



Dr Aambedkar's Contribution in the Revival of Buddhism in India after Independence

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ABSTRACT

In modern India, Dr. Ambedkar is revered as a social justice leader who is committed to the growth of Dalits and the resurrection of Buddhism. It is well known that BR Ambedkar is a well-known historical figure. Some people are successful because of where they were born—their class, caste, or family. However, Dr. Ambedkar achieved greatness by his efforts and deeds. Dr. Ambedkar served as a front-line fighter for the Indian freedom cause. He was a versatile, resolute, daring, and energetic man who was also an economist, politician, journalist, labour activist, social revolutionist, and writer. In addition to having contributed to the development of the Indian Constitution, he is known as its "Father". The globe is now familiar with Buddhist places. Buddhist literature was also created and translated at the same time by Western scholars, who also popularized it. Indian academicians also researched and produced Buddhist literature. Buddhist writings were been translated into Indian languages. As a result, relations between India and its neighbors also improved. On October 14, 1956, Dr. Babasaheb Ambedkar brought millions of Dalits in India to Buddhism. Dr. Aambedkar had a very difficult time making ends meet. He had a number of problems to handle. His family is not wealthy. Wealth and a good social standing by itself did not provide any solace. However, his father was a reputable, honorable, and reliable member of the community. The status of the economy was deplorable. They had to put up with miserable living conditions. Dr. Aambedkar acquired a higher education from his father, who was a smart student himself, despite these difficult circumstances.

Keywords: Ambedkar, Buddhism, post-independence, untouchability

1. INTRODUCTION

Dr. B.R. Ambedkar made a substantial and varied contribution to the resurgence of Buddhism in India following Independence. Dr. Ambedkar, who was born into a Dalit (formerly known as "Untouchable") family, experienced prejudice and repression all of his life. He was a well-known social reformer, jurist, and political figure who was instrumental in advancing the rights of Dalits and other marginalized groups in India. Dr. Ambedkar served in Jawaharlal Nehru's cabinet as the nation's first law minister upon its independence in 1947. He diligently fought for equal rights and opportunities for all people, regardless of caste or class background, while in government by incorporating social justice ideas into the newly-drafted Indian Constitution. But he lost faith in Hinduism because he believed that the caste system was embedded in Hindu society and prevented genuine social equality. With over 500,000 of his supporters, Dr. Ambedkar openly changed to Buddhism in October 1956. This momentous occasion is known as the "Dhamma Chakra Pravartan" or the "Conversion to Buddhism." In India's Maharashtra state of Nagpur, the event was held. A key step towards empowering Dalits and other oppressed groups and giving them access to a religion that rejected the caste-based prejudice that pervaded Hinduism was Dr. Ambedkar's choice to adopt Buddhism. He wanted to bring back the Lord Buddha's teachings of nonviolence, compassion, and equality by converting to Buddhism.

2. DR. B.R. AMBEDKAR AND BUDDHISM:

Yes, it is accurate. The translation and popularization of Buddhist literature during the ancient and mediaeval periods was greatly aided by Western scholars. This information transfer strengthened links between many nations and civilizations. The study and translation of Buddhist literature was also greatly aided by Indian scholars, who helped to preserve and spread these books throughout the Indian subcontinent and beyond. Dr. Babasaheb Ambedkar was a well-known political and social reformer in India. He and millions of his followers converted to Buddhism on October 14, 1956, which was a crucial turning point in the history of India's Dalit population (formerly known as untouchables). Ambedkar's conversion to Buddhism was a protest against caste-based prejudice that pervaded Hindu culture and a move towards emancipating the underprivileged. Despite his intelligence and successes, Ambedkar had to overcome several obstacles in his lifetime. He came from a poor household, which probably made it harder for him to succeed in his pursuit of political involvement, social reform, and education. He persevered in his pursuit of justice and equality for everyone despite challenging conditions. Ambedkar is regarded as one of the major architects of the Indian Constitution, which upholds the ideals of social justice and equality, and his work and contributions are still highly regarded in India.

3. Reasons for the Buddhist Revolution

In its original land, Buddhism had long ago lost its prestige, but a good-hearted Brahmin by the name of Keluskar wrote and popularized a biography of Lord Buddha. With such understanding, only a new civilization could have arisen. The reputation of Buddha was damaged by the teachings of Asuras in the role of Mahatma Buddha Vishnu Avatar. However, English-educated Hindus were aware of the major events in Buddha's life and the broad features of his teaching since they had read Eastern philosophers like James Principles, ground breaking archaeologists like Cunningham, and theosophical society activities in the late 19th century. And it was thanks to him that Buddhism was made known to the general public. The establishment of the Buddhist Tactus Society in Calcutta in 1892 gave the study of Buddhism a boost. The works of Anagarika Dharmapala also served as a reminder of the Buddhist past of India. It is not known how Kaluskar is connected to these different processes. That Brahmin housewife, however, was surely one of many who backed efforts to revive Buddhism in India. And the book he handed Dr. Ambedkar, when 16 years old, served as his introduction to Buddhism. It also served as the original logo for the campaign. Sanghrakshit, 1990:54 Dr. Ambedkar first encountered Buddhism when he was 16 years old, in 1908. He read the Marathi translation of the Buddha's life story, which describes the Buddha's liberation from worldly bonds, as well as his pursuit of knowledge, wisdom, and deeds of unselfish love towards his fellow human beings. He still has indelible recollections of Dr. Ambedkar. The author of this book, Mr. Krishnaji Keluskar, who also served as Dr. Ambedkar's instructor, was intrigued by the intelligent untouchable youngster. And it was because to his efforts that Maharaja Sayajirao Gaikwad's scholarship allowed Dr. Ambedkar to visit the region to further his studies. Dr. Ambedkar had to face the same brutal punishment that millions of Dalits did, not his own experience. From birth to school, employment, and in the political and social spheres, he had to put up with being treated as an outcast. Dr. Ambedkar tried unsuccessfully for years to influence Hindus' opinions. Because he felt that untouchability and Hinduism would not mix, he came to the conclusion that the only way to get rid of the stigma of caste discrimination or the suffering of untouchability was to abandon Hinduism. For the reasons stated above, he decided to give up Hinduism. These are the main reasons behind his Buddhist movement.

4. OBJECTIVES

1. To comprehend Dr. B.R. Ambedkar's promotion of Buddhism in India after independence.
2. To comprehend how Dr. B.R. Ambedkar believed religious practises affected the socio political climate.
3. To follow Dr. B.R. Ambedkar's promotion of Buddhism in Gujarat after the country's independence.

5. RESERCH METHODOLOGY

Until a research endeavor is conducted carefully and properly, it cannot be fully successful. Methodology is the pursuit of research data, a crucial step in the validation of an established fact. The methodology used in each study project influences how accurate it is. The research methodologies used in this study are described in the paragraphs that follow. The research study being offered will use a descriptive research technique for the historical inquiry that will be done as part of the study. This research methodology, which is acceptable for the study task, will be documented and analyzed. A number of instruments will also be used in the research approach in order to accomplish the purpose of the job.

6. Revival of Buddhism:

After India gained its independence, Dr. B.R. Ambedkar was crucial to the resurgence of Buddhism in that country. He was a well-known lawyer, social reformer, and one of the main designers of India's Constitution. Ambedkar was raised by Dalits and endured prejudice and social injustice his whole life. He discovered Buddhism to be a means of achieving these objectives because of his experiences and hardships as a Dalit, which moulded his vision for a just and equitable society. Here are some of Dr. Ambedkar's most significant contributions to India's resurgence of Buddhism. Ambedkar made the decision to convert to Buddhism in 1956 together with some 500,000 of his supporters on the occasion of the 2,500th Buddha Jayanti (the anniversary of the birth of Buddha). This widespread conversion, also known as the "Dhamma Chakra Pravartan Din" (the day of starting the Wheel of Dharma), was an important turning point in Indian Buddhism's history. Ambedkar was a prolific writer who also delved deeply into the Buddhist canon. He published a number of books and essays on Buddhism, making the Buddha's teachings more understandable to the general public. He sought to emphasize Buddhism's ethical and intellectual facets as well as its capacity to remedy societal injustices through his works. Ambedkar established the "Bharatiya Bauddha Mahasabha" (All India Buddhist Council) after converting to Buddhism in order to coordinate and unify the Indian Buddhist community. The Mahasabha was essential in advancing Buddhism and aiding Buddhist social and educational organizations. Ambedkar created his kind of Buddhism, sometimes referred to as "Navayana Buddhism" or "Neo-Buddhism." He perceived this as a reformation of conventional Buddhism, developed to specifically address the issues of India's disadvantaged sections. Navayana Buddhism placed a strong emphasis on social equality, personal liberty, and the rejection of caste-based prejudice. Following Ambedkar's conversion to Buddhism, Dalits and other disadvantaged groups began embracing Buddhism all throughout India. This movement is still going strong today, and it has helped Buddhism become more popular across the nation. Ambedkar served as the chairman of the committee that drafted the Indian Constitution, and he incorporated measures to guarantee social justice and the advancement of underprivileged groups. These clauses contributed to the development of an inclusive and equal society in India. Millions of individuals from disadvantaged backgrounds have been motivated to rediscover dignity, self-respect, and hope via the teachings of Buddha thanks to Dr. Ambedkar's initiatives, which have given Buddhism in India a new lease on life. Buddhism is still an important religion in India today, thanks in large part to Ambedkar's efforts to its resurrection.

7. Dr Ambedkar and Untouchability

A society that adheres to high standards and has lofty goals for improving human existence. Being ignored and treated like an untouchable in such a culture causes great suffering and surprise. Untouchability is a stigma in Indian culture for all people. Dismemberment is prohibited because it is considered a sacred deed for a member of the upper caste community who follows the Vedas and Smritis. Shudras have contributed much to the advancement of civilization despite being long considered the last of Indian culture. High IQ Shudras created hymns, sources, scriptures, and historical works to preserve the culture, which was protected by strong Shudras. When the history of humanity is studied from the prehistoric to the archaic times, the Shudras are commonly held accountable for suffering injustice and atrocities. This exploitation-based organization ultimately gave way to the Chaturyavarna system. Shudras were considered to be the lowest caste in society and were looked upon even when they were just touched. Having social interactions with them was also prohibited. He continued in advocating for the protection and preservation of Indian culture as well as the needs of the country, and it was because to his efforts that the Asmita movement was launched.

8. Contribution of BR Ambedkar

Without a doubt, Dr. B.R. Ambedkar was a remarkable figure in modern Indian history and a well-known defender of social justice and the rights of Dalits (formerly known as untouchables). His rise to fame did, in fact, depend more on his deeds and efforts than on his fortunate upbringing. Let's go a little more into some significant facets of his life and accomplishments: Young Children and Education Ambedkar, an Indian Dalit who was born on April 14, 1891, experienced prejudice and social marginalization from an early age as a result of the caste system that was then in place. He persevered in the face of many challenges and achieved academic success. He was one of the first Dalits to earn a college degree and go on to study at the graduate level in several disciplines. Advocate for Dalit Rights: Ambedkar spent his whole life working to emancipate Dalits and against prejudice on the basis of caste. He advocated for Dalits' access to public areas, education, and social respect. He played a significant role in the creation of legislation that intended to end untouchability and promote the ideal of social equality. He was a fundamental architect of the Indian Constitution. Buddhism conversion: Dr. Ambedkar and millions of his supporters openly

converted to Buddhism in 1956. This widespread conversion intended to convert people away from the caste system and towards a religion that upheld equality and human dignity. Dr. Ambedkar was a distinguished economist in addition to his activism. From Columbia University in New York City, he earned a PhD in economics. His economic ideas were centered on the socioeconomic advancement of the socially and economically disadvantaged groups in society, and he emphasized the significance of land reforms and equal opportunity for all. Political leadership: Following India's independence in 1947, Dr. Ambedkar, a well-known politician, was appointed as the nation's first law minister. He promoted social changes and the defense of Dalit rights using his political clout. Ambedkar was an activist for workers' rights and showed interest in labor-related problems. In an effort to improve economic conditions, he battled for improved working conditions, fair salaries, and labour rights. Versatility and Writing: As you pointed out, Dr. Ambedkar had a complex character. He was a prolific writer who produced a wide range of books and essays on topics including politics, sociology, economics, and history. Generations have been inspired by and continue to be influenced by his writings. Dr. B.R. Ambedkar made a significant impact on Indian society, and his legacy as a pioneer of social justice and a figurehead of the Indian independence struggle is still honored and loved today. His words and deeds serve as an example of how to resist prejudice and advance a more equitable and just society.

9. Conclusion:

His conversion to Buddhism had a significant influence on the Dalit community and motivated many to do the same. To further Buddhism and its ideals, he founded the "Bharatiya Bauddha Mahasabha" (Indian Buddhist Society). The work of Dr. Ambedkar helped to create a movement for social and spiritual liberation and to give Dalits a new sense of identity and self-respect. The contributions that Dr. Ambedkar made to Buddhism extended beyond India. He had a significant role in the global dissemination of Buddhist teachings and thought. He talked with eminent Buddhist academics from all over the world and participated in a number of international conferences and discussions on Buddhism. In summary, Dr. B.R. Ambedkar's significant contribution to the resurgence of Buddhism in India following Independence was motivated by his desire to offer a route to dignity and freedom for the weaker members of society. Millions of people in India and beyond continue to be inspired and influenced by his conversion to Buddhism and his struggle for social justice.

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