

## Abstract

My whole work consists of five chapters. The first chapter is introduction. This chapter of introduction deals with the history of the life of Dr. B.R.Ambedkar in brief. Besides this here the mission of his life has been depicted. The second chapter entitled “*Varṇāśrama* system in Hinduism” draws a picture of the genesis, development and the purpose of *varṇa vyavasthā* underlying Hinduism. This chapter also deals with the distinction between the *varṇa vyavasthā* and *jāti vyavasthā*. Here a very brief observation has been made regarding whether *jātibheda* is the result of *varṇabheda* or not. Here an attempt has been made to show whether *varṇa vyavasthā* is an essence and the integral aspects of Hinduism, as it is observed by Ambedkar and Gandhiji. The third chapter entitled “Social Problem Centered around *Varṇāśrama Dharma*” describes what types of problems are brought about by caste system as it is pointed out by Ambedkar. In this context the controversy between Ambedkar and Gandhiji regarding the status of *varṇa* and *jāti* and also the relationship between them have been dealt with. Subsequently the view of Ambedkar has been substantiated by refuting the view of Gandhiji. The fourth chapter gives the description of the salient features of Neo-Buddhism. Along with the difference between the Neo Buddhism and the traditional Buddhism. This chapter further elaborates about how Neo Buddhism helps to construct a casteless ideal society based on the three pillars of equality liberty and fraternity. Subsequently an observation has been made that all the 22 Vows to be taken by a Neo Buddhist as it is suggested by Ambedkar are not essential. Some of the Vows are superfluous and redundant as they are nothing but the repetitions. In the last chapter a number of personal observations have made about the whole work. This chapter, infact exclusively is the result of my personal reflection all over the issues dealt with my thesis.