
Dr. B. R. Ambedkar's Contribution to the Renaissance of Buddhism in Modern India

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Abstract: *India's past is the history of the fight between upper and inferior castes for the long-long years ago. All kinds of problems among the humanity are the consequences of classified variation of 'Brahmanic social order'. The ancient Indian history is not only informative, but it throws abundant light on the happening of today. At that moment, there was the battle between higher castes (Savarnas) and the inferior castes. It has been going on continuously. It has assumed different names, shapes, and forms. In the Ancient period, Buddha was trying to solve these problems, but after the death of Buddha, Buddhism was decline, and Brahmanism has covered all the Buddhist achievements. In the modern era, Dr. Ambedkar has tried to solve this major issue, which was going in the Indian society. He was a social reformer, political leader and principal planner of the Indian Constitution. He extensively pointed out as much Babasaheb was an Indian economist, historian, jurist, philosopher, and politician. He was the precept architect of the Indian Constitution. Ambedkar is known as the pioneer of the renaissance of Buddhism in modern India. He wished social reformers to create public opinion to fight the uncultured inequalities in society. He has provided a very powerful force in giving energy to this movement. It was Ambedkar's efforts that, the movement for Buddhism gained energy in modern India. In addition, Ambedkar deserves unique credit for the renaissance of Buddhism in modern India. In this way, he has provided the main route to the renaissance of Buddhism in modern India. Therefore, the main*

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objective of this paper is to Ambedkar's contribution to the renaissance of Buddhism in modern India. Consequently, this paper has been attempted to look at Ambedkar's contribution to the renaissance of Buddhism through detail analysis of his works.

Keywords: *Ambedkar, Ancient Indian Caste System, Renaissance of Buddhism, Dhamma, Brahmanism, and Modern India*

1. Introduction

Ambedkar was born in 1891 in a Maher family of the Ambevade Village of Ratnagiri district in Maharashtra. His father Ramaji Sakpal was a spiritual fellow. He inculcated the spirit of religion in the minds of his kids. It changed into but natural that Ambedkar becomes brought in a spiritual environment. His father advised him to read the Ramayana, Mahabharata and other Hindu Scriptures. In that time 'Mahar caste' was taken into consideration as untouchable and as the part of the 'Hindu Society'. He felt that there was no right or freedom to study, to live with the commonplace society, to participate in the social characteristic to the decrease caste human beings, and in particular, untouchables had been dealt with very cruelly with the help of some feudal-minded people of the higher caste. Whereas he passed the Matriculation exam in 1907, a meeting becomes held to honour younger Bhimrao. In the assembly, his trainers, K. A. Keluskar provided him his Book 'Life of Gautama Buddha'. He greedily studies the biography of the Buddha. This book had made a deep impact on the mind of younger Bhimrao. After having better training with the assist of scholarship, he attempted to enhance the situation of suppressed magnificence within Hindu society.

The foundation of Buddhism in Europe and the renaissance of Buddhism in India come about at approximately the same time. It is well-known fact that Europeans took an active part in stimulating and encouraging reviving Buddhism in India, led with the aid of the

orientalist picture of India because of the foundation of one of the major international religions. Then again, the expertise of Buddha as the tremendous founding father of an esoteric religion in no way subsided in Europe and was maintained even though the center ages. The social subculture derived from the historic Buddhist culture has taught Indian society an idea of jester social order. The social unrest in Indian society is tribute to the work of Hindus. They are more shocking to Hinduism Buddhist faith (King, 1999: Pp. 147-48).

India's past is the history of the fight between upper and inferior castes for the long-long years ago. All kinds of problems among the humanity are the consequences of classified variation of 'Brahmanic social order'. The ancient Indian history is not only informative, but it throws abundant light on the happening of today. At that time there was the fight between upper castes (Savarnas) and the lower castes. It is going on to continue. It has assumed different names, shapes, and forms. In the Ancient period, Buddha was trying to solve these problems, and in the modern era, Dr. Ambedkar has to try to solve this major issue, which was going on in Indian society (Jamandas, 1999: Pp. 5-8).

The reality of Indian society is the conflict between different cultures and different religions. Ambedkar has analyzed these conflicts very carefully, and take initiative to the revival of Buddhism in modern India. Because Hinduism has failed to appreciate the real importance of religion, that is the 'Service of Humanity'. Therefore, Ambedkar has decided to convert in Buddhism and renaissance of Buddhism in modern India.

2. Indian Religious System in Ancient India:

The India's ancient religion is recognized as 'Brahmanism'. It is the religion that becomes its name from itself. In this way, those who are recognize the Brahman and their teachings as their belief, called the Indian priest or Brahman. The term 'Brahmanism' has been used since around 1000 B.C. when Brahman's attained their prime status

to the ancient Indian religion. Indian religion is the offspring of an 'Aryan religion' and modified by the 'Dravidian civilization'. The most important "Characteristics of mature Indian religion are characteristics of an area, not of a race, and they are not the characteristics of religion in Persia, Greece or other Aryan Lands" (Eliot, 2005: Pp. 18).

The word 'Hinduism' was originally a foreign term. It is invented by the Muslims who are advancing into India. It was derived from the 'Indus Valley River'. It was used to designate all Indians who were not Muslims. Therefore, the most important way to know the development of Hinduism is to go through ancient literature. It is not founded by any individual or by a specific text or book like most of the other religions. The ultimate source of knowledge of Hinduism is 'Vedas'. It is the sources of ultimate knowledge, intuition, and inference that combine the various philosophical schools of India. The most important route of known of Hinduism is 'Rig-Veda, Aryans, Varna-system', and so on (Mookerji, 1947).

The first reference of the 'Four Varna's' appears in a chant from Rig-Veda. At the time of its composition, it was believed that the 'Four Varna's' were manufactured from the body of Parijanati who gives up his body for the help of all living beings. "The Brahman was his mouth, of both his arms, was the 'Rajanya' made. His things became the 'Vaisya'; from his feet, the 'Shudra' was produced. The Brahmins: teachers and priests, the Kshatriyas: warriors, nobles, and kings, the Vaisya: farmers, merchants, and businessmen, and the Shudras: servants and laborers" (Mookerji, 1947: Pp. 3-4). It was the fundamentals of the Brahminical mind setup. The Vedas which are called 'Samhita' is classified into the four Vedas. The four Vedas are 'Rig-Veda, Sam-Veda, Yajur-Veda, and Atharava-Veda'. It is the collection of 'Mantras called 'Samhita'. The meanings of 'Samhita' are the collections of hymns, mantras, and chants (Ibid, 1947: Pp. 4).

In the development of Hinduism, there came about a close connection with Buddhism and Jainism. The history of both religions is interrelated to Hinduism. In this era, Hinduism was beliefs many kinds of Gods and rhymes. Therefore, the advent of Buddhism was a very essential part of the total spiritual tradition that characterizes the synthetic complexity of Indian culture. Even though the problems of society are communal harmony still continues.

3. The Advent of Buddhism in India:

When Buddhism emerged in India, there were two powerful universities that changed into the existing. There are 'Brahmanic' and 'Shamanic' School. The 'Sramana's' teachings are commonly considered for the part of heterodoxy and they have been opposed to the orthodox Brahminical machine. Respectively, those colleges had been similarly popular for the various humans in India for the duration of the sixth century B. C. Consequently, those spiritual schools provide us the remarkable history on which Buddhism got here to be merged (David, 1992).

Buddhism in India became the most effective constrained to a small pocket in the North-East and Himalayan regions of India. Even, there is almost closeted in the monasteries. Apart from Ashoka, different rulers like, Melinda, Kanishka, Harshavardhan, turned into worthy to be noted for their efforts to preserve the Buddhist way of life in India. Even though Buddhism disappeared in the land of its birth, it continues to keep ground in the nations of South Asia, South-East Asia, and East Asia (Shaji, 2011: Pp. 1).

One of the historic occasions in the records of India came about the Sixth Century B. C. when Gautama the Buddha delivered the most important sermon at Isipatnam (Saranath) and exhorted his disciples to cross and wander forth for the improvement of the numerous, for the welfare of the numerous, in kindness for the arena, and to preach an existence of holiness, ideal and natural. Soon his

message of equality: of hope and peace; of kindness and compassion became the talk of the day; and the name and reputation of the Buddha spread long way and huge. Of all, the religions of the 6th Century B.C. Gautama Buddha's faith had a greater popular Brahminical social base. The Buddha's 'Dhamma' stands at the doctrine that is 'rationally possible for the welfare of human beings. After the 'Mahaparinirvana' of the Buddha in 483 B.C., the rise and fall of Buddhism in India may be said to have passed via many phases (Singh, 2011: Pp. 1).

The famous Mauryan King Ashoka embraced Buddhism. This became a historic occasion. Through his sellers, Ashoka unfolded Buddhism in Central Asia, West Asia, and Sri Lanka, 'Suvarnabhumi', and accordingly converted it right into the world religion. Throughout the duration of the 12th century to the 19th century, the 'Dark Age' became in truth the darkest. Many numbers of 'Stupas and Monasteries' have been destroyed and plundered through the warring parties of Buddhism, on the one hand, and absolutely left out and allowed to decay by means of the masses. However, many quantities of Buddhist locations have been additionally transformed into Hindu or Muslim places of worship. Those protected the 'Mahabodhi Temple' at Bodh-Gaya which becomes occupied by way of Hindu Mahant in the 16th century. Accordingly, through the way of every suggestion of Buddhism turned into eradicated from the land of its provision (Omvedt, 2013).

Buddhism is situated in the spirit of free inquiry and complete tolerance. Buddhism taught all classes of human beings without making the smallest difference between them. Buddhism always talks about there are no differences in caste or social groupings. It is strongly protested against animal sacrifice, ritualism, and the caste system. Buddhism accepts that people do not become an outsider or a noble Brahmin by simple birth, but by people's actions. Buddha said a person does not become a Brahmin by birth. He said a person does not become an outcast by birth. A person becomes a Brahmin by the act. A person becomes an outcast by action. In this way,

Buddha appalled against his current rigid culture and presented rational religion, practical ethics, and modest principles of human life (Bapat, 1956: Pp. 32-33).

In this way, “The Buddha disapproved of superstitious rites and ceremonies and degrading ascetic practices. He strove to remove caste distinctions. The Buddha condemned violence against others in any form whatsoever. Sacrifices in which animals-and sometimes human beings were killed and battles in which men were put to the sword were condemned by him. Forbearance, according to him, was a greater virtue than the exercise of the martial spirit. He wanted every man to be virtuous and wise and not only a chosen few. He preached the dharma for the welfare and happiness of everyman (Bahujan)” (Bapat, 1956:Pp. 34). Buddha discovered the path of liberation which is called the ‘Noble Eight Fold Path’.

The two most important kinds of post-Buddhist Vedic Brahmanism are the principle of sacrifice and the principle of four castes. Dr. Kane ignores the fact that both are criticized and rejected by the Buddha. By rejecting the purity of the Veda’s the Buddha rejected all that was in post-Buddhist Vedic culture. The anti-Vedic and anti-sacrificial ascetic thought of the old Upanishads do not belong to Vedic Brahmanism or the Indo-Aryan because it cannot be found to the early and middle Vedic culture (Joshi, 2008: Pp. 50). The doctrine of “Karma and Rebirth, the practice of meditation and Yoga for seeking the ultimate goal of human life, the idea of the futility of rituals and sacrifices which begin to appear in old Brahmanism or Vedic religion in the age of the early Upanishads were not the creations of the Indo-Aryans” (Joshi, 2008: Pp. 41). It does not represent a linear or inner evolution of the old Indo-Aryan ideology.

The Upanishads are continued protection of the older Vedic tradition of Brahman texts. It is for the most important part, their soul is definitely opposed to the doctrinal tradition of the Veda’s and the Brahmana’s. In this way, the Upanisadic thought has been well-

maintained for the Brahminical tradition and followers of Brahmanism and Hinduism. However, Buddhism is mostly famous for its severe ethics and great moral ideas. The ethical and spiritual ideas of Buddhism are Ahimsa, Moksa, Karma, and Re-birth. It is all unknown to post-Upanisadic Vedic religion or Indo-Aryan civilization (Joshi, 2008: Pp. 42).

4. Buddhism Captured by the Hinduism:

The duration of the last few years, the Buddhist 'Sangha' supporters are demanding to represent to the worldwide community, that they respect the Buddha. However, they are doing use terms representing him as a Hindu. "About Ambedkar also, a similar thing is seen, books are written to show the work of Hegdewar and Ambedkar was the same. We find Shankaracharya garlanding the photo of Dr. Ambedkar. We find Brahmanic dignitaries like Shankaracharya paying a visit to Nagpur 'Dikshabhoomi' to pay tributes. And the recent incident is well known that RSS supremo Sudarshan Garlanded the statue of Ambedkar the maker of the Indian Constitution on 'Deekshabhoomi' at Nagpur, and the Ambedkarites have washed and purified the statue polluted by the touch of someone who condemns the Constitution" (Jamanadas, 1999: Pp. 14). They declared that, Buddha as a 9th 'Avatara of Vishnu'. L. M. Joshi said that it was a remarkable cultural feat, which is achieved by the Brahmanic Purana's. It is a misunderstanding in the minds of human beings with the effect of Buddhism came into be treated as an unorthodox and artistic branch of Brahmanism (Ibid, Pp. 14-15).

The modern scholars like Radhakrishnan, P. V. Kane, and Swami Vivekananda have pushed this misunderstanding more back to the time of origin of Buddhism. They said that the Upanishads are the basis of Buddhist thoughts. B. G. Tilak's said in his book 'Gita Rahasya' Buddhism was an off-shoot of Hinduism. Joshi observed that "not only the ancient and medieval Brahmin teachers did not understand Buddhism; modern scholars born into the Brahminical

tradition have not shown any better understanding. Shankara, Kumarila, Udayana, and Sayana-Madhava did not understand Buddhism. This is true also of Tagore, Gandhi, Coomaraswamy, and Radhakrishnan” (Joshi, 1973: Pp. 12). They are all showing a great surprise and calming that Buddhism was just a refined of Hinduism.

The main reasons for the failure of Buddhism in India are attributed either to ‘Tantrika Practices or to Muslim invention or to both’. No-one visualizes that if Buddhism were only reformed or refined version of Brahmanism. How it could be said to have declined and died away, while Brahmanism is still successful. It is the belief of the majority of Indian societies. Joshi said “A non-existent tradition or way of life does not die. The theory of the decline of Buddhism, from the standpoint of traditional history, is a false theory. On the other hand, if the decline of Buddhism in India was a historical fact, the theory of its origin as a reformed Brahmanism is a false one and must be discarded” (Joshi, 1973: Pp. 14).

Buddhism was a revolt against the Aryan community and the common peoples. In fact, Buddhism was the first organized religion in the modern brains of the duration of religion. It is doing very well in driving out the Brahman religion of sacrifices, but frequently it surrendered into the effect of the famous religion. In reality, the basic religion was due to the reality that the Brahman’s favored the religion of Gods, Goddesses, and rituals. It is not the religion of ethics (Dharmatirtha, 1946: Pp. 109). In this way, Brahman became the leader of Buddhism because of their learning. Firstly, they scarred it systematically with ritualism and image, and then cracked the Buddhism. They destroyed its separate group of monasteries and monks with the help of the foreign masters who came into power (Ibid).

Dharmatirtha observes “Caste is an entirely independent social order which was neither in the ancient Aryan religion nor in primitive Indian religion nor in Buddhism. It is the unique

contribution of the Brahman priests, and none else ever wanted it, until the country lost its national religion and political freedom, and the Brahmins succeeded in imposing the system upon the people almost at the point of the bayonet with of alien masters” (Dharmatirtha, 1946: Pp. 110). The most famous thinker, Raosaheb Kasbe has elaborated on the subject of Brahmins. He said, ‘Brahmin is a name of caste as well as of a Varna’. In this way, Brahmins have developed vested interests in a class and a power structure (Raosaheb, 1994: Pp. 242).

Many of the scholars talk about the fall and decline of Buddhism in India. They said the main reason is the debates in ‘Four Buddhist Councils’ one after the other till Kanishka and the subsequent differences of belief within the Buddhist scholars. The famous and important Buddhist scholars left the country. In this way, Brahmins had to make ground-label changes in nature and apply of their religion. They started beliefs in God and Goddesses, and also started Puranic Mantras. Apart from this reason people did not find and follow Buddha’s advice. Purana’s and Dharma Sastra’s gave so much importance to Ahimsa. It is not only Brahmins but also Vaisyas, and Shudras (Jamanadas, Pp. 19-20).

5. The decline of Buddhism in India:

Brahmanism always has been found the fault in Buddhism. The teaching of Buddhism always has been talked against Brahmanism. They were always aggressive to the Buddhists. They always address the unique importance of the Hindu religion and its culture. As Dr. Ambedkar has explained, “The causes of fall and decline are different. Muslim invasion was the cause of the fall of Buddhism, not only in India but also all over the world. Before Islam, countries like Bactria, Parthia, Afghanistan, Gandhara, and Chinese Turkistan, as well as the whole of Asia were Buddhists. It had also spread to Europe and the Celts in Britain were Buddhists, according to Donald A. Mackenzie” (Ambedkar, 1979: Pp. 230). Therefore, the causes of why Buddhism was failed and Brahmanism was

survived in the extermination by Muslims, it must be understood. There are three important reasons which were Ambedkar enumerated:

1. Support of state to Brahmanism
2. Buddhist Bhikkhu's once perished had to be created from scratch by rigorous training while Brahmin priests are ready-made by birth.
3. That Buddhist lay worshipers were driven to Islam by Brahmanic persecution (Ambedkar, 1979: Pp. 230).

In the ancient period, Buddhism faced lots of divisions from time to time. The division into numerous fragment groups like, 'Hinayana (Theravada), Mahayana, Vajrayana, Tantrayana, and Sahajayana led Buddhism to lose its originality. The influence of Tantricism in Buddhism, people also hated it. The simplicity of Buddhism was lost. It was becoming complex. It was enough for the human being to keep away from it. The decline of Buddhism became a matter of time. Therefore, Buddhism had spread a substantial setback to Brahminical belief. In this way, Hinduism started re-organizes itself. They made a very complex system of rites and rituals, and make their principles very simple and attractive. The Hindu accepts that, Buddha as a Hindu incarnation. All these popular verities to helped and revive Hinduism and made popular again in society (Ibid).

The medium of language in the spoken in Buddhism was the Pali and Prakrit. During the 'Fourth Buddhist Council' was held on the period of Kanishka, the Sanskrit has replaced all these languages. Sanskrit was a complex language. Therefore, common people hardly understood it. At the moment, when Buddhism adopted this language, very little number of people were able to understand it. That's why people rejected what they could not understand. It is one of the most important reasons for the decline of Buddhism. At that

time there were the raises of Brahmanism belief once again. The famous emperor Pushyamitra Sunga, the Brahmin chief of the last Mauryan ruler Vrihadratha, killed the king and founded the Sunga Dynasty replacing the Mauryan Dynasty (Mitra, 1945).

The Asvamedha sacrifice his life was done by him. He gave an impetus to the Brahminical beliefs. The basic principle of Buddhism was Non-violence given up. He destroyed many Buddhist Stupas and Monasteries. Therefore, numbers of Buddhist monks were set to the weapon. It was the slow progress of Buddhism. Consequently, again the support of the emperor Gupta's for Brahminical beliefs came into open the path of the decline of Buddhism. After that, Harshavardhan, and Adi Shankaracharya revived and supported Brahmanism (Hinduism). Shankaracharya whitewashed Buddhist scholars in the religious discourse which were held in various places in course of his tour of entire India. Therefore, this advantage of Brahmanism over Buddhism was established. The most important reason was the decline of Buddhism was the Image worshiping by Mahayana Buddhism. They started worshiping the image of Buddha. It was totally against Buddhism. So, this "paradox led the people to believe that Buddhism is tending towards that fold of Brahmanism" (Das, Online Sources).

6. Ambedkar's Contribution to the Renaissance of Buddhism in Modern India:

Historically, the gradual and slow revival of the Buddhism in India persevered from 1750 A. D. to 1890 A.D. with the aid of the British scholars like James Princep, Alexander Cunningham, Sir William Jones, and many others. The non-secular and systematic revival of Buddhism in India started with the advent of young 'Sinhalese Buddhist' named Anagarika Dharmapala, who inspired by Sir Edwin Arnold written inside the daily Telegraph on the disgraceful situation of Bodhgaya, mounted the 'Maha Bodhi Society' in Ceylon of May 31st, 1891 and his contribution to the revival of Buddhism on historical step is great. However, the first

instance of the energetic role of the social doctrines of Buddhism on the mass degree turned into a visible way of Indian human beings at some point in the 1950s (Singh, 2011: Pp. 1-2).

After Independence, the renaissance movement took a brand new flip as Buddhism come to be associated with nationalism and historical Indian culture. However, while the constituent assembly became busy in drafting the constitution free of charge India. The question of the countrywide flag and the countrywide logo baffled the constitution-makers. They are long-run became towards the Buddhist historical, which represented the wonderful days of India under the aegis of the Buddhist kings. The Buddhist 'Wheel of Dhamma' and the Lion from the capital of Asoka have been followed as countrywide symbols for impartial India. The inspiring personality at the back of the version of those symbols of the Buddhist tradition as national symbols of India turned into no one else. However, Ambedkar, who turned into the chairman of the 'Drafting Committee' (Sailani & Prakash, 2017: Pp.32-33).

In the portion concerning Ambedkar's consider on an actual religion, we hold acknowledged so much Ambedkar considered up to expectation the religions up to expectation serve God is not the real religion. He observed up to expectation almost religions nowadays are kind regarding law concerning God except the worship regarding the Buddha, solely the faith regarding the Buddha does not longer the law over God. In The Buddha, nevertheless the 'future concerning his religion', Ambedkar truly distinguished the variations among the Buddha and ignoble spiritual founders of the number of dimensions. Ambedkar considered in the property over God, due to the fact their followers deal with duck but the trust of God, glory of God, soul, curing concerning erring souls, propitiating God by prayers, rituals, sacrifices, consequently so much morality is not high quality (Ahir, 2009: Pp.27-28).

Ambedkar permeated Buddhism because he viewed Buddhism as much casteless religion. He observed that the share concerning

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the class into four Varna, so (castes) made substantial inequality (Ahir, 2002). He regarded Buddhism adverse inequality, authority, and then part regarding society into a range of training as Brahmanism had added between India (Ibid). The morality regarding morality, equality, or usual collection is an everlasting truth taught by the Buddha. Really, Buddha is no way discriminated both castes and gender. He dealt with them equally. In the Buddhist instruction, humans are discussion to the appearance over every sort concerning classes, men or female (Ahir, 2002). Ambedkar analyzed that feature modern India in Buddhism. He said that Buddhism is the only worship in conformity with accent the balance concerning all living things.

Ambedkar's individual philosophy is derived from the basic tents of Buddhists. His simple philosophy is based on the three most important principles "Liberty, Equality, and Fraternity". The preamble of the Indian constitution is a very logical example of Ambedkar's contribution to the revival of Buddhism in contemporary India. The modern explanation of the history of Buddhism is in the history of renaissance of modern Buddhism. The most important feature which has been helpful for the renaissance of Buddhism is the transformation of religion. It is an endless process. Therefore, the renaissance of Buddhism is continuous. Transformation is the social paradigm because it represents the social approaches of society. Therefore, modernization is a basic part of Buddhism, which are challenges to modern society. In this way, Ambedkar has continued work on the modernization of Buddhism and Indian society (Karunyakara, 2002: Pp. 165-70).

The main purpose of the transformation of Buddhism is to create justice in society, freedom for humanity, equality, and democratic values for all humanity. The beliefs of modernity are one of the secular inversions. In this way, Americans become very interested in Buddhism. The basic area of Buddhism is to work on soft power. It has been very good in its prohibitions and very committed to its importance of worldwide responsibilities. Buddhism has worked on

education, health, employment, welfare, peace, and cultural development of the world. Now, the choice has look-at Ambedkar's role among the renaissance of Buddhism in modern India through his contributions over his period then his influences today (Ibid).

The impact of Ambedkar on Indian Buddhism was expressed regarding a couple of dimensions; the associated activities or the similar conversions. Ambedkar no longer solely transformed in accordance with Buddhism however also wished after making India a Buddhist country. Indiscipline after accomplishes their leader's wish or mission; the Ambedkarites not come to be the Buddhists but also labor for the extent of Buddhism. Therefore, except conversion in accordance with the turn out to be Buddhists, those, in addition, prepared seminars or ceremonies, erected Buddhist temples, performed non-secular paint of living, learned the Pali language, read Buddhist scriptures, then rewrite the episodes within records as a road after research then thoroughness Buddhism (Naik, 2003: Pp. 115-16).

Since 1956, several movements and groups have been established according to the promotion of Buddhism in modern India. Some of these are the 'Triratna Buddha Maha-Sangha' (TBM), 'Bahujan Hitay', 'Jambudvipa Trust and Manuski Project'. These movements or groups were hooked up to extent Buddhism and particularly after aid Dalit Buddhists. For example, the 'Manuski' (It is a Marathi word, ability humanity or humanness) has its missions are: a) to outstrip tribe limitations thru 'Social Development Programs': b) to warfare towards conventional comparison via legal or constitutional ways: c) to enhance Dalit girls leadership: d) to preserve the associative initiatives and building unity among the humans then businesses (Ahir, 1995: Pp. 52). These activities, no doubt, have been done in accordance after Ambedkar's want then inspiration.

Ambedkar no longer solely acted and transformed to Buddhism however additionally called because of the renaissance of Buddhism

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in modern India. Under the effect over Ambedkar, Buddhism within India honestly awakened current era, technology concerning Ambedkar as much the saying regarding C. D. Ahir, "The mass transformation performance at Nagpur concerning 14 October 1956 was once possible an epoch-making event; it not only modified Dr. Ambedkar's destiny but changed the direction over records on Buddhism in India as well". On this day, the Buddhist renaissance move between India entered technology about intensive exercise which can rightly be called 'Ambedkar Era over Indian Buddhism' (Ahir, 2010: Pp. 89).

Ambedkar considered that so much Buddhism is a law concerning arguable and moral labor then attached the communal and political directions. The Bhikkhu had duty in conformity with measure these useful ideas or no longer flip their backs on society (Narain and Ahir, 2010). He complained to that amount of wide variety of Buddhist monks grew to become addicted in imitation of residing luxurious and restful life. He recommended up to expectation these monks must motion locality in accordance with a place to offspring 'Buddha-Dhamma' (Das, 1964: Pp. 142). Thus, regarding the basic doctrines of Buddhism, Ambedkar exploited the friendly components regarding its doctrines. According to after him, the reinterpretation of the Buddha's teachings and performs them appropriate including the cutting-edge ambiance is necessary. Ambedkar gave a wide variety of speeches at the Buddha and Buddhism. In a single speech, he stated, "I would say that the rising of Buddhism in India was as vast as the French Revolution. Buddhism paved the way for the establishment of democracy" (Singh, 2011: Pp. 2).

In May 1950, Ambedkar participated in the first conference of 'World Fellowship of Buddhist' held at Kandy, Sri Lanka. He spoke about in this conference on the 'Buddha and Buddhism'. He said, "Buddhism may have disappeared in material form but as a spiritual force it still exists in India" (Karunyakara, 2002: Pp. 226). In a broadcast on the 'All India Radio on 3rd October 1954, he said

“Positively, my social philosophy may be said to be enshrined in three words: Liberty, Equality, and Fraternity. Let no one, however; say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teaching of my Master, the Buddha. In his philosophy, Liberty and Equality had a place only as a safeguard against the breaches of liberty and equality; but he did not believe that the law can be a guarantee for breaches of liberty or equality. He gave the highest place to the fraternity as the only real safeguard against the denial of liberty or equality or fraternity which was another name for brotherhood or humanity, which was again another name for religion” (Hari, 2003: Pp. 503).

In 1956, Ambedkar made acknowledged publicly his willpower to revive Buddhism in India. He made his followers aware of the Buddhist doctrines by means of his lectures and writings and established that social equality can handiest be available via the route proven through the Buddha (Thomas, 1972). On 24th May 1956, the 25th hundred ‘Buddha Jayanti day, at a public meeting, Ambedkar announced that he might embody on 14th October 1956 at Nagpur, the ‘Vijaydashami day’. On the morning of 14th October 1956, Ambedkar converted Buddhism alongside his more than five lakh fans. After getting ordination, Ambedkar gave ‘Dhamma-Diksha’ to his followers. The ceremony included ‘22 vows given to all new converts after Three Jewels and Five Precepts’. In this historic occasion Ambedkar has created some vows which were prescribed as:

1. “I shall have no faith in Brahma, Vishnu, and Maheshwara, nor shall I worship them.
2. I shall have no faith in Rama and Krishna, who are believed to be the incarnation of God, nor shall I worship them.

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3. I shall have no faith in Gauri, Ganapati, and other gods and goddesses of Hindus, nor shall I worship them.
4. I do not believe in the incarnation of God.
5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness of false propaganda.
6. I shall not perform Shraddha nor shall I give found.
7. I shall not act in a manner violating the principles and teachings of the Buddha.
8. I shall not allow any ceremonies to be performed by Brahmins.
9. I shall believe in the equality of man.
10. I shall endeavor to establish equality.
11. I shall follow the Noble Eightfold Path of the Buddha.
12. I shall follow the ten Paramitas prescribed by the Buddha.
13. I shall have compassion and loving-kindness for all living beings and protect them.
14. I shall not steal.
15. I shall not tell lies.
16. I shall not commit carnal sins.
17. I shall not take intoxicants like liquor, drugs, etc.
18. I shall endeavor to follow the Noble Eightfold Path and practice compassion and loving-kindness in everyday life.

19. I renounce Hinduism, which disfavors humanity and impedes the advancement and development of humanity, because it is based on inequality, and adopt Buddhism as my religion.
20. I firmly believe the Dhamma of the Buddha is the only true religion.
21. I consider that I have taken a new birth.
22. I solemnly declare and affirm that I shall hereafter lead my life according to the teachings of Buddha's Dhamma" (Sailani & Prakash, 2017: Pp. 4-5).

The world witnessed this great event as a remarkable phenomenon of mass conversion. This historical event recognizes Ambedkar as the greatest reviles of Buddhism of contemporary instances and superior the significance of his thoughts and interpretation of Buddhism. He has become the savior of the ignored humanity and opened the gates of Buddhism to them all. Buddhism has given them a new existence. They do not sense themselves humiliated and not as good as everyone. This alteration has delivered them nearer to other Buddhist groups of the arena (Singh, 2011: Pp. 16).

Ambedkar had laterally dedicated himself with unpaid selflessness to liberating his human beings from the oppression of caste by every way at his disposal: journalism, social awakening, labour organizing, criminal action, political activism, or even in government. It is first in the 'Viceroy's council' and then within the first cabinet when India won independence, wherein he served as law Minister. He changed as requested by Pandit Nehru, the first Indian Prime Minister, to draw up the charter of the Republic of India. However, he was disappointed with the political system as a method of eradicating social injustice because of the old attitudes endured. He noticed the problem lay much deeper than simply legal guidelines and constitutions (Zelliot, 2004: Pp. 29-30).

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Ambedkar realized that those roots unprofessional in the mind itself: 'Caste is a notion, a nation of thoughts. Nevertheless, this perception also notified the solution: 'What thoughts create, the mind can undo'. Ambedkar noticed the 'Buddha-Dhamma' as the fine and handiest way to result in a 'new society' to the millions of untouchables in India. He described this kind of society in phrases of liberty, equality, and fraternity, which he derived from the Buddha's teachings in preference to from the 'French Revolution'. The Buddha's teaching of liberty approach living lifestyles loses from harming others and the concern to be harmed by the way of others, while equality way the get entry to fundamental needs like education and identical possibilities for happiness and development in existence, and fraternity refers to an attitude of appreciating and reverence for every other individual primarily based on loving-kindness, compassion, have fun and equanimity (The four Immeasurable) (Keer, 1971: Pp. 78-79).

Ambedkar talk on the BBC, London on 12th May 1956, he said "I prefer Buddhism because it gives three principles in combination which no other religion does. Buddhism teaches Pragna (understanding as against superstition and supernaturalism), Karuna (compassion), and Samata (equality). This is what man wants for a good and happy life. Neither God nor Soul can save the society. "Unfortunately the Buddha's teachings have not been properly interpreted and understood. That his gospel was a collection of doctrines and social reforms have not been completely understood. Once it is realized that Buddhism is the gospel, the revival of it would be an everlasting event for the World will realize why Buddhism makes such a great appeal to everyone" (Rattu, 1997: Pp. 88-89).

Ambedkar has strengthened this cultural bond between India and Buddhist nations of global. There may be no question that religious conversion requires man to sacrifice all that is traditionally attached to him. Religious conversion cannot be possible until there are a strong mind and clean questioning in the person that wishes it.

Ambedkar's religious conversion became not revenge. It was no longer even towards the life of this country. He stated, "Buddhism is a part and parcel of the Bharatiya lifestyle. I have taken care that my conversion will not damage the condition of the culture and history of this land" (Keer, 1971: Pp. 498).

Ambedkar's entire lifestyles turned into shaped and encouraged with the support of his bitter studies. He said, Buddhism is the only religion to establish moral principles and teaches how to work for the good and welfare of the society. Buddhism is the religion of kindness, tolerance, love, compassion, peace, worldwide brotherhood, and humanity. The ultimate goal of Buddhism is 'Bahujan Hitaya, Bahujan Sukhaya' (Vasant, 1987: Pp. 441-42).

7. Conclusion and discussion:

Dr. Ambedkar has change into quick existence. It has the greatest one. He rose up from the earth, from being handled worse than an animal to become the father of the Indian constitution. Ambedkar became an absolutely multi-faceted character. A veritable emancipator of Dalits, a remarkable countrywide leader and patriot, a high-quality creator, an amazing educationalist, a fantastic political philosopher, a great religious guide, and certainly a fantastic humanist without any parallel among his contemporary era. These types of borders of Ambedkar's character had strong humanist underpinnings. It is most effective regrettable that the click in the beyond in addition to the innovative has projected Ambedkar particularly as an incredible social rebel and sour critic of the Hindu religion. Critics of Ambedkar have omitted his basic humanistic instincts and robust humanitarian convictions behind his every act or speech at some point in his life. Consequently, Ambedkar becomes one of the major makers of modern India.

It changed into the effort and imaginative and revelatory of Ambedkar that is the renaissance of Buddhism in modern India and the socio-monetary improvement of overlooked humanity in India

took a brand new pace. All of the information and facts clearly indicate that the revival of Buddhism in India would not be viable in the absence of Ambedkar. Ambedkar had long been view drawn to the Buddha and his teachings, each for its non-secular enlightenment and its emphasis on social morality for all humanity. He believed that the 'Buddha-Dhamma' became the best foundation for an absolutely enlightened society anywhere, no longer most effective in India. In fact, that wished in conformity with dedicating his existence to live then spread of Buddhism in India. So, in this way, Ambedkar has an enormous contribution to the renaissance of Buddhism in modern India.

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