

**BENARES AND
ITS GHATS . .**



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PREFACE

THE Kashi Tirth Sudhar Trust was established in 1926 chiefly with the object of repairing and improving and rebuilding the Ghats of Benares which are noted for their peculiar grandeur and beauty, not only throughout India but also abroad. While these ghats are an object of great sanctity to millions of Hindu pilgrims who come to Kashi every year, they also attract a very large number of foreign travellers from all parts of Asia, Europe and America. Unfortunately a systematic neglect of these ghats and of river training has now produced a serious situation and the foundations of a number of these ancient and magnificent structures are being slowly undermined. The crescent of the Ghats is like an arch

and the weakness of a single spot in it is apt to undermine the strength of the whole.

The other important object of the Trust is to improve the sanitation of the entire area by preventing the pollution of the river and by making its waters really potable. The indiscriminate discharge of sewerage at various points is not only shocking to the religious sentiment of the people, but is a regular menace to public health, both for the residents of Benares and for the millions of pilgrims who visit the sacred city. It is proposed that if sufficient funds be forthcoming the entire sewerage should be carried through an intercepting drain running parallel to the stream and then discharged very much

further down the river.

Mr. V. N. Mehta, I.C.S., the late District Magistrate of Benares very kindly devoted a great deal of his time and thought to these two important schemes and impressed upon the local public men and upon the Municipal and District Boards the need of collaborating together and of preparing a comprehensive plan to be worked out with the generous financial assistance of the Government and of the Indian Princes, the landed magnates and the general public. The Trust cannot sufficiently express its gratitude to him.

The first secretary of the Trust Mr. Asharfi Lal who was also the Executive Officer of the Municipal Board threw himself enthusiastically into the work. It was considered necessary that a preliminary survey should be conducted through a competent Engineering staff which would investigate into the nature of prevailing currents and the methods to be employed for training

the river, and also prepare estimates for repairing and conserving the Ghats. A memorial was submitted to the Local Government to help the Trust in securing the services and advice of Expert Government Engineers, and His Excellency the Viceroy, Lord Irwin, was also approached with the same request on January 5, 1927. Both the Local Government and His Excellency the Viceroy expressed great sympathy with the idea of the survey work. His Excellency Lord Irwin further gave evidence of his personal interest in the scheme by graciously subscribing to the funds needed for the purpose.

More than Rs.50,000 was soon raised for carrying out the preliminary survey of the ghats. That work is now completed and the report of the special Officer along with the notes of other expert advisers is given in the Appendices attached to this Volume at the end. It is indeed a matter of genuine satisfaction to the Trust that His Excellency Lord Irwin whose autograph letter

is published at the next page has very graciously expressed his "appreciation of the work hitherto done, and contemplated for the future", by the Trust and has accepted to become the Founder Patron of the Trust.

Benares

April 19, 1931

It is ardently hoped that the object for which the Trust stands will be fulfilled with the help and co-operation of the general public.

MOTICHAND

President

KASHI TIRTH SUDHAR TRUST

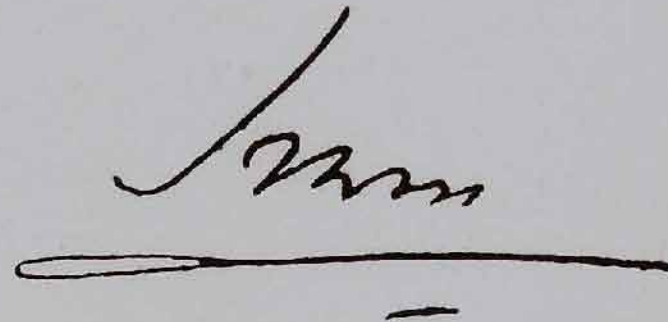
AN AUTOGRAPH LETTER FROM HIS EXCELLENCY THE
RIGHT HON'BLE EDWARD FREDERICK LINDLEY
WOOD, BARON IRWIN OF KIRBY UNDERDALE,
G.M.S.I., G.M.I.E., VICEROY & GOVERNOR-
GENERAL OF INDIA

The Viceroy's House

NEW DELHI

April 7, 1931

I have much pleasure in writing this letter of appreciation of the work hitherto done and contemplated for the future by the Kashi Tirth Sudhar Trust, Benares. I earnestly hope that their efforts to protect the sacred buildings of Benares from damage and destruction will be successful, and that the Hindu Community and others will give all the help they can towards the work of preservation.



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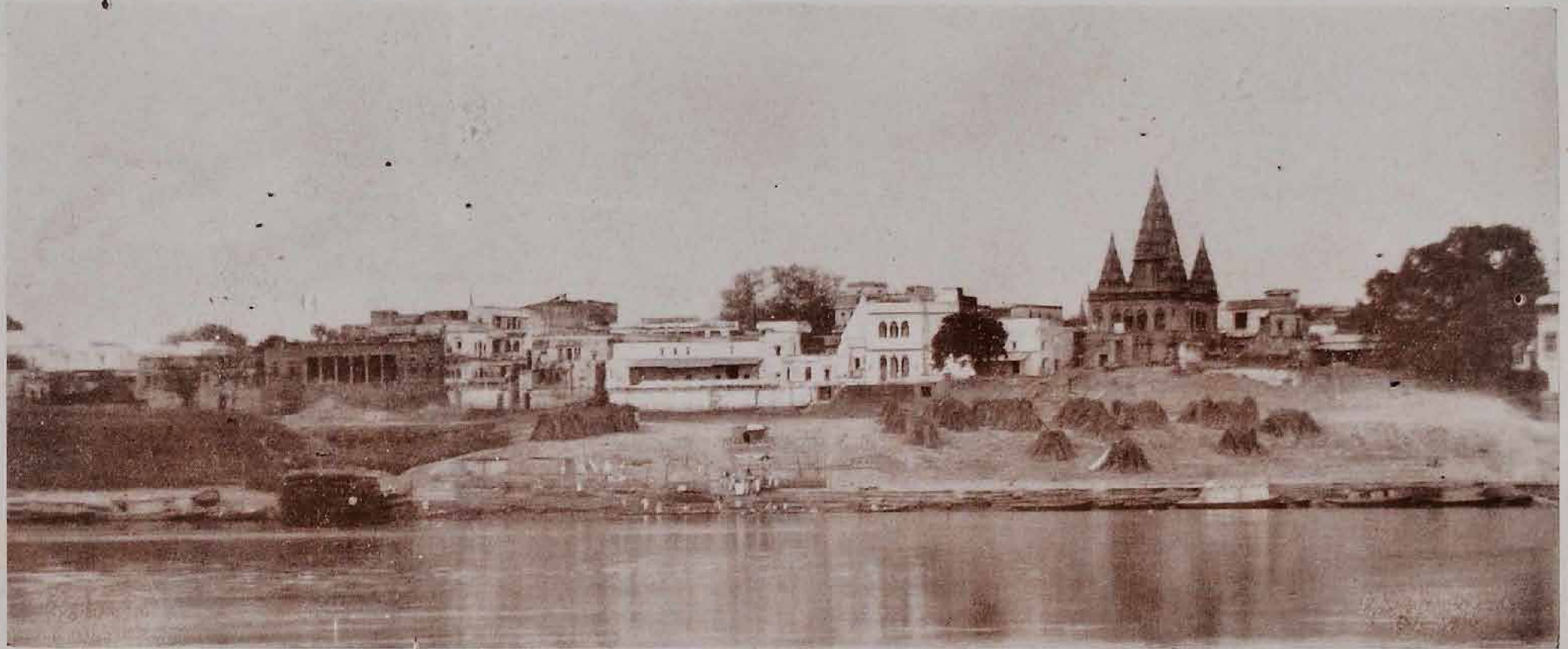
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BENARES
AND ENVIRONS

One English Mile

1874



Assi Ghat

CHAPTER I

A PEEP THROUGH THE AGES

BENARES or 'Kashi' is admitted on all hands to be a city of great antiquity with memories stretching back to far off pre-historic periods. From time immemorial it has been famous for its deep religious associations. For thousands of years it has been recognised as the very centre of Hindu learning, culture and civilisation. To a devout Hindu the term 'Kashi' the 'Shining', the 'illuminated', lends a peculiar sanctity to the city, its temples and its 'ghats', its very soil and atmosphere. It quickens and fascinates his imagination, and arouses in him an overpowering desire to do pilgrimage to the holy city, thrice blessed of the gods. He simply yearns to spend the last days of his life in this heavenly spot, in order that his mortal remains may be cast in the

sacred river and he may thereby earn the good *Karma* of being freed from the bondage of re-birth. It has been truly said that to a Hindu "there is no other city which so appeals to his sympathy, which so entwines itself round his spirit, which so stirs his soul to its inmost depths".

The ancient historical associations of Kashi add to its unrivalled sanctity. "Of the antiquity of Benares", says Mr. E. B. Havell, "there can hardly be any question. From its peculiar situation on the banks of a splendid river, with its eastern boundary converted by the current into a magnificent natural amphitheatre, facing the rising sun, it is not unreasonable to conjecture that, even before the Aryan tribes established themselves in the Ganges Valley, Benares



Rewa Ghat

Tulsi Das Ghat

may have been a great centre of primitive Sun-worship.”

The Kashis, an offshoot of the original Aryan settlers, in their onward march to the Gangetic plains felt attracted to this beautiful spot and established themselves here. The *Atbarva Veda* testifies to the existence of the tribe of Magadhas in whose kingdom the Kashis, along with Kosalas, were subsequently merged. Mr. H. R. Neville, I.C.S., in Volume XXVI of the District Gazetteer, writes as follows about Benares: “Of its great antiquity there can be no doubt, and it seems certain that the place was one of the earliest out-posts of the Aryan immigration. Abundance of tradition is to be found in the ancient Hindu Scriptures, and every thing points to the existence of a popular city on this spot at a very remote period.”

Most of the traditions connected with Kashi are embodied in the Epics and other works of the Puranic period. The *Puranas*, the *Kashi Mahatm* and the *Kashi Khand* assign to Varanasi (Benares) a position between Varuna

and Assi, two tributary streams of the Ganga which form the northern and southern boundaries of the city. Assi was possibly at one time a small stream, but it is now—except in the rainy season—a mere dry water-course. Certain authors hold—though not on very conclusive grounds—that the original city of the pre-Buddhistic and early Buddhistic times was situated on the banks of the Ganges to the north-east of the river Varuna.

It is, however, undisputed that even twenty-five centuries ago Benares was the celebrated centre of Brahminical Hinduism. Among the sixteen political divisions of Northern India in the sixth and seventh centuries B.C. the old independent kingdom of Benares, said to be over 2000 miles in circuit, was peopled by the Kashis, but it seems to have somewhat fallen to a low political level, and for a long period the neighbouring kingdoms of Kosalas (Nepal and Oudh) and Magadha (Behar) contended for supremacy over it. The Kosala king, Kamsa, finally conquered it, and



Bhadaini Water Works

Janki Ghat

was given the title of "The Conquerer of Kashi". Later on the Kosala kingdom was itself absorbed by the Magadha Empire. But the political vicissitudes of these centuries had not reduced the supremacy of Kashi as a powerful centre of Hindu culture and religion. That must have

been the reason which led Gautama Buddha to come to Benares at Sarnath to preach the fundamental principles of his wonderful teachings, and "to open the gates of immortality to men".

CHAPTER II

BUDDHA TO SHANKARACHARYA

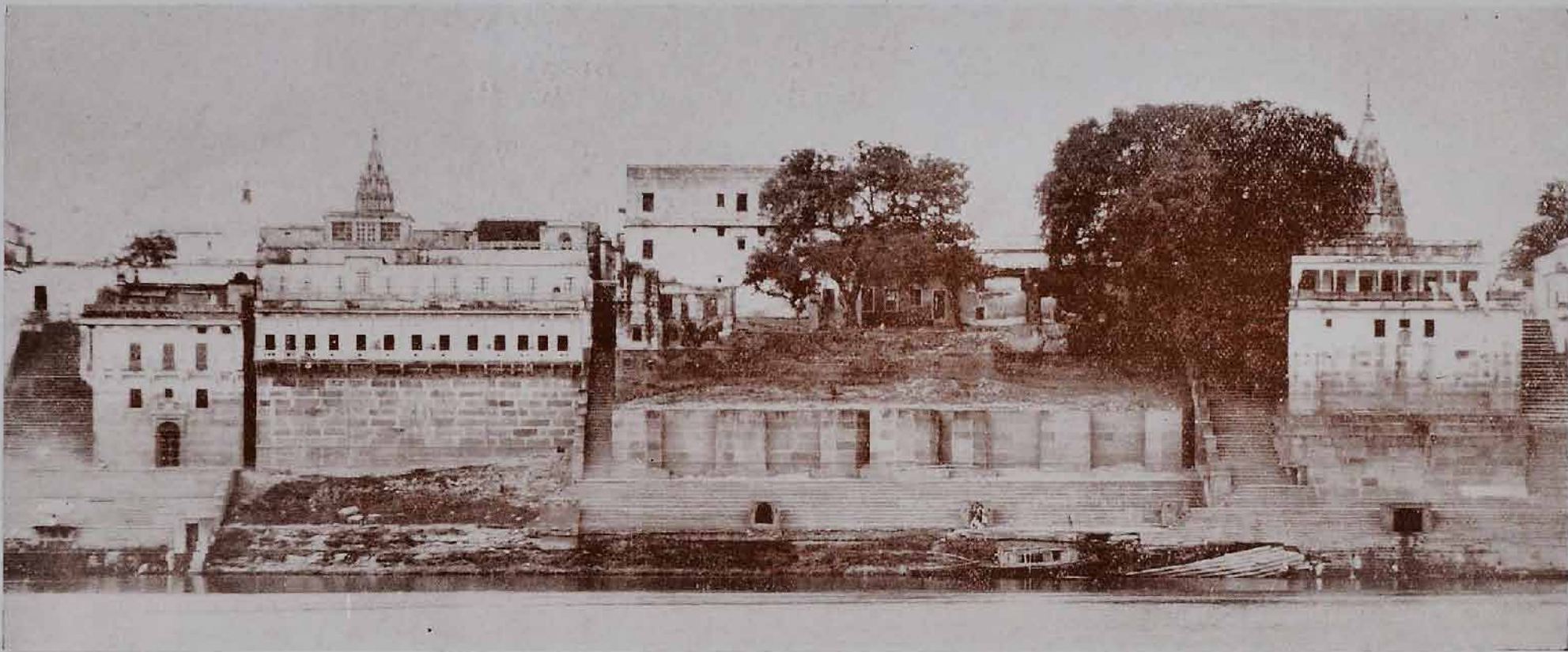
IN that famous sermon at Sarnath with which Buddha began his ministry he explained, somewhat in the following manner, the way to the perfect life which he had discovered for himself. It is popularly described as 'the Four-fold Truth':

1. That man's ordinary worldly life was full of sorrow and suffering;

2. That this suffering was caused by the nature of his desires;

3. That suffering could be removed by the cessation of wrong desires and by transforming them into a will directed to right ends;

4. That Righteous life and Right conduct, based on the knowledge of the essential and the perception of the



Akroor Ghat

Bachraj Ghat

Real, set right the tendency to wrong desires.

Desire, according to Buddha, was not in itself an evil. It was only the desires for what did not belong to the *real* Self, and must therefore be impermanent, which created suffering and disillusionment; but a desire directed towards the attainment of the Real, and therefore permanent, never caused regret and disappointment but was productive of true happiness. The ordinary life of the individual, being limited and narrow, caused pain and sorrow, while the Universal Life being all-embracing was free and therefore happy. Complete life was the only Reality. It was their own fundamental ignorance of this ultimate Reality which led people to cling to what was essentially unreal. Men therefore needed the knowledge of what was real and true, but neither a mere intellectual recognition, nor a mere emotional conviction of this truth was enough. What was required was a *real* apprehension of it through their whole being. Once this central truth

was fully grasped, the expansion of the individual into the larger life would naturally begin. Man's vision will begin to grow clearer and a more correct perception of true values will develop in him. Man's own standard of life, and its expression through conduct, will be fundamentally altered; and being fixed, more or less, in his new centre, he will not follow any outside authority, either blindly or through fear or any hope of reward. He will, of his own free choice, enter into his changed life, and deliberately direct his will to act in conformity with the forces of Evolution which are always at work, and which will hasten his growth into a fuller and richer life.

Buddha severely denounced the complicated ceremonials and the then current Brahminical scheme of life which was regulated in its minutest details by rigid and narrow rules. According to him such artificial limitations absolutely atrophied true spiritual life, and seriously interfered with its simplicity and natural freedom. He refused to



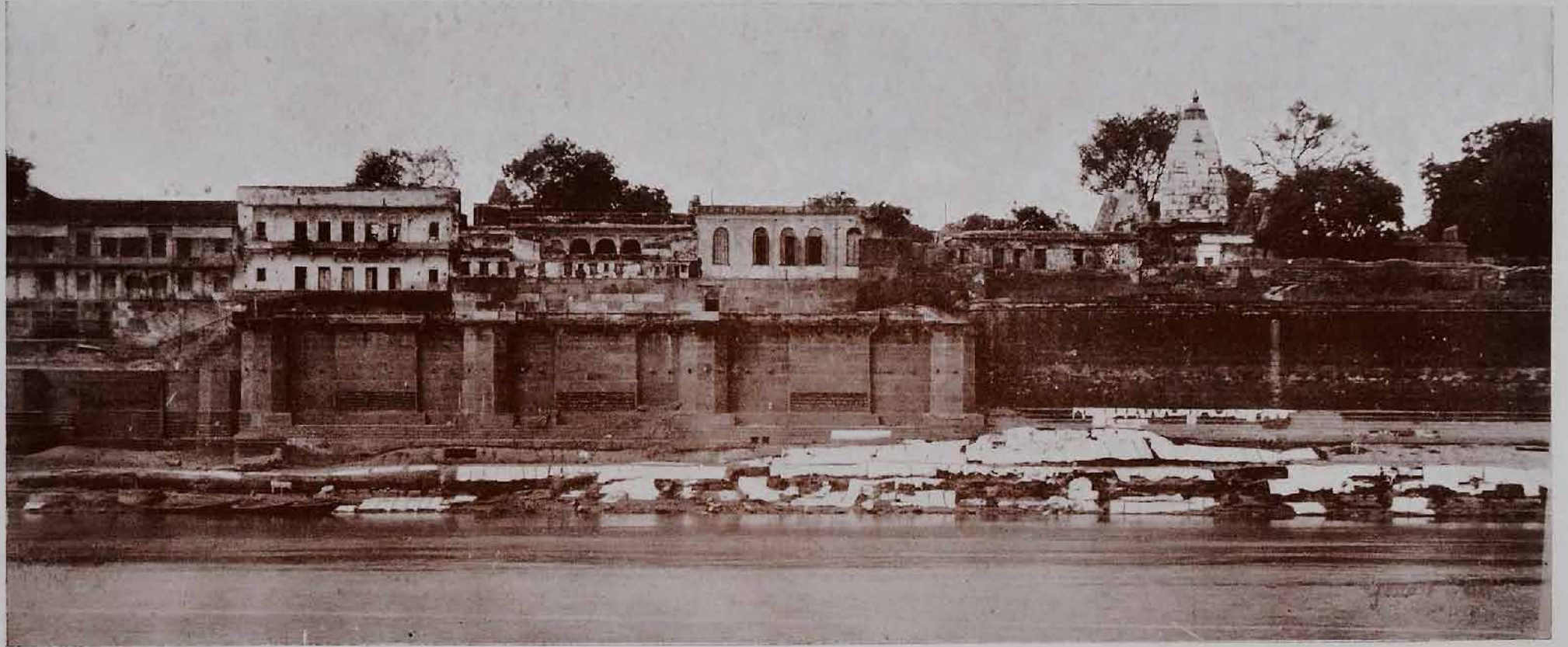
Prabhu Ghat

Raja Punchkot Ghat

agree that the truth of things could be crystallised into doctrines or formulas, or that a solution of the deeper problems of life could be found by merely setting forth theories—however beautiful or fascinating. No outside mediator or priest or authority could help a man in gaining true freedom or happiness. To him, man was his own deliverer. “Therefore, O Ananda! be ye lamps unto yourselves, be ye a refuge to yourselves. Look not for refuge to any one except yourselves”. The perception of truth must come from within, but truth was under no circumstances to be imposed from without. Life potentially led to growth and perfection as the tiny seed grew into a perfect flower or into a mighty tree. But man had to pass through the struggle of life, for the way to freedom and perfection was not a way of escape as it was popularly believed, but of facing life fully and deliberately. *Nirvana* was not individual extinction, as it was so often misunderstood and misrepresented, but it denoted the re-

lease of the limited individuality—cribbed, cabined and confined within the walls of separateness, and suffering from the inhibitions and illusions of the phenomenal—into the freedom of the Real, the Boundless and the Universal Life. *Nirvana*, properly understood, was really the culmination and the flower of the individual seed. It was not the extinction but the fulfilment of life.

To quote Edmund Holmes: “The wisdom which Buddha magnified was, not the wisdom of the intellectual, the learned, the cultured, but the wisdom of those who have taught themselves, by walking in the Path of Life, to distinguish between shadows and realities. The simplicity of Buddha’s ethical code brings it within the reach of the simplest natures. It is surely open to those “who are like children” to be kind to their fellow-men, to abstain from envy and covetousness, to control the lusts of the flesh, to be truthful in word and deed. . . . The greatness of Buddha as teacher is proved by the fact that



Raja Punchkot Ghat

Shivala Ghat (Chet Singh)

his scheme of life,—so simple and yet so complex, so obviously and yet so profoundly true, so modest in its aims and yet so daringly ambitious, so moderate and yet so extravagant in the demands that it makes on our spiritual resources—provides for the needs of all men, in all stages of development, of all moulds of character, of all types of mind”.

The tender plant sown by Buddha had to face many a storm of doubt and opposition. It took a long time to grow into a mighty banyan tree able to afford shelter and rest to a large number of weary and distressed souls. It was indeed several centuries after the death of the Teacher that Asoka made Buddhism the State religion, and dedicated his life to the propagation of Buddha's noble message. It was through his efforts that Sarnath developed into splendour and became famous as a scene of hallowed memories. Almost a new and parallel city sprang up there, with majestic stupas and massive pavilions, beau-

tiful shrines and extensive monasteries, all of which the depredations of time have now reduced to mere relics, no less noble and grand although in absolute ruins. The excavations made by the Archaeological Department some time ago have brought to light many an interesting and valuable relic, a large number of which have been stored in the beautiful museum close by. The most prominent among them is the splendid Lion Capital which formed the crown of a Monolith of Asoka erected near the main shrine. A broken portion of the huge column still stands in the excavated locality. “The capital, which measures seven feet high, is of the Persepolitan bell-shaped type, surmounted by four magnificent lions sitting back to back with a wheel between them symbolising the law of the Buddha which was first promulgated at Sarnath. Beneath the lion is a drum ornamented with four animals, in relief, viz., a lion, an elephant, a bull and a horse, separated from each other by four wheels. The four crowning lions and



Shivala Ghat

Nirangani Ghat

Nirbani Ghat

the relief below are wonderfully vigorous and true to nature, and are treated with that simplicity and reserve which is the keynote of all great masterpieces of plastic art. India certainly has produced no other sculpture to equal them". (District Gazetteer Volume XXVI). Other principal objects of interest are (1) the Dhamek Tower, the Great Stupa, to the west of which is the Jain temple, (2) the Main Shrine, and (3) The seven monasteries. One of the monasteries near the Main Shrine was built by the Buddhist queen Kumardevi of Kanauj in the eleventh century A.D. The sacred ruins thus contain successive piles of buildings which cover a period extending over seventeen centuries.

When the Chinese traveller Hieun Tsang visited Benares in the first half of the 7th century, the kingdom of Kashi was about 700 miles in circumference and the capital city was more than 3 miles in length. Buddhism had considerably declined and the greater portion of the population

consisted of Hindus. The decline of Buddhism like its rise could have been only gradual, and must have spread over centuries. The old conception of life—moral, social and religious—which Buddhism in its days of ascendancy had displaced, had not been altogether rooted out of the mental make up of India. The high philosophy of the Upanishads had remained unscathed, and although the inherent weakness of the social institutions and religious practices of Hinduism had been considerably held under control, and the outlook of the people on life had become permeated with the freedom, the vigour and the virility of the Buddhistic ideals, the older tendencies of isolation, exclusiveness and sacerdotalism kept struggling underground to assert their supremacy. They were, in fact, biding their time for a more suitable opportunity which ultimately did come about. Buddhism itself had been split up into two schools—the northern and the southern—, a personal worship of Buddha in images and shrines had



Nirbani Ghat

Shivala Ghat

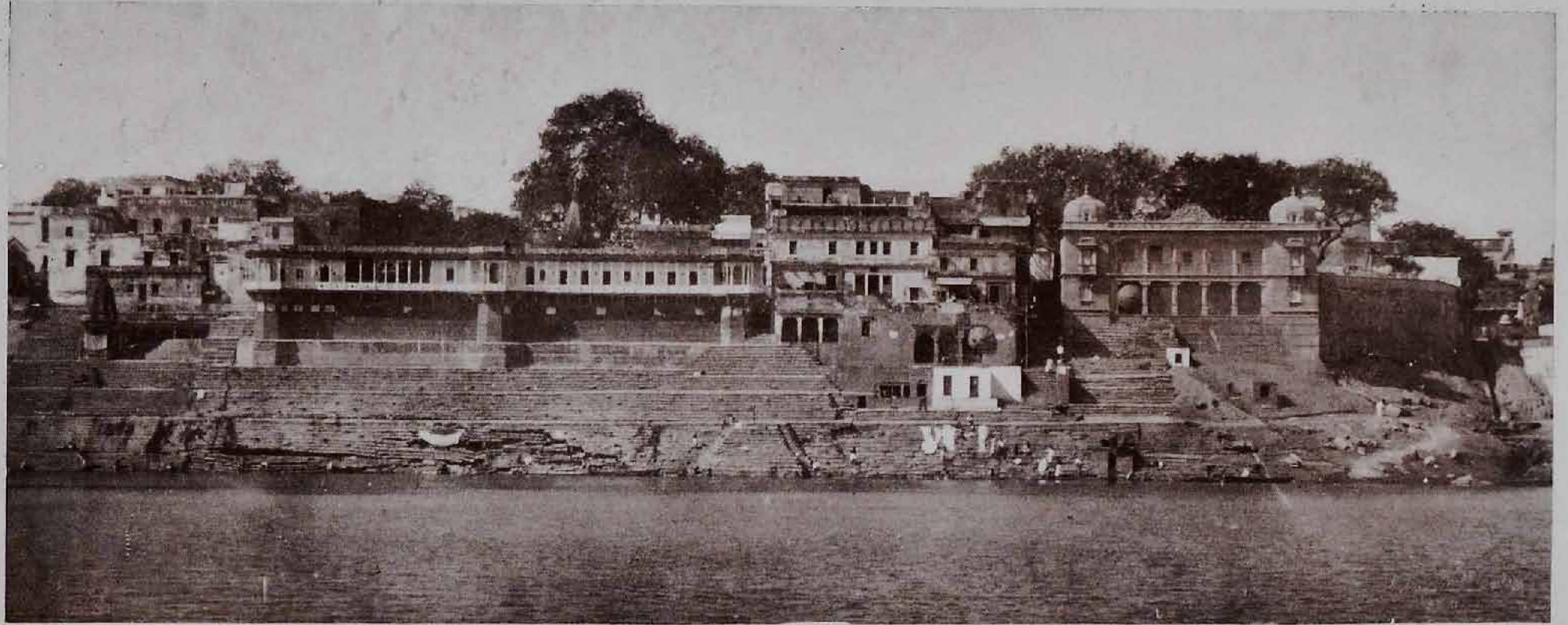
Dandi Ghat

begun, and a priestly class with its power had already sprung up. Buddhist scholars, with their own metaphysics, cold philosophical creeds and pessimistic theories of existence, failed to supply to the people the much needed warmth and zest for the activities of life. The inclusion into the Buddhistic fold of the masses led to the introduction into its body of many undesirable germs of the old forms of popular worship, although the masses themselves were undoubtedly elevated. All these factors combined to introduce elements of corruption which gradually devitalised Buddhism.

The fourth and fifth centuries brought about a renaissance in Northern India, but this renaissance had not its root in Buddhism. A strong Empire was built up by rulers of the Gupta dynasty, but its rulers did not, like Asoka, make Buddhism a State religion. They were officially Hindus, though they showed considerable tolerance and even regard for Buddhism. From the account of

FaHien who visited India (399-413 A.D.) it is clear that Buddhism still flourished in the country. The magnificent Gupta Empire was broken up in the 6th century by the repeated raids of the nomad immigrants styled as Huns. The domination of North India by these semi-barbarians, and the inevitable political confusion caused thereby, must have seriously reacted on the social life of the people, and the ancient forces of popular worship very likely gained in that atmosphere a new strength.

Political order was, however, restored in the 7th century by a strong and benevolent ruler Harshavardhan, who once more built up an empire in Northern India. He favoured all the Indian religions, and although in his later days his personal preference was for Buddhism, he equally took part in Shiva and in Sun worship. Hieun Tsang visited India during Harsha's reign, and by then the influence of Buddhism had been considerably reduced; while there is no doubt that Brahminical Hinduism had begun to advance



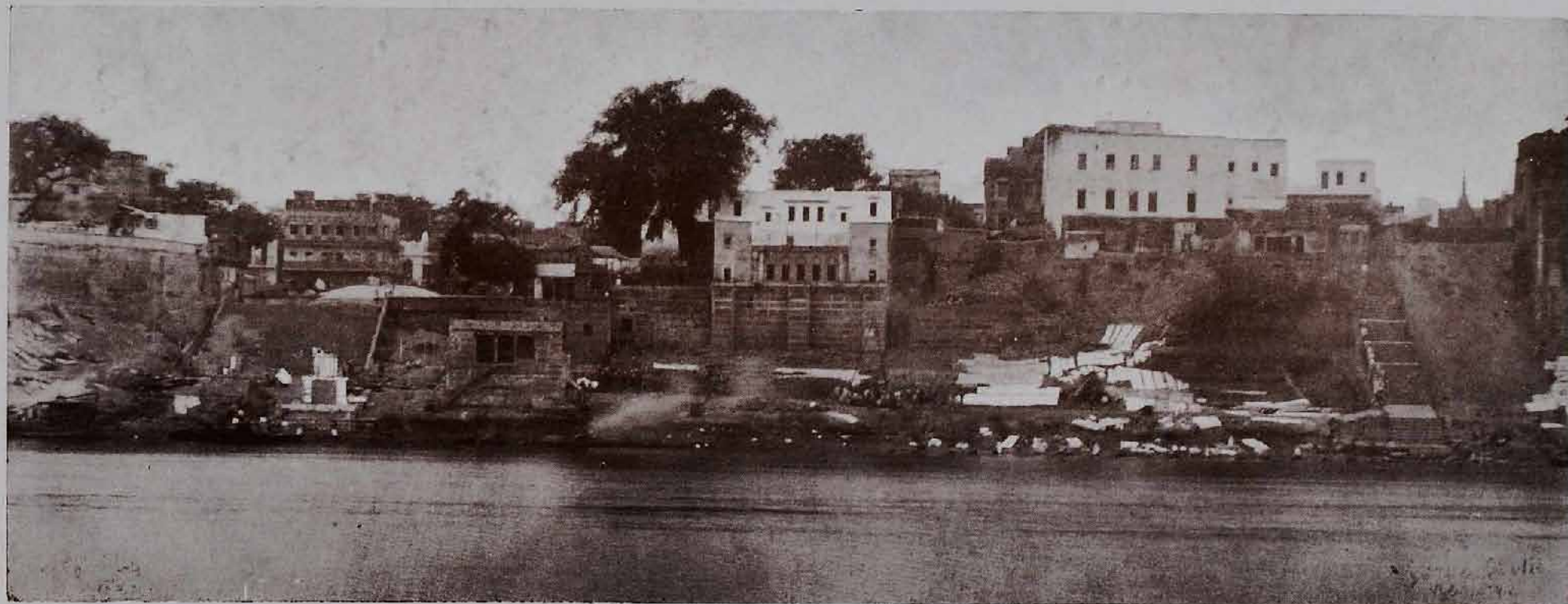
Hanuman Ghat

Mysore Ghat

and was gaining ground. Harsha's empire soon began to break up after his death, and it was again followed by a long period of anarchy. New States were founded in the 8th and 9th centuries on the wreck of Harsha's empire. These political disturbances must have again reacted on the life of the people and must have further contributed to the decline of Buddhism.

The Hindu reaction against Buddhism had gained sufficient strength in the 8th century in Southern India, under the leadership of Kumarila Bhatta, who proclaimed the authority of the Vedas. About a century later another great intellectual genius, Sri Shankaracharya (788-820), during his short but wonderfully brilliant life of only 32 years, brought about a complete revolution in the world of thought in India by his original presentment of the Vedanta philosophy. He constructed out of the ancient philosophy of the Upanishads a comprehensive theological system and a practical social polity which, while it satisfied

on the one hand the demands of the advanced intellectual section of the community, also answered to the needs of the common man on the other. Men should love each other because the Supreme One was manifest in the many, and according to the formula "Tat Twam Asi"—Thou Art That—we and our neighbours were identical. It was only "Maya" or illusion, which made us believe ourselves different from others. The second great formula "Aham Brahma Asmi"—I am Brahman, the Supreme Self—assured man of his essential identity with Divinity, and therefore, his potential possession of all the Divine qualities which were to be unfolded to perfection as he gradually evolved. Thus he proclaimed the Immanence of God and the solidarity of man, and built on it an ethical code that bound men to each other, high as well as low. His basic principles also allowed the widest latitude to those who either needed ceremonials or idol worship to picture to themselves in some concrete form their highest ideas about the One Supreme



Harish Chandra Ghat

Lalli Ghat

Life. At the same time they afforded the fullest scope to the intellectually advanced and speculative minds, or to men with refined and cultured emotions, to apprehend the ultimate Reality in its formless aspect. In this manner he effected a compromise between Hinduism and Buddhism, and brought about the final absorption of Buddhism into the ancient faith which he had revitalised. To make his message more effective, Shankaracharya came all the way on his mission from South India to Kashi, which has always

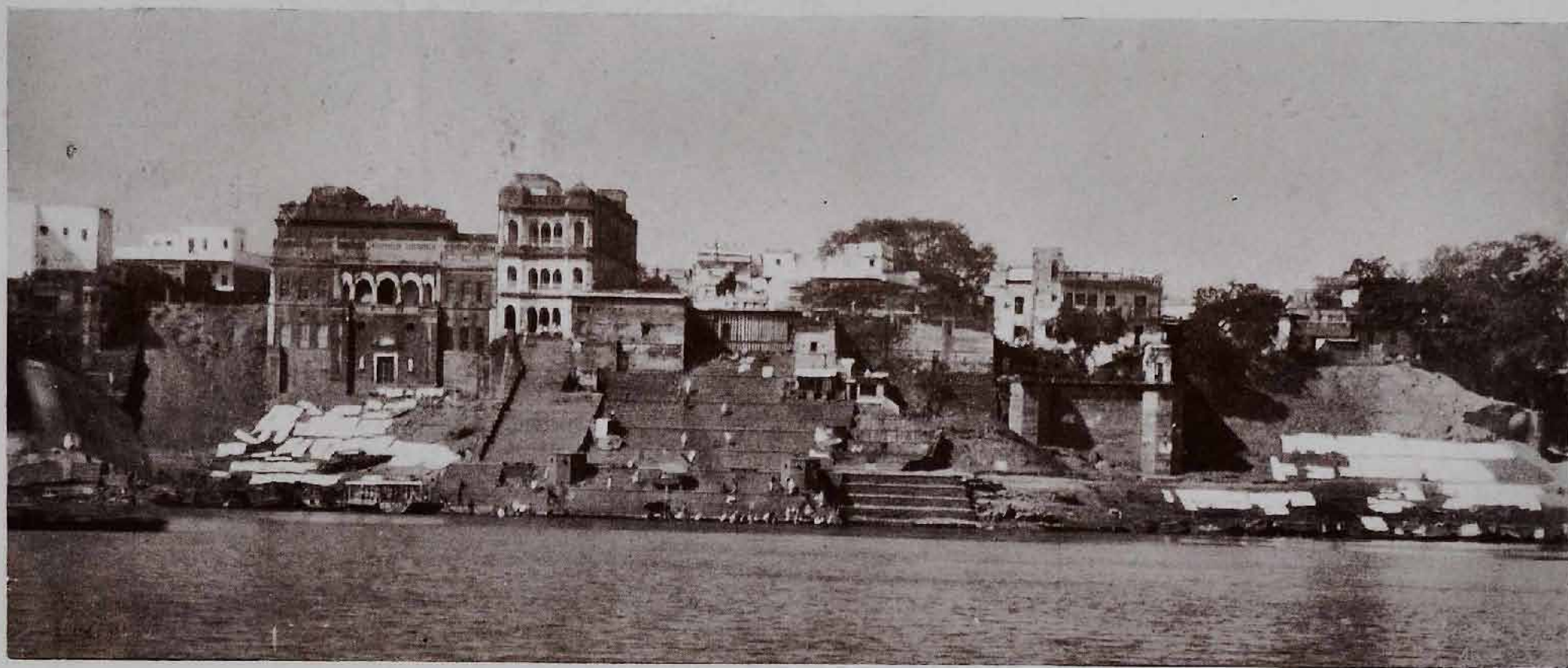
been the nerve centre of Hinduism. Throughout the centuries which marked the progress of Buddhism in India and its ultimate absorption into Hinduism, the followers of Buddha, both in and outside India, held Benares in the same reverence as did the Hindus. Benares is thus richer in the devotion and homage which is now paid to it not only by the millions of Hindus in India, but also by millions of Buddhists abroad.

CHAPTER III

POLITICAL HISTORY 800-1800 A.D.

MENTION has already been made of the formation of several new states in the 8th and 9th centuries, after the break up of Harsha's empire. Almost all the principal kingdoms thus formed were under rulers belonging to one

or other of the Rajput clans which continued to rule, and also to fight with each other, till the Mohammedan invaders brought them under subjection during the course of four or five centuries.



Lalli Ghat

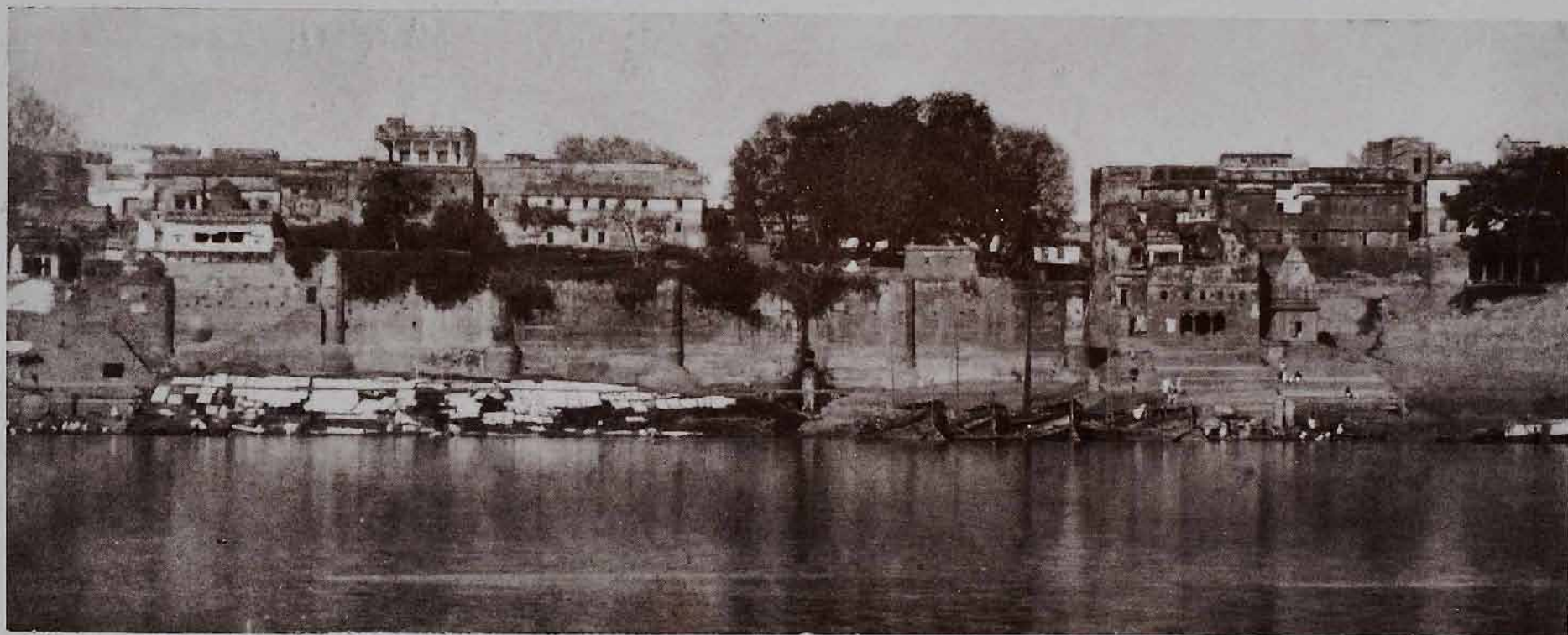
Vizianagaram Ghat

Kedar Ghat

Tradition asserts that one Raja Banar belonging to the Gaharwar clan ruled over the Kashi territories and had built, over the highland extending to the junction of Varuna and the Ganges, the famous Rajghat Fort, now in ruins. Tradition also assigns the designation of the city as Benares after his name. Raja Banar is said to have been overpowered and killed in one of the invasions, either of Mahmud of Ghazni or of his lieutenant Niyaltgin, early in the eleventh century. It was however, not till about the end of the 12th century that Benares was finally conquered by Kutub-uddin Aybak. According to the usual practice and the ethical standards of warfare observed by the foreign invaders of India in those days, a general loot and plunder followed this conquest, and Benares experienced with anguish and deep pain the destruction of its glorious buildings and temples, not through the familiar ravages of time but directly through human agency. Thereafter, Benares remained under Mussalmian rulers for a continued

period of six centuries. But it constantly remained a bone of contention between the Supreme Government at Delhi and the often semi-independent Viceroyalties of Bengal, Behar and Jaunpore. Benares naturally suffered from frequent confusion and strife under the shifting fortunes of its rulers, particularly so, for nearly a century, from the time of the supremacy of Sikandar Lodi till the destruction of the power of Sher Shah's successors, and the reconquest of India by Akbar and the consolidation of his Empire.

If, however, Akbar punished Benares severely for its part in the insurrections of the time, he also compensated it for its loss, to a certain extent, and enriched it with a beautiful octagonal structure, in commemoration of the visit of his father Humayun, on the top of a mound which formed the remains of an old Stupa. The city greatly improved, and somewhat even regained its old splendour, under the



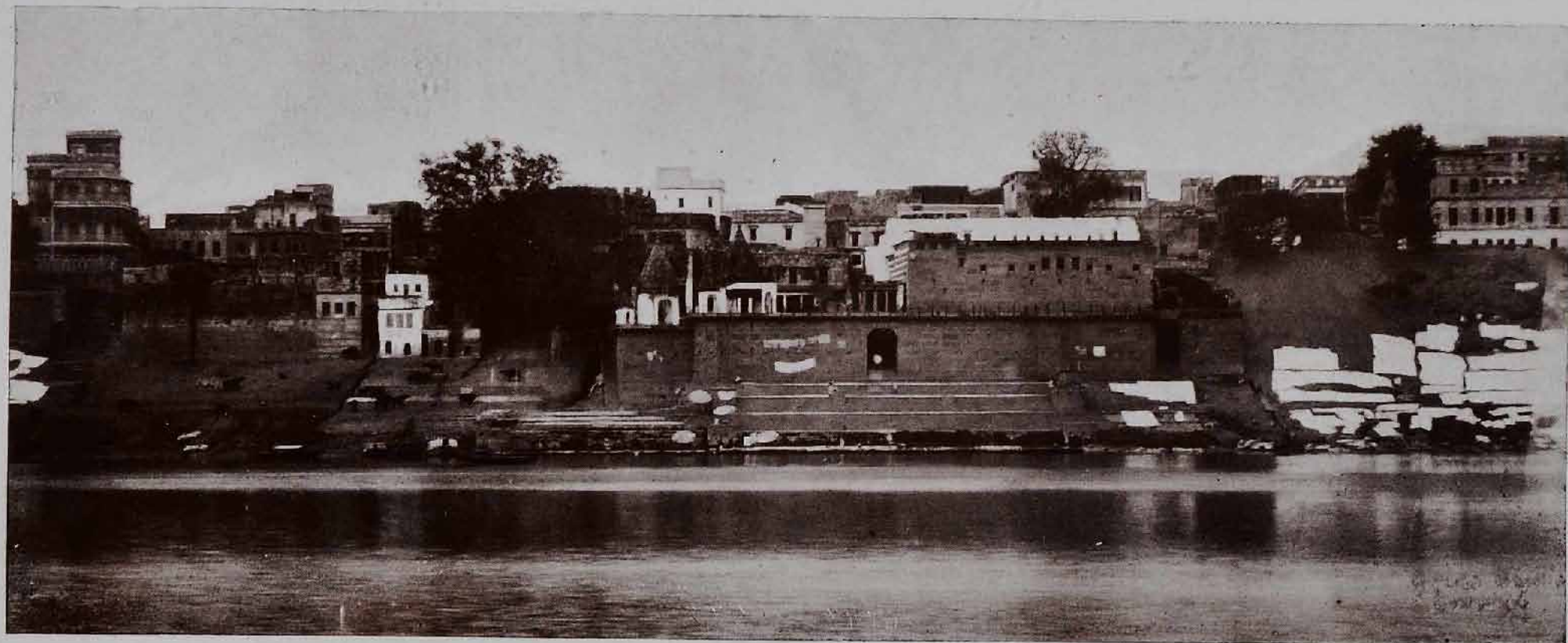
Chowki Ghat

Khameswar Ghat

humane and liberal regime of Akbar; and feeling encouraged by his tolerant policy, many Hindu Princes came forward to beautify the sacred city once more. Raja Man Singh of Amber (Jaipur), the famous builder of Man Mandir, was the most noted amongst them. But even during the comparatively more settled rule of Akbar's successors, Benares was several times subjected to attacks and inevitable plunders and destructions, on account of the rebellions of successive Moghal Princes and the several fratricidal wars for accession to the throne, which have so much disfigured the otherwise very interesting annals of Moghal rule in India. Dara Shikoh, the great lover of Sanskrit learning and philosophy, is reported to have taken shelter in Benares. In 1666 Shivaji, after his flight from the court of Aurangzeb at Delhi (or possibly Agra), is said to have for some time taken refuge in Benares. Perhaps because Benares gave shelter to the two persons whom Aurangzeb detested most, it became the victim of his

wrath in 1669. The famous and ancient temple of Vishwanath was destroyed and a mosque close to Gyan Bapi was erected on its ruins. Another celebrated Vishnu temple, Bindu Madhava, was also demolished, and in its place above Panchganga he built a huge mosque with lofty minarets which dominate the whole city and command a wide view of the entire panorama around it. Hundreds of other temples were destroyed and mosques built in their place, but his effort to change the name of the city into Mohammadabad utterly failed on account of the strong background of history, as well as sentiment behind the names "Benares" and "Kashi".

After Aurangzeb's death Benares still witnessed many political changes. It was in course of time surrendered to the Nawab Vazir of Oudh, and was later on leased out by him to Mir Rustam Ali who depended entirely upon his deputy Mansa Ram, a Zamindar of great repute and the founder of the present dynasty of the ruling house of



Mansarowar Ghat

Narad Ghat

Raja Ghat

Benares. The authority of the last named was virtually recognised over the entire area, and the Emperor at Delhi conferred even the title of Raja on his son Balwant Singh, who ultimately in 1748 set himself up as an independent

king. The story of his son Raja Chet Singh, who rebelled against the British Government in Warren Hasting's time is well known.

CHAPTER IV

BENARES —ITS PART IN THE BHAKTI MOVEMENT

IN spite of all the political turmoils the sacred city of Benares had so often to pass through during the last seven or eight hundred years, it continued to exercise, though in varying degrees according to the conditions of the times, its potent influence in the spheres of thought and of Hindu culture and religion. Great social and religious reformers, as well as devotees and pilgrims, conti-

nued to look upon Kashi as the religious centre of India and paid their due homage to it. The great pioneer of

Ramanand

the Bhakti movement in Northern India, Ramanand, who flourished in the 14th century, received his education in Benares. "Let no one ask a man's caste or sect—whoever adores God is God's own", was the theme of his noble mes-



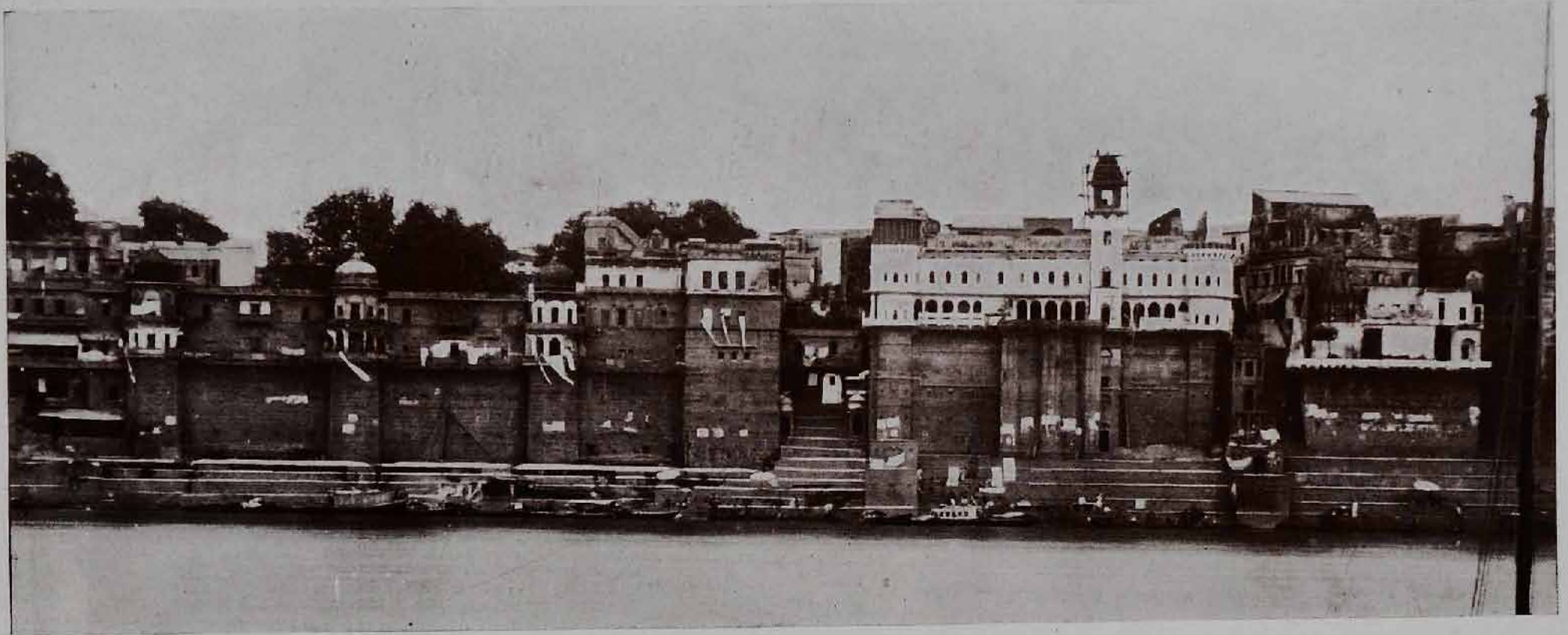
Pandey Ghat

Digapatia Ghat

sage to mankind which captured the mind of India and gave a new direction to the spiritual outlook of the Hindu. In order that his gospel of faith may appeal to all alike, he adopted Hindi and not Sanskrit as the medium for his teaching, and in the *Mutt* that he established in Benares he had disciples belonging to the highest as well as the lowest castes.

Kabir (1440-1518), the great poet-saint of North India, was one of them. Born at Benares of a parentage unknown, and brought up by a Mohammedan weaver, a simple and an unlettered man, but a true mystic with undoubted spiritual illumination, it was "from out of the heart of the common life that he sang his rapturous lyrics of divine love". People gathered round him in very large numbers to listen to his songs and discourses, but his uncompromising denunciation of castes, creeds and rituals, and the deep catholicity of his faith, not only created the

opposition of the Hindus in an orthodox place like Benares but also that of the orthodox Mohammedans. "Kabir says love God, there is neither Hindu nor Mohammedan". "I have seen enough of the Hinduism of the Hindus and of the ways of the Turk". "I am at once the child of both *Allah* and *Ram*". "I recognise one God in all creatures; vain wranglings on this subject are at an end". "Listen to me, friend: he understands who loves. If you feel not love's longing for your Beloved one, it is vain to adorn your body, vain to put unguent on your eye-lids". "My weaving is now in the Infinite silence. I have now no quarrel with any one. I have given up both the Pundits and the Mullas". Kabir in his later years left Benares, his home and birthplace, and moved about among various cities of Northern India, and at a ripe old age died at Maghar, near Gorakhpore, equally honoured and even worshipped both by Hindus and Mohammedans. "Kabir Chaura" and "Kabir Saheb ki Baithak" are the only humble physical



Rana Mahal Ghat

Darbhangra Ghat

Munshi Ghat

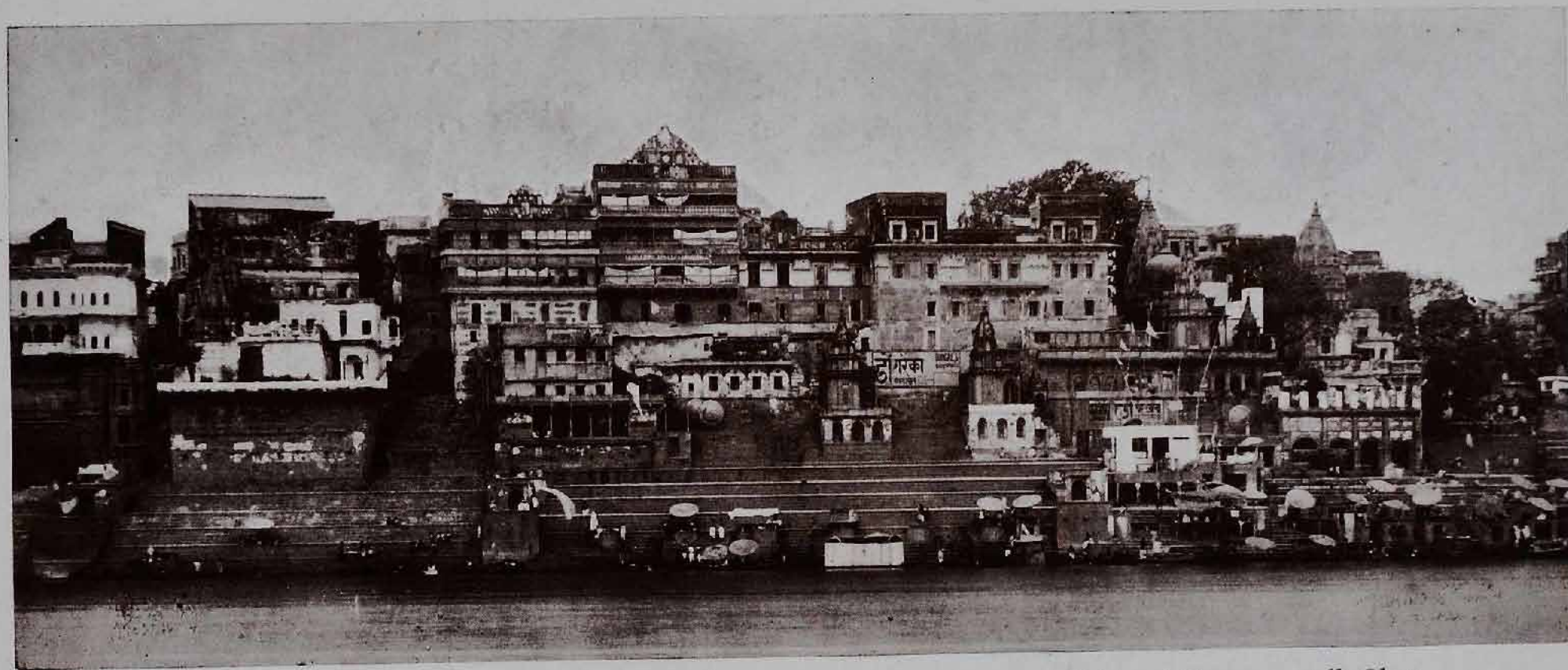
memorials of a great mystic whose spirit will abide with Indians for all times.

Kabir's temple in Benares contains a picture of the saint and his fellow-disciple Raidas, a cobbler and tanner, who had received his inspiration from Ramanand. Though an out-caste, he has been given a high and honoured place in the niche of Hindu Saints by his deep spiritual earnestness, his noble simplicity and transparent sincerity.

Another outstanding spiritual genius of those times, Guru Nanak (1469-1538), the celebrated founder of Sikhism, also paid a visit to Benares to give his message of the unity of Divine Life, of peace and love, of service and brotherhood. He placed the source of religion in the heart of man, its intuitions and its longings, and emphasised the expression of such religion in the love of all, high or low, Hindu or Mohammedan. "Wash your hearts and not the

stone images". To him service and sacrifice were a joy and an impelling necessity. "May I unto the Eternal Verity be a sacrifice" was the thrilling message of his life. "Guru Ka Bagh" at Kamachha which constantly reminds us of his visit to Benares, is held in great reverence by his followers who have established their *Pantha* on the broad basis of socialism and democracy. Guru Teg Bahadur, the ninth Guru of the Sikhs, also came subsequently to Benares to preach Sikhism and to organise the local Sikh community.

Chaitanya (1485-1527), the great apostle of the Bhakti movement in Bengal, who sang his rapturous songs and preached the message of the infinite compassion and love of God (as Krishna), and laid great emphasis on the divine virtues of love, benevolence and charity, also made his pilgrimage to Benares and established a *Mutt* here. He had numerous followers consisting of men of every rank and caste, and



Ahalyabai Ghat

Sitla and Dasaswamedh Ghat

of every race and creed without any social distinctions.

The renowned South Indian missionary Vallabhacharya (1479-1531), the founder of the great Vaishnavite Church, was throughout his life very closely and intimately associated with Benares. It is not certain whether he received his early education in Benares, but it is certain that he carried on his further studies here. He first settled at Muttra and then at Benares, and also died here at the age of 52. The last place where he lived is said to be Jathan Bar near which a *Mutt* still exists. His was also a religion devoted to the worship of the Godhead Vishnu in the form of Krishna.

Another precious gift of Nature to Indian humanity, Tulsi Das (1532-1623), the great poetic genius of North India, has added still more to the claims of Benares on the hearts of the millions of Hindus. He made Ayodhya and subse-

quently Benares his head-quarters and permanent residence, and lived at Assi near the Lolarka Kund. A dilapidated ghat on the Ganges called after his name still survives as a poor material memorial of this Divinely inspired singer. It is in Benares that his life of poetic activity and of genuine Bhakti bore its best fruit, the world-renowned Ramayana. He wrote his great masterpiece not in Sanskrit, but in the language of the people, thus recognising and respecting the wide-spread democratic feeling which Vaishnavism had created both among the masses and among the leaders of the Reform movement in those times. Tulsi Das made his choice of the medium of language deliberately, in order that it might serve as the vehicle for preaching the worship of the human heart to the Supreme and Transcendent Being whom he adored as Rama. "O Merciful Lord God, this is the boon we ask, that in thought, word and deed, without any variableness, we may maintain devotion to thy feet". His



Prayag Ghat

Ghora Ghat

song is an outburst of ecstasy and love, and his passionate appeal penetrates into the "Divine centre of our being", and evokes from the inmost depths of our hearts a new joy and illumination. The well-known critic of Tulsi Das, Grierson, thus writes about his great work: "The most famous of Tulsi Das' poems is undoubtedly the Ramayana or Ram Charit-manas . . . In its own country it is supreme over all other literature, and exercises an influence which it would be difficult to describe in exaggerated terms. It would be a great mistake to look upon Tulsi Das as merely an ascetic. He was a man that had lived

He appealed not to scholars, but to his native countrymen as a whole—the people that he knew. He had mixed with them, begged from them, prayed with them, taught them, experienced their pleasures and their yearnings. He had wandered far and wide and had contracted intimate friendships with the greatest men of his times".

The fifteenth, sixteenth and seventeenth centuries are

noted for the growth and development of a powerful religious movement in Northern India, which in the grandeur and bigness of its outlook stands out as singular and distinctly apart from any religious movement after the advent of Gautama Buddha. The gospel which the scholars as well as the mystics taught in popular languages was the Unity of Divine Life—Self Existent and Eternal—and the beauty and splendour of Divine Love. God dwelt in the heart of man and was the same in all, and when the heart of the devotee was united with the All-Merciful, no difference remained between the two. As the ice was dissolved in water, so was God's devotee absorbed in Him. The only way to know God was to cherish an intense desire to realise His true nature, and what was really required was the purification of the heart and an abounding good-will for all. Ceremonials, pilgrimages and penances, and the worship of idols and false gods were unnecessary. The best way to seek God was to retire



Manmandir Ghat

within the heart and worship him there. The new gospel of salvation for all appealed with a peculiar force to men of all conditions and castes.

This Bhakti movement had two prominent schools. One was the Vaishnavite which connected its teachings very intimately with old Hindu divinities, namely either Rama or Krishna. The other was more cosmopolitan in its presentment, and did not identify the God it worshipped with any specific nomenclature. The latter school aimed at producing a levelling effect, and at breaking down the barriers of caste and separative religions. It preached that the way of Divine love was open to all. Both these schools used the language of the people, and both contributed to the production of a remarkable literature and poetry. Ramanand, Vallabhacharya, Chaitanya and Tulsi Das are the noblest exponents of Vaishnavism; while Kabir, Nanak, Raidas and many another are the great geniuses that led the movement which more distinctly took

into account the new forces that had come into play in the wake of Mohammedan rule. This movement aimed at a blending of the two cultures by affording common ground to all. It did not enter into scholarly interpretations with a view to reform only this or that community, but it took its stand upon the recognition of our common humanity, and laid stress upon those eternal verities which directly appealed to the hearts of all, whether lettered or unlettered. It had thus developed a social and religious outlook more inclusive and all-embracing in its character. If, for various reasons, this movement did not completely achieve its object, it did certainly succeed in instilling into a very large section of the people the noble principle of 'live and let live.'

The foregoing historical account of Benares and a brief description of its great contribution to human thought and culture fully justifies the following appreciation of this ancient city by the Reverend Sherring:—"In



Tripura Bairavi

Meer Ghat

any case, Benares is a city of no mean antiquity. Twenty-five centuries ago, at the least, it was famous. When Babylon was struggling with Nineveh for supremacy, when Tyre was planting her colonies, when Athens was growing in strength, before Rome had become known, or Greece had contended with Persia, or Cyrus had added lustre to the Persian monarchy, or Nebuchadnezzar had captured Jerusalem, and the inhabitants of Judaea had been carried into captivity, she had already risen to greatness, if not to glory. Nay, she may have heard of the fame of Solomon, and have sent her ivory, her apes, and her peacocks, to adorn his palaces; while partly with her

gold he may have overlaid the temple of the Lord. Not only is Benares remarkable for her venerable age, but also for the vitality and vigour which, so far as we know, she has constantly exhibited. While many cities and nations have fallen into decay and perished, her sun has never gone down; on the contrary, for long ages past it has shone with almost meridian splendour. Her illustrious name has descended from generation to generation, and has ever been a household word, venerated and beloved by the vast Hindu family. . . . As a queen she has ever received the willing homage of her subjects scattered over all India; as a lover she has secured their affection and regard”.

CHAPTER V

THE RIVER FRONT

THE smiling river front of Kashi, from Assi Ghat to Rajghat, a distance of over three miles, is the abiding



Lalita Ghat

Jalasain Ghat

attraction of Benares. The beautiful crescent-like bend of the river, the majestic flow of its waters, the piles of buildings on the top of a long flight of steps standing like sentinels guarding the "Eternal City", the spires of the temples symbolic of the lofty idealism and the high spiritual aspirations of Aryavarta, the latticed windows on the massive walls opening out towards the east to let the sunbeams penetrate into their dark interior, ever reminding us that we too should open out our hearts to be illumined by the Higher Self—all these contribute to present a wonderful picture of exquisite beauty and ineffable charm. Havell's picturesque description of the view of the river and the ghats on a cold winter morning are well worth quoting:

"There is a coppery glow on the eastern horizon; the Ashvins, twin heralds of the dawn, are rising. Curling wreaths of evaporation rise from the placid river, and a blanket of white mist lies over the great sandy waste, laid

bare by the shrinking of the monsoon flood. King Soma, the Moon, is sinking slowly behind the ghats, and in the dim light of his silvery rays the massive monasteries and palaces, built by devout Hindu princes, loom mysteriously out of the mist, and seem to rise like a gigantic fortress wall, sheer from the water's edge. The light brightens as Ushas, the lovely dawn-maiden, beloved of the Vedic poets, clad in robes of saffron and rose-colour, throws open the doors of the sky. Now the details of the ghats can be more clearly distinguished—the colossal flights of stone steps, great stone piers and wooden platforms jutting out into the sacred stream, dotted over with palm-leaf umbrellas, like gigantic toad-stools, under which the *ghatiyas* are sitting to render various services to the bathers—the countless spires of Hindu temples, dominated by the lofty minarets of Aurangzeb's mosque. At last, Surya, the Sun, appears, glowing with opal fire above the cloudy bars of night. The miasmatic mists, like evil spirits



Jailasai Ghat

Manikarnika (Burning Ghat)

Manikarnika (Bathing Ghat)

—the wicked Asuras—shrink and shrivel and vanish into thin air, as he pierces them through and through and flings his victorious rays across the river, lighting up the recesses of the cave-like shrines, flashing on the brass and copper vessels of the bathers and on the gilded metal flags and crescents which surmount the temples of Shiva. It seems, at first, as if the whole amphitheatre, about two miles in circuit, glittering in the sunlight, were one vast Sun-temple.”

But the scenery in the ruddy glow of sunset is no less attractive. One still sees quite a large number of devout men and women bathing or chanting sacred hymns in praise of the particular deity they adore; many others sitting cross-legged in silent meditation seeking comfort and hoping to escape, if possible, from the sorrows and sufferings of life. On the promenade, high above the steps, one can watch for hours the moving multitude of men, chatting and laughing, refreshing themselves in the

cool and gentle breeze of the Ganga, and enjoying for a while the welcome change from the stuffy atmosphere of the small, and often many storied houses, built in the most densely populated parts of the town with its narrow streets and labyrinthine mazes. After the solemn *Arti*—votive offerings to gods at night—accompanied with loud chanting of hymns, the sound of conches, and the peal of bells and the offerings of light and camphor, a peculiar silence reigns over the whole place, for when the gods are at rest men also must retire and disturb no more the peace that broods over the spot from the starry heavens above. To a visitor with an observant eye and a sympathetic heart the scene at the ghats at any hour of the day will, almost in a flash, present a complete picture of the real life of the Hindu, his aspirations and his interests, his achievements and his failures, the vulnerable as well as the invulnerable points of his ancient civilization, and the many tides and ebbs of fortune in the long-continued



Manikarnika Ghat

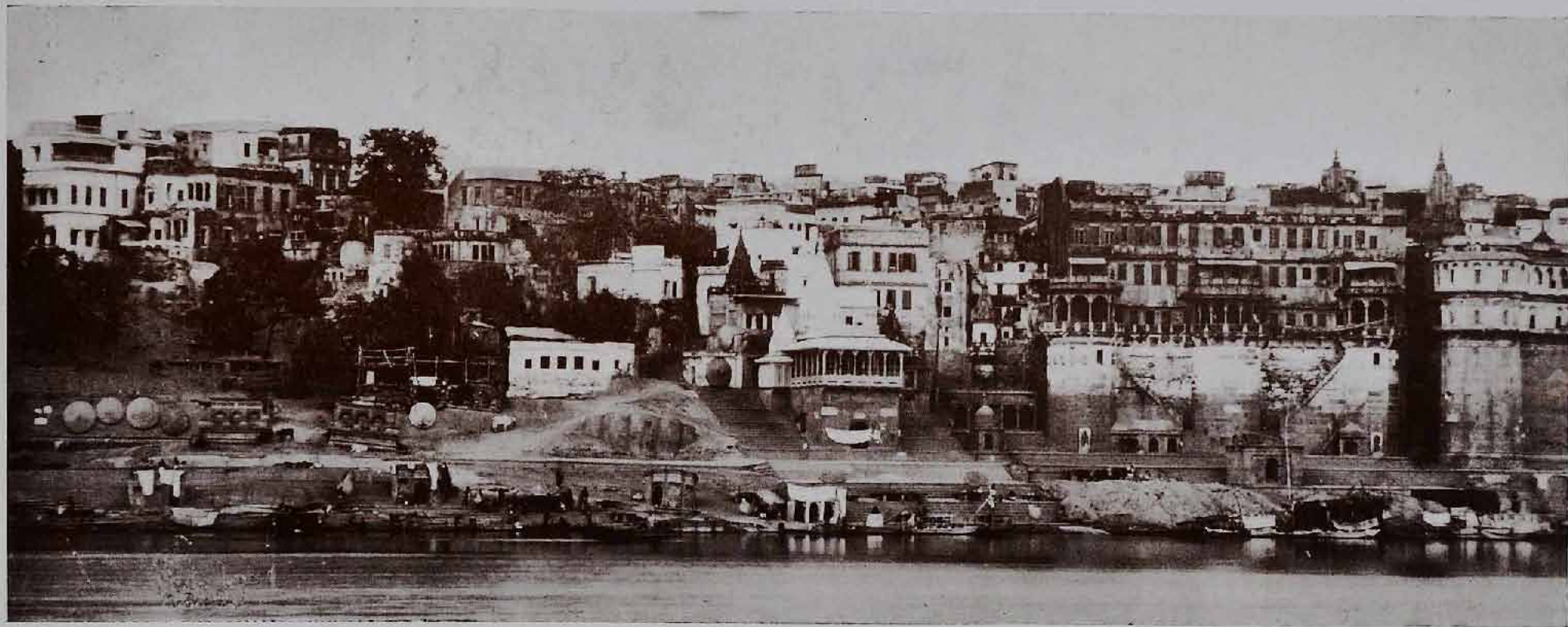
Scindhia Ghat

history of his race.

The number of ghats built on the entire curve of the river is, perhaps, more than eighty, but a brief description of nearly a dozen of them, noted either for their structural beauty or for their religious or historical associations, may, perhaps, be not without interest. Starting from Assi ghat, one of the "Panchtirtha" (the five sacred spots) of Kashi, situated on the confluence of Assi with the Ganges, the next place of historical interest is Tulsi Ghat named after Tulsi Das who lived in a small room at the corner of a very simple and unpretentious building overlooking the river, where the sandals of the great poet are still preserved. Greaves' description of the place is not without pathos: "A little place hardly better than a shed, hidden away at the back of Gopal Mandir, and a ramshackle old house by the Ganges, are the only material memorials, in Benares, of the sweetest poet that she ever had, but Tulsi Das has a better memorial than Benares can build him in

the "Ramayan", which stands alone in Hindi literature for its great merit and its widespread fame. Moreover it is not merely *fame*, the people know and love the book. The cultured recognise its beauty, and the very ignorant are capable of revelling in it." But a grateful posterity cannot long remain indifferent to its sacred duty. This Trust—the Kashi Tirth Sudhar—has already prepared a plan (given in this album) of a much more imposing structure on the present site, which will serve as a fitting memorial to the celebrated Bard of Benares. Appeals will soon be made to the intellectual and social aristocracy of India and to every lover of Ramayana, be he a humble villager or a rich citizen, to contribute towards the erection of a grand and noble edifice in memory of this great national poet.

The next ghat which attracts the attention of the visitor by its imposing front is Shivala Ghat which has its peculiar historical associations. The founder of the Sankhya philosophy, the great sage Kapila, is believed to



Scindhia Ghat

Baroda, Ganga Mal Ghat

have lived somewhere here about the seventh century B.C. The place, however, is better known as being once the fortress and the palace of the Maharaja of Benares. It was occupied by Raja Chet Singh who is said to have rebelled against the British. When Warren Hastings tried to arrest him he escaped through a window, and swam across the river to Ramnagar in 1781. Thereafter, the British East India Company confiscated the fort and the palace. Several years later, when one of the sons of the titular Emperor of Delhi proved refractory, he was confined in this fort. Another substantial building high up the flight of steps is Hanuman Ghat where Vallabhacharya, the famous Vaishnavite teacher in the sixteenth century, lived and died.

Advancing further we come to the stretch of ground which is a crematorium, and is held in great veneration because it is associated with the name of Raja Harish Chandra known to fame for his charity and truthfulness,

and for his high sense of duty and stoic disregard of suffering. It is said that there was a severe famine in his kingdom, and he spent all his wealth in relieving his subjects. The sage Vishwamitra then decided to test his strength of character and the many virtues for which he was so renowned. The sage came to the Raja, represented to him that he was in very great distress and begged for immediate help. The benevolent King, having emptied his treasury, tried to meet the pressing but insatiable demands of the Rishi by selling all his property. The Rishi being still in need of more help the Raja ultimately decided to sell himself with his family to an outcaste Dom who supplied him with the money. The duty assigned to the slave Raja by his new master was that he should keep guard over the burning ghat and make the necessary arrangements for cremating the dead bodies after the relatives of the deceased had paid the requisite amount of fees. Fates so decreed that the Raja's own child died of snake-



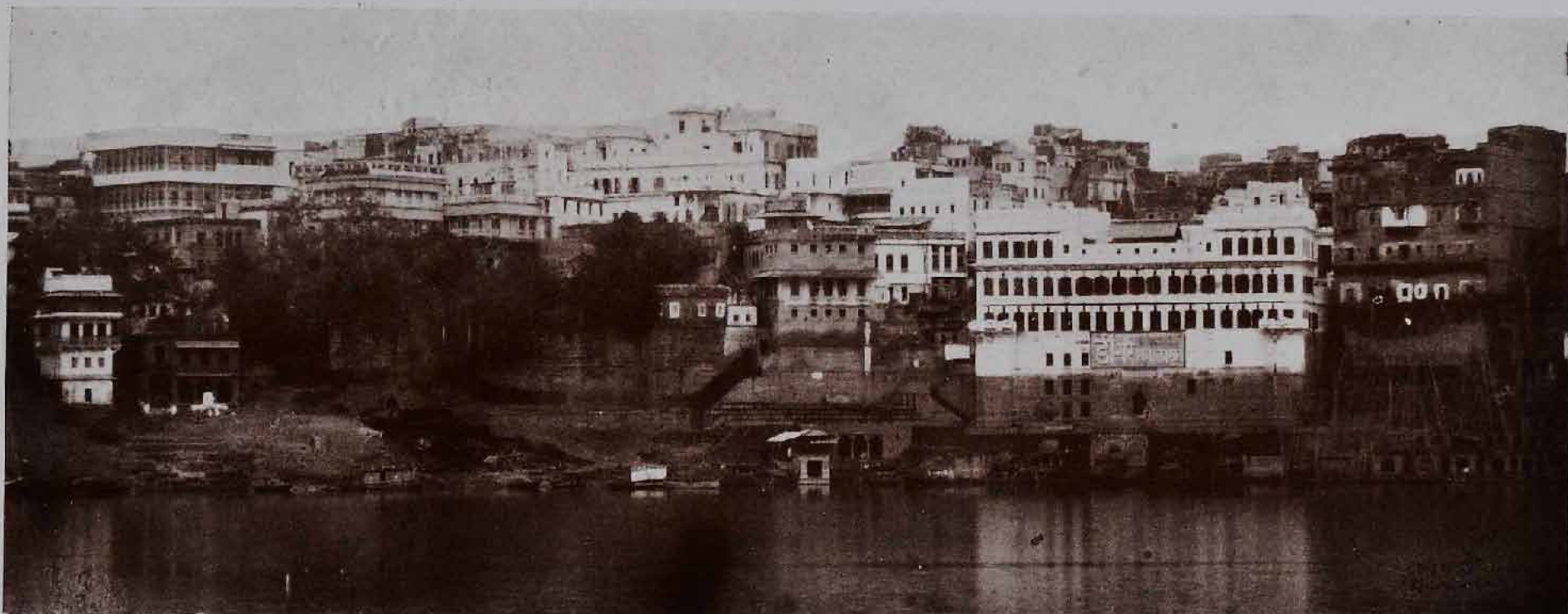
Bhonsla Ghat

Naya Ghat

bite. The distressed mother brought the dead child in her arms for its last rites. It was the moment of severest trial for the Raja. The storm of emotions shook his human frame to the very core. Must he not make an exception in the case of his own wife, who in the depth of her adversity and poverty was now struck with this heavy blow which had completely overwhelmed her with indescribable grief? He paused, he hesitated, but immediately he summoned up all his strength, and with remarkable composure and self-restraint he asked his wife to pay the fees. However stern and cold and even cruel his conduct may seemingly appear, there is no doubt that to a considerate and tender-hearted person like Harish Chandra, only the compelling demand of a high and impersonal sense of duty could have moved him to act in the manner he did. In the case of the wife also, we find that even in this, the darkest hour of her existence, her noble pride and keen sensitiveness would never allow her for a moment to crave

for any sympathy from others or to beg for any concessions. She readily offered to tear off a portion of the garment with which she had managed to cover her body, and which was the only possession left to her. That piece of cloth alone she could give in payment of the fees, and just when she was going to tear her *sari* the angelic hosts appeared on the scene. The dead child was restored to life and the remarkable parents, in that moment of triumph, were immediately transported with their child to heaven. This popular story so peculiarly grim in its emphasis on fidelity to truth and duty still stirs the heart of every Hindu.

The next interesting place in so far that it daily attracts a large crowd of bathers is Kedar Ghat, a mention of which is also found in *Kashi Khand*. Passing beyond the Rana Mahal Ghat belonging to the Rana of Udaipur, the visitor will come across Munshi Ghat, one of the most imposing and attractive structures along the river with



Ram Ghat

Balaji Ghat

colossal basement and a terrace surmounting massive pillars. It now belongs to the Maharaja of Darbhanga, but was originally built by Munshi Sridhar Narain Das, the architect of another fine and solid building with a beautiful frontage, the Ahalya Bai Ghat standing side by side. This ghat, with its gracefully carved chambers on the top, is a fitting monument to the renowned queen of Indore, a most remarkable and capable woman, who so ably ruled Indore after the death of her young son.

We now come to the central and the most frequented spot in Benares, the Dasaswamedh Ghat which is directly connected with the city by a wide road, and to which almost all the important streets in the main part of the town lead. Compared to other ghats it is the most spacious and can hold a large crowd of pilgrims. It is one of the five great 'Tirthas' (sacred spots) of Benares, and the place simply abounds with temples. Its very name "the Ten Horse-sacrifice" is connected with a legend which

is supposed to represent the hard struggle which Hinduism had to wage against the ascendancy of Buddhism before it could regain its old influence and could make the worship of Shiva the dominant feature of revived Brahminical Hinduism. Legend says that a very influential Raja, named Devadas, had ousted all the gods from Benares and caused great confusion amongst them. Brahma, the leader of the gods contrived to persuade the Raja to arrange for the performance of a grand Ten Horse sacrifice (by Brahma) involving the most complicated ritual. He made this proposal as he was hoping that Devadas in making such elaborate preparations would necessarily commit some mistakes and would consequently have to suffer. But the Raja's careful arrangements were perfect even in the minutest details. Brahma had for the moment to accept defeat, and afterwards entrusted the task, in the accomplishment, of which he himself had failed, to his colleague Shiva who ultimately did succeed in bringing about the Raja's down-



Panchganga Ghat

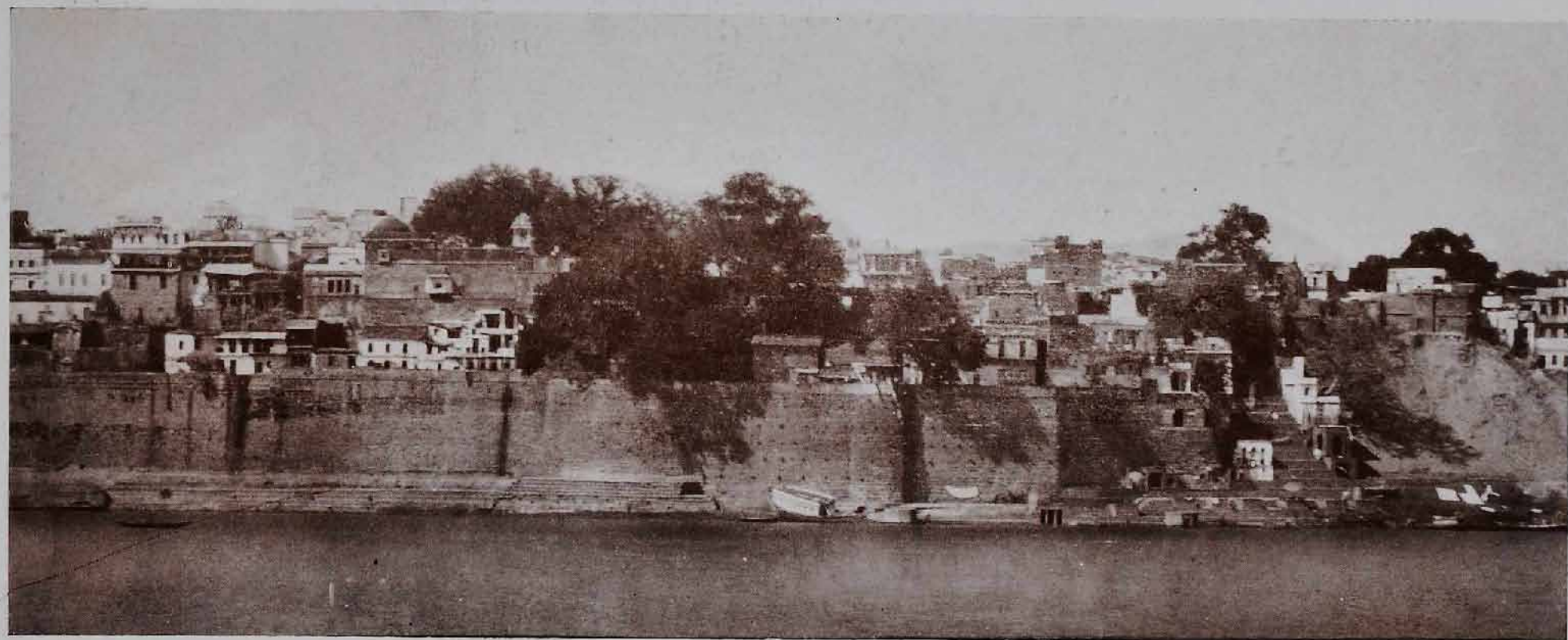
Bani Madho Panchganga Ghat

fall. The sanctity of the Dasaswamedh Ghat is thus attributed to the great *Yajna* (sacrifice) performed by Brahma.

Standing at the end of the road and on the top of the steps which lead down to the river, one sees an ever-changing crowd of people from early dawn till late in the evening. At one place you notice a group of men and women attentively listening to some pandit reciting a *Katha* or stories from scriptures. At another spot close by there is some Sadhu explaining to men the mysteries of life. At a third place some Brahman will be reciting the verses of Tulsi Das, and explaining their beauties to the common folk. Here some Vaishnavite will be moving his audience to tears by singing *Bhajans* which express in sweet language the passionate longing of the human heart for the realisation of Divine Grace and of God's infinite compassion and love. There some hawker is displaying his nice little collection of brass toys and miscellaneous wares, and inviting the curiosity of men, women and children. The

whole place has a busy look with attractive stalls, for it has not only a religious but also a commercial importance. One also notices a crowd of boats loading and unloading cargo, now mostly consisting of Chunar stones, which are stacked in an open space between the Dasaswamedh and the Man Mandir Ghats.

Man Mandir was constructed by Raja Man Singh of Amber (Jaipore) in the year 1600. A large portion of the old building, very much more graceful in design, has fallen down and in its place quite an ordinary building in brick and plaster has been substituted. An idea of the original building with its beautiful facade can be had from a picture in the collections of the Asiatic Society in Bengal. The graceful balcony facing the river, with its rich decorations and carvings, is the only remnant of the original structure now left. The chief interest and attraction of the place, however, centres round the observatory built in 1693 by the celebrated Hindu Astronomer



Bundi Ghat

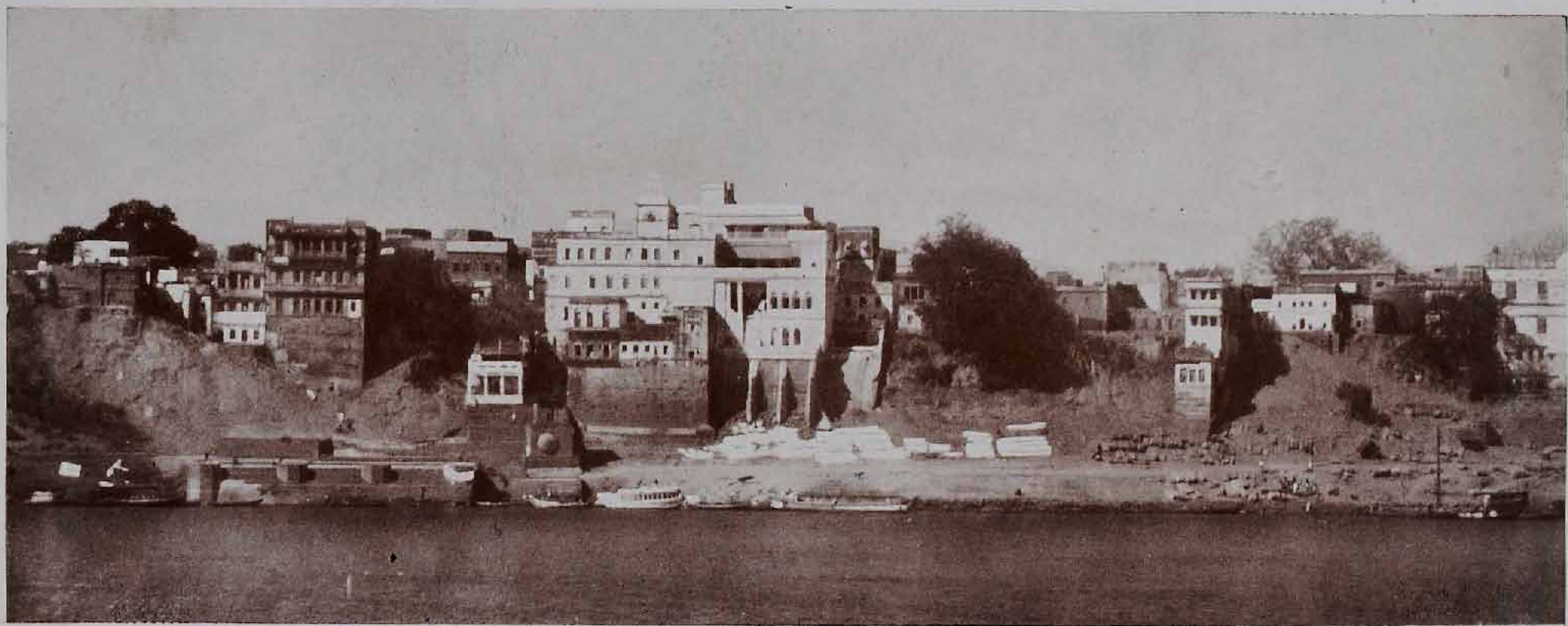
Sitla Ghat

of the time, Raja Jai Singh, a descendant of Man Singh, who built similar observatories at Jaipur, Muttra, Delhi and Ujjain. The Moghal Emperor Mohammad Shah entrusted the responsible work of the correction of the Hindu calendar to him, and the removal of several inaccuracies that had crept in at the time is to his credit. The observatory with its interesting *Yantras* (instruments) is still intact though not used. Unfortunately the whole building is kept very unclean and is left in a neglected condition.

Passing by the Nepali temple with its beautiful wooden structure, and a few other ghats, we reach the most sacred of the five tirthas, the Manikarnika Ghat with the Jalsai Ghat quite close to it. This forms the central point of the beautiful curve formed by the river, and is, perhaps, the spot of the greatest antiquity in Kashi, being quite near the famous temple of Vishwanath. The place is studded with temples—one of them, which is very old,

almost touches the waters, and stands overhanging the river. Manikarnika literally means the ear ring. The legend goes that it was on this spot that a ring fell down from the ear of Shiva, or as some say of Vishnu. A very small tank close by, called Manikarnika Kund, and the *Charana Paduka*, supposed to be the footprints of Vishnu—are looked upon as particularly sacred. It is the ambition of every orthodox Hindu to have the greatest privilege of his life, namely, a bath at the Manikarnika. The burning ghat in its immediate neighbourhood has also its peculiar sanctity. The dead bodies are brought here through the most crowded part of the city and burnt at all hours of day and night. The grim sight of the sombre shadows of dark clouds of smoke, coupled with the marked sadness and gloom over the face of every mourner, forcibly remind the crowd of bathers all around how truly man lives amidst death.

Scindhia Ghat, now in ruins, was intended to be the



Lall Ghat

most magnificent ghat along the river front. It was built by a rich Maharashtra Hindu widow Baija Bai. The construction was taken up in the year 1830. The beautiful original design of the frontage has been recovered from the descendants of the architect who prepared it more than a hundred years ago, and is reproduced here for the first time. The foundations were built on a wooden platform nailed by copper nails to wooden piles sunk 40 ft. deep in the marshy soil which was quite inadequate to support the heavy structure on it. Consequently the ghat subsided and the subsidence started during the period of construction. The solid stone-work and the unfinished turrets lie scattered as "a monument of a magnificent might have been". The Gwalior Ghat with its elegant octagonal columns and attractive balconies is one of the finest structures, and the Bhonsla Ghat prominent for its fluted columns is another imposing building. The two together contribute much to the grandeur

of the river frontage on this side.

We next come to Panchganga Ghat which is the fourth sacred spot of the 'Panchtirth'. Greaves' beautiful description of the scenic effect of the group of several ghats that form a continuous line may well be quoted here: "From an architectural standpoint this spot far surpasses the Manikarnika group of steps and buildings. It is well to have the boat taken out a short distance, so that the visitor may take in at one sweep the picture presented. In the foreground the busy scene by the water's edge, the many bathers with their various-coloured garments, the little shrines dotted here and there among these lower steps, the streams of people on the footway, then above this, the long flights of steps running in different directions to the city above, the archway at the head of one particularly steep flight of steps, the quaint buildings tumbled together in indescribable confusion, and crowning the whole, the Mosque and Minarets of Auragzeb. It



Gai Ghat

Balabai Ghat

Trilochan Ghat

is certainly a wonderful picture, and may well fascinate all who have the slightest appreciation of the artistic and the picturesque". Below the mosque there are three cone-shaped stands with hundreds of brackets for oil lamps which are lighted on the occasion of Diwali and other festivals.

The remaining ghats of the river upto the Railway Bridge are quite insignificant, and some of them are even

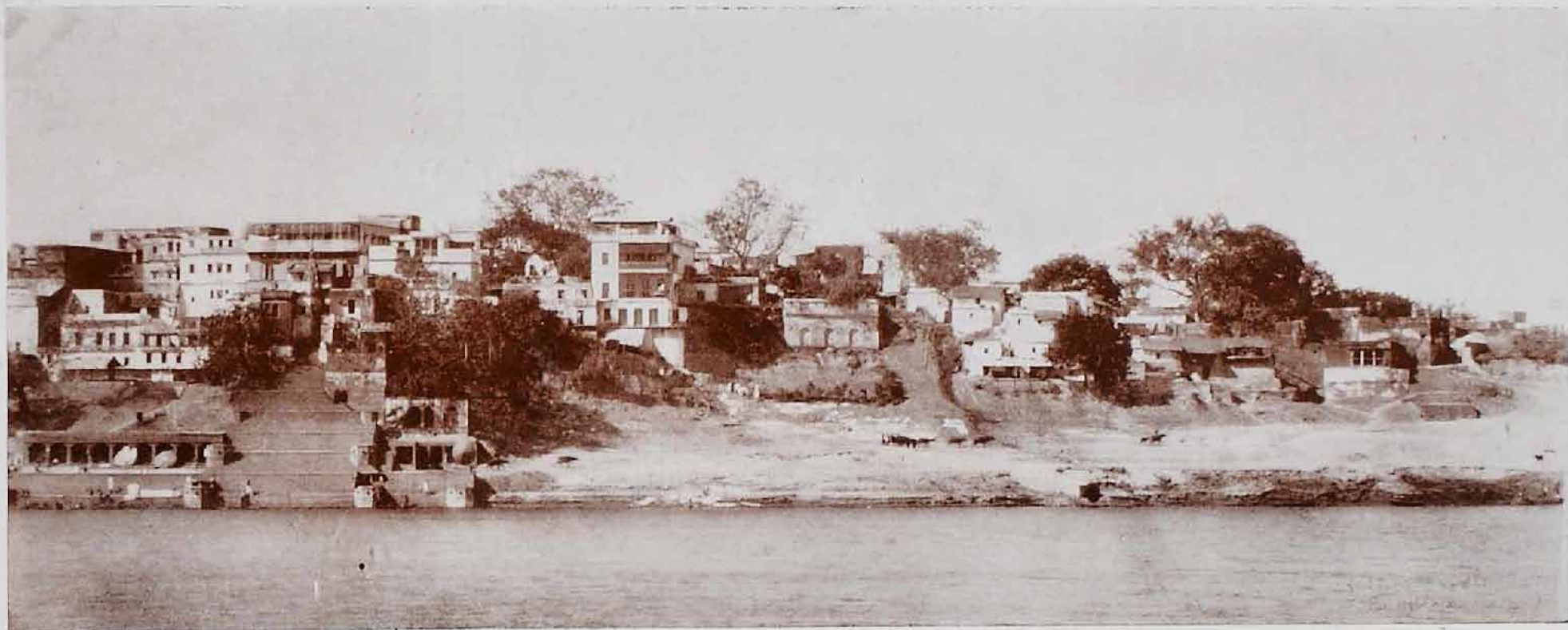
in a dilapidated condition. Beyond the bridge there are the ruins of the old fort of Rajghat reputed to have been built by one Raja Banar. This high plateau marks the end of the city, but the end of the ghats is in fact reached at the northern boundary of Benares where the river Varuna falls into the Ganges. This is the fifth and the last sacred spot of the 'Panchtirtha'.

CHAPTER VI

BENARES IN THE NINETEENTH CENTURY

IN the nineteenth century Benares passed through the same period of transition as the whole of India; and if during these times of acute cultural struggle Benares has acted as the stronghold of conservatism and of static forces its immense services in guarding the noble heritage

of the race, which was in imminent danger of being swept away in the general destruction, must now be recognised. In this connection a brief reference to the history of the educational movement started in India early in the nineteenth century, and its subsequent reactions on the Indian



Trilochan Ghat

Gola Ghat

mind and character, will not be free from interest.

Warren Hastings, who had personally come to Benares and had played an important part in its history at the time, greatly appreciated the value of oriental culture. Besides establishing the Calcutta Madrasah in 1781 he is said to have encouraged both Pandits and Maulvis by his private munificence. The Court of Directors in 1792 stated that "the Hindus had as good a system of faith and morals as most people, and that it would be madness to attempt their conversion or to give them any more learning or any other description of learning than that which they already possessed." In the same year, with the assent of Lord Cornwallis, the Samskrit College at Benares was established by the then British resident Jonathan Duncan. He recognised that the cultural history of Hindu India was, so to say, epitomised in the history of Benares, and he rendered a signal service to this city and to Hinduism by this act of great foresight

and wisdom. The provision made for imparting indigenous learning gave considerable impulse and vigour to this ancient centre of Hindu culture. The Act of 1813 authorised the Governor General in Council to set apart from the revenues a sum of not less than a lakh for "the revival and improvement of literature and encouragement of the learned natives of India and for the introduction and improvement of a knowledge of the Sciences." The Court of Directors also issued instructions, in 1814, to make enquiries regarding the literature and sciences that were being taught in the ancient establishments of Benares. Thus the revival of ancient learning and culture was at first more or less assured.

There were, however, several strong forces working in the opposite direction. Among the Europeans there were only a handful of "Oriental Scholars" who were hoping to unite European and Indian learning by adding a knowledge of Western science to indigenous literature



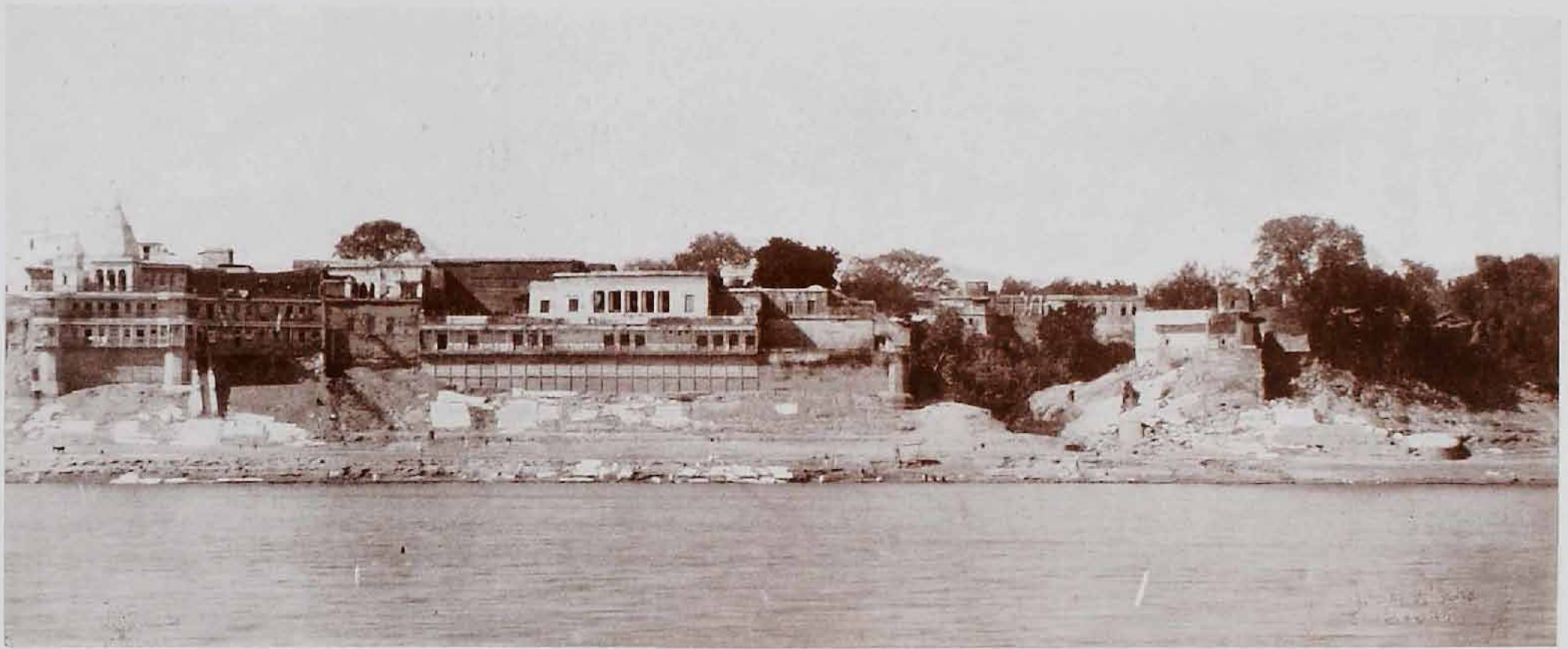
Gola Ghat

Nandeshwar Ghat

Tilya Nala

and culture. Mountstuart Elphinstone expressed this view forcibly in his *Minute on Education* in the following manner:—"It would surely be a preposterous way of adding to the intellectual treasures of a nation to begin by the destruction of its indigenous literature: and I cannot but think that the future attainments of the natives will be increased in extent as well as in the variety by being, as it were, engrafted on their own previous knowledge and imbued with their own original and peculiar character." The Christian missionaries, on the otherhand, being firmly convinced that Western learning will be most effective in converting Indians to the Christian faith, were insistent on the introduction of Western knowledge through the medium of English. Responsible English administrators were also confronted with the problem of the immediate supply of Indian subordinate officials for purposes of administration, who will be familiar with the language, the ideas and the manners of

their rulers. The controversy between the advocates of the Oriental and the Western learning went on for a few decades. Ultimately, Lord Bentinck in 1835 decided in favour of the introduction of Western learning and declared that "His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and Science among the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone." Lord Macaulay's *Minute* on this question is well known. He was undoubtedly keen on raising India to the English level of freedom, but according to him that was only possible when the Indian became "English in taste, opinions, morals and intellect." He wrote in 1836: "No Hindu who has received an English education, ever remains sincerely attached to his religion . . . It is my firm belief that if our plans of education are followed up, there will not be a single idolator



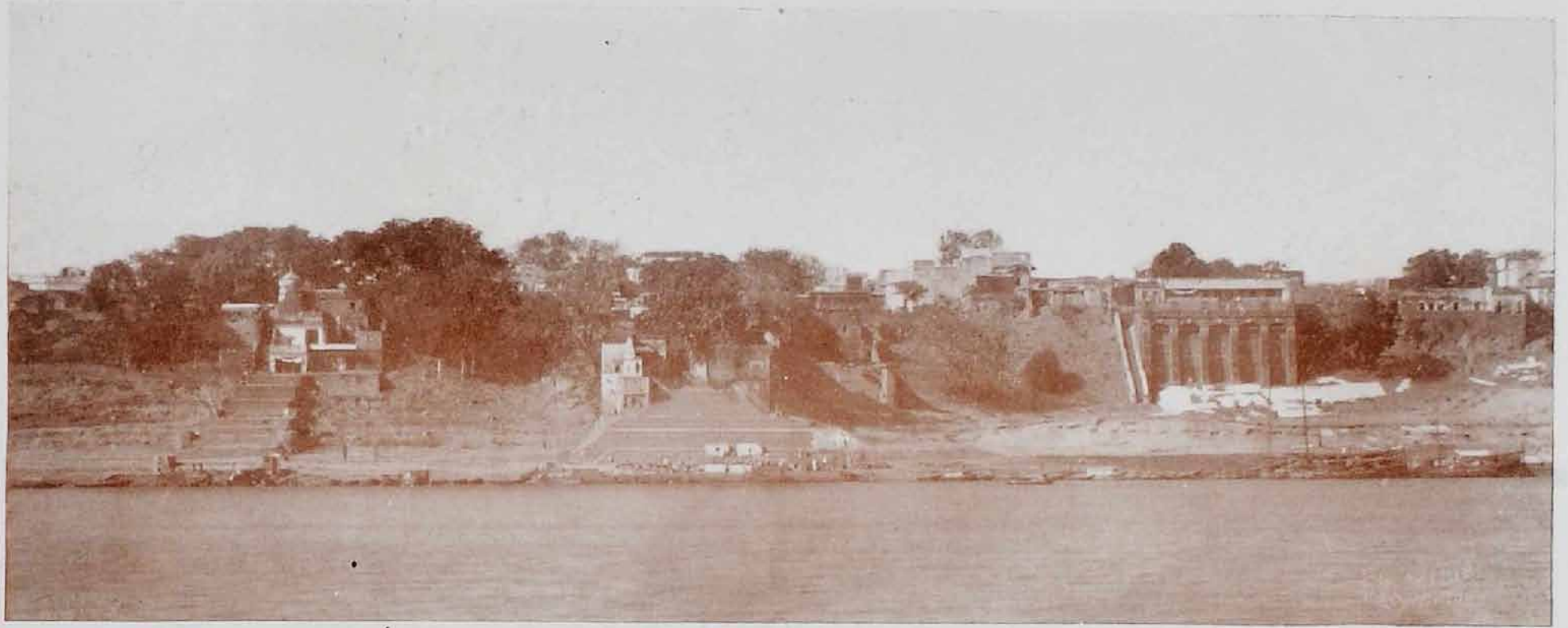
Tilya Nala

among the respectable classes in Bengal thirty years hence. And this will be effected without any effort to proselytise; without the smallest interference in their religious liberty; merely by the natural operation of knowledge and reflection."

The forces working in favour of the introduction of Western learning received a further impetus from the Indian side under the lead of Raja Ram Mohan Roy—the great pioneer of social and religious reform in India at the opening of the nineteenth century—who clearly saw that his country could only be released from the intellectual and social thralldom of his times when the mind of India was freely allowed to come in contact with the mind of the West. He supported Western education not so much for its spiritual inspiration and culture as for the material help that could be derived from it in dispelling the darkness that had engulfed the country and, particularly, in removing certain moral and social

evils. Thus the policy of imparting "English education" to Indians received its support from different quarters, each with quite a different objective in view.

Raja Ram Mohan Roy was indeed a remarkable man born much before his time in 1774. At a very early age he had learnt Persian and Arabic, and had come to study Samskrit in Benares. At the age of 15 he went to Tibet to study Buddhism. He is said to have learnt English much later. It is not generally known that when he had revolted against the popular religious beliefs and the cruel social practices of those days, and had to leave his father's house on account of his heretical views, he was ignorant of English. He worked against orthodoxy in all religions and laboured hard for the spread of education. With all his uncompromising hostility to the current superstitions and evil customs he aimed at the revival of Hinduism in its ancient and original purity. In 1828 he established the Brahma Samaj to promote "the bonds of union between



Naya Ghat

Prahlad Ghat

men of all religions and creeds, and to inspire men to worship "The Eternal, Unsearchable, and Immutable Being who is the Author and Preserver of the Universe". Thus it was that he gave an impulse to the great National Movement of the future with its basis in religion, for the Indian heart can only throb in response to a deep spiritual note. The gifted Raja died in England in 1832 where he had gone on a political mission.

The movement in favour of Western education which, as stated above, was also supported by Raja Ram Mohan Roy, ultimately triumphed. During the course of a century it has produced certain very remarkable results. Although it is even now very difficult to form a correct and complete mental picture of the full effects of the new forces that have been at work, it is perhaps possible to note certain definite tendencies both favourable and unfavourable. The impact of the Western civilisation has undoubtedly produced a tremendous collision,

but this has, on the whole, helped in the awakening of India. Compared to the conditions as they were, particularly in the 18th century, there has certainly come about a general diffusion of intelligence over a wider surface of Indian Society. Social liberty with national and democratic aspirations has come. The domination of authority and tradition on the intellectual, social and religious life of those who have received Western education is certainly very much less, though it has not altogether disappeared. Modern education has, in a marked manner, reduced the rigidity of caste and weakened the claims of social privilege which have so often in the past raised their heads in the history of India. Democratic ideas are producing their levelling effects, for when men begin to have more and more equal opportunities for intellectual advancement and for political equality it is impossible that they should submit to social inequality. Sectional interests are being more and more substituted



Dufferin Bridge

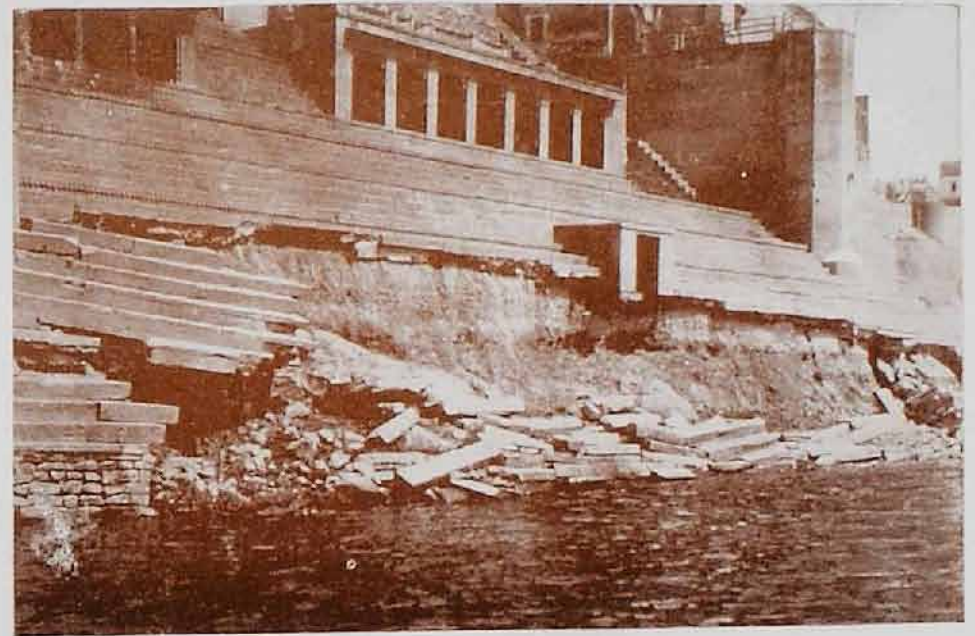
by a much larger national outlook, and there is undoubtedly more public spirit, greater mental freedom and keener spiritual discontent. The family system is undergoing a rapid change, and despotism in the home which demanded that every one must submit to the will of a superior authority, and accustom himself to have his own views and opinions overruled by the whims and caprices of others, is yielding place to individual liberty. The old joint family system with much that was good, noble and unselfish in it is dying. The true spirit of that system will it is feared, soon be dead, though, perhaps, its technical and legal aspects will survive for some length of time.

The most beneficial result of the new forces is particularly marked in the change of public opinion regarding the social status of women. Education of women is now an accepted creed of the new generation. In the immediate past both sexes practically grew up under identical social, moral and religious influences, and the harmony

of domestic life was thus not disturbed. Previously there was no antagonism between education and home influences; but education of the modern type growing among men without a corresponding movement among women, necessarily created a very unfortunate gulf between the outlook, sympathies, tastes and beliefs of the two sexes. People living in the same home actually belonged to two different strata of civilisation and derived inspiration from two different sources. The general result was friction and disharmony, and domestic and social peace had often to be purchased at the cost of inconsistency and maintained by the fatal device of expediency and compromise which resulted in the serious loss of individuality of character. It is indeed a matter of great satisfaction that women brought up under the influence of the new forces have begun to organise themselves and to take a much larger and more prominent part in national regeneration. Although, through the



Rewa Ghat



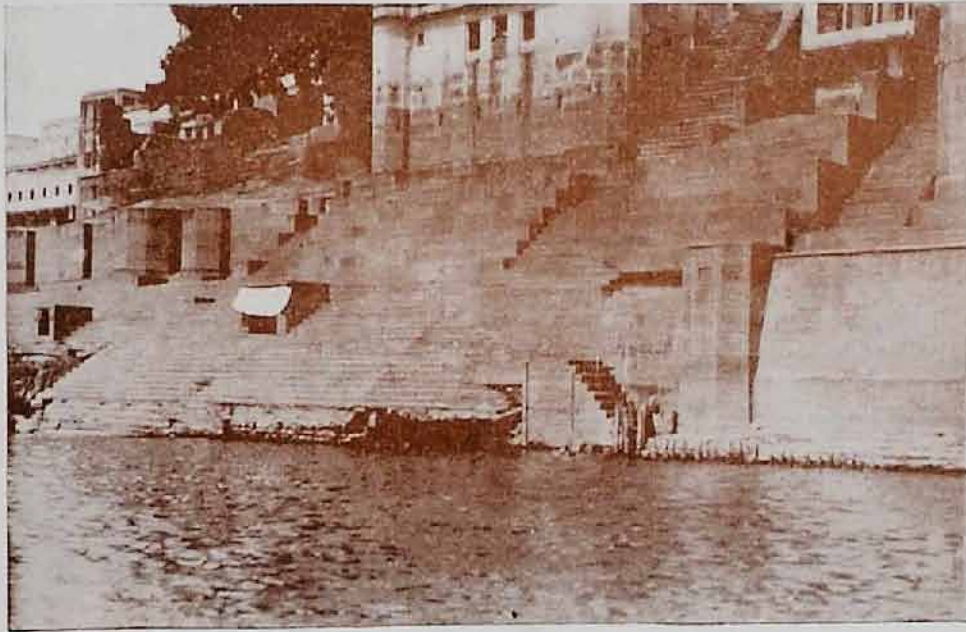
Tulshi Das Ghat

tyranny of custom and a fundamental ignorance of the cultural part of India, the position of woman had in practice come to be considered as inferior, it should not be forgotten that to the Hindu imagination woman still presented herself as the queen and the priestess of home, and deep reverence has always been attached to her, particularly as mother. With the rapid change that is now coming over in our attitude towards women, there is no doubt that the wife too will be equally respected with the mother, and daughters will be allowed equal opportunities with sons. Sita will once more be worshipped with Rama and Radha with Krishna.

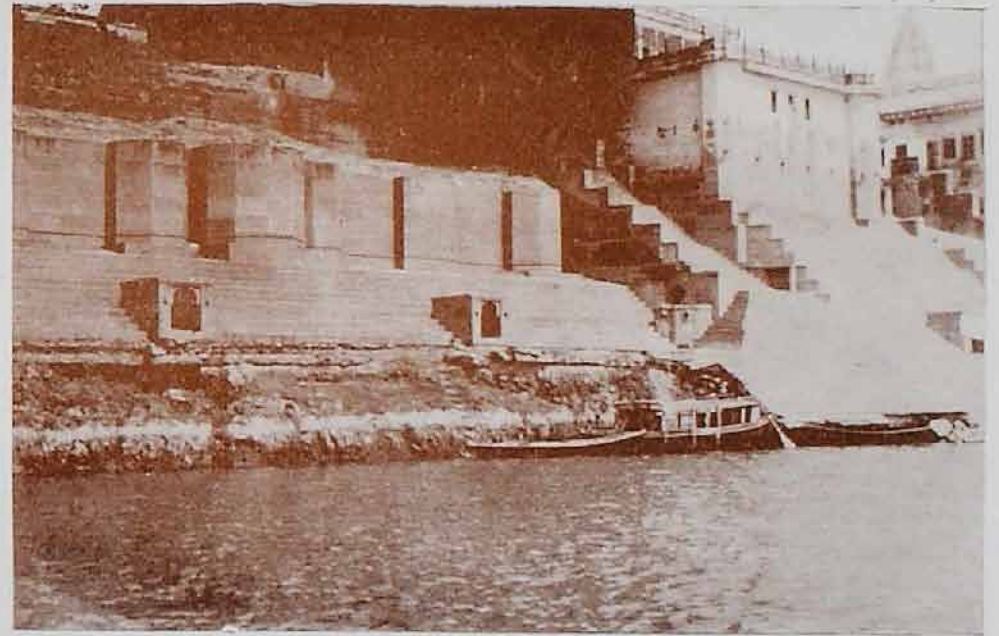
The spirit of change and its urge is felt in every sphere of national life, but it is in the outlook of the people in matters of faith and worship that the change has been so very marked. Science has sapped the foundations of supernaturalism, of superstition and of many a popular religious belief. What has already happened in

Europe is now happening in India, and to the generation that has been influenced by modern ideas household gods have lost their divinity, custom its stronghold and the priests their domination. It is true that the masses are for the most part still very much under the hold of the past and unaffected by the new forces, but one can gauge the future by the effects of modern education on the youths of the country. It has been truly said that "men walk as the prophecies of the next age".

The account given so far briefly indicates the direction in and the extent to which Western education in India has, in common with other countries in the world, helped to release Indian life from the fetters of orthodoxy and tradition, of priestcraft and superstition, and of domestic and social inequalities. But this is only one side of the picture and the other side has yet to be presented. Experience has clearly shown that however much opinions may differ about the degree and value of benefits derived



Bachraj Ghat



Prabhu Ghat

by the country from a more or less purely Western education, on one point, at least, there could not be any doubt left by this time. With all the concentration on Western studies during the period of nearly a century, the optimism of Macaulay and others that Western culture—in the superiority of which they firmly believed—will in a short time displace the indigenous culture of the country, has been altogether falsified. The ancient culture of India, which has withstood so many clashes and outlived so many disintegrating influences in its history, has stubbornly resisted all attempts to exterminate it and to substitute in its place an entirely alien culture. The civilisation of India, which extends over thousands of years, has shown a remarkable aptitude for adaptation to varying conditions from time to time. It has repeatedly rejuvenated itself by absorbing the vital forces underlying new ideas and aspirations, and has constantly modified its social polity to changed circumstances without

giving up its essential characteristics. It has maintained intact its original foundations and its ground plan, although it has so often dismantled and altered its superstructure. India is still a living organism with a distinct individuality of its own, and the secret of its life lies in its wonderful capacity for change and not because of its so-called unchanging character.

Like many other mistaken views about this country, it is generally supposed that the National movement in Modern India is the first event of its kind in its history and is the direct and natural result of Western education. What is indeed forgotten is that in certain respects its effects on a true *National* evolution have been disastrous. The fact of the matter is that the system of education hitherto employed has considerably destroyed among the "educated people" the capacity for a correct appreciation of Indian culture and its fundamental unity based on a pervasive spiritual influence. It has been more and



Mysore Ghat

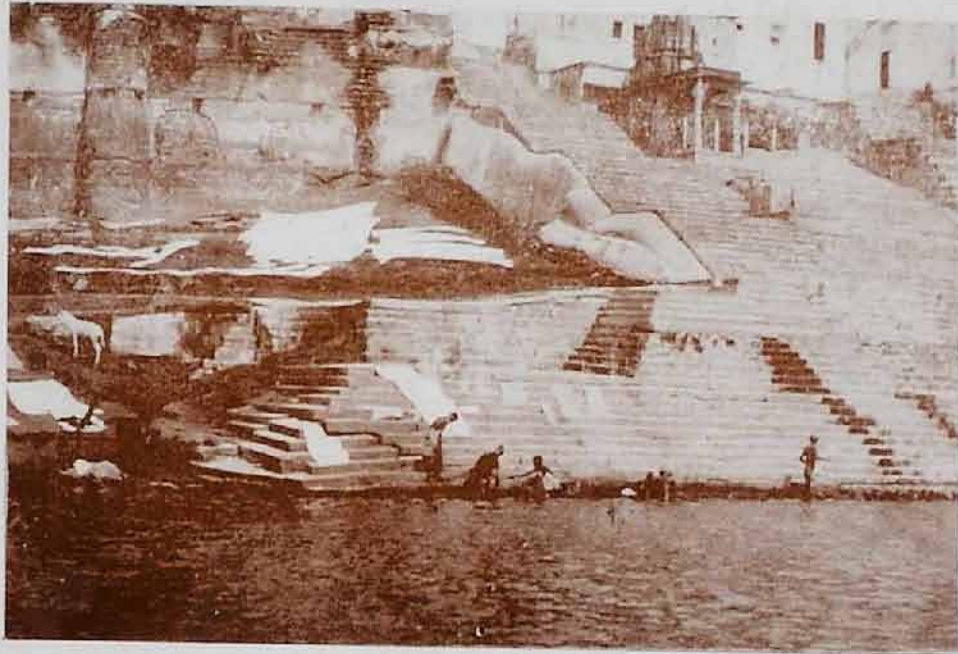


Shivala Ghat (Chet Singh)

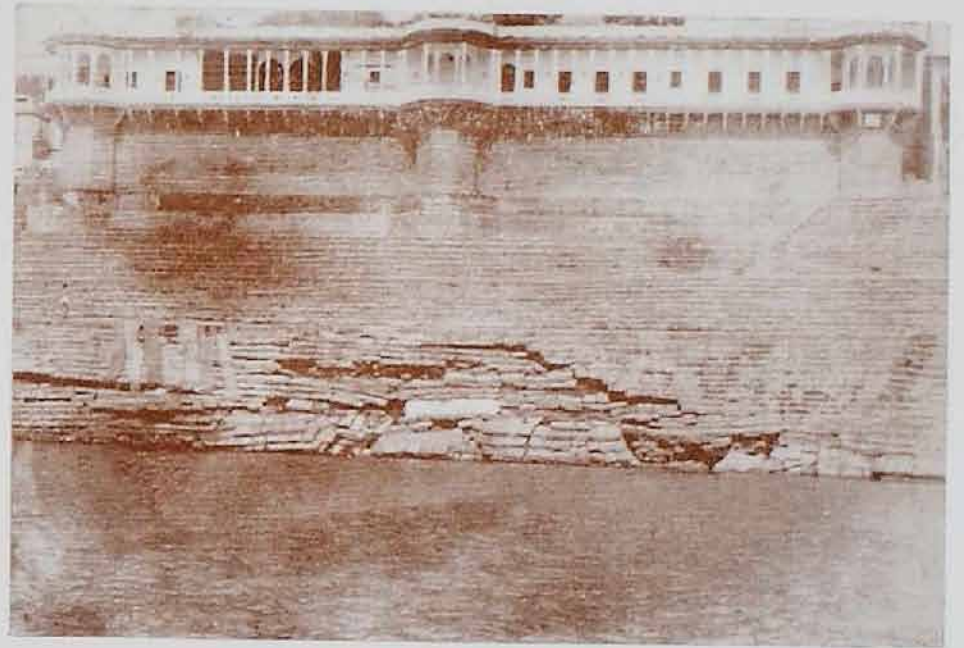
more keenly felt of late that Indian culture has been till recently practically ignored in the scheme of education. A systematic study of Indian ideals and institutions was not developed as it should have been. The youths of the country have not been encouraged to feel proud of their racial heritage, nor have they been so far deliberately helped to find in it what is really valuable. Lord Macaulay and many another honestly believed that a single shelf of a good European library was worth all the literature of India. Even now the school-master knows very much more about an alien culture than he knows about the Indian. He may thus become a good teacher of particular subjects but he cannot be a true educator of the younger generation. Education with a definite constructive aim appealing to the heart of the community can alone become effective and creative, but education imposed from without and substitutive in its aim and character only makes itself contentious, and while it may

to a certain extent alter the structure of society, it can never lead to true progress and ensure a natural and healthy development. Change does not necessarily mean true progress, and national ideals cannot be bodily transferred from one people to another like household goods; and when belief in one ideal is destroyed it is not easy to secure a ready acceptance of another. Society, it is truly said, is not a manufacture but a growth, and the foundation of a country's progress can only be well and truly laid when the "connective tissue of civilisation" is not lost; for the destruction of special characteristics which form a nation's true individuality spells death.

Enough has been said to show how the initial conception of education introduced in the country early in the nineteenth century was essentially defective, for the real progress of a people cut off from its cultural antecedents and ignorant of its spiritual heritage is impossible. The policy of religious neutrality, however sound from



Dandi Ghat

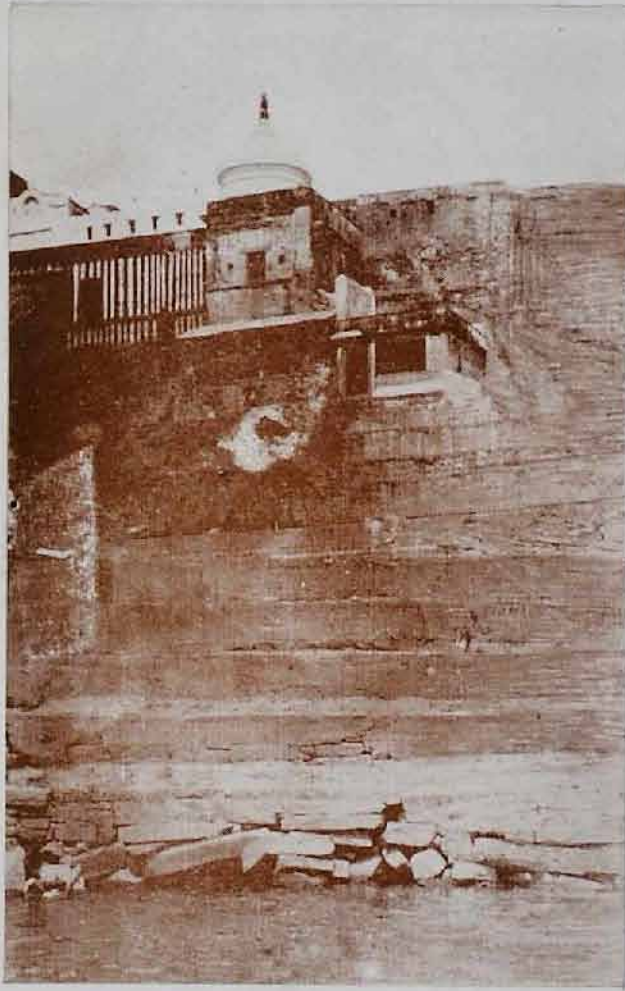


Hanuman Ghat

the point of view that it avoids all risks of seeming partial to any particular creed, does not make our schools part of Indian life, nor does it quicken the soul of a people. This policy has deprived education of that driving power and creative force which is necessary to make it inspiring for the young. As with most other people and nations, so in India, religion has been the inspiration of its art and literature and the foundation of its morality. But in the Indian scheme of life it has been something very much more. It is all in all, for every thought, every emotion and every act has a religious side because it is looked upon as an expression of the spirit within reflecting the One Supreme Self and Life.

In certain ways Modern India, it is true, has proved a very apt pupil of the West and has been rapidly assimilating the new ideas. But nations are judged not by their capacity to assimilate but by their capacity to contribute to the knowledge and culture of mankind. Apply-

ing this test India's contribution during the last century has been practically nil. Great thoughts and great deeds have often emanated from some fervour from within or from some strong sentiment or ideal. In the case of modern India the inhibitory pressure of alien standard has not allowed a sufficiently free scope for the expression of its deeper life. Religion has often in the past supplied that fervour, but popular religious beliefs in India have been just as much shaken by modern education and its scientific outlook as they have been in other countries, while the heart of the educated and the most progressive element in the society has been deprived of the inspiring touch of cultural and spiritual forces. Next to religion the greatest force which has so far moved mankind is patriotism which is now more and more taking hold of the Indian heart. It is the one thing which is materially helping in the development of the qualities of heroism and self-sacrifice, and which is supplying some corrective to



Kedar Ghat



Vizianagram Ghat

the sordid materialism of the age which is also silently but surely spreading its net over the Indian mind. But the deep subconscious spiritual yearnings of the Indian heart are not quite satisfied by patriotism alone which is by no means regarded as the highest expression of the spirit in man. To the logical mind of an Indian the love

of humanity is not a far off adorable dream but something quite practical and within grasp, for the Divine life abides in all. With his keen perception he is all the time conscious of the limitations of patriotism so often revealed in narrow nationalism which has caused and is still causing no little strife in the world.

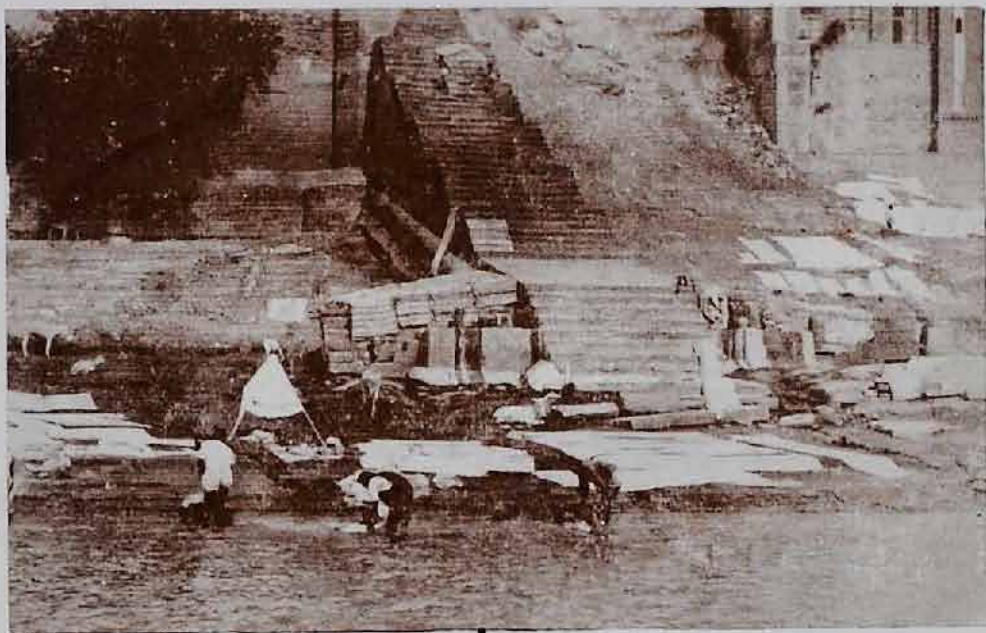
CHAPTER VII

BENARES AND THE NATIONAL MOVEMENT

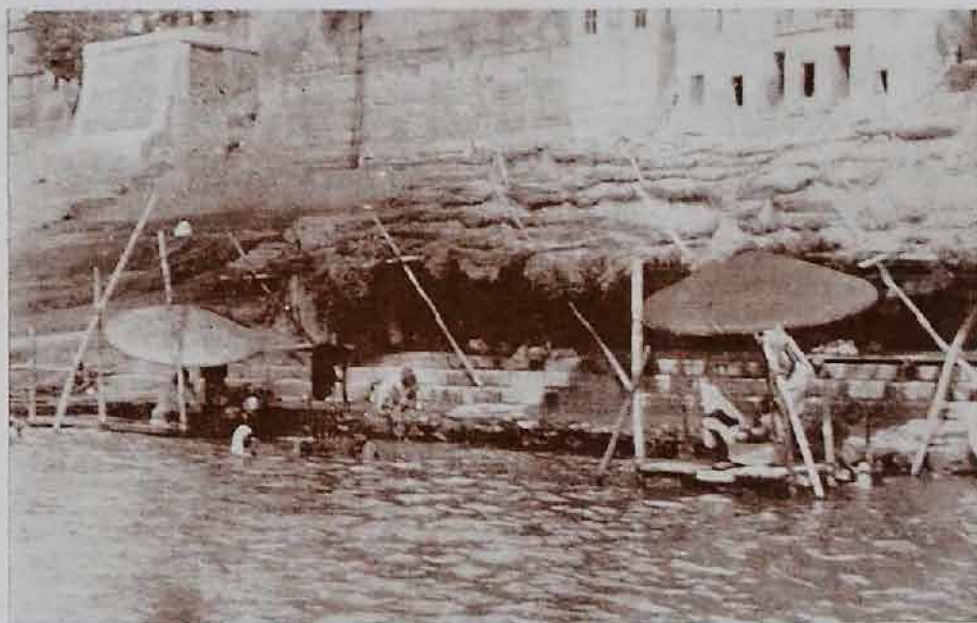
THE realisation of some of the serious disadvantages mentioned in the previous chapter has formed the real background of the National Movement in India which took a definite shape in the last quarter of the 19th century and has gained considerable force and momentum during the last fifty years. The Nationalist is moved by a high and lofty Idealism and deeply feels the anguish of "the

paralysis of the live moral forces of the nation". He is moved by the unshakable conviction that the work of a country which has had such a glorious record of contribution to human culture and civilisation, can by no means be over. He therefore longs to release those potential forces which are at present struggling for self-expression.

One of the great pioneers of the Indian National



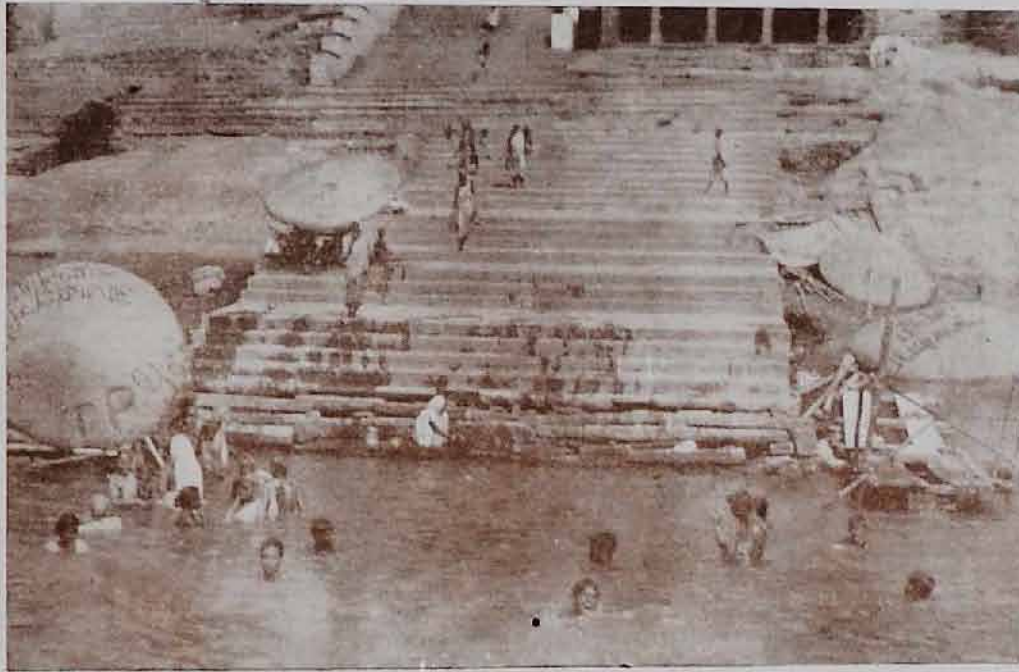
Lalli Ghat



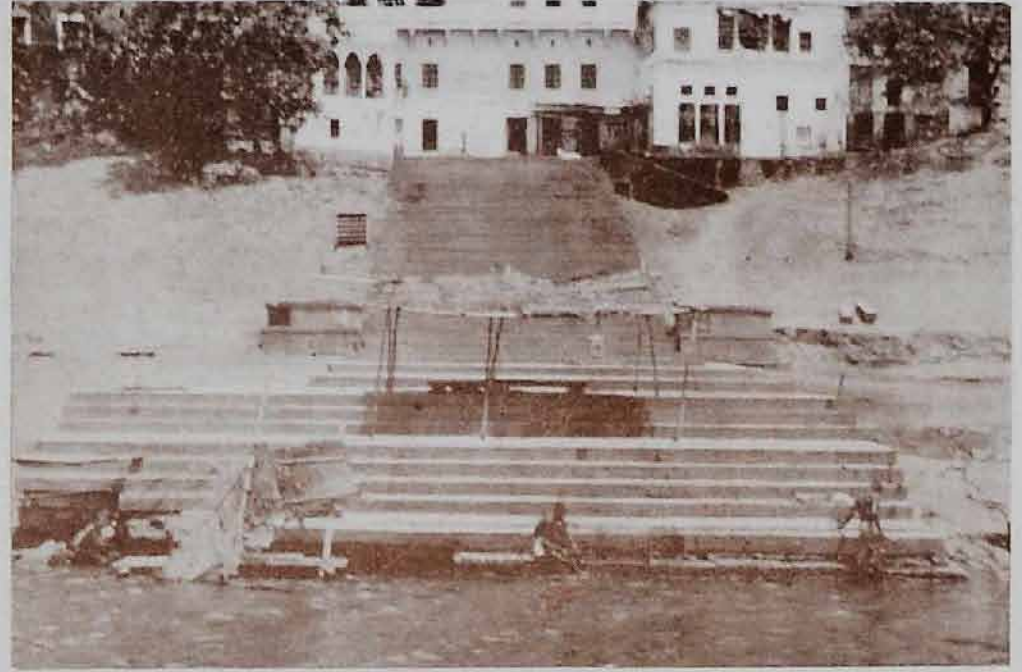
Mansarowar Ghat

Movement was Swami Dayanand Saraswati (1824-1883) whose original name was Moolshankar. He was born in Kathiawar. In one sense he is the most original among the Indian reformers, as he is a spontaneous production of the mind of India and owed nothing to Western culture and to the educational system inaugurated in the country. He had studied his own national literature and history and was proud of his country's glorious past. By his own careful observation, deep thinking and researches he had come to the conclusion that in the Aryan scheme of social polity in India the evils of idolatry and priestcraft, of hereditary castes and "untouchability and of the spirit of exclusiveness and isolation were the unhealthy accretions of later ages. The status of women also, was immensely higher in the ancient Aryan civilisation". His own Guru Swami Virajanand thereupon, entrusted to him the great task of removing from the Hindu mind the woeful ignorance about their real past and charged him

to teach them to study the proper kind of literature and to believe in one God and in the sublime teaching of the Vedas. Dayanand with his strong and unbending will resolved to take up this noble work as the mission of his life and started a vigorous campaign by preaching and organising debates and by writing pamphlets and books giving a rational interpretation of the Vedas. In 1869 he visited Benares and took part in a historic debate which created no little sensation and excitement in the stronghold of orthodoxy. "Back to the Vedas" was the clear note that he sounded. He treated the Vedas as "revealed" and as being the purest fountain of knowledge and truth. The movement started by him soon began to gather strength and support. It was an indigenous movement from within the Hindu society, revivalist in its character and yet uncompromising in its hostility to superstitious beliefs and the social evils of the time. It was because of its propaganda in favour of the simpler but the higher



Pandey Ghat

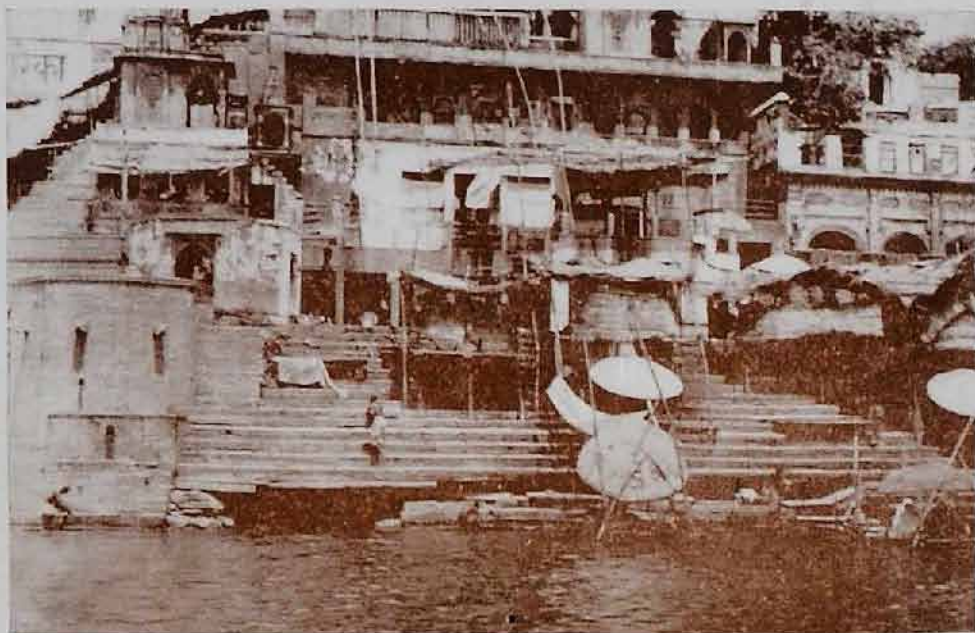


Tirpura Bhairavi Ghat

creed of the Vedas that it appealed strongly to the average man who had a deep reverence for his faith and who, while he had not received the light of new ideas through the channel of Western education, was still capable of recognising current social evils when once his attention was drawn to them. The movement ushered in by Dayanand bears the stamp of his strong and wonderful personality and strikes a distinctively Hindu note. A Hindu to the very core he stood for Hindu civilisation and Hindu culture in India and refused to be guided by alien standards or dominated by foreign ideals. By introducing an element of rationalism in Hindu religion and by vitalising it with a strong dose of self-reliance and vigour, he gave a new lease of life to Hinduism which was supposed to be a dying faith. He proclaimed Hinduism to be a world religion whose gates were open to all and which need not be confined merely to the four corners of India. To carry on his great mission he established the Arya Samaj in 1875.

The Samaj with its masculine energy has proved itself to be a great constructive force and is trying to consolidate Hinduism and to purge it from those weaknesses which have been eating into it like a canker. It stands for Indian self-respect and for true Indian Nationality by vigorously defending Hinduism and Indian culture against any hostile attacks. The one great principle of Dayanand's virile teaching was to dispel ignorance and to diffuse knowledge, and in pursuance of that noble ideal the Arya Samaj has been doing remarkable educational work and has been sending out into the world enlightened young men, staunch in their faith and devoted to the Motherland. One such institution among several others throughout the country has also been established in Benares.

The Ramakrishna Home of Service in Benares links up the city with the memory of another remarkable personality, Swami Ramakrishna Paramhansa of Bengal (1833-1886) who, with a consuming passion for spiritual



Sitla and Dasasumedh Ghat



Mir Ghat

knowledge, took sannyas and underwent all kinds of austerities and experiences. By turns he tried to live according to the injunctions of different faiths, and having gained first-hand knowledge of their inner truths he ultimately came to the conclusion that all religions were in fact part and parcel of One Eternal Religion. As long as he was alive he continued to preach to the people who gathered round him in large numbers this great central truth which he had realised for himself. At his death in 1886 he charged his disciples to spread to mankind the great message of "the fundamental unity of all religions". One of these disciples, Swami Vivekanand (1862-1902) earnestly took upon himself the duty of spreading the message of his master, and after leading a life of retirement and contemplation for a few years in the Himalayas he visited Madras in 1892. *Soon after he was advised to go to America where he represented Hinduism in the Parliament of Religions that had assembled in Chicago in

1893. He produced a tremendous impression there by his brilliant exposition and presentation of the Vedanta. After having founded several Vedanta societies in America and in England he travelled on the continent of Europe, carrying everywhere the eternal message of the Vedanta, and then returned to India which he looked upon as the spiritual teacher of the world. During the brief interval of a few years after which his brilliant life was in 1902 cut off in the very prime of vigour and youth, he thrilled the heart of India, and aroused among the "educated" the strongest feelings of nationality and of reverence for their ancient faith and culture. "Oh India", he would say, "with this slander of others, with this base imitation of others, with this dependence on others, this slavish weakness, this vile detestable cruelty—wouldst thou with these provisions only scale the highest pinnacle of civilisation and greatness? Wouldst thou attain by means of disgraceful cowardice, that freedom deserved only by the brave and



Mir Ghat



Mir Ghat

the heroic? Oh India! forget not—that the ideal of thy womanhood is Sita, Savitri, Damayanti; forget not—that thou art born as a sacrifice to the Mother's altar; forget not—that thy social order is but the reflex of the Infinite Universal Motherhood; forget not—that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian—and proudly proclaim,—‘I am an Indian,—every Indian is my brother’ ‘India's God and Goddesses are my God, India's society is the cradle of my infancy, the pleasure-garden of my youth, the sacred haven, the *Varanasi* of my old age’ ‘Repeat and pray day and night—‘O thou Mother of Strength, take away my weakness, take away my unmanliness, and—MAKE ME A MAN!’” He thus passionately appealed to young men to be manly, self-reliant and courageous, and exhorted them to dedicate themselves to the service of the country and

of humanity. He wanted a band of young teachers and preachers who would carry secular education from door to door along with religion. He would ask young men straight: “do you respond to the call of the nation? Each one of you has a glorious future if you would dare believe me”. Have that faith, each one in yourself, that eternal power is lodged in every one of our souls. We must enter into the life of every race inside India, and outside India; we will work. Say the Vedas: “It is the strong, the healthy, of sharp intellect and young that will reach the Lord”. To Vivekanand religion was ‘the manifestation of the Divinity already in man’, and education was ‘the manifestation of the perfection already in man’. His life was a great example of faith, courage and service. It was the inspiration of his life and still more that of his master which led to the establishment of the Ramakrishna Home of Service in Benares which has been doing the noble work of nursing the sick, relieving the needy and the poor



Lalita Ghat



Jalasain Ghat

and consoling the miserable and the distressed. It is a splendid centre of training in social service to many a young man whose heart is sensitive to the call of suffering humanity.

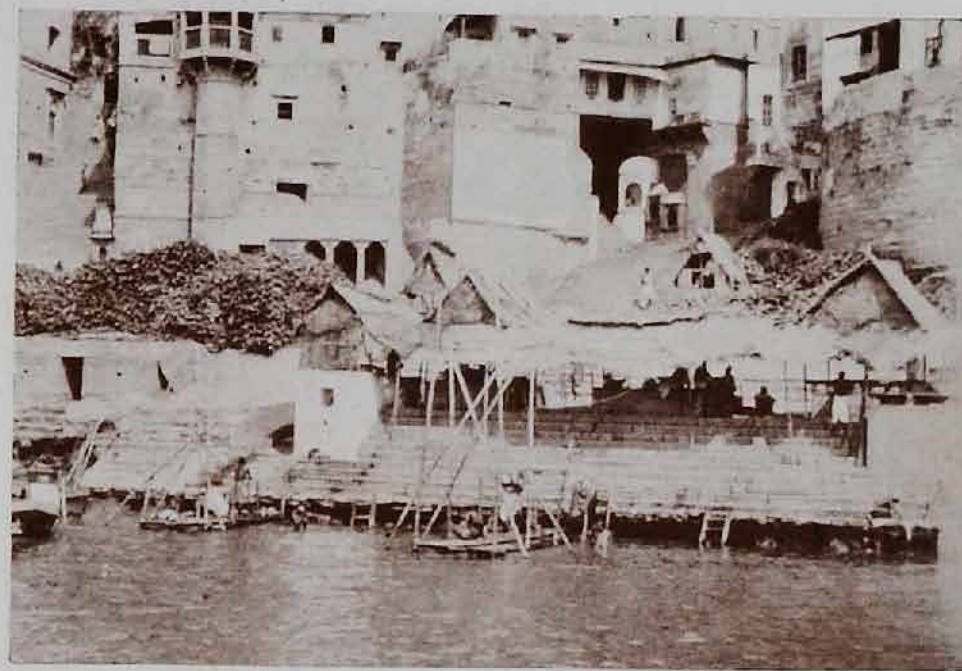
Benares has also been closely connected with the great world movement the Theosophical Society which was founded in 1875 in New York by a Russian lady, Madame H. P. Blavatsky and an American Colonel, H. S. Olcott. The movement was a protest against the new phase of Extreme Materialism in the West which had also begun seriously to affect the minds of the "English-educated" Indians. The Theosophist asserted the reality of the "superphysical" and postulated the existence of an Eternal Principle wherein "spirit" and "matter" are essentially one. Religion, they hold, is based on an urge in each human heart to realise for itself that Eternal Principle and Ultimate Reality. They distinguish between religion and dogmatic beliefs and superstitions, and regard the scepti-

cism of the materialist and the superstition of the credulous as the foes of religion which rise when true religion decays. Theosophy encourages the study of all religions and proclaims their essential unity, and has forcibly shown how different religions have given birth to great civilisations and how they have nurtured and maintained them. This world movement lays particular stress on the practical recognition of the Brotherhood of Man regardless of the diversities of race, colour, creed, sex, religion and nationality. It bases this brotherhood on the identity in all of the One Universal Self. In order to promote these great objects the founders considered it necessary to revive spirituality in every land, and as far as possible, to restore to their purity the different faiths which in reality express the same basic truths but only differ in their presentment.

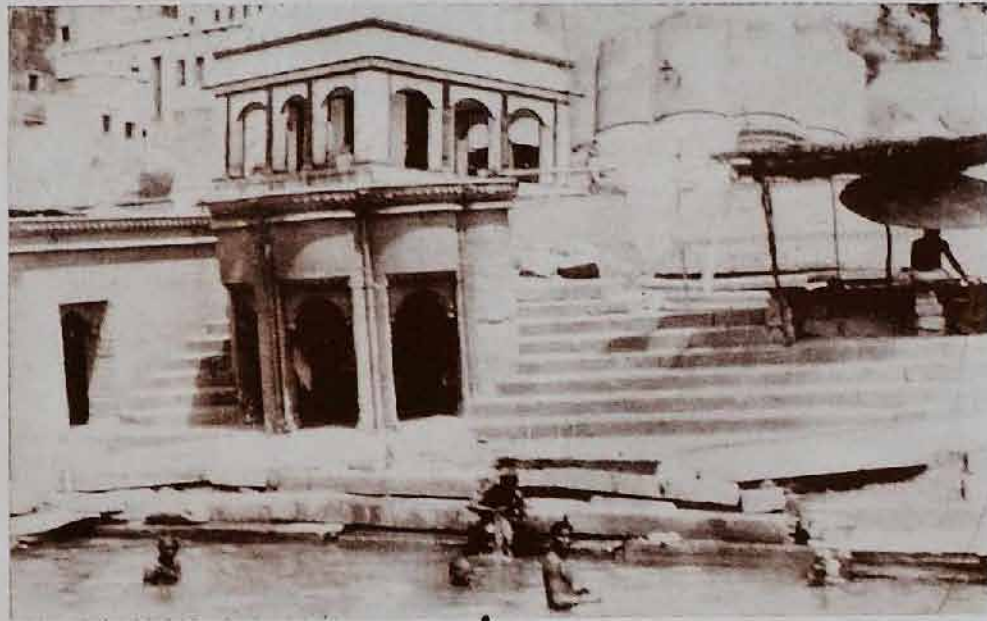
It was with the same object in view that the two founders of the Society came to India in 1879 and threw themselves into the great work of helping India to



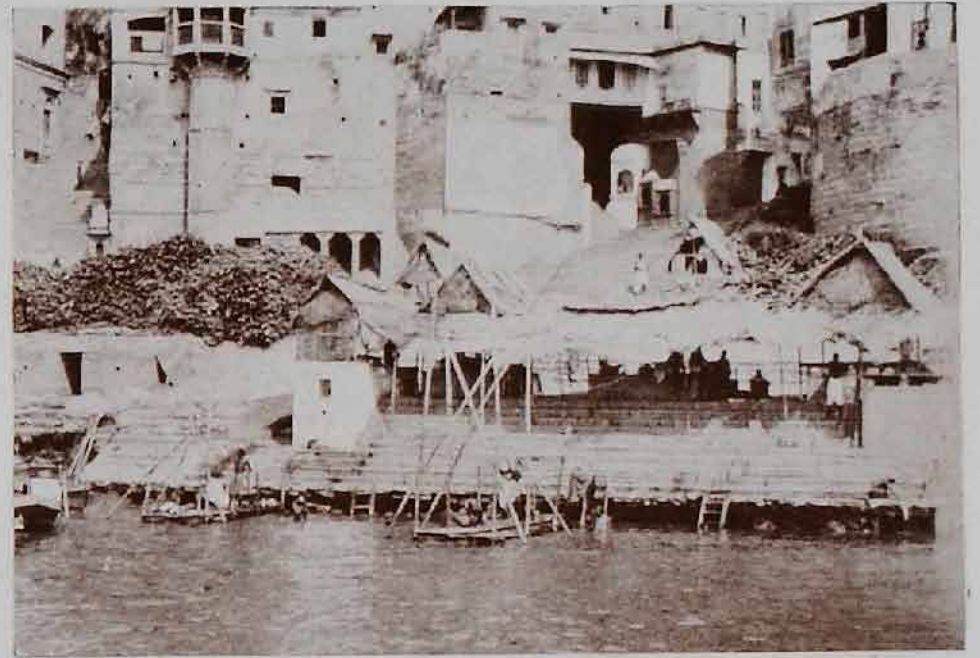
Scindhia Ghat



Durga Ghat



Scindhia Ghat

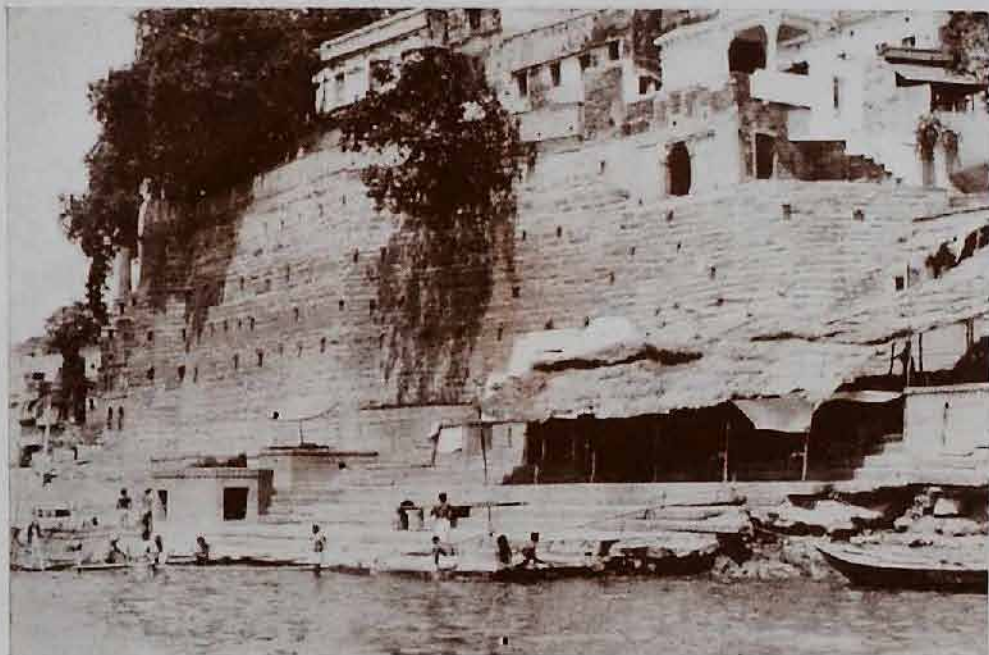


Durga Ghat

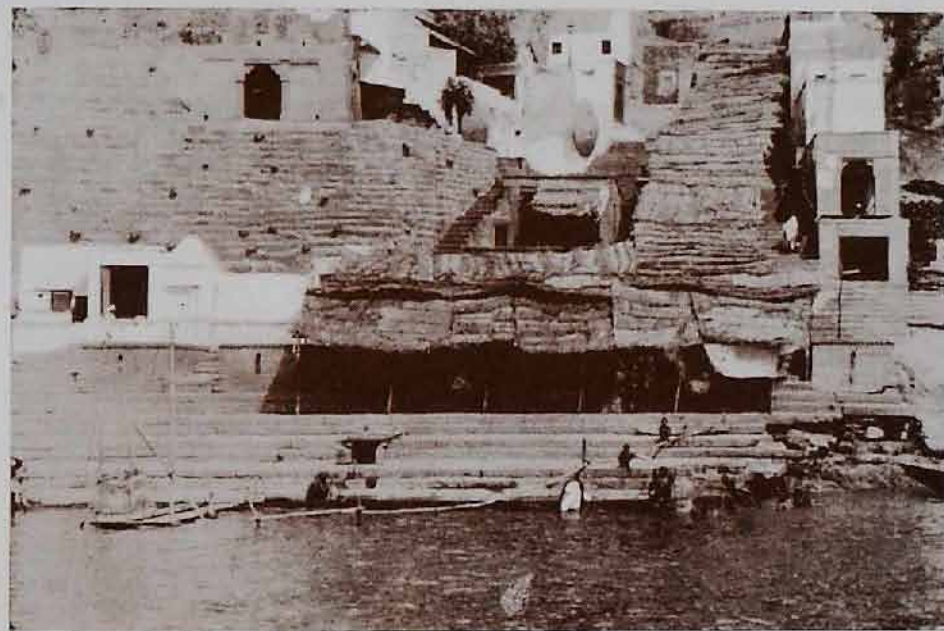
recognise the value of its ancient faith and culture. By their friendly attitude towards all religions and their genuine appreciation of the greatness of Eastern thought and culture they not only helped the followers of different great religions in India to recognise the living spirituality underlying their respective faiths, but also created among the thoughtful and the educated genuine goodwill and respect for other faiths. The founders themselves were Buddhists and so great was their regard for India as the home of spirituality that they established the Headquarters of this world movement in Adyar, Madras. Colonel Olcott also closely interested himself in education and in the "depressed" classes of India. He established Buddhist Colleges, a large number of primary schools for the Panchamas and many societies for Hindu youths to study Hindu religion.

When after the death of Madame Blavatsky, Mrs. Annie Besant came to India in 1893 she made the

work of the Theosophical Society much more intensive in this country. She not only studied Hinduism but zealously defended it and worked strenuously for its revival. With her fiery eloquence she succeeded remarkably in her appeal to the sense of nationality in India. It was on account of her deep love for Hinduism, its culture and philosophy, that Benares was made the Headquarters of the Indian organisation of the Theosophical Society. Her greatest service, however, not only to Benares but to the entire country has been her splendid educational work in the Central Hindu College established in Kashi. Her choice of the place to serve as the field for her activities was significant, because it was from Kashi that spiritual light had radiated in the past, and from Kashi again, she was convinced, would flow the revivifying streams which would fertilise the India of the future. With her great intellect and wonderful capacity for organisation, and by her abounding sympathy for India and her complete self-dedication to



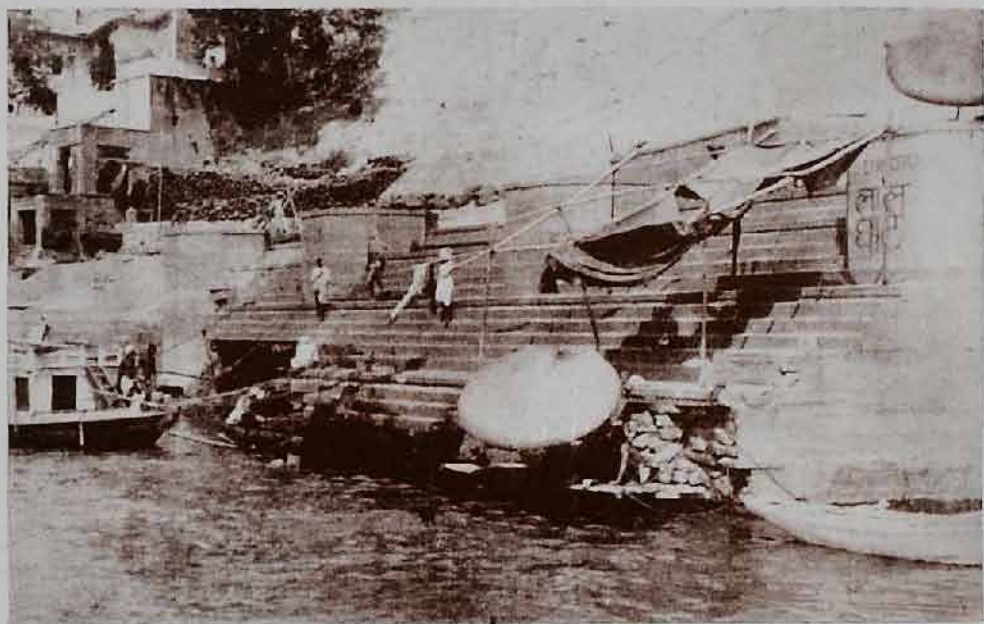
Sitla Ghat



Sitla Ghat

its cause she was able to win the confidence and co-operation of Indians to an extent no person of foreign birth has so far been able to achieve. The principles underlying the founding of the College, the method of work and the spirit animating the workers at once revealed the lofty idealism behind it. The work in the College was to be an effective corrective to the serious mistake committed in the educational policy inaugurated early in the nineteenth century. She was convinced that it had led to de-spiritualisation which had brought about national degeneracy. Religion was therefore not to be eschewed but made an integral part of education and the religious spirit which holds and trains the heart of man was to permeate the secular teaching. Religion was to be the foundation for the building of character and the development of true manhood. The College was to inspire the young with enthusiasm for their country and pride in their national destiny. Her whole scheme of education was based on

a broad and catholic principle of synthesis. Believing strongly with the fervour of a living faith that England and India have been brought together for the fulfilment of the Divine Plan, she emphasised the principle that the best secular and scientific education of the West should be wedded to the best cultural and religious teaching of the East. Bearing the same broad principle in mind the teaching staff selected also consisted of Indians and Europeans so that young men may gain all the good that these joint influences may supply. The Europeans selected were persons with a true Indian heart. The same principle of synthesis and unity was applied to the teaching of Hinduism which was not to be of a sectarian character, but which emphasised only the fundamental truths common to all the different sub-sects and creeds. Text books on Hinduism were compiled with great care so that its presentment may serve as a force towards national unity. Hinduism was not to be emphasised in a spirit of fanaticism



Lall Ghat



Lall Ghat

and bigotry, but while teaching the young to love the religion in which they were born, they were to be simultaneously impressed to respect the faith of others—for Religion indeed touches the Unity of life. Though a common religion was not possible for India, but it was possible to recognise a common basis for all religions and to promote a liberal and tolerant spirit. The nature of her religious influence in India has been to strengthen each faith in the hearts of its followers and to discountenance all attempts to attack any faith.

For nearly forty years has Mrs. Besant toiled with

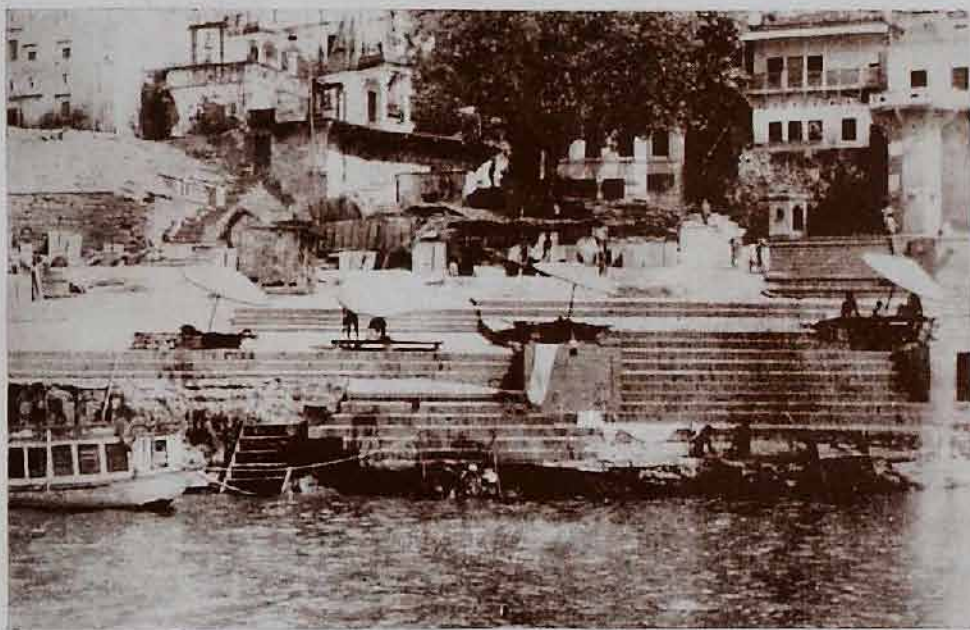
untiring energy for raising the land and the people she so intensely loves, and at the ripe old age of 84 she can now look upon the awakening all round with the same satisfaction and pride with which a mother looks on her child when it begins to grow into a healthy and vigorous adolescence. The Central Hindu College which she reared up with such tender care and affection and which she was hoping soon to raise into a University has now developed into the Benares Hindu University under the fostering care and guidance of that noble son of India, Pandit Madan Mohan Malaviya.

CHAPTER VIII

THE BENARES HINDU UNIVERSITY

THE building up of this noble temple of learning in a very short time was only made possible by the patient

effort and keen foresight of Mrs. Besant, the burning zeal and sturdy patriotism of Mr. Malaviya, the ready and



Gai Ghat



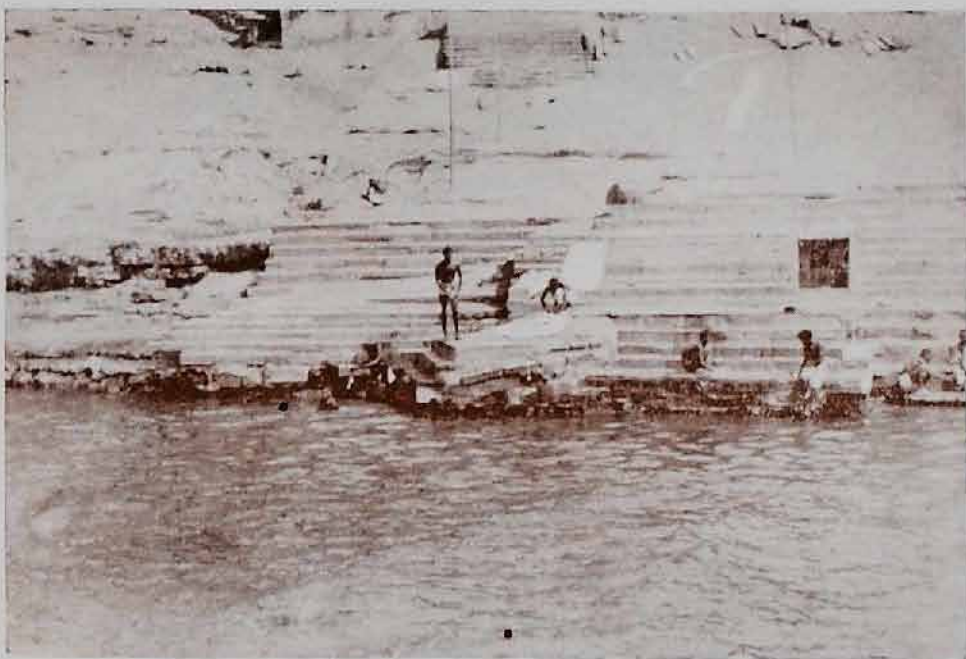
Matha Ghat

cordial response of the Hindu public and the munificence and generosity of the Indian Princes.

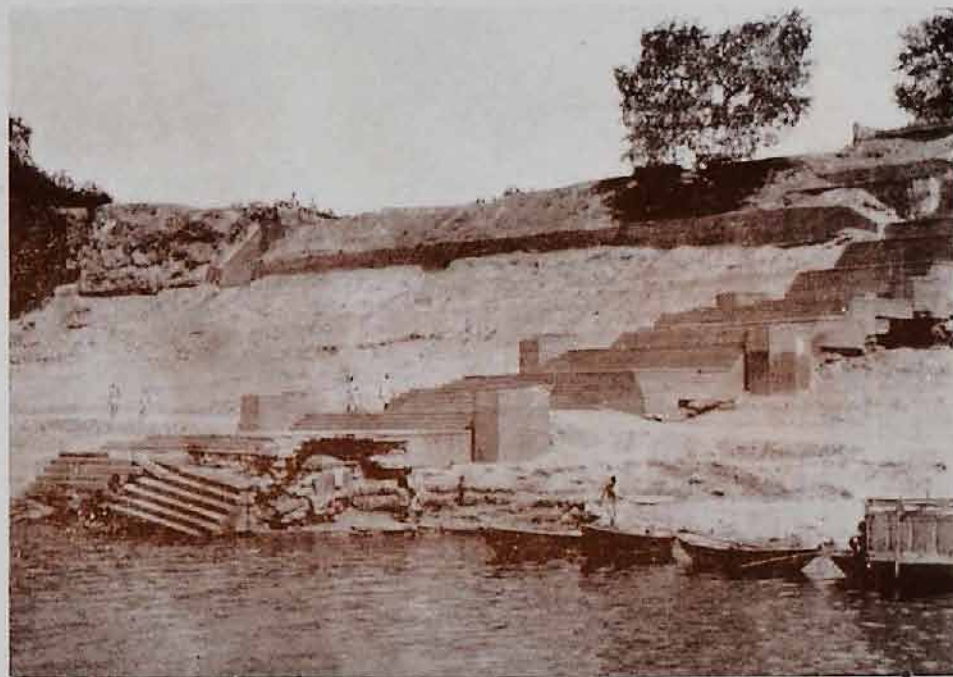
The aims of the promoters of this great University were set forth by Mr. Malaviya in the following words in 1911: "As the teaching of Dharma was the most essential of all and as the Government could not take it up, we resolved to make up the deficiency through the Hindu University. The second essential feature of our University would be to revive the study of Hindu Literature and culture. We know much about Greek philosophy, old Roman civilisation and England's achievements. There was hardly any nation on earth more ignorant of the history of their ancestors than the Hindus. To fill up that gap would be another object of the Hindu University. The third object of the Hindu University would be to substitute the rule of science for the rule of thumb. It was due to our ignorance of science that we sent out our raw materials to foreign countries and re-imported

them in the form of finished articles by paying many times, the value of the raw material. . . . Twenty five years before Germany lived only by agriculture; today England is in awful dread of it as a rival competitor. Similarly, 30 years ago Japan occupied no position. Now it is one of the greatest nations. Our income per head is only one anna while England's is twenty times and America's twenty one times greater than ours. All that progress of those countries was due to science. The Hindu University therefore wished to take up the subject in earnest. If we wanted to become rich like the Americans, we ought to act up to the maxim "Heaven helps those who help themselves".

During the course of about twenty years funds amounting to nearly a crore and a quarter of rupees have been collected, and the University has been able to open 32 departments of teaching with nearly 200 teachers and 2,700 students of which no less than 1,500 reside in hostels.



Gola Ghat

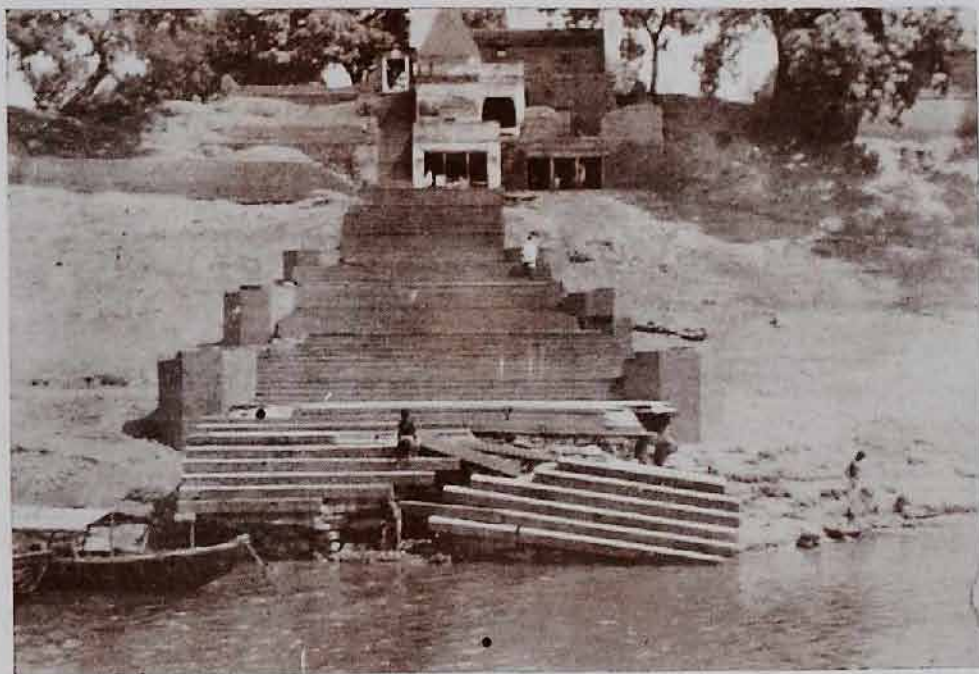


Naya Ghat

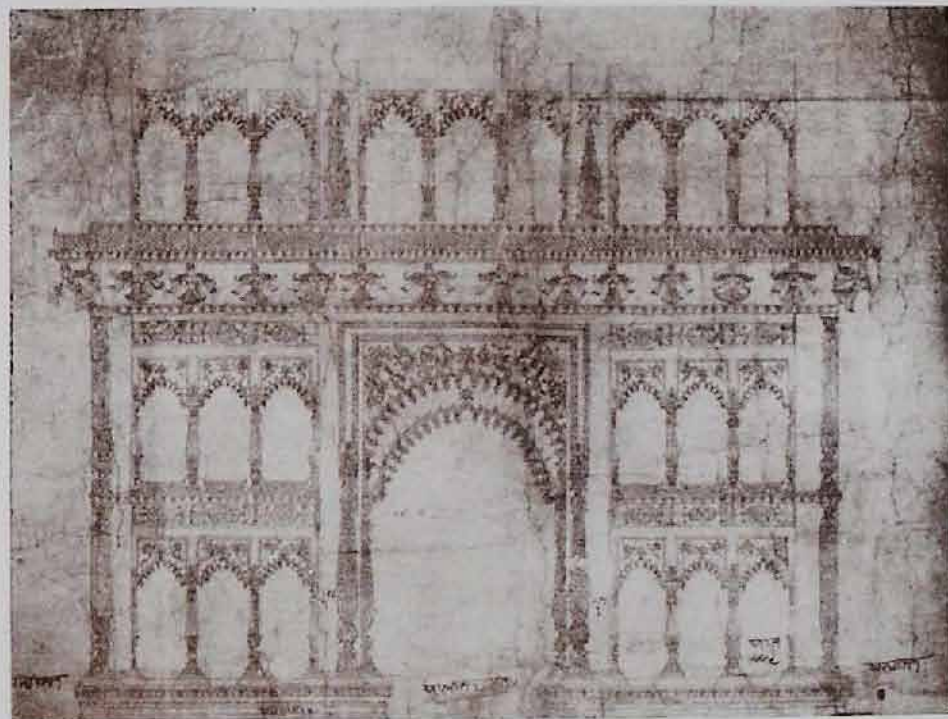
As many as 200 buildings have already sprung up on magnificent and extensive grounds close to the river with an area of two square miles. Altogether a new University town has been planned and built up with its own water supply and arrangements for electric lights. Nearly 20 miles of road have been laid out and over 20,000 trees planted. Its spacious laboratories, and work-shops have been equipped at a cost of nearly 25 lakhs of rupees. The University has had one great advantage, namely, that it has been built according to a plan already designed beforehand, with colleges as distinct units under different faculties and their attendant hostels, staff quarters and playgrounds, etc., separate and yet sufficiently near to allow the growth of a community life among the students. There is no haphazard growth, but a well-conceived harmony and symmetry which pleases the eye and produces a happy scenic effect. The majestic buildings rising up high in the air remind us of the glories of the ancient university

of Nalanda which has been so graphically described by Hieun Tsang. It is practically a new Benares founded beyond the Assi. It attracts numerous visitors—Indian, European and American—for its architectural beauty and academic repose just as much as the Ghats of Benares attract them for their imposing structure, and religious sanctity.

With its colleges of Oriental learning and theology, and the Physical, the Chemical, the Botanical and Zoological Laboratories, the University has made ample provision for the study of Ancient Hindu Polity and Hindu civics as well as for advanced academic education in general Arts and Science courses. The Ayurvedic department is a very promising institution. It is a bold attempt which aims at reviving the indigenous and ancient but by no means a dead system of medicine with its invaluable treasures gathered from the experience of millenia. The system now only needs being further enriched and improved



Naja Ghat



Scindhia Ghat
(Proposed design in 1830)

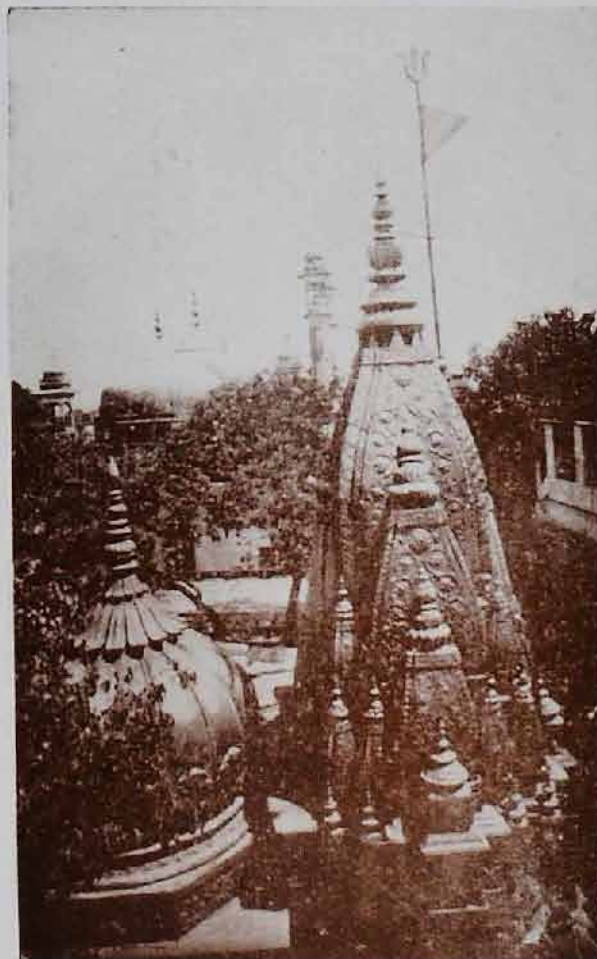
by the incorporation of the modern scientific knowledge of the West, and this is exactly what is being actually done in this University at present. The Engineering, the Mining and the Industrial Chemistry departments are the special features of the University, one of whose declared objects is "to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training, as is best calculated to promote indigenous industries and develop the material resources of the country".

Writing about the life of "*Vidyarthis*" (students) in Benares and the ancient educational methods still in vogue in this city, Sister Nivedita in her "Footfalls of Indian History" writes as follows: "Benares is not only an Indian Canterbury, it is also an Oxford. Under the shadow of its temples, and monasteries cluster the schools and dwellings of the Pandits, or learned Samskritists, and from all parts of India the poor students flock there to study the

classics and ancient rituals of Hinduism. The fame of Nuddea is in her Samskrit logic, but that of Benares in her philosophy and Brahmin lore. Thus she remains ever the central authority on questions of worship and of the faith, and her influence is carried to all ends of India by every wandering scholar returning to his own province. It is a mediaeval type of culture, of course, carried out in the mediaeval way. Benares then, is an informal University. And like other Universities of the middle ages, it has always supported its scholars and students by a vast network of institutions of mutual aid. It is no disgrace there for a boy to beg his bread, when love of learning has brought him a thousand miles on foot. I came up to a student who had slept all night on a stone verandah of some well-to-do house, and now had risen before five to read by the light of a hurricane lamp and commit to memory his task for the day. Further on, another had slept all night under his single blanket on the open



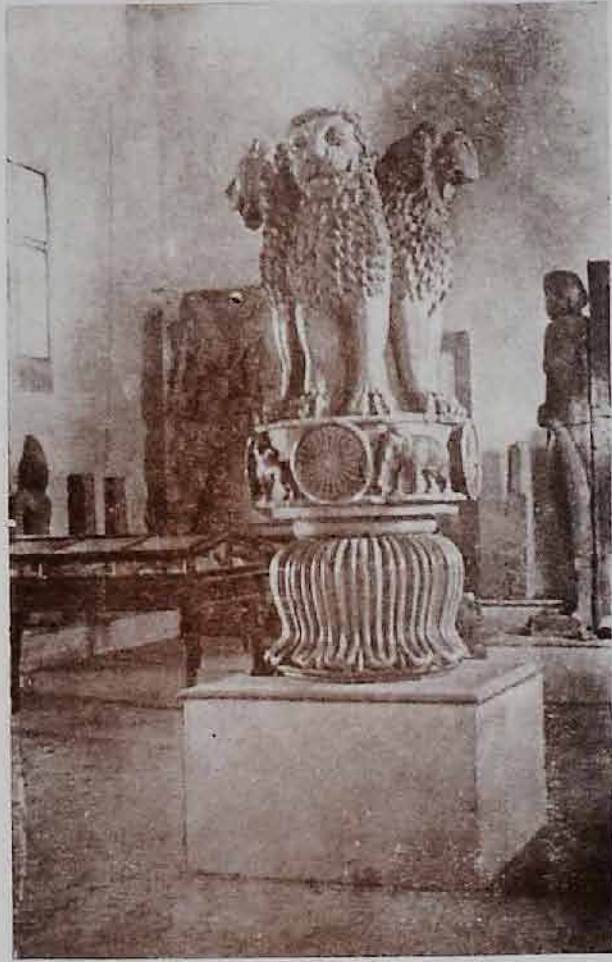
Sarbeshwar Ghat



Vishwanath Golden Temple

stone, and the tiny Indian *batti* was the light by which he was reading now." But how different now is it in the Hindu University whose first and foremost object still is "to promote the study of the Hindu Shastras and of Sanskrit literature as a means of preserving and popularising the best thought and culture of the Hindus" but which also adds to it the diffusion of modern scientific, technical and professional knowledge. What a contrast between the two paralld systems? The new type of students who flock to the Hindu University from all parts of India dwell in clean and sanitary buildings and in beautiful surroundings of nature that lift them out of the drab and dull monotony of the city life. Here a true home is found for them with most inspiring surroundings, a home to which the young students in their later life shall look back with the happiest of memories. Here, again, they have ample provision for games and various kinds of physical exercises so that they may grow strong muscles and build

up physical bodies vigorous enough to bear the burdens of life. Many a friendship will be cultivated here in the playfields between fellow students and between pupils and the teachers which will last through life and will give it a new zest and sweetness amidst the clash of interests and the struggles and sorrows of this work-a-day world. All this has become possible in the same old Benares because of the Hindu University which is a place "that shall be the pride of India and an inspiration to the world". Mr. Patrick Lacey in giving his impressions of the place in the Manchester Guardian rightly says: "There must be few men in the world who can boast the vision, courage, and persuasive enterprise that enabled Pandit Madan Mohan Malaviya to dream of planting a great University, comparable in purpose and administration to the best in Europe, on ground sacred to his race but seemingly remote from the essential amenities; to capture with his scheme the imagination and support of people in every corner of the



Lion Capital at Sarnath



Lord's Statue at Sarnath

vast country; and within a comparatively short portion of his life to see his dreams largely fulfilled That in itself is the story of a notable achievement. Of more importance is the encouraging reflection in the life of the University of the growing change in India's social thought. Here students from every part of this country and of many different castes are brought together to enjoy life and *esprit de corps* of a great residential university. Indian women have a large part in that life on equality with men.

Of course, all this is due very largely to Western influence and example; but the point is that at Benares it is Indians only, inspired by what is best in India's awakening nationalism, who in their own strength have assimilated what is good in Western influence and are adapting it to their creation and direction of a home and foundation-head of the best Indian learning and culture, new and old."

CHAPTER IX

OUR DUTY TO BENARES

SPECULATING about the future of Benares Sherring writes thus about the place more than sixty years ago:
" There are few cities in the world of greater interest to the Christian and philosopher than the sacred city

of the Hindus. Calcutta, Madras and Bombay are commercial centres of India, directing to a large extent, the trade of the country. But they do not speak to the masses, who never ask their opinion, and are never guided by their



Dhamak Stupa—Sarnath, Benares



Durga Temple and Tank, Benares

authority on any subject connected with their social or religious usages. Benares, on the contrary, is the living oracle of the nation It is a matter not merely of curiosity, but also of great importance, to know what part she is likely to take in that extraordinary movement of mental awakening and religious reform which has already commenced in India. It is not for her to fall back, and resign her position of influence. Her place is in the front rank. While all India is making progress, intellectually and morally, she must advance likewise. But she must do more. She has always been a leader of the people, in everything sacred: such she will, I hope and believe, continue to be”

That Sherring's hopes and predictions about Benares have not been falsified, has become abundantly clear from the foregoing review of the splendid work that is now being done here in the spheres of education, religion and social reform. There is no doubt that in the new era that

has dawned upon this country Benares is again playing a very prominent part and is destined to retain in the future its former position of supremacy. But the universally accepted truth contained in the formula 'a sane mind in a sane body' does not apply only to individuals. It is applicable with equal force to towns and cities, particularly to a city like Kashi which is not merely a physical entity with its houses and river as its 'flesh and blood', but, as its very names clearly denotes, has its own inner spirit which is 'enlightened'. Can Kashi continue for long to exercise its potent influence in the domain of thought, culture and religion if its physical conditions become unsound as they have undoubtedly become unsound. Kashi is, perhaps, the oldest city in the whole world, and in its long unbroken history extending over millenia 'period has accumulated upon period.' The city still survives and with it Hinduism. Its temples and ghats still attract millions of pilgrims and thousands of tourists from all



College of Electrical and Mechanical Engineering

parts of the world every year. Thus is its trade and industry kept and everything outwardly seems to be more or less satisfactory. But to the discerning eye the danger spots become clearly visible, for as one passes along the ghats one is struck with the dilapidated condition of quite a large number of them. Some have already fallen down and totally disappeared; others are in imminent danger of falling down, and at many places the bank is strewn with debris and mass of ruins. One's religious sentiment as well as sanitary conscience get rudely shocked when one finds that no less than twenty drains discharge their sewerage at various points into the river and pollute its waters in the most outrageous manner. These old drains have no regular slope and are being gradually silted up. As the sullage water in these drains stagnates during the major portion of the year it soaks into the ground. When the soil below becomes super-saturated the sullage takes the shape of small springs which flow into the river at

many places right from the Shivala Ghat to the Manikarnika. One can imagine with no little horror and disgust its positively injurious effects on the health of thousands of people who bathe in the river and drink its water. This must make him think furiously as to how this shameful state of things is to be removed. Unless the drains discharging their sewerage into the river are intercepted and a scheme devised to link up the entire drainage of the city, it is no use trying the sporadic renewals of old drains. The river front will continue to remain in danger of further decay unless the question of sullage disposal is satisfactorily and immediately solved. The time is not far off when the ghats will be damaged beyond repair, and the restoration cost will become prohibitive. Not only that, but a little imagination conjures up horrible visions, and we can see not only the ghats disappear for want of repairs, but even the city giving way to the fury of the river, taking with it many-storied buildings,



University Colleges

and leaving nothing but a bare jagged bank strewn with their debris.

Harrowing as the prospect would seem, it must come to pass, unless steps are promptly taken to stop the erosive action of the river, which has caused more havoc during the last twenty years, than probably during the previous twenty centuries. To secure this object, a deputation led by the Hon'ble Raja Sir Moti Chand of the Kashi Tirth Sudhar Trust, waited on His Excellency the Viceroy, to which His Excellency was pleased to vouchsafe a most sympathetic reply (*see* Appendix A). Another deputation with the same object waited on His Excellency the Governor of the United Provinces of Agra and Oudh on the 8th November, 1928 (*vide* Appendix A).

At the request of the Trust, the United Provinces Government appointed an Advisory Committee, consisting of three officers from the Irrigation, Roads and Build-

ings, and the Public Health Departments in the P. W. D., to direct the survey operations and to guide the engineer, placed at the services of the Trust for preliminary survey and design work. Survey operations were started in April 1930—and have been completed. Work of borings and designing and estimating is in progress, and it is probable that the whole scheme will be ready by the end of March 1931. The work of the restoration can only be started therefore when the funds are available.

What is then our duty? Shall we let this noble city perish through our neglect and indifference? Let there be no mistake; if Benares is allowed to perish the glory of Hinduism, will perish with it too, for Benares and Hinduism with their long associations through the immemorial past have become convertible terms. The debt that the present generation of Hindus owes to this ancient historical city which has so faithfully guarded and preserved their religion and culture can only be repaid by

strengthening all those modern forces—religious, social and educational—which are now at work in this sacred city and by improving its physical and sanitary conditions and its magnificently picturesque river front. The Kashi Tirth Sudhar Trust confidently hopes that the Ruling

Princes and the Maharajas and Rajas of India will take the lead in the improvement of the Ghats in Kashi and thereby freshen the honour in which their Houses are held in this city, strengthen their old ties with it and enhance its fame and beauty.



Front View of First Hostel

APPENDIX A
REPLY TO KASHI TIRTH SUDHAR TRUST

5th January, 1927

His Excellency the *Viceroy* replying said:—

GENTLEMEN,—When I was asked by the members of your Trust to receive this deputation and when I heard the reasons which had prompted you to lay your case before me, I need hardly say that my interest and sympathy were keenly aroused. For the thought that the sacred buildings of Benares should be in danger of damage and destruction was enough to disturb not only the minds of those in whose religion Benares holds so exceptional a place but also of many like myself, who, members of other religions, know that it has for ages been an object of the deepest reverence to the whole Hindu community. The name of Benares has become one of the world's household words

and no visitor to India would deem his visit to be complete until he had seen the river front of Benares. Men have come from far distant lands to see the place where Gautama Buddha first preached his gospel and to look on the city whose countless buildings clothed with the mantle of history and sanctity have for centuries given inspiration to the Great Hindu religion. It hardly, therefore, I think, requires an assurance from me that the preservation of this holy city is and always will be a matter of the deepest concern to me.

Let us now come to the less romantic facts. I may first dispose of a question which is really a separate

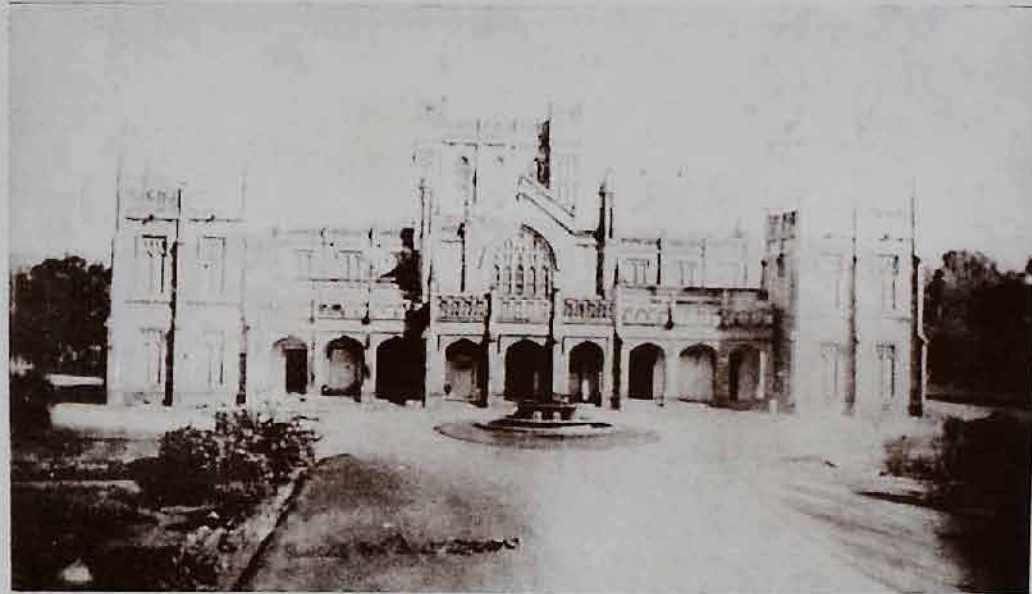


Ayurvedic College B. H. U.

problem and has no connection with the damage of the Ghats. I refer to the pollution of the Ganges water. I am told that an excellent intercepting drain which was built several years ago has been allowed to fall into partial disuse and that if it and other drains already constructed are put in proper repair there is no reason why the river should not flow on untainted. This is a matter on which it would seem that the Trust should first approach the Municipal Board in whose hands the primary responsibility for the drainage of the city rests. Your Trust could, I think, give valuable assistance to your cause by organising public opinion to realise the importance of strict conservancy administration and by encouraging the Municipal Board to make the fullest possible use of existing drainage.

As regards the question of danger to the Ghats, I am told that the damage which the river front has suffered has occurred over a long series of years and that there are two main reasons for it: the blocking of the subsoil water

by buildings along the front and erosion by direct action of the river. The former danger may perhaps not be difficult to meet, but to guide the waters of a mighty river like the Ganges at Benares must of necessity be a very expensive and possibly a hazardous enterprise. It has, I understand, been estimated that the protection of the Ghats against the action of the river will cost not less than 30 lakhs and the wayward strength of a river is so incalculable that it would not be safe to limit the possible expenditure even to this figure. You no doubt realise, gentlemen, the magnitude of the work you have undertaken and your enterprise in seriously taking up this question is greatly to your credit. Your first duty, as it appears to me, is to gain the confidence of the public. You must satisfy them that the scheme is one which will bring credit to themselves and to you and in which the money they subscribe will not be uselessly thrown away. The first step towards gaining this confidence must be to carry



Queen's College (Old Sanskrit School), Benares

out a thorough and expert survey of the threatened area and to prepare an estimate of the cost of protective works. I invite the Trust, therefore, to confine its efforts in the first instance to raising funds for a survey, which, though expensive, could, I understand, be carried out for a sum of Rs.50,000. I have received an assurance that as soon as the requisite funds are realised the provincial Government will gladly supply a competent officer to carry out the expert surveying work. I hope that towards raising this preliminary sum your committee will accept as an evidence of my interest in your work a small subscription from myself. The completion of the survey will, of course, be only the beginning of your real task and we cannot for the present say with certainty what funds will be required. But I have no doubt that you will agree with me when I say that the ultimate expense involved in this great work should, in fairness, be mainly a charge

on all Hindu lovers of Benares. Until the critical work, to which I have referred, has been completed it is hardly possible for me to give practical consideration to the question of Government assistance, and it is evident that any such assistance would of necessity be conditional upon the state of public finances and upon the amounts previously subscribed by private persons. I find it difficult to believe that if your Trust can satisfy the Hindu community as a whole, that the need is an urgent one and that you are determined to the utmost of your ability to carry through the work to which you have set yourselves, Hindus of every class and whatever their circumstances would not joyfully subscribe to save the city to which their thoughts so often turn. I can assure you that in all the efforts you may make to accomplish the purpose to which you have set your hands you will carry along with you my warm interest and good will.



Hindu School

An address of Welcome was presented by the Hon'ble Raja Motichand C. I. E., President, Kashi Tirth Sudhar Trust on behalf of the Trust to His Excellency Sir William Malcolm Hailey, Governor, U. P. in Benares on 8th November, 1928 to which His Excellency made the following reply:—

"I need not say that it gives me great pleasure to meet a body of gentlemen who take so lively and practical interest in conserving and maintaining those aspects of Benares which are so precious to millions scattered throughout Hindu India, who hold it in religious veneration. It would, indeed, be a disturbing thought that the sacred buildings of Benares should be in peril of damage or destruction and there is no man of any religion who would not sympathize with your desire to take effective steps to prevent that catastrophe. The two primary objects of your Trust at present are, I understand, prevention of pollution of the Ganges water and preservation of *ghats*

from erosion by the river.

Pollution of the Ganges Water

The first is a measure of great sanitary importance, not only to the pilgrims but to the residents of the city itself; and I am glad that the Benares Municipal Board has, no doubt with your support and assistance, agreed to take steps to remedy the existing state of affairs. It will cost a considerable sum in order to reconstruct the intercepting drain and improve the connected drainage. But the board has, I believe, lately agreed to proposals for the doubling of the pilgrim tax and the raising of a loan to carry out a scheme of drainage whereby the river can be effectively protected from pollution. Negotiations are still in progress with them in regard to the grant of the loan required, but I can assure you that there will be no delay on the part of my Ministers and of my Government in recommending to the Government of India enhancement of the tax in order to meet the service of this loan.



• Ramkrishna Mission

Preservation of Ghats

Your second object, the preservation of *ghats*, is, I need not say, one which has my full sympathy. But I need not perhaps assure you of that, for it has already secured from his Excellency the Viceroy personal support in a very practical form—support which I know has not only given you great satisfaction but must have been of much assistance to you in raising funds for the survey which was a necessary preliminary to undertaking operations in this direction. I am glad to know that this first step in your programme is almost complete, as I understand that most of the sum of Rs.50,000, which you undertook to raise, has been promised and that collections have already commenced. The effort you have made assures you of the sympathy of the Government in your further endeavours and will, I hope, stimulate others to come to your help. You may rest assured that the

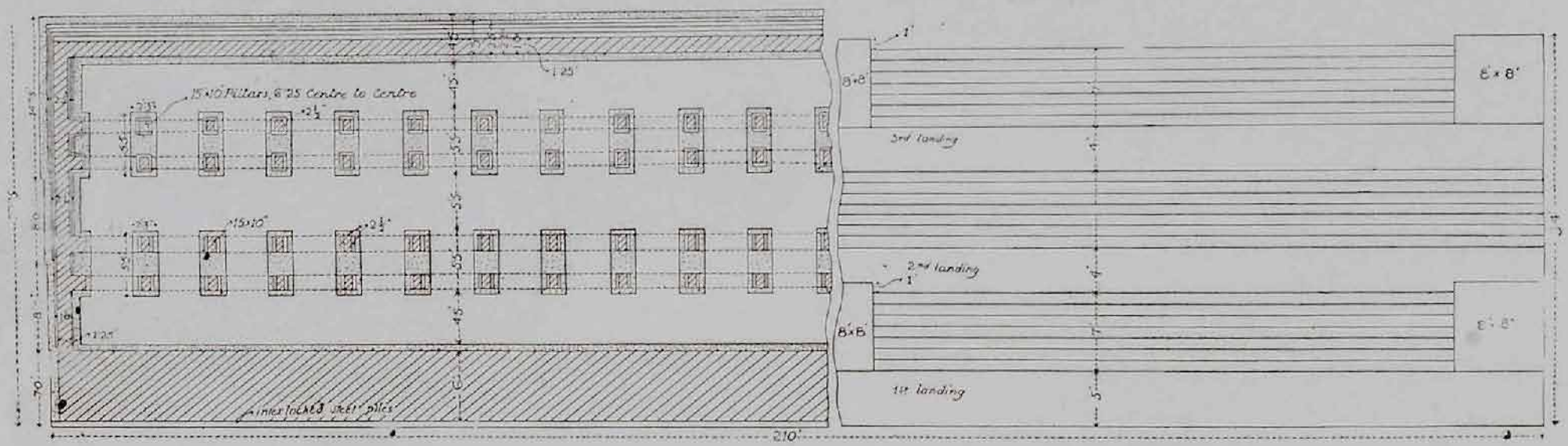
Government will redeem its promise to supply in due course an officer for the scheme of survey. The question of provision of funds for the execution of the work itself, which must inevitably involve large expenditure, is a point which will require further consideration in due season, but I hope that in due course your object will be achieved and that the *ghats* which are in a sense the centre of the religious life of thousands who flock to this sacred city will not only be saved from the action of the river but will be maintained in a proper state of repair.

Your Trust could not be in better hands than those of your president. I have had the pleasure of knowing him for many years; he has been a valued member of the Council of State since its inception, and I am sure that under his guidance and with the influence which he is able to bring to bear on others there will be no lagging in your efforts to achieve the very important programme which you have in view."

Benares Ghats

Tulsidas Ghat

Scale 4=1"



Foundation and Top Plan

APPENDIX B

SURVEY OF GHATS

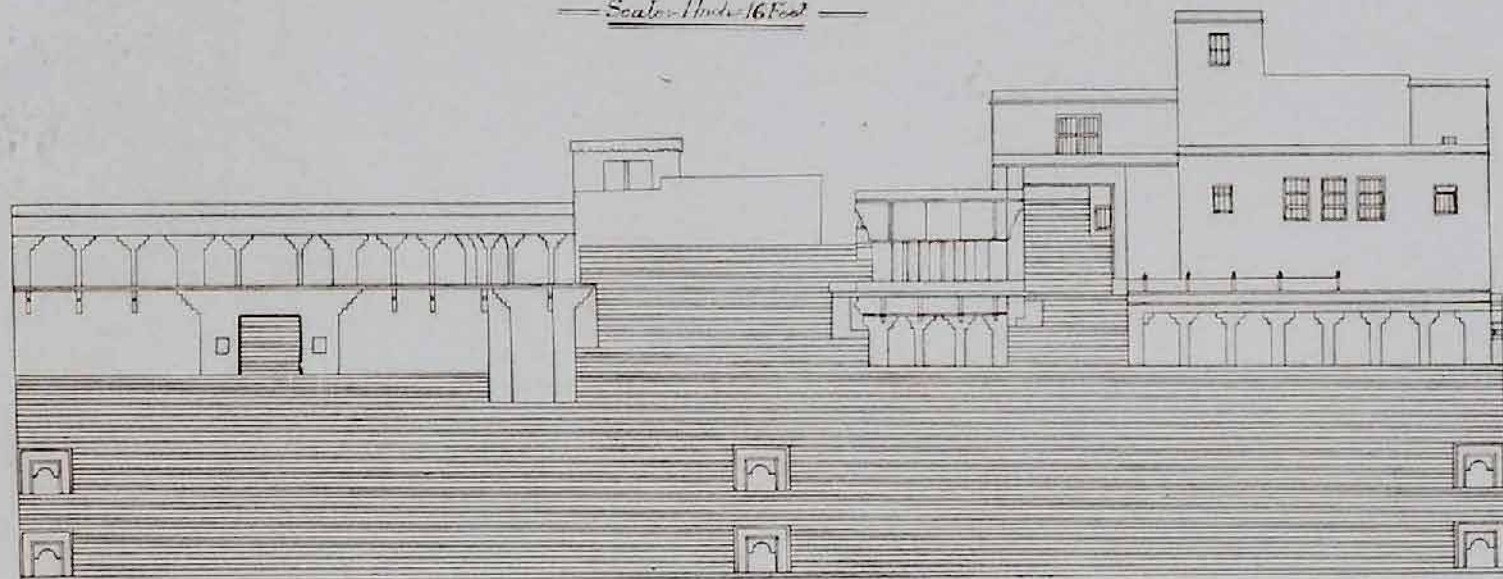
THE hydrographic survey of the river and ghats was started in April last, and has been nearly completed. Trial bores to determine the sub-soil strata are in progress and the data would be available probably by May next. As a result of the survey, the following points have been brought to light:—

1. The left bank of the river on which the ghats and the buildings are constructed consists of hard clay containing bajri and kankar. This stratum varies in depth from 30 ft. at Assi Sangam to about 50 ft. at Dufferin Bridge. The strata between these two points will probably vary between these extremes. Below this lies clay containing various proportions of fine sand, and below

that small boulders overlying bigger ones.

2. The bank is very solid, and except at and in the vicinity of Scindhia Ghat, no sliding movement is visible. The portion between the northern end of Manikarnika Kund and the middle of Baroda Ghat shows definite signs of settlement. The movement is due to the presence of sub-soil stream from Manikarnika Kund along the Scindhia Ghat to the Baroda Ghat, throwing off branches into the river along its course and this stream has been the cause of settlement of the Scindhia Ghat. This stream was seen in the year 1927, when the Baroda Ghat steps were constructed. No outlet for it was left in the ghat, with the result that the steps cracked and gaps are widening.

— Benares Ghats —
— Tulsidas Ghat —
— Scale — 1 inch = 16 Feet —



— Elevation —

Executive Engineer
Kashi Tirth Sadhar Trust
Benares

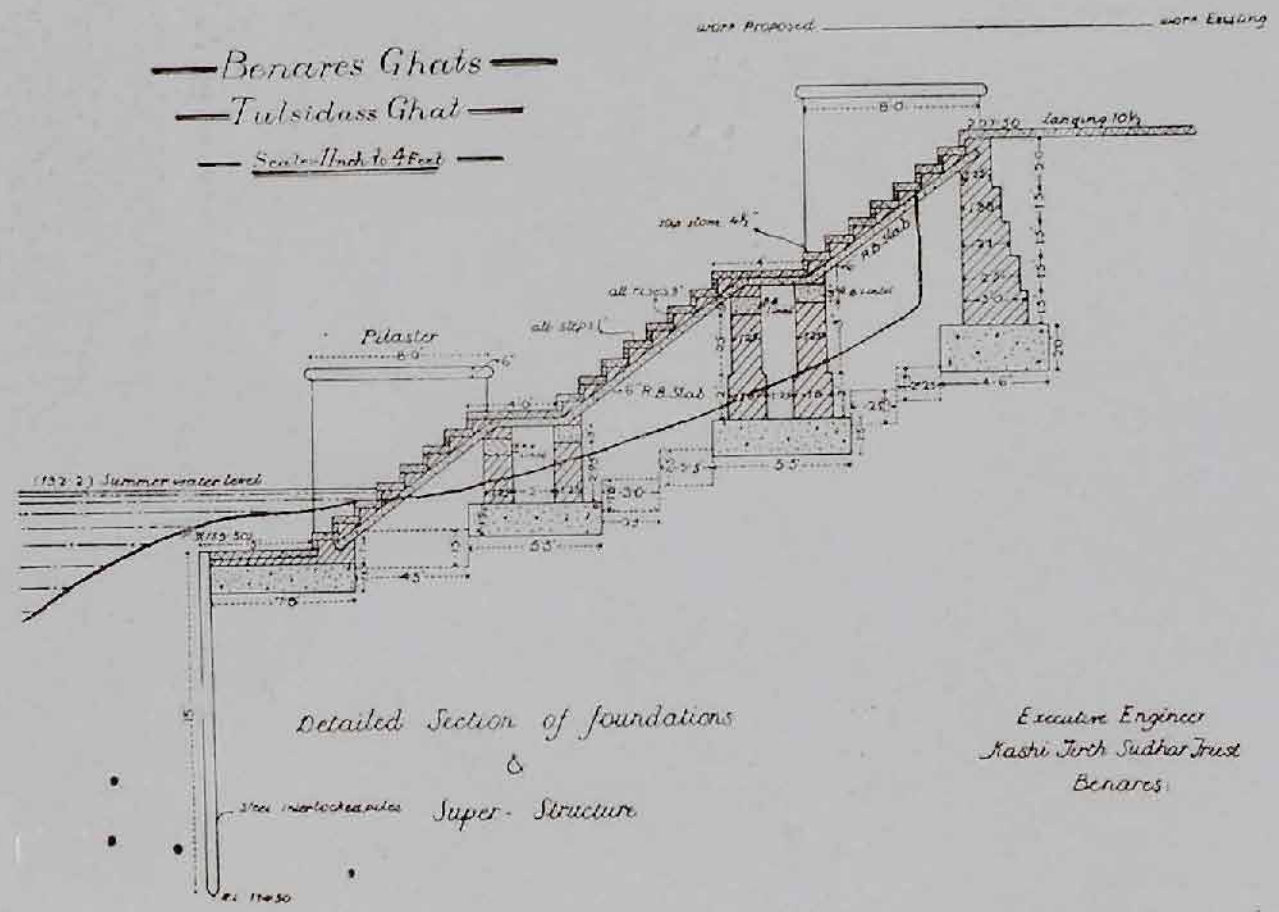
3. The winter water level varies according to the rainfall during the monsoon and fluctuates between the levels 194 to 190. The highest flood occurred in the year 1916, when the river rose to 244. The average flood level is about 236, while the city stands at 252 level, and the lowest winter water level recorded up to 1907 was 197, against 190 noted last year. This may be due to severe draughts during the last few years.

4. Sub-soil water is higher than the average winter water level, and consequently small streams make their appearance as soon as the river goes down all along the open bank and through crevices and holes in the solid ghats from Shivala to Manikarnika Ghat.

As recorded previously, the entire city is pierced with the old Nawabi drains, which have mostly been choked up, and therefore a good bit of the drainage of the city soaks into the ground and finds its way in the sub-soil water below and oozes out along the bank.

5. The destruction of the ghats except the Scindhia Ghat is due to the erosive action of the river against the bank during the floods and the damage has been most severe during the last twenty years. The river being in a curve hugs and attacks the left bank, and during floods the velocity is very great. As the ghats are not built along any regular line, and are scattered along a length of three miles, with gaps here and there, and projecting to different lengths in the river, the up stream ends of the ghats have suffered most severely, as also the facade where the continuity is broken and the bank has receded on the down stream side.

6. The steps of the ghats are built on masonry varying in depth from one to two feet. This consists of stone pieces of all sizes embedded in bari lime. This masonry concrete lies directly on original bank cut in steps, and as the river eats away the soil below this masonry gives way owing to superincumbent weight, and takes



Detailed Section of foundations
 &
 Super-Structure

Executive Engineer
 Kashi Jorth Sudhar Trust
 Benares

down the steps and all standing over it. This process of undermining of the bank is going on from year to year. It may be noted here that the bank is not all kankar and clay entirely, but contains patches of softer material as well, and, where the ghat was built on the soft material the destruction has been the most severe, resulting in its total collapse. No attempt was made by the builders to protect the footing of these ghats by a line of piles or walls beyond the scouring depth of the river.

7. Except at a few points the slopes of the bank are easy all along the frontage; the average slope being

four to one in the year 1930, against five to one in the year 1920 the exceptions being Bacharaj Ghat and its vicinity, where the slope is 1.5 to 1. The bed slope is irregular, and the depths vary immensely from above Assi Sangam where it is only ten feet to 63 ft. at Scindhia Ghat and decreasing to 45 feet at the Dufferin Bridge.

(Sd.) K. N. AGARWALA
Executive Engineer
Kashi Tirth Sudhar Trust
Benares

APPENDIX C

PROPOSALS FOR THE PROTECTION AND REPAIRS OF GHATS

THE proposals for the protection and repairs of ghats, are incorporated in the inspection notes of the members of the advisory committee, appointed by the United Provinces Government, to direct the Survey operations and to guide the engineer placed at the service of the Kashi Tirth Sudhar Trust for the survey and design work.

Inspection note dated 19th July, 1930, by Mr. E. H. Cornelius, I.S.E., Deputy Chief Engineer, 1st Circle, Buildings and Roads Branches—United Provinces

BENARES GHATS

I HAVE prepared a sketch design indicating the type design for the general repairs of the ghats. This consists of reinforced concrete mattress for the protection of the river face.

The mattress consists of reinforced concrete octagonal blocks held together by 3 links to a chain between each pair of blocks, the whole mattress forming a series of squares. The bank of the river is fairly solid and there is

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The mattress consists of reinforced concrete octagonal blocks held together by 3 links to a chain between each pair of blocks, the whole mattress forming a series of squares. The bank of the river is fairly solid and there is

not much fear of damage between the blocks by suction and the blocks will save the bank from direct impingement.

The ghats themselves are designed on reinforced concrete I beams. The type design shows the steps at a slope of 1 in 2; where this slope is not possible the flattest slope that can be given for this part should be designed for. I beam section is designed with a view to avoid interfering with the free flow of any drainage from behind the ghats and in order to hold up the earth behind it will be safe to lay stone dhokas pitching inside the I beams. The design shows the I beams continuous together with expansion joints at top and bottom. The top slope formed in shape of steps and the bottom continuously on a level surface at some depth below L. W. L. This means that to construct the work small coffer dams will have to be made so that the concrete may be laid in dry.

The mattress will be anchored to this portion of the ghats. The principle underlying it is that whatever

happens to the mattress the ghat itself will not be liable to slip and the foundation must be put sufficiently far down to make absolutely certain of this. At the same time the mattress must be far enough extended to make certain that no erosion can possibly reach the actual ghat itself.

In some cases the present slope of the bed of the river may be too steep for the mattress which is designed to be laid at a slope of about 1 in 2 but it can also be laid at a slope of 1 in 1; for anything steeper than this some stone filling under the mattress will have to be done.

The best method of laying the mattress will be to lay it before the cofferdam is constructed because it is essential that the mattress is firmly anchored and the best means of ensuring this is to see that the work subsequent to laying the mattress is done in the dry. This matter however will have to be decided on separately for each ghat. In preparing the estimate a liberal allowance should

be made for this feature.

It will be advisable to lay the mattress in as large pieces as possible. The estimate should provide for plenty of flat pontoons with the necessary anchors, shear legs and crab winches, etc. Blocks of the mattress can be built up independently with their chains in position because the design allows of a large bolt being put in between the connecting links. The idea is to have a sufficient number of large pontoons which can be anchored at a series of distances away from the bank. The first set of blocks will be laid in the dry; the remainder will be on the pontoons. As each line is linked up the pontoon is moved allowing the blocks to rest on the bed of the river as far as possible but keeping the other end of the mattress on the pontoon so that the remaining blocks can be linked on and the pontoon removed further and further as the work goes on, and as the whole of the load of the mattress will be to one side of the pontoon sound anchors will be required for

anchoring the opposite side. When the first length of the mattresses has been linked up the whole can then be lowered in position finally.

In designing the pontoon care will have to be taken to provide for the peculiar stresses under which the pontoon will be working because it will be subject not only to the heavily eccentric weight of the mattress but it will also be subject to very heavy pull when the final position is reached. These stresses should be carefully worked out. Much can be done by means of adjusting the load on pontoons by means of spare blocks which can be kept for the final bits of mattress to be laid.

It will be necessary to lay the mattress to some regular curve. The most suitable curve had better be found on the spot and permanent marks should be carefully fixed so that any length of curve can be demarcated from these permanent marks. In some places it will be found that it is impossible to get in regular curves without going in

for either a very large amount of stone filling or endangering the structure behind the ghats. Where there is a projection into the river special arrangements will have to be made to meet the inevitable swirl that must occur. The best procedure in such places would be to lay a double mattress with a certain length above and a certain length below dependant on anticipated swirl. In such cases take the point where the anticipated swirl is likely to occur, measure a length equal to the depth of deepest scour above and below this point. This will locate the area of the swirl. The double mattress should extend from a length equal to the depth of deepest scour above this area to a point also equal to the depth of deepest scour below this area. A great deal will depend on the location of a suitable general curve. This matter can unfortunately not be done properly till the river has fallen sufficiently to enable the curve to be laid with respect to the existing termination of the ghats.

In the type design for the ghats no attempt has been made at the calculations so that the dimensions shown on the sketch should not be regarded as correct. Dimensions will have to be ascertained from calculations. For the bottom slab take the whole load as distributed between two sets of expansion joints. Then take a foot width of slab and imagine the whole thing to be turned upside down. The slab will have to be calculated as an ordinary continuous beam. The webs of the I beam will have to be calculated for the maximum compression likely to come. The uplift due to water should be neglected in all calculations except where the uplift acts adversely to the structure where its effect will have to be considered.

There is one point which the Kashi Sudhar Trust should seriously consider and that is that it is no use whatever attempting to do repairs to these ghats piece-meal because if this is done it means that each length of work which is taken in hand will have to be protected against

very severe swirl. It should be noted that in the Benares bend a swirl can reach as much as 200 ft. in diameter with a depth of about 7 ft. in the centre. This means that if any ghat is taken up individually such a swirl is likely to be encouraged and until the ghat is heavily protected the mattress will launch irregularly and probably cause severe stresses on the ghat which it is not designed and cannot be designed to stand. If funds are not sufficient for the whole length of the river then suitable stretches should be taken up at a time. The engineer,

when making his estimates should arrange for the most economical grouping of lengths which can be tackled at one time, and the curve that is designed should also be so arranged as to make working in these sections possible.

The type design of the ghats is only for the first flight of steps. I am assuming that the bottom of each ghat must inevitably be dismantled. Where this is not possible special arrangements will have to be made for anchoring the mattresses.

Note No. 3344 dated August 19, 1930, by Jwala Prashad Esq., I.S.E., Chief Engineer, Public Works Department, Irrigation Branch, on Benares Ghats

I discussed the question of design of ghats with the President, Kashi Tirth Sudhar Trust and had a look at some of the ghats during my visit to Benares in July last.

When Mr. Cornelius first proposed the idea of having a mattress along and over the bank, Mr. Hoey and myself were told that the proposal would be cheaper than that

of wells in view of their great depth and that its elasticity would conform to the condition of the bank. From the further development of design prepared by him I find that it is neither cheap nor easy to construct and does not give the required amount of stability for the ghats. The area over which the mattress is to be spread turns out to be so extensive that although the platform forming the plinth of the superstructure may not work out very costly, the total cost of protection of a particular ghat runs up to a prohibitive figure. The depth of water is so great and the sloping bank so extensive that though the cost of the proposed protection per unit of area may be cheap, the cost per lineal foot of front is considerably higher than it would be if we base the whole structure of ghats and temples on stable points of support in the shape of wells carried well below the points of possible scour. The Dufferin bridge stands on walls, which vary in depth from 80 to 125 feet below cold water level. A well has been

sunk at Bhadani bank for the water works a couple of years ago which is 65 feet below cold weather water level and has so far shown no signs of any settlement in spite of water having been pumped from it throughout the year which must naturally induce scouring. The provision for subsoil water flow into the river is as easily secured in case of wells, as in the case of open mesh mattresses and to my mind the wells, if sunk to proper depth for the support of ghats, give a much greater security and stability against settlement than the proposed mattress. Reliance is placed on the settlement of the sloping portion of the mattress to adjust itself in such a way that the edge on which the ghat itself is located will not be affected by the swirling action of the river with the large open spaces 16"×16" in the mattress, it is difficult to guarantee that this edge may not settle by a few inches in spite of the heavy weight and reinforcement provided in the beams which circle round the mattress.

2. Again the adoption of wells for support of ghats gives us complete freedom to start any ghat we like, and fully allows for economy in using the present structures of ghats where feasible and for elasticity in locating the wells, the size of supporting beam being made to vary according to the distance apart of wells.

3. It is of course absolutely necessary to lay out curves which should determine the outward periphery of the ghats in future so as to reduce the swirling and erosive action of the river to a minimum. Once this is done and pucca bench marks made, we have only to determine the following:—

(i) The depth of wells beyond the depth of scour required at each point of this periphery. A plan can then be made to show this for future use in the case of remodelling or construction of any particular ghat at any particular point of the periphery. Allowance in deciding this depth will have to be made for the probable

scouring and erosive action of the river in view of the configuration of the various curves on the periphery.

(ii) The existing condition of the ghats and possible utilisation of the foundations now existing.

(iii) The necessity of constructing wells and determination of their depths on the upstream line of the proposed ghats in accordance with the particular condition of the sub-soil water flow, the consequent probable scour, the character of the soil, and the character of the foundations now existing.

4. When all this has been done, designs of ghats can be made from reach to reach utilising present structures and in harmony with existing ghats.

5. Some scheme will have to be designed to proceed with the work in a business-like way and to control individual propensities so as to make sure their following the general lines laid down in the comprehensive design. The Kashi Tirth Sudhar Trust will probably have to apply for

powers to have the same sort of control over the ghats as the municipality or the Improvement Trust has in connection with the improvement in the city.

6. The question of sewage disposal has to be taken up independently with the Public Health Department, the essential condition being that no sullage will be dropped into the river above Barna Nadi.

7. The proposal for a motor road along the ghats will be extremely costly, will reduce the religious character

of ghats and the motors flying over it will be a nuisance to the pious people bathing hardby. All that is required is to connect the ghats by a foot-path in the cheapest manner, the various roads leading to the ghats being used by the motorists for approach. A motor launch service can be arranged to pilot the ghats' front at much less expense as it will be able to ply with the varying levels of the river.

(Sd.) JWALA PRASHAD
20-9-30

Inspection Notes No. C-108, dated February 8, 1931, by Jwala Prashad Esq., I.S.E. Chief Engineer, United Provinces, Public Works Department, Irrigation Branch, Western Canals, on the Benares Ghats

Mr. Tunnicliffe and myself discussed the proposals prepared by the Executive Engineer, Kashi Tirth Sudhar Trust, Mr. Kedar Nath Agarwal, in the evening of January 22, and then inspected the ghats and the work done

next morning. The following decisions were arrived at:—

(1) To minimise the cost of protective works, it was decided that piles should be used instead of wells where the depth of water at the periphery did not exceed 25 feet.

These piles should be taken down at least 10 feet in the clayey strata or kanker bed whichever is available and, where the bank slope is steep, they should be taken down 10 feet below the depth of maximum scour with a minimum slope of 2 : 1 for the permanent bank.

(2) The periphery of the proposed curves should be kept as far as possible away from the existing ghats, consistent with economy so as to avoid meeting old debris and other obstructions in sinking the wells or piles. As stated above it should be at least so far away as to secure a slope of 2 : 1 to the line of the existing bed.

(3) For pucca piers of temples and ghats screw piles should be used which work practically as miniature wells.

(4) The gaps between the adjacent wells should be filled up by sheet piles with a slight curvature so as to work as arches.

(5) Trial borings should be done at each ghat before construction work is commenced so as to more correctly

decide the exact line of the periphery and the alternative use of wells and piles.

(6) Where the proposed protective periphery is rather away from the existing ghats, the ghats need not be made pucca to the edge of the periphery but the intervening space left over which will gradually silt up so as to increase the land area of the promenade so valuable to the public.

(7) In the portion where sliding is taking place and the Marahata ghats are built the bank must be protected by a series of wells but in order to let sub-soil water run the space between two adjacent wells should be covered by an elastic talus instead of sheet piling. This will minimise the removal of silt but will let the water flow. These ghats are most probably built on an old ravine, taking the drainage water of the city.

(8) The sub-soil flow at the Scindhia ghat and the gates close by should be stopped by intercepting the

Nawabi drains through which it now finds its way to the old ravine below the ghats. The Nawabi drains at present are not impermeable, and should be altered in the light of modern experience to be thoroughly impermeable. This will considerably reduce the sub-soil flow at these ghats and the sliding movement will be reduced to a minimum.

Type designs of ghats and protective works should

be prepared and general alignment of the periphery and panorama so as to secure the co-ordination of restoration and eventually making the whole panorama look a consistent and harmonious whole.

It was decided that the Committee should meet again sometimes towards the end of February to arrive at further decisions for the use of the public.

APPENDIX D

PROPOSED DESIGN OF TULSI DAS GHAT

REPORT

THIS ghat is called after the name of the celebrated author of the Ramayan Gusain Tulsi Das Jee. He died here in the year 1623.

Its destruction has been entirely due to the under-

mining of the soil below the steps on account of the erosive action of the river. If the toe and sides of the ghat had been protected, this would not have happened.

The soil at this place consists of hard clay mixed with

kanker and bajri, and therefore in the interest of economy in the proposed design the steps have been laid on R. B. Slab supported on reinforced brick work lintels and masonry pillars as shown in section (Plate 3).

To safe-guard the toe of the ghat against riverine action interlocking steel piles carried down to a depth of 15 feet below the lowest landing have been provided.

GENERAL SPECIFICATIONS:—

Piles shall consist of interlocking steel piles carried down to a depth of 15 feet below the toe of lowest landing.

Foundation Concrete shall consist of 1st class brick ballast in cement mortar consisting of one part cement and five parts river-sand.

Brick Work:—shall consist of 1st class bricks in cement mortar, consisting of one part cement and five parts river-sand.

R. B. Slabs and lintels:—shall consist of 1st class bricks reinforced by round Steel bars embedded in cement mortar,

consisting of one part cement and two parts river-sand.

Stone Work:—steps shall be of chiselled Mirzapore stone. The dasa on the landings and the pilasters shall be carved and well dressed. All joints shall be dovetailed.

ABSTRACT OF COST

1. Earth Work in foundations, etc., 50,000 c.ft. @ 10/- per thousand c.ft.	Rs.	500	0	0
2. Dismantling of broken portion of existing Works—L. S.	"	200	0	0
3. Inter-locking steel Piles—4,170 s.ft.—@ 3 8/- per s.ft.	„	14,595	0	0
4. Putting in bund consisting of sand-bags and ballies, etc.—L. S.	„	2,500	0	0
		<hr/>		
		17,795	0	0

	<i>Brought forward</i>	17,795	0	0
5.	Pumping operations L. S.	„	2,500	0 0
6.	Cement Concrete in foundations 5,350 c.ft. @ 35 - per hundred c.ft.	„	1,873	0 0
7.	1st Class brick work in cement mortar 8,881 c.ft. @ 42 - per hundred c.ft.	„	3,730	0 0
8.	R. B. Lintels 770 c.ft. @ 1 - c.ft.	„	770	0 0
9.	6" R. B. slab—3,600 c.ft. @ 90 - • • • per hundred c.ft.		3,240	0 0
10.	Chiselled stone work for steps 3,400 c.ft. @ 1 4 - per c.ft.	„	4,250	0 0
			<hr/>	
			34,158	0 0

	<i>Brought forward</i>	34,158	0	0
11.	Dasa Stone Work—400 c.ft. @ 3 - per c.ft.	„	1,200	0 0
12.	Site Clearance L. S.	„	200	0 0
			<hr/>	
	TOTAL		Rs. 35,558	0 0

Total	Rs. 35,558	0	0
Tools & Plants @ 5%	„	1,778	0 0
Contingency @ 5%	„	1,778	0 0
		<hr/>	
	Rs. 39,114	0	0

Plinth area—————7,140 s.ft.
 ∴ Cost per s.ft. of Plinth area
 39114|7140=Rs.5.47|-

APPENDIX E

GENERAL

THE total length of ghats from Assi to Prahladghat is about three miles or 15,000 ft. The average distance of the periphery as proposed at present shall be 30 feet from the toe of the existing ghats. Therefore the area which shall ultimately come under construction shall be 4,50,000 Square feet. The design of Tulsidas ghat is very simple, and easy to construct. The depth of water at the toe at this ghat shall be about five feet and the work of bunding up, pumping of water and laying concrete and construction of plinth masonry, etc., shall be comparatively cheap. In the case of ghats where the toe would be in deep water varying from 15 to 25 feet, cofferdams shall have to be constructed, and well foundations shall be provided instead of piles. The cost therefore would go up considerably, and, I think, an average of Rs.10 may be safely taken as the cost per s.ft. Therefore probable total

cost of protection and repairs to ghats may come to 45 lacs of rupees.

This figure does not take into account the Scindhia ghat, Manikarnika ghat and Mir ghat where the damage is most severe. In the case of Scindhia ghat the bank is sliding down. Therefore special foundations and protection works shall have to be provided, and, I think, this may cost as much about 15 lacs of rupees alone and similarly Manikarnika ghat and Mir ghat will cost about five lacs each. Therefore the ultimate total cost may reach the figure of rupees 70 lacs.

(Sd.) K. N. AGARWALA
Executive Engineer
Kashi Tirth Sudhar Trust
Benares

APPENDIX F

LIST OF GHATS, SHOWING OWNERSHIP AND THEIR PRESENT CONDITION AND REQUIREMENTS

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
1.	Assi Ghat Kham	H. H. Maharaja of Benares	Kutchra Ghat, bank silted up, ghati required.
2.	Lala Misra Ghat	H. H. Maharaja of Rewa	Lower landing broken. Requires repairs and toe protection on south side and front.
3.	Tulsidas Ghat	Banke Ram, s/o Mohant Swami Nath	Steps below landing entirely gone. Requires reconstruction and protection on front and sides.
4.	Bhadainee Pumping Station	Municipal Board, Benares	Requires foot-path construction and retaining walls to banks.
5.	Janki Ghat P.	Thakur Ashrafi Singh	Upstream corner undermined. Requires filling and toe protection.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
5a.	Janki Ghat Kutcha	Thakur Ashrafi Singh	Requires foot-path construction and retaining wall to bank.
6.	Akroor Ghat	Rai Shiv Prasad	Steps below landing entirely gone. Requires rebuilding.
7.	Bachraj Ghat	Sulambar Jains under Babu Shekhar Chand	Steps mostly broken and remaining portion gradually falling down. Requires rebuilding.
8.	Prabhoo Ghat	B. Nirmal Kumar	No steps. Requires protection to base.
9.	Shivalaya Ghat Pa. & Kutcha	Raja of Panchkot	No Ghat at present. Wells sunk but left incomplete. Requires completion and foot-path for pedestrians.
10.	Shivalaya Ghat Pa. & Kutcha	H. H. Maharaja of Benares	Kutcha portion requires foot-path. Lower steps and Kothis of Pucca Ghat broken. Require reconstruction and toe protection.
11.	Shivalaya Ghat Kham	Nirbani and Niranjane Akharas of Nagas	Steps broken. Require reconstruction.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
12.	Shivalaya Ghat Pa.	H. H. Maharaja of Benares	Good condition. Requires toe protection only.
13.	Do. Kutcha	Municipal Board, Benares	Requires foot-path and retaining wall to Kutcha bank.
14.	Dandi Ghat	B. Lalluji Agrawal	Lower steps broken. Requires upstream protection, rebuilding of broken steps and toe protection.
15.	Hanuman Ghat	Mohant Harihar Bhasti	Steps very irregular and broken. Requires rebuilding.
16.	Do.	H. H. Maharaja of Mysore	Steps mostly gone. Require rebuilding.
17.	Harischandra or Masan Ghat Kham	Municipal Board, Benares	Requires foot-path and retaining wall to Kutcha bank.
18.	Lalli Ghat Pa.	H. H. Maharaja of Benares	Steps broken. Require rebuilding.
19.	Do. Kutcha	Do.	Foot-path and retaining wall to bank required.
20.	Vizianagaram Ghat	H. H. Maharaja of Vizianagaram	Requires side steps and upstream side protection.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
21.	Kedarji Ghat	Kumar Swami	Lowest landing broken. Requires reconstruction. Steps on the north side broken. Require rebuilding.
22.	Chowki Ghat Kham	Municipal Board, Benares	Steps broken and gone. Require rebuilding.
23.	Do. Pa.	Kumar Swami	Lower steps broken. Require repair and protection at toe and sides.
24.	Narwa Ghat Kham	Municipal Board, Benares	Require foot-path.
25.	Someshwar Ghat Pa.	Kumar Swami	Toe of ghat and downstream side broken. Requires rebuilding and side and toe protection.
26.	Mansarobar Ghat	Municipal Board, Benares	Foot-path required.
27.	Narad Ghat Pa.	Swami Sati Venanand Dattatria Math	Upstream and front steps broken. Require renewal and side protection.
28.	Raja Ghat	Madho Rao Peshwa	Good condition. Steps on downstream side require dismantling and rebuilding.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
29.	Khori Ghat Kham	B. Kavindra Narain Singh and B. Mathura Pandey	Requires foot-path and retaining wall to bank.
30.	Sarbeswar or Ganga Mohal Ghat	Mathura Pandey	Steps and landings broken. Requires rebuilding and protection on upstream side and at toe.
31.	Pandey Ghat Kutchha	Mathura Pandey	Foot-path required.
32.	Do. Pa.	Do.	Upper reaches of steps near the temple and lower steps broken. Require rebuilding and up and downstream protection.
33.	Ghat Kham Dhobahia	Kumar Swami	Requires foot-path and retaining wall to bank.
34.	Ghat Kham	Raja Dighapatia	The foot-path requires widening.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
35.	Chowsatti Ghat	H. H. Maharaja Rana of Udaipur.	Good condition. Toe protection desirable.
36.	Rana Ghat	Do.	Do.
37.	Munshi Ghat	H. H. Maharaja of Darbhanga	Do.
38.	Do.	Sri Sridhar Munshi Raja Nagpore	Lowest step broken. Requires repair and toe protection.
39.	Ahalyabai Ghat	H. H. Maharaja Holkar of Indore	Good Condition. Toe protection desirable.
40.	Seetla Ghat	Municipal Board, Benares	Lower steps undermined and partly broken. Require rebuilding.
41.	Dasaswamedh Ghat		
42.	Prayag Ghat	Rani Putia	Lowest step broken. Require repairs and toe protection.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
43.	Ghora Ghat Pa.	Municipal Board, Benares	Lower steps at the front and downstream side broken. Require rebuilding and toe protection.
44.	Do. Kham	Do.	Requires foot-path and retaining wall to bank.
45.	Manmandir Ghat	H. H. Maharaja of Jaipur	Good condition general repair to steps desirable.
46.	Tripura Vairabi Ghat Kham	H. H. Maharaja of Benares	Requires foot-path and retaining wall to bank.
47.	Do. Pa.	Pandit Mayanand Giri	Lower steps broken. Require rebuilding and protection upstream corner and front.
48.	Do. Kham	H. H. Maharaja of Benares	Requires foot-path and retaining wall to support bank.
49.	Meer Ghat Pa.	Do.	Steps badly broken. Require rebuilding and support on upstream side. This ghat will involve rebuilding of the portion where no steps exist now.
50.	Phuta Ghat	Swami Maheshwaranand	Same remarks as far Meer Ghat.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
51.	Nepali Ghat	Nanhey Baboo	Requires toe protection.
52.	Lalita Ghat	Sheo Ram Giri	Steps broken. Require rebuilding.
53.	Lalita Ghat	Raja Sir Motichand Kt.	Landing and steps broken. Require rebuilding.
54.	Omrao Gir Bauli Ghat	Babu Keshab Dass and B. Gopal Dass	Remarks same as Lalita Ghat.
55.	Jalsahi Ghat Kham	Municipal Board, Benares	Foot-path required.
56.	Do. Pa.		Entirely broken. Requires rebuilding.
57.	Ahalyabai Mani- karnika G h a t (Burning)	H. H. Maharaja Holkar of Indore	Steps and landings broken. Require dismantling and re- building and protection at toe.
58.	Do. (Bathing)	Do.	Lower steps and landing broken. Require rebuilding and toe protection.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
59.	Baji Rao (Mani-karnika) Ghat	H. H. Maharaja Holkar of Indore	Entirely gone. Requires rebuilding.
60.	Do.	B. Madhoji Agrawal	Entirely broken. Requires rebuilding.
61.	Scindhia Ghat	H. H. Maharaja of Gwalior	Broken and sinking. Requires entire rebuilding.
62.	Sankhta Ghat	H. H. Maharaja of Baroda	Lower steps and landing broken. Require rebuilding and toe protection.
63.	Sankhta Ghat (Ganga Mohal)	H. H. Maharaja of Gwalior	Lower steps and landings gone. Require rebuilding and toe protection.
64.	Bhonsla or Kasaulia Ghat	H.H. Maharaja of Nagpore	Good condition. Toe protection required.
65.	Naya Ghat Kham	Municipal Board, Benares	Foot-path required.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
66.	Naya Ghat Pa. or Ganesh Ghat	H. H. Maharaja Madho Rao Peshwa	Good condition. Requires lowest landing and toe protection.
67.	Ram Ghat Kham	Municipal Board, Benares	Foot-path required.
67a.	Do. Pa.	Do.	Broken. Requires rebuilding and upstream toe protection.
68.	Chor Ghat Kham	H. H. Maharaja of Gwalior	Requires foot-path.
68a.	Do. Pa.	Do.	Condition good. Lowest landing and upstream protection required.
69.	Bala or Mangla Gowri Ghat	Do.	Good condition. Requires toe protection.
70.	Panchganga Ghat Pa.	Municipal Board, Benares	Do.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
71	Benimadho Panch Ganga Ghat	Raja Pant Pirti Nidhi Poona	Condition good. Toe protection required.
72.	Durga Ghat	Dewan, Maharaja of Gwalior	Lower steps and landing broken. Require rebuilding and toe protection.
73.	Brahma Ghat	Municipal Board, Benares	Badly built. Requires rebuilding.
74.	Seetla Ghat	Raja of Bundi	Lower steps broken. Require rebuilding and toe protection.
75.	Lall Ghat Kham	Municipal Board, Benares	Foot-path and retaining wall to bank required.
76.	Do. Pa.	Raja Pitam Singh	Lower steps and landings require rebuilding and toe protection.
77	Gai Ghat Kham	Municipal Board, Benares	Foot path required.
78.	Do. Pa.	Do.	Lower steps and landings require rebuilding and toe protection.

S. No.	NAME OF GHAT	PRESENT OWNER	PRESENT CONDITION AND REQUIREMENTS
79.	Balabai Ghat	Municipal Board, Benares	Remarks same as Gai Ghat Pa.
80.	Mata Ghat Kham	Do.	Foot-path required.
81.	Do. Pa.	Do.	All broken. Requires entire rebuilding.
82.	Tpilochana Ghat Kham	Do.	Foot-path and retaining wall to bank required.
83.	Do. Pa.	Do.	Lower steps rebuilding and toe protection required.
84.	Gola Ghat Kham	Do.	Foot-path required.
85.	Do. Pa.	Do.	Requires a foot-path only.
86.	Nandu Ghat Kham and Pa.	Do.	Do.
87.	Sakka Ghat Pa. and Kham	Do.	Pa. not existing. Requires a foot-path.