The present research work is an outline of Dr. Ambedkar's economic thinking, available in his writing and speeches, and his social political and religious work accomplished in the Indian society. It is a presentation of various aspects relating to the subject of economic thinking of Dr. B.R. Ambedkar. The subject, which is studiously operated by him, has tremendous possibilities for further studies. The dimensions and depths cannot be judged by the present single study. Since the content of present study is almost to all respective subjects of his economics, it can be a guiding work for further extensive studies. Introductory short notes without going into details of them on the various aspect of Dr. Ambedkar's Economic thinking are sought in this thesis, Attempts have been made to cover up the major aspects with all their possible pros and cons of the subject. The objective of the study is to focus the light on the desired implications. It is observed that the authorities on the subject have already worked upon the same, but in this present work the same monotonous interpretation is avoided and the basic comprehensive vision of Dr. Ambedkar's economic thinking is sought at its natural perception.

It is also true that there can be an argument of: 'absence of justice to the subject and lack of coverage of information and interpretation'. I do agree with it, but my objective was to find out the methodology of economic thinking of Dr. Ambedkar, and that is perhaps only could be a means to delineate the comprehensive originality of his economic thinking. With which the stuff of information perhaps may reduced to the minimum, but I was cautious of picking up the principles and theories of his thinking. I tried my level best to dodge myself from making any philosophizing of his thinking, rather than that I uncovered his substance on economics barely and analytical.

It seems difficult to find out extract of the interpretation and analysis of Dr. Ambedkar in a nutshell package, because his corresponding touches to the diverse aspects meant the substantial effect to cause the subject matter of his thesis. Hence the traditional interpreters of his economic thoughts failed to pose his basic understanding over the subject of economics and there by missed the great economist of modern India. Therefore a specific
methodology is adopted to cover up the uniformity and divergence of his economic thinking.

In India since independence, in politics every body goes on speaking the Excellency on every social and political subject, since it is to matter the prestige if he could not speak any thing on the problem before him. It is a rare personality who would withdraw his temptation to express the pedantry, and honestly confess his inability or unknowing, and tell to consult a particular expert. Robbins believes that 'the knowledge of economics is essential to foster upon the social and political reformations, without that it would be a senseless talk.' It is wonderful to see that when the contemporary leadership of India, who was talking on the problems of Indian political economy and that too in absence of their scholarship in the subject of economics, timely on that verge Dr. Ambedkar's suggestions were being neglected who was the only expert of economics in India.

The findings of a common subject matters differently. It is very easy to find out certain independent findings, author can use various statements of various thinkers in support of his hypothesis. But to draw certain findings of a particular thinker with his own various supportive statements is different from the independent general findings. While discussing the general subject matter it is an easy task, his statement sap into particular direction. But to find a comprehensive strategy, it is felt of not an easy job, as generally thought of. And with thinker like Dr. Ambedkar the case becomes more critical and places us in quandary to bring to his original comprehensive findings. He not only in cross with his entire subject concerned, but he many times found to be in cross with the supporters also. The most complex nature regarding Dr. Ambedkar's thinking is found therein, when he puts us on a long discussion between two alternatives, equating the value of the both.

It is better have the fix that, what Dr. Ambedkar had written for his Theses while in his education, is of impossible nature to comprise into a single thesis. It would probably have many more theses, than those of Dr. Ambedkar's theses. Dr. Ambedkar's writing varied and having a wide range of references with detailed information and data.

The intelligent saint, Swami Vivekanand over scrambled, how to solve the problems of India while giving an answer to social council lecture of Justice Ranade. In that lecture, Justice Ranade alleged saints and their caliber. Swami Vivekanand said, "Ranade and Social reformers, O! Oh. India- Ye'!
Anglicized India. Ye Child! This much, but forget not that, in this society, there are such problems, that you, or your Western Master's too, won't perceive, and then, therefore to solve them is far away".1. He says, "leave your gods aside in early years, society is your god, our countrymen are our brothers, do not hate them. This is our most important work for them; otherwise there will not be any enlightenment of your society. This subject, any way, is so vast, I am at a loss to understand, where to conclude it's completion."2. It was true, that task was difficult, but Dr. Ambedkar interpreted reality of the subject in a true manner and completed the episode of the critical problems, until the formation of the constitution of India.

But whatever Dr. Ambedkar told was inconsistent with the vowels of the antagonistic, orthodox stricken classes. The attitude of non-expression of rejection to Dr. Ambedkar, but non-acceptance to the doctrines of Dr. Ambedkar, affected the contraversious attitude to the reasons of rejections and the reasons of acceptance. Perhaps to read Dr. Ambedkar is a non-cherishing job to both, followers and non-followers. But he confesses in his a book that, "I have written the book especially for the Untouchables and for the foreigners. On behalf of neither could I pressure knowledge of the relevant facts. For the particular audience, I have in view, it is necessary for me to state both facts as well as arguments and pay no regard to the artistic sense or the fastidious taste of a cultivated and informed class of readers".3.

Many times as an author, I felt of futile to work upon this thesis on his thoughts for his high vision and to care honesty of intellect and it is a miracle he succeeded to keep his field of discussion devoid of the words of emotions. In many occasions I came to such a point of explanation where he had to, or compelled to use some heavenly or perhaps emotional words to get relief from the tense of the subject. Many times words became inadequate to express my concepts. But I found that it is interesting to know that Dr. Ambedkar had never find any difficulty of language to explain his vision. Language was no barrier to him and his expressions were bare facts. It had a certain kind of logs of economic realities in his every book.

It can commonly be said that the economic facts are raw products of natural interactions for possession or under possession of wealth, which

1. Swami Vivekanand : Dharma Bhoomi Bharat Ani..., p.54 (Translated Speech)
3. Dr. Ambedkar, What Congress and Gandhi have done to the Untouchables Vol.9 p. vi
necessarily must lead to the ideals to preserve the possession of wealth. Hence study of ideals and Doctrines of Economics is rather more important. Dr. Ambedkar’s works and writing reveals that he has given prominence to the facts, but he never remained in back to propose ideals ever with a bunch of substitutions, for which he was aware that of rejection, and antagonistic replications. Being so advanced and preserving of fundamental rights, his alternatives proved stronger to his primary propositions.

The entire Thesis contains total seven Chapters.

Chapter 1st, which is special in its content provides a general introduction regarding Dr. Ambedkar and his life, i.e. biographical observations.

Chapter 2nd deals with Dr. Ambedkar’s propositions with comparison to the classical as well as modern thinkers of economics. In which the classical view of economics is considered upon the substance of the science. An attempt is tried to seek the propositions over the substance of economics in comparison to the classical view, an opportunity is sought to determine the substance of economics as viewed by Dr. Ambedkar. Also few concepts of economics are explained under the references of Dr. Ambedkar. The entire job to compile the substance of economic in view of Dr. Ambedkar was found to be most critical one. To achieve this objective a special method was adopted to find the proper propositions. While working on this job of substance, definition of economics of Dr. Ambedkar was the barometer. The postulations are added where ever found necessary as per the exact thesis of Dr. Ambedkar on the Science of economics. Besides the explanation of his definition of economics is also undertaken with the proper references of Dr. Ambedkar.

Chapter 3rd deals to the most neglected writing of Dr. Ambedkar i.e. the Ancient Indian Commerce and Trade. The single aspect, significance of the study of Dr. Ambedkar on this subject is observed and also the modern trade of India is interpreted as per the changing patterns of Indian Economy.

Chapter 4th deals with finance, currency and exchange situation of India. In the first section Dr. Ambedkar’s work on finance is studied as per the scheme of analysis i.e. in principle and application. The current problem of Finance is also observed. In the same Chapter under the head of currency