

CHAPTER – III

**ROLE OF CASTE AND RELIGION IN INDIA
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I. Ambedkar's Interpretation of Religion

Hindu religion is based on the conception of absolute Brahma. Inequality is the doctrine of Hindu religion. The Hindu social system is based on Varna as propounded by Manusmriti. Dr. Ambedkar decided to change his own religion. He had no faith in Hinduism and he hatred hypocrisy. To him, Harijan Sevak Sangha is a wing of Congress. At first he decided to embraced Sikhism. The leaders of Hindu Mahasabha believed that the Sikhism is not an alien religion, the Sikhism is an off-spring of Hinduism. Both Sikhs and Hindus were allowed to intermarry to each other and Sikhs were permitted to be members of the Hindu Mahasabha. On 18th July, 1936, Dr. Ambedkar talk with Dr. Moonje at Rajgriha relating to conversion the Hindu religion.

According to Dr. Ambedkar, "Hinduism is the latest development of social thought in India" ¹. He believed that Buddhism faded away in India because as under.

- i) The rise of Vaishnavaitism and Saivaism.
- ii) The Muslim invasion in India.

Sultan Allauddin marched into Bihar and killed over 5,000 Bhikkus. The Buddhist Bhikkus fled to neighbouring countries like China, Nepal and Tibet. For this reason, the 90 percent Buddhists had renounced Buddhism and embraced Hinduism. To him, Buddhism is difficult to practice than other religions. Dr. Ambedkar stated as "I believe that religion is necessary for the mankind. When religion ends the society would perish too. After all no Government can safeguard and discipline mankind as niti or dharma can" ².

All India Sai devotees Convention was held on 24th January, 1954, on Zeviyar College ground at Bombay. Dr. Ambedkar addressed in the inaugural session. In his article under the entitle on "It is criminal to collect money in the name of religion and waste it" pointed out that originally religion was a matter of personal salvation of a man's soul. There are many Religious Guru

in Hindu religion. Men worship the God for their various needs of daily life. Some people wanted children, some wanted Gold, some wanted escape from natural calamity and for this reason the Hindu masses worship of idols. In India, there is no religion without the worship of idols, Sadhu and Saint and miracle maker. To him, there is no morality in Hindu religion. Religion is a profession to collect money. It is a criminal in the name of religion. It is a waste of money.

Dana Paramita is a crucial part of Buddha religion. Dr. Ambedkar suggested to his followers for Dana on following related issues :

- i) Dana for hospitals.
- ii) Dana for education.
- iii) Dana for establishing small scale industries.
- iv) Dana for helpless and the widows.
- v) Dana for trade or industries.

He advised to his people that above of all these Danas are essential to elevate the name of Sai Baba. To him, "it is criminal to collect money in the name of religion and waste it" ³.

Dr. Ambedkar was a devotee of Gautam Buddha, Kabir and Mahatma Jitiba Phule and worshipper of learning, self-respect and character. To him, learning is essential for every individual for progress of his life. He always desired the Government Services for his people. To him, only Buddha religion can survive the communism.

From the view point of social structure of India, Ambedkar interpreted the fundamental features of global religions e.g. Hinduism, Islam, Christianity, Jainism, Buddhism and Sikhism. He does not treated the religion as a spiritual salvation of human souls. To him, religion is a 'social doctrine' to establish the righteousness between man and man. His concept relating to philosophy of religion does not mean either theology or religion. The theology deals with the nature, attributes and functions of God. The religion deals with things divine. The religion means "a belief in an Everlasting God" and the affairs in world manages by himself. The religion beliefs that the punishment to human beings made according to their karmas. The religion

means "belief in God, belief in soul, worship of God, curing of the erring soul, propitiating God by prayers, ceremonies, sacrifices, etc".⁴

The term 'theology' is not a religion. The theology means 'doctrine regarding divine thing'. There are various forms of theology such as mythical theology, civil theology, natural theology, revealed theology. According to Ambedkar, the theology denotes for three basic ideas, namely:

- i) "The existence of God;
- ii) God's providential government of the universe; and
- iii) God's moral government mankind".⁵

According to Ambedkar, the Philosophy of religion is a descriptive as well as normative science. It is value concept theory. There was a time when religion covered the whole areas of study such as Biology, Psychology, Geology, medicine etc. There was a time when the kings ruled the kingdoms on the basis of religion. The Copernicus Revolution freed Astronomy from the domination of religion and the Darwinian Revolution freed Biology and Geology from the trammels of religion.

Dr. Ambedkar's Philosophy of religion are as under :

- i) All religions are not true and equally good.
- ii) God is not core element of a religion.
- iii) The salvation of soul is the motto of an individual's life.
- iv) The concept of religion is derivative in nature.
- v) To test justice and social utility the religion is necessary.
- vi) The religion should be based on rules or principles.
- vii) The religion should be based on liberty, equality and fraternity.
- viii) The religion is descriptive or normative science in nature.
- ix) The religion should be based righteousness.
- x) The purpose of the religion is to explain the origin of the world.
- xi) The religion consists with God, soul, prayers, worship, rituals, ceremonies and sacrifices.

- xii) Every religion preaches morality but morality is not the root of religion.
- xiii) Religion is necessary for man and society to manage the secular and moral affairs of mankind.
- xiv) Most of the existing religion is theistic and metaphysical. God is not essential element of a religion.
- xv) Man is the centre of religion and it is based on morality. The aim of the religion is the secular welfare of human being.
- xvi) Man is not for religion, religion is for man.
- xvii) God is unknown and unseen. Nobody has seen the God. Nobody can prove that God had created the universe. God has not created the world. Believe in God means believe in superstitions.
- xviii) The Hindu Vedic religion created the four Varnas i.e. Brahmins, Kshatriyas, Vaishya and Shudras. The Prajapati Brahma created the four varnas from his different parts of his body like Brahmins from his mouth, Kshatriyas from his arms, Vaishyas from his thigh and lastly Shudras were born from his feet. This concept of Brahmanic religion is wrong. Ambedkar did not accept the divine social governance under the chaturvarna.
- xix) Hindu religion believes in inequality among man.
- xx) Hindu religion does not recognise liberty, equality and fraternity.

It is observed by Ambedkar that the religion is a social force. To him, liberty, equality and fraternity is a great principles of human life. From his practical experiences he examined the basic tenets of Hindu social order and he said that the Hindu religion is inimical to social utility and undivided justice. Lastly, he renounced Hinduism and embraced Buddhism. To him, obviously religion is a social force and the religion is essential for man and society. He agreed with Edmond Burke who said "The religion is the foundation of society, the basis on which all true civil government rests, and both their sanction".⁶

According to Ambedkar, there are so many riddles or puzzles in Hinduism. The Hindus religious books such Vedas, Upanishad, Ramayana,

Mahabharata, Puranas, Bhagavata Gita, Smrities etc. are fool in nature and there are inconveniences among themselves. He wrote "Riddles in Hinduism" to show how far Hinduism was from being a rational or universal religion. There are so many Gods and Goddess in Hinduism. superior and inferior differences are the mottos of the Hindu religion.

xxi) Hindu religion believes in God.

xxii) Hindu religion believes in soul.

xxiii) In Hindu religion the inter-caste dining and inter-caste marriages should be adopted to eradicate the casteism from Brahmanic religion.

xxiv) Hindu religion believes that the aim of an individual is to attain the salvation of soul (Moksha). As a Buddhist, Ambedkar did not believe in it. The triangular theory such as Soul, Karma and Transmigration is the main thesis of Hinduism. Ambedkar did not accept this theory because Ambedkar himself believed in no soul (an-atta).

xxv) Dr. Ambedkar believed in human mind which is truly different from the soul. Mind can function but the soul cannot functions. Believe in eternal soul means believe in superstition. The God is not an essential element of a religion.

xxvi) He did not agree with the view that morality was an outcome of the belief in God.

xxvii) According to Ambedkar, in Buddha Dharma there is no place for prayers, pilgrimages, rituals, ceremonies or sacrifices. Morality is the essence of Dharma. Without morality there is no Dharma. To him, 'one God' and 'one religion' should be adopted in religion. Multiplicity of Hindu religion should be avoided.

The Hindu society originally divided into four Varnas or classes. The Varnas came to be based on birth and the four varnas came to be known as four castes. In Ambedkar's view, caste system is a social division of people of the same race and is not only a division of labour but also a division of labourers. The law of chaturvarna prohibited the Shudras from persuing knowledge, abstain from economic enterprises, abstain from bearing arms, abstain from reading Vedas etc. Ambedkar examined from his practical experiences and asserted that the caste system is not eugenic in origin. The

caste system has a bad effect on the ethics of the Hindu religion. The caste system killed the public spirit, destroyed the sense of public integrity and parity. The upper caste Hindus did not appreciate with the lower caste from the very beginning. The caste system of the Hindu society had killed the missionary spirit of Hindu religion. According Ambedkar, caste is a notion, a state of mind. The Hindu Shastras like, Vedas, Upanishad, Smriti, Puranas, Bhagavad Gita etc. are mainly responsible for degradation of Hindu religion. In Hindu religion, the Brahmins are the intellectual class of Hindu society. In order to annihilate the caste the Brahmins will not ever lead the movement to destroy the power and prestige of the priests. He advised to his followers that the hereditary priest hood should be destroyed from Hindu religion. The Hindu should have one common religion. One religious book should be established in Hindu religion. The priests would not be elected by birth place, it would merit through an elaborate examination and best one would be appointed as priest by the state. Dr. Ambedkar wanted to establish a casteless society in a free social order where all Hindu rituals would be abolished. He preached annihilation of caste for the reorganisation of Hindu society.

According to Ambedkar, the main function of a true religion is upliftment of the individual. The true religion would be in consonance with the liberty, equality and fraternity. A Hindu religion did not teach the virtue of these trinity principles of human beings. In social aspect of the issue Ambedkar says that religion is for man, but man is not for religion. In order to organise the unity among Hindus he preaches for reconstruction of Hindu religion. He wanted to change his Hindu religion and embrace any one and lastly he renounced Hinduism and embraced Buddhism. He embraced Buddhism because it teaches liberty, equality and fraternity for all. To him, Buddhism is based on morality. Buddhism is based on ethics and acted as a guide, not as a God. Lord Krishna claims himself he is the God of Gods. Christ said, he was God's son and Mohammad Pagamber said he was the last messenger of God. The religion of Buddha was morality. Dharma to Brahmins was Yajans and sacrifices to God. In place of Karma Lord Buddha substituted morality as the essence of Dharma. Inequality is the gospel of Hinduism where as equality is the Gospel of Buddhism. The religion of the Buddha is

morality. It is imbedded in religion. In Buddhism there is no God. In place of God there is morality.

In his article entitled on "Buddha and Future of his Religion" Ambedkar summarised his philosophy of Buddhism as follows :

- i) The society must have either the sanctions of law or sanction of morality to hold it together. Without it, society is sure to go to pieces. Morality is the governing principle in every society.
- ii) The religion is a social science and it is a force. In Buddhism religion loses its forces as a governing principle of life, but might in course of time disintegrate and lapse. Religion, if it is to function must be in accord with reason which is merely another name for science.
- iii) It is not enough for religion to consist of a moral code, but its moral code must recognise the fundamental tenets of liberty, equality and fraternity.
- iv) To declare poverty to be a blessed state is to pervert religion, to perpetuate vice and crime, to consent to make earth a living hell. ⁷

Buddha taught Ahimsa. He taught Ahimsa as a part of religion, social freedom, intellectual freedom, economic freedom and political freedom. He taught equality between man and man, between man and woman. To spread ideal gospel of Buddhism Dr. Ambedkar mentioned the three steps. These steps are :

- i) To produce a Buddhist Bible.
- ii) To make changes in the organisation, aims and objects of the Bhikkhu Sangh.
- iii) To set up a world Buddhist Mission. ⁸

There is a need to produce a Bible of Buddhism. The Buddhist literature is a vast literature. From this vast areas it is difficult to find out the essence of Buddhism. There is a need to make Buddha's gospel. The proposed gospel of Buddhism should contain with (i) a short life of Buddha. (ii) The Chinese Dhammapada. (iii) Some of the important dialogues of Buddha and (iv) Buddhist ceremonies, birth, initiation, marriage and death.

To spread the Buddhism there is a need for Bhikkhu Sangh. It is difficult to realise the Buddha's religion and gospel of Buddhism for common

man. For this reason a media is necessary to spread Buddhism. Bikkhu Sangh is a media to spread the gospel of Buddhism. Buddha prohibited to Bikkhus from abstrain private property. The Bikkhu Sangh should create a free society to serve the people. The Bikkhu cannot marry. There is no caste discrimination in Bikkhu Sangh.

Another method to spread Buddhism is set up a World Buddhist Mission. Proper Education should be provided to the Bikkhus from the World Buddhist Mission. The Bikkhu should be highly educated one. The Universities of Nalanda and Taxila were run and manned by Bikkhus.

Brahmanism preached inequality. Buddhism preached equality. Hinduism believes in God, where as Buddhism has no God. Hinduism believes in soul. In Buddhism there is no soul. Hinduism believes in chaturvarna and caste system. Buddhism has no place for the caste system and chaturvarna.

Karl Marx said that the owner of private property mean exploitation of economy and it is the cause of sorrow. Marx wanted to abolish private property. Buddha also wanted to abolish Dukkha and the expression Dukkha was used in the Buddhist literature in the sense of property. According to Buddha, everything is changeable, nothing is permanent. The Bikkhu would not have private property, they would be taken only small amount of property that was necessary. Communism believes in violence method to change the social structure. On the other hand the Buddhism believes in non-violence method to social change.

Buddha's religion rejected the philosophy of the Vedas. His philosophy of religion is known as Sankya philosophy. There is no truth without proof. Kapila rejected the theory that the universe was created by a being. Buddha strongly rejected the Brahmanic religion⁹. Lord Buddha strongly opposed the tenets of "Brahmanism which was based philosophy of Chaturvarna, soul, doctrine of Karma. Brahmanism was not content with inequality. The soul of Brahmanism lay in graded inequality" ¹⁰. Buddha's Karma of law is not based on soul. According to Buddha, "my doctrine is that the soul as an independent entity does not exist and does not survive after death". ¹¹

Buddha's gospel is to remove misery and unhappiness of the world. To remove misery and unrest conditions of the world he preached the practice of panchasheel which comprised as under :

- i) To abstain from destruction of any living thing.
- ii) To abstain from stealing and violence.
- iii) To abstain from telling untruth.
- iv) To abstain from lust.
- v) To abstain from intoxicating drinks.

To remove the inequality among man Lord Buddha prescribed the Noble Eight-Fold Path which is known as Astanga Marga. The elements of the Astanga Marga are :

- i) Right views i.e. freedom from superstition.
- ii) Right aims, high and worthy of the intelligent and earnest men;
- iii) Right speech i.e. kindly, open, truthful;
- iv) Right conduct i.e. peaceful, honest and pure;
- v) Right livelihood i.e. causing hurt or injury to no living being;
- vi) Right perserance in all the other seven;
- vii) Right mindfulness i.e. with a watchful and active mind.
- viii) Right contemplation i.e. earnest thought on the deep mysteries of life.

Liberty, equality and fraternity were central principles of Ambedkar's vision of the new society and culture. His concept of ideal society was casteless and classless society. To create his vision of society he propagated social transformation. Karl Marx wanted to create the just society through class-struggle. Like Karl Marx, Dr. Ambedkar wanted to create an ideal society or just society based on liberty, equality and fraternity through religious reforms. explaining the basic factors of the Buddhist religion Ambedkar listed 25 factors relating religion. Some factors are given below :

- i) Religion is necessary for a free society.

- ii) Religion must relate to facts of his and not to theories and speculation about God, or soul or heaven or earth.
- iii) It is wrong to make God the centre religion.
- iv) Man and morality must be the centre religion.
- v) The function of religion is to construct the world and to make it happy and not to explain its origin or its end.
- vi) The unhappiness in the world is due to conflict of interest and the only way to solve it is to follow the Ashtanga Marga.
- vii) That private ownership of property brings power to one class and sorrow to another.
- viii) Nothing is infallible. Nothings is binding forever. Everything is subject to inquiry and examination.
- ix) Nothing is permanent or Sanatan. Everything is subject to change. Being is always becoming. ¹²

II. Ambedkar's Interpretation of Religion and Dharma

According to Dr. Ambedkar, to manage the secular and moral affairs of human beings the religion is necessary for man and society. God is the essential element of religion. Most of the existing religions are theistic and metaphysical in nature. All religions are true and equally good. The sole aim of an individual life is the salvation of soul (Mokksha). The eternal soul is unseen and unknown. In Hinduism there is no liberty, equality and fraternity in relation with man to man. The Hindu religion is responsible for hierarchical caste system in India. The main centre of religion is secular welfare of mankind. Some rituals, prayers and pilgrimage and ceremony in Hinduism. Dr. Ambedkar showed that social and religious inequality were deep rooted in Hinduism.

The term 'religion' has no definite or fixed meaning. It is an indefinite word. It has many meanings because the term 'religion' has passed through several stages. At each stages it is denotes many meaning of the preceding stages. It is varied from time to time. The primitive men could not explain the natural calamities such as lighting, rain and floods, etc. Gradually the term 'religion' came to be found with beliefs, rituals, ceremonies, prayers and

sacrifices. In the next stage of the social development the term religion came with the power of God. The Hindu religion believes that the God is the creator of the world.

Buddha calls Dhamma as analogous, but the European theologians call Religion. The European theologians did not recognise the Buddha's Dhamma as Religion. The Dhamma is personal, social, fundamental and essential. The Dhamma is righteousness which meaning is relationship between man and man in all aspects of life. The society cannot do without Dhamma. Without Dhamma the society to be anarchy and dictatorship. In this society the liberty, equality and fraternity is lost. According to Buddha, the Dhamma consists with Prajna and Karuna. The term 'Prajna' means understanding and 'Karuna' means love ¹³. Therefore, Buddha's Dhamma is not borrowed from anyone. It is truth. The religion is consonance with God, soul, prayers, worship, rituals, ceremonies and sacrifices. To maintain the peace and order the morality comes in into religion. Every religion preaches morality but morality is not the root of religion. The activities of morality in religion are occupational and casual and ineffective. The purpose of religion is to explain the origin of the world. The purpose of Dhamma is to reconstruct the world ¹⁴.

The morality is Dhamma and Dhamma is morality. As a matter of truth, morality has no place in religion. In Dhamma there is no place of God, prayers, pilgrimages, rituals, ceremonies or sacrifices. But the morality is the essence of Dhamma. Morality in Dhamma arises from the direct necessity for man to love man.

There are mainly four founders of religion, namely; Buddha, Jesus, Mohammed and Krishna. In Bible, Jesus claimed himself as a Son of God. Like Jesus, Mohammed also claimed that he was the messenger of God on Earth. Like Jesus and Mohammed, Krishna claimed and called himself a 'God' and 'Parameshwar'. Buddha claimed himself as a son of man. He never claimed any supernatural origin or supernatural powers. Jesus, Mohammed and Krishna claimed for themselves the Mokshadata. The Lord Buddha was satisfied with playing the role of a Margadata. In the Mahaparinibbana Sutta the Buddha claimed himself that his religion is based on reason experience.

In Hinduism there is not morality. The Hindu religion is not based on morality. It is not imbedded in religion. On the other hand, the religion of Buddhism is based on morality. It is imbedded in religion. In Buddhism there is no God. In place of God there is morality. In place of Karma, Buddha substituted morality as the essence of Dhamma. According to Buddha, the morality is the essence and foundation of religion.

There are two types Karma which performed by Brahmins namely:

- i) Nitya Karmas and
- ii) Naimitika Karmas.

The Nitya Karmas were observances and performed by the Brahmins regularly for which reasons they were called Nitya. The regular religious duty is performed by Brahmins is called Nitya Karmas. It is also called Nishkam Karmas. There are many expectations from religion. The occupational religious desire is called Kamyas because the expectation is existence there for which it is called Nishkama Karma. In Bhagvata Gita Krishna did not condemn Nishkama Karma. Therefore, the Hindu religion did not consist of morality. The Hindu religion consisted with Yagnas and Yagas through the Nishkama Karmas category.

The inequality is the official gospel of Hinduism. On the other hand, the official gospel of Buddhism is equality. Buddha was strongly opponent of the Chaturvarna. According to Hinduism, neither a Shudra nor a woman could become a teacher of religion nor could they take Sannyasa and reach God. On the other hand, Buddha recognised Shudra to the Bhikkhunis Sangh. Buddha wanted to destroy the inequality gospel of religion. Hinduism developed a new philosophic justification for Chaturvarna which is found in the Bhagavata Gita. In the Bhagavata Gita, Krishna said himself as a creator of Chaturvarnas. The Chaturvarna system of Hindu religion based on the theory of Guna-Karma which its means is that the status and position of the individual based on his Guna and Karma. The Vedas are the authority of the Chaturvarnas. The author of the Snakhya philosophy was Kapila. In Sankhya philosophy there is no God. According to Sankhya Philosophy, the matter is consists with three Gunas i.e. Satva, Raj and Tamas. When the equilibrium is disturbed by one of the Gunas becoming dominant over other two, Prakriti becomes actives¹⁵.

III. Emancipation of Untouchability through Religious Conversion

In his article under the title as "What way Emancipation" he declared that "I solemnly assure you that I will not die a Hindu", at Yeola, District of Nasik, Maharashtra, on 13th October, 1935. On 30th and 31st May, 1936 at Dadar, Bombay, Dr. Ambedkar convened a conference. The conference was related to conversion the Buddhism and assess the support from the downtrodden classes for conversion movement. Nearabout thirty five thousand Untouchable Mahars assembled in the conference. Some slogans were displayed on the pandal. These are :

- * Man is not for religion, religion is for man.
- * To become humane, convert yourselves.
- * To get organised, convert yourselves.
- * To achieve strength, convert yourselves.
- * To secure equality, convert yourselves.
- * To get liberty, convert yourselves.
- * To make your domestic life happy, convert yourselves.
- * Why do you remain in that religion which does not treat you as human beings?
- * Why do you remain in that religion which prohibits you from entering temples?
- * Why do you remain in that religion which prohibits you from drinking water?
- * Why do you remain in that religion which does not allow you to get education?
- * Why do you remain in that religion which insult you at every step?
- * Why do you remain in that religion which obstructs you from getting a job?
- * A religion which prohibits righteous relations between man and man is not a religion but a display of force.

- * A religion which treats recognition of humanity as irreligion is not a religion but a disease.
- * A religion which allows the touch of unholy animals but prohibits the touch of human beings is not a religion but a foolishness.
- * A religion which precludes one class from getting education, forbids it to accumulate wealth, to bear arms, is not a religion but a mockery of human life.
- * A religion that compels the illiterate to remain illiterate, the poor to remain poor, is not a religion but a punishment ¹⁶.

In his views the conversion is a "Social as well as Religious; Material as well as Spiritual". The conversion is a social and religious movement of the untouchables people. The untouchables should be claimed some important issues which are assential for their better development such as under:

- i) Right to enrol the children in Government Schools.
- ii) Right to take water from public wells.
- iii) Right to take a marriage procession with the groom on a horse-back.

The problems of untouchables is a matter of class-struggle between Caste Hindus and the Untouchables. The claiming equal status with others by the untouchables is a root of class-struggle. The Hindu religion recognise the graded of inequality. The Hindus practises injustice and tyranny. The conversion movement opposed against this social evils. To him, religion means the rules imposed for the maintenance of society. The ultimate goal of society is not only greatest happiness of the individual, but also the creation of an ideal society. In Hindu religion there is no individual place. The religion is constituted on a class diparity. The social welfare is not goal of the Hindu religion. To him, individual welfare and development should be the real aim of the religion because individual is a part of society. The Hinduism does not recognise the importance of an individual. Dr. Ambedkar was unwilling to accept a religion in which one class alone has a right to gain knowledge, right to use arms, visit to trade and right serve for Brahmin, Kshatriya, Vaishya

and Shudra respectively. The Hinduism believes in Chaturvarna system. There is no sympathy, equality and liberty.

The concept of sympathy is absent in Hindu religion. The Hindus have no sense of brotherhood among themselves. The Untouchables are treated worse than foreigners. The Caste Hindus have no sympathy toward the untouchables. They are not brother to each others. They are two opposite castes. None can say they are brother. The Caste Hindus and Muslims are helpful to each other in various cases of local boards, legislative councils and business, except the Untouchables masses.

The concept of equality is absent in Hindu religion. There is concrete inequality in Hindu religion. The Untouchables cannot interdining and intermarriage with the Caste Hindus. The Hindu religion does not recognise right to equality for all varnas. The Untouchables are treated by the caste Hindus as leper. The condition of the Untouchables is worse than the leper. The majority of Hindus believes that the Untouchables are a stigma on Hindu religion. The inequality and injustice are the Principle of the Hindu religion. The Caste Hindus certainly say that 'get educated yourselves, be clean, and then we will touch you, we will treat as equal'¹⁷. On contrary, Dr. Ambedkar said that the educated, moneyed and clean is as bad as that of an uneducated, poor and dirty one. Dr. Ambedkar himself was a highly educated man, but he was treated as leper during his teaching period in Bombay Government Law College. He could not enter into the Kalaram temple when he was the Accountant General of Viceroy of India.

The liberty in Hindu religion is absent for untouchables masses. To Ambedkar, freedom of mind is the real freedom. In Hindu religion none can have freedom of speech. Those mind is not free he is a slave. The Vedas, Smritis are responsible for degradation of inequality. In Hindu society only Caste Hindus are vested the liberty. The caste is a state of mind. It is a disease of mind. Inter caste dinning and intermarriage is not enough to annihilate the caste system from Hindu society. For annihilating the castes and untouchability from the Hindu society the change of religion is the only antidote. The untouchables are separate from the Caste Hindus as Muslims and Christians. As a separate caste conversion of religion is essential. The change of religion means change of name. To call on self a Muslim, a

Christians, a Buddhist or a Sikh is not merely a change of religious but also a change of life. The Untouchables had no education, no property and no arms. The men are eligible to make progress or development while a animal cannot. The improvement of the untouchables is not possible without change. The conversion of religion is a gateway to abolish the caste system. The 'conversion is a sort of escapism'. With the help of people the casteism can be destroyed from the Hindu society. To Ambedkar, the conditions of American Negroes were just the same with our untouchables. Some American white social reformers tried to emancipate the slavery of the Negroes but no social reformers from India tried to annihilate the caste system from Hindu society. The main object of the conversion movement is to achieve social freedom, equality and fraternity can be obtained by religious conversion and interdining and intercaste marriages. The Chaturvarna system from the Hindu society must be removed and uprooted by an elaborate religious conversion. The Hindu religion gives equal treatment to the Muslims and Christians, but does not recognise the equal treatment to the Untouchables. His thought was that the conversion of religion will bring healthier relationship to both the Untouchables as well as Hindus.

On 2nd June, 1936, the Bombay Presidency Marg Conference was held at Naigaum, Dadar. Near about five thousand member were present from the various districts of the presidency. Dr. Ambedkar presided over the conference. The Marg community unanimously decided to change their own religion for obtaining freedom and equality. It was decided by the Marg community that they had full trust in Dr. Ambedkar and they were ready to change their religion. Dr. Ambedkar assured that the Marg community as a members of the Mahar community is a majority Depressed Classes in the Bombay Presidency. It was also assured that there is no distinction between the Mahar community and Marg community.

IV. Ambedkar and Buddhism

Dr. Ambedkar preferred Buddhism for the following reasons :

- i) Buddhism teaches Prajna (understanding as against superstition and super naturalism.
- ii) Buddhism teaches Karuna (Love).

- iii) Buddhism teaches Samata (equality).
- iv) Buddhism teaches communism.

A letter was published in Prabuddha Bharat of 12th May, 1956 requesting to celebrate 2500 th Buddha Jayanti by all the branches of Indian Buddhist Council. A meeting was arranged at 'Nare Park', Bombay, on 24 the May, 1956. About 75 thousand people were assembled for this meeting. In this meeting Dr. Ambedkar declared that he would embrace Buddhism in October, 1956. He differed Buddhism from Hinduism as under :

Hinduism	Buddhism
1. Hinduism believes in God.	1. Buddhism has no God.
2. Hinduism believes in Soul.	2. In Buddhism there is no Soul.
3. Hinduism believes in Chaturvarna Caste System.	3. Buddhism has no place for Caste and System and Chaturvarna.
4. There is no equality.	4. Buddhism believes in equality.
5. Hinduism believes in supernatural and superstition.	5. Buddhism believes in Prajna. (understanding as against supernatural and superstition).
6. In Hinduism there is no equality, liberty and fraternity.	6. The motto of Buddhism is equality, liberty and fraternity.
7. In Hinduism there are no ideas of communism.	7. Establishment of communism is the main ideas of Buddhism.

The Buddha Sangha is a Communist Organisation. Like Marxism, the Buddhism believes in abolition of private property. Social welfare is a gospel of Buddhism. In his article entitle on "The Tide of Buddhism would never Recede in India" pointed out that Hinduism believes in soul. According to Buddhism, "there is no soul. Hinduism believes in Chaturvarna and the Caste System. Buddhism has no place for the Caste System and Chaturvarna".¹⁸

He observed that the Buddhism is more rational than other religion. His main objection was against Hinduism. The Hinduism believes in Chaturvarna system of the society and it ignored equality, fraternity and liberty of men. The Buddhism is based on morality. To him, Buddhism teaches Prajna, Karuna and Samata. Dr. Ambedkar did not believe in the

existence of God and soul. According to Dr. Ambedkar, Buddhism believes in rebirth, Karma and Moksha as traditionally conceived.

Under the Chairmanship of Dr. Ambedkar, the Untouchables of East and South of Thane District arranged a conference on 17th May, 1936 at Kalyan. He was greeted by various leaders from Kalyan Railway Station. Outside the Railway Station his followers shouted the slogans "Ambedkar Jindabad, thode din me Bhimraj"¹⁹. During the conference some people raised question to Dr. Ambedkar that "why should we change our religion?" He asked a counter question "Why should we not change our religion?" Dr. Ambedkar explained some instances in his life incidents which were inhuman treatment from the Hindu people. For these reasons he decided to renounce his own religion. These incidents are explained in his article under the title on "conversion is necessary for your Emancipation and Advancement".

Dr. Ambedkar strongly believed that there is no human relationship in Hinduism. The Hindu religion believes in slavery system. His father and forefathers were not allowed to learn education for the orthodox Hindu religion. The Untouchables were fully prohibited to study the Vedas. The Hindu religion recognises the degradation in society on the basis of Chaturvarnas. He thought that the Hindu religion is unable to give social justice, liberty and fraternity. In this context, he realised that the conversion is absolutely necessary for emancipation and advancement of the down-trodden classes.

The Marathi book *Niropya* is printed and published by the Archbishop, Bishop of Poona at the Examiner Printing Press, Dalat Street, Fort, Bombay. The date of issue of the book from the press is 1st November, 1937. The Vol. XXII, No.6, November, 1937 published under the headed by "Dr. Ambedkar Ani Dharmantarchi Avashy Akata" i.e. Dr. Ambedkar and the necessity of conversion. It was translated by an editorial note.

On 28th August, 1937, a public meeting of the Depressed Classes was held at the Municipal Hall, Bandra. It was learnt from the weekly newspaper under the title on 'Janata'. Dr. Ambedkar presided over the meeting. The meeting passed a resolution that "As resolved at the Bombay Presidency Mahar Conference our brothers and sisters should not observe the Hindu

religious festivals, the religious rites of Hinduism such as vows, etc. and religious practices such as fasts”²⁰.

To him, the God is spotless and holiness incarnate. He advised his followers that “God in Hindu religion should not be worship”. On 26 December, 1939, Dr. Ambedkar addressed a conference at Belgaum Municipality. By his addressing he has pointed out that the Caste Hindus are responsible for Sin of untouchability, which he was trying to remove by working for the uplift of Harijans. To him, solve the problem of Harijans is more important than the winning of swaraj. He prepared to work for the uplift of his community rather than swaraj for the country. For this reason conversion of religion is necessary to each and every down trodden classes. When Dr. Ambedkar was a member of the Viceroy’s Executive Council, he visited Hyderabad Provinces of Naram on 20th September, 1944. He announced before his followers that the Depressed Classes are not a part of Hindu community. The Scheduled Castes are a separate element in national life of India. They wanted the independence of their community along with the independence of the country.

A Conference of the World Fellowship of Buddhists on 25th May to 6th June 1950 was held. Dr. Ambedkar attended the Conference. He pointed out that during the Brahminic period the Buddhism was born. The Buddhism was born in India for opposed against inequality, authority and division of society of Hinduism. To him, Vedic religion is easy to practice. The Vedic Aryans practices the Puja. The cows were chief wealth of the Aryans. They sacrifice cows to honour their deities. To him, in this way Vedic religion created violence in Hindu society. The Vedic religion divided the society into four Varnas i.e. Brahmin, Kshatriya, Vaishya and Shudra. The Vedic religion created inequality in Hindu society. The Hindu religion is based on violence. There is no brother relationship in Hinduism. On the other side, equality is the basic tenet of Buddhism. The Buddha religion is based on liberty, equality and fraternity. It gives freedom of thought and freedom of self-development. Buddhism does not believe in sacrifice the animals. In views of Dr. Ambedkar, Buddhism has paved the way for establishment of democracy and socialistic pattern of society in India.

On 29th September, 1950, Dr. Ambedkar, Law Minister, Government of India, told at Bombay's Buddha Temple at Worli appealed to people to embrace Buddhism. To him, Mahomedan invasion in India is the main cause for declining of Buddhism. There is no purity of mind in Hinduism. There are barriers between man and man. India can never be prosperous within inequality of Hinduism. He stated that "To end all these troubles, India must embrace Buddhism. Buddhism is the only religion based upon ethical principles and teaches how to work for the good and well-being of the common man"²¹.

On the occasion of Lord Buddha's birthday the All India Scheduled Caste Federation organised a meeting at the Nare Park-maidan, Bombay, on May 27th, 1953 to propagatc the Buddhism in India. Dr. Ambedkar presided over the meeting. He stated that unless a casteless and classless society was created, there would be no progress in the country. The C.I.D. reported that the meeting was held under the auspices of the Buddha Dharma Prachar Samiti and Dr. Ambedkar distinguished between the Hindu religion and the Buddhistic religion in the meeting. In Hindu religion, the Harijans cannot improve in national life of India.

Jainism :

According to Dr. Ambedkar, "Ahimsa preached by Jainism is extreme and impractical"²². 'Ahimsa Paramo Dharma' is the motto of Jainism. Brahmanism believes will to kill animals in sacrifices. Jainism does not believe will never to kill. Buddha treated the Ahimsa as a way of life, not as a matter of rule. Buddha opposed the killing of animals in sacrifice. Buddha said "love all so that you may not wish to kill any". Jainism adopted Ahimsa as a rule, not as a way of life. Jainism denied the broken men. For this reason Dr. Ambedkar rejected Jainism.

Sikhism :

At the beginning Dr. Ambedkar wanted to adopt Sikhism for his conversion. There were two reasons for his willing to adopt the Sikhism. Firstly, "If the depressed classes became Sikh they remain in their Hindu culture but if they join Islam or Christianity they not only go out of the Hindu religion but also of the Hindu culture". Secondly, "The Depressed Classes who

were denied military service by the British could gain army carrier under Sikhism"²³.

The Vice President of the Golden Table Managing Committee Sardar Dalit Singh Doabra said to Dr. Ambedkar that 'The Sikh religion is monotheistic and all loving and provides for equal treatment of all its adherents'. Dr. Ambedkar and Dr. Solanki attended a Sikh Bhajan on 13th January, 1936 and he sent his son and nephew to Amritsar and another 13 men to study Sikhism on 18th September, 1936. Lastly, he thought that the conversion of the depressed into the Sikhism will help advancement of the country but conversion to Islam or Christianity will denationalise them. If the depressed classes embrace Muslims then the strength of the Muslim will be doubled and Muslim rule will become again. If the down-trodden classes embrace Christian then number of strength of the Christians will increase from 5 to 6 crore and it will better for Britian.

Muslim :

Dr. Ambedkar denied to embrace Islam because of its polygamy marriages. The polygamy marriage is the main cause of the miserable conditions of the Muslim women. There is no organised movement among the Mussalmans to bring about social change and eradication of social evils. To him, Christianity or Islam was one of the causes for expulsion from the caste among the Hindus. Muslim religion is foreign religion. Muslim rulers invaded India and killed the Buddhists. The Buddhists were bound to adopt the Muslim religion. For this reason, Ambedkar did not consider to adopt the Muslim religion.

Christianity :

Dr. Ambedkar raised objections against Indian type of Christian society. To him, South-Indian Christians believes castes system in Churches. They lagged behind politically. If down-trodden or Mahar boys became Christian, they must be lost their scholarships. The Christians people never fought against social injustice. The fathers of the various Church institutions claimed themself as Brahmin. The Christianity believes in social discrimination. For this reasons Ambedkar rejected Christianity.

V. Buddhist Movement in India

On 4th December, 1954, the International Buddhist Conference was held at Rangoon (Burma). Dr. B.R. Ambedkar attended the conference and he delivered his valuable speech regarding the Buddhism. Dr. Ambedkar raised his voice and he prepared two memorandums for propagation the Buddhism. In memorandum-I, he pointed out the two important points. The first is that publishing Buddhist Gospel under the title "Buddha and His Dhamma". The second important point is introducing a ceremony for conversion to Buddhism. In memorandum - II, he pointed out the consists of the Conditions of Indian Buddhist in South-Asia.

Memorandum - I

'Buddha needs no passport nor visa' :

His valuable speech to the Buddhist Sasana Council of Burma. The summary of the memorandum are as follows :

1. To spread Buddhism outside Burma to be one of the aims of the Sasana Council.
2. Buddhism would be regarded as an intruder without passport. The Buddha needs no passport nor does he require any Visa. The Buddha is regarded by Hindu as Avatar of Vishnu.
3. There are sections among Hindus i.e. Untouchables and Backward Classes. They are against Hinduism because Hinduism believes in inequality. They prefer Buddhism to Christianity because
 - i) Buddhism is not a religion which is alien to India.
 - ii) Doctrine of Buddhism is social equality.
 - iii) Buddhism is rational religion in which there can be no place for superstition.
4. To spread Buddhism it is essential to establish the big temples and Vihars in the four important towns, (1) Madras, (2) Bombay, (3) Nagpur and (4) Delhi.
5. Establishment of High Schools and Colleges in the following towns ; (c) Madras (ii) Nagpur, (iii) Calcutta and (iv) Delhi.

6. Essay competitions regarding Buddhism and giving prizes to best three one. The essays should be open to all without caste, creed, religion, Muslims, Hindus, Christians and men and women. This is the best way to make the people interested in the study of Buddhism.

7. The Buddhist temples should be big adjuncts with Schools and Colleges to create impression the people.

Memorandum - II

Report on the condition of Buddhism in South-India :

The summary of the memorandum -II are as follows :

Dr. B.R. Ambedkar went to see the conditions of Indian Buddhist Committees in the South-India. He found the following Buddhists Committees in South-India.

- A. Near Madras city there are two centres :
 - i) Perambur and (ii) Kanchipuram (Chingeput)
- B. In the Interior of the Madras State :
 - i) Palikonda (in North Arcot District)
 - ii) Tripuram (in North Arcot District)
 - iii) Vellature (in Vellur Districts) and
 - iv) Vaniveda (in Banipeth)
- C. In the Mysore State :
 - i) Kolar Gold Fields
 - ii) Prazer Town, Cantonment Bangalore City and
 - iii) Near Central Jail in Bangalore City. ²⁴

To establish a Buddhist religious centre in Madras specially in Bangalore Dr. Ambedkar appealed to the Maharaja, the Rajpramukh of Mysore State. The maharaja was very graciously pleased to donate 5 acres of land. Dr. Ambedkar's idea was relating to land aquisition for constructing a Buddhist Religious Seminary for training their priests and preachers and also a centre for propagation of Buddhism in South-India.

The Buddhist Society of India :

The Buddhist Society of India registered by Dr. B.R. Ambedkar on 4th May, 1955 in the office of the Registrar of companies, Mumbai.

Aim and Objectives of the Buddhist Society of India :

1. To promote the spread of Buddhism in India.
2. To establish temples for Buddhist worship.
3. To establish schools, colleges for religious and scientific subjects.
4. To establish orphanages, hospitals and relief centres.
5. To start Buddhist Seminaries for the preparation of workers for the spread of Buddhism.
6. To promote comparative study of all religions.
7. To undertake publication of Buddhist Literature and to issue leaflets and pamphlets for giving a true understanding of the Buddhist religion to the common mass.
8. To create a new order of priests, if it becomes necessary to do so.
9. To establish a press or presses for the purposes to carry on the work of publication.
10. To hold gatherings and conferences of the Buddhists of India for common action and to establish fellowship. ²⁵

The main objective of the society was to maintain the priesthood. Dr. B.R. Ambedkar wanted to establish a casteless society through abolition of Brahminism. For the spread of Buddhism he established the Buddhist Society of India. Morality, equality, liberty and fraternity are the mottos of the Buddhism and for this reason he embraced the Buddhism and renounced his own religion.

Buddhist Seminary Institution :

As a primary steps to spread Buddhism in India Dr. B.R. Ambedkar wanted to establish a Buddhist Seminary in Bangalore. In an interview with P.T.I. he declared his intention to embrace Buddhism and he also announced that the Rajpramukh of Mysore had donated a five acre plot which was

situated in between the Raman Institute and the Indian Institute of Science, Bangalore. He visited to Burma for financial and technical help from the world Buddhist Mission and the Buddha Sasana Council.

Objectives of the Buddhist Seminary Institution :

To Dr. Ambedkar, the main objectives of the Buddhist Seminary Institution would be to train preachers for propagating Buddhism among the common folk. To him, the students should be admitted to the seminary without consideration of caste, creed or nationality and would undergo courses in comparative study of religions and other allied subjects. To him, the seminary would also have a press where Buddhist literature should be printed. To spread the Buddhism all over world a group of scholars would be engaged all over the world in translating Buddhist texts in Pali and English and the translating papers would be published by the seminary. A library should be established. There would be also temples and classrooms and dormitories for students, teachers and researchers²⁶.

Dr. B.R. Ambedkar, in his letter to D. Wali Singha, General Secretary, Maha Bodhi Society, Calcutta, on 16th February, 1955 expressed his opinion about Dhamma Diksha. Regarding his Dhamma Disksha he wrote in his letter that everyone who wishes to be converted to Buddhism shall have to undergo through ceremony. Otherwise he will not be treated as a Buddhist. He wanted to remove hindrances of the Brahmin's priesthood culture which is evil for society.

Bhikus should serve the Buddha by becoming preachers of his Dhamma :

Shri D. Valisingha, who was a General Secretary, Maha Bodhi Society of India, 4-A, Bankim Chatterjee Street (College Square), Calcutta-2, Published a journal which is popularly known as "Maha Bodhi Society Journal". Dr. Ambedkar had written a letter to Shri D. Valisingha, dated the 25th October, 1956, regarding the conversion to Buddhism. The Marathi paper called 'Navyug' and the Mahabodhi Society journal revealed the conversion to Buddhism. A Buddhist conference was held at Nagpur on 16th October, 1956. In this ceremonious conference near about 3 lakhs people were converted to Buddhism.

Dr. Ambedkar and Mrs. Ambedkar accompanied by Mr. B.H. Varale and Dr. Mavalankar left for Nepal to participate in the World Buddhist Conference scheduled to take place on the 17th November, 1956. A Buddhist ceremony conference was held at Nagpur on the 14th October, 1956, Dr. Ambedkar presided the Conference for Buddha "Deeksha". He believed that his community will sacrifice everything to establish Buddhism.

VI. Dr. Ambedkar's Conversion to Buddhism

On 14th October, 1956, Dr Ambedkar renounced Hinduism and embraced Buddhism. On 15th October, 1956, he delivered his speech in Marathi relating to embraced Buddhism. He said there are so many problems after conversion to the Buddhism. He hoped that he will get the political rights. He confidently said that there are so many solutions 'in the Pocket of my coat'. He proved his promise i.e. "Though I am born as a Hindu I will not die as a Hindu"²⁷. To him, religion is absolutely essential for the development of human beings. He pointed out that when he was a member in the Executive Council of Delhi then appealed to the Viceroy Lord Linlithgow for financial assistance for the down-trodden classes relating to women education, hostels etc. By help of Viceroy Lord Linlithgow sixteen students were sent to England for higher education. Chaturvarna system is harmful for human beings. Varna system of Hindu religion is responsible for inequality in Hindu society.

In Buddhist religion 75 percent were Brahmins, 25 percent were Shudras and others. Buddhist religion welcomes to embrace the religion from various countries and castes. Rivers flow separately in their own region but when they meet at sea then they lose their identity. Buddhist Sangh is like an ocean. Buddhist sangh believes that all are equal. It is difficult to differ between the water of Ganga and Mahanadi. Similarly, when we join Buddha Sangh, we lose our caste and we will be equal. According to him, "No man in the world shoulder as much responsibility as do I. If I get a long life, I will fulfill my planned work (shouts of 'Long live Dr. Babasaheb Ambedkar')"²⁸.

Religion is essential for Depressed People. Hope is the root of life. The Depressed Classes survives on hope. Hope is the determinant of life. Religion is the maker of hopeful. He does not believe that the Buddhism is not only for

the Mahars and Mangs. Brahmins used to tease the Lord Buddha as 'Bho Gautam' means 'Are Gautam'.

Buddhism was disappeared by the invasion of Muslims and Buddhists were killed by the Muslims. As a result, the Buddhist Bhikkhus left India and went to Tibet, China. Dr. Ambedkar wanted to survive the Buddhist religion because he realised that Buddhism believes in equality, liberty and fraternity. It has no stigma at all. Both Hindu and Christian religion preaches that the God is the creator of all nature such as sky, air, moon, sun etc. Buddhist religion does not believe in supernatural and super human. To emancipate the Depressed Classes the Buddhist religion is essential for human beings. According to Buddha, religion is Bahujan hitay bahujan sukhoy, Lokanucampay, Dhamma addi Kalyanam, Madhya Kalyanama, Paryavasana Kalayanam.

General Secretary of the Maha Bodhi Society of India, Reverend D. Valisinha said that the 14th October, 1956 was a memorable day in the history of modern India. Dr. Ambedkar and his nearabout 500,000 followers recited Trisarana Panchashila and embraced Buddhism. On 14th October, 1956, the sky was overflowing by the slogans of "Bagawan Buddha Ki Jai" (Victory of Lord Buddha). Both men and women participated in conversion ceremony. Justice U Chan Htoon, Supreme Court, Union of Burma, Rangoon wrote a letter dated 22nd October, 1956 and he asserted that "Dr. Ambedkar's Conversion is towards re-establishment of Buddha Sasan in India".²⁹

According to Dr. Ambedkar, religion is for man and not man for religion. To get human treatment, convert yourselves.

Convert for getting organised.

Convert for becoming strong .

Convert for securing equality.

Convert for getting liberty.

Convert so that your domestic life may be happy³⁰.

To improve the Buddhist missionary activities Dr. Ambedkar suggested followings points.

- i) A world Bhikkhu Sangh for undertaking wide missionary work be instituted.
- ii) Buddhist Universities and Research centres should be established in the Buddhist countries.
- iii) Construction of Buddhist temples and viharas in every Buddhist locality should be undertaken.
- iv) The whole Tipitaka should be translated into Marathi and other languages for the benefit of the people who have been converted to Buddhism.
- v) Books on Buddhism should be distributed free of charge, among the new converts.
- vi) There should be some festivals, ceremonies and religious practices common to the whole Buddhist world.
- vii) At least some educated Buddhists be invited to the Buddhist countries to learn Buddhist way of life in those countries.
- viii) There should be centres throughout the world for advanced study and research in Pali, the sacred language of the master.
- ix) After Dhammadata training the Upasakas be permitted to propagate the teaching of the Buddha; it is the need of the lay.
- x) The Buddhist education on the pattern of Nalanda Mahavihara, the ancient seat of Buddhist learning be started.
- xi) Buddhist gospel and all programmes should be propagated through the Radio and Television. All the programmes of the Radio Centres in Buddhist countries should be started with Ti-Sarana (Three Refugees) and Panchasila (Five precepts) and the Mahamangalagatha.
- xii) As Bhikku Sangh, Upasaka Sang should also organised.³¹

Dr. Ambedkar's conversion to Buddhism was published in detail in 'Prabuddha Bharat' weekly, 29th September, 1956. His declaration relating to conversion to Buddhism published through a statement from New Delhi.

All responsibilities of the conversion programme was delegated to 'Indian Buddhist Council', Nagpur Branch. Mr. W.M. Godbole, Secretary,

Bharatiya Buddha Jana Samity, (Nagpur Branch), Kothari Mansion, Sitabuldi, Nagpur, Published a handbill regarding Dr. Ambedkar's Conversion to Buddhism. Mr. Godbole pointed out that the founder and represent of Buddhist Society Dr. Ambedkar shall embrace Buddhism at the ceremony to be held at Nagpur at 8 a.m. on the Vijay Dashami day- Sunday, the 14th October, 1956. It was strickly prohibited and informed that those who are interested to embrace Buddhism should be above 18 years of ages. The handbill is drafted by Mr. W.M. Godbole, dated 21st September, 1956.

Dr. Ambedkar had written a letter, dated 24th September, 1956 by requesting to Reverend Bhikkhu Chandramani Kushenara, Gorakhpur Dist, U.P. to perform the Conversion Ceremony. Reverend Bhikkhu Chandramini was an oldest Buddhist Monk in India. In this regard 'Prabuddha Bharat' published a special supplement on 12th October, 1956. The Ceremony occassion was open to all without castes, creed, religion, sex etc. It was informed that the registration for conversion will begins from 11th October 1956. The volunteers were directed to come in white half pant and white shirt. A special train was arranged in order to people's demand, the Railways carry them from Bombay to Nagpur. According to Railway Authorities the train was start on 12th October, 1956 at 9.15 a.m. from V.T. Mr. K.V. Umra, Mr. Sachhinandand Manke and Mr. R.R.Patil were entrusted with the responsibility to guide the Volunteers coming from outside Nagpur.

The ceremony programme was arranged on the open ground near Vaccine Institute, South Ambazari Road, Nagpur, dated 14th October, 1956. The people started towards Deeksha Bhoomi through in the processions with shouting slogans. At morning by 7 a.m. the 2 to 2.5 lakh people gathered in the pandal. The arrangement of this ceremony was entrusted to 'Samata Sainik Dal' of Nagpur and Mumbai. There were about 30 press reporters from India and abroad.

At 9.30 a.m. Dr. Ambedkar arrived at the place along with Mahasthavor Bhikhu Chandramini Neerabout 5-6 lakh people assembled at the place. Other Bhikhhus attended in the ceremony. They were :

- i) Thero Pannatis, Sanchi Vihar, Bhopal.
- ii) Ven Bhikkhu H. Siddhatissa, Ey Cylon.
- iii) Bhikkhu G. Pradnyanand, Buddh Vihar.

- iv) Near Shramner, Dhammodaya Locknow, Vihar.
- v) Rev. Param Sandhi.

The conversion ceremony to Buddhism began with the welcome song by Miss Indutai Warale. Dr. B.R. Ambedkar and Maisaheb stood with folded hands in front of the idole of Lord Buddha. Mahasthavir Chandramani recited Trisharan and Panchasheel to them in Pali.

At 10 a.m. the conversion ceremony for masses started by Dr. B.R. Ambedkar. As a part of this ceremony he got recited the 22 Oaths from the people. These are as follows :

1. I shall have no faith in Brahma, Vishnu and Mahesh, nor shall I worship them.
2. I shall have no faith in Rama and Krishna, nor shall I worship them.
3. I shall have no faith in 'Gouri', 'Ganpathi', and other Gods and Goddesses of Hindu religion, nor shall I worship them.
4. I do not believe in the theory of incarnation of Gods.
5. I do not and shall not believe that the Lord Buddha was the incarnation of Vishnu. I believe this to be, mischievous and false propaganda.
6. I shall not perform 'Shraadh' nor, shall I give 'pind-dan'.
7. I shall not act in any manner contrary to the Principles and teachings of the Buddha.
8. I shall not perform any ceremony through Brahmins.
9. I believe in the equality to mankind.
10. I shall endeavour to establish equality.
11. I shall follow the Eightfold path taught by the Buddha.
12. I shall follow the 'Ten Paramitas' enunciated by the Buddha.
13. I shall be compassionate to all living beings and nature them with care.
14. I shall not steal.
15. I shall not lie.
16. I shall not commit carnal sins.

17. I shall not consume liquor.
18. I shall strive to lead my life in conformity with the three principles of Buddhism i.e. Pradnya (Wisdom), Sheel (Character) and Karuna (Compassion).
19. I hereby embrace Buddhism to my renouncing many old Hindu religions which is detrimental to the prosperity to the humankind and discriminate human beings and treat them low.
20. I firmly believe that the Buddha Dhamma is the Saddhamma.
21. I believe, I am entering the new life.
22. Hereafter, I pledge to conduct myself in accordance with the teachings of the Buddha.³²

Shri Vali Singha, General Secretary, India Mahabodhi Society, presented the ideal of the Buddha to Dr. B.R. Ambedkar. Many upper caste Hindu masses renounced Hinduism and embraced Buddhism.

VII. Ambedkar's Views on Hinduism

I. In India, there are several religions, namely, Parsis, Christians, Mohammedans and Hindus. All Hindus do not worship one God. Some Hindus are monotheists, some are polytheists and some are pantheists. Those Hindus who are monotheists are not worshipers of the same Gods. Some worship the God Vishnus, some worship Shiva, some Rama, some Krishna. Some Hindus are worshipping the male Gods. They also worship a goddess. They do not worship the same goddesses. Some Hindu male and female worship Kali, some worship Parvati and some worship Laxmi.

The Polytheists Hindus worship all the Gods. They worship Vishnu, Shiva, Ram and Krishna. They worship Kali, Parvati and Laxmi. Some Hindu fast on Shivratri day because it is sacred to Shiva. A Hindu will fast on Ekadashi day because it is sacred to Vishnu. On the same way the Bel tree and Tulsi tree are sacred for Shiva Vishnu respectively³³. Many Hindu people worship Muslim Pir or Christian Goddess. Thousands of Hindus people go to a Muslim Pir and many Hindus go to make offerings to the Christian Goddess Mant Mauli near Bombay. The Hindus do not follow the same social rituals, customs, marriages, castes system etc. The Hindus are very much interested

to follow what he believes of his neighbour and what types of foods are suitable etc. Therefore, it is rightly observed that there are various rituals, norms and beliefs among Hindus. So, it is difficult to identify that who is a Christian, who is a Hindu, who is a Muslim or Persian. Actually Hinduism has no definite creed.

II. There is a riddle in Hinduism relating to the origin of the Vedas. The Vedas are sacred books of the Hindus. The Hindus claim that they are Sanatana which means "eternally pre-existing". The Atharva-Veda occurred that "From Time the Rig verses sprang; the Yajus sprang from Time"³⁴. There is no reference in the Sam-Veda and the Yajur-Veda to the origin of the Vedas. We found explain the origin of the Vedas in the Satapatha Brahmana, the Taittiriya Brahmana, Aitareya Brahmana and Kaushitaki Brahmana. According to Satapatha Brahmana, the Prajapati Brahma created three worlds, namely Earth, Air and Sky. He warmed and heated the three worlds. In this way, three lights like Agni (fire), Vayu (wind) and Surya (Sun) were produced. By heating the three Vedas were produced the Rig-Veda, Yajur-Veda and Sam-Veda. The Rig Veda originated from Agni, the Yajur-Veda from Vayu and Sam-Veda from the Sun.³⁵ The Aitareya and the Kaushitaki Brahmana explained the same thing. The Satapatha Brahmana explained that Prajapati Brahma created the Vedas from waters. He created the waters from Vash (speech).

III. There is a riddle in Hindu religion relating to the infallibility of the Vedas. The Gautama Dharma Sutra lays down the following rule by which the Vedas are infallible.

The Vedic Brahmins' literature contended that the Vedas are neither made by man nor by God. The Vedic Brahmins asserted that the Vedas were Apaurusheya i.e. made by a non-human agency. For this reason the Vedas are infallible. There are some evidences regarding that the Vedas are Apaurusheya. In Ancient Sanskrit literature there is a class of works called Anukramanis. They index to various portions of the Ancient Vedic literature. Every Veda has an Anukramani and sometimes have more than one Anukramani. For instance, seven Anukramanis for the Rig-Veda, five for Shaunaka, one by Katyayana and three Anukramanis for Yajur-Veda, two Anukramanis for the Sam-Veda (Arsheya-Brahmani and Parishistas).

According to Max Muller, the most Anukramani is Katyayana's Sarvanukramani to the Rig-veda³⁶.

On the other hand there were eminent Philosophers who were the authority of the Vedas. The Rishis of the Vedas treated the Vedas as a human and as a historical product. Therefore, it may be stated that the Vedas are neither made by man nor by God. The God has no body and no palate. So, he could not utter the Vedas. The sound is eternal words and therefore the Vedas are eternal because the Vedas are not made by man or by God. It is a riddle in Hinduism.

IV) The Varna Dharma is a peculiar feature of Hindu society. Manu recognised the four Varnas i.e. Brahmin, Kshatriya, Vaishya and Shudra. The Shudras were not fourth Varna. They were one of the Aryan communities of the solar race. They ranked as part of the Kshatriya Varna in the Indo-Aryan society. There were continuous fights between the Brahmins and the Shudra kings in which the Brahmins were subjected to many tyrannies and indignities. After fighting between the Brahmin and the Shudras, the Shudras who were Kshatriya they became socially degraded and felt below the rank of the Vaishya. Therefore, Manu's concept of social order is riddle in Hindu society. Not only Varna Dharma is riddle in Hinduism there is another riddle is called Ashram Dharma. The Ashram Dharma divides the life of an individual into four stages i.e. Brahmacharya, Grahasthashram, Vanaprastha and Sannyas, the Ashram Dharma is a theory of regulating the life of an individual. The stage Brahmachary has both de jure and de facto connotation. This is a stage of study under a teacher with unmarried. The Grahasthashram is the stage of a house holder. It is a stage of a married family life. In the stage of Vanaprastha the people is bound to live away from society specially in forest. The stage of Sannyas is a stage of renunciation of civil rights and responsibility. The Hindus believe that like Varna Dharma the Ashram Dharma is a vital part of Hindu social in Individual life to regulate the Hindu society.

There are three features of the Ashram Dharma i.e.

- i) The Ashram Dharma is not open to Shudras and women.
- ii) The Brahmacharya and Grahasthashram are compulsory stage. Vanaprastha and Sannyas are not compulsory.

iii) Each stage must pass from one stage to another in the order namely Brahmacharya, Grahasthashram, then Vanaprastha lastly Sannyas. No one can omit one and enter the next stage.

The term 'Brahmachari' offered in the Vedas, but the stages of human beings was quite unknown. There is no offered relating to the Brahmachari in Vedas as the first and compulsory stage of life. Why Manu offered Brahmacharya as the compulsory stage in the life of an individual? This the first riddle regarding the Ashram Dharma. Why Manu said that the individual is bound to follow the order of sequence the different stages? According to Vasistha Dharma Sutra, there are four orders i.e. the student, the householder, the hermit and the ascetic. "A man who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these (orders) which so ever he please"³⁷.

Therefore, from the Dharma Shastras it may be stated that the married state was an optional state. After the completion of Brahmacharya one would straight enter the stage of Varnaprastha or Sannysa. Why did Manu state that the Marriage state is an obligatory state? Why Manu stated that the Grahasthashtram is the precondition to enter into hermit life? Why did Manu strongly emphasise that the stage of hermit is a precondition to enter into a stage of Sannysa? Why Manu mentioned the Vanaprastha and Sannysa after the completion of Grahasthshttram stage of life? Why was one stage of Sannysa not enough. Above of all these are riddles of Hinduism.

There are few differences between Vanaprastha and Sannysa. A Vanaprastha does not abandon his right to property and his wife. On the other hand, a Sannyasi must abandon both property and wife. A Vanaprastha can have a fixed dwelling in the forest. But a Sannyasi can have a fixed dwelling not even in a forest. A sannyasi is debarred from expounding the Shastras while the Vanapastha is not expressly placed under such a disability.

There is close relationship between Grahasthashram and Vanaprastha. Like Grahasthrami, Vanaprasthi has equal right to marriage and right to property. Like the Grahastashrami he continues to be the owner of his property and he follows the Vedic religion. Like Grahastashrami, Vanashrami does not renounce the world. There are mainly three differences between the

Grahashashrami and the Vanaprasthi. Firstly, there was no restriction for the Grahashashrami in eating food and clothing while the Vanaprasthi could not eat everything. There was restriction for the Vanaprasthi eating food and clothing. Secondly, the Grahashashrami dwelt in the midst of society while the Vanaprasthi dwelt in a forest. Thirdly, the Grahashashrami was confined to study the vedant while the Vanaprasthi was free to study the Vedant.

Above all of these resemblances and disresemblances between Grahashashram and Vanaprasthashram and between Vanaprastha and Sannyas, it is rightly observe that it is difficult a understand why Manu recognised the third ashram of Vanaprastha in between Grahashashram and Sannyas as separate district from both. It could be only three ashram i.e. Brahmacharya, Grahashashram and Sannyas.

V) There is riddle in Hinduism relating to the Brahmanic explanation of the origin of the mixed castes. The Hindu law giver Manu classified the Hindu castes in his Manu Smriti under certain specific head namely, (1) Aryan Castes, (2) Non-Aryan Castes, (3) Vratya Castes, (4) Fallen Castes and (5) Sankara Castes.

By Aryan Castes Manu included the four varnas i.e. Brahmana, Kshatriya, Vaishya and Shudra. By Non-Aryan Castes he included those communities who do not accept the creed of Chaturvarna called Dasyu. Manu indentified the Vratyas those castes who were once believers in the Chaturvarna but who had rebelled against it. He classified the Vratyas Castes into three categories i.e. Vratyas Brahmanas, Vratya Kshatriyas and Vratya Vaishyas.

Under mention castes are Vratyas Castes which given by Manu :

Vratya Brahmanas	Vratya	Vratya Vaishyas
1. Bhrigga Kantaka	1. Jhalla	1. Sudhanvana
2. Avantya	2. Malla	2. Acharya
3. Vatadhana	3. Lacchavi	3. Karusha
4. Phushpada	4. Nata	4. Vijamman
5. Saikha	5. Karana	5. Maitra
	6. Khasa	6. Satvata
	7. Dravida	

Manu included the Fallen Castes are those Kshatriyas who have become Shudras by reason of the misuse of Aryan rites and ceremonies and loss of services of the Brahmin priest. Manu included the following castes are Fallen Castes :

- | | |
|----------------|--------------|
| i) Paundrakas | ii) Cholas |
| iii) Kambhojas | iv) Yavanas |
| v) Sakas | vi) Paradas |
| vii) Pahlavas | viii) Chinas |
| ix) Dravidas | x) Kiratas |
| xi) Daradas | |

By Sankara Castes or mixed castes are those castes who do not belong to the same caste. Manu divided the mixed castes into various categories i.e.

- (i) Progeny of mixed Aryan Castes. Manu sub divided this caste in two categories namely, Anuloma and Pratiloma.
- (ii) Progeny of Anuloma and Pratiloma Castes.
- (iii) Progeny of Non-Aryan and the Aryan Anuloma and Pratiloma Castes. Under mention castes are mixed castes given by the author of the Manu Smriti (manu).

1) Progeny of mixed Aryan Castes

Father	Mother	Progeny known as	Anuloma or Pratiloma
Brahman	Kshatriya	?	
Brahman	Vaishya	Ambashta	Anuloma
Brahman	Shudra	Nishad (Parasava)	Anuloma
Kshatriya	Brahman	Suta	Pratiloma
Kshatriya	Vaishya	?	
Kshatriya	Shudra	Ugra	Anuloma
Vaishya	Brahman	Vaidehaka	Pratiloma
Vaishya	Kshatriya	Magadha	Pratiloma
Vaishya	Shudra	Karana	Anuloma
Shudra	Brahman	Chandala	Pratiloma
Shudra	Kshatriya	Ksattri	Pratiloma
Shudra	Vaishya	Ayogava	Pratiloma

2) Progeny of Aryan Castes with Anuloma and Pratiloma Castes :

	Father	Mother	Progency known as
1.	Brahaman	Urga	Avrita
2.	Brahaman	Ambashta	Abhira
3.	Brahman	Abhira	Dhigvana
4.	Shudra	Nishada	Kukutaka

3) Progeny of mixed marriages between Anuloma and pratiloma :

	Father	Mother	Progeny Know as
1.	Vaideha	Ayogava	Maitreyaka
2.	Nishad	Ayogava	Margeva (Das)
3.	Nishad	Vaideha	Karavara
4.	Vaidehaka	Ambashta	Vena
5.	Vaidehaka	Karavana	Andhra
6.	Vaidehaka	Nishada	Meda
7.	Chandala	Vaideha	Pandusopaka
8.	Nishada	Vaideha	Ahindaka
9.	Chandala	Pukkassa	Sopaka
10.	Chandala	Nishada	Antyavasin
11.	Kshattari	Ugra	Swapaka

The Aushanas Smriti adds four castes to the list of Manu, namely :

Name of the mixed caste	Father's castes	Mother's castes
1. Pulaksa	Shudra	Kshatriya
2. Yekaj	Pulaksa	Vaishya
3. Charmakarka	Ayogava	Brahmin
4. Venuka	Suta	Brahmin

The Baudhayana Smriti adds four castes to the list of Manu, namely :

Name of the mixed caste	Father's castes	Mother's castes
1. Kshatriya	Kshatriya	Vaishya
2. Brahmana	Brahmana	Kshatriya
3. Vaina	Vaidehaka	Ambashta
4. Shvapaka	Ugra	Kshatriya

The Vashishta Smriti adds one caste to the list of Manu, namely :

Name of the mixed caste	Father's castes	Mother's castes
Vaina	Shudra	Kshatriya

The Yajnavalkya Smriti adds two new castes to Manu's list of mixed castes.

Name of the mixed caste	Father's castes	Mother's castes
1. Murdhavasika	Brahmin	Kshatriya
2. Mahisya	Kshatriya	Vaishya

The author of the Suta Sanhita adds on a vast scale (63 castes) to the list of Manu.

Name of the mixed caste	Father's castes	Mother's castes
1. Ambashteya	Kshatriya	Vaishya
2. Urdhavanapita	Brahmin	Vaishya
3. Katkar	Vaishya	Shudra
4. Kumbhkar	Brahmin	Vaishya
5. Kunda	Brahman	Married Brahmin
6. Golaka	Brahman	Brahmin Widow
7. Chakri	Shudra	Vaishya
8. Daushantya	Kshatriya	Shudra
9. Daushantee	Kshatriya	Shudra
10. Pattanshali	Shudra	Vaishya
11. Palinda	Vaishya	Kshatriya
12. Bahyadas	Shudra	Brahmin

13. Bhoja	Vaishya	Kshatriya
14. Mahikar	Vaishya	Vaishya
15. Manavika	Shudra	Shudra
16. Mleccha	Vaishya	Kshatriya
17. Shalika	Vaishya	Kshatriya
18. Shundika	Brahmin	Shudra
19. Shulikha	Kshatriya	Shudra
20. Saparna	Brahman	Kshatriya
21. Agneyanartaka	Ambashta	Ambashta
22. Apitar	Brahman	Daushanti
23. Ashramaka	Dantakevala	Shudra
24. Udabandha	Sanaka	Kshatriya
25. Karana	Nata	Kshatriya
26. Karana	Karana	Kshatriya
27. Karmakar	Renuka	Kshatriya
28. Karmar	Mahishya	Karana
29. Kukkunda	Magadha	Shudha
30. Guhaka	Swapach	Brahman
31. Charmopajivan	Vaidehika	Brahman
32. Chamakar	Ayogava	Brahmani
33. Charmajivi	Nishad	Karushi
34. Taksha	Mahishya	Karana
35. Takshavriti	Ugra	Brahman
36. Dantakavelaka	Chandala	Vaishya
37. Dasyu	Nishad	Ayogava
38. Drumila	Nishad	Kshatriya
39. Nata	Picchalla	Kshatriya
40. Napita	Nishad	Bhamin
41. Niladivarnavikreta	Ayogava	Chirkari

42. Piccahalla	Malla	Kshatriya
43. Pingala	Brahmin	Ayogava
44. Bhaglabdha	Daushanta	Brahmani
45. Bharusha	Sudhanva	Vaishya
46. Bhairave	Nishada	Shudra
47. Matanga	Vijanma	Vaishya
48. Madhuka	Vaidehika	Ayogava
49. Matarak	Dasyu	Vaishya
50. Maitra	Vijanma	Vaishya
51. Rajaka	Vaideha	Brahman
52. Rathakar	Mahishya	Karana.
53. Renuka	Napita	Brahman.
54. Lohakar	Mahishya	Brahmani.
55. Vardhaki	Mahishya	Brahmani
56. Varya	Sudhanva	Vaishya
57. Vijanma	Bharusha	Vaishya.
58. Shilp	Mahishya	Karana.
59. Shvapach	Chandala	Brahmani
60. Sanaka	Magadha	Kshatriya
61. Samudra	Takashavrati	Vaishya
62. Satvata	Vijanma	Vaishya.
63. Sunishada	Nishad	Vaishya. ³⁸

The compare between Manu and the Smritikars relating to the origin and genesis of the various mixed castes are as under :

Smriti	Father's castes	Mother's castes
	I Ayogara	
1. Manu	Shudra	Vaishya
2. Aushanas	Vaishya	Kshatriya
3. Yajnavalkya	Shudra	Vaishya

4.	Baudhayana	Vaishya	Kshatriya
5.	Agni Purana	Shudra	Kshatriya
		II Ugra	
1.	Manu	Kshatriya	Shudra
2.	Aushanas	Brahman	Shudra
3.	Yajnavalkya	Kshatriya	Vaishya
4.	Vashishtha	Kshatriya	Vaishya
5.	Suta	Vaishya	Shudra
		III Nishad	
1.	Manu	Brahmana	Shudra
2.	Aushanas	Brahmana	Shudra
3.	Baudhayana	Brahmana	Shudra
4.	Yajnavalkya	Brahmana	Shudra
5.	Suta Sanhita	Brahmana	Vaishya
6.	Suta Sanhita	Brahmana	Shudra
7.	Vashishta	Vaishya	Shudra.
		IV Pukkasa	
1.	Manu	Nishada	Shudra
2.	Brihad-vishnu	Shudra	Kshatriya
3.	Brihad-vishnu	Vaishya	Kshatriya
		V Magadha	
1.	Manu	Vaishya	Kshatriya
2.	Suta	Vaishya	Kshatriya
3.	Baudhayana	Shudra	Vaishya
4.	Yajnavalkya	Vaishya	Kshatriya
5.	Brihad Vishnu	Vaishya	Kshatriya
6.	Brihad Vishnu	Shudra	Kshatriya

7.	Brihad Vishnu	Vaishya	Brahman
		VI Rathakar	
1.	Aushanas	Kshatriya	Brahmana
2.	Baudhyana	Vaishya	Shudra
3.	Suta	Kahatriya	Brahman
		VII Vaidehaka	
1.	Manu	Shudra	Vaishya
2.	Manu	Vaishya	Brahmana
3.	Yajnavalkya	Vaishya	Brahmana. ³⁹

The conjugation of two castes can logically produce a third mixed caste. There are differences among various smritikars relating to produce a third mixed castes by the conjugation of two castes.

Conjugation of two castes

Smrities	Father's caste	Mother's caste	Progeny produce
Baudhyayana	Kshatriya	Vaishya	Kshatriya
Yajnavalkya	Kshatriya	Vaishya	Mahishya
Suta	Kshatriya	Vaishya	Ambashta
Manu	Shudra	Kshatriya	Ksattri
Aushanas	Shudra	Kshatriya	Pullaksa
Vashishta	Shudra	Kshatriya	Vaina
Manu	Brahmana	Vaishya	Ambashta
Suta	Brahmma	Vaishya	Urdhava Napita/ Kumbhakar
Manu	Vaishya	Kshatriya	Magadha
Suts	Vaishya	Kshatriya	Bhaja, Mleccha, Shalik, Pulinda
Manu	Kshatriya	Shudra	Ugra
Suta	Kshatriya	Shudra	Daushantya, Daushantee, Shulika
Manu	Shudra	Vaishya	Ayogava
Suta	Shudra	Vaishya	Pattanshali Chakri. ⁴⁰

Dr. Ambedkar raised a question is that Manu's explanation of the origin and genesis of the mixed caste historically true? Manu's opinion is that the Abhiras are the bastards born of Brahmin father and Ambashta mother. From the historical point of view, Ambedkar argued that the Abhiras were pastoral tribes which inhabited the lower districts of the North-West as far as Sind. The Abhiras were a ruling independent tribes. According to Vishnu Puran, the Abhiras were ruling class and they conquered Magadha.

According to Manu, the Ambashta are the bastards born of Brahmana father and Vaishya mother. The Greek Ambassador Megasthenes at the Court of Chandragupta Maurya pointed out that the Ambashta were native tribes living in the Punjab who fought against Alexander when he invaded India. The Ambashtas mentioned in Mahabharata.

According to Manu, the Andhras are bastards born of Vaidehaka male and Karavara female. From historically point of view Dr. Ambedkar explained that the Andhras are inhabited the eastern part of the Deccan Plateau. Megasthenes also mentioned the Andhras.

In the view of Manu, the Magadhas are bastards born of Vaishya father and Kshatriya mother. According to Panini, the term "Magadha" means an individual who came from the Magadha. Magadha corresponds roughly to the present Patna and Gaya districts of Bihar. The famous Jarasandha was a king of Magadha.

Manu's opinion is that the Nishadas are the bastards born of Brahmin father and Shudra mother. Dr. Ambedkar rightly mentioned from the point of view of Ramayana that the Nishadas were independent native tribes with their own kings. Ramayana mention that the king of Nishad was Guha whose capital was Sringerapur and who showed hospitality to Rama when he was undergoing exile in the forest.

Manu said that the Vaidehaka are the bastards born of Vaishya father and Brahmin mother. But, the etymologically Vaidehaka means a person who is a native tribes of the country Videha. The country Videha is corresponds to the districts of Champaran and Darbhanga in Bihar. Ramayana mentions that Sita is a daughter of Janaka who was the king of Videha. Mithila was the capital of Videha.

In Manu Smriti Karna is treated as Vratya caste. But the Brahmma Vaivarta Purana treated them as bastards and also says that they are the progeny of Vaishya father and Shudra mother. In Manu Smriti the Paundraka is Vratya. But in the Brahmavaivarta Purana he is a bastard born of Vaishya male and the Chundi mother. On the other hand, Malla in Manu Smriti is Vratya, but in Brahma Vaivarta Purana he is a bastard born of Letta father and Tibara mother. In Gautama Sanhita Vratyas are bastards born from a Brahman father and Vaishya mother. In Manu Smriti the Yavanas were treated as Vratya Kshatriya. But in Gautama Sanhita they were declared as bastards born of a Kshatriya father and Shudra mother. According to Manu, the Kiratas are Vratya Kshatriyas. But in Ballalacharitta declared them as bastards born of a Vaishya father and Brahmin mother.

There is another riddle in Hinduism relating to the determination of the Varna of the child. The Varna of the child prevailed in the days before Manu the Varna of the child was determined by the Varna of the father. The mother Varna was not count before Manu's Hindu law. Only father Varna was countable in Hindu's child Varna. For instance:

Father		Mother		Child	
Name	Varna	Name	Varna	Name	Varna
1. Shantanu	Kshatriya	Ganga	Unknown	Bhishma	Kshatriya
2. Parashara	Brahmana	Matsyagandha	Fisherman	Krishna Dwaya	Brahman
3. Vashishtha	Brahmana	Akshamala	—	Payan	—
4. Shantanu	Kshatriya	Matsyagandha	Fisherman	Vichitravirya	Kshatriya
5. Vishwamitra	Kshatriya	Menaka	Apsara	Shakuntala	Kshatriya
6. Yayati	Kshatriya	Devayani	Brahmin	Yadu	Kshatriya
7. Yajati	Kshatriya	Sharmishtha	- Asuri	Druhya -	Kshatriya
8. Jaratkaru	Brahman	Jaratkari	Naga	Astika-	Brahmin. ⁴¹

According to Manu, if the father and mother belongs to the same, the Varna of the child is to be the Varna of the father. If the father belong to higher caste than lower caste (Brahmin father and kshatriya), the child of the Varna is to be the varna of the father. If the mother belong to a Varna more than one degree lower (Brahmin father and Vaishya mother) than of father, the Varna of the child is not have the father's Varna. All commentators of

Manu like Medhatithi, Kalluka Bhatt, Narada and Nandapandit says that in such cases the Varna of the child shall be the Varna of the mother. A Shudra could not become a Brahmin, a Kshatriya, a Vaishya through marriage system. But a child of Shudra woman could become a Brahmin, Kshatriya and Vaishya if she was married respectively Varnas.

VIII. Dr. Ambedkar's Interpretation of Dhamma, Addhamma and Saddhamma

"Buddha and His Dhamma" was written by Dr. B.R. Ambedkar on March 15, 1956. To Dr. Ambedkar, Buddhism was based on morality and it is in consonance with liberty, equality and fraternity. Buddhism is based on ethics. The founders of Hinduism, Islam and Christ religion claimed for themselves the role of Mokshadata (Saviour) and Buddhism claimed himself as a role of Margadata (Guide). The morality is the 'Dhamma' of Buddhism. To Dr. Ambedkar, the Hinduism preached inequality. Buddhism preached equality. Buddhism has no God. In Buddhism, there is no social discrimination. Buddhism has no place for the Caste System and Chaturvarna. Buddha wanted to abolish Dukkha. According to Buddha, everything is impermanent and the reason there was no struggle for property. The Bikkhus were not allowed right to private property. Both Buddha and Karl Marx wanted to abolish the private property, but there is difference between Buddha and Karl Marx on the method to abolish the private property. Karl Marx adopted violent method to abolish private property but Buddhism adopted non-violent method to achieve its goal.

Buddhism does not belief in soul. To him, a religion based on soul is based on speculation. The soul is unknown and unseen. Nobody has seen the soul. According to Buddha, the body is composed with the four elements i.e. Pritvi, Apa, Tej, and Vayu. When the four elements join the mass of elements floating in the space and when the elements join together a new birth takes place. Buddha believed in the regeneration of the matter and not in the rebirth of the soul. The four elements of the body are living. The Hindu law of Karma is based on the soul. There is no soul in Buddhism. Ahimsa paramo dharma is the motto of Buddhism. According to Dr. Ambedkar, the Hindu Law of Karma is based on the doctrine of the soul, but Buddhist conception of

religion has no soul. The Hindu law of Karma is hereditary which go from one generation to other generation. When the body dies, the soul does not die.

Dr. B.R. Ambedkar's book "The Buddha and His Dhamma" was published by the people's Education Society in November, 1957. The teachings of Buddhism divided into three groups i.e. (i) Dhamma (ii) Adhamma and (iii) Saddhamma.

What is Dhamma?

- i) To maintain purity of life is Dhamma.
- ii) To reach perfection in life is Dhamma.
- iii) To live in Nibbana is Dhamma.
- iv) To give up craving is Dhamma.
- v) To believe that all compounded things are impermanent is Dhamma.
- vi) To believe that Karma is the instrument of moral order is Dhamma.

What is Not-Dhamma/Adhamma?

- i) Belief in the supernatural is not Dhamma.
- ii) Belief in Ishwara (God) is not essentially part of Dhamma.
- iii) Dhamma based on union with Brahma is a false Dhamma.
- iv) Belief in soul is not Dhamma.
- v) Belief in sacrifice is not Dhamma.
- vi) Belief based on speculation is not Dhamma.
- vii) Reading books of Dhamma is not Dhamma.
- viii) Belief in infallibility of books of Dhamma is Not Dhamma.

What is Saddhamma?

- i) To cleanse the mind of its Impurities.
- ii) To make the world a kingdom of righteousness.
- iii) Dhamma is Saddhamma when it makes learning open to all.
- iv) Dhamma is Saddhamma when it teaches that mere learning is not enough, it may lead to pedantry.
- v) Dhamma is Saddhamma when it teaches that what is needed is Pradnya.

- vi) Dhamma is Saddhamma only when it teaches that mere Pradnya is not enough, it must be accompanied by Sila.
- vii) Dhamma is Saddhamma only when it teaches that besides Pradnya and Sila what is necessary is Karuna.
- viii) Dhamma is Saddhamma only when it teaches that more than Karuna what is necessary is maitri.
- ix) Dhamma to be Saddhamma must break down barriers between man and man.
- x) Dhamma to be Saddhamma must teach that worth and not birth is the measure of man.
- xi) Dhamma to be Saddhamma must promote equality between man and man.

What is Dhamma ?

To maintain purity of life is Dhamma :

There are Three kinds of purity namely, purity of body, purity of speech and purity of mind. Abstains from taking life, stealing and sinful living is called 'purity of body'. Abstains from falsehood, idle babble is called 'purity of speech'. The malevolent of heart, right opinion and right view is called 'purity of mind'.

To reach perfection in life is Dhamma :

There are three types of perfections namely, perfection in body, speech and mind. Free from asavas, free from illness and free from bad practices in life is called Dhamma.

To live in Nibbana is Dhamma :

The salvation of the soul is called Nibbana. The Nibbana is possible through four ways i.e. Laukik (material, eat, drink and be merry type), Yogic, Brahmanic and Upanishadic. The Brahmanic and Upanishadic involved the recognition of a soul as an independent entity which the Buddha had denied. The Laukik conception of Nibbana is the satisfaction of man's animal appetites. The yogic conception of Nibbana is avoided pain but it was not permanent. It was temporary. Buddha's conception of Nibbana means release from passion. Nibbana is the path of righteousness. Nibbana is naught but

the noble Eightfold Path (right outlook, right aims, right speech, right action, right means of livelihood, right effort, right mindfulness and right conception).

To give up craving is Dhamma :

According to Buddha "There is no greater benefit than health and there is nothing more valuable than the spirit of contentment"⁴². To give up craving is Dhamma.

To believe that all compound things are impermanent is Dhamma :

To Lord Buddha, nothing is permanent, everythings is changeable. The body of a living being consists with four elements i.e. earth, water, fire and air. The human being is always changeable and dynamic in nature. The composite things, the individual being and the self nature of conditional thing are impermanent is Dhamma.

To believe that Karma is the instrument of moral order is Dhamma:

Karma means actions of man. There are two forms of Karmas namely, Akusala (Bad) Karma and Kusala (Good) Karma. The Akusala Karma is bad for human being and Kusala Karma is benefit by a good moral order. The moral is regulated by Karma. To Buddha. "It is the Karma Niyam and not God which maintains the moral order in the universe"⁴³. According to Buddha, to believe that Karma is the instrument of moral order is Dhamma.

What is Not-Dhamma / Adhamma?

Believe in the supernatural is Not Dhamma :

Buddha did not believe in supernaturalism. The concept of supernatural should be denied. Its main objectives were to lead man to the path of rationalism, to free man to go in search of truth and to remove the most potent source of superstition. Everyman should be treated as equally, not on birth place.

Believe in Iswara (God) is not essentially part of Dhamma :

According to Buddha, belief in Iswara (God) is not essential part of Dhamma. The God is unseen and unknown. Believe in God means believe in superstition. The Hindu religion believes that the God is the creator of the world. But the concept of God is speculation. Nobody has seen Brahma.

Believe in God as the creators of the universe is Not-Dhamma. The existence of God is falsehood.

Dhamma based on union with Brahma is a false Dhamma :

Believe in Brahma is not a Dhamma. The existence of Brahma is a false conception. Nobody has seen the Brahma. The Brahma is not an originator of the universe. We can observe that the electricity produces light, but the Brahma is invisible and cannot produce universe. The Brahma is not real and in the context of religion it is useless.

Lord Buddha rejected the discrimination based on caste and birth place. He argued that every women mother give birth to their children on the same natural process without caste, creed, religion etc. Therefore, how can the Brahmins claim that they are superior. 'white-skinned' and the mouth-born? Why the Brahmin claims that the other Varnas are 'black-skinned', foot born and inferior? Buddha did not believe in caste system. He preached that all Varnas and all caste are equal, none inferior and none superior. The Brahmin, the kshatriya, the Vaishya and the Shudra are equally pure. To him, division among man is unjust.

Believe in soul is Not-Dhamma :

Morality is the framework of religion, not soul. The doctrine of Anatma is necessary for emancipating defilements. Anatma means neither 'I' or 'Mine' nor 'My possession'. The soul is neither born nor does it ever die. The soul is unknown and unseen. Nobody has seen the soul. The existence of soul is a part of Brahmanic religion and it is called Atma or Atman. Buddha said that religion based on soul is based on speculation. Believe in existence of soul is believe in the existence of God. It is totally a Brahmanic religion. Buddha did not believe in soul. His doctrine regarding soul is called An-atta, no soul. To him, believe in existence of soul is believe in God as Brahmanic religion. Buddha's theory against the existence of soul is called Nama-Ruma. Nama-Ruma is a collective name for a Sentient Being and it is consists with certain physical elements and certain mental elements. They are called Khandar. The Rupa (body) Khanda consists with water, fire and air. They constitute the body or Rupa. Name Khanda denotes the conciousness. Nama Khanda consists with three mental elements namely, Vedana (sensation), Sanna (perception), Shankara (states of mind), conciousness is a result of the

combination of the Pritvi, Apa, Tej and Vayu. According to Buddha, existence or aggregation of the physical elements (earth, water, fire and air) produces consciousness. Once consciousness arises man becomes a sentient being. Consciousness is the chief thing of human being. Consciousness is cognitive, emotional and volitional. All functions assigned to the soul are performed by consciousness. In this way, he disproved the existence of soul and the existence of the soul is not a part of Dhamma.

Believe in sacrifice is Not-Dhamma :

Hindu religion is based on sacrifices. The Brahmanic sacrifices based on drinking, killing animals and marry making. Lord Buddha whole heartedly denied the Brahmanic conceptions of religion. Sacrifices are waste. Animal sacrifices are cruelties. It cannot be a part of religion. The cows, goats, sheep, poultry and Pigs etc sacrifices during the Hindu religious occasions is sinful for human being. Buddha did not praised and his conception is belief in sacrifice is Not-Dhamma.

Believe based on speculation is Not-Dhamma :

The speculation relating to the origin of the world is Not-Dhamma. There is no reality in Hinduism. How can Prajapati Brahma created the world. There is no scientific prove that the universe is created by the Brahma.

Reading books of Dhamma is Not-Dhamma :

There is no room for reading book of Dhamma in Buddhism. Reading books of Dhamma is Not-Dhamma. Brahamin religions books like Vedas declared that the Vedas are infallibility.

Believe in the infallibility of Books of Dhamma is Not-Dhamma :

Lord Buddha denied the Vedas as sacred. He did not support the Vedas were infallible. In the Tvijja Sutta he declared that the Vedas were a waterless desert, a pathless jungle. To him, it is not right to think that the Vedas are infallible. To him, belief in the infallibility of books of Dhamma is Not-Dhamma.

What is Saddhamma ?

1) To cleanse the mind of its impurities :

The mind is the master and originator of all thought of the human being. There are evil thoughts and this is the cause of sorrow. To Buddha, impurity of mind should be cleansed by the preachers.

2) To make the world a Kingdom of Righteousness :

To save the human soul the religion is necessary. Most of the religions believe that there are three types of kingdoms namely, the kingdom of heaven, Kingdom of earth and the kingdom of hell. The kingdom of heaven is to be ruled by God. The kingdom of hell means a place where the supremacy of the Evil One is undisputed. The kingdom of earth is a disputed field. To Buddha, the purpose of religion is to make the world a kingdom of righteousness and it lies on earth. The nature of misery should be removed and every people must be learnt the righteousness. To make the earth the kingdom of righteousness everybody must be followed the principles of the panchasheel, the Ashtanga Marga and the Paramitas . The main cause of inequality is man's misery. Only righteousness can remove this inequality of man.

Dhamma is Saddhamma when it makes learning open to all :

According to Brahmanic religion, the acquisition of knowledge cannot be thrown open to all. The Brahmanic religion permitted acquisition of knowledge only to the three male sex of the Brahmins, Kshatriya and Vaishyas. All Shudras (both males and females) were strictly prohibited to learn the education. Lord Buddha raised slogan against injustice doctrine of the Brahmanic religion. To him, right to acquisition of knowledge must be open to all.

Dhamma is Saddhamma when it teaches that mere learning is not enough, it may lead to Padantry :

Once Lord Buddha residing in the country of Kausambi. He preaching to the people in a certain Vihara called "Beautiful Voice". There was a certain Brahmacharin. He preaches to his followers relating to equality without caste, creed, religion etc. He said "If any man, whether he be learned or not, consider himself so great as to despise other men he is like a blind man holding a candle - blind himself, he illumines others"⁴⁴

Dhamma is Saddhamma when it teaches that what is needed is Pradnya :

The Brahmins religion made that the knowledge and learning is pradnya. The pradnya means virtue of man. Those who possesses the four qualities namely, has a good memory, can remember, recall a thing done long ago and said long ago, he is one of great wisdom as a great man. He realises heart's release by destruction of the asavas.

Dhamma is Saddhamma only when it teaches that mere Pradnya is not enough, it must be accompanied by Sila :

Pradnya is Vichar Dharma. On the other hand, Sila is Achar Dhamma. Without Sila (Principle of Pancha Sila) Pradny is dangerous. Lord Buddha directed to his followers the Pancha Sila i.e. not to kill, not to steal, nor to tell a lie, nor to indulge in sexual immorality and not to taking drinking. Without these Pancha Sila the knowledge has no value. Sila is the mother of all good.

Dhamma is Saddhamma only when it teaches that besides Pradnya and Sila what is necessary is Karuna :

Karuna is also a pillar of his religion. Karuna is love for human beings. To help poor, helpless, protect unprotect man, dana to man etc. associated to Karuna.

Dhamma is Saddhamma only when it teaches that more than Karuna what is necessary is maitri :

Maitri is love for human beings. It is a feeling of friendly relationship without caste, creed, religion etc. Every Bikkhu should be taught Maitri. The practice Karuna is not enough in Buddha Dharmma. It is necessary to practice Maitri. Loving of kindness and freedom of heart is necessary in his Dharmma.

Dharmma to be Saddhamma must break down barriers between man and man :

According to Brahmanic religion the Vedas are infallible. The ideal society in Brahmanic religion is the chaturvarna system. The Brahmanic ideal society recognises the four divisions of society i.e. Brahmins, Kshatriyas, Vaishyas and Shudras. This ideal society must be regulated by the principle of graded inequality. The Brahmins were placed at the top level, the

Kshatriyas were placed below the Brahmins but above the Vaishya, the Vaishya were placed below the Kshatriya but above the Shudras and the Shudras were placed the bottom level of all. The occupation of the Brahmins was learning, teaching, reading Vedas and preaching religious ceremonies. The occupation of Kshatriyas was to bear arms and to fight. The occupation of the Vaishyas was trade and business. The menial service for all the upper three classes was the occupation of the Shudras. There was strictly prohibition relating to occupations. No class could change their occupation. Every class has performed their occupation as prescribed by the Vedas.

The soul of the Brahmanic religion was inequality in nature. Inequality is the official doctrine of Brahminism. Lord Buddha opposed its root and branch. The Brahmin believes in superiority themselves and non-Brahmins are inferiority. Buddha argued that like Brahmins women, the other women born their children on the same process. So, Brahmins born from the mouth of prajapati Brahma, it is historically wrong " Buddha's Dhamma is, "No caste; no inequality; no superiority; no inferiority; all are equal".⁴⁵

Dhamma to be Saddhamma must teach that worth and not Birth is the measure of man :

The Brahmanic Vedic religion is based on birth. One is a Brahmin because he is born of Brahmin parents, one is a Kshatriya because he is born of Kshatriya parents, one is a Vaishya because he is born of Vaishya parents. The Shudra is a Shudra because he is born in Shudra family. The worth of men measures in Brahmanic religion by the place of birth, not by merits. Lord Buddha opposed against the Brahmanic doctrine of social system. According to Buddha, the worth of man should be measured by the merits not by the birth place. "No one is an out caste by birth and no one is a Brahmin by birth".⁴⁶

Dhamma to be Saddhamma must promote equality between man and man :

Some men are robust, others are weaklings, some have more mental ability and intelligence, others have less mental ability, faculty and less intelligence. Some are rich and others are poor. All types of men struggle for existence. Buddha religion preches equality. In Buddhism all men are treated

as equally. There is no discrimination in Buddhism. Buddhism believes in liberty, equality and fraternity.

The Buddhist way of life :

Dr. Ambedkar in his famous work "The Buddha and His Dhamma" has mentioned some way of life. These are -

- 1) "Do good. Be no party to evil. Commit no sin."⁴⁷ 'Good work is happy'. All evil works should be avoided to save the human beings from sin.
- 2) From craving is born both sorrow and fear. Who is wholly free from craving there is neither sorrow nor fear. From lust comes both grief and fear.
- 3) Restrains from hurt to others. Nibbana is way of life to restrains from ill-will. Charish no ill-will.
- 4) Charish no anger. Forest your enmities. Win your enemies by love⁴⁸. Lust, ill-fortune, hatred, anger, misery etc. evil practices should be avoided.
- 5) "Seek to good is the path of righteousness. Impurity of mind should be avioded.
- 6) Be wise, be just and cloose good company".⁴⁹
- 7) "In everything be thoughtful ; in everything be mindful ; in all things be earnest and bold".⁵⁰
- 8) Poverty is the cause of sorrow. Removal of poverty is necessary to give happiness. High standard of living is not necessary but high standard of culture is essential.
- 9) The right path of happiness is necessary for all. Panchasheel, Austtanga Marg, Nibbana are the right way of life for all.
- 10) Self-confidence and self-conquest is the doctrine of Buddhism.

Buddha Sangh and its social ideals :

Lord Buddha's followers were divided into two classes namely, first one is called Bhikkhus and second one is Lay Followers called Upasakas. The Buddhist Bhikkhu is primarily a Privrajaka. The Bhikkhus were organised into a Sangh. Every person could entered into the Sangh. The Sangh was

open to all without any caste, creed, religion etc. The caste bar was absent to enter into the Sangh. There was no bar of sex. Caste had no place in the Sangh. Upper and lower degradation and status was no place in the Sangh. All men were equal in the Sangha. The rivers flow on their ways and last entered the ocean. Like ocean, when a Bhikkhu entered the Sangh he became one and he lost his caste. He lost his status. There are two stages of the Bhikkhus i.e. Parivrajaka and Upasampada. Parivrajaka ultimately become a Bhikkhu and after 10 years a Bhikkhu can become an Uppadhya is called a Parivrajaka.

A Bhikkhu could possess more than eight articles which was necessary for their daily life. They would not take any gold or silver. They would be paid that was necessary.

- 1) Three pieces of cloth to cover his body, namely, Antarvaska (lower garment), uttarasang (upper garment), Sanghati (covering garment against cold).
- 2) A girdle for the lions.
- 3) An alms - bowl.
- 4) A razor.
- 5) A needle.
- 6) A water strainer.
- 7) A Bhikkhu takes the vow of poverty.⁵¹

The punishment could be awarded against a guilty Bhikkhu. These are:

- i) Parjaniya Karma (warn and discharge).
- ii) Niyasha Karma (declaring insane).
- iii) Pravrajniya Karma (expulsion from the sangh).
- iv) Utskhepnaya Karma (boycott).
- v) Parivasa Karma (expulsion from Vihar).⁵²

Buddha's conception on the Bhikkhu :

The Bhikkhu is not an ascetic. The Bhikkhu is not a Brahmin. A Brahmin is a priest. The chief function of the Brahmin is to perform certain ceremonies relating to birth, marriage and death, The Brahmanic religion believes in Sin, God and Soul. For these ceremonies occasion a priest is necessary. A Bhikkhu does not believe in Sin, in God and Soul. So, there is no necessary in Buddhism. Therefore, A Bhikkhu is not a priest. A Brahmin is born, but a Bhikkhu is made. A Brahmin belongs to a particular caste. A Bhikkhu has no caste.⁵³ A Brahmin is a Brahmin because he is born in Brahmin parents. There is no training for the Brahmins. The mental and moral training is necessary for the Bhikkhus. A Brahmin is free to acquire unlimited amount of property for himself.⁵⁴ A Bhikkhu cannot acquire the property. He would be paid only small amount of property that was necessary. A Bhikkhu should not have right to acquire the property in the context that he has no personal interest and he is honest in life. The Bhikkhu Sangh is a spiritual organisation. Relating to the Bhikkhu and the Upasakas Buddha said that the Bhikkhu is bound to celibacy while the Upasakas is not bound to celibacy. The Bhikkhu can have no home and family. The Upasakas can have both home and family. The Bhikkhu would not have private property. But the Upasakas can have private property. The Panchasheelas are common to both. The Bhikkhu's observance of the Panchasheelas are compulsory. Their observances by the upasakas is voluntary. Buddha wanted through his Dhamma to lay foundation of a kingdom of righteousness on earth. His ideal society is based on righteousness. An ideal society must be practical. The Sangh is a model of a society realising the Dhamma preached by the Blessed Lord. The Bhikkhu was the torch-bearers of the Buddha's ideal society and the Upasaka or layman was to follow the Bhikkhu as closely as he could. The Bhikkhu should have self culture. He must himself be a perfect, best man, righteousman, an enlighten man, truthfulness, highmindedness and honest. For this reason the Bhikkhu must practice self-culture.

There are some duties of Bhikkhu. Every Bhikkhu should obey these duties to make a society is called communism. Buddha's ideal society based on these duties of Bhikkhu. The Bhikkhu should maintain some regulations which is essential to make a way of life. These are :

- i) He takes but one meal a day, no eating at night, refraining from food after hours (after midday).
- ii) He abstains from being a spectator at shows, at fairs, with nautch dances, singing, and music.
- iii) He abstains from wearing, adorning or ornamenting himself, with garlands, scents, and urguents.
- iv) He abstains from the use of large and lofty beds.
- v) He abstains from accepting silver or gold.
- vi) He abstains from accepting uncooked grain.
- vii) He abstains from accepting women or girls.
- viii) He abstains from accepting bond-men or bond-women.
- ix) He abstains from accepting sheep or goats.
- x) He abstains from accepting fowls or swine.
- xi) He abstains from accepting elephants, cattle, horses and mares.
- xii) He abstains from accepting cultivated fields or waste.
- xiii) He abstains from acting as a go-between or messenger.
- xiv) He abstains from buying and selling.
- xv) He abstains from cheating with scales or bronzes or measures.
- xvi) He abstains from the crooked ways of bribery cheating and fraud.
- xvii) He abstains from maiming, murder, putting in bonds highway, robbery, dacoity and violence.⁵⁵

A Bhikkhu must fight to spread virtue. A teacher of the truth does not quarrel with anyone in the world. To Buddha, conversion not to be by miracles and force. Buddha taught Ahimsa and peace. This message is obviously the creation of an ideal society. Buddha's ideal society is based liberty, equality and fraternity.

IX. Ambedkar's Interpretation of Rebirth, Karma, Ahimsa and Transmigration

To Buddha, the human body consists with the four elements i.e. Prithvi, Apa, Tej and Vayu. When the human body dies, the four elements does not die. After human body dies, the four elements join the mass of similar elements floating in (Akash) space. When the four elements from this floating mass join together a new birth takes place⁵⁶. This is rebirth according to Buddha. The elements of existence of the dead man meeting together and forming a new body then the possibility of the rebirth of the same sentient being is possible. If a new body is formed after a mixture or the different elements of the different men who are dead then there is rebirth but not the rebirth of the same sentient being.⁵⁷

Karma

There is no soul in Buddhism. The Brahminic Law of Karma is hereditary which go from one life to another life. That is the transmigration of the soul in Hindu Law of Karma. This cannot be true of the Buddhist Law of Karma. The Hindu Law of Karma based on the existence of soul which distinct from the body. When the body dies the soul does not die. The soul flies away. This is not true of the Buddhist Law of Karma. The Buddha's Law of Karma applied only the Karma and its effect on present life. Buddha did not believe in the inheritance of the Past Karma.⁵⁸

Ahimsa

Ahimsa Paramo Dhamma is an extreme doctrine of the Buddhism. The Buddha's Ahimsa consists with Karuna and Maitri. Ahimsa means non-killing. Buddha had no objection to eating meat if it was offered to him as part of his alms. He did not ban killing where there was need to kill. He did not make Ahimsa a matter of Rule. He enunciated it is a matter of principle way of life. To him, "Love all so that you may not wish to kill any. Ahimsa does not says "kill not. It says love all."⁵⁹

Transmigration

There can be rebirth although there is no transmigration. Milinda, king of Bactria, asked Nagsena- "Did the Buddha belief in Rebirth (Transmigration)"? His reply was "yes". "Is these not a contradiction". Nagsena replied, "No". ⁶⁰

Dr. B.R. Ambedkar, the first law Minister Government of India, in a press conference told Pressmen relating to his conversion of Buddhism. He also believed that the Buddhism faded away in India because of the rise of Vaishnavaitism and Saivaism. Another cause was the Muslim invasion of India. Sultan Allauddin invaded in India and he killed over 5,000 Buddhists Bhikkhus. The remaining Buddhish monks fled to China, Nepal and Tibet. In order to survive Buddhism many Buddhist tried, but 90 percent Buddhists had embrace Hinduism.

Dr. Ambedkar believed speech at a meeting held at Buddha Vihar under the auspicious of the Mahabodhi Society of India, New Delhi, on the 5th February, 1956. To him, only the Buddhism religion is based on communism. There is a great difference between the Ahimsa preached by Buddhism and the Ahimsa preached by Jainism. He has full faith in the rebirth.

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