divine within man unites with the Universal power outside.

The Upanisads discuss unity in diversity as well as unity in infinity. Only when he realizes this will he comprehend that the Divinity in him and the Divinity in the universe are identical. This is often referred to as the Divine Universal Form. Today's man undervalues his own significance and consequently humbles himself. Initially, you must comprehend your own Divine Nature. The body has limited power, but you have unlimited power because you are the "Infinite Imperishable I." As a result of the feeling that he is the body, he begins to question his own strength. The body is the source of all uncertainties and weaknesses (Baba in Desai, 2005: 324).

The essence of Baba is that everyone should recognize his Atman as the Divine Nature, sometimes referred to as divinity, which is the foundation of humanity, unity, purity, and human rights. The Divine experience we enjoy should not be restricted to a single period but should encompass all eras. A man who has consumed wine is under its enchantment for as long as its effect lasts, indicating that the temporary experience only provides temporary happiness. The experience of the Infinite Divine ought to be our default state.

Only by transcending the 'Sthoola,' 'Suksma,' and the 'Karana' and merging with the 'Mahakarana' can this supreme state be attained. We cannot experience supreme ecstasy until we transcend the Super-mind, Higher-mind, and Illuminated-mind. The state of the Overmind is also known as 'Amanaska,' which translates to 'without mind.' This is also known as 'Videhasthithi,' which means "without a body" (Desai, 2005: 325). According to the preceding discussion, humans have two essential parts: the physical and 'spiritual bodies.' If we compare both of them carefully and in-depth, we will discover that one is the temporary part and the other is the eternal part.

Due to the existence of the eternal part, the physical body can move anywhere; if the physical body dies, the Atman, the eternal part, will automatically leave the body. Shortly, the Atman, as the eternal, should be the center of human values and the basis for Human Rights. Based on these values, everyone will comprehend the reason for respecting one another, as everyone possesses the eternal Atman. In Hinduism, the Atman is God, who resides in every human being and every being. Therefore, the values of Human Rights and Hindu Theology are highly congruent. 2.2

Humanity as the Practice of Theology Humanity is the significance of religious expression because humanity is the proper form of religion with its theology. Thus, both humanity and theology are closely related to the study of religion. Religion is fundamentally pragmatic, so religious adherents must express themselves through humanity. As a speaker to the world and future teachers of humanity, the individual who

possesses a humane disposition was described (Chatterji, 2008: 50). Chatterji describes humanity as exemplified by religious teachers who are always rule-abiding, truthful in speech, and do not provoke others, among other characteristics. Then, avoid conflict with others at all costs.

Therefore, humanity is the true expression of religious life, and if all religions implemented their teachings as humanity, there would be no religious conflict. This is the ideal concept of religious implementation, but in practice, adherents of each religion frequently assert that only their religion is true and all others are false. These claims should be diminished, and theology should be implemented in humanity. madhava seva manava seva, means the human is the same as serving God and vice versa.

Therefore, the true practice of theology is humanity; this is the true form of true religion in the world, which can be analyzed logically and is closely related to the values of Human Rights. 2.3 Human Rights and Understanding of Human Existence It has been cited by Dharmawan (2012: 90), and **the Universal Declaration of Human Rights** document, G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948), which is available online (<http://hrlibrary.umn.edu/instatee/b1udhr.htm>, accessed 05-06-2022). The Preamble to **the Universal Declaration of Human Rights** summarizes the 30 Articles of Human Rights.

Religious leaders comprehensively understand the Preamble **of the Universal Declaration of Human Rights** as the central tenet of human rights. **Some religious leaders may** view it as simple, but a thorough analysis reveals that it is ideal for the organization and management of humanity. Reading the **Declaration of Human Rights**, one will perceive its points as representative of the teachings of all religions. Consequently, **the Universal Declaration of Human Rights (UDHR)** does not contradict the teachings of all religions.

Even it may be the only way to establish global peace. The entire **Declaration of Human Rights** consists of thirty articles. All 30 fundamental human rights listed in **the Universal Declaration of Human Rights by the United Nations General Assembly** must be respected and protected by law. All of the articles are as follows: (1) **All human beings are free and** equal; (2) No discrimination; (3) Right to life; (4) No slavery; (5) No torture and inhuman treatment; (6) Same right to use law; (7) Equal before the law; (8) Right to treat fair by court; (9) No unfair detainment; (10) Right to trial; (11) Innocent until proved guilty; (12) Right to privacy; (13) **Freedom to movement and** residence; (14) Right to asylum; (15) Right to nationality; (16) Rights to marry and have family; (17) Right to own things; (18) **Freedom of thought and** religion; (19) **Freedom of opinion and** expression; (20) Right to assemble; (21) Right to democracy; (22) Right to social security; (23) Right to work; (24) **Right to rest and** holiday; (25) Right of social service; (26) Right to

education; (27) Right of cultural and art; (28) Freedom around the world; (29) Subject to law; (30) Human rights can't be taken away (30 Basic Human Rights List, [Universal Declaration of Human Rights](https://opseu.org/wpcontent/uploads/2018/12/30_basic_human_rights_list_english.pdf) (https://opseu.org/wpcontent/uploads/2018/12/30_basic_human_rights_list_english.pdf;http://hrlibrary.umn.edu/instreet/b1udhr.htm, access-es 05-06-2020). All thirty [articles of the Universal Declaration of Human Rights](http://hrlibrary.umn.edu/instreet/b1udhr.htm) will be analyzed in the context of Hindu theology.

Article 1 of the UDHR States that All People are Free and Equal The essence of Article 1 of the UDHR (as cited in Dharmawan, 2012, p. 91) is highly relevant to human equality. Still, it does not refer to physical equality but rather to the divine in every human being. As stated in Brihad Aranyaka Upanishad IV.4.5, the divine soul in Hinduism is called Atman, equivalent to Brahman (Radhakrishnan, 2010: 272). The Atman, which is Brahman, is also mentioned in verse X.20 of the Bhagavad Gita (Radhakrishnan, 2015: 311).

The Atman as Brahman will be comprehended by a person who possesses the Knowledge by which the Eternal Being is seen in all existences, as stated in verse 13.20 of the Bhagavad Gita (Radhakrishnan, 2015: 425). All Hindu teachings mentioned in some Bhagavad Gita verses are highly relevant to Article 1 of the UDHR. Article 2 of the UDHR Declares No Discrimination All provisions of Article 2 of the UDHR (in Dharmawan, 2012: 91) are replete with divine values, which God embodies as the spirit of divine values.

These values are similar to certain Hindu teachings, as seen in certain verses of the Bhagavad Gita. One of them is sloka XIII.27 of the Bhagavad Gita, which states, "He who sees the Supreme Lord abiding equally in all beings, it never perishing when they perish, he verily sees" (Radhakrishnan, 2015: 368). Sloka of Bhagavad Gita XIII.28 also mentions: "When he sees the Lord present, equally everywhere, he does not injury any being and then he attains to the supreme goal" (Radhakrishnan, 2015: 368).

Numerous Hindu verses are similar to the above slokas in that they extol divine qualities in every human being and every being. If Hindu adherents or everyone understands these teachings, there will be no violence, let alone killing. These teachings correspond to the Universal Declaration of Human Rights. Article 3 of the UDHR Addresses the Right to Life. Article 3 of the UDHR (as cited in Dharmawan, 2012: 91) states that everyone has the right to life, liberty, and personal security. Peace or inner peace is the desire of every living creature, including humans, plants, and animals. Thus, the sacred Vedic texts seek peace for everyone and everything.

The trustworthy source of peace is the consciousness of Atman, which is equivalent to Brahman as the source of life and the origin of all living things (Titib, 1996: 367). There is

one prayer in Yajurveda XXXVI.8. It reads, "God is the ruler of the entire universe; may there be peace for our people and animals" (Titib, 1996: 368). Liberty, happiness, peace, and security are humankind's natural possessions; however, many individuals lack human values and, as a result, commit more human violence than animal violence.

As Titib (1996:512) states, security is the responsibility of the community, the nation, and the state; consequently, security should be established jointly. Therefore, protecting the sky (atmosphere), humans, and animals is essential and preventing pollution. Everyone should look out for one another and protect one another. If there is vigilance and security, protection can be attained. Based on the preceding description, human rights and religious teaching share the same objective, namely to provide all of humanity with safety, happiness, freedom, peace, and so on.

Article 4 of the UDHR Prohibits Slavery Article 4 of the Universal Declaration of Human Rights (in Dharmawan, 2012: 91) is highly relevant to sloka XIII.7 of the Bhagavad Gita, which states that everyone should care for humanity and avoid inhumanity and should support society in realizing human values, which include Humility (lack of pride), Integrity (lack of deceit), Non-Violence, Patience, Uprightness, Service to the Teacher, Purity (Radhakrishnan, 2015: 360). Humanity is very close to divinity, and only those who have developed their divinity can view all individuals as equal. According to Bhagavad Gita V.18, a wise man views a Brahmin, a cow, an elephant, or even a dog or an outcast as equivalent. This teaching can provide Hindus with the proper perspective necessary to support and practice Human Rights to realize world peace.

Article 5 of the UDHR Prohibits Torture and Other Cruel Treatment Article 5 of the Universal Declaration of Human Rights (UDHR) (in Dharmawan, 2012: 92) is highly relevant to sloka X.5 of the Bhagavad Gita, which states: "Non-violence's, equal-mindedness, contentment, austerity, charity, fame and ill-fame (are) the different states of beings which proceed from God alone." Everyone should be exposed to the teaching of nonviolence because it can lead people to see the divine in humanity. The Bhagavad Gita XII.13 sloka states: He who (has divine values) then he has no ill will to any being, who is friendly and compassionate, free from egoism and self-sense, even-minded in pain and pleasure and patient.

Therefore, the two slokas above can serve as the essence or breath of human rights. Article 6 of the UDHR is concerned with the Same Right to Use the Law The essence of article 6 of the UDHR (as cited in Dharmawan, 2012, p. 92) is the human being's equality before the law everywhere; this essence is identical to the mantra of Rigveda X.191.2, which states: 'Humans, should walk together, speak together and think alike, just as your predecessors shared their duties, so you should interpret your rights.' Furthermore,

mantra X.191.3

of the Rigveda states: 'Humans, should think together, gather together. Let your thoughts and ideas be the same, God gives you the same thoughts and the same facilities.' Also, Rigveda X.191.4 states, "Humanity must advance with the same intentions, heart, and mind in order to be well-organized." **Article 7 of the UDHR** Addresses **Equality before the Law** Article 7 (in Dharmawan, 2012: 92) has divine values in the form of equality in humanity, identical to the mantra of Atharvaveda III. 30.1

states, 'As a mother-cow loves her newborn calf, so you should love your friends.' Also stated in Atharvaveda I.15.2: 'The gods, visiting the prayers of mankind, the gods are called upon to strengthen the bonds of family and brotherhood among human beings.' Further, in mantra Rigveda VII.79.2, it is stated: God at all times spreads His light on the firmament; therefore, humankind should always work together as people who are obedient to their beliefs. To realize the brotherhood of humanity, one must always pray to God and say, 'May God spread the light of love like the sun's rays.' The seventh article and the mantra's essence are essentially humanity's spirits.

Also included is the actual application of theology. Article 8 of the UDHR Contains **the Right to Be Treated** Fairly in Court The essence of Article 8 (in Dharmawan, 2012: 92) is justice; in Hinduism, justice is derived from the obligation to obey religious teachings. If every Hindu properly understands his religion's law, then their legal acuity will also increase. In addition, the demand for justice will increase proportionally with the level of legal awareness.

This is a logical consequence of the state being governed by the constitution. This conforms to human rights (Titib, 1996: 135). **Article 9 of the UDHR** Prohibits Unlawful Detention In accordance with Article 9 (in Dharmawan, 2012: 92) regarding no unfair detention, Titib's (1996: 512) assertion that security is the responsibility of the community, nation, and state is highly pertinent. Protection for all beings in the atmosphere, including humans and terrestrial animals. Everyone should look out for one another and also protect one another. If there is vigilance and security, protection can be attained. According to verse 6.75.14 of the Rigveda, everyone should protect themselves and others. So. Protection, safety, and security are a matter of oneness; security can be achieved when everyone is concerned with safety. Everyone wishes for a life of safety.

No one can detain others unfairly, but providing security is essential for everyone else. Article 10 of the UDHR Addresses the Right to Trial Article 10 **of the Universal Declaration of Human Rights** (as cited in Dharmawan, 2012, p. 92) is primarily concerned

with spiritual values. Because this law's article teaches everyone that all humans are equal regardless of their country or nation, sect, religion or faith, language, etc. This article is pertinent to sloka Bhagavad Gita IX.17, which states, 'God as the father of this world, the mother, the supporter and the grandsire, the object of knowledge, the purifier' (Radhakrishnan, 2015: 290).

Therefore, humanity and all other things ultimately originate from the same source, the Almighty God. Therefore, if we respect anything, it will reach God Almighty. Article 11 of the UDHR Relates to Innocent Until Proven Guilty Article 11 of the Universal Declaration of Human Rights (as cited in Dharmawan, 2012, p. 93) protects national or international law for everyone regardless of his location at the time of the offense. Moreover, the penalty applicable when the criminal offense was committed cannot be increased. It must be recognized as the law of justice.

Manusmriti VIII.306 states: "By lawfully protecting his subjects and punishing those who deserve punishment, the king earns the merit of a daily sacrifice with a hundred thousand cows." Also mentioned in Manusmriti VIII.307: "The king who, without protecting his subjects, collects from them a sixth of the produce of their fields, revenue, duties, royalties, and fines, is damned after death." Furthermore, Manusmriti VIII.308 states, "The sages have labeled a king who collects a sixth of the agricultural products of his subjects without ensuring their safety of life and property as the filthiest of all" (Deshpande, 2010: 540).

Thus, the king or law enforcers apply law and justice without favoritism; those who are proven innocent should not be punished, while those who are wrong should be punished. The purpose of punishment is not to harm but to educate. Article 12 of the UDHR Addresses the Right to Privacy Article 12 of the UDHR (as cited in Dharmawan, 2012, p. 93) protects all peoples from injustice before the law as long as they have not committed a crime so that the populace can live without social disturbance.

Article 13 of the UDHR Addresses Freedom of Movement and Residence Article 13 of the DUHR (in Dharmawan, 2012: 93) has the meaning of broad friendship towards all mankind, even to all creatures, this meaning is closely related to the meaning of the Yajurveda mantra XXXVI.18, which states: "'May all see us with the eyes of a friend, may I see all creatures as friends, may we see each other as friendship' (Titib, 1996: 381) Article 14 of the UDHR Addresses the Right to Asylum Article 14 of the UDHR (as cited in Dharmawan, 2012, p. 93) protects the truth, which means that those who commit non-political crimes should be punished.

Article 15 of the UDHR is Concerned with the Right to Nationality The essence of Article

15 of the UDHR (as cited in Dharmawan, 2012: 94) is that nationality is ordinarily derived from a person's place of birth concerning his or her father's country. However, if people need to change their nationality, they should be afforded legal protection. Article 16 of the UDHR outlines the right to marry and start a family. Article 16 of the Universal Declaration of Human Rights (as cited in Dharmawan, 2012, p. 94) is a real example of universal values that protect the law of individual life.

The essence of this article is even more universal than certain religious teachings that restrict marriage to couples of a single nation and religion. Article 17 of the UDHR Addresses the Right to Own Property Article 17 of the UDHR (as cited in Dharmawan, 2012, p. 94) ensures that everyone has the right to own property individually and collectively. No one shall be deprived of his property arbitrarily. Therefore, everyone can live securely with their property. Article 18 of the UDHR addresses Freedom of Religion and Thought.

Article 18 of the UDHR (in Dharmawan, 2012: 94) is the pinnacle of spirituality, surpassing even the values taught by some religions, which are limited in terms of mental and physical activities. However, Article 18 of the UDHR guarantees freedom of thought, belief, and even religious conversion. These universal values can be found in sloka IV.11 of the Bhagavad Gita, which states, "In whatever way men worship God, in the same way, does God fulfill their desire" (Radhakrishnan, 2015: 183). Also stated in sloka II.21 of the Bhagavad Gita: "Whatever form any devotee to worship, then God makes that faith of his steady" (Radhakrishnan, 2015: 261). They quickly became aware of the inexpressibility of the Supreme Godhead and the infinity of possible manifestations.

Regardless of what we revere, as long as our reverence is sincere, it helps us advance as devotees (Radhakrishnan, 2015: 261). The verse with the highest tolerance, Bhagavad Gita IX.23, states: "Even those who are devotees of other gods, worship them with faith, they also sacrifice to God alone, though not according to the true law" (Radhakrishnan, 2015: 293). Therefore, it is evident that the Bhagavad Gita guides all humans, including those without knowledge of God, because the Almighty God can know everything about each individual. Therefore, religious freedom is the highest of Human Rights.

Article 19 of the UDHR Relates to Freedom of Expression and Opinion Article 19 of the UDHR (as cited in Dharmawan, 2012, p. 94) is another example of the Universal Declaration of Human Rights' incorporation of universal values. This Article is the source and foundation of free thought and speech. Article 19 genuinely represents God-given universal values, but these universal values are frequently equated with the community's traditional ethical values. Therefore, everyone must comprehend the Universal

Declaration of Human Rights. Article 20 of the UDHR addresses the Right to Assemble. The values of Article 20 of the UDHR (in Dharmawan, 2012: 95) are closely related to the Rgveda X.191.2

teachings on organization and democracy. Therefore, Article 20 of the UDHR is the rule for establishing harmony among communities or organizations. Article 21 of the UDHR addresses the Right to Democracy Article 21 of the UDHR (as cited in Dharmawan, 2012: 95) is essential to socio-communal and government management. Therefore, although humans have the freedom to think, speak, and act, this is not the essence of freedom. Human freedom refers to those aspects of humanity governed by religious ethics, social ethics, and Human Rights.

Article 21 of the UDHR is highly relevant to Manusmriti VII. 44, which states: "Day and night, he (king, government) must be engaged in conquering his sense; a king, who has conquered his senses, is enabled to keep his subjects under control" (Deshpande, 2010: 391). Article 22 of the UDHR Addresses the Right to Social Security Article 22 of the Universal Declaration of Human Rights (in Dharmawan, 2012: 95) is the global social security law for national effort and international cooperation.

This has legal standing for everyone, or social communities or organizations can work with everyone or every institution worldwide. This Article 22 is closely related to the following Vedic verses: Yajurveda III.50 implicitly describes the exchange of various materials, and Atharvaveda III.15.5 regulates trade and investment for profit. In addition, Yajurveda III. 49 contains regulations regarding payments and purchases. The Rigveda I.167.2 regulates trade relations through sea routes that bring wealth from countries across the sea. Additionally, Rigveda I.48.3 states, 'Traders who wish to acquire wealth can establish relations with other countries by sea route or voyage' (Titib, 1996" 528-535).

Article 23 of the UDHR Addresses the Right to Work The essence of Article 23 of the UDHR (as cited in Dharmawan, 2012: 95-96) is that justice obtained through diligent and honorable effort will yield proportional results. Veda teaches, "Everyone should do what is good, right, active, honest, and not lazy" (Titib, 1996: 292), and those who work diligently will receive results or compensation commensurate with the quality of their labor. Following one's efforts, the outcomes or compensation obtained constitute a form of justice. This law is referred to as the path of karma yoga, and it entails working diligently and with integrity at all times to reach God.

It is a noble form of Human Rights work. Article 24 of the UDHR Covers the Right to Rest and Vacation Everyone has the right to rest and leisure, including a reasonable cap

on working hours and paid vacations at regular intervals (Article 24 UDHR in Dharmawan, 2012: 96). Article 24 of the UDHR stipulates that an employer may not use coercion to coerce employees into working overtime. The preceding article describes universal human values, so it is reasonable to include Human Rights.

Article 25 of the UDHR Includes the Right to Social Service The human values enumerated in Article 25 of the UDHR (in Dharmawan, 2012: 96) include a number of crucial elements: Article 25 of the UDHR states that everyone has the right to a standard of living adequate for the health and wellbeing of himself and his family, including the right to adequate food, clothing, housing, and health care and social services; and the right to security in the event of unemployment, sickness, disability, widowhood, or old age. Second, Article 25 of the UDHR is consistent with the fifth Pancasila principle, justice for all.

Third, Article 25 of the UDHR, under the Republic of Indonesia's 1945 Constitution Article 34, paragraph 1, of the 1945 Constitution of the Republic of Indonesia ("UUD 1945"), states that the State cares for the poor and neglected children. In Hindu Theology, these values can be found in Manusmriti IV.141, which states: "He should not criticize or ridicule people with disabilities, excess or lack of limbs, those who are stupid or those who are too old, nor those with an ugly face nor the poor." Article 26 of the UDHR outlines the right to education.

Article 26 of the Universal Declaration of Human Rights (as cited in Dharmawan, 2012: 96) is highly significant to the program for developing character and wisdom through education. The culmination of education should be wisdom. It is highly relevant to sloka IV.36 of the Bhagavad Gita, which states, "Even if you are the most sinful of all sinners, you can cross over all evil using only the boat of wisdom." Therefore, attaining wisdom is the primary goal of human existence. Article 27 of the UDHR Addresses the Right to Culture and the Arts Article 27 UDHR (in Dharmawan, 2012: 97) consists of two paragraphs: (1) Everyone has the right to participate in the cultural life of the community freely, to enjoy the arts, and to share in the benefits of scientific progress; and (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary, or artistic work of which he is the author.

In Hindu doctrine, these values are referred to as dharma realization. Article 28 of the UDHR is Concerned with Worldwide Freedom The essence of Article 28 of the Universal Declaration of Human Rights (as cited in Dharmawan, 2012: 97) is a social and international order in which the rights and freedoms enumerated in this Declaration can be fully realized. This text is associated with Rgveda X.191.2-4). Article 29 of the UDHR Relates to Legal Obligation Article 29 of the Universal Declaration of Human Rights (as

cited in Dharmawan, 2012, p.

97) stipulates that everyone has duties to the community, public order, and the general welfare in a democratic society and that these rights and freedoms may never be exercised contrary to the goals and principles of the United Nations. The significance of Article 29 is relevant to the Vedic subhasita, which states, "vasudhaiva kutumbakam," which translates as "all worlds are one family." Article 30 of the UDHR Discusses Human Rights Cannot Be Removed Nothing in this Declaration may be construed as granting any state, group, or individual the right to engage in any activity or commit any act aimed at the destruction of any of the rights and freedoms enumerated in this document (Article 30 UDHR in Dharmawan, 2012: 97-98). Article 30 of the UDHR is highly relevant to the message of verse X.9 of the Bhagavad Gita, namely enlightening one another (Radhakrishnan, 2015: 306).

Therefore, all nations must protect the Universal Declaration of Human Rights, which was crafted by a profound consciousness and consists of human value and human divinity. Consequently, the values of Human Rights enumerated in Articles 1 through 30 and religious teachings should support one another in giving, enlightening one another, and perpetually conversing God's compassion within every human being. To gradually transform social conflicts into nuances of social harmony and world peace. 2.4 Purity, Humanity, and Divinity as the Basis of Human Rights The social chaos that frequently occurs in some places may result from misunderstandings.

As long as the majority of people are only concerned with the material and are unaware of the presence of God in every man and being, social chaos will continue to escalate. This is a universal teaching that has spiritual value. As a result, every individual must comprehend universal values, as this will ensure that human values spread to every individual. Regarding values, we can cite the following Bhagavan Sri Sathya Baba discourses compiled by John Goldthwait (2006): Once an individual purifies his heart, he will discover purity everywhere. The external world is merely a reflection of your inner self.

If your heart is filled with love, you will encounter love everywhere. It will manifest in your actions if you harbor hatred in your heart. Everything you see, hear, and experience externally is merely a reflection, reaction, and reverberation of your inner being. All the positive and negative things you encounter in the external world are your own reflections. Therefore, do not point a finger of accusation at others. The entire world depends on your actions. If you are good, the world will be good as well. It is erroneous to believe that evil exists everywhere in the world.

In actuality, your own evil is reflected externally. If your emotions are demonic, you will also perceive the world around you to be demonic. If your emotions are divine, you will discover divinity everywhere you look (Baba in Goldthwait, 2006). Through logical analysis and deep contemplation, it becomes clear that **the Universal Declaration of Human Rights** truly represents the universal values of all humans throughout the world; in fact, **the Universal Declaration of Human Rights** is more universal regarding specific human values than certain religious teachings. The reasons are **the Universal Declaration of Human Rights, which** has no extreme values and whose articles are replete with human essence.

It would be better if religious leaders were honest and modest enough to accept the universal **values of the Universal Declaration of Human Rights** as a supplement to religious instruction. Baba lectures, "The traditional Western perspective is that we are distinct from God and fundamentally of a different nature. In contrast, Eastern philosophy holds that not only are we one with God but that our true Self is God. It is like the mahavakya of Vedanta saying, "Tat Tvam Asi." It translates as "Thou Art Atma" (the Supreme Self). Thus, according to Vedanta, we are the Atma or God.

Additionally, verse 29 **of the Bhagavad Gita** states, "Atma (Soul) is present in all beings," where Atman is Brahman." And another sloka, namely Bhagavad Gita X.20, stated that only God exists and that God is our true nature (Goldthwait, 2005:1). Vivekananda said, concerning his explanation, that Atman is equivalent to Brahman, that man is an infinite circle whose circumference is nowhere but whose center is in one place, and God is an endless circle whose circumference is nowhere but whose center is everywhere. He works through every hand, sees through every eye, walks on every foot, breathes through everybody, resides in every life, speaks through every mouth, and thinks through every brain.

Man can become like God and gain control of the entire universe if he multiplies his center of self-consciousness in infinity times (Vivekananda, 2007: 51-52). Thus, it is evident that Atman is Brahman. 2.5 Hindu Theology and **Universal Declaration of Human Rights** Formulation of the Hindu Theological Framework is described in Brahma Sutra I.1.3, which states: Brahman (God Almighty) **cannot be known from** any source other than scripture since scripture is the only reasonable means of knowing It (Gambirananda, 2011: 19).

Therefore, if written entirely, the Hindu Theology Framework is similar to the General Theology Framework, which consists of five elements: (1) the question from holy scripture; (2) its answer using holy scripture; (3) to support the answer using holy scripture; (4) for the grace of holy scripture; and (5) as the theologians' responsibility

(Donder et al., 2020). Therefore, the most critical aspect of the study of theology is thoroughly comprehending the sacred text that will be investigated. It is stated in a number of Upanisads that theology study is insufficient if only the intellect is used, without the guidance of holy scripture and the true Guru.

In Hinduism, theology encompasses not only dogmatic and apologetic teaching but also a method for overcoming every problem in the world. Therefore, Chanakya Nitisastra II.13 states: "Everyone should daily read one verse, half a verse, a quarter of a verse, or one letter of sacred text" (Darmayasa, 2014: 16). This teaching and practice aim to calm a troubled mind so it may contemplate something holy. Brahman (the Almighty) is devoid of attributes, immutable and immovable, like Mount Meru. His name is Intelligence (Chinmaya). His dwelling is Intelligence, and the Lord is All Intelligence. It cannot be described with words.

As a man asked to describe the ocean to someone who has never seen it can only say, "It is a vast expanse of water, a vast expanse of water everywhere," a person who has realized Brahman can only say, "Brahman, Brahman is everywhere. There is no differentiation between the Impersonal God (Brahman) and the Personal God (Shakti). When the Supreme Being is considered inactive, He is referred to as God the Absolute (Suddha Brahman), whereas when He is considered active, creating, sustaining, and destroying, He is referred to as Shakti or Personal God.

God is the absolute, eternal Brahman as well as the Ultimate Being. The indivisible Brahman, pure Existence, Intelligence, and Bliss, is comparable to a vast, limitless ocean in which I only struggle and sink; however, when I approach the ever-sportive Personal Deity, Hari, I find peace, like a drowning man who reaches the shore. As I am sometimes clothed and sometimes naked, Brahman is sometimes endowed with attributes and sometimes devoid of them. Both Shiva and Shakti (the Absolute and Power) are required for creation.

No potter can make a vessel with dry clay; water is required. Therefore, Shiva cannot create without Shakti or Force (Ramakrishnan in Bodhasarananda, 2008: 3-11). The key to understanding Hindu Theology, which teaches the unity of God, is Nirguna Brahman (Impersonal God) in Sanskrit, which refers to God without any form, attribute, or name and who is present everywhere. Hindu Theology also teaches the unity of God with His manifestation or Saguna Brahman in Sanskrit (Personal God).

In Nirguna Brahman Theology, God is referred to as Brahman, whereas in Saguna Brahman Theology, or Theology Personal God, God is referred to as Deva. From the Saguna Brahman Theology emerge numerous names for the manifestations of God,

collectively known as the Tri Murti, namely Brahma, Visnu, and Shiva. Under His manifestations, God acquired numerous monikers based on His function. The Saguna Brahman Theology uses the Sun as an example. The Sun has numerous rays, but neither the Sun nor its rays are separated. Therefore, God or Goddess is a manifestation of God and not God Himself.

Nirguna Brahman Theology is utilized by people who are highly skilled in the spiritual realm, such as yogis who have no attachment to the material world. The Saguna Brahman Theology is then applied to the general populace to concentrate on one manifestation of God. Concerning **the Universal Declaration of Human Rights**, Hindu theology holds that God (Brahman) resides in everyone as the Atman. It is Nirguna Brahman's theology, which means that God is formless and present in every individual. In the Chandogya Upanishad, nine verses describe Brahman as the Atman within the human body. It ought to become the basis of Human Rights.

If Hindus have a profound understanding of their theology, which teaches that God as the form of Atman resides in every human, what violent acts can they commit against one another? In this era of many conflicts in the world, it would be best if Hindus explored some of the Hindu teachings, such as Brahman as Atman (God as Soul and present in every human being), Tat Tvam Asi' it is meaning is 'That is thee,' Ahimsa or non-violence, etc. Through these teachings, it is hoped that human beings can slowly reveal themselves as the perfect being, demonstrating and practicing love and compassion towards others. It closely resembles the principles **of the Universal Declaration of Human Rights**.

CONCLUSION Based on the study's background, research questions, and analysis of the issues, the following conclusion can be drawn: In Hindu theology, the essence of divinity in humans is discussed in terms of Atman, a very subtle aspect of Brahman or God without attributes. The Atman, which is very subtle and resides within the human being, is the essential aspect of the human being. Everyone, especially Hindus, should have a profound understanding of and faith in Brahman or God as the human Atman. The Atman, as Brahman, resides in every human being, which is the fundamental reason why everyone should respect others. Therefore, respect for everyone is the same as respect for Brahman or God, who resides within each individual.

If the majority of Hindus adhered to this teaching, they would significantly contribute to reducing certain social conflicts. As the spirit of humanity, divine values can strongly support the implementation **of the Universal Declaration of Human Rights**. Second, leaders, mainly Hindu community leaders, Hindu religious leaders, Hindu institution leaders, and Hindu youth leaders, must teach divinity to humans and practice it

themselves. They should develop a program to educate social groups about the Atman as a manifestation of Brahman, giving humanity its qualification as the perfect being described in scripture.

The significance of religious leaders and other leaders lies in their ability to establish a society rich in divinely inspired human values. The Hindu contribution to implementing the Universal Declaration of Human Rights has become highly significant. Thirdly, the axiology or functions of divine consciousness in human beings are essential to developing global peace. Without developing the fundamentals of divine consciousness in every human, it is futile to develop world peace or global peace. In the Universal Declaration of Human Rights, divinity and humanity are fundamental concepts to comprehend human beings.

Understanding the essential values of the Universal Declaration of Human Rights requires a profound appreciation for the essence of human values and human divinity. Therefore, understanding the divine within each individual will aid in developing global harmony and peace. BIBLIOGRAPHY Bodhasarananda, Swami, 2008. Teaching of Sri Ramakrishna, Kolkata: Advaita Ashram Dharmawan. 2012. 30 Basic Human Rights List | Universal Declaration of Human Rights (https://opseu.org/wpcontent/uploads/2018/12/30_basic_human_rights_list_english.pdf, access 05-06-2022) Desai, Vijaya C. 2005.

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