



“DR.B.R. AMBEDKAR’S CONVERSIONS MOVEMENT: TOWARDS THE RELIGIOUS AND SOCIAL IDENTITY”

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ABSTRACT

India has such a caste system which separates human beings from one to another. This caste system is based on birth, nobody has access in caste without birth. All relationships and vested interests are in the boundaries of castes therefore one cannot change caste. In short caste system and discrimination are the facts of Hindu religion. In fact, religion is sum total of castes and faith in religion is an illusion. For this purpose, Dr B .R Ambedkar had said that “ Hindu religion is such a four floor building in which the person who takes birth is a specific flour he lives and dies there only because there are no stairs or ladders to go one flour to another” and this is the real picture of Hindu religion.



KEY WORD: caste system , relationships and vested interests.

INTRODUCTION

In that also, out of Hindu community’s boundaries which have been scattered due to various castes & sub castes , there was a vast community of downtrodden, to whom there was no place in Hindu society. From many centuries, this community faced insulting treatment, inferiority & troubles of all sorts. Dr. Ambedkar These has to face these insults. He wanted to change the society so he tried hard to change the mindset of the society He undertakes the political and religious reform movement such as ‘Temple entry’, ‘Chvadar lack movement’, ‘Manusmriti dahan’ etc. but Indian society did not change its mindset and social structure 50 in the year 1935, he announced conversion in Yewale. He proclaimed that “I born as a Hindu but I would not die as a Hindu.”Thus, we can say that the process of conversion happened due to these social, political and religious circumstance .

OBJECTIVES:

- 1)To study the social and religious reform movements of B.R. Ambedkar
- 2)To study the various needs and reasons behind the conversion.
- 3)To understand the religious philosophy of Dr. B.R. Ambedkar

METHODOLOGY:

The primary and secondary data was collected by using of different research method tools such as interviews questionnaires and random sampling methods from the present society.

Data Collection:

For this research, data was collected from the following two methods

Primary Data:

The information will be collected from Dr B.R. Ambedkar’s writings, various books, unpublished diaries, articles & various newspapers started by him.

Secondary Data:

The information will be collected from the various scriptures, newspapers & articles in the periodicals written by various scholars and authors based on Dr.Ambedkar’s life and movements. Various scholar’s research papers, government reports, reference books etc. were used chronologically.

Data Interpretation:

The Collected data had been interpreted by using historical analytical research methodology and the comparative method for analyzing the situation of converted and pre converted dalit society.

Mindset of Indian Society and Social Reform Movement:

Ambedkar had experienced terrible incidents of untouchability from his childhood, especially in the period of 1917 to 1935. In spite of this, in 1917 to 1935 he had tried for the reformation of this community while being in the Hindu community and some remarkable examples are such as the resistance of 1927 about the Chavdar lake of Mahad or resistance in 1930 about the Kalaram temple of Nasik but Indian society’s orthodox mindset did not change

In 1935, Dr. Ambedkar had totally lost his faith about the ruin of untouchability. He did not feel that while being in Hindu religion’s frame, he was not able to do the reformation. He placed some of the reasons of it in one of his speeches which he had prepared for ‘Jaat- Paat Todak Mandal’ that communalism is in the base of Hindu religion so it is impossible to destroy the untouchability while being in the frame of Hindu religion. However, he was firm in conversion.

Needs of Conversion:

Dr. Babasaheb Ambedkar was ready to take himself as a Protestant Hindu. He did not think that Hinduism would be wasted if Chaturvarnya and caste discrimination were removed. While encouraging the Mahar community of Jalgaon, some of the people converted into Islam, at that time he suggested to keep patience . He was not ready to give up the hope of changing the hearts of the Hindus. After the religious reform movement of Mahad and Nashik, he realizes that Indian society would not be change. Hence, in the year 1935 he announced conversion in Yewale. He proclaimed that “I born as a Hindu but I would not die as a Hindu. He said Nashik’s religious battle(Temple Entry movement) is very close to me so I think the subject is very important. Conversion is not a child’s play. It is not a matter of fun. It is a matter of human survival. As the more preparation a boat needs to go from one port to another, the more preparation it essential for conversion also He knew that conversion would be difficult without realizing it. He has also underlined the need for conversion from a social, religious and philosophical point of view.

Social Need :

While analyzing social causes, Dr. Babasaheb Ambedkar reminds us of the atrocities against the untouchables. for example, the right to put children in government schools, the perspective wells with water, the right to carry horses to weddings, the wearing of high heels, the use of copper-brass utensils to fill water, land purchase & the slaughter of dead cattle. They were being beaten, and tortured for walking through the village wearing boots and socks for not wearing the Hindu touches, for carrying water in copper on their way to toilet . Where it is not possible to beat, the upper castes used the weapon of boycott, for

example, not to allow merchandise, not to let cattle out of the forest, not to allow people to enter the village etc¹.

Babasaheb does not consider personal atrocities. According to him, "Untouchability is a matter of class strife." It is not a question of injustice or aggression against a man. It is a question of aggression and injustice perpetrated by one class against another. The conflict arises because you try to be equal to the upper class. If you stay on the lower steps, they will let you live happily. Leaving the steps starts quarreling. Untouchability is not occasional, it is routine. Conflict between the untouchables and the upper class people is usual and triad-bound because it is the religion that gave you the lower step. No. The important question is how you will survive this conflict. Those who; it the need to the conflict self-respect and equality are not motivated without thinking about it. It is not difficult to decide to avoid the conflict. One thing is sure. You have no strength, there is a complete lack of *Sangh Shakti* due to caste differences, there is no organization and it is not united, All the villages are scattered throughout. We have no material strength & no mental strength. Hundreds of years of humiliation have destroyed our resilience and courage. It will not be possible to resist the allusion that is happening to us on our own strength. This means that you need the strength to resist. You can't get outside power unless you have a bond with other society and join other religions.¹

Therefore, to break all social inequalities and injustices, Dr. Babasaheb Ambedkar, the Buddhist Dhamma, thought of rewarding humanity on a religious and social science He expected rationalism in social life and accepted individual freedom and equality in conduct and thought that seemed the right option. Therefore, the moderate alternative of Buddhism was adopted to maintain social integrity and equality of India as it would not be possible to create an egalitarian society based on the declining cultural values and spirituality due to Sanatan Dharma.

Religious Need :

The repercussions of Babasaheb's declaration of renunciation of Hinduism were felt all over the country and abroad. If he and his community had converted to Islam, the Nizam of Hyderabad would have announced a provision of Rs 5 crore for them. Bishop Bradley of Mumbai's Methodist Episcopal Church said that it was not right to change one's religion without a change of heart. However, he appealed to the untouchables to convert to Christianity if they wanted to lead a high standard of living. Bishop J. W., Dr. Pickett and East Stanley Jones met Dr. Babasaheb Ambedkar to change his mind & requested him to convert to Christianity. He assured that he would be welcomed in Christianity. Ambedkar told Bishop Jones that if Christians had eradicated casteism, we would have turned to you surely but it did not happen. Dr. Babasaheb Ambedkar has given a detailed history of how casteism infiltrated Christianity in his those essays 'Christianizing the Untouchables ' and 'Condition of the Convert.'²

At the same time, the Vice President of the Board of Directors of the Golden Temple, letter was sent to Dr Babasaheb Ambedkar. Sikhism is a monotheistic religion and the message in the star was to treat everyone equally. At that time, Dr. Babasaheb Ambedkar had said "I am thinking of Sikhism." On 1& 3January1936, he attended a Sikh hymn program and from 11 to 14, April 1936, he attended the Sikh Mission Conference.³

Meanwhile, the board of directors of Khalsa College in Mumbai (all of whose trustees were Sikhs) appointed Dr. Babasaheb a principal under his management they wanted run the Khalsa College. In the same conference, he had said "I agree with the principles of social equality in Sikhism but it is not yet decided when to convert." If Sikhism is accepted, then with the permission of religion, my society will have a sword and a society that has endured thousands of years of inhuman persecution as revenge. He will not look back to shed blood⁴. When such a thought comes, he called back group of people sent to Amritsar. At

the same time, the idea of Sikhism fell behind. Because the thinking of these religions is towards God, there is a lot of scope for exploitation and inequality in them. Thoughts that lead to God have a lot to do with wisdom. He had eradicated the idea of both these religions from the very beginning.

Dr. Babasaheb Ambedkar's announcement of conversion had shaken political and religious leaders in Hinduism. Mahatma Gandhi, Shankaracharya, Dr. Kurtakoti, Dr. Munje, etc. Who protested against Babasaheb Ambedkar's declaration of conversion. Of course, Dr. Babasaheb Ambedkar expected these reactions.

On June 18, 1936, Dr. Babasaheb Ambedkar written statement by published in which he said, "It is worth noting that the conversion of untouchables in general will affect the whole country. If they become Muslims or Christians, they will become anti -nationals. If they become Muslims, the number of Muslims will double. If they become Christians, the number of Christians will increase to 5-6 crores and this will result in the crocodile tightening of the British rule in the country."⁵

Thus, his analytical study and contemplation begins. He was examining the merits and demerits of all religions. At the end resulting he realize the Buddhism values of equality, freedom, brotherhood and justice, to be the best. The philosophy of the Buddha is rationalist. The alternative to the caste system in Hinduism is hurting the roots of caste because the ingenuity and casteism in Hinduism, is mentioned in God's name in the scriptures It is based on the accumulation of birth to injure its roots, God, religion rituals, soul, pre-birth, reincarnation etc. The things Buddhism den God's It is not believing or worshipping God. This is because God's ghost idea that has crept into the head of Indian society should go away.

After rejecting the concept of God, Dr. Babasaheb Ambedkar also rejects the term religion.because God is at the center of religions. The founders of all religions (Hindu, Muslim, Christian) have stated their relationship with God. The relationship and purpose of all these religions are to attain salvation after death to go to heaven; That's it. For this, ritual , prayer, *bhakti*, *yajnyag* and other rituals are performed. Policy has a secondary place in religion.

On the contrary, the founders of the Buddhism had no relationship with God. The core of Buddhism is '*Niti.*' *Dhamma* is as important as ethics in Dhamma. Buddhism does not believe in God and there is no place for prayer, worship, sacrifice and devotion. In Buddhism, morality is given first place, and wisdom and compassion are equally important foundations of Dharma.

Essential Need :

From October 13, 1935, to October 14, 1956, exactly 21 years of the study, contemplation and necessary conversion tests, Dr. Babasaheb Ambedkar took the final decision. The Buddha Dhamma he taught is different from traditional Buddhism. He made changes and corrections in it, taking into account many practical, modern, rational, scientific and materialistic roles. The original Buddhist thought had undergone many changes over time. The original thought of the Buddha is known as the Hinayana sect. In the same way, many sects were formed in it. Mahayana is another important sect. But Dr. Babasaheb Ambedkar has stated that 'the Buddha Dhamma only by accepting the idea of bringing Indian society to a level of equality, which is conducive to democratic governance. He did not place unnecessary matters in his religion. The direction seems to be decided by a definite arrangement of thoughts. They have come up with their base on the same ideas. That is why, he omits many miraculous, popular & well-known incidents in the old Buddha character.

Dr. Babasaheb Ambedkar has discarded the miracles in the ancient character of the Buddha and given space to practical, historical, realistic and materialist ideas. Dr. Babasaheb Ambedkar is in line with the original idea of Buddha. He seems to have accepted in his study and thoughts what he had adhered to in his rationalism. He did not believe that all the ideas in the name of the Buddha in ancient Buddhist literature belonged to the Buddha.

In short, Dr. Babasaheb Ambedkar has strongly rejected the concepts of God, rebirth, soul and immortality of the soul in Hinduism. He says that there is no soul, it is not immortal, So while explaining his views on *Karmasiddhanta*, he has said "Good and bad consequences of good deeds have to be experienced here. The bad deeds of these births do not affect the next birth."⁶ This role of Dr. Babasaheb Ambedkar is inert, rationalist & scientific acquisitive approach to life .

Cultural Needs:

The caste system has been prevalent in India since ancient times. In the later period, the caste system emerged and the society got moulded. The social status of human beings was determined not by merit but by birth. The *Shudratishudras* belonging to the fourth class of the society began to be exploited on a large scale. They were not given any place in religious, educational, social, political and economic matters. They were called '*Aryanja*'. This situation began to change with the rise of the Buddhist Dhamma. Due to the Hindu renaissance movement formed in the 7th century AD and the memorials that were erected, the Shudras' condition became very bad. The decline of the Buddhist Dhamma, the changing monarchy and the inequitable system in the society began to grow. Sub-castes were formed in the caste.

In the medieval period, the devotional movement on the spiritual level made a slight difference in this system but limited social equality. In all these changing scenario except for the Buddhist Dhamma's egalitarian teachings and practices, cultural dominance in society was limited to the aristocracy. If we want to change this, the idea of Buddhist Dhamma should be revived in Indian society. Babasaheb Ambedkar had an opinion. The determination to break the hegemonic, racist and cultural oppression of society. He did it. The Hindu scriptures enslaved the *Shudra* and *Atishudra* society for hundreds of years. He needed strong alternative thinking to get out of such a cultural bond.

The whole human life is occupied with the concept of 'religion'. Social harmony is not given a place in this religion. So to society, Dhamma, an unparalleled blend of wisdom and compassion, was to be offered as a philosophical alternative⁷. Due to Dhamma's alternative thinking, self-confidence will be awakened in the *Bahujan Samaj* and the society will look at the religious system with a superstitious attitude without any superstition. This dhamma idea will be useful to increase man's love for man, There is no need to be a man of ethics. Indian society needs the Buddha Dhamma which emphasizes the principles of freedom, equality, brotherhood, wisdom, modesty and compassion to liberate the so-called elites from society's culturally imposed slavery for hundreds of years. So Dr. Ambedkar chose the path of conversion.

After the confirmation the decision of conversion, Dr .Ambedaker started the study of various religions. In this study he focused mainly Christian, Islam Sikh, Jain & Buddhist religion. After the 20 years long study of all religions from India and from the whole world lastly he decided to convert into Buddhism. According to this decision on the date of 14 October 1956, he embraced Budhist religion with lakhs of followers in Nagpur⁸.

Lakhs of people came together for the collective conversion and this was the big event in the world's history On the basis of superstition, untouchability, communalism or birth discrimination, Dr.Ambedkar accepted Buddhism. Actually, 2500 thousands years ago, Bhagwan Buddha rebelled against untouchability and casteism of vaidic religion and thus he founded Buddhism and he supported human equality.Accordingly, in the middle of twentieth century Dr. Ambedkar rebelled against untouchability, caste system & inequality between men & women of this country and he accepted Buddhism . In this way, we can see the tremendous similarities about the three principles i.e. equality, liberty & brotherhood, according to Dr. Ambedkar Gautama Buddha's noble idealism inspiration behind this conversion.To this conversion there was philosophical site of eternal values such as equality, liberty and brotherhood. Similarly, Dr.Ambedkar gave importance to the basic principles of Buddhist religion i.e. wisdom, virtue & compassion. Therefore,

this conversion did not take place for any philosophical greed. Actually, there is a base of human welfare values behind this conversion⁹.

Dr .Ambedkar wrote number of studied articles on Buddhism as well as he attended various Buddhist conferences abroad and gave revolutionary and thoughtful speeches [1950 –Colombo (Shri Lanka), 1954 -Rangoon (Bhramdesh) and 1956- Kathmandu (Nepal).] His purpose was of strong relationship between Indian Buddhist people and rest of the world. Dr.Ambedkar wrote the scripture "Buddha and his Dhamma" for the realization of real thought of Gautama Buddha the followers who want to be Buddhist.

In short while taking into consideration of Dr.Ambedkar's social, religious work before the conversion, it is important that the study of social & religious movement should take place in today's changing scenario.

Conversion of Dr. Babasaheb Ambedkar:

From the social, religious, philosophical and cultural needs and Indian society's inevitability, Dr. Babasaheb Ambedkar decided to convert. From the proclamation of 'Yeola Parishad' till 1956, he had allowed Sanatani thinkers and *Dharmamartandans* to reform Hinduism. But he realized that there would be no change in the established system. The 'Hindu Code Bill' is one of the important events. This law would give women rights and protection. It was widely opposed in Parliament. A religion that denies the rights and entitlements of 50% of the women in our society will never benefit the Indian Dalits, he believed. Due to this long tradition and adaptation to the situation at that time, he fixed October 14, 1956 as the day for conversion and for this, he chose Nagpur, the native land of Nagalok.

Selection of Nagpur as Diksha Bhoomi:

Dr. Babasaheb Ambedkar fixed October 14, 1956 as the day of conversion. Nagpur was chosen as the initiation ground for conversion. After the selection of Nagpur, the negotiators asked Dr Babasaheb Ambedkar. Asked why chose Nagpur as his conversion place . Some accused him of choosing Nagpur as the *Rashtriya Swayamsevak Sangh* headquarters. While solving this question, Dr. Babasaheb Ambedkar associated Nagpur with ancient Buddhist culture and Buddhist propagation. He spoke on the subject after the 'Dhammadikshe ceremony.' He says 'If anyone spread Buddhism in India, it was the Nagaloks; the Nagaloks were the worst enemies of the Aryans. There were battles and fierce battles between the Aryans and the Anaryas. We are the descendants of Agastya Muni, who saved only one snake from it. The people had to suffer so much. They wanted a great man to come up to them. They met that great man Gautam Buddha. The sermon of Lord Buddha was spread all over India by the Nag people. The main settlement of the Nag people was in and around Nagpur so this city is called 'Nagpur.' 27 miles from here is Nagarjuna Hill, the River Nag flowing near Nagpur. Nagarjuna and Nagnadi were named after these rivers and hills Naglokan¹⁰.

Dr. Babasaheb Ambedkar chose Nagpur to revive the Buddhist Dhamma and linked the work to the ancient Buddhist Dhamma. He did not mean to discredit the *Rashtriya Swayamsevak Sangh* and it is our first duty to revive and spread Buddhism that our forefathers spread. That was his feeling. To inspire the common man, he deliberately mentioned this in his speech and entrusted religious work's moral responsibility to his followers.

Dhamma Diksha:

On September 23, 1956, Dr. Babasaheb Ambedkar made a newspaper statement regarding Dhammadikshe in Delhi. The meaning of this statement was as follows. 'I am going to accept Buddhism in Nagpur on the day of Dussehra (Vijayadashami) i.e. on 14 October, 1956 from 9 am to 11 am by taking

initiation into Buddhism. The 80-year-old monk '*Chandramani Mahasthivir*,' a native of Burma, was invited for the Dhammadiksha ceremony¹¹.

On 11 October, 1956, Dr. Babasaheb Ambedkar reached Nagpur with his second wife, Shardabai alias Maisaheb. On October 13, 1956, he gave an interview to the reporters and presented his role on conversion. He told the reporters "I promised Gandhiji that I would accept Buddhism in the least harmful way possible. Buddhism is a part of Indian culture. It is a cosmopolitan religion. I do not want to limit my territory to the untouchables." We want to bring Dhamma Chakraparvatan all over India."¹²

It means that Dr. Babasaheb Ambedkar did not want to do anything that would harm Indian culture but the infiltration of outdated and non-religious elements into the society. Indian culture was to be further enhanced by removing it.

Initiation and Promise:

On Sunday October 14, 1956 a 14-acre expanse of land along the Ambazari Road south of Nagpur was selected as the initiation ground. A platform of 40 feet long and 20 feet wide was erected in the center of the ground. Dr. Ambedkar, his wife Shardabai and his servant Nanakchand Rattu reached the initiation ground at 9.30 am. Chandramani Mahasthaveer was also present on the stage. 5 lakh peoples from all over India attended the initiation ceremony in front of the stage.

Chandramani Mahasthaveer, Dr. Babasaheb Ambedkar and his wife Shardabai were given Dhammadiksha in Pali and called Trisharan and Panchsheel. At the same time, the Ambedkar couple called him Trisharan and Panchsheel and bowed before the Buddha idol three times. After this, Dr. Babasaheb Ambedkar himself made the five lakh peoples present to say Buddha Vandana and Trisharan and Panchsheel and make the entire Buddha Vandana: He took twenty-two vows from that huge community as follows.

1. I will not consider Brahma, Vishnu and Mahesh as gods or worship them.
2. I will not consider Ram Krishna as God's incarnation.
3. I will not worship or worship any deity in Hinduism like Gauri Ganpati etc.
4. I do not believe in God incarnate.
5. I believe that Buddha is an incarnation of Vishnu; this is false and misleading propaganda.
6. I will not pay my respect.
7. I will not do any conduct that is inconsistent with the Buddhist Dhamma.
8. No action will be taken by Brahmins.
9. I believe that all human beings are equal.
10. I will try to establish equality.
11. I will follow the *Ashtanga* path prescribed by Lord Buddha
12. I will observe the ten parameters specified by the Buddha
13. I will have mercy on the animal; I will nurture it.
14. I will not steal.
15. I will not lie.
16. I will not commit adultery.
17. I will not drink alcohol.
18. I will lead my life by combining the three principles of Buddhism, wisdom, modesty and compassion.
19. He renounces my old Hindu religion, which is detrimental to human beings' prosperity and considers human beings as unequal and inferior, and accepts the Dhamma of Buddha.
20. I am convinced that Buddha is Saddhamma.
21. I believe I am being born again

22. So I promise to follow the teachings of the Buddha¹³.

Thus, after fulfilling the twenty-two vows, while talking about Buddhism, Dr. Babasaheb Ambedkar said that "we have got a new path, this is the day of hope, this is the path of prosperity." This path is nothing new; this path is not brought from anywhere; this path is from here; it is from India; this country had Buddhism 2000 years ago. The principles stated by Lord Buddha are immortal but Buddha did not claim so. No other religion has such generosity "¹⁴

The historic Dhamma diksha took place on October 14, 1956. There was no extravagance or ritualism in this ritual. Dhammadiksha was a historical event. This was the beginning of a new journey. Through this initiation, a new hope for the eradication of inequality was inspired.

On October 15, 1956, Dr. Babasaheb Ambedkar's instructive speech was made for the masses after the initiation ceremony.¹⁵ He explained the role of choosing Nagpur as a place of initiation. He also described the divisive reality of untouchability & the racist mentality of Savarna. Reviewing the zeal and foresight towards the untouchables' rights and their readiness to face legal issues, he created confidence in the general public by proposing optimistic theories on mental freedom and physical slavery. He explained the importance of education. He condemned the caste system and said that Dhamma is the best solution. He emphasized the importance of Buddhism by giving global and ancient Indian references. He explained the reasons behind the destruction of Dhamma from India based on '*Milind Panho*'. Explaining the difference between Dharma and Dhamma, he explained the causes of world sorrow according to the Buddha's thought. Finally, while preaching to his followers, he made us aware of the responsibility after Dhammadiksha. He says "You should be treated with respect and dignity by the people.

CONCLUSION:

Thus Dr. Babasaheb Ambedkar made his followers aware of the ancient tradition of Buddhism, its contemporary presentation, the need for modern Indian society and its impact on the Dalit community. Finally, he emphasized the need to make a concerted effort to spread the Dhamma.conversion It was a very thoughtful & far-sighted decision. Hundreds of our brethren have been deprived of the mainstream for thousands of years by the so-called racist society. Several generations of commoners were deprived of natural rights in the conflict. The untouchables, the majority, the human resources, the material and the majority's mental strength could not compete with the elite.

Religion was used as a weapon to deprive the untouchables of their rights. The Sanatani class was not ready to change this religious system and build society according to equality. This necessitated a religion that would treat human beings with a humanitarian attitude and give them equal rights to live, increase the untouchables' self-confidence by reducing their declining mentality and inferiority as an alternative thought of Buddhist Dhamma. Dr.Babasaheb liked Ambedkar awakened the followers by in-depth reading, contemplation & meditation. Expressing Dhamma's social, religious, philosophical and cultural needs, he said that Dhamma thought is a very efficient to the untouchables' problems. Despite calling for the abolition of untouchability and casteism, he declared his renunciation of Hinduism as Hinduism was not improving.

He was awakened to create the mentality of the untouchable class. Taking the untouchables into faith, he revealed the true nature of Hinduism to them. While there were various options available for conversion from Hinduism to other religions, only the Indian culture remained intact, and the society was built on the principle of equality. He said "Do not accept Dhamma as I say, if the mind and conscience agree with the intellect, then accept Dhamma." This does preach society.

Dhamma is a great responsibility for the so-called upper castes and untouchables in society so that our society should be built according to justice principles. Indian culture should be protected, the inferiority

of the people in the society should be reduced and their self-confidence should be awakened. He expressed the need for loyal activists and followers to carry it out building society's confidence to accelerate the Dhamma movement.

Through twenty-two conversions, he forbade theism, incarnation, and discrimination and preached the importance of virtue, restraint, righteousness, wisdom, compassion and so on. Explaining the difference between religion and Dhamma, Dhamma became more popular and proved that Dhamma is a multi-faceted social welfare concept, individual salvation, nation-building and freedom, equality and brotherhood. Accordingly, he himself converted and converted society on the principle of equality.

After conversion, Dr. Babasaheb Ambedkar lived a short life & passed away on December 6, 1956. During his life from 1891 to 1956, he experienced many heterogeneous events. He was a highly educated, a great scholar, a knowledgeable economist, and a sociologist who structured society from a scientific point of view, an objective historian who discovered the truth of undesirable norms and traditions and presented the truth to the world. He was an anthropologist, jurist, bestselling author, researcher, influential orator, neutral politician, ardent patriot, foreign policy expert & sculptor of the Constitution who has done invaluable work in building society on freedom, equality, fraternity. He was a commentator on modern Buddhism. Due to his erudition, obsession, love of books, passion for the masses, you can see Dr. Babasaheb Ambedkar proving his uniqueness in India and the world.

Dr. Babasaheb Ambedkar's work was for the welfare of Dalits, the neglected and the deprived untouchables. While this is true, it is not limited to this category. He was the economist, law minister and chairman of the drafting committee of the Constitution. He did so in an organized manner with India as the focal point. The decisions he took while serving as a minister are still relevant today—Dr. Babasaheb Ambedkar's Labor Welfare Policy, as Labor Minister. The right to Hindu Code Bill was given to Indian women while he was Law Minister. In India, to overcome the water crisis, the far-sighted decision to build dams, linguistic regionalism's exact role are the foundations for modern India to build a society based on justice, freedom, equality, and fraternity. The credit goes to the three reformers Mahatma Phule, Rajarshi Shahu, & Dr. Babasaheb Ambedkar for their selfless dedication, humanitarian approach to work and the sense of equality created in society.

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