



## ***BUDDHA AND HIS DHAMMA: A STORY BEYOND POETIC JUSTICE***

**DR. UMESH B. BANSOD**

Associate Professor  
Department of English  
J. M. Patel College, Bhandara  
(MS) INDIA

### **ABSTRACT**

*Poetic justice means -Virtue ultimately rewarded, or vice punished, by an ironic twist of fate related to the character's own conduct. The history of the term and the concept of poetic justice although Rymer coined the term as late as in 1677/78, the idea is much older. The saga of Buddha is beyond literary concept of poetic justice . Virtuous Character of Siddhartha ultimately gets reward of enlightenment becomes. But it is not confined to him only. It becomes the source of salvation and enlightenment for several others. Here are some characters of villainous attitude but they are reformed not punished . Buddha performs no miracles but transfers the entire character of the human beings. Jesus performed miracles. Jesus Raises a Widow's Son from the Dead in Nain. He raises Jairus' Daughter Back to Life. He Heals a Blind Man at Bethsaida. But no one know what happened of them thereafter. On the contrary the change in the life of Angilimala, Amrapali . Visakha, Kusa Gautami, Rahul , Anand , Yashodhara ,Mahanama can be traced in Buddhist canon. Buddha believed in transformation and not in one miraculous act. This change is better and greater and not less than any miracle performed by prophets. This realization has certainly extended the boundaries of poetic justice . Traditional concept reserve punishment for guilty. But Buddhist philosophy goes ahead and make criminals and vagabond, a human being. This should be the real poetic justice. If punishment would have solved the purpose, there would not have been increase in crime and prisons.*

**Key Words:** *Buddha and His Dhamma, Poetic justice, deliverance*

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## INTRODUCTION

Poetic Justice, also called poetic irony, is a literary device with which ultimately virtue is rewarded and misdeeds are punished. Poetic justice is one of the most important literary devices which ensures that the literary work serves its basic purpose to essentially ethical. *Buddha and His Dhamma* is loaded with multiple literary devices. Few believe poetic justice to be inappropriate but morality or ethics is an integral part of certain work/s and it fulfills the urgency of literature. But it is observed in the most of the cases that poetic justice is not done; virtues are not rewarded nor vices are punished.

### Poetic Justice in Literature:

Poetic justice, in literature, an outcome in which vice is punished and virtue rewarded, usually in a manner peculiarly or ironically appropriate. What does punishment mean here? Is it an eye for an eye? "**An eye for an eye**" is a commandment found in the Book of Exodus 21:23–27 expressing the principle of reciprocal justice measure for measure. The earliest known use of the principle appears in the Code of Hammurabi, which predates the Hebrew Bible. In Roman civilization, the **law of retaliation** bears the same principle that a person who has injured another person is to be penalized to a similar degree by the injured party. If this term is accepted in the world, the whole world will be blind with one eye. Here Buddha's philosophy differs and defines poetic justice and touches the highest level of sublimity. His reward is not confined to momentary miracles. It deals with a complete transformation. In many religious books, there are endless stories of miracles performed by the hero of that story, these stories fail to provide further account of the characters. Jesus performed miracles. Jesus Raises a Widow's Son from the Dead in Nain. He raises Jairus' Daughter Back to Life. He Heals a Blind Man at Bethsaida. But no one knows what happened of them thereafter. The story of Rama and Shabri is a story from Hindu mythology and talks about her devotion and divine grace. It underlines the imaginary salvation but does not provide any further account nor talks about her changes in her worldly life. Talking of deliverance, heavenly abode or Moksha is nothing but escaping from truth and pushing readers in unfathomable abyss. This is the area where nothing can be proved and nothing is made a base of defence for everything.

### *Buddha and His Dhamma*: A Story beyond Poetic Justice

In this case, the Buddha appears more reliable and trustworthy. He speaks nothing illogical, nothing baseless and nothing absurd. He brings people out of illusion and leaves in the bright light of truth. He never argues for imaginary useless concepts of hell or heaven. The concept of poetic justice can be illustrated and redefined citing several examples from *The Buddha and His Dhamma*. These examples are though selectively presented by Dr.

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Babasaheb Ambedkar, paves way for social justice along with poetic and judicial justice. The poetic justice confirmed in *The Buddha and His Dhamma* initiates a new concept of social justice.

Siddharth Gautam, the only son of King Suddhodan of Kaiplavatsu, the protagonist is an illuminating example of poetic justice. His efforts to explore oneself are impossible tasks what transform him from Siddharth Gautam to the enlightened Buddha. It is a self - achieved reward for himself. This is an unparalleled example in history of literature.

Suddhodan is a character who passes through lot of trauma. Proficiency made by Asita about renunciation of changes his happiness of birth of child into unending tragic story and fill his life with unexpected anxiety. Siddhartha's episode of leaving home leaves Suddhodan waiting for return or homecoming sine-die. After enlightenment when Buddha visits Rajgruha, the clouds of confusion disappear and he is consoled.

Yashodhara is a remarkable character passing through equal trauma and mental as well as physical agonies not an inch less than Siddhartha. Dr. Ambedkar makes it clear that it was her consent that encouraged Siddhartha to take Parivraja. She boldly faces the situation after Siddhartha's Parivraja and takes care of young Rahul. She faces these all for no crime. She repeats all what Siddharth does in the process of enlightenment. Among the Sakya women who became Bhikkhunis along with Mahaprajapati was Yashodhara. After her initiation she came to be known as Bhadda Kaccana. This transformation glorifies the poetic justice and reveals true essence of the term.

Anand, Upali, Angulimala and Amrapali these are the most important characters in the life story of the Buddha. If somebody want to understand the term *Poetic Justice*, he or she must study these characters to confirm this term. The change in their life is the change expected by any literature of the world. These examples determine that logic, fact and aesthetic can go hand in hand.

#### **CONCLUSION:**

This realization has certainly extended the boundaries of poetic justice. Traditional concept reserve punishment for guilty. But Buddhist philosophy goes ahead and make criminals and vagabond, a human being. This should be the real poetic justice. If punishment would have solved the purpose, there would not have been increase in crime and prisons. The stories in *Buddha and His Dhamma* are real historical stories and not mythical. They prove what a human being can achieve. The catastrophe in their lives leads to sublimity. They prove what transformation means. The book provided satisfactory moral and rational conclusion. The acts of compassion and forgiveness of the Buddha lead to social justice. Dr. Babasaheb

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Ambedkar is very selective in *Buddha and His Dhamma* but the episodes he selected for his book interact with poetic justice and aim to achieve social justice.

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