

Current Global Reviewer

Impact Factor 2.143

UGC Approved Sr. No. 61524

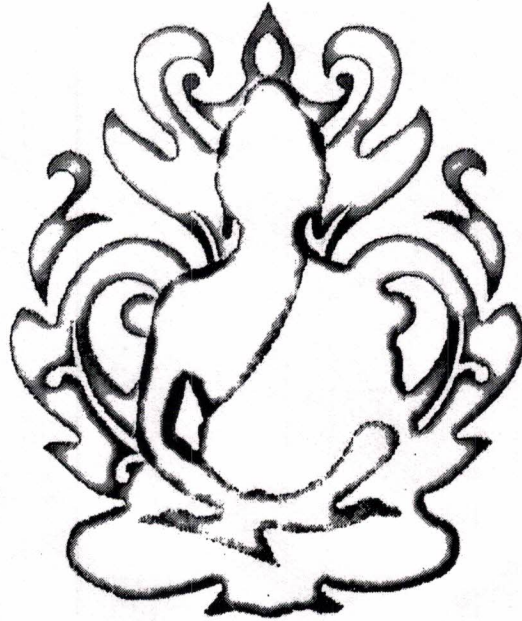
ISSN 2320-4685

Special Issue Issue I , Vol. I

SPECIAL ISSUE

27 April 2018, Issue: I Vol. I

Global Peace : Bouddha Dhamma



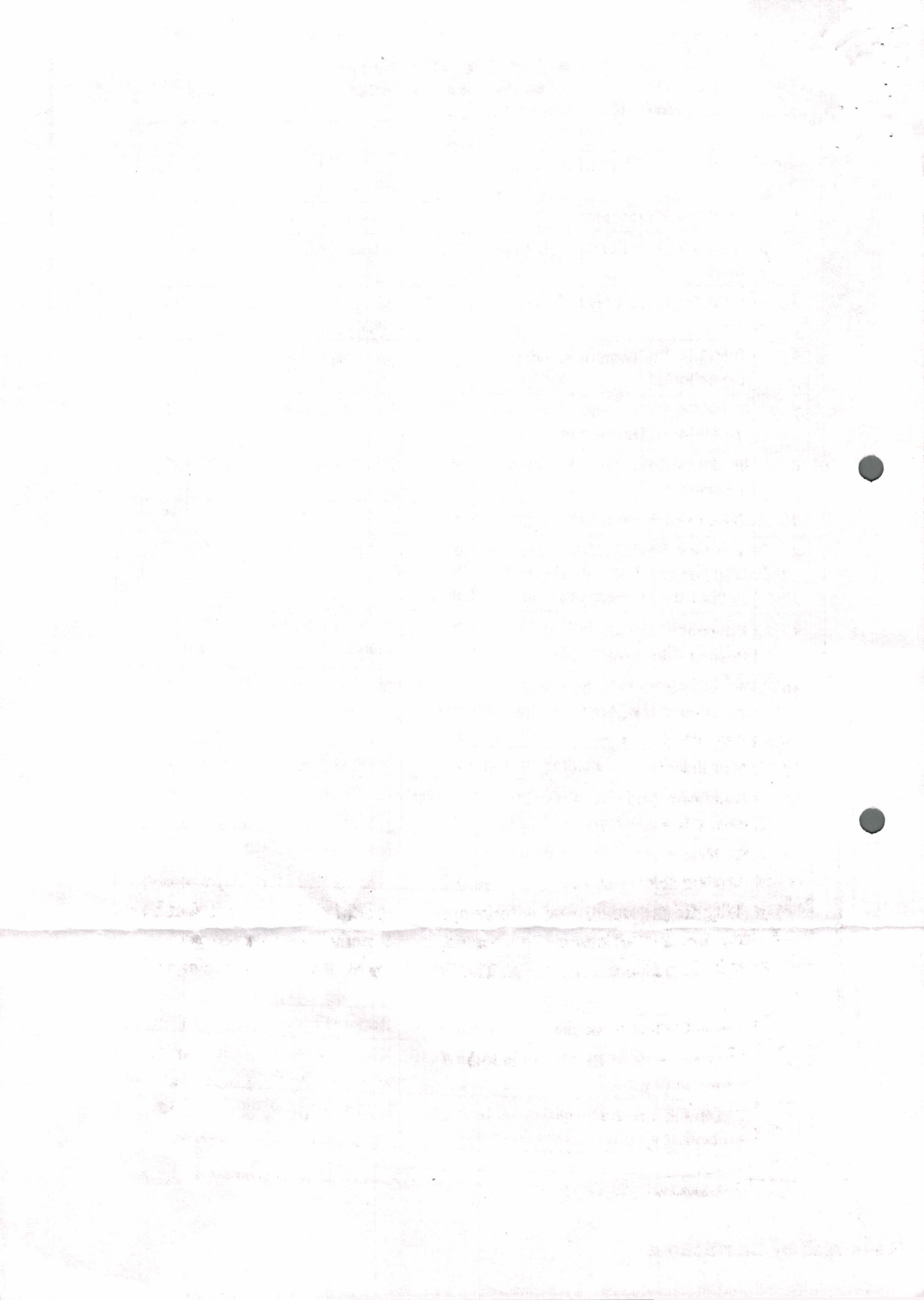
**Edited By
Prof. Dinesh Jaronde**



Copyright © Shaurya Publication, Latur | Email- hitechresearch11@gmail.com | www.rjournals.co.in

Index

Sr. No.	Title of Article	Author	Page No.
1	Buddhist Philosophy	Dr.K.Eswaramma	5
2	Historical Relationship of Buddhism And India	Jaspreet Saini	10
3	Bhuddhism: A Way to Peace	Ms. Loveneet Kaur Bajwa	14
4	Buddhist Philosophy & Indian Constitution	Dr.Sujata Shrivastava	20
5	Bhuddist Philosophy: Happiness –A Way To Holostic Development	Ms. Pooja Sharma	25
6	Buddhist Education: A Sacred way to Perfection	Himanshu Bhushan Jena	31
7	Buddhism & Women's Empowerment	B.SAILAJA	38
8	The Introduction of Selected Boudhha Bhikkus and Their Work and Contribution in the Development of Boudhha Dhamma.	Dilip Shankarrao Telang	43
9	Education System in Buddha's Era and Present Education System	Dr.Harjinder Kaur Sandhu	
10	Bhuddhist Philosophy : As A Psychotherapy Approach for Healing & Spirituality	Ms. Manpreet Kaur	55
11	Moksha and the Teaching of Buddha	Soumen Roy	62
12	Buddhism And Global Peace: Perspectives on Culturalgeography	Dr. Prashant krushnarao Pathak	68
13	Buddhism and Yoga: A Beautiful Relationship	Ms. Harpreet Kaur	73
14	Buddhist Philosophy & Science	Santosh Kumar Chattaraj	78
15	Ambedkar on Buddhism	Dr. Sudarshan Balaboina	84
16	Religion And Dhamma: Dr. Ambedkar's Perspective	Yugendar Nathi	89
17	Ambedkar and Buddhism	Bonomali Malik	94
18	The rising role of Buddhism in India's soft power strategy	Ku. Yugandhara yashwant shiwankar	99
19	The Buddha And His Dhamma: Dr. Ambedkar's Philosophical Approach	Dr. Sachin Khokale	105



The Buddha And His Dhamma: Dr. Ambedkar's Philosophical Approach

Dr. Sachin Khokale

Asst. Professor, Dept. of Philosophy, ACS College, Gangakhed.

(19)

Abstract

Around March 1956, Dr. Babasaheb Ambedkar completes the manuscript of *The 'Buddha and His Dhamma'*, when he was chronically ill and also very busy.. It was published posthumously. Just four days before he dies, he completes the manuscript of the famous short piece, 'Buddha or Marx', and gives it for typing up.

In this ambedkar isn't trying to tell us about what buddhism is, rather he's presenting us what the indian buddhism is and what buddha in reality might have said and not what his discipals claimed what he said (as from which different sects spurted out). Its the book of "Neo-buddhism" which in real sense can able to present the real buddhism. Ambedkar's religion itself is social—this is why dhamma is both a religion and not quite a religion. *The Buddha and His Dhamma* notes that while dhamma is 'analogous' to 'what European theologians call religion', the latter is personal and 'one must keep it to oneself. One must not let it play its part in public life'. In contrast to religion, he goes on, 'Dhamma is social.

Key Words : The Buddha And His Dhamma , Religion, Navayana Buddhism

INTRODUCTION

The book is written as an answer to the questions the modern students of Buddhism face.²

The first problem relates to the main event in the life of the Buddha, namely, Parivraja. Why did the Buddha take Parivraja? The traditional answer is that he took Parivraja because he saw a dead person, a sick person and an old person. This answer is absurd on the face of it. The Buddha took Parivraja at the age of 29.

The second problem is created by the four Aryan Truths. Do they form part of the original teachings of the Buddha? This formula cuts at the root of Buddhism. If life is sorrow, death is sorrow, and rebirth is sorrow, then there is an end of everything. Neither religion nor philosophy can help a man to achieve happiness in the world. If there is no escape from sorrow, then what can religion

do, what can Buddha do, to relieve man from such sorrow which is ever there in birth itself?

The third problem relates to the doctrines of soul, of karma and rebirth. The Buddha denied the existence of the soul. But he is also said to have affirmed the doctrine of karma and rebirth. At once a question arises, If there is no soul, how can there be karma? If there is no soul, how can there be rebirth? These are baffling questions

The fourth problem relates to the Bhikkhu. What was the object of the Buddha in creating the Bhikkhu? Was the object to create a perfect man? Or was his object to create a social servant devoting his life to service of the people and being their friend, guide and philosopher? This is a very real question.

Dr. Ambedkar's Modifications

In looking at these issues and other basic notions of Buddhism, Ambedkar modified the tradition quite freely. One of the most important changes he made was a rather radical re-interpretation of what was meant by nirvana. According to Ambedkar, nirvana is not a metaphysical or psychological state or attainment, but a society founded in peace and justice. He brought a transcendent view of nirvana down to earth.

This is an important feature of engaged Buddhism as manifested in many parts of Asia today. A common feature of this movement is to disregard notions of another world, whether it is a psychological world or a metaphysical world, and to translate that into a society based on equality and the free exchange of ideas and goods. This is a kind of socialism, and Ambedkar himself, though not a socialist *per se*, was significantly influenced by socialist thinkers.

With this different understanding, the discussion of nirvana becomes analogous to the discussion in Christianity about the kingdom of God or heaven. Is it an afterlife, or is it an ideal community on this planet? Ambedkar and his followers would vote for the latter concept. We need to create communities that unlock human potential and dignity—that's nirvana.

If you look at the *Saṅgīhāna Sūtra* or the *Viśuddhimagga* you find texts setting forth a complex set of meditation skills and ethical practices which the tradition offers us as the path to awakening. That is largely deemphasized in Ambedkar's writings and in his thought. For him the pursuit of education at all levels was a form of meditation and mental cultivation. This in turn supplemented the institutions of a free society—representative government, process, and an impartial judiciary when an untouchable can go to a court and

have a judge actually award the verdict to him or her. This is nirvana. All this has nothing to do with the traditional wealth of meditation practices available. It is important to keep in mind that Ambedkar's primary teachers were books. In this sense he shares something with Western "Buddhists" who have been brought to Buddhism by reading Alan Watts, D.T. Suzuki, Shunryu Suzuki, or Trungpa Rinpoche, rather than being trained in Buddhism by a personal teacher who is devoting his or her life to practice and teaching meditation. There are many people in America who call themselves Buddhists because they've read books about it—the "bookstore Buddhist" or the "nightstand Buddhist," as Tom Tweed calls them. Ambedkar had 30,000 books, including a huge collection on Buddhism; these have marks all over the margins and underlines and crossings out, agreeing and disagreeing with elements of the tradition and deciding how Buddhism would work for him. These books were his teachers.

As a personality, Ambedkar was certainly volcanic; he didn't have the calm demeanor of Thich Nhat Hanh. It wasn't breathe and smile for Dr. Ambedkar. Ambedkar was deeply scarred by being an untouchable in his society all his life, and he brings the passion of that experience to his understanding of Buddhism. Educate, Agitate, and Organize—this was Ambedkar's slogan during his years as a civil rights leader in India. Today it is still used by his followers as Buddhists, which really irritates other Buddhists who say that agitation has no role to play in Buddhism. Well, does it? Should Buddhists be, in a certain sense, agitators for a better society, for reconciliation, or are these irreconcilable concepts?

Ambedkar's Challenge

Given the way Buddhism is evolving in the West, with its strong emphasis upon meditation and psychology, Ambedkar's perspective is very provocative. Many of us are drawn to Buddhism because it offers peace—inner peace and world peace. We would like to be more imperturbable, loving, compassionate, and joyful, rather than the crusading radicals some of us were in the sixties. If Buddhism has to do with stilling the fires of passion, then *mettā bhavana* [the cultivation of loving-kindness] is probably the best and highest practice for engaged Buddhism in the traditional mold—achieving peace and then projecting that peace to others. If this attainment of peace has some ripples in the world, great; but the world is really not the primary concern of a traditional Buddhist. It is rather training the monkey mind to settle down.

But it may be worth looking closely at Ambedkar's idea that Buddhism is something we receive and then have to work with. Buddhist teachings invite us to take responsibility for ourselves, and this is being interpreted in engaged Buddhist circles as taking responsibility for the entire *sangha*, the larger community, and ultimately, our ecosystem on this planet Earth. Ambedkar's approach tells us that if we spend too much time in personal meditation practice, and in retreat from the world of social relationship, we will be irresponsible to our community. So we need to get off the cushion, get out of the house, get out there and start to educate, agitate, and organize. This is a collectivist notion of *sangha* as people working together for a society of justice, wherein our Buddhist practice becomes the engaged activity of social change.

CONCLUSIONS

In 1956 Dr. B. R. Ambedkar led over 50,000 Dalits in a mass conversion to Buddhism. This act was the first of many mass conversions of low caste Hindus to Buddhism. Today estimates range from between three million and ten million Buddhists in India, most of whom are Dalit. A discussion of Navayana Buddhist texts or canon must include all of Ambedkar's writing, not just *The Buddha and His Dhamma*, as a starting point. As the above examples highlight, Ambedkar's life is usually viewed as the embodiment, rather than the vehicle, of the Buddha's teachings. In theory, Ambedkar's significance leads to the logical conclusion that, just as most Buddhists' veneration of Ambedkar is not limited to the events surrounding his conversion, so too the texts which are understood as contributing to Navayana Buddhism should not be limited to *The Buddha and His Dhamma*. In practice, many Buddhists already impart religious significance to Ambedkar's other political and sociological works. This is readily apparent in D.C. Ahir's commentary on the Round Table Conference, for example, which views Ambedkar's comments as the embodiments of the principle of Right Speech.^{iv} Clearly this inclusive approach may have its limits. Are we to view Ambedkar's doctoral dissertation at Columbia as religious texts? Likely not. Nor do I propose to delineate here between those texts that should be included in a Navayana Buddhist canon and those that should not. Rather this should be understood as an idea to generate discussion and a helpful approach to the study of Ambedkar's Navayana Buddhism. I believe, however, that Buddhist practitioners will ultimately be the final arbiters in this matter.

References