APPENDIX I

(1) The Manu Smriti says:

"For Brahmins he ordered teaching, study, sacrifices and sacrificing (as priests) for others, also giving and receiving gifts.

Defence of the people, giving (alms), sacrifice, also study, and absence of attachment to objects of sense, in short for a Kshatriya.

Tending of Cattle, giving (alms), sacrifice, study, trade, usury, and also agriculture for a Vaishya.

One duty the Lord assigned to a Shudra - service to those (before - mentioned) classes without grudging". (Chapter I, Smriti Sandarbha, Vol. I, pp. 87-91).

(2) The Manu Smriti says:

"A Brahmin may take possession of the goods of a Shudra with perfect peace of mind, for, since nothing at all belongs to this Shudra as his own, he is one whose property may be taken away by his master. (Chapter VIII, Verse p. 417).
Indeed, an accumulation of wealth should not be made by a shudra even if he is able to do so, for the sight of mere possession of wealth by a shudra injures the Brahmin. (Chapter X, Verse p. 129).

(3) The Vasishta Dharma Sutra says:

"One may know that bearing grudges, envy, speaking untruths, speaking evil of Brahmins, backbiting and cruelty are the characteristics of a Shudra". (Chapter VI, Smriti Sandarbha, Vol. I, p. 24).

4) The Gautama Dharma Sutra says:

"The Shudra belongs to the fourth caste, which has one birth (only).

And serves the higher (Castes).
From them he shall seek to obtain his livelihood.
He shall use their cast -- off shoes.
And eat the remnants of their food.

A Shudra who intentionally reviles twice-born men by criminal abuse, or criminally assaults them with blows, shall be deprived of the limb with which he offends.
If he assumes a position equal to that of twice-born men in sitting, in lying down, in conversation or on the road, we shall undergo (Corporal punishment). (Chapter X, Sutras 50, 56-59, and Chapter XII, Smriti Sandarbha, Vol. II, Sutras 1, 7).

(5) The Manu Smriti follows suit and says:

"...... a Shudra, whether bought or not bought (by the Brahmin) may be compelled to practise servitude, for that Shudra was created by the self-existent merely for the service of the Brahmin. (Chapter VIII, Verse p. 413).

Now the supreme duty of a Shudra and that which ensures his bliss is merely obedience toward celebrated priests who understand the Veda and live as householders.

If he be pure, obedient to the higher (castes), mild in speech, without conceit, and always submissive to the Brahmin, he attains (in the next transmigration) a high birth. (Chapter IX, Verses pp. 121-125).

Now a Shudra desiring some means of subsistence may serve a Kshatriya, so (is the rule); or the Shudra (if) anxious of support life, (may do so by) serving a wealthy Vaishyas.
But he should serve the Brahmins for the sake of heaven, or for the sake of both (heaven and livelihood); for by him (for whom) the word Brahmin (is always) uttered is thus attained the state of completing all he ought to do.

Merely to serve the Brahmins is declared to be the most excellent occupation of a shudra; for if he does anything other than this it profits him nothing.

His means of life shoule be arranged by those Brahmins out of their own house hold (goods) in accordance with what is fitting after examining his ability, cleverness, and (the amount) the dependents embrace.

The leaving of food should be given (to him) and the old clothes, so too the blighted part of the grain, so too the old furniture. (Chapter X, Verses pp. 121-125).

Let a Brahmin’s name be auspicious, a Kshatriya’s full of power, let a vaishya’s mean wealth, a Shudra’s however be contemptible.
Let a Brahmin's (distinctive title) imply prosperity, a Kshatriya's safeguard, a Vaishya's wealth, a Shudra's service. (Chapter II, Verses pp. 31-32).

If (a man) of one birth assault one of the twice-born castes with virulent words, he ought to have his tongue cut, for he is of the lowest origin.

If he makes mention in an insulting manner of their name and caste, a red hot iron rod, ten fingers long, should be thrust into his mouth.

If this man through insolence gives instruction to the priests in regard to their duty, the king should cause boiling hot oil to be poured into his mouth and ear. (Chapter VIII, Verses pp. 270-272).

If a man of the lowest birth should with any member injure one of the highest station, even that member of this man shall be cut (off); this is an ordinance of manu.

If he lift up his hand or his staff (against him), he ought to have his hand cut off; and if he smites him with his feet in anger, he ought to have his feet cut off.
If through insolence he spit upon him, the king should cause his two lips to be cut off; and if he makes water upon him, his penis, and if he breaks wind upon him, his anus.

If he seize him by the locks, let the king without hesitation cause both his hands to be cut off, (also if he seize him) by the feet, the beard, the neck of the testicles. (Chapter VIII, Verses pp. 279-283).

(6) The *Narada Smriti* says:

Men of the *Shudra* caste, who prefer a false accusation against a member of a twice-born Aryan caste, shall have their tongue split by the officers of the king, and he shall cause them to be put on snakes.

A once-born man (or *shudra*) who insults members of a twice-born caste with gross invectives, shall have his tongue cut off; for he is of low origin.

If he refers to their name or caste in terms indicating contempt, an iron-rod, ten angulars long, shall be thrust red-hot into his mouth.
If he is insolent enough to give lessons regarding their duty to Brahmins, the king shall order hot oil to be poured into his mouth and ears.

With whatever limit a man of low caste offends against a Brahmin, that very limb of him shall be cut off, such shall be the atonement for his crime. A low-born man, who tries to place himself on the same seat with his superior in caste, shall be branded on his hip and banished, or (the king) shall cause his backside to be gashed.

If through arrogance he spits on a superior, the king shall cause both his lips to be cut off; if he makes water on him, the penis; if he breaks wind against him, the buttocks. (Chapter XV, Smritisandarbha, Vol. II, pp. 22-27).

The theory of Karma is combined with Varna Vyavastha is the Gita’s social doctrine. The author of the Gita declared that the different functions assigned to Varnas are allotted to men in accordance with their nature which they inherit from their past behaviour, and a man who remains loyal to his inherited duties can attain Moksha. (The Gita XVIII, 41; XVIII, pp. 42-45).
A person does not attain any blemish, if he follows the duties which are allotted to him under Varna system. (XVIII, p. 47). In the name of Svadharma, author of the Gita cleverly supports Varna system. "Better to follow one's own Dharma full of blemishes than another's which is more suitable to be followed. It is better to die following Svadharm because another's Dharma is dangerous". (III, 35; XVIII, pp. 47-48).

Gita says, "the castes were created by God according to the character and activities of men". (Raju/Radha Krishnan, The Concept of Man, p. 213). So the gospel of Gita justifies philosophy of social and theological determination. The vary aim of Gita seems to perpetuate the Varna social relationship as an allurement to Moksa. "Better to do the duty of one's caste, though bad and ill-performed and fraught with evil then undertake the business of another, however good it may be; another's duty bring danger to the man who meddles within it. Perfection is attained by him alone who swerves not from the business his caste". (The Gita, III, 35; cf. The Gita, XVIII, pp. 47-48).
Such are the laws made against the Shudras by the Brahmanic lawgivers. The laws may be summarized under the following heads:

(1) The **Shudra** is to take the last place in the social order.

(2) The **shudra** is not to be respected in the same way as the other classes.

(3) The life of **Shudra** is of no value and no body and any body may kill him without having to pay compensation and if at all of small value as compared with that of the **Brahmana**, **Kshatriya** and **Vaishya**.

(4) A **Shudra** must not acquire property. A **Brahmin** can take his property at his pleasure.

(5) A **Shudra** cannot hold office under the state.

(6) The duty and salvation of the **Shudra** lies in his serving the higher classes.

(7) The **Shudra** is born in servility and must be kept in servility for ever.

Any one who reads this summary will be struck by the consideration that shudra alone has been selected by the Brahmanic law-givers as a victim for their law making authority. In fact, these disabilities have no parallel anywhere in the world.
APPENDIX - II

MY PERSONAL PHILOSOPHY

Every man should have a philosophy of life, for everyone must have a standard by which to measures his conduct. And philosophy is nothing but a standard by which to measure.

Negatively, I reject the Hindu social philosophy propounded in the Bhagvat Gita based as it is, on the Triguna of the Sankhya philosophy which is in my judgement a cruel perversion of the philosophy of Kapila, and which had made the caste system and the system of graded inequality the law of Hindu Social Life.

Positively, my social philosophy, may be said to be enshrined in three words: Liberty, Equality and Fraternity. Let no one, however, say that I have borrowed my philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my master, the Buddha. In his philosophy, liberty and equality had a place: but he added that unlimited liberty destroyed equality, and absolute equality left no room for liberty. In his philosophy, law had a place only as a
safeguard against the breaches of liberty and equality; but he did not believe that law can be a guarantee for breaches of liberty or equality. He gave the highest place to fraterniy as the only real safeguard against the denial of liberty or equality or fraternity which was another nature for brotherhood or humanity, which was again another name for religion.

Law is secular, which anybody may break while fraternity or religion is sacred which everybody must respect. My philosophy has a mission. I have to do the work of conversion: for, I have to make the followers of Triguna theory to give it up and accept mine. Indians today are governed by two different ideologies. Their political ideal setout in the preamble to the constitution affirms a life of liberty, equality and fraternity. Their social ideal embodied in their religion denies them.

Dr. B.R. Ambedkar
(All - India Radio Broadcast of Speech on October 3, 1954)
Appendix III:

Some of Ambedkar's "responsa" have been collected by A.R. Biswas, an authority on Ambedkar, in his 'Thus spake Ambedkar'. These are:

Ambedkar on Religion, Caste and Society:

(1) Religion is for man, and not man for religion. The religion that does not recognize you as human beings, or give you water to drink, or allow you to enter the temple, is not worthy to be called a religion.

(2) Annihilation of untouchability is my birthright.

(3) Lost rights are never regained by begging, but relentless struggle. Goats are used for sacrificial offerings and not lions.

(4) If all communities are to be brought to the level of equality, then the only remedy is to adopt the principle of inequality and to give favoured treatment to those who are below the level.

(5) In an ideal society, there should be many interests consciously communicated and shared. There should be social endosmosis.

(6) Law should be non-violence wherever possible; violence whenever necessary.
Untouchability shuts all doors of opportunities for betterment in life. It is mischievously propagated by Hindu scriptures that by serving the upper three classes, the shudras attain salvation. Untouchability is another appellation for slavery. No race can be raised by destroying its self-respect.

Hindu society is a myth. The name Hindu is itself a foreign name. Hindu society as such does not exist. It is only a collection of castes.

The Hindu is caste conscious; he is also class conscious. Whether he is caste or class conscious depends upon which caste he comes in conflict. If the caste with which he comes in conflict is a caste conscious. If the caste is outside the class to which he belongs, he is class conscious.

The Brahmin scholar is only as learned man. He is not an intellectual. Every Brahmin is interested in the maintenance of Brahmanic supremacy. A voltaire among the Brahmins would be a positive danger to a civilization contrived to maintain Brahmanic supremacy.

Brahminism (is) the negation of the spirit of liberty, equality and fraternity. The effects of Brahmanism (are) not confined only to social rights (but) also
(to) civic rights. If even affects the field of economic opportunities.

(12) The Indian people are by tradition men who have more faith and less wit. Anyone who does anything out of the ordinary, does something so eccentric as to be called in other countries an insane person, acquires in this country the status of mahatma or yogi. And people follow him as the sheep follow the shephered.

(13) He (priest) is a dog in the wheel of civilization. He practises the sham of being a middleman between the unseen powers and the helpless man, and makes a living by it.

(14) It is not enough that India should get Swaraj; it is more important in whose hands Swaraj would be. (Swaraj, the Word Used by Marathi Writers for self rule. Ambedkar used it more or less in same meaning and also as 'independence' 'freedom' of "Karma and its Effect").

(15) There is no use having Swaraj, if you cannot defend it. It is only when the Hindu society becomes a casteless society that it can hope to have strength enough to defend itself.

(16) The real test of the progress of India will be "What have you (Rulers) done for these people (untouchables)?"
(17) Man must eat to live and should live and work for the well being of society.

(18) The principle of non-violence is an end, and relative violence is a means.

(19) Industrial peace is not possible on the basis of power, but possible if based on social justice. A triangular approach could be suitable by elimination of exploitation, by labour welfare and by maintaining proper industrial relations, industrial peace can be guaranteed.

(20) Political democracy cannot last unless there lies at the base of it social democracy. (And) social democracy means away of life which recognizes liberty, equality and Fraternity as the principles of life.

(21) (Democracy) is but a form of social organization. (It) is a form and method of government whereby revolutionary changes in the economic and social life are brought about without bloodshed. The conditions are: (1) no inequalities in society; (2) the existence of an opposition; (3) equality in law and administration; (4) observance of constitutional morality; (5) no tyranny of the majority; (6) moral order of society; and (7) public conscience.

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APPENDIX IV

BUDDHIST'S OATHS*

1. I will not regard Brahma, Vishnu and Mahesh as Gods nor will I worship them.

2. I will not regard Rama and Krishna as Gods nor will I worship them.

3. I will not accept Hindu Deities like Gauri, Ganapati, etc. nor will I worship them.

4. I do not believe that God had taken birth or incarnation in any form.

5. I do not believe that Lord Buddha was the incarnation of Vishnu. I believe this propaganda as mischievous and false.

6. I will never perform any Shraadha** nor will I offer any pinda.***

7. I will never act against the tenets of Buddhism.

8. I will never get any Samskaar performed by Brahmins.

9. I believe in the principle that all are equal.

10. I will try to establish equality.

11. I will follow the Eight fold path of Lord Buddha.

12. I will follow all the Ten paramitas of the Dhamma.

13. I will have compassion on all living beings and will try to look after them.

14. I will not lie.

15. I will not commit theft.

16. I will not indulge in lust or sexual transgression.

17. I will not take any liquor or drink that causes intoxication.
18. I will try to mould my life in accordance with the Buddhist preachings, based on enlightenment, precept and compassion.

19. I embrace today the Buddha Dhamma discarding the Hindu Religion which is detrimental to the emancipation of human beings other than the Brahmins as low born.

20. This is my firm belief that the Buddha Dhamma is the best religion.

21. I believe that today I am taking new birth.

22. I solemnly take oath that from today onwards I will act according to the Buddha Dhamma.


** A Ceremony after the death of the man in Hinduism.

*** Handful rice offered in the name of the deceased.