

# Constitution of India, Fundamental Rights and Buddhism

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## Abstract

7 Fundamental Rights are included in the Constitution of India in Chapter 3, Articles 12 to 32. These rights originated in India and can be traced back to the philosophy of Lord Buddha. He built his Sangh on 'Samata' or 'Swatantra' on the basis that after intellectual attainment man needs basic rights to lead a happy life. All men and women can attain Nirvana. This is what he called 'Equality'. Men and women of different religions were given equal place in our Sangh. Lord Buddha was an advocate of freedom. Freedom is called 'the foundation of personal development' by Buddha. The Dhamma that Lord Buddha invented was the Scientist Dhamma.

**Keywords:** Indian constitution, Fundamental Rights, Principal of Buddhism, Fundamental Rights in Buddhism.

## Introduction

The proposal is that the Constitution of India includes Articles 12 to 32 of the Constitution. The seven fundamental rights are the right to freedom from exploitation, the right to education, the right to culture, the right to self-determination, etc. These rights are protected. If they are removed from the Constitution, the state will be paralyzed. At this time, the Constitution of India was written, and the intellectuals of various countries, after studying the various countries, considered it necessary to govern the country for the welfare of the people, and that property was given a place in the Indian Constitution. The reference to the fundamental rights is found in the Constitution of America. It is close to the revolution that took place in other countries in 1789 for independence. It is said that the civil servants accepted this law from America or the country. On the occasion of the 1950 Vairnima, the Calcutta Peshil Mahayogi Society published an article on Mahacholi village. If anyone has cultivated it, please increase it.

If we think about the purpose for which Dr. Babasaheb Ambedkar made the above statement, then Dr. Abidkar was influenced by Buddhism. Every principle in Buddhism is related to human welfare. Every word of Lord Buddha is related to human happiness, satisfaction, development. Also, inequality has no place in it. The meaning of democracy that India has adopted is related to the republican system of government during the Buddhist era. While studying the historical background of the Indian system of government, after the British came to India, they made many laws to govern India. These benefits led to social, political, and economic reforms in India. There is a change in the Indian social system before the British and after it. While studying the Constitution of India, Pandit Nehru was of the opinion that the fundamental change should be in the Constitution. If there is to be a change in the Indian social system, many leaders felt that there should be a written Constitution for India. The Constitution was created by establishing the Savyan Committee, which stated that it was impossible to run India without a

Constitution. On the very first pages of the Constitution, the Preamble has made the citizens of India aware of the principles of justice, freedom, equality and fraternity. These four principles have been created in the Preamble for the development of the individual against the inequality, injustice and tyranny that have been going on since ancient times. States

The British set foot in India in the 16th century. Although the British policy was initially only for trade, they gradually studied the Indian divided social system and only ten thousand Britishers enslaved thirty crore Indian people. The main reason for this was that due to the caste system in India, only the Kshatriyas had the right to fight. Not other castes. The British started the England-India trade and gradually entered politics and kept India in their slavery for almost 150 years. The English language that the British brought with them when they came to India enabled Indians to learn English and India's relations with the Western countries improved. India suffered losses due to the British. But the British were the ones who worked to change the Indian social system. The social system of that time was based on inequality. The wealth of the society depended on whether one caste wanted to enter another caste. Those who had the right to earn wealth, trade, live a life, and gain knowledge, lived an equally happy life, but those who did not have these opportunities lived a miserable life. Many saints in India worked to transform the Indian social system by establishing organizations. But these saints are not found to have achieved success in this.

It is necessary for a happy, joyful life. The injustice includes social, economic, political. In the Ramajat, men, elders, children and girls live, all of them should get a chance to express their anger. The injustice is only seen in the country where the democratic system of governance has been disturbed by the law. While living in the state of creation, it is difficult to enjoy all these things. After that, the form of the Ramajat system was changed and the society was divided into four parts. And from that, the injustice was divided into four parts. In the village, four castes were created, Brahmins, Vaishyas, Kshatriyas, and Ghums, and then two castes were created, namely, women. In this, the Brahmins only studied, the Vaishyas were judges, and the Kshatriyas were lovers and the Shudani were the ones who were angry with the above three castes, and there was no inclusion of the Atitud Ritriya caste in it, and in equality and rights, it was created in the Ramajanastha. The twentieth century is called the 'transformative century' in the history of the world. The work of transforming the Ramanayana was done by Mahatma Jyotiram Pule, Savitrimai Phule, Rajaram Mohan Roy, Chhatrapati Shahu Maharaj, Mayasaheb Ambedkar, Swami Vivekananda Dayanand Saraswati. Chhatrapati Shivaji Maharaj tried to create a Ramana in Ramana. The dignity of women was low. However, the work of giving homage to the tradition, religion, and caste system in education was done by Dr. Bapasaheb Abidkar. The Indian Constitution was created and laws were made in the Constitution based on equal rights for all citizens of India and the use of gender, equality, and brotherhood.

If we study history, in the 6th century BC, Bhagwan Bhusdani created the Nishu Sampa. That monk Sampa was based on equality, not inequality. The Gurupati had denied women entry to his Sampa due to some social reasons. The main reason for this was that when men and women came together, a feeling of lust might arise in them. That is why a woman cannot travel alone to preach the Dhamma. Later, on the request of Ananda, Bhagwan Bhusdani is found to have made a social revolution by allowing his aunt Mahamaya to enter the Sampa. A woman can attain Nirvana in secret. This was the belief of Lord Buddha. Brahmins had a place of honor in the Vatuparna business. Therefore, ninety percent of the members of Bhagwan Bhusdani's Sampa were Brahmins. People were easily attracted to it because of the easy understanding of the truth. Bhagwan Bhusdani worked to oppose the system of being

considered inferior to Ramjalya on the basis of birth. Out of pity for the animals, sacrifices were made in large quantities in sacrifices. Therefore, they made a difference in this way. Yumdani not only preached his sermons in the temple, but also outside the temple.

The 6th century BC was the time of the Mitra form of Yarma, Vedic, non-Vaidic, Buddhist, Jain were the main religions. People were tired of the rules of Vedic-non-Vaidic religions. Because in this religion, importance was given to rituals, mantras-tantra, chanting-measuring fasts-tapara mala. People wanted happiness and joy, and the people were in the company of such a class. Jain and Poshad religions completed the task of fulfilling it. In this, the principles of Jain religion were difficult to practice, while the principles of Bishda religion were very easy to understand and practice, so the Jain religion spread rapidly. However, Hinayana, Mahayana, Vajrayana were created in Bodh Parbhat, while in Jainism, Pravetambar, Digambara Pancha were created. However, due to the invasion of Murli, Buddhism began to decline from the 7th century AD. By the 12th century, Buddhism disappeared from all over India. And the Jainism emerged as a great religion after the Vedic religion.

After Siddartya attained the state of Pushdatta, he wanted to share the happiness he experienced with others. The reason why Mathura was unhappy was explained to Lord Buddha. The path that can free a person from suffering is called the teaching of Lord Buddha, i.e. 'Mamma'. There are various topics in the teaching of Bach. In it, the Panchasila, the Arya Ashtanga Marga, the Twelve Aryapatyas, the Seven Poshyagas etc. have been explained to the common people.

The wise Pushdani created equality in his Sangha. All men and women can attain Nirvana. This is what he called Ramata. In his Sangha, men and women of different religions were given equal place. Bhagwan Busd was a supporter of individual freedom. Swatantra is called 'the sin of individual development' by Bumdani. The Dhamma that Bhagwan Busdani discovered was a scientific religion. In his Sangha, Bhagwan Yusdhani emphasized on freedom, equality and freedom and spread his teachings throughout India.

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