

Dr. Bhimrao Ambedkar is the Creator of Hindu Nation

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Introduction ~ Any country is made up of the citizens of that country, Dr. Bhimrao Ambedkar made the untouchables Hindus through the Poona Pact.

> Then by bringing the Hindu Code Bill, people following Sikh, Jain and Buddhist religions were legally declared as Hindus through Hindu law.

> And for Muslims, Dr. Ambedkar laid a strong foundation for the partition of India by writing the book Thoughts on Pakistan...

> Through this article, an attempt has been made to explain with evidence how Dr. Bhimrao Ambedkar strengthened the Hindus and created the Hindu Rashtra.

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> 1. Defender of Hindu religion Dr. Bhimrao Ambedkar~

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> Swami Achhutanand Maharaj and Babu Manguram Manguwalia fought for the rights of the untouchables and they sent Dr. Bhimrao Ambedkar as their representative to the Round Table Conference but Gandhi claimed that he was the leader of the untouchables, so the British made Dr. Bhimrao Ambedkar the representative of the untouchables. Refused to accept!

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> Then Swami Achhutanand Maharaj and Babu Manguram Manguwalia sent 1567 telegrams to the British Government in support of Dr. Ambedkar, through which they claimed that Dr. Bhimrao Ambedkar is our true representative.

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> The claim of the untouchables was that we are a separate community and hence we should get the right to elect as a separate community.

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> Dr. Bhimrao Ambedkar fought this battle in a very logical manner and gave many such arguments which proved that the untouchables are a separate community.

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> For this he cited Mahad Talab Satyagraha and Kalaram Temple Entrance Satyagraha.

- > Then on the basis of the arguments and arguments of Dr. Bhimrao Ambedkar, the British government gave the right to separate elections to the untouchables.
- > When Dr. Bhimrao Ambedkar returned to India with the issue of separate community electoral rights, Gandhi started a fast and Gandhi spread propaganda that Dr. Bhimrao Ambedkar wants to break our Hindu religion, as a result of which the British government put Gandhi in Poona jail. ,
- > but Gandhi started a fast inside the jail to save his Hindu religion from breaking...
- > Such a long battle was fought for the right to separate community elections, and this battle was settled in just three-four days,
- > Gandhi had said that we are ready to give you reservation in jobs and political reservation in proportion to your numbers, you take reservation but do not break our Hindu religion.
- > There was a pact between Congress and Dr. Ambedkar that if you are ready to give us reservation i.e. safe seats in education, jobs and politics, then we are ready to become Hindus.
- > In this way, reservation was given to the untouchables on the condition that they remained Hindus.
- > And in this way, on 25 September 1932, Gandhi and Congress, along with Baba Saheb Dr. Bhimrao Ambedkar, gave the right to separate community elections to the untouchables.
- > Snatched away through Poona Pact.
- > And made the untouchables Hindus.
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- > Writings and speeches
- > Volume 17 part I page 170-171~*
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- > Speaking in support of the resolution confirming the Poona Pact Dr. B. R. Ambedkar who was greeted with cheers when he rose, declared :
- > “I believe it is no exaggeration for me to say that no man a few days ago was placed in a greater dilemma than I was.
- > There was placed before me a difficult situation in which I had to make a choice between two difficult alternatives.
- > There was the life of the greatest man in India to be saved. There was also for me the problem to try and safeguard the
- > interests of community which I was in my humble way trying to do at the Round Table Conference according to my light. I
- > am happy to be able to say that it has become possible through the co-operation of all of us to find a solution so as to save the life of the Mahatma and at the same time consistent with such

protection as is necessary for the interests of the “Depressed” Classes in the future. I think, in all these negotiations a large

> part of the credit must be attributed to Mahatma Gandhi himself. I must confess that I was immensely surprised, when

> I met him, that there was so much in common between him

> and me. (cheers)

> In fact, any disputes whenever they were earned to him and Sir Tej Bahadur Sapru has told you that the disputes that were

> carried to him were of a very crucial character. I was astounded to see that the man who held such divergent views from mine at the Round Table Conference came immediately to my rescue and not to the rescue of the other side. I am very grateful to Mahatma for having extricated me from what might have been a very difficult situation. My only regret is why did not Mahatma take this attitude at the Round Table Conference ? If he had shown the same consideration to my point of view, it would not have been necessary for him to go through this ordeal. However, these are things of the past. I am glad that I am here now to support this resolution. Since the question has been raised in the newspapers as to whether this Agreement will have the support of the whole “Depressed” Classes community, I should like to make it clear that so far as I am concerned and so far as the party which stands with me is concerned and I am sure I am also speaking for the other friends who are present here that we will stand by the Agreement. Let there be no doubt

> about this.”

> In this way, Baba Saheb Dr. Ambedkar made a pact with Gandhi to make the untouchables an integral part of Hindu religion and surrendered the Communal Award, a great right given to the untouchables, to the British government. And in this way the untouchables became Hindus.

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> While making the Poona Pact, Dr. Ambedkar did not even ask Swami Achhutanand and Babu Manguram Manguwalia. It cannot be said that Dr. Bhimrao Ambedkar, in a way, stabbed the untouchables in the back.

> Those untouchable representatives who were unhappy with the Poona Pact by Dr. Bhimrao Ambedkar, started becoming Sikhs to escape from Hinduism and started propagating Sikhi. Then Baba Saheb Dr. Bhimrao Ambedkar also started efforts to get rid of Hindu religion.

> In the same vein, Baba Saheb Dr. Bhimrao Ambedkar had said in the Mahar Conference on 31 May 1935 that I was born as a Hindu but I will definitely not die as a Hindu.

> After this Dr. Ambedkar started thinking about religious conversion.

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> Although Dr. Bhimrao Ambedkar wanted to leave Hinduism, he also wanted to adopt a religion which would cause minimum harm to Hinduism. Keeping this in mind, Dr. Bhimrao Ambedkar was

preparing to become a Sikh, because He had promised Gandhi that he would adopt such a religion which would cause least harm to Hinduism.

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> Because of this, Dr. Bhimrao Ambedkar wanted to adopt Sikhism. For this, Dr. Bhimrao Ambedkar called Dr. B.S. Munje at his home Rajgrih on 18 June 1936 and held a secret meeting that he wanted to make him a Sikh and also signed a secret agreement to this effect. When Dr. Munje returned to Delhi and told the big leaders of Hindu Sabha that Ambedkar was going to become a Sikh and had also made a pact with me on this matter, then they told Dr. Munje that if the untouchables become Sikhs then they will join us. They will become more dangerous, the untouchables will join the teachings of the gurus and become armed warriors, then it will become difficult to control the untouchables. After this, Dr. Munje sent the documents of that pact to Gandhi. Which Gandhi got published in the Bombay Chronicle magazine on 8 August 1936.

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> Writings and speeches

> Volume 17 part I page 239-243~

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> Regarding conversion, "Dr. B. R. Ambedkar consulted his colleagues from different provinces in the matter of choosing the proper religion for conversion. He had now decided

> to embrace Sikhism. His friends and colleagues felt that Dr. Ambedkar should seek the support of the Hindu Sabha

> leaders in their conversion to Sikhism; for, the Hindu Sabha leaders believed that Sikhism was not an alien religion. It was

> an off-spring of Hinduism and therefore the Sikhs and the Hindus intermarried and the Sikhs were allowed to be members

> of the Hindu Mahasabha. Accordingly, Dr. Moonje, the spokesman of the Hindu

> Mahasabha, was invited to Bombay. In the presence of two other friends, Dr. Ambedkar had a talk with Dr. Moonje at Rajgriha, on June 18, 1936, at half past-seven that night. Dr. Ambedkar

> cleared all issues and had a free talk with Dr. Moonje. Next day the purport of Dr. Ambedkar's views was reduced to a statement and was given to Dr. Moonje who approved of it personally."

> The following is the statement:—

> The Hindus cannot afford to be indifferent to the movement of conversion which is gaining ground among the Depressed Classes. It would undoubtedly be the best thing from the standpoint of the Hindus if the Depressed Classes were to be persuaded to drop the idea of conversion. But if that is not possible, then the Hindus must concern themselves with the next move which the Depressed Classes will take, because their move is bound to have serious consequences upon the destiny of the country. If they cannot be persuaded to stay, the Hindus must help if they cannot lead them, to

embrace a faith which will be least harmful to the Hindus and to the country. Dr. Bhimrao Ambedkar had made complete preparations to adopt Sikhism but Gandhi clearly refused that if you become a Sikh, we will not give you the rights of reservation decided by the Poona Pact, and in this way Baba Saheb Dr. Bhimrao Ambedkar gave up the idea of adopting Sikhism under pressure from Gandhi and Congress.

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> 2. Ambedkar betrayed the Dalits by adopting Buddhism ~

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> Baba Saheb Dr. Bhimrao Ambedkar knew that untouchability, casteism and caste system are the contribution of Buddhism, an article in this regard by Baba Saheb Dr. Bhimrao Ambedkar was also published in the Bombay Chronicle magazine on 26 February 1942.

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> Still, the fact that Baba Saheb adopted Buddhism is beyond comprehension.

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> Dr. Bhimrao Ambedkar had said in his speech at Worli Buddha Bihar on 29 September 1950 ~

> Writings and speeches

> Volume 17 part III page 410

> "The present Hinduism was the same about a thousand years ago", he said and added: it was nothing but Buddhism, but after the Mahomedan invasion and other causes it lost its purity and was mixed up with dross."

> When Baba Saheb Dr. Bhimrao Ambedkar knew that Hinduism is a new name for Buddhism,

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> Which was given by the Mughals. Why did he adopt Buddhism despite knowing this???

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> Buddhism itself is called Sanatan Dharma and Brahmins also call their religion Sanatan Dharma.

> The pilgrimage sites that belong to Buddhists also belong to Hindus, the deities that belong to Buddhists also belong to Hindus. The Teej festivals which are of Buddhists are the same Teej festivals of Hindus. The culture of Buddhists and Hindus is completely similar.

> The religious texts of Hindus are copies of the religious texts of Buddhists.

> Let us understand this in the words of Dr. Bhimrao Ambedkar,

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> Dr. Bhimrao Ambedkar had adopted Buddhism on 14 October 1956, he held a press conference on 13 October 1956.

> In which Dr. Bhimrao Ambedkar is saying that I have adopted Buddhism because this religion will not cause any harm to the culture and history of India. The culture of India and the culture of Hinduism are no different. Both are same.

> Dr ambedkar Life and mission

> By Dhananjay keer

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> On the evening of October 13, Ambedkar held a press conference. He told newsmen that his Buddhism would cling to the tenets of the faith as preached by Lord Buddha himself, without involving his people in differences which had arisen on account of Hinayana and Mahayan.

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> His Buddhism would be a sort of neo-Buddhism or Navayana. When asked why he was embracing Buddhism, he said angrily: "Why cannot you ask this question to yourself and to your forefathers as to why I am getting out of the Hindu fold and embracing Buddhism?" He asked newsmen why they wanted his inen to remain Harijans to enjoy only such 'benefits' as those of reservation. He asked them whether the Brahmins were prepared to be Untouchables to enjoy these privileges. He said that they were making efforts to reach manhood. He also declared that he had once told Mahatma Gandhi that though he differed from him on the issue of untouchability, when the time came, "I will choose only the least harmful way for the country. And that is the greatest benefit I am conferring on the country by embracing Buddhism; for Buddhism is a part and parcel of Bharatiya culture. I have taken care that my conversion will not harm the tradition of the culture and history of this land."

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> Baba Saheb Dr. Bhimrao Ambedkar writes in his book Buddha and His Dhamma on page number 129.

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> ~ " Man's ultimate means of attaining freedom is the right to bear arms. Brahmins had deprived Shudras and untouchables of the right to bear arms.

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> When Dr. Bhimrao Ambedkar knew that the untouchables should have the right to bear arms to attain freedom, then why did Dr. Bhimrao Ambedkar adopt a religion which has such a dangerous teaching which teaches innocent people to fight with the enemy?

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- > Don't use violence!
- > Have kind!
- > Have mercy!
- > Make friends!
- > Enmity does not end by enmity, but enmity ends by loving the enemy.
- > Tell me, can the fight for freedom be fought by learning these things???
- > Can the untouchables be freed from the slavery of Brahmins, Kshatriyas and Baniyas through this religion???
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- > 3.Ambedkar is Philosopher of Pakistan~
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- > Very few people know that Baba Saheb Dr. Bhimrao Ambedkar was an agent of Freemasons, an organization of the British royal family.
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- > When the British realized that they would not be able to survive in India for long, the British government, as a far-reaching plan, commissioned Dr. Bhimrao Ambedkar to write a book named Thoughts on Pakistan. This book was published in 1941. Dr. Bhimrao Ambedkar
- > Strongly advocated the partition of Pakistan, presented a complete plan for the partition of India and Pakistan and also prepared partition maps,
- > Baba Saheb Dr. Bhimrao Ambedkar himself had given this reference when the states were being reorganized on the basis of language in India in 1955.
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- > Writings and Speeches Volume 1 Page 146
- > I was glad that India was separated from Pakistan. I was the philosopher, so to say, of Pakistan. I advocated partition because I felt that it was only by partition that Hindus would not only be independent but free. If India. and Pakistan had remained united in one State Hindus though independent would have been at the mercy of the Muslims. A merely independent India. would not have been a free India from the point of view of the Hindus It would have been a Government of one country by two nations and of these two the Muslims without question would have been the ruling race notwithstanding Hindu Mahasabha and Jana Sangh. When the partition. took place I felt that God was willing to lift his curse and let India be one. great and prosperous. But I fear that the curse may fall again. For I find that those who are advocating linguistic States have at heart the ideal of making the regional language their official language.

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> This will be a death knell to the idea of a United India. With regional languages as official languages the ideal to make India one United country and to make Indians, Indians first and Indians last, will vanish. I can do no more than to suggest a way out. It is for Indians to consider it.

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> Baba Saheb Dr. Ambedkar presented the plan of partition of India and Pakistan in such a way that Muslims were divided into three parts, first Pakistan, second India and third East Pakistan.

> The plan of partition of India and Pakistan was so dangerous that Punjab was also divided into two parts, in this way the Sikhs were also divided into two parts and India became a Hindu nation.

> By the way, the partition of India was done on the basis of religion, Muslims were given Pakistan and Hindustan was given to them.

> Surviving Sikhs, Jains and Buddhists

> so

> A law was made to convert Sikhs, Jains and Buddhists into Hindus.

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> 4. Ambedkar made untouchables, Sikhs, Jains and Buddhists legally Hindus~

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> By the agreement of Poona Pact, when Dr. Bhimrao Ambedkar was the Law Minister of India, an order was passed from the Law Ministry on 10 August 1950 that untouchables i.e. Scheduled Caste people would get reservation only if they remained Hindus.

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> And the benefit of reservation will be available only to Hindu untouchables, this means that if an untouchable becomes a Buddhist, Jain, Sikh, Christian or Muslim then he will not get the benefit of reservation.

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> In this way, Dr. Bhimrao Ambedkar put a legal guard on the untouchables that if you leave Hinduism and adopt any other religion, you will not get the benefit of reservation.

> When journalists asked Dr. Bhimrao Ambedkar on 13 October 1956 that he fought such a big battle to get reservation for the untouchables and now why are you adopting Buddhism to remove the untouchables from reservation, Dr. Bhimrao Ambedkar angrily answered this question. gave by

> Read Dr. Bhimrao Ambedkar's answer~

> (Dr Ambedkar Life and mission

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> When asked why he was embracing Buddhism, he said angrily: "Why cannot you ask this question to yourself and to your forefathers as to why I am getting out of the Hindu fold and embracing Buddhism?" He asked newsmen why they wanted his inen to remain Harijans to enjoy only such 'benefits' as those of reservation. He asked them whether the Brahmins were prepared to be Untouchables to enjoy these privileges.

> How foolish is this when Dr. Bhimrao Ambedkar made the untouchables legally Hindu and then on August 10, 1950, while being the Law Minister, he imposed a ban that the benefits of reservation would be available only if they remained Hindus if the untouchables converted to Buddhism along with Dr. Bhimrao Ambedkar. If they adopt religion then they will lose their reservation. But after a long fight and many big movements, reservation was given to the Buddhists. Sikhs, Jains and Buddhists were declared Hindus by Article 25 of the Constitution of India.

> The remaining task was completed by Baba Saheb Dr. Ambedkar by bringing the Hindu Code Bill.

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> Ambedkar Writings and Speeches, Vol.14 Part Two (Section IV)

> Dr. Ambedkar and the Hindu Code Bill

> Page No.887 and 888, Following paragraphs:

> The peculiarity about the Hindu religion, as I understand it, is this, that it is the one religion which has got a legal framework integrally associated with it. Now, it is very necessary to bear this thing in mind, because if one has a proper understanding of this, it would not be difficult to understand why Sikhs are brought under the Hindu religion, why Buddhists are brought under the Hindu religion and why Jains are brought under the Hindu religion. When the Buddha differed from the Vedic Brahmins, his difference was limited to matters of creed. The Buddha did not propound a separate legal system for his own followers; he left the legal system as it was. It may be that the legal system that then prevailed was a good system; that it had no blemishes and no faults. So, he did not direct his attention to making any changes in the legal system in consequence of the changes that he introduced in certain religious notions.

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> In the same way, when Mahavir founded his own religion he did not create a new legal system for the Jains. He allowed the legal system to continue and I think Sardar Hukam Singh will correct me if I am wrong when I say that none of the ten Gurus ever created a law book as such for the Sikhs. The trouble is—you may call it trouble; you may call it good fortune; you may call it misfortune; I am not particular about words—the fact is this. In this country, although religions have changed, the law has remained one. That is why the Sikh follows the law.

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> The Jains come and ask, " What are you going to do to us? Are you going to make us Hindus? " The Sikhs say the same thing. The Buddhists say the same thing. My answer to that is this: I cannot help it. You have been following a single law system and it is too late now for anyone to say that he shall reject this legal system wholesale and will have nothing to do with it. That cannot be done.

Therefore, the application of the Hindu Law and the Hindu Code to Buddhists, Jains and Sikhs is a historical development to which you and I cannot now give any answer.

> The Hindu Marriage Act 1955 defined the word Hindu and declared Sikhs, Jains and Buddhists as Hindus. In this way India is a Hindu nation.

> Since India was divided on the basis of religion, Muslims got Pakistan and Hindus got Hindustan.

> To prevent other people from knowing about this conspiracy, the name of this country was hidden as Hindustan and was changed to Bharat in Article 1 of the Constitution of India.

> Let us tell you that the word Bharat has been taken from Mahabharata.

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> 5. Undeclared Hindu rule in the country ~

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> The power of the country is in the hands of Brahmin Thakur Baniyas,

> The country's economy is in their hands.

> Administration is in the hands of Brahmin Thakur Baniyas,

> There are industries and factories, there is a complete market. All the ruling parties of the country belong to Hindus.

> Hindus have control over the entire media. Hindus have control over the High Court and Supreme Court of the country.

Overall, there is terror of Hindus in the country. There is a temple in almost every police station of the country, the collector and SP of almost every district is a Hindu.

Sikhs, Buddhists, Muslims and Christians have become second class citizens in this country.