CHAPTER - IV

The Status and Education of Woman in B.R. Ambedkar
1. Dr. B.R. Ambedkar Biographical Sketch.

Bhimrao Ramji Ambedkar was born on 14 April 1891 at Mahow in Central India. Ambedkar’s father Ramji and mother Bhimabi belonged to Mohar Family (caste). Ramji had fourteen children, Bhimrao was the youngest. Ambedkar’s father was a subedar – Major and he retired in 1891. After father’s retirement they settled themselves in Ratnagiri district. Ambedkar mother died in 1896, when he was only five years old. Bhimrao joined in Mavathi School, Dapoli in 1900. His name was registered as Bhiva Ramji Ambavadekar. His teacher had very much love and affection on Ambavadekar and changed his name as ‘Ambedkar’.¹

Ambedkar had suffered a lot and was humiliated in the school. He was isolated and segregated in the classroom. The other Hindu boys did not permit him to join and play with the peer group. “The teachers also would not touch the notebooks of Ambedkar and never ask any questions in the classroom. Since childhood onwards Ambedkar had bitter experience of humiliation.”²

After having shifted his family to Bombay in 1904, he joined Elphinstone high school. In this school he received a little bit freedom from his schoolmates and teachers, in terms of caste restrictions. “In 1907 Ambedkar passed Matriculation examination. He was the first member, who passed matriculation examination in his community. A community meeting was arranged to celebrate Bhimrao’s success. At the age of 14 years Ambedkar was married to Rambai, when she was only nine years old”.³ It shows the child marriage systems were common in
Indian Society. Because of social conditions Ambedkar could not escape from the social evil and restriction.

However Ambedkar did not stop his studies. After Matriculation he joined Elphinstone College. The Maharaja Suyajirao Gaekwad of Baroda helped Ambedkar to continue his studies by providing monthly scholarship of twenty five rupees. When he was a student, Ambedkar was blessed with son namely Yeshwant. Ambedkar passed B.A. in 1913. In the same year his father died on 2nd February 1913.

Ambedkar was invited by Maharaj of Baroda to serve in his state. This was an another place and stage where Ambedkar had faced a lot of humiliation. In his office the peons simply threw the office files on his table from a distance. He could not get any accommodation to stay in Baroda. The social evils restrictions and conditions were unbearable to the self-respect personality of Ambedkar. Therefore he could not continue in the service and resigned his post.

In July 1913 Ambedkar joined Columbia University as a Gaekwar Scholar, based on agreement made between Maharaja Sayajirao and Ambedkar. He was the first Mahar student, who joined a foreign University. In Columbia he was free from all social restrictions and caste stigmas and he enjoyed and got some considerable amount of liberty, equality with his fellow men. Indeed it was a turning point in the career of Dr. B.R. Ambedkar. He could move there with a status of equality and it enlarged his mental vision.
In June 1915 Ambedkar obtained his M.A. degree for his thesis, "Ancient Indian Commerce". In May 1916 he submitted a paper on "The Castes in India, their Mechanism, Genesis and Development". In June 1916 Ambedkar submitted his thesis for the degree of Ph.D., entitled "National Dividend for India: A Historic and Analytical Study". It was dedicated to Maharaja Sayajirao. "This book proved very useful to the members of the Indian Legislature at the time of the budget discussions".

Ambedkar left Columbia University to join the London School of Economics and Political Science as a graduate student in June 1916. In October 1916 he got admission into the Gray’s Inn for law. In the same year the Maharaja of Baroda had stopped his scholarship. So he had to return to India after a one-year stay in London. He was working on a thesis for the M.Sc. Economic degree. Prof. Cannon gave permission to Ambedkar to resume his studies within four years from October 1917.

In July 1917, he was appointed as Military Secretary to the Maharaj of Baroda. Maharaja’s interest was to groom him for the post of the state’s finance Minister. But the social situation in Baroda and in his office was the same, as earlier, which was prevailed in the childhood days, without any change. He could not get Hotel room or accommodation to stay in Baroda and peons refused to serve even drinking water to him in the office. The staff flung files and hurled papers at his desk. He realized that even with his personal attainment he could not soften the prejudices of the caste Hindus. “He sat under a tree and burst into a flood of tears”. This demoralizing atmosphere frustrated him. He tried
to bring to the notice of the Maharaja, but no positive result in this regard. The Maharaja released him based on the conditions to serve the state after his education in England. In 1917 Ambedkar left Baroda and was appointed as tutor to two students in Bombay and also started a consulting service. In November 1918 he got a job as a Professor of Political Economy in Sydenham College, Bombay. Ambedkar impressed the students by his Lectures. The other college students also attended his Lectures. In Bombay the social situations were also the same like that of Baroda. "The High-caste Professors objected to his drinking water from the pot reserved for the staff". However Ambedkar had commitment towards education and for his further studies he saved seven thousand rupees during his stay for over two years in Bombay. Ambedkar resigned his post to resume his studies in Law and economics in London.

In September 1920, Ambedkar rejoined both the London School of Economics and Politics and the Gray's Inn to qualify as barrister. Before he left India he worked for separate electorates for depressed classes and submitted a memorandum to the Southborough commission. The report of the commission was submitted on 22 February 1919. Ambedkar started a weekly Mookanayak (leader of the dumb) on January 31, 1920 to champion the cause of the depressed classes. Ambedkar attended the depressed classes conference in 1918 & 1920 which was started under the leadership of Shahu Maharaja and V.R. Shinde, but he condemned it in the Nagapur conference. He said "The interests of the depressed classes could not be served by organizations if they were not run by untouchables or depressed classes. It shows his prediction in the social movements, in
terms of casteism, untouchability, land reforms, feminism or women emancipation etc., which were headed by Higher Hindu caste leaders in the present scenario.

In 1920 he started his studies and joined several Libraries. In the Libraries he used to sit throughout the day and tried to develop his intellectual capacity. It shows his dedication towards his academic excellence. He even wrote to his wife that if she found herself in difficulty, she could sell all her ornaments and promised to buy new one on his return. Many people voluntarily offered some help to Ramabai but she simply rejected it. We can understand that Ramabai was strongly influenced by Dr. B.R. Ambedkar's personality, which consist of self-respect, simple life and honourable life.

In June 1921 Ambedkar's thesis "Provincial Decentralization of Imperial Finance in British India" was accepted for the M.Sc. (Econ) degree by the University of London. In 1922-23 he spent some months in the University of Bonn in Germany. In March 1923, he submitted the thesis "The problem of the Rupee: Its origin and its Solution", for the degree of DSc (Econ). But the examiners asked him "to rewrite the thesis without changing the conclusions".  

In June 1923 Ambedkar started legal practice in the High Court of Bombay. The solicitors would not condescend to have any business dealings with him on the ground of untouchability. Ambedkar as the chairman of managing committee the Bahishkrit Hitakarini Sabha (Association for the welfare of depressed classes) was formed on 20th July
1924. The objectives of Association were to spread education, improve economic conditions and represent the grievances of the depressed classes.

Ambedkar gave evidence in 1926 before the Royal Commission on currency and finance (Hilton Young Commission) and was nominated along with the Dr. Solanki on the Bombay legislature council. He started a paper entitled Bahishkrit Bharat on 3 April 1927 for the sake of reforms in depressed classes. His constant efforts on social reforms gave results that the Bombay legislature had enacted that every individual, whatever his caste, had the right to move in public and had access to school, public tanks, wells to take water. It denotes that Ambedkar’s achievements against the social discrimination. Ambedkar’s aim was to make higher education for all classes not for few sections. He emphasized that teaching should not be monopolized by the Brahmans alone. In this direction he accepted the job of teaching in 1928 in the Government Law College, Bombay.

He never bothered about evil concept of other individual, but he always committed to his ideology, for example, in 1929 Simon Commission visited India, but Congress leaders and other members boycotted the Commission. However, Ambedkar gave evidence before the Commission as a member of the Bombay Presidency and stressed the need for separate electorates for the depressed classes. By the recommendation of the Simon commission, the first round table conference was held in London in Nov. 1930. Dr. B.R. Ambedkar was invited as the representative of the depressed classes.¹³
The Second Round Table Conference was held in London from August to December 1931. The main discussion was the communal problem and separate electorates for untouchables. In this conference Gandhiji had claims to the leader of untouchables but Ambedkar vehemently opposed. The conference ended without any result. In August 1932, Ramsay Mac Donald published his communal award giving separate electorates to the untouchables. Gandhiji opposed it and launched a fast unto death against the award. To avoid the conflict in the nation and to save Gandhi's life, he accepted joint electorates. On 24 September 1932 Ambedkar signed the Poona pact with Gandhiji.

In June 1935, Ambedkar was appointed as the principal and perry professor of Jurisprudence in the Govt. Law College, Bombay. It is the sign of his great Admiration towards .Education and academic activities. Apart from his social movement and restless struggle fight against social evils he never tried to deviate from the noble profession and education.

The day 13th October 1935 will remain as milestone in the History of Indian religion and culture. In provincial conference of the depressed classes, which was held at Yeola in Nasik district, he announced his decision to Leave Hinduism. He said "I was born in Hinduism but I will not die as Hindu". Ambedkar did not believe the temporary changes in social condition, but believed, that the permanent social reconstruction in Hindu society would be possible through political power of depressed classes. In this direction Ambedkar formed an independent labour party to contest depressed classes under the Government of India Act 1936.
The party contested 17 seats in Bombay legislature and won 15 seats. These results were signs to fight for rights not by requesting or begging, which he stated in various conferences.

In August 1937, "Ambedkar introduced Khoti and Abolition of Mahar Watan Bill. He criticized the bill to change the name of untouchables into Harijans. In July 1942 Ambedkar was appointed to the executive council of the Government-General of India as a labour member. In September 1946 Ambedkar went to England to plead for constitutional safeguards for the untouchables after withdraw of the British from India. Though he was busy with political activities or works, he published his work "Who Were The Shudras". In November 1946 Ambedkar was elected to the Constituent Assembly from Bengal. In his first speech in the Constituent Assembly, he called for united India. It shows his national integrity. He was appointed by the Constituent Assembly on the drafting committee in August 1947 and later was elected as its chairman. As a chairman he took whole and sole responsibility in the preparation of Constitution of India. After submission of Constitution of India to the Constituent Assembly, he was called the "Architect of Indian Constitution".

Ambedkar was chosen as a minister for law in independent India's first cabinet on 15th August 1947. Later he resigned from Nehru Cabinet in Sept. 1952, due to various differences with the cabinet, i.e., on the Kashmir issues, Indian foreign policy and especially Nehru policy towards the Hindu code bill. In March 1952 he was elected to the council of states.
Columbia University recognized admirable work done by B.R. Ambedkar in education, politics, law, economics, and human rights and in drafting of Indian Constitution. In this connection in June 1952 Columbia University as its special convocation conferred the degree of LLD (Honoris causa) on Ambedkar. The citation, said "the degree of being conferred in recognition of the work done by him in connection with the drafting of India's Constitution". Columbia University hailed Ambedkar as "one of India's leading citizens, a great social reformer and a valiant upholder of Human Rights".16

Dr. B.R. Ambedkar founded Mumbai Kajya Kanishtna Gaokamagar Association in August 1955. Later in December 1955 he published his book *Thoughts on Linguistic States*. Mean-while he participated in a number of Buddhist conferences. Finally, in May 1955, he founded the Bharathiya Buddha Mahasabha. On 14 October 1956, he embraced Buddhism at a historic ceremony in Nagapur. His statement became a true, which was given by Ambedkar in Nasik conference on 1935.17

Death is inevitable in human life. But Dr. B.R. Ambedkar's death was really a shock and loss to the million's of depressed and suppressed classes. On 6th December 1956 Dr. B.R. Ambedkar took last breath in his physical life and in his journey, but fortunately he occupied a significant place in every heart and breath of human beings, who are really feel about human rights. In Ideological point of view he never died, he is alive in every heart as long as liberty, equality and fraternity continue to exist in human life or in the Nature.
The Government of India, awarded the highest honour of Bharata Ratna or the Jewel of India on April 14, 1990. Eventually Dr. B.R. Ambedkar never compromised in his philosophy and ideology. He fought for human rights, which are inalienable in every human being.

2. Dr. Ambedkar's life and Philosophy:

Dr. B.R. Ambedkar's life was a crusade for social, economic and political justice of the downtrodden. His life was a great saga of suffering, sacrifice and struggle. As a student, as a lecturer, as a social thinker and as a political leader, he faced heavy odds, onslaughts and humiliations. From childhood onwards he had tasted of caste tyranny, obscurantism, oppression and unbearable agony. In every stage Ambedkar rebelled and fought against these pernicious and inhuman facets of Hindu society. Ambedkar had some unique qualities like courage, conviction, discipline, hardwork, deep study, scholarship, single-minded devotion, dedication, sacrifice and selfless service that helped him to carry the message of a Messiah to the downtrodden and the suppressed mankind in the country”. After 2500 years his voice only awakened the sleeping millions of people in Indian continent. His path gave the clarion call to the poor and innocent masses to shake off the shackles and break the barriers.

Dr. Ambedkar led satyagrahas to assert human rights. He advocated three traits: educate, organize and agitate. Indeed the first principle will provide rational thought, the second principle will give mental/physical strength and third principle will lead to fight for human rights, be it man or woman. In Indian continent after 'Buddha' he was
the only scholar who had raised the questions against the traditional and conservatism, like 'Socrates'.

Naturally Dr. Ambedkar has left a permanent impression both on our Constitution and on social life. He was a great patriot. He said, "So long as we have these differences of Hindu, Muslim and others, or Sindhi, Madrasi etc, we can never develop our nationality". He also stated that it was essential for us to think that we belong to one country. Indeed Dr. Ambedkar dedicated his life and sacrificed his potentialities for emancipation of people.

The life history of Dr. Ambedkar epitomized the relentless struggle of downtrodden community in our country against social ostracism and economic oppression. Dr. Ambedkar dedicated his life for search of knowledge. He had single-minded devotion to the cause of bringing up the unprivileged and downtrodden sections of the society. Dr. Ambedkar represented a dedicated spirit, an uncompromising faith in the justice of the cause he fought for. His power of appeal, his capacity for clear expression and sincerity with which he put across his point of view always command, respect and attention.

Dr. Ambedkar had sound personality in different spheres of his life. Besides so many difficulties and humiliations in childhood, adolescent stages and in profession, he always followed his self-control and right attitude. He never tried to create unwanted situations in his Marathon struggle at any cost. It shows his balanced personality i.e., his courage, self-confidence, will power and fearless ness (towards evil and inhuman)
were the major characteristics of his personality. "He had rare ability to reduce the most complex questions to simple terms. He was a man of strong likes and dislikes: His mind was basically logical with will power of penetrating analysis and a gift of clever thinking. Dr. Ambedkar was so energetic and had such a strong will that he faced every eventually with courage and determination. Like a valiant fighter he always went forward and forward and never looked backward. He had immense organizing capacity, a tribute to his strength as well as will power. He was not daunted and discouraged by any difficulties and danger. He maintains the same energy and resolutions under all circumstances". 21

Dr. Ambedkar was a great thinker. Generally thinker always searches for knowledge. But Ambedkar had search for knowledge, search for truth in religion and in social life. Knowledge is part in wisdom. In 500 BC Socrates said, "I am lover of wisdom". In 20th century, Dr. Ambedkar had remained as 'Lover of Knowledge' and 'Lover of Wisdom' throughout his life. No scale is enough to calculate his knowledge and wisdom. "In wisdom, intellect and insight Dr. Ambedkar was par excellence. He had so many digress to his credit, his pilgrimage in search of knowledge to flung countries like America, U.K. and Germany. He studied thousands of books on all subjects that had made him an ocean of knowledge and wisdom. No wonder, the Indian universities felt little and shy before him. Dr. Ambedkar as a scholar was conferred upon him the honorary degrees of L.L.D. and D. Litt, by the Columbia University, New York (U.S.A) and the Osmania University (Hyderabad) India respectively". 22 Dr. Ambedkar sacrificed his knowledge
and wisdom for the sake of liberty of people, equality of human beings and fraternity of individual and nation.

Dr. Ambedkar was a bookworm and devotional reader. He believed education is only key and solution for all religions and social evils. He advocated education would help the individual life in the nature as a human unlike animals. The secret of his vast knowledge and wisdom was reading and reading books. The maximum time was spent for reading books. None could encroach upon his time. The individual time is selfish but to Ambedkar time was knowledge. To Ambedkar love of books was the greatest means of education and self-development. His motto was Ancora Imparo. His thirst for knowledge was that of an empire. Dr. Ambedkar’s “thirst for books was ever growing and flowing like the ever-flowing Ganges. He had purchased thousands of books and had collected some rare books. Dr. Ambedkar stated on his personal library in some occasion that: If I lose my library I would lose my life.” Books were the breath of Ambedkar’s life.

Dr. Ambedkar was a Messiah of the depressed, suppressed and downtrodden people. He created a mission to fight for their human rights. His message, speeches, statements, ideas acted as stimulus to think about self-respect, self-dignity and self-confidence and also helped to come out from inferiority complex. Dr. Ambedkar was a saviour of individual from bondage, slavery, and inhumanity. He said the society has tyranny, authority and denial of liberty, equality and justice. Dr. Ambedkar was an emancipator. The main aim and mission of his life was
to try to lead the depressed classes towards a higher social, political and economic status and to free from Dark Age.

"He was known as regenerator of their spirit and the inaugurator of the self-respect movement among the depressed classes. He made them conscious of their united strength and their power to vote. He organized them and led them to agitate in a peaceful manner for the vindication of their 'rights'. "Education, organization and agitation" were the key words of his self-respect movement. He had aroused and awakened them against social injustice and installed them the spirit of self-reform, self-emancipation, self-reliance, self-respect, and self-confidence. Dr. Ambedkar tried to free their minds from inhibition and inferiority complex". 24

Dr. Ambedkar was a true socialist. In his book *State and Minorities* he wrote industries, which are basic and key industries, shall be owned and run by the state, insurance shall be the monopoly of the state, agriculture shall be a state industry. He advocated "the land shall be let out to villagers without distinction of caste or creed and in such manner that there will be no land lord, no tenant and no landless labourers". In view of the social and political in justice, he said, "How it could be possible for any future Govt. which believes in doing justice socially, economically and politically, unless economy is a socialistic economy". Dr. Ambedkar's opinion on labour that labour must have both equality as well as liberty and a constitution which balances both can be the only ideal constitution from the point of labour. In other words, "the economic structure of society which would serve the interest of labour
best is socialism”. He was opposed to both capitalism and communism; through his speeches and writings, he pleaded for the establishment of “state socialism” through parliamentary democracy.

Dr. Ambedkar was a lover of democracy and a true democrat. He believed that the true democracy will be available only through political democracy. Throughout his life he fought relentlessly to establish a society in India based on the democratic ideals of liberty, equality and fraternity. Dr. Ambedkar’s emphasis on secularism as the only way to solve the minority problems on a more rational basis as a part in democracy. He had all along pleaded for democratic planning as the means to achieve the social equality. According to Dr. Ambedkar freedom of a country does not mean freedom of geographical unit. The social and economical uplift of the depressed classes was consistent with his claim for the independence of the country. Dr. Ambedkar believed that, “without social conscience” democracy loses its soul and there cannot be any social conscience, unless there is social democracy. Where there is no social democracy even the “Fundamental Rights” become trappings of democracy. Dr. Ambedkar did not accept the democracy, where there are only privileges for some and disabilities for the majority of others. He stated, “A democratic form of Govt. presupposes a democratic form of society”.

Dr. B.R. Ambedkar was an extensive modern philosopher. He did not confine to any single school in his philosophical approach. We can find out multi schools in his idea, thought, vision, practice and
implementation. His philosophy is not narrow based, it is a broad based. The ultimate goal of his philosophy is justice for humankind.

Philosophy explains "The nature of the universe and man's position and prospects in it". According to Dr. Ambedkar "Philosophy is nothing but a standard to measure the conduct of man". He also took philosophy as "human experience", which studies and explains the world-process and the world-ground with regard to man. He said "philosophy is an analysis and interpretation of the experience in question in its bearing upon our view of man and the world in which he lives. Dr. B.R. Ambedkar was a great idealistic. Patience and forbearance were rare principles of his philosophy. He treated every human being kindly, his speech was kindly and his heart was full of love and compassion for the masses. The main aim of idealism is to attain Sumum Bonum i.e., highest good or truth: Dr. Ambedkar took more than twenty years to investigate the truth. Finally he satisfied himself fully that the Dhamma was a right path: Dr. Ambedkar was a vivid Rationalist. He believed philosophy and education would generate rational thought. His rationalism was basis of Reason and he raised so many questions i.e., what, where, how, when and why against the existence of God (Rama and Krishna) and social evils (Varna & Caste). He exhorted the people to know about the human life rather than the existence of god and Atma. His rational thought always denied the dogmas. He accepted, reality is found in the series of questioning, unlike belief: Rationalism in Ambedkar has been an expression of great confidence in human reason. Rationalism is one of the early results of his independent thinking, which brings him
very near to naturalism. Reason will help experience. Dr. Ambedkar had high confidence on human reason, which helps man come out from darkness to enlightenment.

Dr. Ambedkar’s philosophy is also considered as Naturalism. He was a Naturalist in 20th Century. Some time Naturalism is also called as Materialism. Nature or matter is real and permanent. It gives material results. Dr. Ambedkar categorically explains human beings need material results in social structure rather than the spiritual results. Nature provide, liberty, equality for all human beings irrespective of caste, colour, creed and sex. But only society has made authority and tyranny over individual life. Dr. Ambedkar vehemently condemned the authority of Hindu society, which consists of social evils like inequality, injustice, discrimination and inhuman. Not only Hindu society but also any society that maintains these evils as a part of their social structure drew strong opposition from Ambedkar. He advocated human rights, which are part in the natural rights and in nature. These rights are essential for all human beings without discrimination of caste, and sex. He denied the authority of man over woman and man over man. His philosophy concentrates its attention upon the analysis of the nature and causes of social and moral evils. According to him for a long time human society has been committed to radically false tradition and ideals. “In his philosophy liberty destroys equality and absolute equality leaves no room for liberty. He gives the highest place to fraternity as the only real safeguard against the denial of liberty, equality and fraternity, which is another name for brotherhood or humanity”.

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Dr. Ambedkar like Rousseau was treated as anti-social and anti-religion by traditional Hindu society. However, Dr. Ambedkar was a Pragmatist. Pragmatism is another school of his philosophy. To pragmatism action is more important than thought or idea. Utility is the main criterion and experience (i.e., human experience) that occupied prime place in it. He called upon the masses to do action and hard work rather than sit ideally and follow other's opinions and beliefs. Dr. Ambedkar wished human action must help to fulfill the materialistic welfare or need of the people. He believed human hard work, would enrich the quality of life. It helps change his/her conditions from time to time. He was never confined to the ideas, which consisted of imaginary things without human welfare. He emphasized on human experience. The human experience will guide him towards utility, either social, political, economical utility.

He was an exemplar of his philosophy. He proved that by thought, hard work and character one could compete on equal terms with others. In his social, political and spiritual philosophy whatever he thought, he preached and practiced in-toto by doing hard work and action. In his philosophical life "a combination of thought and action helped him in many ways. His philosophical approach is to revitalize thoughts and things for the good of man and society". 53

Dr. Ambedkar was a real humanist. His humanism was, to begin with, a sharp reaction to the inhumanity of man to man, of class to class in a society. According to Dr. Ambedkar any philosophy or Ism is good and acceptable if it is meant for human welfare. His humanism is called
as 'social humanism' "this humanism stands for the fact that whatever is true for the human being must serve human interest and not interest of any supernatural being. The results and benefits of humanism, which all reach the door of each and every human being living in human society". Dr. Ambedkar did not ignore individual human interest, because it tends essentially to give way to social humanism. All things can be true only when they work for all men ultimately. His knowledge, intellectual highness, thoughts and actions were sacrificed for the people who are living in gloomy social conditions. Nature is free from all evils and bondages. Throughout life he had been fought for human rights and fundamental rights, which are essential for all human beings, who live in the nature. His humanism not only for India sub-continent people but also for each and every individual who live in the world society.

Dr. Ambedkar created human rights for all and tried to bring all men on a par socially. His aim was not communal and related to personal benefit, but it was essentially social and human related to all who suffered from slavery, injustice, tyranny and exploitations. Dr. Ambedkar recognized the social stigma of woman in Hindu society. He felt the need of women human rights. That's why he introduced Hindu-code bill in Indian Parliament in 1956.

Dr. Ambedkar was a realist and had a strong idealism. "The root of his philosophy was not in politics but in religion. His philosophy was such as would facilitate the social revolution in India. The social idealism and political idealism were opposed to each other. The political idealism scarified freedom and equality but social idealism had described them:
Dr. Ambedkar wished that the political idealism of the majority would become the social idealism of all. Dr. Ambedkar strongest ideal society, which consists of social liberty, social equality and social justice rather than political idealism.

Dr. Ambedkar's philosophical attitude was a combination of Naturalism and Humanism. To Naturalism nothing exists other than nature. To Humanism, human beings presence is essential only but not supernatural things. Dr. Ambedkar did not deny the truth of nature, but he believed man is essentially a free human being.

Dr. Ambedkar was a liberator. His libertarianism was combined with rationalism and pragmatism. His ethics were utilitarian; his scales of values were determined by the usefulness of an action towards establishment of liberty and equality in the social order. Dr. Ambedkar said that the Vedas and Hinduism contribution to philosophy created no social values.

To sum-up Dr. Ambedkar's philosophy is a synthesis of different schools like Idealism, Rationalism, Materialism, Naturalism, Pragmatism, Socialism and Humanism. His schools may be varied at different situations and dimensions but the ultimate goal of his philosophy is to produce or create new social order and ideal society. Dr. Ambedkar loved his country better than his family and community, but he loved humanity better than his country. Dr. Ambedkar's philosophical life was totally dedicated to human-hood, humankind and human welfare, as a whole.
3. Dr. Ambedkar’s views on individual and society

Dr. Ambedkar was a maker of modern man. According to him man is born to live and die as a Human but not as a slave. Man’s life is a gift of ‘Nature’. He should accept the doctrine of nature. Indeed nature has been providing all sorts of freedom. But man could not live according to ‘nature tendencies’. Man himself created barbaric society and surroundings. Though man is educated he could not generate the peace of life for himself in particular and for other individuals in general. In primitive stage or society individual was free from all kinds of evils and barriers and lived in the ‘Nature’. But after the social system was constructed man became a slave to all his surroundings. Since the dawn of history the ‘Sin’ is considered as the property of man. By birth man or individual is a sacred, but later in process of socialization he/she will become a sin. Nature does not have any kind of Sin in its function. To ‘Rousseau’ child mind is a clean state and we can write any thing on it either good or bad. The society makes pollute his/her mind. Society is man made for the purpose of human welfare, prosperity and bliss, but it is not functioning accordingly. The major crux of the problem lies in individual thought and mind. In every society some individuals have been trying to encroach the Natural rights of other human beings due to their selfishness, authority and ego. Their pseudo-concepts and theories could not generate harmonious atmosphere to secure Human rights among individuals and progress of society. The relationship between individual and society is interdependence. We can’t imagine the individual without society and without individual the society is meaningless. Both are not contradictory, they are mutual dependent. The
prime duty of individual is to extend his personal, social, moral and intellectual support to others welfare and social progress. And also the society must safeguard individual rights and privileges. As and when individuals are enjoy or exercise the human rights then only the society will flourish and develop.

Dr. Ambedkar emphasized the relationship between individual and society, but he concentrated more on individual progress, welfare and rejoice, rather than society. He said “If men / women could not change their thought it will be quite impossible for us to fight against the odd circumstances. Don’t believe in time. Don’t believe in accidents and coincidence. Believe that man is the creator of History and he can come out successful, not withstanding the odd circumstances”. Change is inevitable in ‘Nature’. It should develop or imbibe in the human personality.

His principle of dynamism recognized that “three is nothing fixed, nothing eternal, nothing sanatan, that everything is changing, that change is the law of life for individuals as well as for Nation. Dr. Ambedkar pleased the depressed classes to change their mental condition, attitude and thought from traditional conditions to Rationalism, which help to change their Scio-cultural, religious, economical, and political structure or conditions.

Regarding individual right Dr. Ambedkar observed, “it is your birthright to get food, shelter and clothing in equal proportion with every individual, high or low. If you believe in living a respectable life you
should believe in self-help which is the best help." Naturally every individual has primary rights in the family and society. It should safeguard and promote by these institutions.

Dr. Ambedkar regards rights as "Natural" and "inherent" in the individual i.e., "The individual has certain inalienable rights". He built yet his theory of social and political organization around individual and his rights. To him, "the state existed only to prevent injustice, tyranny and oppression. It thus had to serve their people—the weak and the needy". In every society some group of people have tried to make injustice to other individuals and imposed tyranny and authority on others and also misguided the people, for example, Sati, child marriages and widow remarriages in Indian society. The state only made some reforms in this regard.

Dr. Ambedkar said "Every man should have philosophy of life for everyone must have a standard by which to measure". According to Dr. Ambedkar, a man’s action or conduct if it promotes the values of liberty, equality and fraternity is good and justified morally. His emphasis was to develop good relations between man and man in a social system. Dr. Ambedkar’s personality is a sign of good conduct and character. He always worked hard to promote the good qualities in human thought and action.

In the ‘Nature’ no one is slave, only society has been training the other individuals as slaves. Education only can help the individuals to come out from their bondage, either it be mental or physical.
Dr. Ambedkar’s life is a vital example of discrimination, depression, suppression and untouchability. He revolted against all these social evils and awakened the individuals to fight for human rights.

Dr. Ambedkar’s slogan “tell the slave that he is a slave and he will revolt against his slavery” aroused the consciousness amongst the depressed classes for securing human rights. He established the Bahishkrit Hit Karini Sabha to:

- Promote the spread of education among the depressed classes.
- Improve economic conditions by opening agriculture and industries schools.
- Represent the grievances of depressed classes”.

Dr. Ambedkar opened the vistas to acquire the Human Rights through the constitutional guarantees to each and every individual. Example, Article 13 stated, all individuals in India are to be treated as equal before law and all are entitled to posse’s equal civic rights.

Since the dawn of civilization the global societies have been suffering from class conflict, except Hindu society (Indian society). Class conflict is common error in every society. There are some possibilities to reduce the conflict between the rich and poor due to changing situations of society, time, economical and psychological. Especially education is a vital key to bring the radical changes between two classes. Incidentally, the societies have been propelled towards change and development. But the Hindu society consists of peculiar characteristics such as Varna and Caste system. Apart from the class struggle, the caste struggle is also
continuing and has taken share in the structure of Indian society. Why because it has its own rigid principles and aspects. Besides that the Indian society has multi culture, religions and languages. The Hindu society has its own beliefs, fixed norms, boundaries, barricades and emotional feelings.

Dr. Ambedkar did not believe in fixed norms for any society. He said “Ideals as norms are good and are necessary. Neither a society nor an individual can do without a norm, but norm must change with time and circumstance no norm can be permanently fixed. There must always be room for revaluation of values of our norm”.

Dr. Ambedkar did not accept the divine social governance under the chatura-varna, because in it, “there was no choice of free avocation, no economic independence and no economic security. It had developed a hierarchical order of different castes resulting in inequalities of severe nature. In fact, the order devitalized men, particularly the shudras. It denied wealth, education and arms to its people. It did not fulfill the test of social utility. Can it satisfy the test of social utility? Asked Dr. Ambedkar. No not at all. Therefore, he rejected the divine social order (Chatura–Varna) on the basis of its denial of liberty, equality and fraternity”. Social order denies the individual freedom, economical prosper its, acquisition of knowledge and social justice. Dr. Ambedkar was a believer in complete social, political and economic equality. Mere political democracy was not enough. It must be social and economic also.
Dr. Ambedkar vehemently criticized the graded inequality of Hindu society and Hinduism. Every society and institution has its own values. No values are permanent. Values are plastic; these can be changed from time to time according to the changing situations. But Hindu social values are fixed and varied from Varna to Varna. Dr. Ambedkar denounced "The traditional values and placed before the society new values. He pointed out the ideas of hero worship, dedication and neglect of duty have ruined the Hindu society and were responsible for the degradation of our country".45

The Hindu society should be changed according to the global reforms. The radical changes are needed in Hindu social structure. The revolution and evaluation are necessary to the Hindu society to stand before the world challenges. Dr. Ambedkar said "The Hindu society should be reorganized on two main principles: equality and the absence of casteism".46 Without such internal strength, Swaraj for Hindus may turn out to be only a step towards slavery".47 His vision is praiseworthy. Even after 60 years of independence millions of Indian people have been living under slavery. As a preceptor of human rights Dr. Ambedkar emphasized, "Rights are protected not by law but by the social and moral conscience of society. If the fundamental rights are opposed by the community or society, no law, no parliament, no judiciary can guarantee in the real sense of the word".48

Based on his intellectual caliber, Ambedkar fully accepted British liberalism and the parliamentary system of democracy. He regarded it as beneficial for the individual and for society as a whole.
4. Dr. Ambedkar's views on politics and economics

Politics occupies a significant place and plays vital role in human life. In modern period the politics has brought changes in the societies and economic conditions of people. The political awareness has contributed a lot in political reforms and enabled the citizens to think about the state. The political power in the form of parliament will safeguard the human rights of every individual without any discrimination. The political power also helps change the economical positions, social status of individual and emotional feelings of religion.

Dr. Ambedkar has expressed his views on many political issues. They comprise the theoretical as well as practical side. Dr. Ambedkar attached more importance to society than to the state. According to him the state has “to provide against internal disorder and external aggression”. He did not consider state to be an absolute one. The ultimate aim of the state is to enable man to achieve the best on earth: In this sense, the state is a means rather than an end in itself. His major contribution to political thinking was to focus the relevance of social democracy to political democracy. He firmly believed that political progress would be impossible without a reformed and enlightened society. Dr. Ambedkar suggested that the fight for political democracy should be extended to the achievement of democracy at the society level. He was a firm believer in the principle that social reforms should precede political reforms. He contested the point of the extremists that political power was necessary to protect the rights of the people.
According to Dr. Ambedkar, "The role of a single party is total to popular government one party govt. meant totalitarianism that robbed man of his basis liberty and individuality". To Ambedkar "In anarchy and dictatorship liberty is lost". He said, social unity among the people consisted in "The social need for protecting the best" "having common rules of morality" and "Safeguarding the growth of the individual".

He analysed "The majority rule is not accepted as a principle but it is tolerated as a rule. It is tolerated for two reasons 1) because the majority is always a political majority 2) because the decision of a political majority accepts and absorbs so much of the point of view of the minority that the minority does not care to rebel against the decision". He wished to bring social reforms rather than political reforms. Social Revolution is needed to the Hindu society. Because it has rigid structure. Dr. Ambedkar said the political structure in India rested on the social structure, which was the Varna system based on the graded inequality. He tried to liberate Indian politics from traditionalism and theology. Dr. Ambedkar adopted the following principles in his political thinking. Recognition of the practical force of nationalism, crusade for social, economic and political freedom in terms of liberty, equality and fraternity.

Individual freedom and common good are the dearest and most precious things in Ambedkar's social and political thought. He said we would have a political equality by virtue of constitution but there was no social equality. It has to be gained as early as possible. Dr. Ambedkar's political philosophy has a deep faith in fundamental human rights, in the
equal rights of man and woman, in the dignity of the individual, in the social and economic justice, in the promotion of social progress and better standard of living with peace and security in all spheres of human life.

As far as political power for depressed classes was concerned Dr. Ambedkar considered that “unless the Indian people secure political power and this political power concentrates in the hands of the socially suppressed section of the Indian society, it is not possible so completely wipe out all social, legal and cultural disabilities, from which this section suffers”.\(^53\) He further said “Nobody can remove your grievances as well as you can and you cannot remove these unless you get political power into your hands”.\(^54\) Ambedkar did not accept that the democracy is in the hands of few sections of the people by virtue of political power. This kind of democracy or political government will not provide and safeguard the human rights and civic rights. He asserted that the depressed classes should succeed in achieving political power for their real happy and prosperity of life.

Dr. Ambedkar was an noble economist. He was not only a social reformer and also economic reformer. In earlier period (19th century) majority of scholars fought for social reforms only. He was the first person who fought for social reforms as well as economical reforms in Indian History. Being a lower strata social citizen, he had a bitter experience about the depressed and downtrodden classes. Basically the economic exploitation is a prime sin in the social structure.
Dr. Ambedkar advocated education as a basic key to overcome this exploitation. Otherwise the land reforms are better remedial measures for agricultural labourers to avoid the economical discrimination. He suggested that the national wealth and important industries should be run by the state for the sake of welfare of industrial labourers.

Dr. Ambedkar’s achievements in economics are praiseworthy. His scholarship in economics was acknowledged by Indian scholars as well as foreign scholars. Dr. Ambedkar was a keen student of economics. He got his M.A. for his thesis on Ancient Indian Commerce and M.Sc. (London) for his thesis on The Evolution of Provincial Finance in British India and D.S.C. for his thesis on The Problem of The Rupee.

Dr. Ambedkar’s evidence before the Hilton-Young Commission was his important contribution to the discussion of problems in India such as: landless labourers, smallholdings, khoti system, mahar watan collective framing, land revenue and abolition of landlordism. Dr. Ambedkar has expressed his views on land reform, mode of farming and industrialization. The untouchable classes are predominantly landless, or small peasant cultivators. He realized that the solution of the problem of the untouchables landless labourers was dependent upon the solution of the Indian agricultural problem or more broadly the Indian economic problem. Dr. Ambedkar pointed out the lack of justice in baring the assessment of the land revenue on the income. He advocated that land revenue must be brought under the income – tax provision.”

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Dr. Ambedkar discussed the currency problems in his book "The Problem of The Rupee". According to him, closing of the mints would present inflation and disturbances in the internal price level. He advocated that the standard of value should be gold and the elasticity of the currency should count form this source.

Human beings primarily depends on land and its cultivation for their basic needs. There is inseparable relation between human being and land. The land is the permanent source of basic needs and economic needs, which help us, get freedom and Rights. Indeed Dr. Ambedkar identified the root cause of exploitation and discrimination among the people. According to him, the fundamental cause of India’s backward economy was the delay in changing the land system in India’s villages. His aim at wiping out completed elements of economic exploitation and social injustice. He wanted that there should be no landlord, no tenants and no landless labourers. He wanted both freedom and welfare, which were possible in his idea of economic realism.

He stood for the progressive transformation of society, removing glaring social and economic inequalities that were due to the capitalist system. His idea of economic relationship was rational in so far as it insisted on the economic welfare of the poorer sections of society". He was serious about economic independence of individual without discrimination. He made clear that “it is entirely wrong to concentrate all our attention on this political independence of our country and to forget the foremost serious problem of social and economic independence".
It was evident that Ambedkar's economy had a moral purpose. It studied economic activity from the point of view of its effect on human welfare.

5. Dr. Ambedkar's views on religion

Religion is man made for his spiritual bliss. In the primitive (stage) society man's knowledge had some limits and limitations. Till today man could not understand and forecast 'Nature' and 'Natural' calamities. Man had fear against the death. Because life is a known incident and death is unknown incident. Since the dawn of history man has been searching for moksha. But he could not get the final results and no scientific evidence in this regard.

As far as sociological aspect is concerned man wants to control the group of individuals and society by using various means, especially through the non-phenomenal elements (God). Nature is phenomenal and god is non-phenomenal. Based on the above reasons man created the religious institution. However if any religion wishes to common good and welfare of individual, it is really admirable, honourable and acceptable.

The definition of Religion is man's faith in a power beyond himself" or "a belief in an everlasting God", who manages the affairs in the world and gives reward or punishment to beings according to their acts (Karma). It is to be "Fantastic reflection in people's minds of external forces dominations over them in every day life, a reflection in which earthly forces assume non-earthly forms". According to Dr. Ambedkar "Religion to mean the propounding of an ideal scheme of divine governance the aim and object of which is to make the social order
in which men live a moral order".59 "Religion is an institution or an influence. Like all social influences and institutions it may help or it may harm a society which is in its grip".50

One sect of people who have rational thought analyzed that the religion can disrupt individual, social, national progress and it is treating the people or individual as inhuman, it shows discrimination between man and man, man and woman. Religion is creating the dogmas, blind beliefs of barbarous customs in the community. By and large the religion is also a cause to communal wars and global wars by which it has been destroying social harmony. Prof Betrand Russell had observed, "All religions are not only untrue but also harmful". Karl Marx said, "Religion is an opium" according to Dr. Ambedkar "Religion could produce strange contradictory results. How can, then, they be true and equally good? Every religion has given its own divine scheme of social governance and moral ideals, which have produced different models of conduct.

Religion should be personal choice and acceptance by way of personal thinking and rational thought. It should help to generate peace of mind and bliss in the human personality. Religion should treat all people as human beings like one family. Otherwise no religion is true and good. Man is not supposed to be a slave to his own religion. Religion should not mend the man's mind.

Dr. Ambedkar declared "Society and man have change places as centers of his divine order. It is man who has become the center of it".61
Some scholars advocated religion can also bring freedom. Peace and happiness to the individuals. Dr. Ambedkar was not a member in the anti religion sect. He accepted the existence or need of religion. But he stated “I consider the foundations of religion to be essential to life and practices of society”\textsuperscript{62} He further said “I want religion but I do no want hypocrisy in the name of religion\textsuperscript{63}.

Nature assets that the survival of man depends on physical and mental work. Both are needed for existence of man without one another is cripple.

According to Dr. Ambedkar religion was the driving force for human activities. He remarked “Man cannot live by bread alone. He has a mind which needs food for thought”\textsuperscript{64} He said “Religion instills hope in man and drive him to activity”.\textsuperscript{65} Dr. Ambedkar regarded slavery as an antithesis of a religious society. To him religion was for the service of man and not man as a means to religion. According to him “Religion must be judged by social standards, based on social ethics”.\textsuperscript{66} His notion is religion should work for the welfare of individuals and society. He wanted to have a religion in the sense of “Spiritual principles” truly “Universal” applicable to all countries and to all races.\textsuperscript{67} He remarked “Religion and slavery are incompatible”.\textsuperscript{68} He criticized and treated Hindu religion as “a mass of sacrificial, social and political and sanitary rules and regulations; all mixed up”.\textsuperscript{69} It is preparing the individual as slaves by doing earthly spiritual activities.
According to religion god is omniscient, omnipotent and omnipresent. If it is real, no need to search for god here and thereby submission of gifts, like money, gold and animals etc. God is non-phenomenal being no body could prove the existence of god and god had created the universe. It is only a belief of man against the things, which are not in the preview of man’s knowledge.

Dr. Ambedkar said, “Religion, if based on god, was not worth-having for man”. For him, god is not an essential element of a religion. Dr. Ambedkar recognized, religion is a social force and it is essential for man and society. He agreed with “Edmond Burke” who said, “True religion is the foundation of society, the basis on which all true civil governments rest and both derive their sanction.” Dr. Ambedkar condemned a religion of principles, which alone could lay claim to being a true religion.

Dr. Ambedkar realized that “to ignore religion was to ignore a live wire”. But he emphasized that religion must not be multitude of commands and prohibitions, because such religion tends to deprive the moral life of freedom. He also disliked “a religion as a law or as a legalized class ethics”.

Generally every religion has its own evils, in terms of social and civic practices. Social evil means discrimination, dishonour, between man to man, and man to woman. Civic evil is nothing but arrest of human rights of individual including woman. Fortunately or unfortunately the Hindu religion insists these evils in social and domestic life of individual.
Dr. Ambedkar enumerated the evils of Hindu religion. 1. It tends to deprive moral life of freedom 2. There is no loyalty to ideas; there is only conformity to commands. 3. The laws are iniquitous, in that they are not the same for one class as for another. 4. The laws are not made by certain persons called prophets or law-givers. 5. This code has been invested with the character of finality and fixity. He concluded that this religion must be destroyed and abolished or amendment must be urged.”

Dr. Ambedkar has given four characteristics of religion.

- “Religion in the sense of morality must, therefore, remain the governing principle in every society”.
- “Religion if it is function must be in accord with reason which is merely another name for science”.
- “Its moral code must recognize the fundamental tenets of liberty, equality and fraternity, otherwise religion will be doomed”.
- “Religion must not sanctify or enable poverty”.

In spite of these tenets Dr. Ambedkar had tried to find out the holy religion, in terms of principles, mores, ethos. The true religion means which does not curse the man either on physical or on mental grounds. The true religion does not lead to violence, but it should create or promote peace without discrimination of sex, race, caste, and nation. Dr. Ambedkar found these tenets in Buddhism. Buddhism is the first religion, which teaches Dhamma. Buddhism is the first religion, which established a Sangha. “In Dhamma there is place for prayers, pilgrimages, rituals, ceremonies or sacrifices. Morality is the essence of
Dhamma. Without it there is no Dhamma. Morality in Dhamma arises from the direct necessity for man to love man has to be moral. It is for his own good that man has to love man”.

According to him “Hindu Religion was nothing but a multitude of commands and prohibitions”.

Dr. Ambedkar’s philosophy of religion denotes that the centre of religion is man, the base is morality, the aim is the secular welfare of mankind, and the means is the righteous conduct embibed in social responsibility that all human beings towards their fellow-beings living in human society.

6. Dr. Ambedkar’s Views on Hinduism

The Vedas and Upanishads are the basic texts of Hinduism. Indian religion is Vedic religion, and it was called as Vedic Dharma. Later it was called as Hinduism. It gave us the divine social order in the form of Varna-vyavastha considering four major castes – The Brahmins, the Kshatriya, the Vaishyas and the Sudras. It was created by prajapati, God of the world, for the well-being of mankind. The order became an ideal for society to follow and divinely ordained as claimed by the so-called sacred Books of Hinduism.

Hinduism was one of the oldest schools in Indian Philosophy. It was considered as Idealism and spiritualism. There is a general statement that any Ism or philosophy should help to individual for his/her enlightenment or renaissance. According to Karl Marx, the main object of
philosophy is not only to explain "the nature of the world, but also to change it". To Dr. Ambedkar, "Philosophy is nothing but a standard to measure the conduct of man".79

Dr. Ambedkar intensely examined Hinduism from different points of view. The main components of Hinduism are Soul-Karma-Transmigration. According to Hinduism the main aim of an individual's life is to attain Moksha, i.e. Salvation of soul. Dr. Ambedkar ruled out the existence of any 'external soul'. The main doctrine of Hinduism is that the external soul goes from life to life because of karmas. The soul transmigrates from one birth to another till it attains Moksha. Dr. Ambedkar did not accept this view, because he believed in the theory of an-atta' (No Soul) of Buddhism. Apparently, he rejected the metaphysical entities like soul and its transmigration.

Dr. Ambedkar believes in human mind, which is quite different from soul. Mind is functioning but soul does not function. "The entire structure of Hindu Religion is based on Atman, which Dr. Ambedkar rejected as unknown and unseen. The belief in the permanent soul did not satisfy the intellect of Dr. Ambedkar".80

Casteism was a historical mistake in Hinduism. Castesim is one of the evil principles of Hinduism. Woman is also a victim in the caste system: According to Dr. Ambedkar, one of the major weaknesses of Hinduism is caste, which is not a physical thing but a notion, a state of mind. He said Hinduism had been killed public spirit and sense of public charity. The other social evils of Hinduism like enforced widowhood; sati,
girls early marriage etc were part and parcel of the preposterous Hindu Social Customs. Dr. Ambekar’s view on Hinduism was an experimental. In Hinduism Justice has always evoked ideas of equality, of proportion of “Compensation”. Equity signifies equality. Hinduism system of rank and gradation is, simply another way of enunciating the principle of inequality. Hinduism does not recognize equality. Hinduism denies freedom of a vocation in terms of economic security. Hinduism allows no choice in occupation. Hinduism compels people to serve ends chosen by others. Hinduism is the only society which consists Chaturvarna Social order. He said “Hinduism is a riddle of the contradictions between dignified thoughts and base behaviour”.

Philosophy never gives any immediate solution against universal issues but examines deeper and tries to give solutions. In the same way Dr. Ambedkar also examined critically and gave thoughtful means against all kinds of evil principles and theories of Hinduism and Indian society. According to him Hinduism gave no support to social unity. “Hinduism and social union are incompatible. Hinduism – the traditional social structure is the greatest obstacle to Hindu unity. Hinduism creates an eagerness to separate”.

Dr. Ambedkar raised fundamental questions on Hinduism based on his trinity.

- “Does Hinduism recognize equality? Dr. Ambedkar said, in Hinduism we find both social inequality and religious inequality imbedded in its philosophy.
• "Does Hinduism recognize Liberty"? Dr. Ambedkar advocated, in the first place there should be equality, in the second place there must be economic security. And man must find his way in it without losing his freedom. In Hinduism the very first condition for liberty is conspicuous by its absence. Hinduism is opposed to the condition is which liberty can thrive. It is therefore lineal of liberty.

• "Does Hinduism recognize fraternity"? Dr. Ambedkar analysed. Fraternity is another name for fellow – feeling. Hinduism did not consist of fraternity. 89

The philosophy of Hinduism is a direct denial of fraternity. Hinduism is inimical to equality, antagonistic to liberty and opposed to fraternity.

Hinduism could not show the concrete examples or empirical evidences towards principles of trinity i.e. liberty, equality and fraternity. Without these three no society will survive and society may not exhibit its purity and sincerity towards humanity.

The philosophy of Hinduism in such that it cannot be called the religion of humanity. There is in Hinduism no nourishment for ordinary human souls, no comfort for ordinary human sorrow, no help for ordinary human weakness. It leaves men in darkness. The philosophy of Hinduism is superman's heaven and the common man's damnation.
Dr. Ambedkar vehemently questioned the authority of Hindu religious scriptures. “Dr. Ambedkar is a challenge; to Hinduism” on being asked by Ambedkar, Gandhi said.....I believe Varnashram to be an integral part of Hinduism.”

The text from Manu discloses the core and heart of the philosophy of Hinduism. Hinduism is the gospel of the superman and it teaches that what is right for the superman is the only thing which is called morally right and morally good. Hinduism principles towards human are ridicules. Inequality is the soul of Hinduism. The morality of Hinduism is only social. It is immoral and inhuman to say the least. Hinduism has become immoral and inhuman.

However Dr. Ambedkar firmly believed that a radical change in the structure of Hinduism and in the outlook of the Hindus was necessary. Without it there could be no real reform in the Hindu social system. Dr. Ambedkar sincerely urged orthodox Hindu people to change their mind set and basic principles of Hinduism. He gave sufficient time to traditional Hindu people to bring reforms in Hinduism. But there was no positive thinking or exercise in this regard.

Eventually Dr. Ambedkar came to the conclusion that the Hindu orthodox people never accepted the reforms of Hinduism. So he changed his ideas and philosophy to relieve Hindu society from bondage or slavery. Dr. Ambedkar announced his decision on October 13, 1935 at Yeola in Nasik District to leave Hinduism. He said “I would born in Hinduism but I would not die as Hindu”.
In nut-shell Hinduism never permits liberty, equality and fraternity for all human beings. Particularly Hinduism did not provide feasible atmosphere to individual to “Know thyself”.

7. Dr. Ambedkar’s Views on Buddhism

Buddha was a chief exponent of Buddhism. Buddhism was not a religion. Buddhism was a doctrine of humanity and mighty – flame which gives light for right path, right notion and right action. Buddhism examines total life of human beings rather than supernatural being. The gospel of Buddhism is man & woman and his/her functions. Man got prime place in Buddhism. Buddhism gave right direction to man to lead his life as a human and for attainment of Nirvana.

In early Buddhism, attainment of Nirvana through Arhatship was the highest ideal before every human, Buddhist, lay – folk, monks and nuns. The primary principle of Buddhism and duty of Buddhist is to preach the Dhamma and help the suffering humanity and ensure common good of the society.

Unlike the Arhatship, the essence of the Bodhisatta ideal lies in the vow to attain Enlightenment not for his own sake but for the sake of liberating all sentient beings. “A Bodhisattva is one who scorns Nirvana as he wishes to help and succour his fellow creatures in the world of sorrow, sin and impermanence”.

Dr. Ambedkar was considered as a neo-Buddha and Bodhisattva. Naturally the Bodhisattva serves the people according to their own
methods but generally in accordance with the Buddhist principles. The circumstance of the birth of a Bodhisattva among non-practicing Buddhism countries are applicable in the case of Dr. Ambedkar. The Bodhisattva can be fully aware of the sorrows and sufferings of the poor and the neglected masses for whose welfare he is to attain perfection. He can share the troubles, tribulations and turmoils of the lower-strata of society. As a member of lower-strata and Bodhisattva Dr. Ambedkar worked as a liberator, guide and Messiah of depressed, oppressed and suppressed masses.

We can see some similarities between Buddhism principles and Dr. Ambedkar ideology. Before embracing Buddhism Dr. Ambedkar showed and performed his thoughts and actions to the salvation of man and woman from their bondage, sorrows and sufferings.

According to Mahayana (Sanskrit) tradition, a Bodhisattva is supposed to have the following six chief and four supplementary paramitas (perfection, highest-virtues). The following paramitas are:

- Dana (Charity, generosity, Liberality)
- Sila (Virtuous conduct, morality, righteousness)
- Ksanti (Forbearance, Patience)
- Virya (energy)
- Dhyana (Rapt musing, concentration)
- Prajna (Wisdom)
Supplementary:

- Upaya (Skillfulness in the choice)
- Pranidhana (Aspiration or Resolution)
- Bala (Strength, power)
- Jnana (Knowledge)

The above-mentioned chief factors of paramitas are part and parcel of Dr. Ambedkar’s personality by virtue of his own philosophy. Dr. Ambedkar himself developed these theories and practiced in different spheres of his life. Almost 20 years he searched for Truth and Reality in metaphysical point of view and searched for remedial path for social evils in empirical point of view. No religion or philosophy could fulfill social gaps and social questions. Finally Dr. Ambedkar found out Buddhism can only give the right path and direction for all unfulfilled tasks and questions in the society. By and large Dr. Ambedkar was influenced by Buddhism by various means. He believed and treated that the Buddhism is an instrument for all social evils and spiritual dogmas.

The chief vehicle for transmitting and interpreting the new faith of Ambedkar is his book. “The Buddha and his dhamma”. It was written at an end of his life. Dr. Ambedkar’s aim was to produce a Bible for masses. Primarily two characteristics of the Buddha’s teaching were prized by Ambedkar: their rationality on one hand, and their social message on the other. He describes the Buddha was a reformer. The doctrine of a “Salvation to be found here, in this life, in inward change of heart to be brought about by the practice of self – culture and self-control”.

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The "Rationalism" of the Buddha serves chiefly, in Ambedkar's Buddhism, to deny the existence of God and Atman. Buddha's "Dhamma had nothing to do with God and Soul. His Dhamma had nothing to do with life after death", wrote Ambedkar of the Buddha's first sermon. According to Dr. Ambedkar the greatest danger of the belief in God and Soul is the basis it provides for belief in caste. There is no God who created from his body the four Varnas, no God who ordained as part of his sacred order this cruel division of society. There is no Atman to transmigrate and visit the sin of one life upon the next. Dr. Ambedkar said, "atheism" is the key element of Buddhism as much a hallmark as its rationality.

Dr. Ambedkar describes the salient features of the Buddhist religion in his version.

- Religion is necessary for a free society.
- Religion must relate to facts of life and not to theories and specialization of God and Soul or Heaven
- It is wrong to make God the centre of religion.
- Man and morality must be the centre of religion.
- The function of religion is to construct the world and to make it happy and not to explain its origin.
- That the unhappiness in the world is due to conflict of interest and the only way to solve it is to follow the Ashtanga Marga.
- That private ownership of property brings power to one class and sorrow to another.
- Nothing is infallible, nothing is binding forever. Everything is subject to inquiry and examination.
- Nothing is permanent or sanatan. Every thing to change. Being is always becoming.
These principles make it clear that the Buddhist religion is rational unlike many other religions.97

Dr. Ambedkar’s view on religion and Buddha’s Dhamma are humanistic and rational. Ambedkar conceived religion a rational one a moral one and a spiritual one. It was secular and not extramundane. He observed “Religion is presence, Dhamma is social”.98 His view of religion was social and secular and morality was the keynote of it. He remarked, “In Dhamma, there is no place for prayers, pilgrimages, rituals, ceremonies or sacrifices. Morality is the essence of Dhamma, without it there is no Dhamma”.99 He described Dhamma as righteousness, right relation between man to man in all spheres of life. Dhamma is religion thus rejects belief in God, belief in Soul, worship of God. He regarded “Buddhas Dhamma as true religion, the purpose of which was to reconstruct the world by establishing right relations among human beings”.100 According to him, the Buddhist social approach was more comprehensive and humanistic. He thought, Buddha teaching was more suited to the needs of practical social life. Buddha endeavored to transform human life into an ideal one based on equality, liberty, love and sympathy. Based on above principles of religion, Dhamma and social, he was inspired by Buddhism.

Dr. Ambedkar’s “rejection of the existence of Atman led him to the rejection of belief in Samsara, i.e., transmigration of the soul, belief in Moksha or salvation of the Soul, and belief in Karma as the determination of man’s position in present life”.100 The Buddha denied the fatalistic view of Karma. He prelived it by a much more scientific
view of Karma.\textsuperscript{102} Rebirth is only possible to the natural components of being. The concept of rebirth is denied according to psychology. "The Karma is moral law is acknowledged. It is operative only within one’s present life and general moral order."\textsuperscript{103}

The Buddha's gospel is essentially social. So is \textit{Dukkha}, the central Buddhist notion of suffering or sorrow "The recognition of suffering is the real basis of religion". Dr. Ambedkar analyzed this concept in his own version. "This suffering is the condition of misery and poverty, brought by social and economic injustice". Man's misery is the result of man's inequity to man.\textsuperscript{104} Dr. Ambedkar's vision of suffering as primarily a social phenomenon. He advocated, the conflict between nations is occasional. But the conflict between classes is constant and perpetual. It is this which is root of all sorrow and suffering in the world...... I have to find a solution for this problem of social conflict.

Dr. Ambedkar analyzed the Marxist and Buddhist concepts on class conflict and the consequent sorrow and suffering in the social living. He said "The means adopted by the Buddha were to convert a man by changing his moral disposition to follow the path voluntarily. Whereas, the means adopted by the communists are equally clear, short and swift. They are violence and dictatorship of the proletariat". On the Buddhist side he lists as means. The Pancha Sile, Noble Eight-Fold Path.\textsuperscript{105} Dr. Ambedkar believed that Buddhism creates the society based on equality but without dictatorship.
Dr. Ambedkar stated that the goal of Buddha and Karl Marx was the same, but the ways were different. Marx said that "Private property" was the root cause of sorrow. It resulted in the exploitation, suffering and enslavement. It should be abolished. Buddha also wanted to abolish Dukkha and property is the main cause of it. According to Buddha everything was impermanent and so there was no struggle for property. The Bhikkhus were not allowed to own private property in this connection. Communism adopted violent methods to abolish private property. Buddhism adopted non-violence means to achieve its goal. The Marxism way was based on force, but Buddhist system was a democratic. Dr. Ambedkar's opinion was that the world could not be reformed except by the reformation of the mind. In the view of Dr. Ambedkar Buddhist method was the safest and soundest.

Dr. Ambedkar turned to Buddhism because he was inspired by the principles of Buddhism. Buddhism speaks the principle of Satya and Dharma. Wisdom and compassion are the two dimensions to search for Truth and Reality. Buddhism seeks the need of rationality, humanness and compassion, which are the roots of democracy and socialism. Dr. Ambedkar firmly believed in social democracy and economical socialism.

According to Dr. Ambedkar Buddhism was a revolt against "Parasitic Luxury" and prepared the foundations of "a prosperous and glorious civilization". Dr. Ambedkar advert, "once it was realized that Buddhism was a social gospel, its revival would be an everlasting event". He said "If the countries which are Buddhist can develop the
will to spread Buddhism the task of spreading Buddhism will not be difficult..... to spread Buddhism, is to serve mankind."

8. Dr. Ambedkar's views on Varna and caste.

The origin of Varna vyavasta is a peculiar process in Indian history. It was against the Naturalism and Theology. The varnas were happened or created based on the individual birth, who born the God physical structure. As far as Theology is concerned God is omnipotent, omnipresence, omniscient. God is the creator of Universe. The human life is the gift of god. By the grace of god human beings occupy the highest place in the nature. God has *Maha Karuna*, Love, compassion and forgiveness. God is universal and universal humanhood. No question of discrimination in the god's nature. All human beings have been treated as equal in the view of god. If any god shows discrimination against individuals, it is against the Theology.

According to Purushasuktha hymn of Rigveda there is a verse which says that of the primeval man 'the Brahmin was the mouth, the Kshatriya was as the arms, his Thighs were the vaishyas and from his two feet the Shudra was born. Brahmin, kshatriya, vaishya, sudhra - these are described as *Varna* and not *Jatis*. On a simple rendering of this Rigvedic hymn shows that the social organisation as a whole was made out of a combination of *Varnas* having four specific qualities and being associated with different types of action. The difference among the varnas are due to difference in the proportions of the three qualities or gunas of 'sattva' purity 'raja's' (valour) and 'tamas' (darkness).
The purushasuktha was made in chaturvarnay a "sacred institution" "a divine ordination". Manu advocated the purushasuktha as a part of divine injunction. Manu said, for the prosperity of the world. He (creator) from in mouth, arms, Thigh, and feet created the four varnas. According to him 'veda is the only and ultimate sanction for Dharma'.

According to Dr. Ambedkar the portion of Vedas, at any rate, particularly the purushasuktha was fabricated by Brahmins, intended to serve their own purpose. According to Ambedkar, it was Manu who invested the social ideal of chaturvarnya as contained in purushasuktha with a degree of divinity and infallibility, which it did not have earlier.

Dr. Ambedkar criticized the chaturvarnya society. He said there was no social equality among four classes. They must be bound together by the rule of graded inequality. The four classes should observe a division of occupation. There is no freedom in choosing occupation. The right of education was give to Brahmins, Kshatriyas and Vaishyas. The Sudras and women had no right to education. Women were treated as Sudras and untouchables in all four classes. Their right to education, right to freedom and equality has been seized in purushasuktha.

Naturally education is a gateway of all human rights. If education is denied to woman automatically the other rights will be seized in the woman's life. Because of this reason 50 per cent of Indian women could not get the equal status on par with men. This is one of the historical mistakes in Indian society.
Dr. Ambedkar writes, "the principle underlying the purushasuktha is, therefore, criminal intent and anti-social in its results. Its aim is to perpetuate in illegal gain obtained by an unjust wrong reflected on another". According to him the Hindu Society has denied social justice to a large number of people in general and women in particular in the name of divine order and varna vyavasa.

Dr. Ambedkar said that the social order prescribed by purushasuktha had never been questioned by anyone except Buddha. He also said that Arya samajists had done a great mischief in making the Hindu Society a stationary society by preaching that the Vedas were eternal without beginning, without end and infallible.

Therefore Dr. Ambedkar criticized the ideal of chaturvarna enunciated by the Purushasuktha on the grounds that

- It preached a class-composed society as its ideal.
- It converted the de-facto state of affairs into a de-jure connotation of an ideal society.
- It gave the de-facto state of class composition a legal effect by accepting it a de-jure connotation of an ideal society.
- It accepted the class composition as an ideal and also sacred and divine.
- It made the four classes a matter of dogma.
- It accepted the graded inequality among the four classes and man and woman.
According to Dr. Ambedkar, the attempt of purushasuktha to realize the ideal was a kind of political jugglery, the like of which was not to be found in any book of religion. Almost all the Hindu books are replete with the concept of dharma. Both Manu and Yjnavalkya, a learned Hindu seer, refer to dharma as compulsory duties and obligation of the different varnas. The concept of dharma as has been included in the varnashrama dharma has brought ruination to the concept of social solidarity.

Dr. Ambedkar sought revolutionary changes in Hindu society. He rejected the theory of chatarvarna prescribed by the purushasuktha of the Rigveda and believed that originally there were only three varnas. He stated that purushasuktha was a later production interpolated into the Rigveda. Dr. Ambedkar rejects the social ideal of chaturvanaya, which given an official graduation, fixation and permanency to each varna of the principle of graded inequality in society. Varna system is prescribed by the purushasuktha of the Rigved. It is predominantly in Indian society and Brahmans are only eligible to learn hymns, but women are excluded in four varnas.

In May 1916, Dr. Ambedkar read a paper on “The Caste in India, their Mechanism, Genesis and Development” at the anthropology seminar sponsored by Dr. Goldenweiser. It was published in the Indian Antiquary in May 1917. He observed that endogamy was the essence of castes. According to him, a caste was an enclosed class. He was of the view that Chaturvarnya provided the base for the caste-system which has ruined the Hindus.115

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The caste system created a society which had untouchables, unapproachable and unshadowables. Moreover Hindu society had in its fold various criminal tribes as well as several primitive tribes. In addition to the four class (various) of chaturvarna, Ambedkar recognized fifth classes (panchama varna, under the Hindu social fold, which was outside chaturvarna. It included the following –

- Criminal tribes
- Aborigines
- Untouchables

All were living in deplorable conditions. Therefore, Ambedkar vehemently criticized the Hindu civilization and called it an infamy. Dr. Ambedkar said, “I cannot reconcile myself to this ideal, only new names one given, but the social content is the same”. He added, “to allow this chaturvarna based on worth to be designated as by such stinking labels of Brahmin, kshatriya, vaishya and shudra indicative of social divisions based on birth is a snave”.

Dr. Ambedkar said that the untouchables were originally Broken Men. He thought that the untouchables also shunned the Brahmanas. He explained one hypothesis that the Broken Men were Buddhists. The broken men did not care to return to Brahmanism, when they embraced Buddhism, shunned the Brahmanas: consequently, the Brahmanas imposed untouchability upon the broken men.
Dr. Ambedkar explained, how chaturvarna was going to spoil the right of masses. The weak in Europe has had in his freedom of military service his physical weapon, in suffer age his political weapon and in education his moral weapon. All the three weapons were denied to the masses in India by chaturvarna.\textsuperscript{118}

According to Ambedkar, varna and caste were evil ideas and it mattered very little whether one believed in varna or caste. Varna was infallible like the Vedas. The Bhagavada Gita has done enough mischief by giving a fresh lease of life to the varna – system. He said further, “with Mr. Gandhi varna is determined by birth and profession of a varna is determined by principle of heredity so that varna is merely another name of caste”.\textsuperscript{119}

Dr. Babasaheb Ambedkar vehemently condemned the social order which is based on varna or caste. The learned doctor said, “My ideal could be a society based on liberty, equality and fraternity”.\textsuperscript{120} A measure of liberty is necessary to maintain a free democratic social order. He speaks in the sense of right to free movement, in the sense of right to life and limb. He argues to an individual’s freedom to choose one’s own profession.

According to Dr. Ambedkar, “equality may be a fiction, but nonetheless one must accept it as the governing principles”. The principle of equality ought to form the basis of an ideal society. Dr. Ambedkar’s ideal of fraternity is in short; there must be social endosmosis, which is only another name for democracy.
Dr. Ambedkar criticized Gandhi's theory of chaturvarna as impracticable in this age and there was no hope of revival in the future. Further he said that Mahatma Gandhi was doing a great disservice to social reform by advocating his imaginary utility of division of varnas, for it created hindrances in our way. He said "To me this chaturvarna with its old labels is utterly repellent and my whole being rebels against it." He emphasized that men must be free from the deep rooted religious prejudices or sacred notions behind castes, Divinity behind the castes i.e behind the shastras should be destroyed.

Social change is a myth in chaturvarna system. It never helps to individual and social development. That's why Dr. Ambedkar proposed social change is possible through legislation. In this connection he introduced the Hindu Code Bill in 1950, the chief aim was to reform and to bring Hindu Society radical and fundamental changes in Hindu society through legislative means. Based on, he suggested the spread of mass education. It is important to examine Ambedkar's view on man, woman and society, in the caste component of Hindu Society.

Dr. Ambedkar argued that the Hindu social order is opposed to equality of people. It treats inequality as its official doctrine totally ignores the principle of fraternity. There is no liberty in it. There is no importance to the individual in the Hindu Social order. The hierarchical order of the classes or castes is rigid. The relative changes in the position of the individual are totally ignored.
Hinduism believes that its social order is divine. It is called the Varna vyavastha. Its every varna woman was treated as secondary and suppressed class. Even in kshatriya varna the so called Rama showed his disregard for Sita by suspecting her chastity and conduct in her captivity by Ravana. It indicates immodest of man’s personality and its generated impairment against women in Hindu society.

As regards castes, he says,

- Caste divides labourers.
- Caste disassociates work from interest.
- Caste disconnects intelligence from manual labour.
- Caste devitalize by denying to him the right to cultivate vital interest.
- Caste prevents mobilization.

Caste system is not merely a division of labour. It is also a division of labourers. Dr. Ambedkar explained “The caste system prevents common activity and by preventing it, it has prevented the Hindus from becoming a society with a unified life and a consciousness of its own being. There is only individual share or part in the associate activity”.

Dr. Ambedkar added “So long as caste remain, Hindu religion cannot be made a missionary religion and Shuddhi (purificatory conversion) will be both a folly and futility” He commented “Caste has made sanghatan and co-operation even for a good cause impossible”.

Dr. Ambedkar has concluded the following possible results of the reorganization of society based on chaturvarna and caste.
• The caste has ruined the Hindus
• The reorganization of the Hindu society on the basis of chaturvarna is impossible because the varnasyavastha is like a leaky pot or like a man running at the nose.
• It is harmful because the effect of the varnasyavastha is to degrade the masses by denying the opportunity to acquire knowledge and emasculate them by denying them the right to be armed.

Dr. Ambedkar wanted that the Hindu society must be reorganized on religious basis, which would recognize the principle of liberty, equality and fraternity. In order to achieve this object, he suggested following remedial measures.

• The sense of religious sanctity behind caste and varna should be destroyed.
• The sanctity of caste and varna can be destroyed only by discarding the divine authority of shastras.¹²⁷

Dr. Ambedkar dedicated his book who were the shudras? to the memory of Jyotiba Phule. The dedication runs “Inscribed to the memory of Mahatma Jyotiba Phule, 1827-1890. The greatest shudra of modern India, who preached the gospel that for India Social Democracy, was more vital than the independence from foreign one.

Varna vyavastha, caste system and untouchability are the major evils of Hindu social order. The untouchable is called ‘Avarna’, i.e. outside the Varnas. The Caste System of graded inequality is still prevailing in Indian society. No person of Indian origin, born on Indian soil can
escape the influence of caste. The caste system is part and parcel of Hindu religion and Hindu society. The Caste system creates discrimination among people at large and Woman in particular, and its violation of human rights including woman rights. The caste discrimination affects nearly 800 millions of Dalit Bahujans day in and day out of their social, cultural, educational and economic life. It shows 400 millions of Dalit Bahujans women are adversely affected by the caste discrimination. Woman Liberty, Equality, Justice and fraternity ideals are crux in the caste discrimination. No one could come out from these dreadful situations in general, women in particular.

The untouchables in the order of ‘divine creation’ of the Brahmnas. In Vedic times there was no untouchability. However, it prevailed in Indian society. These people were far away from all privileges of social, educational, spiritual and economical, particularly woman from these group were lost their rights. Some times within the family in all Varnas Woman treats as untouchable, when she is in menstruation and should not participate in day to day activities.

The Varna and caste system indicates the status of woman in Hindu society. Women are considered as suppressed and depressed class even within Varna and Caste in Hindu society.

9. Dr. Ambedkar’s views on religious conversion:

Religious conversion was a revolutionary step and decision in Ambedkar’s life in particular and in Indian history in general. Dr. Ambedkar read almost all Holy books, which are concerned in the
social, economical, spiritual life of human beings. He searched for human values and human rights in all religions, which needed to live in the nature as a human being and not savage man.

Dr. Ambedkar's journey to Buddhism can be traced over a span of forty years. His conversion to Buddhism was not happened in a single day or on a single event. So many issues and events influenced him to embrace Buddhism. A deep philosophical approach and examination enabled him to convert to Buddhism. Fortunately, his contact with Buddhism occurred in 1908, when he was sixteen. In his matriculation examination (success) celebrations one of the chief guests Mr. Krishnas Arsun Keluskar presented him a copy of 'life of the Buddhism'. In 1945 he attended a Buddhist conference. On June 20, 1946 on behalf of people's education society, he started a college and named it as Siddhartha College. In 1948 he wrote a foreword to L. Narasu's book, 'The Essence of Buddhism'. In 1950, he took part in the first modern Buddhist procession in Delhi. In December 1954 he attended the Third World Federation of Buddhist. This conference made up his mind to embrace Buddhism. Ambedkar was inclined towards Buddhism openly from May 1956. On May 24, 1956 he declared on the day of the Buddha Jayanti Celebrations at Nare park in Bombay that he would embrace Buddhism. His conversion to Buddhism was successfully completed with millions of his followers at Nagpur on Dussara day October, 14 1956 between 9 and 11 A.M. He preferred Nagpur which was a historic town where the Buddhist Nagas flourished in Ancient times.128
Dr. Ambedkar waited for a long period of twenty years to renounce Hinduism. Meanwhile he appealed to all Hindu scholars and Hindu society to change their mindset, ideas, principles and shastras. He waited up to the 2500th birthday of Buddha. B.S Murthy remarked “The only answer seems to be that he dearly loved all that was best in Hinduism.”

Dr. Ambedkar recognized merits in Buddhist religion and philosophy that made it superior in comparison to Hinduism. He observed it as a true religion as it led to life guided by the principle of knowledge; right path and compassion. Mr. S. Kharat remarked “The aim of conversion is not economic but psychological”. According to Ambedkar Hinduism and Buddhism differed in three vital aspects. “In Hindu religion, there was Ishwar (God) Atma (Soul) and varna system: In Buddhism there was no Ishwar, Soul, and caste or varna system.” W.N. Kuber explains Ambedkar’s conception of religion the driving force of human activity and its foundations were essential to life and society. For Ambedkar, religion was a part of one’s ‘Social Inheritance’. He wanted religion, but he did not want hypocrisy in the name of religion. Dr. Ambedkar felt that religion had to be judged by social standards, based on social ethics.

Dr. Ambedkar was aware that compassion, equality and freedom were not to be found in Hindu religion. He renounced Hinduism and embraced Buddhism because of its moral basis of equality, justice and its wide basis of humanitarianism. As far as individual was concerned, he said, “Buddhism teaches social freedom, intellectual freedom, economic
freedom and political freedom, equality not between man and man only but between man and woman”.

Dr. Ambedkar told Mahtama Gandhi “Though I differ from you on the issue of untouchables, when the time comes I will choose only the least harmful way for the country”. In this connection he embraced Buddhism. The main motto means in his words “I am surrendering myself to the person possessed of knowledge”. The name of the person was immaterial, knowledge was religion. Another motto, “I am surrendering myself to sanghs – guilds.” Sangh means social life. To him, Buddha was a great socialist of his times. He was a rationalist and he rooted out the monopoly of Brahminism. According to Ambedkar in the Baudh Sangh all were equal. They had no different caste. He thought, “The Buddhist religion will uplift the world.”

Speaking in a Poona meeting in November 1944, he said that every religious book written in olden times was a political book and the Gita must be considered a political book aimed at upholding the teaching of the Vedas and Brahmanism to a supreme position.

Dr. Ambedkar attacked the god men in Hinduism. He himself stated that from his study of comparative religions, two great personalities have influenced or captivated him immensely. They were Buddha and the Christ. He embraced Buddhism because Buddhist religion was based on morality. Buddhism instructed people how they should behave with one another and prescribed for man his duty, to another and relation with God in the light of equality, Liberty and
fraternity. Buddha acted as a guide and not as a god whereas Krishna said that he was the god of gods. Christ said he was God's son and Mohammed poigamber said that he was the last messenger of God. Except Buddha all founders of religions claimed for themselves the role of Mokshadatta (Saviour) and claimed infallibility for themselves, while Buddha was satisfied with the role of Margadatta (guide). According to him, the religion of Buddha was morality. Dharma to Brahmans was yajnas and sacrifices to God. In place of Karma Buddha substituted morality as the essence of Dharma. The social gospel of Hinduism was inequality whereas Buddhism was for equality.138

As regards Hinduism Ambedkar said that it went through three stages, the Vedic religion, Brahminism and Hinduism. It was during the period of Brahminism that Buddhism was born. Brahminism preached inequality and Buddhism preached equality.

Dr. Ambedkar examined the Hindu religion in view of spiritual, political and social aspects with regard to the spiritual aspect of the issue. Ambedkar observed that the function of a true religion was the uplift of the individual. For, that purpose it should teach the virtues of fellow-felling, equality and liberty. Hindu religion had failed to prove these virtues and denied education, health and arms for individual.

In political aspect, he said "I have decided one for all to give up this religion, my religious conversion is not inspired by any material motive, there is hardly anything that I can not achieve even while remaining as untouchable. As for social aspect, Ambedkar says that religion is for man
and not man for religion. He renounced Hinduism because Hindu religion did not recognize him as human being from childhood onwards.

Dr. Ambedkar visualized that Hindu Society was static, unsociability was recognized by Hindu religion and varna and caste were the cornerstone of Hinduism. Besides Ambedkar recognized merits of Buddhist philosophy which are as follows.

- Buddhism advocated living experience and a life divine, attainable here and now, not after death.
- It was a realism and never on idealism (spiritualism)
- It proved liberty, equality, truth, and justice. It emphasized humanity, love and peace (Non-violence)
- It was dynamic, scientific and all – embracing.
- Its explanation of life and its meaning and purpose of birth and death and its aftermath were very clear, intelligible and logic
- Above all, man was the center of his study and examination and not anything out side of him.139

Apart from these reasons the other reasons like suppression, discrimination, inhuman, injustice, slavery, denial of knowledge, status variation, in terms of social, civic, economic, political and educational are common in Hinduism and Hindu Religion. That's why Dr. Ambedkar renounced Hinduism and embraced Buddhism on October, 14, 1956. And he reminded his followers of his vow taken in 1935 that "Even though I was born a Hindu and I will not die a Hindu". He fulfilled his vow and he was reborn and felt as if liberated from hell.140
In his conversion ceremony Dr. Ambedkar stated, "I belong to this nation – India. I am an Indian". Dr. Ambedkar advocates, "Buddhism is a part and parcel of Bharatiya Culture. I have taken care that my religious conversion will not harm the tradition of the culture and history of this Land." After embracing Buddhism, a few even referred to him as a 'Second Buddha' and described the Nagpur Diksha as a new "Dharmachakra – Pravartana".

Dr. Ambedkar was a great admirer of Indian culture. And he showed National integrity and cultural heritage in his religious conversion.


Dr. Ambedkar has given equal status to women on par with men by providing many provisions in the Constitution. He never treated or recognized women as secondary citizens and separate in the family, society and Nature. In his view a woman is a part and parcel of Human family or Institution. His fighting for human rights not only confined to men but also women's liberty, equality and fraternity. By virtue of vast knowledge and as a mastery over the subject Law, Dr. Ambedkar came to the conclusion that the verbal fighting was not enough to eradicate the social, economical, civic and spiritual evils, which had been prevailing in Hindu Society. He believed only Constitution and Law would help the Indian Citizen to live as Human Being including men and women. As a chairman of the Drafting Committee of the Constitution he utilized his total power and opportunities by providing fundamental rights, directive
principles of state policies and articles, which are basic needs of every Indian citizen without discrimination of sex, colour, creed and caste.

Dr. Ambedkar had an intense dislike for injustice done to women. He observed Raja Ram Mohan Roy concentrated on sati only and Jyotiba phule started a school for the women. But Ambedkar tried to uplift the status of women through legal measures and Constitutional provisions. The Constitutional provisions and guarantees are not temporary and confined to any single social evil. These rights are permanent as long as our people have accepted the Indian Constitution. The fundamental rights are nothing but Human Rights. These rights will safeguard the women rights in terms of social, economical, political and spiritual liberty, equality and Justice. “The constitution quickened by social conscience has added invincible legal missiles for women’s liberation. Our Constitution forbids sexual discrimination and guarantees social, economic justice to women. The Constitution in its preamble guarantees.

- Social, economic and political justice.
- Freedom of thought, expression, belief, faith and worship.
- Equality of status and opportunity.
- Fraternity assuring the dignity of the individual and National unity to all the citizens of India without any discrimination of caste, creed and sex.

Dr. Ambedkar emphasized that law must be social and human i.e. universal in its effect. He attached more importance to the eternal struggle of man and woman for freedom. To him the true freedom of man and women was not merely political. It was also social, economic,
intellectual and spiritual. In this direction as chairman of the Drafting committee of the constitution he provided rights for woman's emancipation through various articles.

The following articles in the Constitution help the women improve their status and compete with the men in all aspects.

Articles 14. the state guarantees equality before law or equal protection of law to all its citizens (men and women) within Indian territory. Articles 15 says, the state shall not discriminate any citizen on the grounds of religion, race, caste, sex, place of birth or any of them. Articles 16 says. There shall be equality of opportunity for all citizens in matter relating to employment without discrimination based on religion, race, caste, sex and place of birth.

Article 24 prohibits the employment of children (Boys & Girls) the age of 14 years in factories and mines or in any other employment. Articles 39. The state grants to all citizens both men and women equal rights to have an adequate means of livelihood. Articles 39(a) states that there is equal pay for equal work for both men and women. Articles 41 says the state shall guarantee within its economic limits to all the citizens, the right to work, right to education and public assistance. Article 42, the state makes provisions for just and human conditions of work and maternity relief. Articles 44 says, the state provides a uniforms civil code to all the citizens. Throughout the territory of India. Article 45 stated, universalisation of free and compulsory education for all the children up to 14 years of age including Boys and Girls. Articles-47 provides to raising
the nutritional levels; health and living standards of all without sex discrimination.

Apart from these articles, a few acts also help protect the rights of girls and women. Children Act 1938 gives protection to children below 14 years of age and they cannot be employed including girls. Child Marriage Act, 1976 raised the minimum age of marriage for girls to 18 years, boys to 21 years. Sarada Act 1929, Widow’s Re-marriage Act 1956, and Hindu Bigamous Marriage Act 1946 help women’s Social Uplift.

In continuation of Ambedkar’s efforts towards women’s empowerment the Government of India constituted a number of communities and commission to improve the girls’ and women’s status. For example Smt. Durgabai Deshmukh, National Committee on Women’s Education 1959, Smt. Hansa Mehta Committee 1962, for differentiation of curriculum between boys and girls; Dr. Bhaktavatsaham Commission to look into the education of girls; Education Commission 1964-66; National Policy on Education, 1986 to bring education for women and equality; the Year of Girl Child-1996 to reduce the gender disparity, gender inequality and gender injustice; Programme of Action (POA) 1992 for securing equity and social justice in India; Delhi Declaration 1993, all these committees emphasized education and empowerment of girls and women.

These articles, acts, committees and legislative, measures have attempted to remove social evils and discrimination against women. With these efforts we have seen some sort of change and development in
women's life but not in all. This meager change and growth does not give overwhelming results to sustain our Nation besides the international community.

Even after completion of 60 years of Independence our state could not provide hundred percent education for all. In this regard articles 45 is totally failed. Nothing could be done or had happened in terms of equality of education for all, especially for girls and women. The individual development as well as the social progress always depends on education. Without education social change and progress will remain a reverie of people and society.

Despite all these efforts (Articles, Acts) nothing could be done to the status of women and her education, still we are lagging behind in the women's education and women empowerment, when compared with the international scenario. We are unable to achieve the desired goals, which were envisaged in the constitutional commitment. Crores of rupees have been spent on girls' and women's education, but the results are not satisfactory. As far as social aspect is concerned millions of Hindu women are in the darkness many of them are not aware of their liberty, equality, justice and fraternity, provided by the Constitution because of lack of education and social resistance.

In this regard Dr. Ambedkar stated that, without "Social conscience", democracy loses its soul and there cannot be any social conscience, unless there is social democracy. Where there is no social democracy even the "Fundamental Rights" become mere trappings of
democracy. What Ambedkar says in this connection has contemporary relevance. "The prevalent view is", he said, "That once rights are enacted in a law then they are safeguarded. This is an unwarranted assumption. As experience proves, rights are protected not by Law, but by the social and moral conscience of society. If the fundamental rights are opposed by the community, no law, no parliament and no judiciary can guarantee to protect the rights.

Dr. Ambedkar's statement or idea is absolutely right and it is applicable to the Hindu Society. As he already stated the Hindu men and Hindu society must change their mindset. Unless these changes take place in Hindu society our constitution could not help the Indian women acquire desirable status and education.

11. The Woman in Hindu Code Bill – 1951:

As the chairman of the drafting committee of the constitution, Dr. Ambedkar has done a pioneering work to improve the status of women by granting the fundamental rights to all the citizens irrespective of caste, creed, race and sex.

Basically he was a materialistic social reformer. In his view, reforms should be result oriented and drive to permanent changes in the social structure rather than the temporary changes Dr. Ambedkar has taken up social reform approach at two levels, one at level of Hindu family and the other at the level of the Hindu society. Dr. Ambedkar wants to re-organize and reconstruct the Hindu society from the grass root level. The problems regarding child marriage, widow remarriage,
sati, property relate to the reform of the Hindu family. The abolition of untouchability, caste system, modification of the laws of adoption, marriage and succession relate to the reform of the Hindu society.

In this connection as a law minister in the Nehru’s cabinet he introduced on 5th February 1951, the Hindu code bill in the Parliament. But it was opposed by the Hindu Mahasabha and orthodox congressmen. The principle of monogamy and divorce introduced in the code was opposed. Dr. Ambedkar supported his view on the ground that a woman’s right to property was accepted by Brihaspati Smriti and divorce by Parashar Smriti.

Dr. Ambedkar’s efforts show the complete reality about the status of women in India. He advocated practical reform approach to uplift the status of women. Through a comprehensive Hindu code bill he wanted to reorganize, restructure the Hindu society and the patriarchal Hindu family. Dr. Ambedkar made significant efforts to provide salvation to Indian women through Hindu code bill.

Dr. Ambedkar as the chairman of the Drafting Committee of the Constituent Assembly of India took keen interest in codification of the Hindu law. The Govt. of India appointed Ambedkar and 16 others as members of the select committee. The committee submitted its report to amend and codify certain branches of the Hindu law to the Constituent Assembly of India (Legislature) on 12 August 1948. The report contained seven parts; Marriage and Divorce, Adoption, Minority and Guardianship,
Joint family property, women's property, Succession, Maintenance and Miscellaneous.

On 17 November 1947, while discussion was going on, on the bill in the legislative assembly, Ambedkar remarked, "I am an Orthodox, but the right to divorce must be given to women. But the right must not be used for bad purposes. Therefore there are suggested curtailments in that right". In this regard Ambedkar complained, "None of the prominent Hindu women leaders were really interested in the social progress of our women". He said, "The bill was only aimed at removing the obstruction of law in the social advancement of women". But in the end he remarked, "The Hindu code bill was now just like milk spoiled by mixture with a bitter acid".

Besides providing Constitutional guarantees to women, Dr. Ambedkar introduced and got passed four Acts, which strengthened the position of women in the society.

These were incorporated in the Hindu Code Bill. They are:

- The Hindu Marriage Act, 1955.
- The Hindu Succession Act, 1956.
- The Hindu Minority and Guardianship Act, 1956.
- The Adoption and Maintenance Act, 1956.

One of the main considerations, which led to the codification of Hindu Laws pertaining to women was that some women were placed at a disadvantage position as compared with men.

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Ambedkar was not satisfied by portraying the status and position of Hindu woman as underlined by the Manusmriti. While speaking about the Hindu Code Bill in the Constituent Assembly, he urged the members to have a common code which would replace the Hindu Law, scattered as it is then, regarding seven important matters, i.e..... (i) The right of property of a deceased Hindu, who has died in testate without making a will, to both male and female; (ii) The order of succession among the different heirs to the property of a deceased dying in testate; (iii) The law of maintenance; (iv) Marriage; (v) Divorce; (vi) Adoption and (vii) minority and guardianship

The Hind Code Bill, as it was then, was a compromise of old and new. There was a choice and the Hindu community either followed it or not, i.e. they married within the same varna (Savarna), the same caste or if they wanted they would choose to marry outside the varna and the caste. The marriage in either case would be valid. These two systems of marriage allowed no violation either of Sastra or of the Smriti. Before the Hindu Marriage Act came into being, inter-caste marriage was held to be invalid. “Like the Dharma-Sutras, the Smritis also sanctioned intermarriage between males of higher and females of lower caste, i.e., Anuloma, but not Pratilma. Though Manu clearly supports the marriage of a Brahmin male with a Sudra female, this is expressly condemned in the rules that immediately follow. Such contradiction, which also occurs in the Mahabharata and Dharma-Sutras, prove that the practice was looked upon with disfavour and was gradually disappearing.”
Regarding the law of divorce. Ambedkar points out that ninety per cent of the Indians practice customary divorce and that only ten per cent of them did not recognize its existence. There is the "regenerate" class among whom it is recognized that a woman could divorce her husband when he abandons her according to Naradasmriti and Barasaramriti. The wife is entitled to have a second husband when he dies or takes a parivrija. Hence Ambedkar's assertion that the new principles of Law of Marriage and Divorce are supported even by the Sastras.

The Hindu Marriage Act, 1955:

The Hindu Marriage Act, 1955 which was amended in 1976 made the following provisions for women:

- The legitimization of illegitimate children (Sec. 16)
- Punishment-bigamy (Sec. 26)
- Custody of Children (Sec. 26)
- Provision for alimony (Sec. 25). The Act abolishes the difference between a maiden and a widow.

The Hindu Succession Act, 1956:

Under the Hindu Succession Act, 1956

- A widow has a right to adopt a son or a daughter, which was not there in the Hindu Law.
- It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires (Sec. 14).
- A uniform scheme of succession to the property of a Hindu female who dies, intestate after commencement of the Act, was made in
Section 15. Previously under the unmodified law the succession to stridhan varied according to the marital status of a woman.

The Hindu Minority and Guardianship Act, 1956:

Under the Hindu Minority and Guardianship Act, 1956:

- The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will.
- The father’s right to appoint a guardian for the minor by will during the lifetime of the minor’s mother is prohibited under this Act.

The Adoption and Maintenance Act, 1956:

Under the Adoption and Maintenance Act, 1956

- This Act accepts adoption of a male and a female child without any difference, whereas under the uncodified law a daughter could not be adopted.
- This Acts permits a wife to adopt a child on her own right even during her husband’s lifetime. She had no such right prior to this enactment.
- In the uncodified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt.
- Under the old Hindu Law a wife need not be consulted while adopting a child or while giving a child for adoption, whereas this Act made it essential to consult her in both the cases.
- Section 11 lays down that, a father should adopt a daughter at least 21 years younger to him.

However the Hindu code bill was not accepted as it was and opposed by the orthodox sections. The ruling party circles were divided
and the fate of the bill hung in balance. The Congress party did not support the Hindu Code Bill as Ambedkar resigned from the cabinet.

Dr. Ambedkar's resignation denotes his commitment, thrust and desire towards women empowerment in terms of social, economical, political and spiritual. He sacrifices his privileges and power for the sake of woman's liberation, salvation, status and education.

Eventually Dr. B.R. Ambedkar's slogan on Education, Unity and Agitation. Unity is meaningless without the accompaniment of woman. Education is fruitless without educated woman, and Agitation is incomplete without the strength of woman.
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