



THE RELEVANCE OF BUDDHA'S IDEAS IN DALIT LITERATURE

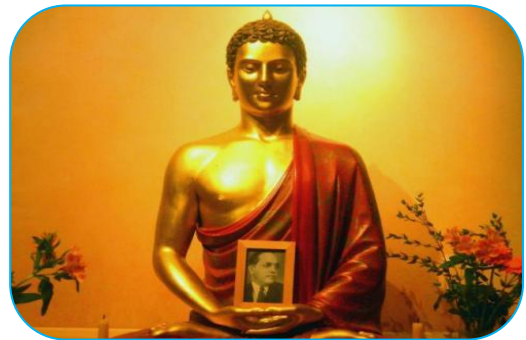
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ABSTRACT

Buddhism is a source of science, rationalism, and humanism called Dhamma, not a religion or business, which emphasizes growth, truthfulness, compassion, and high thoughts for the betterment of all creatures in the entire universe. A person who understands Buddha's philosophy renounces many demerits from his life, such as greed, jealousy, craving, and violence. The writers, poets, and thinkers in Dalit literature have been impressed by Buddha's thoughts, which are reflected in their writings prove beneficial all human beings.



KEYWORDS: Religion, Dhamma, Dalit Literature, violence, humanity, compassion, Buddha, rationalism, jealousy, truthfulness, science.

INTRODUCTION :

The birth of Buddha is considered to be 563 BC, but it is worth pondering that all the teachings of Buddha, he shared during his time still, beneficial ideas for humanity today. Buddha was born in India, while other countries such as China, Sri Lanka, Cambodia, Thailand, and Korea have had a greater number of followers of his ideas. Perhaps this is the reason that those countries enjoy more prosperity and peaceful lives than India.

Buddhism, established in the fifth to sixth century B C, is entirely based on rationalism, truthfulness, compassion, and logic.

Buddhist Theory:

The Four Noble Truths:

1. Suffering
2. The cause of suffering
3. The cessation of suffering
4. The path to the cessation of suffering

Buddha addresses all aspects of human life, and developments based on life events reveal the path to prevention and remedy. Through the principle of the Eightfold Path, a person can elevate, purify, and enrich his life.

Tathagata Buddha confronts a dreadful person who was very terrified and trembling, even though his intention was to kill Buddha. In contrast, Tathagata Buddha remains fearless and stable. This is why the dreaded man bends to Tathagata Buddha and dedicates himself to him; his name was Angulimal, and he later became a very good disciple of Tathagata Buddha.

Whether a person is aware of Buddha's principles or not, whether he believes or disbelieves, if he harbours goodwill for all creatures in the world and acts selflessly, he is truly following the principles of a Buddha. If he realizes happiness and purity in his life, that is the concept of Buddhism.

Dr. B.R. Ambedkar was born into the Dalit community and he dedicated the whole life to the upliftment and development of society. It is evident that he fully embraced the principles of Buddhism, which benefit all mankind. Dr. Ambedkar also writes in his book that he derived the concepts of freedom, equality, and brotherhood from Tathagata Buddha, and he worked to establish these principles in society. When he had the opportunity to write the Constitution of India, he articulated these values as moral rights. In 1935, he decided to renounce Hinduism, but due to certain circumstances, he formally adopted Buddhism in Nagpur with his followers on October 14, 1956. Dr Ambedkar observed "The Buddhist literature is a Vast literature. it is impossible to expect a person who wants to know the essences of Buddhism to wade through the sea of literature. (Ambedkar)."

A person who performs selfless acts and makes special contributions to benefit the community follows the principles of Buddha, like Jyotirao Phule, Savitribai Phu, and Periyar Ramaswamy Naicker never paid attention to self-respect or personal benefit from the society, but continued to work for the upliftment of society. The greatest virtue evident in Jyoti's life is courage; he never compromised on people's thoughts, always advocating for truth and justice.

He never deviates from his resolve but instead works to educate all the women from the weaker sections of society, emphasizing their dignity and respect within the community.

A person engaging in such work, whether or not he has studied the ideas of Tathagata Buddha, can be called a good Buddhist and a follower of a Buddha because his actions are based on Buddha's principles. "There was a desire in my heart to help other children to better themselves," (Bama).

The life of Dalit writer Bama reflects Buddha's teachings, even though she has never accepted Buddhism. What she has done for the upliftment of society, prioritizing the community's welfare, is something only a good Buddhist could accomplish. This demonstrates that her actions represent her identity. Bama has made significant contributions to women's upliftment; she worked to educate poor girls and women and liberated them from hypocrisy and superstition. Bama has acknowledged that she is influenced by Dr. Ambedkar's views, which are entirely grounded in Buddha's philosophy.

Urmila Pawar writes in her autobiography, "The Wave of My Life: Women's Memories," that the path of Buddha is one in which women feel freedom and respect. Urmila Pawar is also proud that her parents accepted Buddhism in 1956 with Baba Saheb Dr. B. R. Ambedkar in Pune when Urmila Pawar was only 12 years old. She mentioned in her autobiography that when the people of his village accepted Buddhism, the photos and idols of the gods and idols kept in the house were thrown into the river, and they put photos of Buddha and Baba Saheb in their homes. Urmila Pawar keeps full faith and believes that Buddhism is the only Dhamma based on liberty, humanity, and equality.

Another writer born in a Dalit society who became very famous as Baby Kamble, was also believed to be the disciple of Buddhism, and she used to live in an environment where Buddhism was accepted long ago. She mentions in her autobiography, "Prison We Broke," that this change has come from Dr. B. R. Ambedkar's thoughts. She was very impressed by Baba Saheb's thoughts. She used to talk about an incident in her autobiography. All the women and men of the village were called to a program in which the women of the Meher community had a system to sit on the ground, and the women of the other society had a chair system. Seeing this arrangement, Baby Kamble protested and said all the people talked about the right to equality. Baby Kamble believes only for one religion in Buddhism and says in her autobiography, "Is it the right religion for men' this I think was, a universal question in the minds of many." (Kamble).

After adopting Buddhism, there was a rise in scientific thinking, and humanitarian thinking would be seen among the people.

Eleanor Zelliot is a research scholar, she did research on the topic of Mahar movement, she tried to realise the condition of Mahar she observed the condition of Mahar in her book "from untouchable to Dalit' The newly converted Buddhist from the untouchable castes cannot accept this position for their conversion is a denial of their former position in the Indo Aryan civilisation. (Zelliot).

LITERATURE REVIEW:

"Analytical Study of Women in the Teachings of Buddha" Vo Thi Hong Nega did research work on this topic. The researcher deals with the power of Dhamma with awareness of human beings. Buddha is nothing but a perfect way of life; Buddhism declares it is karma, the actions of man, that determines the way of mission. According to the conclusion of this research, Lord Buddha does not see any difference between men and women, and he is interested in giving women equal responsibility and opportunity to practice Dhamma. At the time of Buddha, women had established their lives in the order of nuns. It is entitled "The Nation of Ahimsa in the Teaching of Buddha and Gandhi's Comparison." Nath Milta Hai explores the elements of Buddha in his research. The researcher compares Gandhi and Buddha, and he agrees on many points between both personalities. Buddha faced the fact that there was suffering in the world, and Gandhi saw that there was injustice in the world. This research concludes that Gandhi believed in truth as God and God as truth whenever the Buddha's concept of reformation, rationalism, and scientific thinking. The researcher believes Buddha makes all human beings believe everyone has the potential for enlightenment and liberation from suffering. Buddha also showed the way to happiness through the concepts of compassion, rationalism, and liberation. This research paper concludes that Buddha and Dr. Ambedkar want to make a smooth way for human beings.

METHODOLOGY:

The study is based on the books of Babasaheb Dr Ambedkar, Buddha, and other Dalit writers. Descriptive and analytical approach have been used here.

DISCUSSION

The principles of Buddha are mixed in literature with what social thinkers and great men have said that Buddha had said many years ago. It proves that all the writers who have been critical thinkers, all of them, have also added their principles to the principles of Tathagata Buddha. By telling, he has gained eminence in society; hence, the principles of Tathagata Buddha cannot be compared to any social worker. When it comes to the upliftment of women, about 2700 years ago, Tathagata Buddha allowed women to enter the Sangh. Whether it is a writer or a thinker, the influence of Buddha's principles is visible, whether he has adopted Buddhism Bama, Urmila Pawar, and Baby Kamble are some such Dalit writers whose thoughts and actions are completely based on Buddha theory. Not only in a country like India do people talk about liberty, humanity, and logic, but also abroad; such writers are based on the principles of all these philosophical litterateurs. Therefore, it is proved that Buddha formed the basis of literature and was the first great man in the world. Therefore, he is honoured by being called the world guru. Today, if someone compares the Tathagata Buddha to the common people, then it feels like a candle showing the sun. Tathagata Buddha and Doctor B. B. R. Ambedkar cannot be compared, but Dr. Ambedkar accepted Buddha as his guru, so it can be said that Dr. Ambedkar fully took the path of Buddha, and that is why he did beneficial work for all the creatures in the society. Today, Dr. B. R. Ambedkar, who understood the principles of Buddha, is the first person who has not only understood the ideas of Buddha but also followed them in his life. That is why people like to photograph Baba Saheb with Tathagata Buddha in a country like India today. If a person of any society believes in Buddhism today, he cannot escape from Babasaheb's thoughts. If he believes in Babasaheb's thoughts, he cannot escape from Buddha's thoughts. The reason is that the thoughts of both are that there is no difference between theory and execution. If today a person says that he believes in Buddha but does not believe in Doctor Ambedkar, then it will be a humour for him, and his incomplete knowledge will be identified clearly.

CONCLUSION:

A person who has become beneficial to the entire human race will undoubtedly be related to Buddha's thoughts. Dhamma is like an ocean in which small rivers, known by different names, merge into the sea, and after merging, they all lose their identities. Similarly, the teachings of Buddhism have the power to connect to all people in one, and learn every person should be a humanist and a logical so

that they can protect and assist humanity. Logicism means that one can overcome hypocrisy and free oneself from superstition and falsehood. A person who has become a great, respected social reformer and benefactor for all living beings cannot escape the principles of Buddha. The path of Buddha is a journey that leads individuals power enlightened. Buddha is not only a social reformer, writer, an orator but He got the dignity Buddha. Noone can compare with him because, he is known as Tathagat Buddha after enlightened.

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