

On the path of

JUSTICE AND EQUALITY...

My Initiatives



Ratnakar Gaikwad, IAS (Retired)
Ex Chief Secretary,
Government of Maharashtra

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Na jatahi na gottena
na jacca hoti brahmano
yamhi saccanca dhammo ca....
so ca suci so ca brahmano.

"Not by wearing matted hair, nor by
lineage, nor by caste, does one
become a brahmana; only he who
realizes the Truth and the Dhamma is
pure; he is a brahmana."

- Dhammapada Verse 393



"If there is one lesson you must learn
from my life, it is this that I have never
disowned my community.
I have been proud sharing their
happiness and misery and shall
continue to do so all through my life

- Dr Babasaheb Ambedkar
(14th April 1891- 6th December 1956)

PREFACE

In my life, I have been greatly inspired by life and mission of Dr Babasaheb Ambedkar. His exhortation "If there is one lesson you must learn from my life, it is this that I have never disowned my community . I have been proud sharing their happiness and misery and shall continue to do so all through my life" always motivated me to do whatever little I could do for the poor and neglected elements of society.

He fought against heavy odds throughout his life for establishing justice, equality in the society. Any citizen of this country who loves this country and who believes in eternal human values enshrined in our constitution, will bow down before this one of the greatest sons of modern India.

I always strongly believed that no matter what profession you are in, there is tremendous scope to work for the cause for which Babasaheb fought all his life. One needs to come out a little, of comfort zone and look for opportunities to help others, in whatever little way. For this one needs to have that "feel", feel for the weak, feel for the disadvantaged sections of the community, feel for those who are oppressed and are suffering for no fault of theirs but because of sheer accident of birth in a particular community or caste.

Due to call given by Babasaheb "Educate, Agitate and Organise", people from weaker sections have come forward in education, with lot of confidence. The stigma of untouchability as well as large-scale poverty and deprivation amongst weaker sections however exist. Is it not the responsibility of those who got opportunities to come forward to look behind towards millions of their brethren who are still languishing in poverty and facing

inhuman atrocities day in and day out? Is not necessary for those who are relatively more fortunate, to pay heed to the call by Babasaheb to "organise" and build up "strong Sangha" as coming together alone would be a force to reckon with and can impact the society and its value system.

In his book "Buddha & His Dhamma", Babasaheb has discussed 7 Principles of non decline explained to Vajjis of Vaishali by Buddha. I have tried to explain in detail these principles in my book. I have also been in my life trying to follow Vajji principles and trying to motivate others too. One main principle of Vajji discourse of Buddha is "coming together on regular basis with a sense of unity". This gives wonderful results.

The purpose of writing this small book is to illustrate through various initiatives, need to recognize, sieze opportunities and create space for helping needy and oppressed. In purely infrastructure oriented organization like MMRDA, I found space for working with poor slum women, cutting across caste and religion lines. Even 10 years after I left MMRDA, out of gratitude, these women came to meet me and my daughter who worked to guide them day and night, all the way from Mumbai with specially prepared sweets.

In Labour department which is regarded as agency to enforce labour laws, I saw an opportunity to help poor children working in such hazardous conditions. As Collector, I could see an opportunity to transform the lives of people from nomadic tribe ,whose village only police used to visit for conducting raids. Organization like Yashada, I could see opportunity to empower women, child workers, coaching for children from weaker sections many of them are now in senior position in Govt.

Vision of "Bahujan Hitay Sangh" established in 2002, after constant meetings based on Vajji principles is to bring together professionals, academicians, doctors, engineers, officials on a

common platform of Dhamma and implement PanchSutri program to start with and later expand it further as envisaged in Milind Declaration was announced at Aurangabad where 500 people from about 25 districts met for two days and deliberated on various challenges and opportunities for taking society forward. This Milind Declaration can go a long way if all sections of community come forward in a spirit of selfless service. Nevertheless, there can emerge different focus and approaches when cross section of society meets and deliberates in each district and can evolve action plan based on felt needs of weaker sections there.

This will indeed make Indian society stronger, healthier and prosperous.

Ratnakar Gaikwad

Ex- Chief Secretary,
Govt of Maharashtra

ACKNOWLEDGEMENT

I am indeed grateful to my daughter Shivanjali for motivating me to write this small book. She convinced me that writing about my experiences in social development may particularly inspire youth as well as professionals in various fields to do their bit for progress of society. I also based on feedback about my book "On the path of Saddhamma", With Goenka Guruji" published in the month of October, 2021 felt that it may be a good idea to write about my initiatives in social development.

I am also immensely grateful to my wife Shivganga for being with me solidly all through my administrative career and even now after retirement for always motivating me to do social especially Dhamma work. But for her support, I could not have succeeded in doing whatever little I could do for public good. I am also grateful to Mr. Yuvraj Kadam for his valuable help, from time to time, while writing this book, as well as for editing and publishing this book. I am also grateful to my son Abhijit, who though based in USA, was always available for help, whenever I needed while writing this book.



On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognising the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which is Assembly has so laboriously built up.

***- Dr BabasahebAmbedkar
(Speech before constituent assembly on 25th November 1949)***

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ASHRAM SCHOOLS IN GADCHIROLI

After taking over as first Collector of Gadchiroli in the year 1982, I noticed extremely poor condition of Ashram schools which were basically started in thatched roof structures. Just when the district was created, 3 children at Karwafa Ashram School died due to snake bite inside the Ashram School.

At that time, I received a letter from Secretary of Tribal Development Department that funds would not be a constraint for construction of Ashram Schools, if lands are made available for Ashram Schools. I wanted to seize this great opportunity. I called a special meeting of all Tahsildars and SDOs and directed that lands (Govt or Private) for all Ashram Schools in their Talukas should be made available in one month. Since I was a hard-task-master and meant business, all revenue officers in the district rose to the occasion and lands, basically privately owned (Gadchiroli being forest district, most of the lands are vested in Forest department and very little revenue land was available for disposal) were acquired through private negotiations with landowners. There has to be, however, a proposal from department acquiring the land and no such proposal even was sent to Collector by Tribal department. I called Tribal development officer and got regular proposal for acquisition of land from him. Acquiring land at 29 locations (without payment of compensation) and that too in just one month, perhaps would be a record in the history of the any Govt.

I was very happy that since lands were made available for all 29 Ashram Schools in the district, now funds for construction of Ashram Schools for whole state would start pouring in. I went to Mumbai and met Secretary, Tribal development. I was however shocked when he told me that total budget provision for Ashram Schools was just 50 Lakhs and therefore in near future, no funds can be made available for Gadchiroli except one Ashram School, construction of which had just begun. Type plan of one Ashram School was Rs. 48 Lakhs. At this rate, it would have taken at least 250 years for government to construct 250 Ashram Schools in the state. I showed him letter issued by Govt that funds would be no constraint if lands were made available for Ashram Schools. He however said that said letter was just written to motivate Collectors to pay attention to this subject.

I was thoroughly disappointed. All efforts of entire district machinery had gone waste.

However, on my return, I was strongly determined not to give up as I thought any one getting posting in Tribal district like Gadchiroli must be fully committed to the task of overall development of Tribal communities.

I called a meeting of all district officials and explained the whole issue and highlighted importance of education in the overall development of Tribals. Mr Sanjay Narayan was Chief Executive Officer of Zilla Parishad. He had forest grants accumulated over a period of time (part of revenue earned through sale of forest produce in the district is transferred to respective Zilla Parishad by Govt). Since elected bodies were dissolved on bifurcation of erstwhile Chandrapur district, CEO was fully empowered to take decisions relating to forest grants as well. He offered Rs 10 Lakhs from forest grants but told me clearly that he had only one construction sub-division for the entire district and his machinery therefore wouldn't be able to undertake construction of Ashram Schools.

I requested Mr Sanjay Narayan to transfer the forest grant of Rs 10 L to Collector and revenue machinery will construct 10 Ashram Schools from this grant in the remotest areas of the district. Every body was surprised as to how in just 1 lakh, one Ashram School would be constructed as Type plan of Govt for one Ashram School was of 48 L.

I prepared a simple plan of 1000 Sqft hall plus 2 adjoining verhandas of 400 Sq ft each. Thus, a plan of 1800 Sq ft was prepared and entire revenue machinery swung into action. Forest officials mostly from Indian Forest Service offered informally full support especially in terms of making available wooden ballies etc.

In just 3 months, we constructed 10 Ashram Schools.

After a year, a most dynamic and outstanding officer Mr Umesh Chandra Sarangi took over as CEO, Gadchiroli. By that time, Gadchiroli ZP had got a full-fledged Construction Division with 4 Sub-divisions. He was tremendously impressed with Ashram School construction program. He told me that he would like to add 2 school rooms in each of the 10 Ashram Schools constructed by revenue department and will also add another 10 units with original plan of 1800 Sq ft plus 2 class rooms.

When construction of another 10 units of Ashram Schools was to start, I got a letter from Planning Department not to take up construction of Ashram Schools as it didn't fit into Type plan prepared by Tribal department.

I found it quite strange but didn't want to give up. I called the Executive Engineer and asked him to start the work of remaining 10 units. I waited for about a month and sent a detailed 4 page emotional letter to Secretary, Planning Department mentioning plight of Tribal students in the district and how scheme prepared by District administration was in the interest of the district. I also mentioned

that construction of 10 remaining Ashram Schools was nearing completion and it was not possible to stop the construction it being a fait accompli. Fortunately, thereafter I didn't get any reply from Govt. I always thought that if your intentions are genuine, honest and totally in public interest, bureaucrats need not be scared of anything and must interpret rules and regulations, liberally.

In Gadchiroli district, there is one inaccessible pocket beyond Bhamragad where primitive tribes(Bada Madia) live and they are totally cut off from civilization. Govt had appointed a Project Director for these villages. It was very difficult to communicate with them and was dangerous too at times. I started visiting these villages along with Project Director. With great difficulty, arranged a tour of some of these people to Nagpur. This tour enabled us to develop a good rapport with Bada Madias.

I was sorry to see children without clothes just were engaged in hunting.

I thought of starting a special school for these children under nucleus budget scheme. Under this scheme, small initiatives which are felt needs of Tribals can be taken by district administration. However, around that time, the Chairmanship of this committee was entrusted to Additional Tribal Commissioner with Collector and CEO as members of Committee of direction. I spoke to Additional Tribal Commissioner who had come to Gadchiroli only once when TV team came to cover Tribal development in Bhamragad area. He flatly refused to accept my proposal to start a special scheme for Primitive tribes on the ground that Ashram School scheme already existed and special school would amount to unnecessary duplication. I was however firm and told him that there was no duplication as Primitive tribes can not be treated on par with other Tribals and therefore Govt had sanctioned special project for them. With great difficulty, he finally agreed.

Biggest obstacle in starting special Ashram School for Primitive tribes students was language barrier. They spoke different dialect. Fortunately, there was one ZP teacher who had accompanied these people during their Nagpur tour who knew their language a bit. Mr Sarangi was kind enough to send this teacher on deputation to this special school.

Next obstacle was Parents who loved their children so much that very idea of sending their children in Ashram School was vehemently opposed by them. However, project director played a great role and finally a batch of 25 children with long hair and no clothes were first taken to Aheri Taluka HQs. We had their hair cut done, gave them good bath and uniforms and brought them to Bhamragad.

Children, boys and girls, who didn't know to wear clothes, in 3 months started singing song" Sare jahan se accha, hindosta hamara..."

It so happened that Mr Swaroop Singh Naik who happened to be a Tribal Department Minister and also a district minister for Gadchiroli, visited Gadchiroli district. During his tour, I took him to special school, showed him earlier photos of those students. He was tremendously impressed and praised efforts of district administration., After his speech, I told him that this excellent project was rejected by his Additional Tribal Commissioner. I also told him that original intent of the scheme was to empower district administration to take up schemes relevant to local Tribals depending upon felt needs of the people in the area. Minister announced that henceforth, Collector Gadchiroli, shall be the Chairman of Nucleus budget scheme. Surprisingly, Govt resolution only appointing Collector, Gadchiroli as Chairman of the Committee was received, within a week.

On his return from Bhamragad to Gadchiroli, Karwafa Ashram

School was on the way. I was driving the car. I stopped the car near old Ashram School and showed Minister him old structure in which 3 children had died due to snake bite. Minister remembered the incident and told me that he was badly cornered by opposition in the legislative assembly. I then showed him newly constructed Ashram School and requested him to compare the two. He couldn't believe to see district initiative of constructing Ashram Schools and remarked that old school building was like "hut" and new building was like "palace".

Minister on reaching Mumbai, called a special meeting of top officials including public works department secretary. I was specially called to give a presentation on Ashram School building plan and its cost of construction. After lots of deliberation and discussion, Type plan of Rs 48 L was reduced to Rs 6 L . Minister at the end of the meeting said to me "you gave us new insight".



VAJJI PRINCIPLES FOLLOWED IN CHANDRAPUR AND BHS (Bahujan Hitay Sangh)

During my stint as first Collector of Gadchiroli district, I was based in Chandrapur for first two years (1982- 84). During this period, some govt employees from weaker sections started meeting me. I suggested to them that meeting on regular basis alone would result in progress. So it was decided to meet every Sunday at my residence at Chandrapur. Around 30/40 employees especially Ambedkarites used to meet me on regular basis. I told them about Vajji principle mentioned by Lord Buddha while responding to Vassakara, Senapati of King Ajatshatru regarding conduct of Vajjis of Vaishali. I would like to emphasize here Vajji principles for those readers who really wish to make our society and country strong.

Buddha's unique guidance to Vajjis is perhaps unparalleled in the the history of mankind. Background in brief is as under-

According to an account recorded in Mahâparinibbânasutta, the Buddha had to meet a royal minister named Vassakâra when King Ajâtasattu ordered the latter to visit the Buddha and inform him about the king's plan to subdue the Vajjîs. After hearing Vassakâra, the Buddha spoke on seven Conditions of Welfare (sattaaparihâniyâdhammâ), which would ensure the prosperity of

the Vajjîs as long as its citizens observed them.

Seven principles of non decline-

1) The First Factor of Growth, Non-decline

Ânanda, do the Vajjî princes hold meetings frequently? Do they have meetings many times? What have you heard?"

(Ânanda:) "Venerable Sir, I have heard that the Vajjî princes hold meetings frequently, and that they have meetings many times

"Ânanda, so long as the Vajjî princes assemble frequently and have many meetings, they are bound to prosper; there is no reason for their decline."

2) The Second Factor of Growth, Non-decline

"Ânanda, do the Vajjî princes assemble in harmony and do they disperse in harmony? Do they act in harmony in discharging their duties in the affairs of the Vajjî country? What have you heard?"

"Venerable Sir, I have heard that the Vajjî princes assemble in harmony and disperse in harmony, and that they act in harmony in discharging their duties in the affairs of the Vajjî country."

"Ânanda, so long as the Vajjî princes assemble and disperse in harmony and act in harmony in discharging their duties in the affairs of the Vajjî country, they are bound to prosper; there is no reason for their decline."

3) The Third Factor of Growth, Non-decline

"Ânanda, do Vajjî princes abstain from enacting ordinances that have not been enacted previously, and do they abstain

from revoking what has been enacted previously, and do they follow the time-honoured Vajji traditions and practices? What have you heard?”

“Venerable Sir, I have heard that the Vajjî princes abstain from enacting ordinances that have not been enacted previously, and that they follow the time-honoured Vajjî traditions and practices.”

“Ânanda, so long as the Vajjî princes abstain from enacting ordinances that have not been enacted previously, and abstain from revoking what has been enacted previously, and follow the time honoured Vajjî traditions and practices, they are bound to prosper; there is no reason for their decline.”

4) The Fourth Factor of Growth, Non-decline

“Ânanda, do Vajjî princes treat their elders with courteous regard, deference, esteem and veneration, and do they consider that the advice of elderly people are worth listening to? What have you heard?”

“Venerable Sir, I have heard that the Vajjî princes treat their elders with regard, deference, esteem and veneration, and that they consider the advice of elderly people are worth listening to.”

“Ânanda, so long as the Vajjî princes treat their elders with regard, deference, esteem, and veneration, and consider that the advice of elderly people are worth listening to, they are bound to prosper; there is no reason for their decline.”

5) The Fifth Factor of Growth, Non-decline

“Ânanda, do the Vajjî princes refrain from carrying away, by force, women and girls and keeping them? What have you

heard?”

“Venerable Sir, I have heard that the Vajjî princes do not carry away, by force, women and girls and keep them.”

“Ânanda, so long as the Vajjî princes refrain from carrying away, by force, women and girls and keeping them, they are bound to prosper, there is no reason for their decline.”

6) The Sixth Factor of Growth, Non-decline

“Ânanda, do the Vajjî princes hold in respect, reverence, honour, and veneration their traditional shrines within and without the city? Do they see to it that appropriate offerings and oblations are made at those shrines as of yore, without remiss? What have you heard?”

“Venerable Sir, I have heard that the Vajjî princes hold in respect, reverence, honour, and veneration their traditional shrines within and without the city. They see to it that appropriate offerings and oblations are made at those shrines as of yore, without remiss.”

“Ânanda, so long as the Vajjî princes hold in respect, reverence, honour, and veneration their traditional shrines within and without the city, and see to it that appropriate offerings and oblations are made at those shrines as of yore, without remiss, they are bound to prosper; there is no reason for their decline.”

7) The Seventh Factor of Growth, Non-decline

“Ânanda, do the Vajjî princes see to it that arahats are given suitable protection and security so that those arahats, who have not yet visited the Vajjî country, may go, and so that those arahats, who have already arrived, may live in the Vajjî

country in a genial atmosphere? What have you heard?"

"Venerable Sir, I have heard that the Vajjî princes make careful provisions for the protection of and security for arahats so that those arahats, who have not yet visited the Vajjî country, may go and so that those arahats, who have already arrived, may live in the Vajjî country in a genial atmosphere."

"Ānanda, so long as the Vajjî princes see to it that arahats are given suitable protection and security so that those arahats, who have not yet visited the Vajjî country, may go, and so that those arahats, who have already arrived, may live in the Vajjî country in a genial atmosphere, they (the princes) are bound to prosper; there is no reason for their decline."

Many years after leaving Chandrapur, I happened to visit Chandrapur around 2002 while working as Commissioner, Cooperation. Some of these people who used to meet me during my stay at Chandrapur met me at the guest house and requested me to visit Buddha Vihar which was constructed by them at a very strategic location in Chandrapur city. I happily agreed and visited Vihar. I was pleasantly surprised to see two storied Buddha Vihar constructed by them with a huge hall. During discussion, I asked them how was it possible to construct such a huge Vihar. I was surprised to hear their unbelievable and what sounded "strange" reply. They said "this was possible due to you". I couldn't understand anything and thought that they were joking as I had not even heard about this project. However, they explained about meetings with me during 1982-84 and how they took my guidance so seriously regarding "meeting on regular basis with a sense of unity". They explained the whole process especially how even clerks and other low paid employees contributed even Rs 50 per month from their salaries which in few years enabled them to

construct Vihar costing around Rs 50 L. I was overwhelmed with joy and bowed down to Buddha for his unique guidance for healthy and strong society based on morality, unity, frequent meetings, respect to elders and women. Every human society irrespective of which period in human history, needs to follow these principles. I definitely know some organizations which partly follow these principles of Sangha but lack Dhamma principles in their behavior but have greatly succeeded in certain respects. Undoubtedly, if any society fully follows these principles, we can see emergence of Vajji society every where which can definitely lead to transformation of the world.



CONSTRUCTION OF SIDDHARTHA BUDDHA VIHAR AT SOLAPUR

While working as Collector of Solapur district during 1985-88, Buddhist people met me once and requested to visit site of construction of Buddha Vihar in Siddhartha Society behind Civil hospital, Solapur. I visited the site and was impressed to see the strong determination of people to construct an ideal Vihar in Solapur. However, they could only construct columns during preceding 10 years or so due to lack of resources. I was really touched but expressed my displeasure to them for not approaching me earlier as my tenure at Solapur was almost coming to an end. In a small programme organized by them, I spoke about Vipassana meditation though I had not done regular 10 days Vipassana course but had done 3 days composite course conducted at Solapur by one Dr Dhananjay Gunde, an Orthopedic Surgeon from Kolhapur. I assured people that I would do everything possible to ensure speedy completion of Buddha Vihar and requested every one to get actively involved. A small committee of about 5 people was set up to work closely with me. I assured Committee members that responsibility of procuring entire material like steel, cement, sand, bricks etc would be that of mine but labour charges will have to be contributed by various Buddhist localities in Solapur city. Members of the committee happily agreed with this formula. Weekly meetings on every Sunday started at my residence and we started taking detailed review of progress of construction. I had selflessly worked in

Solapur (as in other places) and had earned lot of good will. I identified about 3/4 socially committed but rich people who promised to help in arranging material for construction of Vihar. An interesting thing once happened. One of the donors once called and told me that he is giving 500. I felt bad as I thought he was promising to donate Rs 500. He then explained "no sir, I was mentioning 500 bags of cement and that too as first instalment". Construction of Vihar picked up very fast as during earlier 10 years, there was hardly any substantial visible progress. In Sunday meetings at my residence, Committee members used to give detailed account of donation collected from every Buddhist locality. My suggestion was to collect just Re one from each family per month as labor charges required per week were around Rs 1000 only. This really clicked. The plan prepared by Trust consisted of a fairly big size Dome and it was technically very challenging. We arranged technically qualified people from adjoining Bijapur district of Karnataka. While slab of dome was being casted, it suddenly collapsed. This was a huge set back but we were all charged with social commitment for speedy and quality construction of Buddha Vihar. We made another effort and excellent dome was constructed fast.

As planned, without any difficulty, entire material for construction of Vihar was easily organized by me and I was not required to even approach donors of materials even second time. Trust was in constant touch with the donors.

We started construction around October 1987 and by May 1988, construction was almost completed. Trust decided to organize grand programme for inauguration of Buddha Vihar at the hands of Bhadant Ananda Kousalyayan, a senior most Buddhist monk based in Nagpur. Bhadant Anand Kousalyayan agreed to attend the inaugural function though was not keeping well. The program was organized in June 1988 but unfortunately I couldn't attend this programme since I was transferred to Mantralaya in the first week of

June itself. People were very unhappy to know about my inability to attend the programme. However, the program went off very well as was told to me subsequently. My name on the marble plate was however put by the Trust which I was surprised to see during my subsequent visit to Vihar. In fact, during my visits to Solapur, I made it a point to visit this Vihar and meet people and attend Buddha Vandana with them.

Construction of such a massive Buddha Vihar and that too in few months gave me tremendous satisfaction. It also underlines the fact that bureaucrats do enjoy confidence of people and people from cross section of Society are willing to help in social cause if approached by bureaucrats they trust.



4

ADOPTION OF POOR STUDENTS

While working in Solapur district, like Gadchiroli, I started meeting on first Sunday of every month officers of weaker sections of the society. Collector's residence in Solapur has a huge living room which can easily accommodate about 30/40 people. However, after few meetings, number grew sizeably and we started booking a mini hall in Damani Auditorium on every first Sunday. During course of our discussions, we decided to adopt / help poor but deserving students in pursuing their studies and also provide necessary guidance, support and motivation to them. Big challenge was to identify such poor but deserving students. Through my officers, We approached Heads of primary schools. We received tremendous response from Heads of schools. We compiled list of such students recommended by Heads of schools. One Sunday was fixed for interviewing these students along with their parents. Our interviews started around 9am and were completed around 3 pm. We selected 50 Students. Meeting of officers was convened and 50 officers including me were given responsibility of one student each.

Most of selected students were topping in their classes but mother was either house maid or some of these students were selling snacks etc after school hours and supporting their families as well as excelling in their studies.

I visited house of student adopted by me. It was a small room

of about 80 Sq ft and for entering the room you needed to bend a foot at least. After seeing that he didn't have school uniform and shoes, I took him to market, bought shoes and school uniform for him. He started visiting my house and my children also started helping him in studies.

Several meetings with parents, students and officers who adopted these students were organized. The response from officers was really great. Though, after leaving Solapur, unfortunately, I lost touch with this initiative, nevertheless, feedback I received showed that initiative continued for quite some time successfully.

It so happened that once after many years, I visited Siddharth Buddha Vihar and was trying to explain this initiative of officers in 1985 and was trying to emphasize need for such more efforts. Surprisingly, one young person got up and told me that he was one of those 50 students and is now an Architect.

This initiative again highlights importance of Vajji principles, meeting on regular basis with a sense of unity, taking decisions and implementing them in all seriousness.



TRANSFORMATION OF MULEGAON VILLAGE

One of the main innovative programmes initiated during my tenure as Collector, Solapur (1985-88) was overall development of 11 villages, one in each Taluka of the district.

I used to stay in these villages and start working from 4 in the morning till 2 in the night (almost non stop for 22 hours). In consultation with villagers, various programs such as qualitative improvement in education, health indicators, biogas, sericulture, khadi, self-employment-programs for youths, women's empowerment, dairy, poultry etc. 22 programs were identified. For each 10 households, one educated youth was appointed to collect data, and to monitor their progress. We used to call these youths as "Rural Managers".

Many of these villages even after 30 years are doing well. In fact, one of the villages (Ajnale in Sangola taluka) is recognized as ideal village in the State. Mr. Ganapatrao Deshmukh who happened to be MLA for about 10 terms in Sangola constituency met me once in Mantralaya and invited me to visit Ajnale village. He said " you sowed the seed, we converted it into tree"

Out of these 11 villages, one village I selected was really tough. It was Mulegaon Laman (Banjara) Tanda about 7 Kms from Solapur on Solapur- Bijapur road. The only livelihood in the village was to manufacture illicit liquor and sell it in Solapur. When I entered the

village, villagers after seeing car with red light started running helter- skelter. They thought police had come to raid their illicit liquor Bhatti.

Fortunately, Mr Umakant Rathod, Sarpanch of the village was young and dynamic person and was not addicted to drinks. I sat down with him in the temple as that was the only place where one could sit and chat. I told Umakant not to worry and continue with their programme. He was pleasantly surprised. I started halting in the village with entire district machinery including CEO of ZP. I always made it a point to ensure excellent relations with CEO as I knew most of the developmental activities were with CEO and maintaining excellent personal relations with him was absolutely necessary in the interest of the district.

We started training and skill development programs for boys and girls in the village. Soon on 5 acres of land, we established Gramodyog Vasahat (Rural industrial estate- RIE). Gramodyog Vasahat was my brainchild. Around 50 units were started. Women started making Pickles, Agarbatti (incense sticks), Masale and several other products. Entrepreneurs from Solapur established their industrial units in the RIE. One unit made foam used for seats in the buses. I asked once a girl working in this unit as to what was she doing earlier. She replied her job was to put coal in the kiln of liquor Bhatti and that she was getting only Rs 10 per day while she was now getting Rs 50 per day. Another unit worth mentioning in the RIE is one which through a process of distillation of roses (technology they brought from UP) made Perfume which is exported to Holland. We say with pride- " Journey from Liquor to Perfume" though both have smell but so different from each other!

After transfer from Solapur, I happened to once visit Solapur and wanted to visit Mulegaon Village. Before I could leave, my very close friend and outstanding officer, Mr Mushrif who was Superintendent of Police at Solapur called and invited me for lunch

at his residence. I told him that I would come on one condition that he accompanies me to Mulegaon Tanda. He was surprised and tried to persuade me against going to Mulegaon. He knew that since British period, Mulegaon Tanda was black listed as criminal village. I told Mr Mushrif that I won't be coming for lunch unless he comes with me. He reluctantly agreed and came with me to Mulegaon. He was totally unaware about recent developments in the village. When we reached the village and started visiting various units, Mr Mushrif was literally in tears. He gave a small speech before villagers and assured them that if any youths from the village applies for the job of Police Constable, all will be selected subject to eligibility. What a change from police raids to Police Constables appointment !

Intervention in Mulegaon Tanda gave me tremendous satisfaction.



6

ADOPTION OF DALIT BASTIS

In 1991, after returning from one year course in Manchester university in UK, I was posted as Director of Social Welfare at Pune. This was the year when Govt was celebrating Birth Centenary of Dr Babasaheb Ambedkar. Immediately after taking over the charge, I thought of focusing on Dalit Bastis in the State. I prepared a proposal to identify 4 major Dalit Bastis in each Taluka and to prepare detailed action plan for infrastructure development of these Bastis as well as for implementing systematically individual beneficiaries schemes especially for educated unemployed. For this every officer in the district (including Collector s and CEOs) concerned with various schemes for weaker sections will have to make a night halt in the Dalit Bastis (not villages) and plan schemes by involving stakeholders.

I took the proposal to then Secretary, Social Welfare Mr Dilbagh Singh Sohal and requested him to issue Govt orders. He appreciated my proposal. I however knew system in the Govt and didn't leave any thing to chance. I drafted Govt circular, prepared Mantralaya file and took signature of Secretary, then and there. I thus returned to Pune on the same day with historic Govt Circular perhaps issued for the first time in history making it compulsory for district officials to halt in Dalit Bastis.

Next step was to identify 1200 Dalit Bastis @ 4 Dalit Bastis per Taluka. It wasn't difficult as Census information revealed

information about Dalit Bastis with population. 4 Dalit Bastis which had relatively higher population in each Taluka were identified.

I immediately wanted to launch the said programme and invited the then Social-Welfare Minister Mr Ramdas Athawale to kickstart the Dalit basti adoption program. A big Dalit Basti in village Supa in Ahmednagar district was identified for launching the program. Minister came and inaugurated the program. Collector and CEO Ahmednagar also were present. Villagers organized dinner post the program.

After the program, I insisted that Minister should also halt in the village. However, both Minister and Collector left the village in the midnight but Mr Sitaram Kunte who was Chief Secretary till recently and was then CEO, Ahmednagar halted with me in cowshed in the Dalit Basti. He left early next morning.

Next morning, we got up around 4 am. Started with cleaning the Basti with brooms. Thereafter, detailed survey of various Bastis was undertaken. I visited Matang and Charmakar Vasti along with my staff which included officials from department, Mahatma Phule, Annabhau Sathe Corporation etc.

I had already prepared detailed format for Survey both for infrastructure-development as well as for individual-beneficiary schemes. Mr Pralhad Kachare was Block Development officer then and I was quite impressed to see his tremendous commitment. I sent a detailed letter of my appreciation to him and then Tahsildar for their excellent coordination and commitment for weaker sections. Incidentally, Mr Prahlad Kachare is now well known personality in the country having done pioneering work in Right to Information.

During my tenure in Social welfare directorate, I made it a point to stay in identified Dalit Bastis whenever I stayed in any district. We literally worked from 4 in the morning to 2 in the night

(non stop 22 hrs) in these Bastis.

A comprehensive plan of Rs 100 Crores was formulated for these 1200 Bastis which was prepared by officers of the department after staying in these Bastis, and was submitted to govt. for approval. This proposal ensured large scale flow of funds to Dalit Bastis as from Rs. 1 Crore for whole state, we jumped to Rs. 36 crores for Dalit Vasti improvement scheme in just one year. This 36 times rise in budget allocation for any scheme is unheard of. Focus on Dalit Bastis and their systematic improvement was indeed a unique programme which gave me tremendous satisfaction.



INITIATIVES AS SECRETARY SOCIAL WELFARE

One of the most important departments which focuses on development of weaker sections is Social-welfare department. Unfortunately, even officers from weaker sections are reluctant to go and serve in the department as most of them consider it below dignity to work in the said department. I fortunately got the opportunity to work both as Director and Secretary in this department. I was posted as Secretary, Social welfare in the year 1994. Took various initiatives, almost 22, which impacted the target group to a large extent.

A) One of the major initiatives I took in 1995 the department was to make Special Component Plan (SCP) as sub plan of State Plan. When I initiated the note, it went to Mr Sharad Kale, then Additional Chief Secretary, Planning. He fully supported the proposal. Proposal however got stuck in the office of Chief Secretary Mr Upasani who was most reluctant to approve the proposal. I explained to him that my proposal was based on the lines and spirit of Tribal Sub Plan (TSP). He however asked me to give a presentation on the subject. I made good preparation and requested Secretary, Tribal development also to attend and support me. It worked. Chief Secretary agreed with the proposal. He also told me to make an announcement on 14th April, birth anniversary of Dr. Babasaheb Ambedkar. I was very happy.

File again got stuck with Mr Eknath Khadse the then Finance Minister who also had reservations about the proposal. I met him

personally and finally managed to convince him.

When proposal was put up to the cabinet, surprisingly, both Finance Minister and Chief Secretary opposed the proposal. Mr. Sharad Kale, Planning Secretary fully supported the proposal. Chief Minister Mr Manohar Joshi rejecting the proposal called next subject. I however earnestly requested him to give me at least 2 minutes to explain the background. I finally took almost one hour of the Cabinet and finally my proposal was approved and Planning department issued detailed Govt resolution on the subject. This became a "Maharashtra Pattern". In one meeting of All India Ministers of Social welfare at Delhi, Maharashtra pattern was discussed and during lunch time, Secretaries of different States flocked around me for getting copy of the Govt. resolution (GR). I had to send my officer to get copies of the GR and provided copies to everyone. This pattern enabled social welfare department to independently plan entire budget independently by plan entire budget for the overall welfare of SCs by identifying sectoral gaps in each sector. (which today is around 8000 Cr). Indeed reputation of officers and their skills can result in good policy formulation.

B) Commercial Pilot Scheme

One of the issues always raised by people from weaker sections was inadequate representation of weaker sections in the cadre of Pilots. I prepared a very innovative scheme to be implemented by Mahatma Phule Corporation. Under the scheme, suitable candidates would be given a loan of Rs 6 lakhs and repayment will have to be made within 2 years of actually getting job of Pilot. I also removed another constraint of income criteria as even son of a peon in Govt. was then not eligible to apply for any scheme. For Commercial pilot scheme, a special provision was incorporated that not parents income but income of candidate will be taken into consideration. Obviously, income of candidates was nil in almost all cases.

Around 20 candidates successfully completed training. Once I happened to attend a wedding in Mumbai. One young man suddenly touched my feet. I was surprised. He told me that he was a Pilot and it was only due to scheme formulated by me that he could become a pilot.

C) Opening of Govt. hostels

I could very skillfully open 32 Govt. hostels while working as Director, Social welfare. The said proposal was rejected by Cabinet. I redrafted the proposal and visited Mantralaya and in 3 hours, took five signatures including that of Secretary, Finance, Chief Secretary Minister, Fiance & Chief Minister. This was an impossible task as after cabinet rejecting the proposal, reopening the case and getting approval of government in just three hours was nothing short of a miracle! On taking over as Secretary, I initiated file for opening another 52 hostels. My practice was to go personally to planning and finance departments and follow up important files. Opening of hostels was a subject of planning department and I got the file approved by planning department. To my surprise, for no reason, file came as rejected without giving any reason by Finance department. I was quite upset. File was surprisingly rejected by a officer from weaker sections who was then Secretary Finance. I met Additional Chief Secretary, Finance and registered my protest. He agreed with me that file was rejected without giving any reason. He however advised me to meet concerned Secretary. Reluctantly, I met the Secretary who gave the strange reason for rejecting such a historic decision to open 52 Govt hostels. He told me that a particular taluka in Ahmednagar district to which he belongs to wasn't included. I was surprised and found it disgusting. I had based my proposal on the population criteria of SC population in the Talukas and those Talukas with higher population were selected in the first phase of Master Plan. However, I assured the Secretary that concerned Taluka will be added in the list of 52 hostels and thus

important and historic decision was taken to open 52 hostels. I thus could add $32+52= 84$ hostels during my tenure of Directors and Secretary's tenure against 158 hostels which existed before Finance Minister and Chief Minister.



BAHUJAN HITAY SANGHA

While working as Commissioner, Cooperation at Pune, some people approached me for financial assistance for Dehu Dhamma bhumi project. Dr Babasaheb Ambedkar on 25 th December 1954 established Buddha Statue at Dehu road. He in his spirited speech announced revival of Buddhism from that place. He also called upon his followers to build a big Buddhist Vihar at this place. Since I was aware about this background, I willingly got involved in Dehu Dhamma Bhoomi project. I tried to involve prominent people known to me in the project especially Mr Sharad Ranpise, Mr Prashant Waghmare, Mr MT Kamble, Mr Avinash Salve, Mr BI Nagarale, Mr Vijay Ranpise and several others . They all started contributing for the construction of Buddha Vihar at Dehu road. Several big meetings were held, some at my residence and some in Dr Ambedkar Sanskrutik bhavan at Maldhakka. A detailed plan of Vihar was prepared and submitted on the premise that the Trust concerned had in legal possession about 3 acres of land. We collected about Rs. 10 L in just one month. However, we soon realized that Trust people had misled us and record of rights showed only 20 gunthas (2000 Sq mt) of land in legal possession of Trust. Before we could deal with the issue, one prominent leader from the community brought court stay against the project. I along with Mr Sharad Ranpise, met him but he asked us to withdraw from the project and give money collected to him for construction. In the meanwhile, we also noticed misappropriation by the Trustees in the donation of Rs 10L collected by us.

Against this background, we decided to withdraw from Dehu road Dhamma Bhoomi project very reluctantly. I however told everyone that if not Dhamma Bhoomi project, we should now continue to come together based on Vajji principles and try to take various initiatives for the benefit of society.

Every one agreed. Meetings first started happening at my residence. However, we felt the need to set up small office with staff at a prominent place in the City. I called up Mr Avinash Salve who has been working very closely with us since my Pune Municipal Corporation days. Mr Avinash Salve told me that he will offer premises near Wadia college provided I visit and approve the location. Without any delay, I rushed to the place at Mobeze hotel near Wadia College. One big room, veranda as well as small attached room was offered rent free by Avinash. I gladly accepted his offer. Inauguration was kept in couple of days. There was a kacca road leading to this building. Within a day, Mr Prashant Waghmare and his team constructed a fairly good road as access to this office. This office became a focal point for all activities of Society.

Soon, we set up Dhamma Prachar Sangha though we didn't register it formally. Weekly meetings started and we deliberated on various issues / problems faced by society. It was decided to brainstorm on various issues in a much larger meeting. First meeting was held at the farm house of Mr Jagtap on Urali Kanchan road. Around 250 prominent people attended this first brain storming session. My mother and aunty also attended this meeting held in 2002. In fact, my mother lighted the lamp and inaugurated the workshop.

After this workshop, another big workshop was arranged in the compound of Ambedkar Society at Yerwada which was attended by about 2500 people from 9am to 7pm.

All these brainstorming sessions especially brought together people from all walks of life- Doctors, Engineers, Academicians, Professionals, Govt officials etc.

In the year 2002, we organized a massive Buddha Jayanti procession from Bhavani Peth to Dr Babasaheb Ambedkar statue near BJ Medical College. For many years subsequently about 20,000 people joined these Buddha Jayanti processions. People from various groups, political parties joined the processions forgetting about their differences as we exhorted them to come together under the flag of Dhamma.

Soon, we crystallized on our action plan and launched Five points program (Panchsutri karyakram). The program briefly is as under -

- 1) Dhamma Prachar and Prasar- This broadly included construction of Buddha viharas, Arranging Sramner programmes, networking among Viharas, Encouraging people to undergo 10 days Vipassana courses etc
- 2) KG to PG programme - In order to inculcate values of life and teachings of Babasaheb and Lord Buddha from childhood stage itself, this programme is encouraged.
- 3) Starting of Banks/Cooperative Credit Societies - This programme aimed at making weaker sections, financially strong. Many districts like Pune, Mumbai took initiative in successfully starting Credit Societies.
- 4) Women's empowerment - SHGs of women were planned to empower women and to provide livelihood opportunities to them.
- 5) Development of Clusters, Self-employment opportunities and JOSHABA (Jotiba Phule, Shahu Maharaj, and Babasaheb

Ambedkar) Cooperative Societies, were planned systematically.

After some success in implementation of Panchsutri program, a big two days workshop was organized in 2007 at Milind College, Aurangabad in which about 500 people from 25 districts participated.

In the said workshop, Dhamma Prachar Sangh was made broad-based and was redesignated as Bahujan Hitay Sangh (BHS). At the end of workshop, MILIND DECLARATION was announced (please see Annexure). In Milind Declaration, in addition to Panch Sutri program several other areas such as dealing effectively with Atrocities committed on SC/ST, Conservation of Buddhist heritage and archeological sites, Development of youth programmes were also been emphasized.

BHS is unregistered organization comprising of only "DHAMMA SEVAKS". There are no office bearers and activities are planned and executed by formal organizations which are registered with charity commissioner whenever necessary. BHS thus plays a facilitating role of friend, philosopher and guide.

BHS plans to build up Sangha of about One Lakh dedicated Ambedkarites in near future and work has started in about 30 Districts already through District Organisers called "Dhammasevak in charge (DICs),

There is an Advisory Board of BHS consisting of Intellectuals from community.

District is treated as a Unit and it functions independently. Each District is put in charge of Dhammasevak in charge (DIC) of a district.

DIC identifies about 15 to 20 intellectuals drawn from weaker

sections and forms a District committee. This Committee is supposed to meet at least once a week for about one or two hours. Committee discusses in Phase 1, "PANCHSUTRI PROGRAM" , Where after 3 more programmes relating to Atrocities, JOSHABA, Cultural heritage (Buddhist caves preservation) are taken up,

District Committee then forms District Sangha consisting of at least 200 Intellectuals from cross section of society and duly representing all the talukas in the District. District Sangha is supposed to meet at least once in a month for "Purnima ' programmes for about couple of hours.

Each district also is supposed to form women-wing to ensure sustained efforts for empowerment of women from deprived sections and especially from Slum areas Or SC/ST Bastis. The head of women wing is called DAIC(DHAMMA SEVIKA-IN-CHARGE).

Each District also identifies BIC (BHIKKHU-IN-CHARGE) who is supposed to be given full back-up support for building up Sangha and implementing PANCH SUTRI programme.

Youth wing of District is also supposed to be formed which would focus on creation of employment opportunities on a large scale in the district.

Achievements- Briefly, 1) Buddha jayanti processions with more than 20000 people started in Pune 2) Many Buddha viharas got completed 3) In many districts, JOSHABA picked up well. Nanded Joshaba has people from 63 castes and govt sanctioned 5 crores for their activities, Dhule Joshaba purchased about 150 acres of land and are now exporting Flowers, 3) Cooperative Credit Societies of Pune, Mumbai and at other places doing well 4) Many projects such as Monk's training centre, Dhamma schools, KG to PG institutions, Women's empowerment centres are planned, due to offers of land

received from Pune, Solapur, Jalgaon 5) With ACJP, immediate action to respond to Atrocities and rehabilitation of victims has begun. 6) Programme to create employment opportunities for about 10 Lakhs youth during next 5 years from marginalized sections is being taken up. 7) Systematic Cadre building programme is being planned and a core group has been set up to design and implement it. 8) As exhorted by Lord Buddha to Vajjis, in about 30 districts, Buddhist intellectuals have started meeting on regular basis and it is expected that soon a strong Sangha of about 5000 Buddhist intellectuals will be formed which ultimately would go upto 1Lakh. (List of DICs is included in the Annexure)



ESTABLISHMENT OF BAHUJAN HITAY SAMAJIK BANDHILKI SANSTHA (BHSBS)

As a conscious policy, Bahujan Hitay Sangh is not a formal registered body and there are no office bearers. All are Dhamma Sevaks, however, in order to enable district units of BHS to undertake various activities which only registered and formal organizations can undertake (for instance educational institutions, cooperative Credit Sanstha etc) decision was taken to allow district units of BHS to register with Charity Commissioner as - (name of the district) BHSBS. Articles of Association and Byelaws were circulated to all districts and many districts have registered Trusts as Bahujan Hitay Samajik Bandhilki Sansthas.

I would like to make a special mention of Pune BHSBS headed by Mr MT Kamble. It has set up Coop credit Society in 2007. I remember this Society was registered on 14th April ie on the birth anniversary of Dr Babasaheb Ambedkar. Considering our strong resolve to register this Patsanstha on 14th April, the District Deputy Registrar, Co-op Societies inspite of being a public holiday personally came to MobeZ hotel office, handed over registration certificate and also attended the small program of inauguration of Patsanstha. This Patsanstha is being managed by intellectuals in the society like IT professionals, Professors, Doctors etc and they are very particular about managing Sanstha strictly on principles of banking. Non performing assets are almost negligible and efforts are

made to ensure hundred percent recovery of dues.

Mumbai also runs an ideal Co-op. credit Society. I was transferred to Mumbai from Pune in 2007 and we started meeting at Lord Harris school near Metro cinema. In less than a month, just like Pune, we could collect about Rs 1 Crore Share capital, very rare for any Patsanstha in the State. In Mumbai, the focus has been fully on empowerment of women, especially from slum areas. I attended one program of disbursement of loans to about 400 Muslim women from slum areas. The process of sanction of loan also is very fast and generally does not take more than a week. Many other BHSBS are yet to pick up on the lines of Mumbai and Pune though efforts are made by them to meet as frequently as possible. It is worth mentioning that Nagpur unit of BHS meets every Sunday during last few years under the leadership of Dr Shankar Khobragade. All other district units need to follow example of Nagpur BHS.



10

JOSHABA COOPERATIVE INITIATIVE

While working as Commissioner, cooperation during 2001- 2003, I felt that cooperative movement hasn't benefited weaker sections of the society adequately. Fortunately, that time extremely committed Ambedkarite Mr Sanjay Chahande was Director of social welfare. I requested Mr Sanjay Chahande to formulate special schemes for cooperatives of SCs under SCP. We started meeting on regular basis and we formulated detailed proposal of 60 % Share capital loan by Govt +35% Subsidy + 5% own contribution by promoters of Co-op. Society taking up industrial production units or commercial units. After lot of follow up with Govt, Schemes on above lines were approved by Government.

After issue of Govt orders, we launched unique initiative of formation of Cooperative societies called JOSHABA (Jyotiba Phule, Shahu Maharaj & Babasaheb Ambedkar). I identified one Ashok Chavan from Matang community from Beed district to lead this movement of JOSHABA. In fact, he suggested name JOSHABA and discussed detailed strategy with me. We decided to enroll about 2000 to 3000 members of JOSHABA in each district. Ashok Chavan toured extensively throughout the State. I also thereafter visited various districts like Nagpur, Yeotmal, Vardha, Nanded, Beed, Parbhani, Aurangabad etc. Most of these meetings were attended by thousands of people belonging to mainly Matang,

Charmakar and Buddhist communities.

Many JOSHABAs did outstanding work. Dhule JOSHABA purchased about 100 acres of land adjoining Dhule city and started various projects like floriculture. Many intellectuals in Dhule joined these initiatives.

Nanded JOSHABA was sanctioned Rs 5 Crores by Govt. After issue of Govt resolution, the minister concerned informed me about this good news.

Unfortunately, in other districts JOSHABA could not succeed though these districts did start small businesses like grocery shops etc . I am sure even now JOSHABAs can be revived.

One of the key take away of JOSHABA initiative has been coming together closely of three communities - Buddhist, Matang and Charmakar and one of the main reasons for enabling their coming together was leadership given to a person from Matang community but unfortunately his untimely death gave a setback to the program.



FACILITIES IN GOVT HOSTELS

I was aware about outdated Govt resolution of social welfare department of 19th May 1984 offering various facilities to students of Govt hostels. The Govt hostels are meant for higher education and mainly students taking engineering, medical education are admitted in such hostels. The GR of 19/5/1984 stipulated Rs 100 for Stethoscope for medical students which was ridiculous in 2011. Mr Nagsen Sonare National head of International NGO Ambedkar Center for justice and Peace (ACJP) met me while I was Chief Secretary in 2011. He gave a detailed representation on the plight of students in Govt hostels especially in terms of norms for equipments, food, out of pocket expenses and other facilities. I called a meeting of all concerned departments including Finance department. All issues especially regarding old scales were thoroughly discussed. Stethoscope limit was for example raised from Rs 100 to 1000, Quantity of eggs, meat, etc. was raised substantially especially daily 2 eggs were made admissible against 2 per week. Newspapers, library books allowance was raised so as to bring these rates on par with current prices. Vipassana courses were allowed for students during vacation. All these various facilities did cost Govt over Rs 200 Crores or so additionally per year. After the meeting, I was keen to issue Govt resolution. However, Secretary, Social welfare department told me that file is not cleared by Principal Secretary, Finance. I called PS, Finance expressed my displeasure and told him

to sign and send the file to me urgently. He did so promptly. After couple of days, he came to meet me and told me that he was not able to sleep for last couple of days. When I enquired as to what happened, he told me that in his entire administrative career, no superior spoke so harshly as I did. I asked him to cool down and asked him whether he stayed any time in aided hostel? He said No. I then told him that I stayed in aided hostel run by Trust and explained to him my experiences while staying in the hostel. I also asked him whether he doubted my integrity. On that he clearly told me that none can question my integrity. He was fully satisfied about right decision taken in the interest of poor students taking higher education.



DEPARTMENT OF PALI

After taking over additional charge of the post of Vice Chancellor, Pune University in 2006, though it was purely a temporary charge, I thought of taking important decisions for the benefit of society. I was aware that Pali language was overshadowed by Sanskrit and Pali language existed only nominally in the university. I called the Head of the department of Sanskrit over a cup of tea. During discussion, I told her that there was need to encourage Pali in the University as it contains huge wisdom of Buddha. She agreed with me. I therefore suggested to her that we needed an independent department of Pali. She fully agreed. I thereafter took out a piece of blank paper and handed over to her with a request to give me a letter for starting independent Pali department. She immediately in my presence wrote a letter addressed to Vice Chancellor for starting independent Pali department.

I got the proposal processed in a couple of days and put up regular proposal before Management Council for starting independent Pali department. My proposal was approved unanimously. Immediately thereafter was scheduled Senate meeting. I put up regular proposal before Senate by following due process of law and got approval of Senate for starting independent Pali department with certain posts like Professor, Lecturer etc.

When process for starting Pali department was on, I was told that one outstanding faculty of Pali Mr. Mahesh Devkar was leaving

for Japan as he got job of Reader in Pali in one of the best universities in Japan. Mr Mahesh Devkar used to attend Vipassana group sittings at my residence and therefore I knew him well.

I called Mr Mahesh Devkar and requested him not to go to Japan. He asked me a specific question as to whether he would be made permanent as Lecturer in Pali in the University. My reply was No and I told him that he would be appointed as Professor and not Lecturer. He didn't believe and thought perhaps that I was not conversant with rules regarding appointment of Professors. Due to my assurance, Mr Mahesh Devkar was at least sure that he would be appointed as Lecturer on regular basis as his fate in University was hanging in uncertainty as Lecturer on temporary basis for many years.

I lined up interviews for the position of Professor and Lecturer in Pali. Interview panel consisted of eminent people from Benares and other places. Whole day interviews continued for Pali. Mr Mahesh Devkar appeared before us for the post of Lecturer. I was surprised. I asked him as to why did he not apply for the post of Professor. He replied that he did apply for the post of Professor also but received interview call only for the post of Lecturer. The registrar of university intervened and told me that he was not eligible for the post of professor and therefore was called for interview for the post of lecturer. His performance in the interview was outstanding. I asked him to wait outside and not to leave without my permission.

After all the interviews were over, I asked the interview panel as to who was the best candidate. Everyone replied that Mr Mahesh Devkar was the best. I therefore told the Panel that we would appoint Mr Mahesh Devkar as Professor. To that, Registrar said " Sir ,we can't do that as Mr Mahesh Devkar is neither eligible for the post of Professor nor was he called for interview for Professor's post. I told Registrar to see certain provisions in the University Act. One of the

provisions clearly says that if some outstanding person is to be appointed as a faculty, he need not be called for interview but can be offered post of faculty by giving him full respect. I said I am now inviting Mr Mahesh Devkar as a distinguished personality in the field . Everyone including Registrar was surprised. Registrar said "Sir, so far, we have never invoked these provisions". I said we should therefore do it now .

I thereafter called Mr Mahesh Devkar and just informed him that he is, with honour, being offered the post of Professor.

Mr Mahesh Devkar since 2006 did outstanding job as Head of Pali department. When he joined as Head, Pali department, there were hardly 5 students in Pali while today there are around 300 Pali students in the Department and the most vibrant and popular department in the university is Pali department. Pali department did have certain issues like requirement of additional faculty and resources. On taking over as Chief Secretary, I called a special meeting and got additional staff, budget sanctioned.

In addition to Pali department, I also got department of Buddhist studies and Ambedkar thought sanctioned but later on I was told it was merged in Pali department.

Very seldom, while holding additional charge, one can take take basic policy decisions having long term positive impact on the organization and society.

Another initiative I took during my tenure as Vice Chancellor was reconstruction and strengthening of IAS coaching centre in Pune University meant for weaker sections. This centre though very old, was located in very dilapidated building. I prepared detailed 2 stories building plan of IAS coaching centre. Got budget provision, demolished existing building, did Bhoomipujan and also inaugurated the building within just 2 months of my taking over

charge of VC. Such a speed in University was unknown and people in the university were pleasantly surprised to see the transformation. About 56 major decisions were taken in just 6 months which perhaps would be a record in the history of Pune University. In my another book "Initiatives in development administration" all these 56 decisions are discussed in detail.

I was happy to get additional charge of Vice Chancellor's post as I could do something which didn't happen for years. Rightly said "Where there is will, there is way".



**DADASAHEB GAIKWAD
SANSKRUTIK KENDRA, ANDHERI,
MUMBAI**

During 1979-81, I was posted in Mumbai as Additional Collector, BSD (now redesignated as Collector, Mumbai Suburban District). Once, Mr Vishnu Kardak, an outstanding Ambedkarite and a senior officer of AGM rank in Union Bank of India met me in my office and requested for allotment of land for social objectives to a Trust named after Dadasaheb Gaikwad. I enquired in detail about activities the Trust wanted to start and was convinced that this was a genuine proposal. At that time, I suddenly remembered a very nice plot I had visited at Andheri quite close to Andheri west Station. I requested Dr Kardak and his colleagues to come with me to Andheri. I took them in my car to the present site where Dadasaheb Gaikwad Sanskrutik Kendra is today located. All of them liked the plot. Trust applied for this plot and within a month from applying, Trust got the plot sanctioned. Unfortunately, Trust didn't have money to pay even the concessional price of the land. I instructed Tahsildar to hand over possession of the land to the Trust and gave them suitable instalments to pay occupancy price of the land.

Unfortunately, soon thereafter Dr Kardak died due to Cancer. This was a great blow to society as I have very rarely found such a committed, unselfish and dedicated person like him.

Trust had told me that once land is allotted, funds will not be a constraint to construct the centre. However, when I visited the site after couple of years, I was unhappy to see temporary structures erected on the site. I was very upset and told the Trustees that they have got priceless land perhaps fastest in the history of land allotment in Mumbai and they have not been able to make full use of it. Not that Trust which was handicapped due to sad and untimely death of Dr Kardak, didn't make sincere efforts to mobilize funds but couldn't succeed. I was subsequently told that this Trust is only confined to Nasik people and therefore doesn't get adequate response from others. I told the trustees that if I had known earlier that trust did not look beyond Nasik people, I would not have helped them get this priceless land. They perhaps later on changed this policy.

After a few years, fortunately, a Gujrati caterer approached the Trust and offered to construct the entire 3 storied building at his cost provided catering rights for wedding hall are given to him for next 25 years. Trust agreed and a grand building was constructed on the site which has a competitive examination centre, Vipassana meditation hall, training and skill development centre etc. I personally attended many Vipassana group sittings in the Vipassana hall.

I remember to have visited this centre several times particularly during my tenure of Secretary, Social Welfare along with MD, Mahatma Phule Corporation and several policy decisions including commercial pilot scheme, Coaching centre, Library for the Centre etc. were taken by me sitting at the Centre.



IAS COACHING CENTRE AT YASHADA

Till 2005, performance of candidates from Maharashtra in the competitive examinations was far from satisfactory. Position of weaker sections was still worst. Considering this situation, I proposed to Govt to allow Yashada to start IAS Coaching centre under Special Component Plan for candidates belonging to SCs/ STs. Lot of follow-up with Govt was done but Govt kept on delaying its decision. Yashada already had Centre for equity and social justice started by me and I decided to start IAS coaching centre from Yashada's own resources through Centre for Equity and Social Justice. This was also the time when I was holding charge of post of VC, Pune University. The written exam for about 1000 candidates from all over the state was held at various buildings in Pune University. A batch of about 50 Students was selected in which apart from SCs, STs, other category candidates were also selected. A stipend of Rs 2000 along with residential facility, availability of an excellent library etc was made available to the candidates. I personally started meeting and addressing candidates. The results obtained so far have been fantastic.



KHAIRLANJI REPORT

We (a group of about 100 people from Pune) celebrated 50 years of Conversion at Nagpur on 14th October and returned to Pune. Suddenly, a shocking news of heinous crime against Buddhist family at Khairlanji spread all over the country. I was then also Nodal officer under Rule 9 of SC and ST (Prevention of Atrocities) Rules 1995. It is rather surprising that no specific power or authority is vested in Nodal officer over any officer involved in atrocity and legal provisions are limited to basically reviews of reports received by state govt. which are either not received or never sent to Nodal officer. The post of nodal officer therefore is infructuous.

However, I decided to act in a proactive manner using the resources of Yashada as well as BARTI.

I formed a team of 6 researchers which also included a medical expert and sent this team, at Yashada's cost, to Khairlanji. Shri Ravindra Chavan, faculty in Yashada supervised the whole exercise. I too visited Khairlanji and questioned Civil Surgeon, SP and several other officers. I was fully convinced about serious lapses committed by all those who acted in a most irresponsible manner and looked the other way when their intervention was absolutely necessary. The team conducted over 20 interviews with photographs and video clippings.

As a Nodal officer, I prepared my report seriously indicting especially govt agencies right up to the level of Director General of

Police.

Briefly, my observations were as under-

- 1) District authorities remained aloof and indifferent, allowing the "crime to take place,"
- 2) Director General of Police (DGP) did not find it necessary to visit Khairlanji even after Chief Minister Vilasrao Deshmukh and Deputy Chief Minister RR Patil visited the village.
- 3) A special investigation is necessary into the sequence of events, including landline and mobile phone calls and secret meetings held in and out of the village prior to the incident, with a view to uncover the "roots of an organised conspiracy" to allow the massacre.
- 4) Officers allegedly guilty of neglect of duty, including the district collector, superintendent of police, civil surgeon, sub-divisional magistrate, deputy superintendent of police, tehsildar, police prosecutor, superintendent and medical officer of Rural Hospital at Mohadi town in Bhandara district should be immediately transferred and

"Disciplinary action should be taken against them so as to restore the confidence of people in the administration.

- 5) An inquiry should also be initiated against these officers regarding alleged dereliction of duty under the Prevention of Atrocities Act and those found guilty should be made co-accused.

In the report several proactive measures have been suggested which are incorporated in the Annexure.

My report shook the govt and my bosses especially Chief Secretary and Chief Minister were extremely annoyed with me.

Since I severely indicted the then DGP for not even caring to pay a visit to the village and for not guiding investigation, Chief Secretary was extremely angry as the DGP happened to be his batch mate. He spoke to me and asked me to apologize to DGP. I flatly refused to obey Chief Secretary and told him clearly that question of apologizing to DGP didn't arise and Govt. in its wisdom can proceed against me. With this I put the phone down.

To my knowledge, no Nodal officer under the Act has so far acted in such a proactive way especially by annoying govt. It was indeed a bold report. Newspaper reports subsequently commented that Gaikwad lost the post of BMC Commissioner only because of his bold Khairlanji report. I also thought so, but did not care as society's interests are more important than postings in Govt.

I strongly believe that recommendations in the report if implemented in a positive manner alone will ensure justice and equality in the society. This however would need strong political will which unfortunately is lacking amongst all political parties in the country.



SARVODAYA MAHAVIHAR, TILAK NAGAR, MUMBAI

Bhante Rahul Bodhu from Mumbai struggled for many years to get Govt. land at Chembur allotted to his Trust. I had visited his Vihar in temporary unauthorized structures at Chembur several times. He was also running Aided hostel under Social Welfare department's scheme. When file was sent to me by Revenue department for recommendations of department, I strongly recommended allotment of land to the Trust.

After a long follow up, Bhante Rahul Bodhi finally succeeded in getting land at Tilak Nagar allotted to his Trust.

However, demolishing existing unauthorized structures and construction of new building with all required facilities like meditation hall, residential quarters etc was a huge challenge and financially very difficult.

Around that time, massive preparations were being made for celebration of 50 years of Conversion and my residence in Pune was the main place for meetings and discussions. Bhante Rahul Bodhi along with Mr. Laxman Mane, Mr. Sharad Ranpise, etc. regularly participated in these meetings. In one meeting convened by me Mr. Ramdas Athawale, Mr. R.S. Gavai, Mr. Jogendra Kawade, Mr. Eknath Gaikwad and several others attended and fully supported plan of celebration in Mumbai on 14th October 2006. (Please see photo gallery). However, I along with my team withdraw when this celebration was politically hijacked.

It was decided in one of the meetings to invite Chief Minister to Chembur Sarvodaya Vihar and to request him to sanction about Rs 1 Crore from Govt budget.

Mr Sharad Ranpise took initiative in arranging visit of Chief Minister to Vihar. I reached from Pune in time. When I enquired about details of plans and estimates of the project, no such exercise was done. I sat down with the Architect, prepared a representation to CM justifying requirement of funds. A hand written proposal was prepared just before CM arrived.

I was requested by Bhante Rahul Bodhi to articulate requirement of funds from Govt. After CM arrived, I made a small speech, highlighting the fact that only Monastery in Mumbai for Buddhists is at Tilak Nagar and it would be in fitness of things if Govt as a special case sanctioned Rs 1 Crore to the Trust.

Fortunately, CM Mr Sushil Kumar Shinde was very positive. He know me well since I was Collector in his district for 3 years. Govt. Resolution sanctioning Rs 1 Crore was issued within few days of CM'S visit. This was a tremendous team work and many people worked very hard to get file cleared at various levels.

Govt released funds to Director of Social Welfare Mr Ganesh Thakur. He contacted me as well as Bhante Rahul Bodhi. In a small function, cheque of Rs 1 Crore was handed over to Bhante at my hands in the office of Director, Social Welfare.



SANKALP SANSTHA, MUMBAI

I worked in MMRDA between 2007- 2010. During my tenure, large number of infrastructure projects were undertaken. Eastern freeway, elevated Sahar road, Metro rail, first Monorail in the country, Skywalks etc happened during my tenure and many of these projects were conceptualized and some commissioned during my tenure.

These infrastructure projects needed relocation of slums on a large scale. It was indeed a very painful process for poor slum dwellers. I found women in the slums were worst sufferers. They were for years totally dependent on the local area for their livelihoods. For instance, a widow running grocery shop in the slum when relocated at a far away place and that too on 6th or 7th floor in the rehab building was totally at a loss as to how to restart old business.

I started visiting rehabilitation colonies along with NGOs like SPARC . These interactions were very useful. I was fully convinced that displaced project affected persons (PAPs) especially women needed support from MMRDA.

I put up a note before Authority (Board) headed by CM and got delegated full powers to Metropolitan Commissioner for helping PAPs for their economic rehabilitation.

Various meetings with displaced women took place. It was decided to register a Trust by name "SANKALP" and give them proper training and orientation to start small businesses.

Here my daughter Shivanjali played a major role. She was like friend, philosopher and guide for the PAP Women. She worked day and night with these illiterate women inspite of being extremely busy in her corporate job.

Sankalp Mahila were keen to start canteen and food stalls. To start with MMRDA Canteen was allotted to Sankalp. Stalls were also allotted to Sankalp at a few locations within Bandra Kurla Complex (BKC). I also gave them letters signed by me to various authorities for helping Sankalp. They were pleasantly surprised when they called on Chairman, NABARD Mr Sarangi. He on seeing my letter welcomed them, offered cup of tea and assured full support to them. This really increased confidence of basically illiterate women and they felt empowered.

Today, this Trust runs various canteens of prestigious organizations as well as Stalls at many places and their turn over is in Crores.

MMRDA though was infrastructure oriented organization, I could carve out space for human touch and welfare of the poor in this organization and at the same time creating a sort of record in infrastructure development of the city.



AMBEDKAR BHAVAN, DADAR, MUMBAI

After retiring from service as Chief Secretary, Govt of Maharashtra, top most post generally every IAS officer dreams of after joining service and since I possessed unblemished record, I was offered post of Chief Information Commissioner, Maharashtra. This post was equivalent to that of Supreme Court Judge. I joined this post little reluctantly in 2012 as I wanted to do some social work especially Dhamma work. Once Adv Shrikant Gaware, Mr Abhay Bambole, head Structural engineering in VJTI, Mr Nagsen Sonare, National head, Ambedkar Centre for Justice and Peace (ACJP), Mr Yogesh Varade, Global President, ACJP etc approached me around 2015 for helping the cause of The People's Improvement Trust (TPIT) founded by Dr Babasaheb Ambedkar. I knew about this Trust as I had got Rs 10 Cr sanctioned for the Trust while working as Chief Secretary.

I told these people that I would do everything possible to fulfill the dream of Babasaheb and happily agreed to be part of the Trust. I however soon resigned as trustee but continued by association with the Trust as Advisor.

It was indeed vision of Babasaheb to set up a social centre for the depressed classes and he worked so hard towards achieving this dream. This centre was expected to achieve all round development of backward classes including prompt and united action against atrocities committed against them.

He established Trust called "The People's improvement Trust" and addressed several public gatherings and appealed to various dignitaries for supporting this cause.

However due to various reasons, this dream of Babasaheb remained unfulfilled.

In the year 1967, Govt prepared development plan for Mumbai city and unfortunately land at Dadar purchased by Trust through strenuous efforts of Babasaheb got reserved for "secondary school". Dream of Babasaheb for this land was obviously never to establish a school there . Unfortunately, efforts made by Trustees to get this reservation changed didn't succeed and after 1967 (nothing happened till Babasaheb was alive) ,Trust reluctantly submitted a plan for construction of school to the BMC. The plan submitted by Trust was finally approved by BMC in 1982 in which ground floor of the proposed "school building" was shown as Parking for school buses and upper floors for school and auditorium.

From above facts, it would be abundantly clear that so called Ambedkar Bhavan was Parking constructed after 1982 and had nothing to do with any heritage structure.

I attended several meetings at Ambedkar Bhavan with Trustees who had high stature in society. What emerged during discussion was that unless Development Plan reservation was changed from Secondary school to Public hall and institutions, nothing was possible. I accepted this challenge and could leverage my good offices of previous 37 years in IAS and within couple of months, reservation was changed by Govt from Secondary school to Public hall and institutions. This could not happen from 1967 to 2015 but due to my intervention, within couple of months, this seemingly impossible task particularly in city like Mumbai happened.

Our next task was to crystallize on various activities to be planned at the centre. Many brain storming sessions happened in which senior officers, academicians and prominent people in the society participated. We finally decided to focus on following programmes/ activities and infrastructure-

Activities -

- A) Human rights Education and implementation centre
- B) Legal aid and action centre
- C) Economic development and Documentation Centre
- D) Study and Research on Ambedkarian Economics
- E) Socio Economic Data and Research Centre
- F) Women development and Empowerment Centre
- G) Carrer guidance, counseling, skill development and incubation Centre
- H) Health Centre

Infrastructure -

- A) State of Art museum on Dr Babasaheb Ambedkar's Life and MI
- B) Well equipped library with audio visual aids
- C) Mini- Theatres
- D) State of Art Auditorium
- E) Public hall and multi purpose multipurpose hall
- F) Seminar / Conference Halls
- G) Art Gallery
- H) Vipassana/ Meditation Hall

Our next task was to prepare a plan and get it approved from BMC. Here again, my intervention from time to time helped and we succeeded in getting plans approved by BMC.

In the meanwhile, I used my good offices to mobilize funds and govt assured me full amount of about 60 Crores for this project.

Since the parking lot (which out of ignorance, people took as Ambedkar Bhavan) had become dilapidated, BMC in the meanwhile issued a notice to the Trust and after detailed structural audit, ordered to demolish this parking lot.

Trust initiated action to demolish and could only partly demolish the parking as various obstacles happened. Those who wish to know truth behind these obstacles may read 'सत्य जाणून घ्या' book written by Mr. Sunil Khobragade, editor, Mahanayak.

This project which by 2018 could have been completed with 17 floor massive building with all required infrastructure could not see the light of the day . I sincerely hope that soon Court stay in the matter would be vacated and dream of Babasaheb to which everyone is committed, will come true.



DHAMMA VINAYA MONASTERY OF PUNE (DVMP)

I have always believed that achieving final aim of life is only possible through following certain universal laws or Dhamma. It is only, human beings who are capable of developing their mind. Dhamma (not organized religions with their dogmas, beliefs, rituals etc.) taught by Gautama, the Buddha is law of nature. Buddha was perhaps the greatest scientist and Psychologist, whole mankind has ever produced. Teachings of Buddha were propagated by Emperor Ashoka all over the world as well spread systematically through various world class universities like Nalanda, Taxila, Vickramasila, Odantapuri, Somapura, Vallabhi etc.

It is well known that with the rise of Buddhism alone in India, there dawned the golden age of India's culture and civilization. There was undoubtedly all-round progress in all aspects of Indian civilization due to tremendous impact of Buddhism.

After especially attending Vipassana courses conducted by Goenka Guruji, I was drawn closer to Buddhist meditation and worked very closely with Goenka Guruji for over 20 years. I have written a separate book " On the path of Saddhamma.. With Goenka Guruji " in which importance of Vipassana and my association with Goenka Guruji in spreading Vipassana has been discussed in detail.

Present Chapter deals with a project conceptualized by Ven Arayawangso Guruji of Thailand. It is mission of Arayawangso Guruji to re establish Dhamma in Jambudwipa. He is a great admirer

of Dr Babasaheb Ambedkar who kick-started revival of Buddhism in India. Arayawangso Guruji studied life and mission of Dr. Babasaheb Ambedkar very carefully and has written number of books in Thai language on Dr Ambedkar. These books are being translated into English.

Arayawangso Guruji always emphasizes that true revival of Buddhism is only possible by India alone- land of Buddha. He maintains that with whatever efforts and pains, obstacles, especially Thervada countries like Myanmar, Thailand, Sri Lanka etc. may have preserved original Buddha's teachings, it is India alone which can provide leadership to the Buddhist world.

I am fortunate to have come in close contact with Ven Arayawangso Guruji during last over 10 years. Guruji felt the need for world class Dhamma Vinaya Centre in India which would enable training of monks, create Dhamma culture lost centuries ago from India and establish close rapport with all Buddhist countries of the world. Guruji is respected not only in Thailand but all over the Buddhist world.

Under the able guidance of Arayawangso Guruji, Dhamma Vinaya Monastery of Pune (DVMP) project has been conceptualized. On 10 Acres of beautiful donated land near Khadakvasala dam (about 30 Kms from Pune), DVMP is coming up. DVMP is being implemented by BHSBS, Pune. Background behind BHSBS has been fully explained earlier in this book.

This project is being completed in three phases. Phase one is Monastery wing and consists of Sanchi style Stupa, Monk's residence, Uposath hall, meditation hall, Administrative building etc. This phase is nearing completion and soon relics of Lord Buddha received from Sangha of Thailand would be enshrined in Stupa. Regular meditation courses are also likely to begin by March 2022.

Second phase consists of Vipassana Centre designed on the lines of Dhamma Vipula at New Mumbai, Big Dhamma hall which can accommodate over 1,000 people and would be useful for organizing National and International Dhamma Conferences, Jetwan township in which families devoted to Dhamma will stay and support Monastery and Dhamma activities. This phase is likely to be completed within next two years. Govt of Maharashtra considering noble objectives of DVMP project has already sanctioned and released Rs 9 Crores for Phase two of DVMP.

Phase three of DVMP project envisages Dhamma residential school for students from 5th class to 10th class. These students would get complete orientation in Dhamma during their stay, apart from getting top class education.

Social programs like empowerment of women, Cadre development, skill development etc would however be arranged in the infrastructure being created in second phase as Vipassana centre would be a Gypsy centre accommodating various activities in addition to Vipassana.

DVMP is also contemplating organising 7th Buddhist Council under the able guidance of Ven Arayawangso Gurujji and this indeed would be a great historic occasion as 4th Buddhist Council in India is said to have been convened by the Kushan emperor Kanishka around 100 CE. at Harwan ,near Srinagar ie almost about 2000 years ago.

Unique feature of DVMP is tremendous participation of Dhamma Sevaks and Dhamma Sevikas. Very innovative scheme of Dhamma Vinaya Ratna (DVR) has been conceptualized by BHSBS, Pune. Under this scheme each "Dhamma Ratna" contributes Rs 1000 per month to meet especially recurring expenses for running various activities. So far almost 500 DVRs have joined the scheme and BHSBS expects number of DVRs to go upto 1000 in near future.

These are real RATNAs serving the noble and historic cause with Body, Mind & Money (Tan, Man, Dhan)

Society is indeed grateful to main pillar of this project Mr Prashant Waghmare as well as live wire Mr MT Kamble and his most dedicated team but for whom this unique project wouldn't have happened. Salute to these great Dhamma Sevaks.



CHILD LABOUR

While working as Labour Commissioner, I came across plight of small children working in various establishments like hotels, cycle shops, bidi making, carpet weaving, handlooms, power looms etc. Bhiwandi was a case in point.

My concern basically was welfare of child workers and focus was not running after employers. I issued detailed instructions to Assistant Labour Commissioners of the district to first think of rehabilitation of child worker within 24 hours of his rescue from the clutches of the employers. I also instructed them to involve civil society and NGOs in rehabilitation of child workers.

I got telephone call from one NGO called " Bhairon Seva Samiti from Bhiwandi. The Trustees wanted to take my appointment to meet me regarding rehabilitation of child workers. I told them that they need not take the trouble of coming all the way from Bhiwandi to meet me and I would personally come to Bhiwandi and meet them.

I visited Bhiwandi and had a long meeting with Mr. Pushpat Jain, Mr. Rajmal Jain and others along with team of my officers. The Trust had identified a separate bungalow in Bhiwandi for rehabilitation of child workers. I was quite impressed to see their commitment to the cause. Main challenge however was convincing the parents for withdrawing their children from establishments.

We started our work very systematically. Meetings with

parents were organized at their residences. The Assistant Labour Commissioner and his officials really worked hard with a sense of dedication. Some of these meetings went beyond 12 in the night. Ultimately, we noticed that mothers of children were very responsive compared to fathers and they showed willingness to put their children in hostel (bungalow) identified by Samiti.

We were shocked to see small boys of 6, 7 years of age working in cycle shops and pumping air in the cycles almost whole day.

Ultimately, sustained efforts yielded results and about 25 children were withdrawn from employment and accommodated in the bungalow which had many facilities including TV etc. I always used to visit these children while passing through that area.

Visit of Mr Manmohan Singh, then Secretary, Labour was arranged to Bhiwandi on 28/08/1994 and he was extremely pleased to meet these children. Mr. Hemant Karkare, then DCP, Bhiwandi also attended the program. Almost all of these children are now well educated having good job/employment. (See Annexure and photo gallery)

I subsequently joined Yashada and followed up in the interventions in child labour. Large number of sensitization workshops were organized in Yashada in Child Labour. When we tried to list number of stakeholders concerned with Child Labour, we were astonished to see list of stakeholders went beyond 120. Due to expertise gained in Yashada during my tenure, Centre for Child Labour was recognized as National Resource Center on Child Labour. Most of Important Govt Resolutions concerning Child Labour were drafted informally in Yashada.

Following interventions happened in Yashada during 2004-2007-

- 1) Prepared State Action Plan for child labour
- 2) Consultancy to Gujarat, Uttar Pradesh for preparing State Action Plan for ECL
- 3) Training of stakeholders in the State on ECL
- 4) Training of Stakeholders in Madhya Pradesh, Delhi, Haryana on ECL
- 5) Developed methodology for tracking of migrant child labour, which was adopted by GoI
- 6) Prepared communication material on ECL
- 7) Conducted cost benefit analysis on child labour
- 8) Task force was established in the State to rescue child labourers. Yashada provided training to task force members.

As a result of all these efforts around 23000 child labourers were rescued.

Since certain policy interventions were needed in Child Labour policy of Govt, I met the then Chief Minister Mr. Vilasrao Deshmukh and requested him to give us time for giving power point presentation on issues related to Child Labour. I actually thought, CM being a very busy person, even half an hour would be sufficient. To my surprise, CM gave us one hour. I during my presentation clearly told CM that without his active support and involvement, it was difficult to create any impact on this issue. He assured us his full support and many policy decisions followed this meeting.

Mrs. Minal Narawane and Mr. Waidande both Assistant Professors in Yashada played a significant role in Child Labour interventions by Yashada.

After I took over as Chief Secretary, I called the Secretary, Labour and asked him to pay special attention to Child Labour

related issues. In the State budget for the first time, I got Rs 15 Crores sanctioned for rehabilitation of child labour. Actually, whenever Mr Nitin Gadre, then Secretary, Labour used to enter my chamber, my first question to him was what progress happened on Child Labour front.

After I retired, there was a workshop organized by Labour department on Child Labour at Yashada. Mr Nitin Gadre insisted that I will have to inaugurate the said workshop. I went to Yashada to attend this workshop and in his introductory speech, Mr. Nitin Gadre with pride mentioned commitment of Chief Secretary to the Child Labour program and did mention how first question when he used to enter my chamber, I used to ask him was about Child Labour!



SUPPORT TO RURAL ARTISANS

During 1988 while working as Collector, Solapur, I opted for the post of Chief Executive Officer, Maharashtra Khadi and Village Industries Board, Mumbai. I knew tremendous potential existed to create employment opportunities for Rural Artisans as well as to ensure increase in their productivity and earnings.

On taking over the charge in KVIB, I was shocked to find that Block level Village Artisans Societies (BLVs) at Taluka level were defunct. There were about 300 BLVs in the State one for each Taluka and cash credit disbursement to Artisans was just notional. Rs. 500 disbursed to Artisans once 12 years ago, was renewed on paper and disbursement actually was nil.

Each BLV had 2 full time posts - one Secretary and other Assistant Secretary. All these 600 people were without any work. The then Secretary, Co-operation had put up a note to Cabinet for abolishing these 600 posts.

After joining, I took up with NABARD the issue of sanctioning Composite loan from non farm sector to Rural Artisans instead of mere Rs 500 per year cash credit loan. Composite loan consisted of plant, machinery and working capital. Initially DCC banks through whom NABARD refinance was routed were very reluctant to respond but I put enough pressure on them through Mr Shrivastava, Commissioner, Cooperation as well as most dynamic Additional Registrar Mr Bayas. With sustained efforts, we could for the first time in the history of Rural Artisans got Rs. 17 Crores Composite

loan sanctioned.

One of the weakest links in the chain of cottage Industries is marketing. I created marketing wing in the organization and started marketing of products of Rural Artisans particularly in Mumbai. I along with my most honest and dynamic OSD Marketing Mr CK Patil met Mr. Tinaikar, then Municipal Commissioner, BMC with broom in our hands. He knew me well since my Gadchiroli days. He was touched to see me with broom in my hands. He immediately ordered purchase of brooms for BMC and also allotted Stalls to KVIB at suitable locations. First stall was inaugurated by Mr. Tinaikar, close to V. T. Station. We purchased 6 Vans and opened 300 sales outlets one per taluka, one fine morning for marketing of products of Rural Artisans. Roughly 200 out of 300 shops were running in profit in the first year itself. Once during my visit to Pratapgad fort, I happened to meet seller of key chains who happened to be KVIB beneficiary. I sat with him on the steps and enquired how much loan he took and how much he had repaid. I was surprised to know from him that he took Composite loan of Rs 6000 but repaid within 3 months entire amount, though repayment period was 6 years. He replied that apart from giving loan of Rs 6000 for making key chains, KVIB also purchased 3000 key chains from him (Ten per shop) and therefore he repaid entire loan and now he doesn't have any loan liability and he is now on his own feet, not requiring any assistance from KVIB. Innumerable examples can be quoted. I was very happy that Rural Artisans (called 12 Balutedars) got justice due to constant efforts by the entire organization.

It is also interesting to note that same Secretary of Co-operation department who had proposed abolition of 600 posts of BLV Societies called me and enquired if more posts are needed for BLV Societies. Also Secretaries of BLV Societies who had absolutely no work for 12 years or more were awfully busy with work.



SUNDAY DHAMMA SCHOOLS (SDS)

Ven Arayawangso Guruji, in the year 2014, during his visit to Pune, suggested to focus on children and give them some orientation on Dhamma as well as about Dr Babasaheb Ambedkar and other social reformers. He suggested concept of Sunday Dhamma School. Broadly, the concept was to gather children in the age group of 6- 14 and call them every Sunday for two hours preferably to nearby Buddha Vihar. He also instructed to conduct for full one year ie 52 weeks, Sunday Dhamma School at a identified place on trial basis and based on that experience, detailed syllabus could be prepared and thereafter, program can be replicated all over the State.

The first SDS unit was attempted in Mumbai. Mr YogeshVarhade and Mr Nagsen Sonare from ACJP arranged the sessions to be conducted in a Buddha vihar in Kalina area. A big meeting was also held at Scout Hall on this issue to discuss various modalities for operationalising SDS

A group of young, dedicated Buddhist social workers would come every Sunday from Kalyan to teach the kids. My daughter also taught there.

There was however no definite Syllabus and actual effective work thereafter started in Pune.

I discussed first with Mr Avinash Salve, regarding selection of suitable location in Pune. He suggested a locality at Yerwada, close to Pune airport which had sizeable Buddhist population as well as

big Buddha Vihar. We visited the place, interacted with people and especially with Dr Dhende, a local Municipal Councillor and practicing Doctor. He fully supported the initiative.

We were extremely happy to finalise this place. Mr Suhas Kamble, extremely dedicated assistant teacher of Vipassana, agreed to take up responsibility of conducting 52 sessions.

SDS program was launched with one detailed meeting with parents of the children. List of children willing to participate in the SDS was prepared. Son of Mr Avinash Salve, Akshay as well as son of Mr MT Kamble, Amit both got involved actively in the programme and really worked very hard. My daughter whom Ven Arayawangso Guruji had given this responsibility used to come on every Sunday from Mumbai to Pune just to coordinate SDS process and take remedial measures whenever needed.

Mr Suhas Kamble not only conducted 52 sessions at Yerwada but prepared detailed syllabus. BHS Stree Shakti, the Women's wing of BHS was set up to propagate SDS across Maharashtra. The initial effort was concentrated in Mumbai. A meeting of all women who were interested in the rolling out the program was held in Mumbai and received a very good response. Mrs Vidya Sawakhande, a senior officer in Haffkine Corporation, Mumbai, and my daughter played a key role in this. The members of BHS Stree Shakti met every Saturday at Ambedkar Bhavan to chalk out modalities and soon SDS units were started in 7 places across Mumbai like Powai, Kandivali, Navi Mumbai, Bandra, Kalyan etc. I contacted prominent members of Bahujan Hitay Sangh in the State and held subsequently also held a state level workshop on SDS at Rajgruha Mahabodhi Vihar, Bhandup west in Mumbai.

Mrs Vidya Sawakhande, Suhas Kamble, as well as, my daughter Shivanjali toured many districts, up to Nagpur, to propagate SDS model. SDS units were then set up in many states

including Nagpur, Wardha, Nashik etc

BHSBS, Pune got many hard copies of the Syllabus prepared and sent to various DICs of BHS. Office of BHSBS, Pune is at Ambedkar Sanskrutik bhavan, Maldhakka and Mr MT Kamble and his team also worked hard to support and propagate SDS.

Due to tremendous efforts put in by Prof Umesh Pathare in Nasik district, wonderful and unbelievable results could be seen. In around 20 Viharas, SDS was started on regular basis, local educated people especially women were trained as SDS teachers. Nasik has really become an ideal model of SDS.

We soon set up a State level body headed by Mrs Vidya Sawakhande. This body monitors SDS on regular basis. Initially, the focus was on 19 Districts List of SDS Coordinators is given in the Annexure. Over 30+ SDS units were set up in all.

During pandemic situation, when physical SDS were not possible, concept of Virtual SDS came up with challenges to conduct online classes with limited resources. This challenge was taken up by Vinayak Jagtap, engineer by profession and worked as Childrens Course Teacher (CCT) for many years. The syllabus was slightly modified to make more appropriate & comfortable for the online classes. Dr. Anupamatai and Suhasji contributed a lot. Virtual SDS was successfully conducted after several trials. During this period many Dhammasevaks and sevikas who have faith Dr. Babasaheb Ambedkar and Lord Buddha in willingly got connected and associated for the pious work to provide support and to work for SDS. This includes teaching, monitoring children, interacting with children, preparing stories, recording videos, pictures, preparation of messages in different languages, & providing IT support etc. These were from various fields including scientists, officers, doctors, engineers, architect, homemakers. Many of them were Vipasanna meditators, graduates and post graduates in Pali

Language and Buddhisam studies.

Youth from various locations i.e. Mumbai, Navimumbai, Nasik, Pune also got connected for SDS to provide IT support during SDS to ensure flawless and smooth running of classes. Role of Harshavardhan Pathare is especially praiseworthy.

Mrs Vidya Sawakhande is doing outstanding job as Head of State SDS. So also Mrs Sneha Borkar, Vaishalitali Borkar, Arcahanatali Dongre, Kalpanatali Moon, Rashmitali Labhane, Vishakha Borkar, Pradnya Tayade, Sushma Bagade, Kavitali Bhalerao, Runalitali, Archanatali Goliat, Rupalitali, Nirupatali Jawade, Indumatitali Borkar, Utkarsh etc from various locations of Maharashtra are actively involved with SDS movement and imbibed Dhammasanskar in children which brought about positive changes in the children as noticed by their parents.

This unique initiative has tremendous potential to transform India as envisioned by Dr Babasaheb Ambedkar. We hope that everyone committed to spread Dhamma joins in this unique and pious initiative.



RAJGRUH MAHABODHI VIHAR, BHANDUP, MUMBAI

Immediately after taking over as Metropolitan Commissioner, Bhante Bodhisheel met me in my office. I did not know him. He explained to me his grievance that his Vihar at Chembur was demolished couple of years ago by MMRDA but has not been compensated with alternate land and building. He was quite upset and told me that during last couple of years, no one in MMRDA is even prepared to listen to him. He also told me that he won't accept 250 Sq ft tenements offered to him by MMRDA and wanted separate land anywhere in Mumbai.

I with respect assured Bhanteji that no injustice will be done to him and I will ensure that he gets excellent alternate premises in lieu of his erstwhile Vihar demolished by MMRDA for construction of road.

I called Deputy Commissioner, Lands Mr Anil Wankhede and introduced Bhante Bodhisheel to him. I told him that Bhante may be shown lands in possession of MMRDA in Mumbai and let him select any land. I also promised him that this being a pious cause, MMRDA shall itself undertake construction of Vihar at its own cost.

Mr Anil Wankhede was an outstanding officer. He showed Bhante ji many sites and finally selected land at Bhandup west, close to Nahur railway station.

3 storied fabulous building was soon constructed during my

tenure itself. This vihar is a solitary case where MMRDA made an exception and not only allotted separate plot to the Trust but constructed building without any cost to be paid by the Trust. This unique building perhaps is the best Vihar in the State with 3 big meditation halls etc. (Please see photos in photo gallery)

We visited Vihar several times along with team of BHS and several state level workshops are being conducted at this place.

I am happy that I could get opportunity to play a little role in Dadasaheb Gaikwad Sanskrutik Kendra Andheri, Chembur Buddha Vihar of Mahathero Rahu Bodhi Bhante as well as well as Rajgruha Mahabodhi Vihar at Bhandup during my service. Dhamma is great!



MITRA UPAKRAM

After I took over as Chief Secretary, Govt of Maharashtra, I happened to have long discussions with Goenka Guruji as well as with senior Vipassana Teacher Mr Sham Sunder Taparia regarding introducing Anapana in schools. It is first step in Vipassana which develops concentration of mind as well inculcates good values in any human being but more so students who are at a tender and an important stage of imbibing value system. Modalities of introducing Anapana in schools were discussed several times with all concerned. It was a huge challenge as massive efforts were needed to establish contacts with teachers in schools and convincing them about carving out a few minutes out of school timings for conducting Anapana in schools. I held one big meeting in Mantralaya with Collectors of the districts, Divisional Commissioners, Secretaries of concerned departments especially education department. Mr Sham Sunder Taparia, Mr SS Shinde Joint Municipal Commissioner, BMC who is a very dedicated Vipassana meditator etc attended this meeting. I explained to the officials impact of Vipassana in my life and how next generation can be moulded properly if students at least get awareness of respiration (Anapana) at a very early stage in their lives. Mr SS Taparia also beautifully explained importance of Vipassana scientifically. This meeting indeed proved to be historic. It was decided to launch the project after obtaining Govt sanction to the project. During discussion, Ms Roily assistant of SS Taparia suggested name of the project as MITRA (Mind in training for right awareness). I liked the name of the project. I immediately consulted Guruji about the name

of the project and he gave approval promptly.

A detailed circular was drafted especially by SS Shinde and team and was shown to me. I initiated the file with my detailed notings and put up the file to Education Minister. This was to ensure that Govt (minister in the department is Govt as far as his department) takes the decision. File from Education Minister came back duly approving my note. However, I wanted the decision to be implemented by all concerned departments and hence Govt resolution was signed by me as Chief Secretary

After GR was received, massive efforts were made by entire team of Vipassana under the guidance of SS Taparia ji . Being head of Sarva Shiksha Abhiy Abhiyan (SSA), I sanctioned funding support to MITRA project which was later ratified by Central Govt.

Several training workshops of teachers and Dhamma Sevak/ Dhamma Sevikas were held. Some of them especially at Khadavali Dhamma Sarita or Dhamma punna were attended by me. The program picked up a speed which was unbelievable.

In just a couple of years, about 15 Lakhs students from Municipal as well as a few convent schools too were covered. Guruji was extremely happy to see the success Mitra Upakram received.

It so happened that around 2015, Hon'ble Ramnath Kovind ji who is a Vipassana meditator and was Governor of Bihar visited Pagoda. Global Vipassana Foundation Trust invited me to attend his program. He visited Pagoda and we meditated with him for about an hour. His elder brother who is Vipassana teacher also was with him.

While we were having tea, I explained to him unique initiative of MITRA UPAKRAM launched by Maharashtra Govt. I also told him that we had covered about 15 L students in the said program. He kept on listening, me patiently. After I finished, he looked at me and

said " Your information seems to be old. Maharashtra has already covered 25 L students in the said program. Here is your GR."He from the file he had brought with him took out GR signed by me and showed it to me. I couldn't believe!

In a small function, I spoke for a few minutes and requested Mr Ramnath ji to write to all Chief Ministers of other States recommending MITRA UPAKRAM in their respective States. He agreed to take up with other States. It however so happened that after visit to Pagoda, he soon was elected as President of India.

Launching of such a challenging MITRA UPAKRAM gave me immense satisfaction. It was undoubtedly, Guruji's Metta and blessings which made this unique program such a massive success. (From my earlier book "On the path of Saddhamma... With Goenka Guruji)



CONCLUSION

In this small book, I have tried to highlight that whatever position or role, one gets in life, one can and should strive to cross barriers of caste, class, creed and religion and work for good of humanity. Many people unfortunately, cannot look beyond their caste, creed or religion. They have huge resources which can feed hungry, educate those who need education, help govt in its efforts to strengthen health infrastructure but unfortunately, they look at things through a very narrow perspective.

What I really tried to emphasize in this book is whatever profession, position one is placed in, there are ample opportunities which exist if one looks beyond himself or his family. Real test is can you go beyond call of your duty and feel for the weak and the oppressed. When I was posted in Gadchiroli district about 40 years ago, many thought that it was a punishment posting. Many even still feel it is so. I on the contrary, took my Gadchiroli posting as a challenge, worked day and night for the upliftment of most backward people there, some even primitive tribes. Gadchiroli topped in all national programs during my tenure of three years. Me and Mr Umesh Chandra Sarangi are still regarded by people of Gadchiroli as Ram and Laxman. In fact, one Mr Aziz Khan, an outstanding IAS officer when got posted at Gadchiroli as Collector, he wished to visit at least one village in Gadchiroli district which " Ratnakar Gaikwad " hadn't visited and unfortunately he didn't succeed as told by him to me personally! From 7 biogas plants to 1003, crossing all records in family planning, innovative

programme of Ashram Schools construction, Special school for primitive tribes etc amply shows how opportunities exist even under extremely adverse conditions. I still regard my Gadchiroli posting as the best in my service career though subsequently I worked in the highest office of the country (PMO) as well as headed State bureaucracy as Chief Secretary.

Posting in Social Welfare department is generally looked down not by others but even by excellent IAS officers belonging to weaker sections. I took my posting in Social Welfare department with full of joy and happiness. Adoption of 1200 Dalit Bastis was a call beyond my duty especially making night halts in Dalit Bastis and sleeping in cowshed and establishing direct rapport with target group is certainly carving out spaces in whatever job one is called upon to perform.

Like a bureaucrat, professionals like Doctors, Engineers, Architects, Teachers and Professors in their own way, can help reduce misery in the society. A group of doctors can definitely adopt a slum and besides holding diagnostic camps, can have a dialogue with people about their genuine needs and aspirations. Counseling and guiding even one child by each member of the group can go a long in creating confidence in the have-nots. Solapur initiative by 50 officers explained in the book is a case in point. Such initiatives absolutely don't cost much but happiness and joy derived from helping poor and needy is beyond description as I have personally experienced in my life. Any good humanitarian work however has to be done with deep empathy, loving kindness and equanimity or else there is every danger of generating ego in such deeds which is basically harmful to one. It is only Dhamma which teaches one to develop Sheela, Samadhi and Panna. Person practicing Dhamma alone can be a true social worker, politician, doctor, professional, politician, bureaucrat etc.

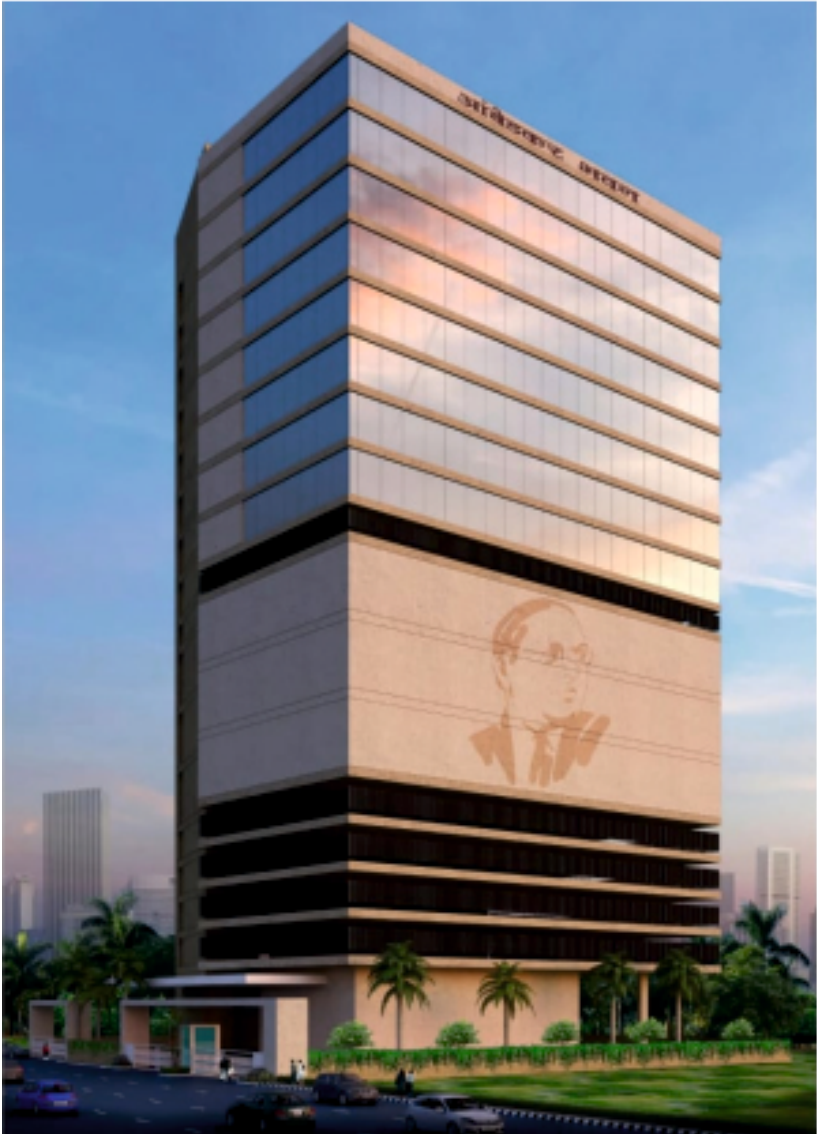
Greatest contribution of Dr Babasaheb Ambedkar which

generations will remember is his call to the whole nation to follow teachings of Buddha. National emblem which he skillfully got approved is a symbol of Dhamma.

Let everyone who loves this country and wishes to create a society based on justice, liberty, equality and fraternity come together ,forgetting all differences. Let everyone follow Vajji principles in totality and help those who have been left out for no fault of theirs and make our society and country stronger.



Photo Gallery



*To fulfill dream of Dr Babasaheb Ambedkar,
this massive project was initiated in 2016.*



BHSBS, Pune distributing relief (groceries) to flood affected persons in Kolhapur district. Mr MT Kamble, Chairman, BHSBS, Pune personally distributing relief on 13th August 2021 during Pandemic



First function at Dhamma Vinaya Monastery of Pune on 15th October: Padmabhushan Dr Mujumdar was the Chief Guest for release of book "On the path of Saddhamma.. With Goenka Guruji by Mr Ratnakar Gaikwad



I could bring together almost every leader of the society on the occasion of celebration of golden jubilee of Conversion in 2006



Dhamma Vinaya monastery of Pune near Khadakvasla. Phase one is nearing completion. BHSBS, Pune is implementing this international project



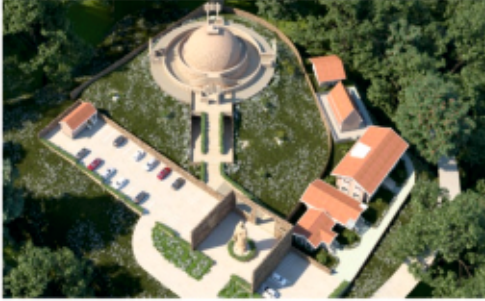
Rajgruha Mahabodhi Vihar at Bhandup west. Unique case in MMRDA 's history for ideal relocation of Buddha (Vihar or any such project)



Dhamma Punna Vipassana centre at Swargate, Pune. Several such Vipassana centres were established by skillfully using different positions in Govt

DHAMMA VINAYA MONASTERY PROJECT

KHADAKWASLA, PUNE



STUPA- ENSHRINING LORD BUDDHA'S RELICS
EMBODIMENT OF TRIPLE GEM-
BUDDHA DHAMMA AND SANGHA

MONASTERY-
BHIKKU SANGHA TRAINING CENTRE

INTEGRATED MEDITATION CENTER-
FOR ANAPANA COURSES & VIPASSANA COURSES,
PARIYATTI COURSES- DHAMMA SCHOOL,
SRAMMER PROGRAM FOR CHILDREN AND ADULTS
SKILL DEVELOPMENT COURSES,
WOMEN'S EMPOWERMENT CENTER,
CADRE BUILDING CENTER

JETWAN RESIDENTIAL COMPLEX-
LODGING FACILITY FOR THE DHAMMASEYAK FAMILIES

THE UNIQUE FEATURE OF THE PROJECT IS CONSTRUCTION OF A STUPA IN THE ANCIENT INDIAN, SANCHI-STYLE IN WHICH 'DHATU'- RELICS OF THE BHAGWAN BUDDHA AND ARAHANTS WILL BE ENSHRINED.

THE DVMP PROJECT WOULD BECOME A THRIVING CENTRE FOR TRAINING OF MONKS AND LAY PERSONS WITH THE AIM OF STRONGLY ESTABLISHING DHAMMA-THE BUDDHA'S TEACHINGS IN JAMBUDWIPA.

A PART OF THE LAND WOULD ALSO WILL BE USED TO CONDUCT SPIRITUAL AND SOCIAL DEVELOPMENT PROGRAMME

DVMP CONSTRUCTION COST -----Approx. 25 CRORES

EXPECTED COMPLETION PERIOD-----Phase 1- March 2022 & Phase 2- May 2023

THE DVMP PROJECT EXPENSES AND FUNDS REQUIRED ARE

- A) RECURRING EXPENSES LIKE STAFF SALARIES, UTILITIES, CONDUCTING COURSES IN INTEGRATED MEDITATION CENTER
 - B) CONSTRUCTION ACTIVITIES INCLUDING INEVITABLE EXPANSION
 - C) BUILDING OF A CORPUS FUND IF SURPLUS REMAINS IN ANY YEAR FOR SUSTAINABILITY
- RECURRING EXPENSE IS THE MOST CHALLENGING OF ALL, AND TO CATER THE SAME WE ARE INTRODUCING

DHAMMA VINAYA RATNA- DVR

TO MAKE IT EASY FOR PEOPLE TO PARTICIPATE IN SUCH PIOUS CAUSE AND EARN MERIT BY CONTRIBUTING TOWARDS EXPENSES- MAINLY RECURRING, WE HAVE DEVISED A PROGRAM CALLED 'DVR' - DHAMMA VINAYA RATNAS

UNDER THIS PROGRAM, THE "RATNA" INDIVIDUAL OR FAMILIES CAN OPT TO CONTRIBUTE
RS. 1,000 PER MONTH

TOWARDS THE DVMP PROJECT. SOME FAMILIES IF THEIR FINANCIAL POSITION PERMITS CAN CONTRIBUTE
IN THE NAME OF MORE MEMBERS OF THE FAMILY

- ⊗ 'DVR' AND THEIR FAMILIES WOULD BE GIVEN PRIORITY IN MEDITATION COURSES, TRAINING COURSES AND OTHER ACTIVITIES OF DVMP ⊗
- ⊗ FACILITY OF JETWAN QUARTERS WOULD BE MADE AVAILABLE TO THEM SUBJECT TO AVAILABILITY FOR OFFERING DHAMMA SERVICE ⊗
- ⊗ 'DVR' MAY CONTINUE TO DONATE TILL POSSIBLE FOR HIM/HER OR TILL HE/SHE IS CONVINCED THAT DHAMMA VINAYA CENTRE IS RUNNING IN ACCORDANCE WITH OBJECTIVES ⊗

SUCH CONTRIBUTION CAN BE MADE EVEN BY GIVING STANDING INSTRUCTION TO YOUR BANK

BALANCE AMOUNT IF ANY WILL GO TOWARDS CORPUS BEING SET UP; OR URGENT ONGOING CONSTRUCTION ACTIVITIES

BANK ACCOUNT DETAILS:

NAME: BAHUJAN HITAY SAMAJIK BANDHLJKI SANSTHA, PUNE
BANK: BANK OF MAHARASHTRA
ACCOUNT NO: 60234828621
IFSC CODE:MAHB0001431

BHSSB, Pune has obtained IT exemptions vide Income Tax Dept. Pune's letter PW/CIT/(empt)/Tech/80G-4312616-17/6168 Dt. 6/1/2017

RSVP: Mr. M. T. Kamble +91 99225 01533

email: bhssbs.pune@gmail.com website: www.bhssbspune.org

BY YOUR PARTICIPATION, NOT ONLY WOULD YOU CONTRIBUTE TOWARDS THE SUCCESS OF THE PROJECT WHICH IS BOUND TO HAVE SIGNIFICANT SOCIAL AND CULTURAL IMPACT, BUT WILL ALSO HELP THE "RATNA" FAMILY / INDIVIDUALS EARN MERIT BY UNDERTAKING SUCH A WHOLESOME DEED - A RARE OPPORTUNITY IN TODAY'S TIME

Unique concept of TAN,MAN, DHAN through Dhamma Vinaya Ratna Scheme



Lord Buddha's holy relics temporarily kept in Dr Ambedkar Museum. These are donated by Sangha of Thailand to be enshrined in DVMP. Ven Arayawangso Guruji, Dr S B Muzumdar Chancellor, Symbiosis international university, Mrs SS Muzumdar, Ratnakar Gaikwad, Prashant Waghmare, MT Kamble, Vinayak Jagtap & several others are seen.



Historic meeting between two great spiritual personalities Goenka Guruji and Ven Arayawangso Guruji of Thailand facilitated by me on 5th Dec 2010 in Mumbai





ROONMUL Trust to help children of suicide affected families of farmers was founded by me. Eminent people especially Mr Prashant Narnaware, Mr Mahendra Kalyankar, Mr Vijay Waghmare, Mr Mopalwar (all IAS), Mr Dhananjay Mali IRS, Ms Saroj Dikhale ex ED, LIC, Dr Sneha Palnitkar, Mr Ketan Gala etc are seen during Trust meeting in the office of Labour commissioner, BKC, Mumbai



Meeting of BHSBS to discuss Jetwan township project at DVMP. Mr Prashant Waghmare, Mr PA Inmadar, Chairman, BHS Advisory Board are also seen



Visit to Dr Babasaheb Ambedkar Museum at Symbiosis university. Mr Ekapol, Counsel General offering tributes to Babasaheb. Relics of Lord Buddha are kept here temporarily till Sanchi style Stupa is completed at DVMP



With Pujya Goenka Guruji and Mataji



In my chamber of Chief Secretary, Govt of Maharashtra. Proud feeling indeed being first Buddhist to hold this highest position in State Bureaucracy



My family members with Pujya Goenka Guruji at my residence in Pune



Gift deed of DVMP 10 acres of land being executed at the office of sub registrar, registration in Pune. Donors Mr Jayant Shah, Ishwar Chandra Goyal, Mr Prashant Waghmare, Mr MT Kamble etc are also seen. I came to Pune all the way from Mumbai to attend the registration



First batch of SC students sent to UK in 1946 for higher education by Dr Babasaheb Ambedkar. My father Shri YC Gaikwad is standing 6th from left



Child Labour rehabilitation program at Bhiwandi. Me, Mr Manmohan Singh IAS, Mr Hemant Karkare,IPS are seen

List of the Rehabilitated and Self-Reliant Child Labour Students

Sr. No.	Name	Designation	Company Name	Contact Number
1	Rakesh A. Pise	Asst. Professor	M. L. Dahanukar College Vile Parle, Mumbai	8067525935
2	Kailas B. Dastir	Asst. Professor	Annanasheb Varsak College Vasai	9602290199
3	Ganesh A. Dastir	Warehouse Executive	Kiudrak India Pvt Ltd	9175080431
4	Samath P. Patil	Inventory Executive	Ceva Logistic Pvt Ltd	9623894071
5	Kishna V. Dandi	Process Asst.	Amazon India Pvt. Ltd.	9029147263
6	Satyawan Shinde	Sr. Software Engineer	Axis Bank Ltd. (Gigaplex) Airoli	7066882373
7	Chandroshikhar Dandi	Warehouse Executive	Link Logistics Pvt. Ltd.	8027957540
8	Sahaj M. Padale	Veedol Oil Company	Veedol Oil Company	869844390



List of rehabilitated child workers who have now become professionals



Visit to DVMP



Meetings of BHS held at Dr Ambedkar Sanskrutik bhavan at Pune. Various initiatives like Skill development, Dhamma Prachar and Prasara have been launched from this strategically located office of BHSBS, Pune



Another meeting at BHSBS office at Dr Ambedkar Sanskrutik bhavan Pune

Annexure-1

Milind Declaration

A State-wide assembly of Bahujan Hitay Sangh took place at Aurangabad on April 28-29, 2007 at Milind Engineering College of the People's Education Society established and blessed by none other than the visionary social reformer and architect of Indian Constitution Dr. Babasaheb Ambedkar himself. The assembly solemnly made the following resolutions.

1. Establishment of Akhil Bharatiya Bahujan Hitay Sangh

All the representatives participating in the assembly unanimously resolved that Bahujan Hitay Sangh shall be established at the national level. The Sangh will be completely apolitical in nature, and it will be the utmost responsibility of all Dhammasevak-members to maintain and preserve its ideological purity. All members of the Sangh, including office bearers will be considered as Dhammasevaks in the first place, and their conducts will be in accordance with this basic identity. The Sangh will have committees at the State, District and Block levels. The committees will consist of about 100 persons from varied professions such as the engineers, professors, doctors, government officers, social workers and those working for Dhamma. At the national level, all the members will be addressed as Dhammasevaks irrespective of their profession and their social stature otherwise. It was resolved that in the Sangh-building activities the focus will be on teachers Primary, Secondary, Higher Secondary as well as Colleges and Universities), and the Sangh will include at least 50% members from among the women. Bahujan Hitay Sangh as a strictly apolitical organization will have its activities founded on the principles of complete transparency and

good conduct.

As the future course of action, it was decided that within a week. each District Incharge will prepare and forward a list of 100 Dhammasevaks to the State Executive Committee. Similarly, every District Coordinator will forward a list of 25 District Dhammasevaks within a week. It was decided that the District Committees will be announced after the scrutiny and approval of the lists by the Bahujan Hitay Sangh.

The Constitution of Bahujan Hitay Sangh has been prepared, though it will not be registered as a legal body. The Sangh will have its branches at the State, District and Block levels. The Constitution of Sangh is enclosed herewith to facilitate information about the overall functioning and the office bearers of the Sangh.

2. Dissemination and Propagation of Dhamma

The 100 District Dhammasevaks shall undergo Vipasshana Meditation Course within a year. Thereafter a 10-day Shramaner Shibir for 1000 persons shall be organized during vacations. About 300 groups of Shramaners (each consisting of 3 persons) shall be formed, and each group shall adopt a village where it will camp and carry out the activities of teaching and propagation of Dhamma, as and when possible. Further, it was decided that a couple of rooms will be hired or purchased in each district for lodging of the monks, and the necessary arrangements will be made for their food and stay. Similarly, vehicles will be hired for travel of the monks all over the districts for propagation of Dhamma. In Shri Lanka, the Buddhism is practiced in its original form even today. Hence it was decided that a few prominent persons will visit Shri Lanka and undergo a Shramaner Shibir during October-November 2007.

3. Establishment of Comprehensive Development Committees

A strategy for comprehensive development of the society

(encompassing health, education, economy, social aspects, etc.) was planned. Accordingly, committees will be formed in each district to work on specific development areas. The committees will be as follows.

1. Bahujan Hitay Urban Credit Cooperative
2. Bahujan Hitay Education Trust
3. Bahujan Hitay Joshaba Sanstha
4. Bahujan Hitay Trust for Women Empowerment
5. Bahujan Hitay Trust for Dissemination and Propagation Media (Only State level)
6. Bahujan Hitay Trust for Industrial - Rural Entrepreneurship Clusters
7. Bahujan Hitay Trust for Literary and Cultural Development
8. Bahujan Hitay Dhamma Dissemination and Propagation Sangh
9. Bahujan Hitay Samajik Suraksha Sangh
10. Bahujan Hitay Trust for Legal Advice and Assistance

4. Establishment of Credit Cooperatives

It was unanimously resolved that in every district a 'Bahujan Hitay Urban Credit Cooperative' will be established. The cooperative will have a membership of about 2000 scholarly personalities from among the reputed professions such as doctors, engineers, professors, officers, etc. This will be an effort to bring together the generous people from various professional circles. This will be primarily an experiment of social mobilization, where emphasis will be placed on bringing together the right kind of people rather than mere collection of funds. It was decided to register such a credit cooperative in each district by or before October 14, 2007.

5. Regular Semblance in Buddha Vihar

On every Sunday at 10:00 AM every Buddhist must assemble in the main BuddhaVihar at the district, block, town or village for prayer. Upon Trisharan and Panchasheel, all the various professionals and Dhammasevaks shall discuss and draw an integrated (Panchasutri) action plan for the development of deprived and under privileged sections of the society. It was decided that the plans will be then acted upon and a weekly review of the progress / achievements will be taken.

6. Women's Empowerment

Under Women's Empowerment Programme, a separate Institute or Trust will be formed in each district, and efforts will be made to empower at least 50% women to take lead in the social development. As part of this programme, at least 1000 Self Help Groups of women from the Scheduled Castes, Tribes and other weaker sections will be formed, across all the villages, in each district. Further, the lady volunteers and District Dhammasevaks will visit the habitations of underprivileged communities such as Matang, Charmakar, and nomadic tribes to facilitate social mobilization. Through social mobilization, various programmes on health, entrepreneurship and livelihoods, social and cultural integration as well as dissemination and propagation of Dhamma will be undertaken. Similarly, a Samupadeshan Centre will be established in each district with the government support.

7. Media Development

It was decided to establish a Bahujan Hitay Trust for Dissemination and Propagation Media in each district. The assembly resolved to launch, at the earliest, a daily - 'Bahujan Hitay Times' – as a newspaper that is truly apolitical and owned by the society at large. Alongside, it was decided to make extensive use of

electronic media and television channels for dissemination and propagation activities. It was decided to nominate at least 25 Dhammasevaks in each district as life-members for this cause. The assembly made a determined decision to compile and forward a list of nominations for such life-members to the head office of Bahujan Hitay Sangh within 10 days.

Each life-member has to issue a cheque worth Rs. 10,000/- in the name of the Trust as the capital share. Similarly, the life-members from each district have to jointly take the responsibility of raising advertisements worth at least Rs. 10,000/- every month, once the newspaper is launched.

8. Establishment of Industrial - Rural Entrepreneurship Clusters

To begin with, a Youth Wing will be established in each district, and thereafter industrial-entrepreneurship clusters will be initiated to facilitate an overall social and economic development of the youth from the under privileged sections through creation of employment, self-employment and sustainable livelihoods.

In every district, Industrial-entrepreneurship Cluster Institutes will be registered. Through these institutes suitable lands will be purchased/ taken on lease at the district / block level, and the necessary infrastructure and capital will be procured through the support of the government. Proposals for establishing such clusters through imparting vocational training to the educated unemployed youth will be submitted to the government for financial and other assistance under various schemes.

9. Establishment of Joshaba Sanstha

It was resolved to establish within three months a Joshaba Central Consumer Forum in each district in the name of great social reformers such as Dr. Babasaheb Ambedkar, Mahatma Jyotiba Phule and Chhatrapati Shahu Maharaj. Similarly, the assembly

made a determined decision to raise Joshaba membership to the tune of one lakh in each district over the next one year. It was decided to facilitate development of all weaker sections in the society through the forum of Joshaba.

10. Establishment of Samajik Suraksha Sangh

It was resolved to register 'Bahujan Hitay Samajik Suraksha Sangh' in each district. There will be a committee consisting of doctors, MSWs, police officers, retired revenue officers, lawyers and women activists to look after the activities of the Sangh. In the event of atrocities against weaker sections the District Samajik Suraksha Sangh will promptly attend to the situation. All the necessary help and support will be extended to the victims of atrocities within four hours of incident. About 5 educated youth including both boys and girls from every village in the district will be the members of Samajik Suraksha Sangh. Regular training will be organized for these youth members at the district / block headquarters on social security, prevention of atrocities, civil rights, legal aid and assistance, etc.

The office and telephone of the District Samajik Suraksha Sangh will be active round the clock to ensure immediate response to any emergency. In the event of atrocities immediate contact and coordination will be established with the district administration so as to send the necessary help and relief to the needy. The necessary support, including financial, for this activity will be organized through alliance of Bahujan Hitay Sangh with the government, voluntary organizations and international organizations.

11. Code of Conduct (Aachar Sanhita)

The induction process of the Bahujan Hitay Sangh will be open only to those who meticulously observe the code of conduct. It was decided that admission to the Sangh will be given to those

Dhammasevaks who are willing to donate the twentieth part of their income for the welfare of society as per the directions of Dr. Babasaheb Ambedkar. On every Sunday at 10.00 AM every Dhammasevak will assemble with family in the Buddha Vihar and will observe Vandana and Panchasheel. will actively participate in the implementation of Panchasutri Programme, will regularly perform Vipasshana, and will hold a sense of respect and gratitude for the elderly and senior irrespective of the post and prestige otherwise held by the Dhammasevak in his/her professional life. Dhammasevaks will all the time maintain a positive attitude towards life. The code of conduct will be followed rigorously by all Dhammasevaks entering the Sangh

12. Commitment to Realization of the Constitution of India

Dhammasevaks will come together and work together without reference to caste, class, profession, social status, etc., to achieve the best realization of the Constitution of India and its foundational principles especially on social justice. All Dhammasevaks resolved to maintain utmost commitment to the programmes of social welfare and wellbeing

13. Logo, Brand name, Board, etc., of the Bahujan Hitay Sangh 'Bahujan Hitay' will be the brand name of Sangh. In every district, block, city/town and village the boards of Bahujan Hitay Sangh will be displayed. The board will display the logo finalized by the head office along with the contact details of the concerned Dhammasevak. The remaining space on the board will be used for displaying the action plan of the Sangh.

Wednesday, May 2, 2007
Buddha Jayanti

Ravindra Chavan
Dhammasevak &
Coordinator

Annexure-2

Khairlanji Report

A) Preface

Atrocities against Scheduled Castes (SCs) and Scheduled Tribes (STs) is an age old phenomenon, which remained institutionalized in the Indian social system till independence. After independence though various legal-policy mechanisms were created to prevent the exploitation and oppressions of SCs & STs, there has been a resurgence in the trend of atrocities as a reaction to their liberation from untouchability, and their gradual social ascent. The objects of the Scheduled caste and Scheduled Tribes (Prevention of Atrocities) Act, 1989, capture this reality in very precise words :

'Because of the awareness created amongst the Scheduled Caste and the Scheduled Tribes through spread of education, etc., they are trying to assert their rights and this is not being taken very kindly by the others. When they assert their rights and resist practices of untouchability against them or demand statutory minimum wages and refuse to do any bonded and forced labour, the vested interests try to cow them down and terrorize them. When the Scheduled Castes or the Scheduled Tribes try to preserve their self respect or honour of their women, they become irritants for the dominant and the mighty.'

Atrocities, therefore, continue to be an organized conspiracy of the society at large. Unfortunately, most investigations into atrocities fail to see this crucial socio-historical dimension, and hence investigations are often carried out on the lines of an ordinary criminal inquiry. This erroneous approach to the investigations of atrocities in turn hampers a long-term preventive strategy to curb atrocities. In fact, inadequate investigations into atrocities is often a

part of the same organized conspiracy that breeds more atrocities.

The rapid investigation report at hand attempts to unfold this crucial dimension of organized social conspiracy behind atrocities by taking up the recent incident of organized killing of four Dalits in village Khairlanji, Taluka Mohadi, District 3 Bhandara by a mob comprising of persons from dominant castes on September 29, 2006.

The investigation was commissioned by me in the capacity of the Nodal Officer, SC/ST (PoA) Act, 1989, to Dr. Babasaheb Ambedkar Research & Training Institute (BARTI) and the Centre for Equity & Social Justice (CESJ), YASHADA.

The team comprising of experienced investigators from these institutes made visits to the location of incident and carried out an independent study. I also made a visit to the location to get a first-hand understanding of the situation. However, the observations, inferences and recommendations presented in this report have mostly come from the independent investigators to whom the investigation was commissioned. I have consciously retained the observations / inferences in their original form so as to preserve the independence of investigation.

I find the report quite revealing perhaps because the investigations were carried out by independent persons without a vested interest or prejudice towards the incident. The possibility of an organized conspiracy behind the killing of four Dalits in Khairlanji echoes unmistakably throughout the report even though the investigations were rather rapid, and were constrained by time, resources and a lack of judicial powers to the investigators.

It is therefore necessary that the competent authorities and regular investigation agencies pay a special attention to the possibility of an organized conspiracy behind the incident, and find out how it got originated, and why it went un-noticed till it finally culminated into

the loss of dignity and life of four innocent persons from a vulnerable section of the society.

Unless serious attention is paid to this aspect, the implementation of PoA Act would never progress beyond a post-facto crisis management. The further investigations and measures should therefore focus on evolving a permanent mechanism to prevent future atrocities.

An Interim Report on the rapid investigation was prepared and submitted to the State Government on November 10, 2006. The same is enclosed as Annex-I for reference. The observations and recommendations of the Interim Report continue to stand in the face of the Final Report also but all of them have not been repeated in the Final Report for the sake of brevity.

The report at hand has made elaborate recommendations for creating a mechanism of pre-empting and preventing the future atrocities. Some of the measures recommended in the report call for major policy interventions by the State Government. I hope that the report serves to sensitize the reader, at large, about the issue of atrocities, thereby creating a strong social will to once-and-for-all wipe out this ugly blot on the humanity.

Ratnakar Gaikwad, IAS
Nodal Officer, SC/ST (PoA), Act 1989
&
Director General, YASHADA

B) Recommendations

- 1) Adequate police protection should be immediately provided to Shri Bhaiyalal Bhotmange, Shri Siddharth Gajbhiye, Shri Rajan Gajbhiye, their relatives and the other Scheduled Caste families of Khairlanji and Dusala villages.

- 2) Similar police protection be provided to all the witnesses of the incident.
- 3) In view of a serious neglect of duty by the district administration and police in handling the Khairlanji incidence, and consequent loss of people's trust in the State machinery, the CBI investigation should be started immediately, and a charge sheet be filled within stipulated time period.
- 4) A charge-sheet be filed within the stipulated time pried. The aspect of deliberated destruction/omission of evidence should be specifically looked into by the investigating agency, and accordingly investigation should be carried out and charges should be fixed on the concerned.
- 5) It is not enough to merely transfer / suspend the officers guilty of neglect of duty in handling the incident. Such officers should be made co-accused in the criminal proceedings, and an enquiry should also be initiated against them under the Prevention of Atrocities Act, 1989. The officers found guilty should be denied all service benefits including pension, gratuity, etc.
- 6) The medical registration and qualifications of the medical officers including Civil Surgeon who have committed serious neglect in the post-mortem of Khairlanji victims should be immediately cancelled, and they should be subjected to similar penal procedure as the other officers guilty of neglect of duty.
- 7) Shri Pankaj Gupta, Special Inspector General of Police, Nagpur has made a premature and irresponsible public statement that the Khairlanji incident did not involve rape of female victims. It is learnt from the public that Shri Pankaj Gupta accepted a bribe from the interested elements to make such a statement. Similarly, it took 14 days for Shri Gupta to visit Khairlanji, which takes just about an hour's journey to reach from Nagpur. All these matters are extremely serious and hence a discrete

confidential enquiry should be initiated against Shri Pankaj Gupta in order to investigate the above matters.

- 8) A special investigation into the sequence of events including landline and mobile phone calls made, secret meetings held in and out of the village prior to the incident, especially between September, 3 and September, 29 should be conducted with a view to uncover the roots of an organized conspiracy to allow the Khairlanji massacre.
- 9) The Government should make it mandatory for the concerned Superintendent of Police and Special Inspector General of Police (Range) as well as Inspector General of Police (PCR) to visit every location of atrocities within 24 hours of incident, and report directly to the Home Department on the visit. The Director General of Police should also visit the location depending on the gravity of the incident.
- 10) Even after handing over of investigation to CBI, nothing prevents the Director General of Police from visiting Khairlanji. This will send the right signal to the police machinery across the State at all levels, and will ensure proper assistance of Police Department to CBI in further investigation.
- 11) The decision of handing over the Khairlanji investigation to CID and subsequently to CBI was taken at the highest levels of State Government only in the wake of pressing demands and violent demonstrations by Buddhists and Dalits to this effect. Ideally, the State Government should have proactively established a dialogue with all the important stakeholders in this matter, and initiated the necessary response suo moto. Such proactive measures need to be taken at the Government level even now.
- 12) The Vigilance Committee at the State level must meet once in a quarter to constantly review the status of atrocities and should

regularly take the appropriate corrective measures. Similarly, the district level Vigilance Committee must meet every month.

- 13) Khairlanji incident triggered a lot of social commotion and protests. Many a protestors have been taken into custody and are subjected to further proceedings. The provisions under which they have been booked should be examined by an independent authority, and fast track courts be established for deciding these cases.
- 14) Henceforth, if atrocities indicate the possibility of sexual assault and rape then the following care should be taken while conducting postmortem :
 - a. The post-mortem must be done by a sufficiently senior, qualified and experienced doctor along with a lady doctor;
 - b. Careful examination of genitals of victim along with proper samples of Vaginal Swab, Rectal Swab, Pubic Hair, Nail Clippings of both hands, Blood, etc., be carried out in presence of a qualified lady witness. The samples should be sealed in presence of the lady witness.
 - c. Photographs of the naked bodies of victims should be taken for further reference during investigations as the bodies decompose and perish rapidly.
- 15) A Mobile Investigation Van, fully equipped with life-saving devices, medicines, and trained doctors and nurses along with senior police personnel should be dispatched to the concerned location within two hours of reporting of an atrocity.
- 16) A Standing Committee at the Divisional Level consisting of medicolegal experts, retired judges, retired police officers with proven integrity and character, NGOs, etc., should be constituted to oversee all the aspects of investigation including collection of evidences and witnesses, preparation of charge-sheets, presentation of the case by public prosecutor, etc.

- 17) The Government should immediately cause to undertake through a neutral agency a survey of all the villages in the State to identify / detect villages observing untouchability in any form. In order to ensure that no village henceforth indulges in discrimination against Dalits in any form, a policy decision needs to be taken at the Government level that any village observing untouchability in any form should not be given any grant by the Government. The Village Panchayat body should be immediately superceded after the incident. The Member of Zilla Parishad and Panchayat Samiti from the concerned area will be suspended immediately after the preliminary investigation establishes commission of offence.
- 18) In case of reporting of discrimination or atrocities in a village, the village level / local level administrative functionaries such as Talathi, Health Worker, Anganwadi Worker, Gramsevak, Police Sub Inspector, Police Patil, Beat Constable, etc., should also be suspended immediately.
- 19) The action taken on the elected representatives and officials should be widely announced and publicized to send the right signal to the State machinery.
- 20) The survey should also identify villages with a very small number of Dalit households (within five) and a history of atrocities / communal tensions. The Dalit families from all such village should be rehabilitated along urban fringes with proper provision of schools, water supply, playgrounds and such other amenities as per the State Rehabilitation Law and Policy. Bhandara district can be the starting point for this exercise to be carried out under the Special Component Plan.
- 21) All disputes around Dalit lands, properties, wages, jobs, loans, etc., should be proactively tracked and monitored personally by Tehsildar / Sub-divisional Officer under supervision of Collector, and necessary preventive measures should be taken

to prevent the culmination of such disputes into atrocities.

- 22) Special Dalit-Vasti-Registers should be maintained for all Dalit settlements across the State, and a system of GIS-based monitoring of such settlements should be evolved and made available at all the Collectorates. The Registers should be regularly updated every six months.
- 23) Dalit-Vasti-Registers should also include data on a set of objective indicators reflecting latent conditions for atrocities in a village, thus serving as an 'Early Warning System' for taking preventive / preemptive action against a possible outbreak of atrocities. The data should be collected by NGOs or such other stakeholders not part of the formal administration system. However, once the data is in place the administration should be held responsible for the necessary vigilance and preventive steps.
- 24) Relevant sections of CRPC should be invoked and amended suitably if required, to fix the responsibility of reporting of atrocities / indications of possible atrocities in concerned jurisdictions on the elected representatives such as Sarpanch / Panchayat members, Municipal Councilors, etc. In case the atrocities break out then these non-officials should be held responsible for their failure in early reporting.
- 25) A 24-hour help-line should be started with the help of NGOs in each district to facilitate emergency response to the incidents of atrocities so as to prevent and minimize the loss of life, property and dignity of the vulnerable section of the society. A special scheme in this regard should be designed and implemented though the Social Welfare Department and Human Rights Commission with the participation of suitable agencies.
- 26) A Handbook on Atrocities containing detailed guidelines on the corrective and preventive actions to be taken by the concerned authorities under the PoA, Act, 1989 be prepared and issued by

- the Government for ready reference of the administration machinery.
- 27) A special Committee should be constituted to evaluate the status of implementation of PoA Act, 1989 in the State of Maharashtra, and possible areas of amendment of the Act (if any) be identified and acted upon by the Government.
 - 28) The Committee should also focus on the long-standing issue of 'Low Rate of Conviction' in the cases of atrocities. The necessary action to set up Special Courts as provided in the PoA Act should be taken immediately.
 - 29) Atrocities against SC / ST are often more heinous than terrorist acts. Further, atrocities are often a deliberate and planned way of terrorizing the SC / ST populations, which constitute about 22% of the total national population, i.e., about 250 million persons. Hence atrocities should be viewed and dealt with on par with terrorism. Provisions of stringent Acts to control organized crime such as POTA, etc., may be extended to such atrocities.
 - 30) The Section 4 of PoA Act, 1989 should be made cognizable.
 - 31) As per Section 13 (2) of PoA Act, 1989 adequate representation of SC / ST should be ensured in the police force.
 - 32) The Nodal Officer under PoA Act, 1989 should be further empowered, and should be provided with definite execution machinery for effectively delivering his responsibilities. The Nodal Officer should also be authorized to write on a plain sheet of paper the confidential reports of the Collector, Superintendent of Police, Special Inspector General of Police (Range) and Inspector General of Police (PCR), which would ultimately be a part of their Annual Confidential Report.
 - 33) A State-wide campaign of training should be initiated for all concerned authorities, functionaries and other stakeholders on

the issue of atrocities, and the corrective-preventive measures to be taken in coordination by all of them. This exercise should be taken up by the Social Welfare Department immediately.

- 34) Similarly, a State-wide awareness campaign should be initiated to sensitize the public at large about the issue of atrocities. An effective use of television, radio, print media, cable networks, e-mail / internet, etc., be made to disseminate the public messages on this issue. A clear message should be sent through media that the villages / groups /persons committing atrocities on SC / ST will be dealt with very severely.
- 35) A special section on atrocities should be included in the school curriculum and text-books under history / civics / social service, etc, and accordingly the teachers also should be given a special training on Equity and Social Justice issues.
- 36) A State Action Plan for eradication of atrocities should be prepared and announced by the State Government through participation of NGOs, activists, social workers, legal-constitutional experts, government and private agencies, etc. A social movement towards achieving social justice and solidarity should be initiated through participation of NGOs and civil society organizations. Through such a movement cutting across all sections of society a common forum such as 'Samajik Samata Sangh' could be created for addressing the social evils such as untouchability, discrimination and atrocities.



Annexure-3

BHS DICS

1) Pune -	Mr MT Kamble - Siddharth Labhane-	9922501533 9821633704
2) Baramati-	Mr Nagesh Lamture - Dr Rahul Kharat-	9881019979 9096242452
3) Mumbai-	Nagsen Sonare- Mrs Kalpana Moon-	9969220269 9819380221
4) Nasik-	Mr Umesh Pathare-	8793070819
5) Aurangabad-	Mr Kundan Jadhav-	9420242159
6) Dhule -	Mrs Vidya Tayade- Mr Bhaskar Amrutsagar-	9604983272 9422789401
7) Raigad -	Mr Dynandeo Bansode-	9011143969
8) Nagpur -	Mrs Vaishali Borkar -	9423634729
9) Virar/Palghar-	Mr Mahesh Raut -	9930068082
10) Thane-	Mr Anil Gaikwad-	9870414999 9150494949
11) Chandrapur-	Dr. Dhudhe-	09923020910
12) Sangli-	Mr Amit Shinde-	8855878807
13) Nanded-	Dr. Jondhale-	9860609287
14) Wardha-	Mr Bharat Patil -	9975266415
15) Bhandara-	Dr. Rangari -	9422131582

16) Amravati-	Mr Sudhir Wankhede-	9518522865
17) Satara-	Mr Sushil Kamble-	9975016163
18) Yeotmal-	Mr Ashish Sonule-	8308084007
19) Gondia-	Dr Dewa Borkar-	9765069739



Annexure-4

Introducing Anapan meditation
in all Primary and Secondary
Schools of the State

GOVERNMENT OF MAHARASHTRA
School Education Department
Government Circular No. Sankirn2011/296/11/se-3
Mantralaya, Mumbai 400 032
Date : 5th October, 2011

CIRCULAR

Vipassana Research Institute, Dhammagiri, Igatpuri, Dist. Nasik conducts various residential vipassana courses of different duration at their local centers. Such courses are also successfully conducted by this institute at Government Training Centre 'Yashada'. Similarly the courses are also being conducted at various jails in the State and other States for the benefit of the prisoners. State Government employees have already been given concession to attend the 10 day vipassana course. It is observed that these courses are beneficial for bringing positive changes in concentration of mind, thinking process and conduct.

Anapan meditation courses have been taught for last many years to the children in Mumbai Municipal Corporation and other schools and it has brought very good improvement in the students.

Anapan meditation is the first step in learning Vipassana. Through Anapan courses children are able to face with confidence, the fear of examination, anxieties and pressures of childhood and adolescence. Anapan gives them insight into the working of their own minds, making their thought process positive and helps them build inner

strength and confidence enabling them to control their conduct and thought-process.

This is provided in three steps : In the first step the students practice abstinence from killing, stealing, lying, sexual misconduct and the consumption of intoxicants. These form the foundation of this technique. By observation of these precepts and with the help of self discipline students can successfully control their unruly mind. In the second step through Anapan practice, they focus attention on the breathing process. Thereby they experience the movement of breath as it comes in and goes out naturally. In the third step, through Anapan technique they observe peace of mind and happiness is shared with others through Metta Bhavna.

It is observed that daily practice of Anapan Meditation by children helps them to improve concentration of mind, awareness and alertness of the mind, improves self discipline, increases memory, decision-making power, increases self-confidence, overcome fear, anger, nervousness, increases capacity to work, better performance in studies, sports and extra-curricular activities. There are no rites or rituals involved in the practice of Anapan, therefore practicing it is essential for developing new generation of healthy mind-set. In view of the above, it is thought fit to introduce Anapan courses in all Primary and secondary schools in the state.

- (1) Considering importance of Anapan/Vipassana technique in benefiting children's mind and personal improvement, it is most essential to start this technique in all primary and secondary schools of the State.
- (2) For all the children in the school of standard 5th to 10th the Anapana Course should be introduced. Duration of the course is of 5- 6 hours with larger emphasis on guidance and practice.
- (3) As per requirement, courses shall be held once every year, as per the school timings and within the school premises. A batch of 50 to 100 students is made per course and two courses can be held in a day.

- (4) The school is expected to provide a suitable hall and few classrooms for courses. Sitting arrangements, may be of mat or darries need to be arranged by the school. Similarly, audio-video arrangement for effective communication will have to be provided. Wherever possible and as per requirement Light & simple food may be provided for students.
- (5) Continuity of practice is essential for children to get the true benefits of the technique. It is therefore for practicing of Anapan, keep reserve a short period of 10 minutes each day at the start of schools.
- (6) Initially these courses shall be conducted in schools and institutions where at least one of the teachers has gone through the 10 day Vipassana Course and it shall be encouraged to all the teachers and staff to complete at least one 10 day Vipassana Course.
- (7) To attend 10 days Vipassana Course organised / conducted by Vipassana Research Institute, Dhammagiri, Igatpuri, Dist. Nasik, including journey time, 14 days leave treating on-duty is granted to all the teachers, officers and staff, once in their service and they will have to submit the certificate of attending course issued by the Vipassana Centre to their office.

This Government Circular is available on the Maharashtra Government website www.maharashtra.gov.in and its ID is 20111005114851001.

Issued by order and on behalf of Governor of Maharashtra.

(Ratnakar Gaikwad)
Chief Secretary,
Govt. of Maharashtra



Ratnakar Gaikwad IAS (Retd.)
Ex. Chief Secretary Govt. Of Maharashtra

About the Book

This book narrates a number of initiatives taken in different administrative capacities by Shri Ratnakar Gaikwad, a 1975 batch IAS officer, who rose to the highest position in the hierarchy of State administration.

Out of his feelings for the weak and oppressed, Shri Gaikwad initiated many innovative programmes and projects directly impacting them.

This book is a story of the role played by a bureaucrat in ameliorating the pains and sufferings of people across all age groups from children to senior citizens. Though it's a specific story, the Author has politely pointed out the similar spaces that exist everywhere for the bureaucracy to play a significant role in the upliftment of the weaker sections.

The book emphasizes the fact that the goals and objectives set out in Preamble to the Constitution, i.e. - to secure to all its citizens Justice, Liberty, Equality and Fraternity - cannot become a reality unless those who suffer from inequalities are brought on par with others through the involvement of all like-minded citizens from the various walks of life.

The key message of the book is that those who really love this country and believe in its unity and integrity must take a vow to do everything possible to achieve justice and equality, rising above the narrow notions of religion, region, caste, language, and ethnicity. This will make our country stronger in a real sense.

It is hoped that the book will certainly inspire similar initiatives by the upcoming generations of not only bureaucrats but also people from all fields for realizing a society truly based on the equity and social justice.



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