

HUMAN RIGHTS

“Generation 0”

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Three Human Rights of Generation Zero

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What is missing from the current human rights

In the current human rights system, so-called generations are distinguished, comprising in turn: personal freedoms and rights (first generation), social and political rights (second generation), and economic, social, cultural, educational and environmental rights (third generation). Their foundation is the Universal Declaration of Human Rights, intended to ensure for every human being the conditions for life on Earth.

These rights derive from the Judeo-Greco-Roman tradition, shaped by enacted law, yet they reach toward the sources of the fullness of life. They do not encompass what is necessary for the proper protection of the essence of the human being, nor for the fulfillment of the meaning and purpose of his life, which is the knowledge of the fullness of reality. Yet this is precisely what was expressed by the first creators of our culture and civilization, in teachings that are independent of time and space, universal and identical on both cultural hemispheres of our planet.

Four great paths and their creators

Among all traditions, I distinguish four teachings and paths whose creators managed to defend both themselves and the essence of their message against the three main threats of earthly life: desires, violence, and lust.

On the hemisphere of the culture of the Book, these are: the Egyptian ruler Two Falcons of Dynasty 0 (c. 32nd century BCE) — as the first historical symbol of this path — and Imhotep of Iunu (c. 27th century BCE), creator of a coherent solar teaching. The third figure is Jesus of Nazareth. The historical boundary for this hemisphere is Greek and Roman law and the sword, which took power over both paths: the Egyptian culture of Iunu of the god Atum-Re, and the Christianity of Jesus.

On the hemisphere of Dharma, these are: the teaching of the Venerable Fu-xi and the later Taoism, and Buddhism. From the vast, multi-religious culture of the Indus, the Vedas, and Hinduism, I have chosen the teaching of the Buddha as the simplest and purest.

The time of Two Falcons is c. 3150 BCE. Imhotep of Iunu worked during the Old Kingdom and the Third Dynasty, c. 2686–2613 BCE. The time of the legendary Fu-xi and the creation of the Book of Changes, the I Ching, is c. 2852 BCE, although the first surviving Chinese inscriptions from Anyang are dated to c. the 14th century BCE. The Indus Valley culture existed for more than 3000 years; its teachings in written form arose from c. the 16th century BCE.

The purpose of these teachings

The creators of these four paths pointed out the simplest routes leading to the knowledge of the freedom and light of man: to the reality of life free from the power of conditioning, to enlightenment in Buddhism, and to the knowledge of the divine light in Christianity.

Freedom from the power of conditioned life, and the knowledge of this reality, constitutes the fulfillment of the essence, meaning and purpose of human life as a Child of Man — a being who has come to know both realities of life and is free from all conditioning, while living as a human being in the temporal world on Earth.

This realization is precisely the “Human Right of Generation 0.” All have the Buddha nature, and all are called to know their own light and God’s light.

This is contained in the following selection of texts:

- in the Egyptian History of Sā-Neheta;
- in the Book of the Tao Te Ching — on emptiness, enlightenment, and the knowledge of the unchanging Tao;
- in the Dharma of the Buddha — on emptiness and enlightenment;
- in the Gospels of Jesus of Nazareth — on freedom from the power of the temporal and the knowledge of the fullness of God’s light.

In the nomenclature of the Universal Declaration of Human Rights, this is the “Human Right of Generation 0” — for every human being. The essence, meaning and purpose of life understood in this way will allow for the proper ordering of all other rights and relations: the proper realization of cultural, civilizational, social and economic goals — liberated from the power of egoisms and the Self.

The Three Human Rights of Generation Zero

These are rights to the creation of possibilities and conditions favorable to the fulfillment of the essence, meaning and purpose of the life of every human being and of all beings, as well as rights to freedom from the destruction of these possibilities by anyone. Only man has the capacity to free himself from the wheel of suffering and the wheel of life and death — and everyone has a right to this. In these three rights, the rights of all subsequent generations may be contained.

I. The Right to Know the Fullness of the Reality of Life

This is the right to the fulfillment of the essence, meaning, and purpose of human life — as in the enlightenment of the Buddha and the light of Jesus of Nazareth. The conditioned sphere of life and enacted law constitute a life arranged “under Heaven” — horizontal in interpersonal and social relations, oriented toward peace, calm, stillness, and freedom from the power of earthly conditions. It is precisely these conditions that open the gates of life “in Heaven” and “above Heaven” — as if “vertically” within the essence of the human being, the world, and the universe. From this right, the following two are derived.

II. The Right to Wellbeing

This is the right to the physical and mental health of the human being. The biological homeostasis of the organism is the “natural will” of all cells — the condition for the undisturbed functioning of the nervous system and for properly experiencing life in all its dimensions. It is unconditionally necessary for knowing the Fullness of the Reality of Life, beyond biological and psychological conditions. The fullness of health forms the foundation of freedom from physical, biological, and chemical conditions, which enables liberation from the power of mental and psychological conditions.

III. The Right to Proper Conditions of Existence

This is the right to conditions of existence encompassing both the homeostasis of the human organism and the proper protection of the natural environment and our planet Earth. This right defines the proper aim of all cultural and civilizational activity — non-material and material, social, health-related, and economic — free from the self-interest of egotisms and the power of the Self over all beings.

Sources of the Rights of Generation Zero

Egypt — Dynasty 0 and the Old Kingdom

The first clear source of the human right to a dignified life and to knowledge of its essence is the Egyptian culture of c. the 32nd century BCE. It is shown by the serekh of the ruler Two Falcons — a symbol pointing to the essence of human consciousness, with basic indications of its sources and functions. This indication is close to the structure of the consciousness of the Buddha, described more than 25 centuries later.

A further expression of these rights — already in pure and comprehensible form — is the Old Kingdom and the work of Imhotep of Iunu. This thinker, physician, architect and builder set out in his texts and works (such as the pyramids) the first clear and coherent description of proper human conduct in earthly life, opening the gates to a reality free of conditioning. The meaning of his teachings can be read in the “Pyramid Texts,” the “Coffin Texts,” and the “Books of Coming Forth by Day” — placed on walls, funerary vessels, and papyri, so that the soul entering its Judgment might come forth beloved toward the Fields of Paradise of the god Re.

The priest-scribe Neferhotep is to recite, as he enters the broad hall of the two truths, to behold the face of the gods. [...] I am pure, I am pure, I am pure, I am pure; my purification is the purification of the great Benu, who is in Nen-Nesut, for I am the nose of the Lord of Breath, who gives life to all the people; may I be protected against them on the day of the completion of the Udjat in Yenu. May no evil befall me in this land; may my throne be in the broad Hall of the Two Truths, for I have come to know those gods who dwell within it.

Księga Wychodzenia Za Dnia [The Book of Coming Forth by Day]. M. Barwik. PIW, Warsaw 2020. The Book of the Dead of the priest-scribe Neferhotep, T. Andrzejewski, Egyptian papyrus, Czartoryski Museum in Kraków, National Museum in Kraków, MCMLI

The later life and work of Moses (15th–13th c. BCE) contain the path of active violence and self-interest toward the Israelites as a “chosen nation.” Moses himself did not attain the knowledge of the Promised Land.

This original meaning of the law of human life returned in the life and teaching of Jesus of Nazareth. The Gospel of John says that the Word of earlier cultures was fulfilled in the flesh, the example, the bread and the water of Jesus’s teachings. As the fulfillment of the path of the enacted law of Moses, the teaching of Jesus frees man from the power of conditioned life and opens the divine light in one who is born of flesh and of spirit.

About seven centuries later, Muhammad — the spiritual and political leader of Islam — did not defend himself against yielding to earthly conditioning and to violence.

The cultures of Greece and Rome, like the earlier cultures of Sumer, do not go beyond the limitations of earthly conditioning. Their laws are enacted not in order to free man from the power of conditioned life, but in order to exercise conditioned power over him.

For this reason, the only remaining models of the sources of human rights and freedom can be: the ruler Two Falcons, Imhotep of Iunu, Jesus of Nazareth, the Venerable Fu-xi, the founder of Taoism Lao-tzu, and the Buddha. If one were to imagine humanity sailing through life as if in the Barque of Re — crossing successive gates of its conditioning toward the knowledge of its own light and the freedom of Heaven and the Field of Paradise — all threats from the power of conditioning, desires, lusts and violence must be excluded. In defining human rights to the fulfillment of the fullness of life, sources free from all limitations and influences must be taken into account. This is most clearly demonstrated by the path of the Twelve Steps of AA — and especially Step 12, as the purest expression of freedom from addiction for the essence of human existence. This is the human right of “Generation 0.”

China — Fu-xi and the Tao

I. The Tao that can be expressed in words is not the (true), unchanging Tao. [...] Therefore he who is permanently free of all desires can perceive the subtle essence of the Tao, while he who is constantly bound by

his desires can see only the outward appearance of things. [...] XVI. I attain the fullness of emptiness, I preserve in my heart complete stillness. [...] The knowledge of that which is unchanging we call enlightenment. Those who have not attained knowledge of the unchanging, in their reckless folly, commit many crimes.

Lao-tzu, Tao Te Ching, or The Book of the Way and Virtue, trans. T. Żbikowski, Literatura na Świecie 1/87

When someone departs from innocence, where will he go?

Confucius, quoted in: I Ching. The Book of Changes, R. Wilhelm, trans. A. Onysymow, ALETHEIA Publishing, Warsaw 2011, hex. 25, p. 125

Buddha — The Diamond Sutra

§3. The Blessed One said: — Here, Subhuti, [one who] has set out [on the path to enlightenment] in the vehicle of the bodhisattvas should thus arouse the mind: However many beings there are [...] all these [beings] are to be led by me to nirvana in the perfect world of nirvana. — Yet, having thus led innumerable beings to nirvana, no being is [in fact] led to nirvana. And why is that? Because, Subhuti, if in a bodhisattva [there] were [still] present the notion [perception] of a being, [he] should not be called a bodhisattva.

Buddyzm. Zarys historii buddyzmu w Indiach [Buddhism. An outline of the history of Buddhism in India], M. Mejor, Prószyński i S-ka Publishing, Warsaw 2001, pp. 263–264

“The self is I” — into such a mistaken belief falls the ignorant one who has not heard [the words of the Teaching] [...] Monks, this arising suffering arises, this ceasing suffering ceases; arising formations (dispositions) arise, ceasing [formations] cease.

Ibid., p. 260

Jesus of Nazareth

5:17 Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish, but to fulfill. 5:18 For truly I say to you, until heaven and earth pass away, not one iota or one stroke shall pass from the Law until all is accomplished.

Gospel of Matthew, Nowy Testament Grecko-polski [Greek-Polish New Testament], Interlinear Edition X, Vocatio Publishing House, Warsaw 2017

1:9 There was the true light, which enlightens every man coming into the world. [...] 3:8 The wind blows where it wishes, and you hear its sound, but you do not know from where it comes and where it goes. So it is with everyone born of the Spirit. [...] 14:6 Jesus says to him: I am the way and the truth and the life. [...] 14:30 I will not speak much more with you, for the ruler of the world is coming. And in me there is nothing. 15:15 I no longer call you slaves, for a slave does not know what his master does. [...] 16:26 On that day you will ask in my name, and I do not say that I will ask the Father concerning you. 16:27 For the Father himself loves you, because you have loved me and have believed that I came forth from God.

Gospel of John, ibid.

Let him who seeks not cease seeking until he finds. And when he finds, he will be troubled, and if he is troubled, he will marvel, and he will reign over the Fullness.

Gospel of Thomas §2, Apocrypha of the New Testament, part 1, WAM Publishing, Kraków 2017

The 12 Steps and 12 Traditions of AA

Step 12 of Alcoholics Anonymous sets forth a “spiritual awakening” as an attainable therapeutic goal. Freedom from the power of the drug over the brain and the mind conditioned by the disease of addiction is identical with the goals of the teachings and paths mentioned above.

Having had a spiritual awakening as the result of these steps, we tried to carry this message to other alcoholics and to practice these principles in all our affairs.

Jak to widzi Bill. Dwunasty Krok [As Bill Sees It. The Twelfth Step], Wrocław 1990

In the sphere of addiction disorders, Step 12 plays the same role as the bodhicitta of the Buddha's "Diamond Sutra." A person suffering from such cognitive disorders is not able to grasp the prospect of surviving several hours without the drug — setting for him the goal of lifelong abstinence is beyond the capacity of his perception. Step 12 indicates the only possible goal that can be accepted, because it appeals to primary feelings: goodness and the primal human and parental love. It allows for their reconstruction and for a return to life according to them — in all spheres.

The American neurobiologist Antonio Damasio describes how the maintenance of biological homeostasis by a cell is its "natural will." Multicellular organisms are determined by this desire of individual cells — this is how they direct their vital processes, so as to ensure for themselves the longest possible duration. Whole groups of cells, as "great assemblies of will," unanimously and naturally direct the brain and mind of the being toward rational reactions: toward the maintenance of homeostasis and life.

The "spiritual awakening" of Step 12 is more than physical health, biological homeostasis, or religious spirituality. It is liberation and freedom from all conditioning and pathological disorders — prior to the knowledge of a life free from the conditioning of the human brain and mind.

For this reason, the first human right is access to pure, primal, unaltered information, unaltered by dogmas, secondary theories, and other human and social conditioning. This is the information that was indicated and described by the first discoverers, fulfillers, and builders of our cultures.

On the difference between primary and secondary, enacted law

This difference is most simply illustrated by a passage from the Tao Te Ching. Today the concepts of "humanity" and "virtue" no longer mean the path to the freedom and light of the Tao — they mean the realization of the interest of one's own Self and of particular social groups, with the argument of "etiquette" being the barbarism of "atomic fists":

XXXVIII. (A man who has attained virtue) in the highest degree does not (let it be known that he has attained) virtue, and precisely for this reason he possesses virtue (te) in the highest degree. [...] Therefore, when the Tao is lost, te remains; when virtue (te) is lost, humanity remains; when humanity is lost, righteousness remains; when righteousness is lost, only (superficial) etiquette remains. Etiquette (and the observance of its rules) is merely a small remnant of loyalty and sincerity. It is the beginning (and source) of great chaos.

Lao-tzu, Tao Te Ching, or The Book of the Way and Virtue, trans. T. Żbikowski, Literatura na Świecie 1/87

Epilogue

At the moment of creation, the world was not a finished and rational design. It was an unplanned experiment, carried out by trial and error. When something entirely new comes into being, it is difficult to foresee what may happen and how, and thus how it might be regulated for the future. This is the trouble of all gods creating the world and of lawmakers creating law. For law, after all, by its very nature, is a project "for the future."

O prawie i o mitach [On Law and on Myths], E. Łętowska, K. Pawłowski, Wolters Kluwer SA Publishing, 2013, p. 18

And with these words the goddesses called to me, the Muses of Olympus, daughters of shield-bearing Zeus: — "You shepherds, good-for-nothings! You, bellies only! We proclaim where truth and invention intertwine, but we also proclaim sincere truth for the world."

Theogony, Hesiod, Armoryka Publishing, Sandomierz 2010, pp. 1–2

In today's world, deprived of proper sources and foundations, the end of everything will be marked for us by our present queen: the enactment of human rights — artificial, forced, and self-interested. This end of the destruction of the foundations of life and of human fulfillment must now come, beginning with the adoption of the proper foundations and of the "Human Rights of Generation 0."

The black queen of the temporal and the conditioned world

Human rights with enacted sources such as Greek and Roman law were unable to defend either human rights or the human being. The Solar Path of Atum-Re, and later the Christianity of Jesus of Nazareth, were destroyed by the secular power of the Roman Empire, and later the German empire. If we were to recreate their image through the eyes of the Renaissance and of William Shakespeare, it would be the image of Lavinia — the daughter of Titus Andronicus: raped, deprived of her tongue and her hands, and thrown into a deep pit.

The sweetness of the strawberry may symbolize the sweetness of the fruit of the Buddha's knowledge and the freedom of enlightenment — or the "sweetness" of illusion, the eternal human narcotic: chemical, or of power and desire. The first tiger is violence, man's oldest means of fulfilling his desires. The second tiger is lust and greed. The two mice — white and black — are uncertainty and fear, which on monstrous wings drive ignorance toward illusion.

18. A man crossing a field encountered a tiger. He began to run, the tiger chased after him. Reaching a precipice, he seized the root of a wild vine and let himself down. The tiger sniffed above him. The man, trembling all over, looked down, where a second tiger lay in wait for him. Two mice, one white and one black, began slowly gnawing at the vine. The man noticed a juicy strawberry close by him. Holding onto the vine with one hand, he plucked the fruit with the other. How sweet it was!

Zen z krwi i kości [Zen Flesh, Zen Bones], Paul Reps, Zysk i S-ka Publishing, Poznań 1998, p. 38 — Parable of the Buddha

Anthony Holden writes about the symbolism of William Shakespeare's Globe theatre and the double zero of the hieroglyph of the sun god Re. Shakespeare, in "Henry V," refers to the name and logo of his theatre, pointing to the combined power of such little circles of Suns of the mind, free from the power of the conditioned Self:

This little O May, added, create even a million. So let us — who are Ciphers to this great accompt — On your imaginary forces work.

William Shakespeare, Henry V, quoted in: William Szekspir, A. Holden, trans. W. Sadkowski, TWÓJ STYL Publishing, Warsaw 2008, p. 187



Figure: The queen of the power of our present, conditioned temporality. Own composition. Sources: Buddha and A. Hitler.

With regards,

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Świdnik, 2024–2026

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