Buddhism and Its Impact on Hinduism After Bhimrao Ramji Ambedkar: A Quest from Historical and Philosophical Perspective

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I. INTRODUCTION

The Prime Objective Of This Paper Is An Attempt To Show The Impact Of Buddhism On Hinduism Is One Of The Major Religions In India In Particular And The World In General After Dr. Bhimrao Ramji Ambedkar (Hereafter B. R. Ambedkar) From Historical And Philosophical Perspectives. It Would Not Be An Exaggeration If We Claim That The World Is A Global Family And Functions As An Organic Whole From The Point Of View Of Philosophy. It Is Equally True In The Field Of Development And Cultivation Of Knowledge Or Cognition. The Development Of Knowledge Should Be Interrelated And Mutually Dependent. In Fact, The Age Of Compartimentalized Sort Or Kind Of Knowledge Or Cognition Is Over. Keeping This Background In Mind This Paper Proposes To Do Interdisciplinary Research Paper.


From The Historical Point Of View Buddhism As A True Religion Appeared As A Footnote Before The Mankind In General. Buddhism Deserves Equal Significance Not Only From Philosophical Point Of View But Also From Historical Point Of View. History Of Buddhism Teaches Us The Impact Of Buddhism In Our Surroundings. The Philosophy Of Buddhism Teaches Us About The Insight Of Buddhism Towards Maintaining Peace And Harmony Among Rational Beings. Unlike Hinduism And Other Religions Of The World, Buddhism
Is Extremely Transparent And Liberal. Non-Violence, Compassion, Sympathy And Kindness Etc. Are The Basic Principle Of Buddhism. In His Buddha And His Dhamma, B. R. Ambedkar Makes No Distinction Between Dhamma And Morality. For Him, Dhamma Is Inseparable From Morality. Thus, Dhamma Is Same As Morality According To Ambedkar. In His Own Words: “In Dhamma Morality Takes The Place Of God Although There Is No God In Dhamma. In Dhamma There Is No Place For Prayers, Pilgrimages, Rituals, Ceremonies Or Sacrifices.” It Reveals That Unless There Is Morality, There Is No Dhamma. That Means That Where There Is Dhamma There Is Morality, Thus, Dhamma And Morality Are Interrelated. “Morality In Dhamma Arises From The Straight Necessity For Man To Love Man. It Does Not Involve In The Sanction Of God. It Is Not Please God That Man Has To Be Moral. It Is For His Own Good That Man Has To Love Man.”

We Think Without Doubt That Buddhism Gives Extreme Importance On Peace And Harmony. Negatively, There Is No Place For Himsa (Violence) In Buddhism. In This Sense, Buddhism Differs From Hinduism And Other Stringent Religions. The History Of Buddhism Shows That Buddhism As A Religion Not Only Pays Due Attention To Peace And Harmony, It Equally Paves The Way Or Path Or Marg Towards Achieving This Goal.


The Kingdom Of Righteousness Means Kingdom Of Humanism Consists Of Love. Where There Is Love There Is Peace And Justice For Mankind.

II. CONCLUDING REMARKS:

From The Above Discussion It Becomes Clear That The Historical Impact Of Ambedkar Was Colossal. On The Basis Of Sheer Influence Of Ambedkar, There We Witnessed A Massive Religious Conversion From Hinduism To Buddhism. B. R. Ambedkar Interpreted Buddhism In A Different Way And Termined It As “Neo-Buddhism Or Navayana”. According To Ambedkar, Buddhism As A Religion Had Made A History As It Based On Care, Compassion And Universal Brotherhood. It Protects The Trio Principles Of Social Justice, Such As Equality, Liberty And Fraternity. It Denies Any Division On The Race Of Caste. Thus, In A Nutshell It Can Be Said That Buddhism As A Religion Deserves Worthy Of Consideration Both From Historical And Philosophical Perspective On The One Hand And The Role Of Ambedkar Has Immersed Philosophical And Historical Significance On The Other Hand. The Reason Behind Ambedkar’s Conversion To Buddhism Is That He Makes Casteless Society For Vast Humanity.

REFERENCES: