CHAPTER-1

INTRODUCTION AND METHODOLOGY

1.1. Introduction:

The Indian Caste System is historically one of the main dimensions where people in India are socially differentiated through class, religion, region, tribe, gender, and language. Although this or other forms of differentiation exist in all human societies, it becomes a problem when one or more of these dimensions overlap each other and become the sole basis of systematic ranking and unequal access to valued resources like wealth, income, power and prestige.¹ The Indian Caste System is considered a closed system of stratification, which means that a person’s social status is obligated to which caste they were born into. There are limits on interaction and behavior with people from another social status.² Its history is massively related to one of the prominent religions in India, Hinduism, and has been altered in many ways during the Buddhist revolution and under British rule. This thesis will be exploring the various aspects of the Indian caste system related to its hierarchy, its history, and its effects on India today.

Caste Structure and Characteristics:

Defining the word “caste” itself is harder than thought to be. Risley defines it as “a collection of families or groups of families bearing a common name; claiming a common descent from a mythical ancestor, human or divine; professing to follow the same hereditary calling; and regarded by those who are competent to give an opinion as forming a single homogeneous community.”³ It can also be defined as an endogamous and hereditary subdivision of an ethnic unit occupying a position of superior or inferior rank of social esteem in comparison with other such subdivisions.⁴ Caste name is generally associated with a specific occupation and, as mentioned before, is a closed stratification, which makes it

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endogamous. The Indian caste system is a classification of people into four hierarchically ranked castes called *varnas*. They are classified according to occupation and determine access to wealth, power, and privilege. Leadership positions in society are monopolized by a few dominant castes (Pintane). The two upper castes are ritually considered as superior to the lower castes. The Brahmans, usually priests and scholars, are at the top. Brian K. Smith, the author of *Classifying the Universe*, explains his definition of the Brahman caste:

The Brahmin class is essentially defined by its supposed priority (as the class created first by the creator god), by knowledge of the Veda, and by the monopoly this class holds on the operation of sacrifice. These traits justify the social position of the class vis-à-vis others: they are predominant because they are prior, and they claim to stand outside of the power relations that govern social life for others because of their superior knowledge and sole possession of the ultimate “weapons,” sacrificial techniques.

The religions of Indian origin have some features common to them. A broad feature is that all the religions want to uplift the individual, and liberate him from the cycle of births and deaths. These religions address the individual need, rather than the divine command, as in the case of Semitic religions. Religion provides an aid to the individual, a means to overcome the cycle of eternal rebirth, and provide means of achieving it. The cycle of births and deaths is not caused by external factors, but by the individual action, which is called Karma, which, when translated loosely would mean ‘deed’. The individual has to work, through the guidance provided by the religion, to escape the cycle of births and deaths, and attain ‘Moksha’ or ‘Nirvana,’ or ‘Kaivalya’ (liberation / Salvation), as per his approach.

Untouchability in India, as the race and colour problems in the West, rested upon the idea of the superiority of one section of people over others on account of their birth. A Brahmin might be as poor as the untouchable, but he is not ill-treated by our society on that account.

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Time and again, ceaseless efforts were made by social reformers to alleviate the status of the downtrodden and bring them to a level by which they could breathe and subsist with some confidence in the society. This was, however, a most complex problem, the complete or satisfactory solution of which could not be evolved in spite of efforts by prominent personalities including social reformers, educationists and political leaders of our society. For example, Buddha, Mahavira, Kabir, Nanak, Dayanand, Gandhi and others played their social and religious role at one time or the other. Besides, numerous socio-religious reform movements had deep linkage with the cause of the untouchables who were labelled as a serious stigma on the fair name of Hinduism.

Untouchables are not homogenous groups. Secondly, they were made to live separately and often were banned from sharing such common village amenities like drawing drinking water, walking on roads facing high caste people, using common transport facilities etc. Thirdly, the stigma of untouchability was attributed to the traditional occupation of the jati and affected all members of the jati irrespective of the fact whether they were engaged in their age-old occupation or not. Fourthly, the shared characteristic feature is their occupation. No matter what their traditional occupation may have been, the fact remained that the vast majority of them are actually engaged as agricultural labourers. Then, fifthly, their common feature was poverty. They were very poorly compensated for the labour and were forced to live on the brink of starvation. Buddhism, the only religion in the world that has withstood the challenges of science time and time again, has gained popularity and faith worldwide in solving human conflicts of both internal and external nature. In this context it is very important to understand the Hindu society, because as this research is concerned to downtrodden. Hence, it is important to know who are called downtrodden in the Hindu society what is their position.

The aim of my research was not only concerned to Buddhist Philosophy for the alleviation of the downtrodden but also to alleviate the bad systems from the society. In the present study I have tried to understand the Buddhist Philosophy
and alleviate the status of the downtrodden in the present society. Also in this thesis, I have presented the brief account on Buddhist philosophy as it is play a significant role in the Indian society.

According to Hindu society there are four varnas called 1) Brahmin, 2) Kshatriya, 3) Vaishya and 4) Shudra. (1) Brahmins are the upper class, (2) Khatriyas – defenders, (3) Vaishyas – Merchants (4) Shudras or down trodden. This is the varna system which is followed by all for centuries from time. Also, in the present thesis, the phrase ‘Scheduled Castes’ is used instead of ‘Dalits’ to describe the untouchables for the sake of clarity since the present work is to focus on the two major Scheduled Caste communities of India – Shudras– who constitute a significant majority among the Scheduled Castes of the State. Apart from the above reason, ‘Dalit’ is basically a Sanskrit word which means ‘broken and downtrodden’. “Dalit” is used both in narrow and in a wider sense as well. Those who disagree jathi are called Anaryas or Dasus. Hence, some people who believed the principles of freedom liberty. Equality a brotherhood and that society are called as free society.

Now at present, the society has changed quite a bit, it is beyond growing imaginations. The contributors are Ambedkar, Jothi Rao Phule, Savithribai Phule, Babujagajuanram, Swamy Vivekananada, Rajaram Mohan Roy, Basavanna, Shankaracharya, Ramanujyacharya, who struggled hard for the modification of the society.

It is a Hindu, tools birth in Hindu dharma, then Hindu dharma will decide his religious, social, economic from birth to death, but compared to foreign countries, give much importance to property. Education and employment, it is consisted of broad mindedness. In foreign country, the society is divided on the basic of economic background, and occupation and statistical data.

The place of worship in these religions is a shrine, where people congregate, and address the deity on an individual capacity, not in a group. Thus, these religions differ from Buddhism and Buddhism, where people congregate and are addressed by speakers from the pulpit. Many thinkers in India, like
Ambedkar, and leaders of “Dalit Samaj” thought that it is a weakness of Hindu religion, and tried to make it a congregating religion, by organising some Dalit movements. Ambedkar is also used to Dalit organisation meetings. Also, Indic religions do not have the concept of believer and non-believer, and do not try to attract people to their religion. They address only the individual good, and accept all religions to be true and have different ways to achieve salvation. Ambedkar was born in a traditional Hindu family, with the society having a Buddhism ethos. Hence his individual values are Hindu and Buddhism, predominantly. He was educated in the West, and hence his work ethic is western. When he launched ‘Constitution of India’, it was a device where an individual demanded the truth on an individual basis for a social purpose.

1.2. Review of Literature:

Sekhon describes India in its modern state and how the history of the country has shaped it into what it is today. She provides insight on the history of the country, its religions, its social stratification system, its economic status and role in the global economy, gender relations, its political institutes, and social changes that have taken place in India. The book will aid me in retrieving information on India’s history, its complex caste system, and how religion, economic, and politics play a role in shaping the stratification system of India.

Dumont\(^7\) does a brilliant job in going into the depths of the caste system and specifically the Indian caste system. He discusses the definition of the word “caste” and continues to explain the necessity and undeniable need to have the caste system in relation to Hinduism in India. He also explains the caste system and the role it plays in the division of labor in the Indian society. This book will really help me dive into the Indian caste system and will provide me with an overall and deeper view into the many aspects of the caste system and its effects on India today.

The book\textsuperscript{8} highlights the diversity of different parts of India in terms of kinship ties and marriage and the relationship of these cultural constructs with the caste system. The authors focus on Bengal, Tamilnadu, North India, Kashmir, and West India, as well as providing information on the great plights the “Untouchable” Chudras face. This book does a very good job keying in to the individual’s perspective in India and why the caste system is accepted on an individual level.

One of the most interesting parts in this book is the fact that it explains the various languages of India and how these languages include words that dominantly allude to hierarchy. I will receive tremendous help from this book in looking in from a perspective that is normally not looked at from when viewing the caste system. It will provide me with many angles to write a more wholesome research paper.

Velassery\textsuperscript{9} provides a detailed explanation of what the caste system ideology is all about and connects it with the concepts of religion and human rights. He then focuses on the Indian perspective of the caste system and looks at “the issue of Human Rights as a contemporary mode of the ancient metaphysical wisdom built of reflection upon what it means to be Dharma and the ways of existing according to Dharma.” He expresses the importance of this Dharma to Indians and how it contributes to wide acceptance of the caste system in India. This book will also provide me with a deeper perspective of what the caste system is to an Indian on an individual level.

In the book\textsuperscript{10}, Smith dives into the various aspects of division found in the caste system like food, gods, time, animals, and even seasons. The book goes into detail by describing how everything in the universe is classified from an Indian’s point of view in relation to the Hindu religion. It also describes the origins of the caste system that have derived from cosmogonic myths, which carry considerable


weight. They explain what could not otherwise be known; they relate how things were “in the beginning” and how this relates to why things are the way they are now. The time of beginning is considered the “time of perfection.” Smith explains the “varnas or classes that comprise Indian society, as well as realms in the natural, supernatural, and ritual worlds, were supposedly created in the beginning, often by the procreative act of the creator god.” This book will facilitate my discussion of the origins of the caste system from the ancient Vedic texts in my research paper.

This\textsuperscript{11} collection of essays provides a detailed explanation of the Indian caste system as well as some interviews and feedback from Indians who support and oppose the caste system. Bouglé\textsuperscript{6} discusses the caste hierarchy and priesthood, and includes the effects of the caste system on race, law, economic consumption and production, and literature. What I found very interesting about these essays is the discussion of how the caste system was affected through the Buddhist revolution and under the British administration. I will be able to use this information to talk about how India today has been shaped by the history of not only the caste system but the reformation of it from various outside influences.

In the book, Béteille\textsuperscript{12} does an excellent job giving the reader a detailed view on the physical structure of the village in India and an easy to understand explanation on the caste structure. He also highlights the economic organization of the caste system and social class, as well as an overview on the distributions of power within the caste system. This book will help me be able to tie caste, power, and economic organization together in order to get a better understanding of their relatedness.

The book\textsuperscript{13} gives a very thorough description about the characteristics of the caste system and the nature of caste-groups, as well as a historical

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walkthrough of how the caste system came about. Ghurye\textsuperscript{14} goes into the relationship between race and caste, the origins of the system and even focuses on caste, sub-caste, and kin. This book will aid me in receiving a thorough background of the system and will also give me insight on the caste system during the British and how politics plays a huge role in the shaping of caste.

Hutton\textsuperscript{15} gives us a detailed description of how caste plays a role in different parts of India. He covers its structure, its sanctions, and its functions in the daily lives of Indians, including endogamous units of society, the avoidance of pollution through water, and the use of temples. He also talks about the traditional origins of the caste system. This book will guide me through the vastly diverse cultures found in India and how the caste system differs in these villages.

The article\textsuperscript{16} describes the various characteristics and criteria needed to be met in every caste and their important roles in society. This article will help me gain more insight on the classifications of caste and will show me what each caste deals with in terms of occupation, marriage, and discrimination. The article also talks about the origins of the caste system and the misinterpretation of the Vedas.

Prof Raphson believes that the Varna or colour was the basis of caste system. According to him the caste system look its birth when the white races poured into India.\textsuperscript{17} In the ancient literature we have conclusive reference to four Castes.\textsuperscript{18} Further, it is difficult to accept this view because the Aryans were themselves divided into Brahmanas Kshatriyas, Vaishyas.\textsuperscript{19} Therefore, we can say that the caste system originated as a result of fold division of duties for the convenient working of the society deferent persons adopted deferent professions formed separate entities. As these professions became hereditary, the caste system

assumed definite shape. However, it may be noted that at that stage it was not that rigid.\textsuperscript{20} But in the later period the caste has become the structural basis of the Hindu society. Caste is not merely of principle of social division, but comprehensive system of life dealing with food, marriage, education, association, and worship. Caste is defined as a hereditary, endogenous usually localised group, having a traditional association with occupations, and a particular position in the local hierarchy of castes. Relations between castes are governed, among other things, by the concept of pollution and purity and generally commensality occurs within the castes.\textsuperscript{21} The basic principles of caste can be summarised as under:

1) Inequality of mankind based on birth,
2) Inequality of professions, and
3) Absolute and rigid social exclusion between the four main castes and the equally god sub-division between themselves.

The whole system permeates the dogma of Brahmanism superiority. In short, caste is social imperialism perfected by experience and maintained by religious sanction. This system functioned best in a feudal, stationary economy with minimal occupational and spatial mobility.\textsuperscript{22}

The stratification of a civil society on the basis of socio-economic status enjoyed by the people had been a worldwide phenomenon. The people belonging to the lowest strata are called differently in different countries. The Romans had their slaves, the Spartans their helots, the British their villains and the Americans their Negroes. So the Hindus have their untouchables.\textsuperscript{23}

The Buddha’s teaching begins and ends with enlightenment. On the whole he concentrates on moral aim and purpose. His religion was very simple and practical. It aimed at moral uplift of the people and encouraged the people to attain Nirvana. Because according to him “Dharma is supreme in this life as Nirvana can be achieved only in his life.

\textsuperscript{20} Ibid.p.48
\textsuperscript{22} Ibid. p.2.
Buddhism profoundly influenced the political life of India. (1) Buddhism promoted a feeling of peace as most of the rulers who adopted Buddhism followed a policy of non-violence. In this way peace reigned in the country for quite a long time. (2) Many books were written for the propagation of Buddhism though these books were part of religious literature yet they are valuable source of information about the contemporary social and political life and institutions. (3) The Indian rulers who embraced Buddhism took several projects for the welfare of their subjects. They built hospitals not only for the treatment of men but also for birds and animals wells and tanks were dug. All these measures made their life happier. (4) According to Havell the spread of Buddhism throughout India promoted a sense of political unity in the country. (5) Buddhism inspired the idea of universal brotherhood.  

In the 20th century Buddhism has taken a new birth in India. Its new birth has various hidden dimensions in modern India since it is functioning more as social movement than as an institutionalised religion. In this respect this modern Buddhism come closer to the teaching of the Buddha than the medieval times which functioned merely as an orthodox institution. Modern writers recall the Buddha a symbol of national prestige and as a Crusader for the oppressed and the down-trodden. It was utilized as a political and social weapon by Dr. B. R. Ambedkar in his speeches and writings he mentioned Buddha as his authority in his movement against the evils of the caste system.

Great Buddha gave solace to women. Fallen women were raised by was comparison to high levels in society. The noble acts of the Buddha in this regard have become a powerful theme in modern feminist writings. Modern writers who propagated their feminist gospels have made the best use of such episodes narrated in ancient Buddhist literature and Jataka tales. Gauthama Buddha wants every individual to pass judgment on the basis of rational thinking. This attracted rational writers who also accept the no-soul theory of Buddhism. Social laws in a

democratic set-up are made with a rational frame work, rejecting a metaphysical base. Dr. Ambedkar’s movement which fights for the down-trodden and Gandhiji’s non-violence movement are influenced by Buddhism in many respects.26

Dharmanand’s book Bhagavan Buddha was taken up by the Sahitya Akadami, New Delhi, for translation in 13 Indian languages, on the occasion of 2500th anniversary of Buddha’s Mahaparinirvan, 1956. The same book was declared as the official text on Lord Buddha’s life and work, when Dr. B. R. Ambedkar embraced Buddhism along with his two Lakhs followers, at Nagpur, on 14th Act 1956.27

Lakhs of the lowest strata of society placed in humiliating positions and suffering mentally and physically in the set up of Hinduism for 1000 of years now got their chance. They took the step of freeing themselves from the clutches of the deep rooted structure of casteism and the escapist philosophy of karma prevailing in the land. Answering the call of Dr. B. R. Ambedkar, whom they had unquestioningly accepted as their leader and saviours they found solace in Buddhism, where there were no castes, no disparities amongst human beings and no karma theory to whitewash the inhuman behaviour of a few fortunate high-castes. On the contrary there was a message for the entire world to eliminate sorrows and agonies my taking the course of compassion, friendship and love. By embracing Buddhism along with their adored leader, the down-trodden people of India in general and those of Maharashtra in particular rose from the darkness of their position into the light of a new equality, promising new hopes, aspirations and expectations.28

Thus, it would he clear that Ambedkar’s acceptance of Buddhism was not just an attempt to break away from unwanted Hinduism. It has a plus value of its own. Ambedkar had studied Buddhism thoroughly and deeply, and he was honestly impressed by its greatness. But with the Lakhs of his followers, ignorant

27 Ibid, p.11
28 Ibid, p154
of the Buddha’s teachings the motivation was just faith in the leader and revolution against Hinduism. If Ambedkar had chosen Islam or Christianity for his purpose, they would have gone along behind from in the same manner.29

With the transformation of Indian life under the new secularism caused by British Rule, the injustice of old practices of untouchability in Hindu society moved the hearts of Indians. The revival of Buddhism happening at the same time made people understand that love towards fellowmen, irrespective of caste and creed, can be the only base for an ideal society, where everyone can be treated equally. Buddhist literature translated from many other languages like Tibetan, Pali, and Sanskrit etc. made people well-versed with Buddha dharma and emphasised social equality and compassion. The 2500th Buddha Jayanti celebrations held on 25th May, 1956 and the mass conversion for Dr. B. R. Ambedkar with his two Lakh followers on 14th October, 1956.30

The world wide movement showing sympathy and kindness for the suffering and the weak, called “humanism” has the same message as that of Buddhism universal love. Buddhism’s ideals of ahimsa self-sacrifice, compassion (karma) universal love and equality in society impressed Telugu writers who said: “all the living beings in this world are equal. Caste differences are the evil creations of men, forming chains, obstruction to the fulfillment of human destiny devised by selfish people” Buddhism only can bring harmony to the world writers wished for the rebirth of Buddha in this world.3132

A humanist Society moved by love, Compassion and self sacrifice, without divisions of rank and birth has become the modern ideal: these requirements stressed in Buddhism. “Today we hear the cry of humanity, as violence is ruling nations and the only hope lies in the Buddhist way”. Modern sense of the importance of man leads to credos like ”God is also a human with blood and soul we won’t accept way religion not based on this value”. Buddhism is the only

29 Ibid, p.154
30 Ibid, p.155
31 Ibid, p.169
32 Ibid, p.169
religion which accepts this principle of elevating man. It says “there is no hell or heaven. The acts done by us and the sorrow of happiness attained by our acts alone are heaven or hell.\textsuperscript{33}

Buddhism pays respect to human values and tries to protect human rights. It’s ”Trisaranas’ (Buddha. Dharma and Sangha) are words of peace. It begins with the message of peace and the truth of life throbs in it. “Forgiveness is Buddhism”. Buddhism created a history without bloodshed. Once we understood the Buddha Dharma as a social thought. The rebirth of the Dharma will become permanent. Though Buddhism was not visible for a few centuries in India, it remained in the minds of the people and in this modern age it has come out with new vigour and recognition at all levels. Novels, plays including one act plays, street dramas like Burra Katha and dance-dramas, translations, essays, critical, descriptive and reflective and research work and all allied writings on arts and customs and travels, constitute a steady stream, flowing full with varied contribution.\textsuperscript{34}

P. Laxmi Narasu, a Buddhist writer and missionary who worked as a Professor of Physics and chemistry at madras Christian college. Under his leadership a small community of Buddhist came in to being in Madras. He published a well – known book’’ The essence of Buddhism in 1907”, reprinted in 1912 with an introduction of Angarika Dharmapala. The third printing came out in 1948 with the preface by Dr.B. R. Ambedkar himself showing the prestige of the book and the subject.\textsuperscript{35}

Leaders like B. R. Ambedkar(1891-1956), Narayana Guru (1856-1928) and Periyar E.V. Ramasamy (1879-1973) were socio-political activists who worked for the emancipation of the down-trodden in different ways. They were inspired by the principles of Buddhism. Though Periyar E.V. Ramasamy, as an atheist did not have any faith in any religion including Buddhism as such, he celebrated the birth-anniversary of Buddha every year, because he looked upon him as a great reformer who challenged the supremacy of Brahmins and Varna

\textsuperscript{33} Ibid, p.171
\textsuperscript{34} Ibid, p.179
\textsuperscript{35} Ibid, p.180
system and thus strengthened his movement against them, Buddha is stated by Periyar E.V. Ramasamy to have and denounced God and Atma as a rationalist and condemned rituals and superstitutions\textsuperscript{21}. Influence of three great personalities of modern India. Mahatma Gandhi, Rabindranath Tagore and Sri. Aurobindo. The Buddhist ethos merged beautifully with Gandhian thought.\textsuperscript{36}

During the Pandit Age, we get direct touch with Buddha through Narsimharao Divetia’s translation of Edwin Arnold’s, “The light of Asia entitled Buddacarita.”\textsuperscript{37} Impact of the light of Asia the role of Edwin Arnold’s Political masterpiece in English. The light of Asia (1879) on the life and teachings of Buddha in stirring world-wide interest in Buddhism is well known.\textsuperscript{38}

1.3. Aims and Objectives:

To analyze the role of Buddhist philosophy as to how far it helped for the change in the position or status of the dalits.

Whether, practically the Buddhist philosophy helped for the alleviation of down trodden. How far the philosophy influenced on them. If at all, they influenced on them, then compared to Hinduism and Buddhism, what is their (public) opinion and how it influenced on economic, religious, political fields.

According to chipardward, research is solving the problems concerned to research suspicion and classification of research subjects, then later analyzing by testing them as honestful attempt.

1. To Analyse the Social Background, Which Led to the Formation of Buddhism:

Buddhism came as a reaction to the Vedic orthodoxy that began to alienate common people through decedent practices. The down word growth of Vedic Hinduism needed to be rectified, corrected and redeemed. The inbuilt dynamism of Indian Society is capable of making reparations from time to time through the

\textsuperscript{36} Ibid, p.208
\textsuperscript{37} Ibid, p.138
\textsuperscript{38} Ibid, p.138
long list of reformers. The context of Buddha was demanding active presence of serious social reformation and Buddha was the foremost one, who came as reformers.

2. To Elucidate the Fundamentals of Buddhism:

The Philosophy of Buddha is clear and distinct. Fundamentally Buddha was trying to understand suffering of man. He was addressing what he had directly experienced; he was trying to understand the problem and attempting to correct as well as to resolve. The basic principles of Buddhism amount to this.

3. To Analyse the Basic Principles of Ambedkar:

The Ambedkar was never trained in philosophy as such. He had also not written philosophical treatises. He did not also belong to any schools of Indian philosophy as such. But Ambedkar was the embodiment of the entire Indian philosophy itself. Most probably, Ambedkar himself might have not been aware of who or what is influencing like most of us, Indians. When we look at the Ambedkar, we see direct influence of many Indian philosophical systems on him that makes him feel, think and act. Indeed his life was action itself. One could say that he put into practice much of Indian philosophy. One could also say that the principles of Ambedkar are practical Indian philosophy.

4. To Analyse the Impact of the Buddhist Philosophy in Ambedkar:

The influence of Buddha on Ambedkar is tremendous. Ambedkar’s attraction to Buddhism is basically on account of its moral base and absence of irrationality. On this account it has been the subject of admiration and awe of scores of intellectual people. A person like Einstein had opined that it was the only religion suitable for the scientific age. Ambedkar must have had multiple motives behind embracing Buddhism. Basically he was in search of a religion as an instrument of internal control on individuals’ instincts and social behaviour. He had a social need of an appropriate cultural identity for his people after they had discarded the chains of Hinduism. He was moreover aware of the aberrations that had crept in Buddhism and had to redefine it to present its rational version.
1.4. Hypothesis:

1. Buddhism is rationalized based on religion. Hence it is possible to elevate the down-trodden from their religious clutches in India.

2. Unlike Hinduism, Buddhism is not based on Varna, caste and exclusiveness society and universal brotherhood. Hence Buddhism is called as the amalgam of their principles of Prajna, Karuna and Samata.


4. Unlike Hinduism, Buddhism does not exploit and degrade the women in the name of religion. Except the provision of Lama. It does not make any difference between theory and practice of teaching and practicing. It denies the gender and racial discrimination in the name of religion.

1.5. Methodology:

Methodology in the real sense is the discipline which should be adopted by a researcher in his research study. Just like our moral discipline leads us to a correct aim in our life methodology paves the way to the researcher to arrive at correct conclusion. In other words, it is the guide line with the help of which researcher can solve his research problem and come to the solution or conclusion. Therefore, any research study requires following a proper methodology according to the nature of research undertaken by the researcher. There is no any fixed set of methods included in methodology. Methods utilized by the researches differ according to the nature of the field of research. For example, when we take Buddhist study it includes various subjects in different branches of Buddhist study. In this regards methodology differ not only according to the different branch of study but also according to the field of subject coming under each branch of Buddhist studies.

Methodology is a gradual process running through the entire research from its very beginning until its culmination. Any research naturally should begin with
a hypothesis tentatively imagined as a solution to the research problem. In this respect research is the way how to solve this problem. Therefore, Methodology in fact depends on the research problem that the researcher has been encountered. Hence, in order to discover the exact truth, the following methodology has to be employed in this study.

1. **Documentary Method**:

   Documentary sources, wherein, the expressed thought is embodied, is systematically analyzed and useful issues are taken into consideration. The documentary sources include the primary sources and secondary sources. Accordingly, the data collected from primary sources are Buddha’s manifestoes and reports and so on; and from the secondary sources books, articles etc are taken.

2. **Historical Method**:

   Past research is considered to be a prerequisite for the present knowledge. This method is used to trace the origin and growth of the Buddhism and its philosophy, without the knowledge of the past Buddhism; it is difficult to understand their true nature at present. And moreover the attitude of the Buddhist is manifested in the Buddhism manifestoes. These manifestoes are many changes in the modern society and to bring the change in the religions like Buddhism and Jainism came into existence. To from the society where peace, love, unity are in existence, is the aim of research to employ historical method.

3. **Analytical Method**:

   In research, many scholars present on many topics concerned and discussing on that issue to come to conclusion is called analytical method. The analytical approach of Buddhism is one of the most important characteristics found in the earlier texts. This is especially the case when the Buddhism and the Society was meant for the more intelligent hearers or followers. After collecting the previous study, we have studied them thoroughly, thereby classified them, latter on studying the merits and demerits have analyzed.
The Buddha himself claimed to be ‘an analyst’; (when he was asked for his explanation of the truth of the proposition) but one should first analytically examine the nature of the subject of the subject of the discussions. Also I have analyzed the contributors of the Buddhism like Ambedkar in the reformed Society, this method is adopted.

4. Descriptive Method:

This method is used for collection of data, since mere collection of data does not constitute research, unless the data are properly interpreted to find the casual connections and relations. Thus, this method is employed for the interpretation of the data.

5. Comparative Method:

In this method, the outcome of the issues in the society and its practical relevance to the existing Buddhism in the Indian society particularly major Scheduled Caste communities of India is weighed, and subsequent issues are raised. With the help of this method, it is possible for the researcher to come to some conclusion. I have compared Buddhism’s principle by analyzing and identifying the merits and demerits in the Hindu Society. In order to study this method has employed.

1.6. Subject Matter of Research Problem:

My research is concerned stage by stage the system of society; it has become the foundation, the study of the principles of Buddhism. Later, how it coursed for the upliftment of the down trodden.

In our Varna society, many social reformers have struggled quite a lot for the social reformation, apart from that many bitter experiences were experienced by them and it was the time of the hour to think for the development of the untouchables.

1.7. Scope of the Study:

The scope of my study is covered the Hindu society system to its history. Buddhist philosophy, social and religious anyalisation and political development, including the position of Buddhism in India.
1. Plan of the Study:

The work has been divided into eight chapters.

1. The first chapter is an introductory one, which deals with the statement of the problem, review of the relevant literature, objectives, hypothesis and research methodology.
2. The second chapter examines the brief Historical Background of Buddhism.
3. The third chapter deals with the life sketch of Bhagavan Buddha.
4. The fourth chapter deals with the account of Basic philosophy of Buddhism.
5. The fifth chapter included the comparative study of Hinduism and Buddhism.
6. The sixth chapter deals with the Buddhism and upliftment of down-trodden.
7. The seventh chapter deals with the Relevance of Buddhism.
8. The last chapter is a concluding chapter, which highlights the conclusions and findings of the study and comes out the some suggestions.