

National Mission for Clean Ganga

(Reg. Society)

Ministry of Jal Shakti

Department of Water Resources, River Development & Ganga Rejuvenation
Government of India



Documentation of Ganga from Gaumukh to Gangasagar

Bhadohi District

Intangible Cultural Heritage



Documentation of Ganga from Gaumukh to Gangasagar

Bhadohi District

Intangible Cultural Heritage

January-February 2022

Indian National Trust for Art and Cultural Heritage

National Mission for Clean Ganga

(Reg. Society)
Ministry of Jal Shakti
Department of Water Resources, River Development & Ganga Rejuvenation
Government of India



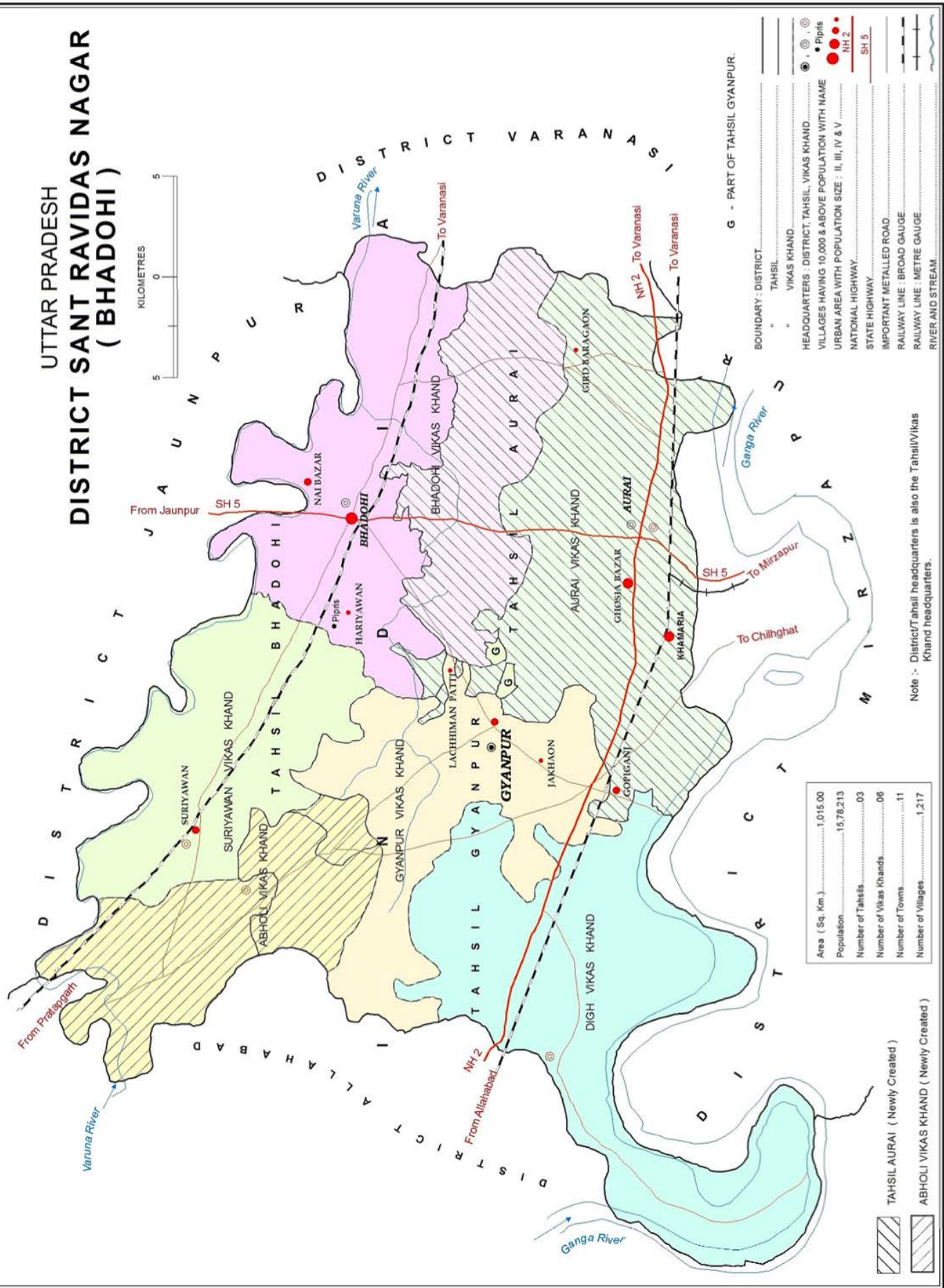
Contents

INTRODUCTION	1
HISTORY.....	4
ANCIENT HISTORY.....	5
MEDIEVAL HISTORY.....	6
MODERN TIMES	7
CARPET INDUSTRY OF BHADOHI.....	13
INDIAN INSTITUTE OF CARPET TECHNOLOGY, BHADOHI.....	19
CARPET EXPO MART, BHADOHI	21
ART AND CRAFT	22
BHADOHI GRASS WEAVING	22
GANGA GHATS OF BHADHOI.....	25
FAMOUS TEMPLES OF BHADOHI.....	26
SITA SAMAHIT STHAL TEMPLE	26
BABA HARIHARANATH MANDIR.....	29
SEMRADHNATH BHOLE SHANKAR MANDIR	31
CHAKVA MAHAVIR TEMPLE	34
TILBHANDESHWAR TEMPLE	37
GHOPAILA DEVI MANDIR (GYANPUR).....	38
FAIRS AND FESTIVALS	41
JITIYA	41
KAJRI.....	42
GHAZI MIYAN FAIR.....	44
BHADOHI MAHOTSAV.....	46
A NOTE ON SANT RAVIDAS	49
OTHER FAMOUS PERSONALITIES	51
MAHARISHI SHIV BRAT LAL.....	51
LANGUAGES AND LITERATURE.....	54
HINDI TITHI CALENDAR2020-21:BHADOHI	61
BIBLIOGRAPHY.....	68

*Cover Image: A beautiful yet neglected pond with mythical significance near
Chakwa Mahavir temple with rich flora and fauna (requires restoration)*

*Back Image: Entrance to historic Bahgel Bhawa, Gopiganj, Bhadohi; a testimony to oral history of Bhadohi & its
contribution to the freedom movement (in a dilapidated condition)*

UTTAR PRADESH DISTRICT SANT RAVIDAS NAGAR (BHADOHI)



Area (Sq. Km)	1,015.00
Population	15,78,213
Number of Tahsils	03
Number of Vikas Khands	06
Number of Towns	11
Number of Villages	1,217

- TAHASIL AURAI (Newly Created)
- ABHOLI VIKAS KHAND (Newly Created)

- BOUNDARY: DISTRICT.....
- TAHSIL.....
- VIKAS KHAND.....
- HEADQUARTERS : DISTRICT, TAHSIL, VIKAS KHAND.....
- VILLAGES HAVING 10,000 & ABOVE POPULATION WITH NAME.....
- URBAN AREA WITH POPULATION SIZE : II, III, IV & V.....
- NATIONAL HIGHWAY.....
- STATE HIGHWAY.....
- IMPORTANT METALLED ROAD.....
- RAILWAY LINE : BROAD GAUGE.....
- RAILWAY LINE : METRE GAUGE.....
- RIVER AND STREAM.....

Note :- District/Tahsil headquarters is also the Tahsil/Vikas Khand headquarters.

G - PART OF TAHSIL GYANPUR.

Introduction

Bhadohi district is located in Uttar Pradesh state in northern India. It is the smallest district by area in Uttar Pradesh. This district is situated in the plains of the Ganga River, which forms the south-western border of the district. Ganga, Varuna and Morva are the main rivers. The district is surrounded by Jaunpur district to the north, Varanasi district to the east, Mirzapur district to the south, and Prayagraj district to the west.



Figure 1 Map of Bhadohi District

This district was declared as the 64th district of Uttar Pradesh on 30th June 1994, separating from Banaras (Varanasi) district. After some time, the BSP government renamed Bhadohi district as "Sant Ravidas Nagar", but when the Samajwadi Party government came to power in Uttar Pradesh, this was again renamed as Bhadohi on 6th December 2014.

This district is situated in the plains of the Ganga river. In the south border of Bhadohi is the Ganga river. The most famous Ganga Ghat of this district is the Ghat of Rampur. Being a sandwiched district between Prayagraj and Varanasi, Bhadohi benefits in terms of cultural and religious richness and economic benefits as well.



Figure 2 A view Draupadi Kund at Chakwa Mahavir Mandir

Bhadohi is famous for its carpet industry all over the world, and is famous worldwide as "Carpet City". The district is the biggest carpet manufacturing centre in India. It is known for its hand-knotted carpets. It not only produces the largest share of the carpet production but

also produces the finest and most beautiful carpets. The Mirzapur-Bhadohi region is the largest handmade carpet weaving cluster, engaging around 3.2 million people in the industry.



Figure 3 A man working on a semi-finished dari/ carpet

Bhadohi district, together with the Handia and Pratappur Vidhan Sabha constituencies of Prayagraj, has 3 assembly constituencies, Gyanpur, Aurai and Bhadohi. The nearest international airport to Bhadohi district is Lal Bahadur Shastri Airport Varanasi. The distance from Bhadohi to Varanasi via Aurai is about 55 kilometres. From Mirzapur to Bhadohi the distance is about 30 kms. The distance from Prayagraj to Bhadohi is about 80 kms.



Figure 4 Old Kacheri of Kashi Naresh near Baba Hariharnath Mandir

History

Pre and Ancient Period

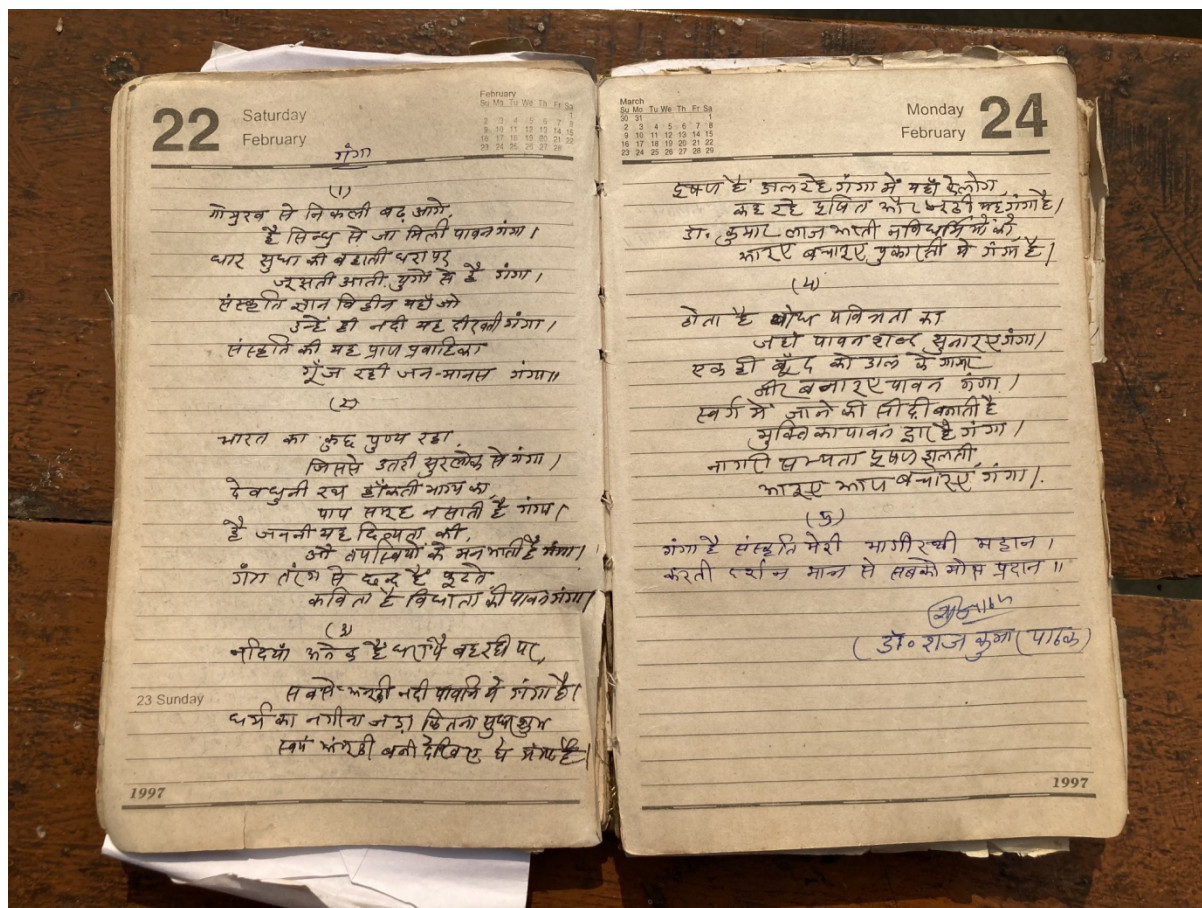


Figure 5 Handwritten manuscript of Dr. Rajkumar Pathak

According to the epic of *Mahabharata*, the Pandavas escaped from Lakshyagrah through a tunnel and took shelter here at a place called Semradhnath. Sant Ravi Das, known as Raidas as well, was one of the twelve pupils of Saint Ramanand. The devotee of 'NirgunBrahama', Raidas never discriminated between Hindus and Muslims. He established the 'Raidasi Sampradaya'. The region is linked with Sant Ravidas, after whom the district was given the name Sant Ravidas Nagar (Bhadohi).

The region covered by the present district of Sant Ravi Das Nagar Bhadohi once formed part of the ancient kingdom of Kashi, one of the sixteen Mahajanpadas of Bharatvarsha. As the district is situated in the middle of Kashi and Prayag, the two grand Teerathas (holy places) and many legends are linked with it. Sitamarhi is the place where *Ramayana* was said to

have been written by Maharshi Balmiki. It is said that Mata Sita, wife of Lord Rama, lived here in the ashram of Maharshi Balmiki when she was abandoned by Lord Rama. Here, Lav and Kush, the sons of Lord Rama and Mata Sita were born and later Mata Sita immersed herself in the lap of goddess Earth. It is said that besides the first poet Maharishi Balmiki, the saint Goswami Tulsidas also stayed at Sitamarhi for few days.

Many historians claim 'Anand Van' to be the ancient name of Sant Ravi Das Nagar (Bhadohi). It is also known by the name of Saghan Van or Kanchan Van at some places while it has been referred to as Sundar Van in the Maunas history.

Medieval Period

Bhadohi gets its name from Bhar Raj of the region which had Bhadohi as its capital, whose traces can be found in the names of ruined mounds and old tanks named after the Bhar rulers, a tributary of the Kannauj kingdom, which in the early medieval period was included in the kingdom of Jaunpur.

Bhars captured the region from forest tribes and named it Bhardoi and declared it as the kingdom of the Bhars. When the soldiers of Sultan Mohammad Gauri captured Mirzapur's forest areas, the Bhars defeated the forest chieftains and captured the forest area of Bhadohi and established their own estate. They constructed their own forts, the remains of which are still found in the villages of Rohi, Bankat, Beribeesa, Bharduwar, Sarai Kot (Sair) etc. Suriyawan was the capital of the Bhar's kingdom. The Bhars ruled Bhadohi for nearly 200 years from 1193 to 1394. After 1394 Maunas Rajputs overthrew the Bhar from this region and it was named Bhardrohi, which after some time transformed into Bhadohi.

During the rule of Akbar, Bhadohi was made a dastur and included in the sarkar of Allahabad. By the fifteenth century the Bhar were overpowered by Maunas Rajputs with Sagar Rai as the first head of the clan, and his grandson, Jodh Rai, received it as a zamindari sanad (deed) from Mughal Emperor Shah-e-Jahan. The first king of the Maunas dynasty was Anant Rai followed by Balwain Singh, Birabh Dev, Saeav Rai, Jagdish Rai, Harivansh Rai, Ramchandra Rai, Jodhram Madan Singh, Sankathasingh, Tejsingh and Pancham Singh. However, around 1750 AD due to non-payment of land revenue arrears, Raja Pratap Singh

of Pratapgarh, in lieu of his paying the arrears, gave the entire pargana to Balwant Singh of Benaras. Subsequently he received it directly under a sanad from Nawab Shuja-ud-Daula of Awadh under British influence in 1770 AD. Thus, the Banaras kingdom came into power and ruled the region from 1748 to 1948.

Modern Times



During the revolt of 1857, the region between Banaras and Mirzapur, namely Bhadohi and Gopiganj, were the area of stiff popular resistance led by Udvant Singh (later hanged), Jhuri Singh and Sarnam Singh. Udvant Singh, chief of Maunas clan of Rajputs who ruled the area before Banaras Raj, tried to capture G.T. Road. He was arrested and hanged in a mockery of justice. His wife held W.M. Moore joint magistrate Mirzapur and Darshan Lai Karinda of Banaras Raj, responsible for the murder of her husband and appealed to the people of her clan to avenge it. The indigo factory at Pali was attacked and plundered by local people who were led by Jhoori Singh and Dhanwan Singh. Moore, and the factory owner Jones, were inside the factory. They were attacked by the armed mob and killed. Moore was beheaded and the head was sent to the widow of the clan chief who gave 300 rupees as reward for this act. Jhoori Singh emerged as the hero of popular resistance of the area and attacked the supporters of British rule in Suriyawan (19th August) and Bisauli (21st). A reward of one

thousand rupees was announced for the arrest of Jhoori Singh and 3 of his main supporters.¹



In 1911, Banaras got the status of statehood. Bhadohi in 1911 came under first Maharaja of the newly created princely state of Benares ruled by Maharaja Prabhu Narayan Singh. After independence when all the states of India merged with the Union of India, Banaras state was also merged in it. During the period of Maharaja Udit Narain Singh, Gyanpur was a pargana of Mirzapur district and before 1911 Bhadohi was made district of Banaras state. After independence Bhadohi was separated from Mirzapur district and made a tahsil of Varanasi district. After going through so many changes Bhadohi was ultimately declared as Sant Ravidas Nagar (Bhadohi) district on 30th June 1994, by separating it from the western part of district Varanasi. It is the smallest district by area in Uttar Pradesh.

¹Pratap, Mahendra and Singh, Shubhra "Grass roots mobilization and popular resistance in eastern Uttar Pradesh during the revolt of 1857", Proceedings of the Indian History Congress , 2006-2007, Vol. 67 (2006-2007), p 544.



Figure 6 Dr. Rameshwar Singh, great grandson of Jhuri Singh, at Jhuri Singh Memorial, Source: INTACH Team



Figure 7 Portrait of Baghel family (Babu Sangram Singh (Top Left), Babu Hriday Narayan Singh (Top,Right) & Jang Bahadur Singh (Bottom,Left, INTACH Team documenting Shri Mukund Singh Baghel, the present owner of the historic Baghel Bhawan, Bhadohi



“Baghel Bhawan of Bhadohi is witness to the meeting of national heroes of independence... Jang Bahadur Singh Baghel, a senior member of the Baghel family, the landlord of Gopiganj, not only actively participated in the Jang-e-Azadi, but also donated more than 20 acres of land to Vinoba Bhave's Bhoodan movement. Despite being a zamindar...for the sake of the country, he also faced the torture of jail for months. During the freedom struggle, our bhawan (Baghel Bhawan) was the place where all the top leaders arrived and the strategy for the freedom struggle was discussed; three members of this family, led by Jang Bahadur Singh Baghel, participated enthusiastically in the Jung-e-Azadi. Influenced by Gandhi's movement, Jang Bahadur Singh Baghel joined the Congress in the 1930s and joined the freedom movement. Jang Bahadur Singh Baghel stayed for several months at Gandhi's Sabarmati Ashram and Wardha Ashram in Maharashtra and contributed to the freedom struggle. From here he was also arrested. Along with his niece Krishna and nephew Hriday, Narayan Singh Baghel also fought for independence. Both men served prison sentences for 13 months. Both the people also stayed in Naini jail for four months”

*~ Shri. Mukund Singh Baghel,
From the Baghel family & custodian of the Bhawan*

Bhadohi has been birth place of great saints and epics. Geographically speaking Bhadohi district has been surrounded by rivers, namely the Varuna and Ganga rivers. A sanskrit shloka talks about Bhadohi which goes:

*काशी प्रयागः अवध विंध्य मध्ये गंगा वरुणयोर मध्ये वृषत्तम
देदीप्तिमनं नयापो विदानाम क्षेत्रम सुपडायम रविदास नगरम*

In other words, Bhadohi is situated at the centre surrounded by Kashi, Prayag and Awadh region. Historically, Bhadhoi has been the birth place of Sant Ravidas that is why it is also known as Sant Ravidas Nagar. Sant Sohar Baba after whom the Sohar folksongs were created was born here. His famous bhajan goes:

*घर ही में मंदिर बनिबय
तीरथ करे बाहर न जइबइ*

Dr. Narendra Nath Upadhayay 'Vyas'
Principal, Primary School, Kshatmi, Bhadohi



Carpet Industry of Bhadohi

India, since ancient times, had a prominent name for producing wonderful artistic and colourful handicraft goods. This prestigious position and the popularity were attained long before the invention of machines introduced after the industrial revolution in the 18th century. Carpet (popularly known as *Kalin*) weaving by hand is an old craft industry of India. It reflects not only the country's traditional heritage but is also significantly an imprint of its culture.



Figure 8 Carpets of Bhadohi

Bhadohi is famously known as the “Carpet City” for being the biggest carpet producer in the India. Since the Medieval period this region is the known for its fine hand-knotted carpets. In recent times, Mirzapur-Bhadohi region is the largest handmade carpet weaving cluster in India, with around 3.2 million people working in this industry. The industry employs more than 22 lakh rural artisans. These carpets are not only spanning the large market in India, but are also a popular export item to the rest of the world.

Bhadohi and its adjoining areas have no production or availability of various raw materials used in carpet making but these are the places where the carpet industry was founded and flourished tremendously. The origin of the industry is traced back to the early days of the Mughal period in India. Bhadohi is one of the old carpet centres of the period. Carpet weaving in the region dates back to the 16th century during the reign of Akbar. The tradition of carpet manufacturing in Mirzapur-Bhadohi belt is at least 400 years old. Abul Fazal in *Ain-1-Akbari* (1600 AD) mentions weaving of carpets In Allahabad and Jaunpur. Now it produces both the traditional as well as contemporary designs. The traditional patterns are in the old Persian style.

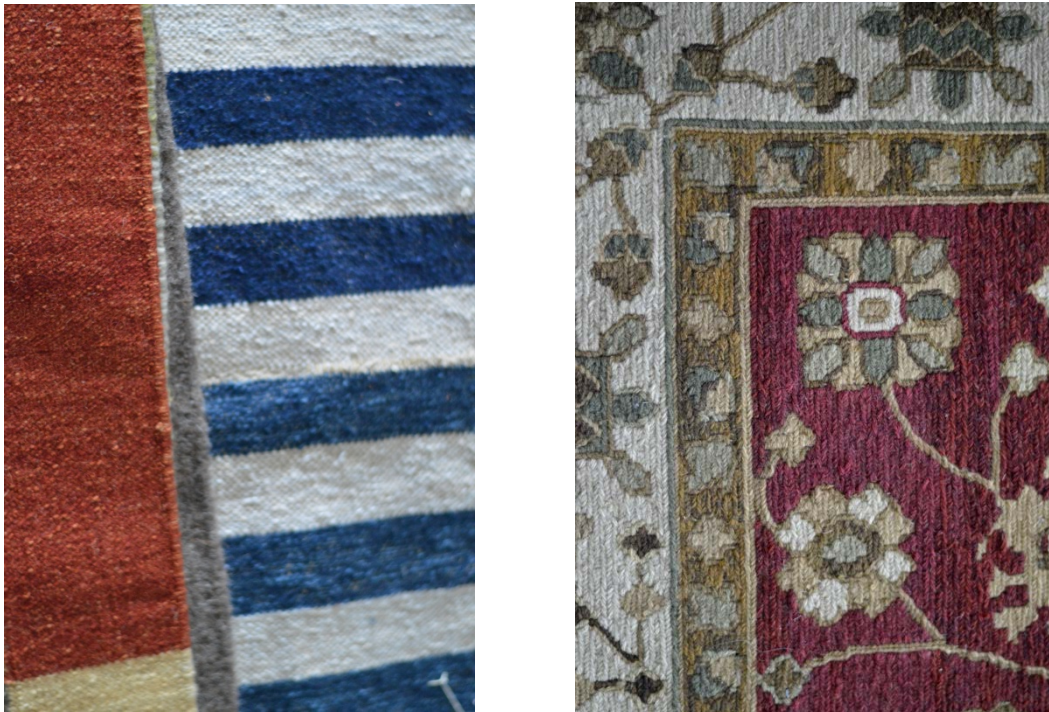


Figure 9 Carpets with colourful patterns

The beginning of the carpet industry in Mirzapur - Bhadohi Belt coincides with the period of Shah Abbas the Great of Persia. It is a well-known historical fact that during the regime of Shah Abbas, the carpet industry made spectacular progress. He took special interest in developing new attractive designs and some of them are popular even today. Emperor Jahangir ruled India in the 16th century A.D and his capital was Akbarabad (Agra) where he encouraged this handicraft.

Though the ages, the Mirzapur-Bhadohi Belt has by far been the most important carpet producer of India. In the colonial period, Mirzapur carpets got the attention of the world through the great London Exhibition of 1851. At this exhibition Indian carpets were universally admired not only for their oriental patterns, fine weaves and rich colours, but also for the production of good quality and of acceptable commercial quantities. Towards the later part of the 19th century and the early part of 20th century some British firms like Tellery, E Hill and Obeettee started commercial production in Bhadohi, Khamaria, and Mirzapur.

After 1857 A.D. war of freedom which was named by the Britishers as a Mutiny, Agra, Delhi and other places were full of turmoil and subsequently a number of carpet weavers fled from Agra and got shelter in the village of Madhosingh on the G.T. road, located between Bhadohi and Mirzapur and started carpet weaving here on a very small scale. Perhaps it was during the late 19th century that one Mr. Brownford noticed these carpets and realized their economic viability and decided to establish a company under the name of M/s. E. Hill & Co. in the small village of Khamaria. It was followed by Mr. A. Tellery who established his factory in Bhadohi. His eldest son Mr. Otto Tellery was one of the founder members of the All India Carpet Manufacturers Association and was the first president of the organization. After these two gentlemen, a group of three Europeans formed a company by the name of M/s Obeettee. The group comprised of Messrs. Oklay, Bowden and Tallor, the abbreviation of these three making up the company name Obeettee.

There are 6 major manufacturers of carpets in the international market – Iran, China, India, Pakistan, Nepal, and Turkey. 90 per cent of the exports of these is from Iran, China, India and Nepal, in which Iran's share is 30 per cent, India's 20 per cent and Nepal's 10 per cent. 95 percent of the carpet export goes to Europe and America. Germany alone imports 40 percent of the carpets. The amazing thing about the production of Bhadohi carpets is that the raw material for this industry is not created here. Only the availability of skilled labour is its biggest asset, on the strength of which Bhadohi has made its mark in the world market.

Uttar Pradesh constitutes almost 90 percent of the country's carpet work and nearly 80 percent of the Indian weavers. Varanasi, Bhadohi, Gopiganj, Khamaria, Ghosia, Madhosingh,

Mirzapur, Agra and Shahjahanpur are the major carpet centres in the state. Among these Bhadohi is worth special mention as the economy of this district and its 500 odd villages are entirely dependent upon the carpet business. All other carpet manufacturing areas in India specialize in a particular variety of carpets, but in Bhadohi, all the varieties are manufactured - be they Jaipuri, Indo-Nepali, tufted or hand-knotted. The Bhadohi-Mirzapur belt in Uttar Pradesh produces the maximum numbers of carpets in the country, and is famous for their excellence in quality and design.



Figure 10 Colourful mat, as a side production to carpets

The speciality of Bhadohi carpets is their distinct designs (hand-tufted and knotted carpets). These designs have been developed indigenously and include various tints of Taj Mahal in natural colours or Sirdar in subdued colours. They come with hand-embossed or hand-carved borders in rose-beige, honey, ivory and Iraq green.

The Bhadohi-Mirzapur region has been famously known as 'Dollar belt' because of the kind of foreign exchange it has fetched in the past owing to its craft and trade. This area specialises in the lower, medium, and low-fine qualities, and accounts for nearly 90 percent

of the total production of carpets in India. The quality here ranges between 100 and 200 knots per square inch. The fineness of a carpet is judged from the number of knots per unit area, design, colours and quality of the yarn. The firmness, thickness and appearance of the back of a carpet are important considerations in determining the quality of the carpet.



Figure 11 A worker setting up the loom for carpet-weaving

The major significance of this region is that the majority of oriental motifs which are used in carpet making in this region have a profound meaning: the circle signifies eternity, the zigzag water and light, the swastika a light showing the way in darkness, the meander the continuity of life and the tree happiness or goodness. A traditional pattern is usually composed of a choice of motifs from among roses, lotus, poppies, myrtle, henna, crocus, narcissus, lilies, the tree of life and a variety of birds. All these motifs are specific to this region.

Bhadohi carpet is famous for its various knots and counts designs. This belt specialises in Woollen, Tufted, Tibetan Carpet and Durries. The whole belt of production is spread over a 1000 square kilometres and many villagers' livelihood is completely dependent on the

carpet industry. The Indian Institute of Carpet Technology, the only Institute of its kind in Asia was established here by the Ministry of Textiles in 2001.

The carpets of the region received the Geographical Indication tag in 2010, which means carpets manufactured in nine districts of the region, Bhadohi, Mirzapur, Varanasi, Ghazipur, Sonebhadra, Kaushambi, Allahabad, Jaunpur, and Chandauli would be given the Tag. Well known carpet types from Bhadohi include cotton Dhurry, Chhapra Mir carpets, Loribaft, and Indo Gabbeh.

Indian Institute of Carpet Technology, Bhadohi

For the promotion of world famous carpets of Bhadohi and to expand the possibilities and promotion of the carpet industries, the Government of India established the Indian Institute of Carpet Technology popularly known as IICT under the supervision of the Ministry of Textiles. This institution is the only one of its kind in Asia. Its aim is to provide much needed support to textile, carpet and allied industries. It was established in 1998 and the Institute started functioning from 2001.

The Institute is affiliated to the Uttar Pradesh Technical University, Lucknow and is approved by A.I.C.T.E. The institute is also a member of I.S.T.E. and CII and recognized by the Textile Institute, Manchester, UK. It teaches B.Tech. degree with specialisation in carpets.



Figure 12 The Indian Institute of Carpet Technology

The Institute is located in Bhadohi, which is 45 Kms away from Varanasi and 75 Kms from Allahabad. The campus of IICT is about 4 Kms from Bhadohi Railway Station, located at the outskirts of Bhadohi town on the Varanasi-Bhadohi Main Road and is free from pollution, thus providing a peaceful atmosphere for studies and research. The campus is spread over 10 acres of land.

Carpet Expo Mart, Bhadohi

For the promotion of the carpet industry and the export enhancement of the same, a Carpet Expo Mart has been established in Bhadohi by the Government of Uttar Pradesh.

It is built over 7.5 acres of land for improving the vast potential of exports for the Bhadohi carpets. It is one of India's state of the art projects for the carpet sector. From time to time it organises carpet fairs for promotion of trade. Other such events are organised in Delhi and Varanasi.



Figure 13 The Carpet Expo Mart

Art and Craft

Bhadohi Grass Weaving

Basketry is perhaps as old a craft as pottery, practiced by communities across the world using a variety of techniques and an array of materials. Basketry is made from materials like thread, pine straw, oak, willow, wisteria, stems, animal hair, vines, river grasses, and fine wooden splints. There are many craft forms that are practiced in different districts of Uttar Pradesh. One of them is identified as the typical grass weaving of the region.



Bhadohi, Allahabad, Gorakhpur, and Bahraich in Uttar Pradesh are the areas where baskets are made out of Moonj (a monsoon grass harvested in winters). Once completely dried out the process of basket weaving begins. As the grass becomes lighter in colour, it makes the coating of other colours easy. Using basic hand techniques and very elementary tools, stunningly beautiful 'Moonj' crafts are created mostly by the womenfolk. Tradition calls for the mother to pass this skill and associated techniques to her daughter.



The Sarpat grass baskets of Bhadohi are also beautifully woven artistic works, with colourful and attractive designs.



Various communities here are engaged in the grass basket weaving activities, employing a host of raw materials and techniques. These baskets are also used for religious ceremonies besides being used for the marketing of produce from farms or as household items.

Ganga Ghats of Bhadhoi

There are several famous ghats on the banks of the Ganga in Bhadohi. Among the famous Ganga Ghats are Rampur Ganga Ghat, Semradhanath Ghat, Sitamarhi Ghat, Gulauri Ghat Bihrojpur, and Bhogaon Ganga Ghat, Jahangirabad. People from far and wide also come to take a dip of faith in the Ganga

Various festivals are celebrated here, Dev Deepawali and Kartik Purnima being the most popular. On Kartik Purnima, there is a large influx of devotees at the Ganga Ghats. Thousands of devotees try to earn virtue by taking a dip in the Ganga and meditating at the ghats. Rampur Ganga Ghat is the most famous and visited amongst the others.

On the eve of the bathing festival, traders and devotees start camping at the main Ganga Ghats of the district. There are a number of shops selling basic necessary items and ritualistic materials.



Figure 14 A view of Rampur Ghat

Famous Temples of Bhadohi

Sita Samahit Sthal Temple

The most famous temple of Bhadohi is Sita Samahit Sthal, famously known as Sitamarhi. The temple is located on the banks of the Ganga. It is 11 km from Jangiganj Bazar, between Prayagraj and Varanasi.



Figure 15 Sita Samahit Sthal Temple

It is believed that this is the place where Mother Sita had absorbed herself into the earth. According to the *Ramayana* by Saint Valmiki) and other sacred books of Hindu dharma, when Lord Rama returned from the victory on Ravana, the powerful king of Lanka, he held a big Ashvamedha Yagya, for which a horse was released from Ayodhya. The horse was to move in any direction or in any kingdom; the king of that kingdom would have to declare Lord Rama as his king. When the horse was wandering in the jungles of now Baripur village

of Bhadohi, the two sons of Mother Sita and Lord Rama captured the horse. All the great warriors of Lord Rama including Laxman, Bharat, Shatrughan, Sugreev, and others were defeated in the fierce battle with the two boys, Lav and Kush, and even the most powerful Hanuman was captured by them. At last, when Lord Rama came to the battlefield, all the holy souls of the three worlds came to the rare scene but Sita came out in front and told her two sons about Lord Rama, after which she decided to end her human life.



Figure 16 Statue of Mother Sita at Sita Samahit Sthal Temple

There is also a 110 feet high statue of Lord Hanuman near the temple, which is one of the most prominent statues of Hanuman.



Figure 17 Statue of Lord Hanuman

Baba Hariharanath Mandir

Baba Hariharanath Mandir is a famous temple dedicated to Lord Shiva, located in Gyanpur of Bhadohi. The temple is located between Bhadohi and Gopiganj. This temple of Lord Bholenath is located about 14 kilometres from Bhadohi station and about 10 kilometres from Gyanpur station. There is also a beautiful pond in front of the Baba Hariharanath temple.



Figure 18 Baba Hariharanath Mandir, Gyanpur

This temple is one among the thousands throughout the country. The popular notion says that the Shivalinga placed in the temple's *garbhgriha* was established here by Dharmaraja Yudhishtira during the unknown period in Dwapara Yuga. Here, the belief is that Baba Bholenath bestows special grace on the devotees and they get peace and prosperity in the temple premises.



Figure 19 Baba Hariharnath Mandir complex along with a Kund believed to be of Mahabharata period

Semradhnath Bhole Shankar Mandir

Situated on the banks of the Ganga between Kashi and Prayagraj, this Shiva temple, named after Lord Semradhnath, is situated inside a pit. It is believed that the Shivalinga originated from the light emanating from the collision of Lord Krishna's chakra and Shiva's trident.



Figure 20 Shivalinga at Semradhnath Bhole Temple

According to mythology, once, when Lord Krishna flung the Sudarshana Chakra to kill the demon Pundarik, after the death of the demon king, entire Kashi also started burning with its force. In such a situation, the life of the residents of Kashi was in danger. Lord Shiva pointed this out and the deities proposed that Lord Shiva would raise his Trishula to counter the Sudarshan Chakra. In the collision of these two weapons, a supernatural light was generated which got absorbed into the earth, resulting in a Shivalinga originating at the spot.



Figure 21 Entrance to the Semradhnath temple

Later, a temple was built at the spot by a passing merchant, as Lord Shiva had appeared in a dream and told him to do so. Though devotees visit the temple throughout the year, it is in especially large numbers in the month of Shravan.



Figure 22 Main entrance to the Semradhnath temple

Chakva Mahavir Temple

This is another famous temple in Bhadohi district. Located at Gyanpur, this temple is dedicated to Lord Mahavir Hanuman. Every year on the last Tuesday (Budhwa Mangal) of the Shravan month, a huge and famous fair is organised here. People from nearby districts come in large numbers to get the blessings of Lord Mahavir. The famous Mahavir *talab*/pond is also located near the temple.

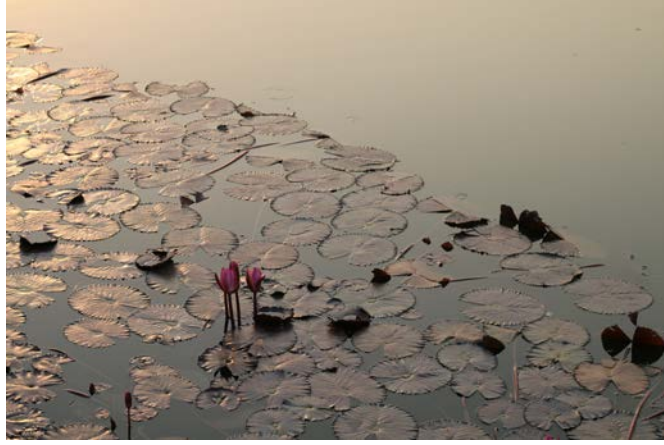


Figure 23 Chakva Mahavir Mandir

On Budhwa Mangal (last Tuesday of Shravan month) people also visit nearby temples such as Tedhwa Mahavir Temple of Khamariya, Bihaspur Temple of Jangiganj, Sitamadhi Mahavir temple etc.



Figure 24 Idol of Chakwa Mahavir or Lord Hanuman



My name is Kripa Shankar Pandey and we are standing at Chakwa Mahavir temple. As per the prevailing local belief and told by our own ancestors, the idol of lord Hanuman was placed by Bheem (one of the Pandavas from the Mahabharata epic) himself while they were leaving Agyatvaas. He installed the idol here on request of Mata Draupadi. The beautiful pond which you are seeing here is known as Draupadi Kund; it is also related to the Mahabharata. The Pandavas built the Kund for Draupadi overnight so that Mata Draupadi could bathe and later perform sacred rituals at the temple. Even today the pond is blessed with rich flora and fauna including lotus plants and turtles. On the last Tuesday of Shravan month, the largest fair in the district is held in the premises of the Chakwa Mahavir temple; it is observed as a holiday as well.

Whatever basic development or maintenance which you are seeing here has been done by the locals and there has been no support or help from the local administration to support the functioning and maintenance of the temple. The renovation and beautification of this beautiful pond is very much required and if a ghat along with facility of lighting at night could be created that would be great for the devotees and would also help in the tourism related activities. Every time we raise our demand, the local administration talks about budget constraints. The place holds immense possibilities.



**Shri. Kripa Shankar Pandey,
Member
Chakwa Mahavir Mandir Samiti**

Tilbhandeshwar Temple



It is believed that the Shivling situated here changes colour according to the weather outside, thus showing three different colours through the year. The Tilbhandeshwar temple is situated in Bhadohi's Gopiganj (Tilanga).

According to mythological belief, the Pandavas established this Shivling during their exile in the Mahabharata period of Dwapar Yuga. Since then, this Shivling has become the centre of faith due to its unique colour-changing form. According to the belief, Arjun had shot an arrow while consecrating this Shivling, in which Kubera rained gold and silver. This is also

mentioned in religious texts. When the devotees excavated here for the construction of this huge temple, gold and silver coins were also found during the excavation. It is believed that by performing Jalabhishek and pouring milk on this Shivling, all wishes are fulfilled. In the month of Sawan, devotees from far and wide come here to worship Tilbhandeshwar.



Figure 25 Shivling in Tilbhandeshwar temple

Gopaila Devi Mandir (Gyanpur)

The old and grand Gopaila Devi temple situated at the eastern end of the city has its own historical importance and is of immense religious significance in the surrounding area. A symbol of faith and reverence for the local people, in this temple, apart from Shardiya and Vasantik Navratri and Sawan, the process of worship is seen throughout the year.

The greatness of this temple is associated with the story behind its construction. President's award-winning retired teacher Dr. Rajkumar Pathak says that Munshi Deep Narayan

Srivastava, a resident of Purani Bazar, had no children and had been worried about this for a long time. A Mahatma advised him to build a pond and a temple for Maa Durga; the digging of this pond was first started by Munshi Deep Narayan in 1913. Along with this, a grand temple was also built. In 1924, the temple of Adi Shakti was completed. After this, he was blessed with a son, whom he named Durga Prasad, in the belief that Mother Durga herself had blessed him. Since then, the greatness of Gopaila Devi temple has been established.

Some other famous temples of Bhadohi are: Baba Dudhnath (Gyanpur), Shiva Temple (Sunderpur), the famous Shani Dham temple, Tigeshwarnath, Tila Tilanga Shivjatpur - Bhadrakali Temple, and Baba Gangaswarathnath Dham located in Ithara Uparwar village.



Figure 26 Bansi Vat

This place is known as Semardh Nath Tirtha. Here there are several sacred complexes and diverse flora and fauna which include Baba Bholenath (Semarnath Mandir), Dakshin Mukhi Hanuman, Kalpa Vriksha and Bansi Vat which you can see here. I would like to request the government of India and the Namami Gange Mission to definitely include locals such Gram Pradhan, Panchayat members, priest community etc. in their deliberations or discussions so as to make this scheme more effective. Negotiations with them will be fruitful, and the locals will be grateful as they are the custodians of basic unity of society through the village unit; and they are also the custodians of local culture and traditions. Then only, in my view, we can achieve something significant in protecting our Maa (Ganga).

Shri. Karuna Shankar Das
Head Priest, Kalpvriksha Kuti Ashram,
Semarnath, Bhadohi



Fairs and Festivals

Jitiya

Jivitputrika (also called Jitiya) is a three-day-long Hindu festival which is celebrated from the seventh to ninth lunar day of Krishna-Paksha in Ashwin month. It is celebrated mainly in Maithili, Magadhi and Bhojpuri speaking regions of Indian states of Bihar, Jharkhand, Uttar Pradesh and Nepal. In this festival mothers observe fast (without water) for the wellbeing of their children.

The festival is commemorated in following way:

- Nahai-Khai: The first day is Nahai-Khai, where mothers eat food only after taking a bath. The food has to be vegetarian, prepared with ghee and pink salt.
- Khur-Jitiya or Jivitputrika day: This is the second day and mothers observe strict fasting without drinking water.
- Parana: This is the third day when mothers break their fast. Varieties of delicacies are prepared such as Curry Rice, Noni (*portulaca oleracea*) saag and Madua Roti.



Figure 27 Jitiya Festival celebrated by women in Moosi village, Bhadohi

According to a story, Jimutvanhan was king of the Gandharvas. He gave up his kingdom to his brothers and went to the forest to serve his father. There he saw an old woman mourning. She told him that she belonged to the Nagvanshaki (family of snakes). Due to an oath, she would have to offer her only son to Garuda the next day to feed upon. Jimutvanhan promised to protect her only son. Next day he lay on a bed of rocks and offered himself to Garuda. Garuda came and started attacking Jimutvanhan with his claws. Jimutvanhan stayed calm and Garuda stopped attacking. Garuda inquired about his identity and then Jimutvanhan narrated the entire story. Impressed by his kindness and benevolence, Garuda promised that he would not take any sacrifices from the Nagvanshakis. To cherish this legend, mothers keep a fast for the wellbeing of their children.

There is a puja in each village and, in a beautiful tradition, sons carry home cooked items, fruit, *prasad*, and toys to offer to Goddess Jitiya. All the women gather together and worship the goddess and narrate stories. The tradition of storytelling is an important aspect of the festival.

Kajri

The festival of Kajali (Kajri) is celebrated with pomp in the district. Young girls who are recently married keep fast without water, and sing songs called 'Kajri'. They also make a *jarai* which is made up of soil in a conical shape on which they sow paddy seeds. When these sprout, they immerse the *jarai* in the pond on the day of the festival and carry back the grown seedlings. When they come back to their homes, they put the sheafs of paddy on the ears of their brothers and father. It is believed that after being immersed in a waterbody on this day, placing the sheaves on the ears of male relatives increases their age.

There is widespread enthusiasm among women and girls regarding the Kajri festival. After waking up and bathing in rivers, ponds, etc., women wish for the best health of the family, and the girls wish for the desired groom. After this, songs are sung in the group, and a swing put up on the branches of the trees. Women in urban areas too pray in nearby temples for happiness and prosperity. Fairs and Kajri singing are organised at various places in the

district, including the Kajri Mela Ground located at Bhori Mahjuda. Different types of dishes are prepared in most of the households on the day of Kajri, which are enjoyed by the entire family. People still feel strongly about the importance of Kajri folk songs, and keep the tradition alive.



Figure 28 People enjoying the Kajri mela

Ghazi Miyan Fair

The historic fair of Sayyid Salar Masood Ghazi Rahmatullah Alaih (Ghazi Miyan) is a four-day fair. In terms of participation, decorations and other preparations for it, the fair is popular. The pilgrims seek blessings by offering flowers and garlands to Ghazi Miyan.



Figure 29 Entrance to Ghazi Miyan Dargah

The historic Roz-e-Pak of Ghazi Miyan is located in Naryadpatti area of the city. The fair held here is an example of Ganga-Jamuni tehzeeb. Along with Muslims, a large number of Hindus also participate in the fair. Apart from Bhadohi, a large number of people from other districts also come to the fair. On the second day of the fair of Sayyid Salar Masood Ghazi Miyan, the crowd of pilgrims make the fair come alive.

It has been a tradition to make Ghazi Miyan's tomb ghusl (full ablution, or ritual bath) every year in the evening. In the evening, on behalf of Bhishti's Akhadadars, the mazar is ghusl. Along with it, ballads are read in the glory of Baba Murshid Ali, Nafees Ansari, Sagir Ahmed,

Nabiullah Ansari, Jameel Neta, Ishtiaq Ahmed, Muslim Ansari, Mo. Chhedi, Shaheen Ansari, Guddu Ansari, Sarfaraz, Mahmood Alam, etc.

According to tradition, the historical fair of Ghazi Miyan is organised at three places. Located at Jaidipatti on the first day, it reaches Amber Neem on the next day, and after this Mirashah.

Along with the first day fair of Ghazi Miyan, the fair of Sukaliganj, which is held at Amber Neem in the city, also holds importance. As the participation of local women is high here, shops selling makeup and beauty items remain the centre of attraction for the people. This fair was started about six decades ago with the perspective of women's participation.



Figure 30 Ghazi Miyan Fair

For the second day of Ghazi Miyan's fair, activity starts at Amber Neem. It is famous for beauty supplies, and is thus more of a women's fair. The sisters and daughters of the city who reside in other cities also come to their maternal home during the fair to participate and shop.

During the fair, the city's Mashar Khajla, Chunar's Biscuit, Shahi Halwa, and Mangalai Paratha are special dishes. There is a great demand for these delicious dishes. The fair is organised by the locals, with women participating in large numbers. The Ghazi Miyan Arrangements Committee, the police and the municipality monitor the fair.

Bhadohi Mahotsav

The Bhadohi Mahotsav endeavours to make the youth, especially those living outside the region, more aware of the different facets of life and culture in the country and specifically in the region. It organizes various cultural activities, sports events, medical camps etc.

The Mahotsav organises enthralling traditional Indian dance performances, and authentic Indian delicacies brimming with flavours.





Figure 31 Performance during the Mahotsav

Not many people know that besides being a district of carpet-making, the Bhadohi district is also known as the birth place of Luv-Kush from the Ramayana. Valmiki Ashram is situated nearby even today, and two mythical rivers Tamsa and Murla as mentioned in the *Uttar Ramcharitmanas*. During the festival of Makar Sankranti, a special ritual is observed in Bhadohi where brothers prepare Khichadi, and along with *Gur* (jaggery) and sugarcane, take these to visit their sisters. The Khichadi is prepared with the first fresh/new crop of the season. A special sweet, locally called *Ledua*, is prepared with besan during Makar Sankranti. After taking bath in the wee hours the devotee prepares breakfast comprising of *Choor*a (beaten rice) and Dahi in the morning. The women while preparing traditional Choor sing the following folksong:

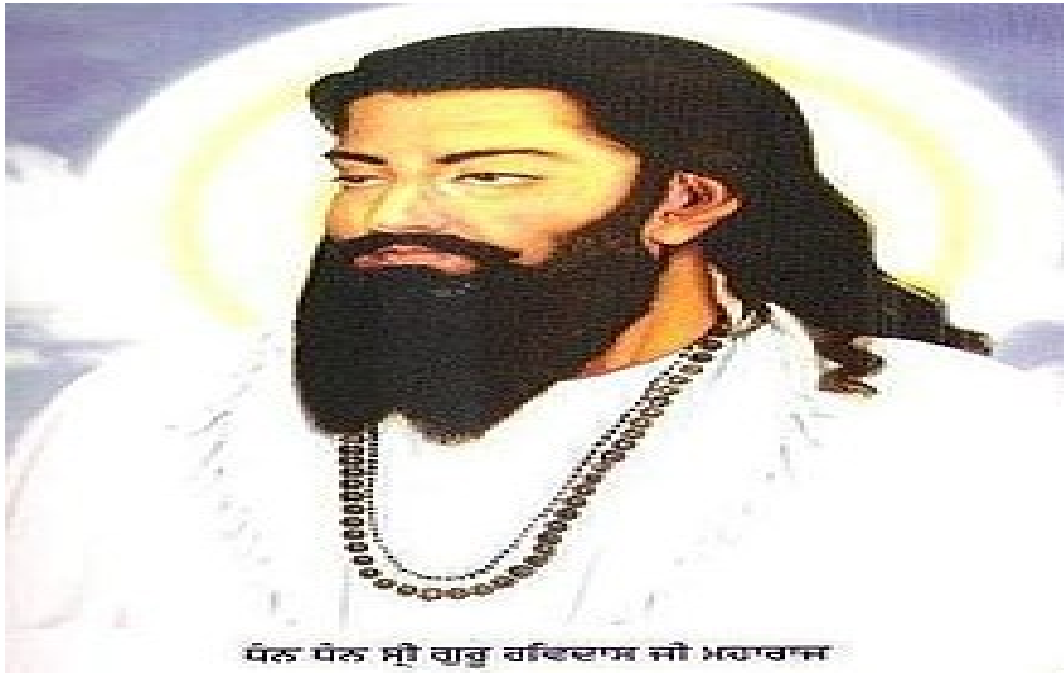
हरे रामा बाबा के अंगवा मोरवा बोले सखी
मोरवा की बोली सुनके कुहके मोरे करेजे वा रे सखी



Smt. Chhaya Pandey
Teacher, Primary School, Kshatmi Khas, Bhadohi

A Note on Sant Ravidas

Ravidas, a 14th-century saint, was the founder of the Bhakti movement in north India. He was also known as Guru Raidas. Though the details of Guru Ravidas's life are not well known, scholars state that he was born in 1450 CE and died in 1520 CE.



He was born in the village of Seer Goverdhanpur, near Varanasi, in Uttar Pradesh. His birthplace is now known as Shri Guru Ravidas Janamsthan, where lakhs of people converge at the Shri Guru Ravidas Janamsthan Mandir in Varanasi to celebrate his birth anniversary every year. Mata Kalsan was his mother, and his father was Santokh Dass. His parents belonged to a leather-working Chamar community, thus making them 'untouchables' to the locals. While his original occupation was leather work, Ravidas began to spend most of his time in spiritual pursuits at the banks of the Ganga. Thereafter he spent most of his life in the company of Sufi saints, sadhus and ascetics.

Ravidas's devotional verses were included in the Sikh scriptures the Guru Granth Sahib. The Panch Vani text of the Dadupanthi tradition within Hinduism also includes numerous poems

of Guru Ravidas. He taught removal of social divisions of caste and gender, and promoted unity in the pursuit of personal spiritual freedom.



Figure 32 Statue of Saint Ravidas

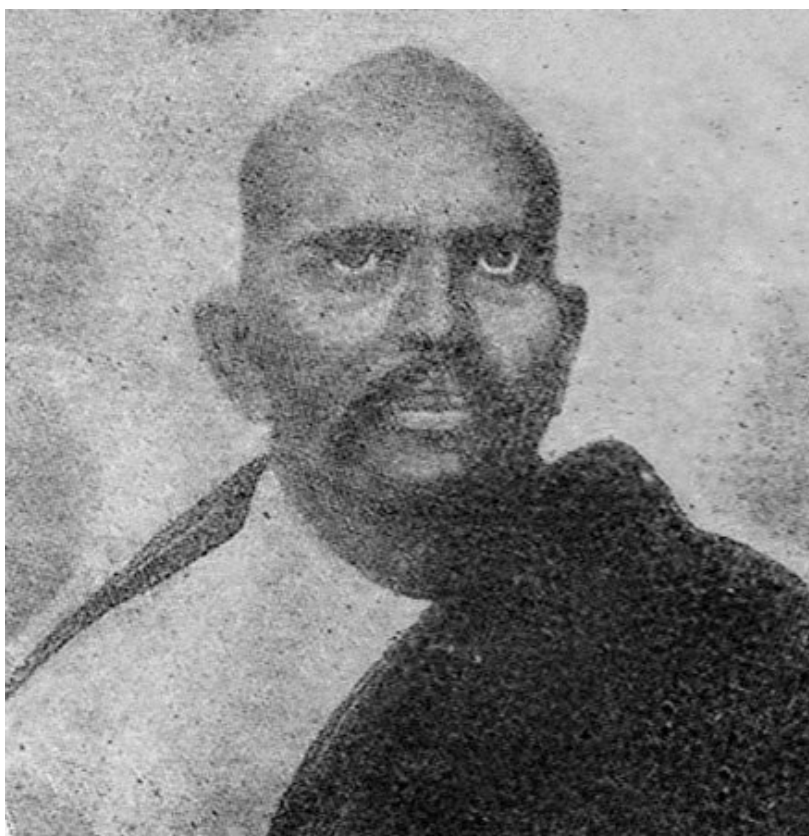
Listing the work done by the her government to keep the memory of Ravidas alive, Mayawati said, "Sant Ravidas Park and Ghat were made in Varanasi, his place of birth, his statue was installed in Varanasi and the Ravidas Samman Puraskar constituted. The Santguru Ravidas Rajkiya Mahavidyalay was established in Faizabad. Apart from this, the Sant Ravidas Polytechnic was established in Chandauli. A bridge on river Ganga was named after the saint. Assistance was given for the Sant Ravidas Dharamshala in Badaun."²

²<https://www.indiatoday.in/india/story/bsp-will-rename-bhadohi-as-sant-ravidas-nagar-after-coming-to-power-in-up-mayawati-1644811-2020-02-09>

Other Famous Personalities

Maharishi Shiv Brat Lal

Shiv Brat Lal Varman, popularly known as "Data Dayal" (Merciful) and "Maharishi" (Great Sage), was born in Bhadohi district of Uttar Pradesh state in India in 1860. He was a post graduate and a famous writer. It is believed that he wrote as many as 3,000 books on various social, historical, religious and spiritual topics. Being a famous writer, he was called the modern Maharishi Ved Vyas and hence became famous with the name Maharishi ji.



As an editor he moved to Lahore to edit the *Arya Gazette* - an Urdu weekly. On 1 August 1907 he started his own magazine, *Sadhu*, which acquired huge popularity very quickly. His books *Light of Anand Yoga*, *Dayal Yoga* and *Shabd Yoga* became very famous. Other writings include *Radhaswami*, *Adbhut Upasana*, *Anmol Vichar*, *Kabir Yog*, *Kabir Bijak*, *Karam Rahshya*, *Panth Sandesh*, etc.

To spread the Radha Soami spiritual movement, Lal began a long journey from Lahore to Calcutta on 2 August 1911. He then left Calcutta, proceeding towards Rangoon by sea. He reached Penang on 31 October and Hong Kong on 22 November, via Singapore and Java. After that he went to Japan and later to San Francisco in America, where he delivered two lectures.

In 1912 Lal founded his ashram in Gopi Ganj in Mirzapur, Uttar Pradesh. His discourses attracted seekers of the Radha Soami movement from all over India and abroad. He left for the "Radha Swami Dham" on 23 February 1939 at the age of seventy-nine. His holy Samadhi stands at the Radha Swami Dham near Gopi Ganj.

Jhoorin Singh – Hero of 1857 War of Independence

Amar Shaheed Jhoorin Singh, a great warrior of the revolt of 1857, was born on 21 October 1816 in Paraupur village of Suriyawan area of the present day Bhadohi district.

After meeting the revolutionary Babu Kunwar, resident of Jagdishpur (Bihar), he blew the trumpet of revolution from Duddhi to Rohas (Bihar), and shook the British rule. He was later hanged in Ojla Nala of Mirzapur.



Figure 33 Statue of Amar Shaheed Jhoorin Singh

Languages and Literature

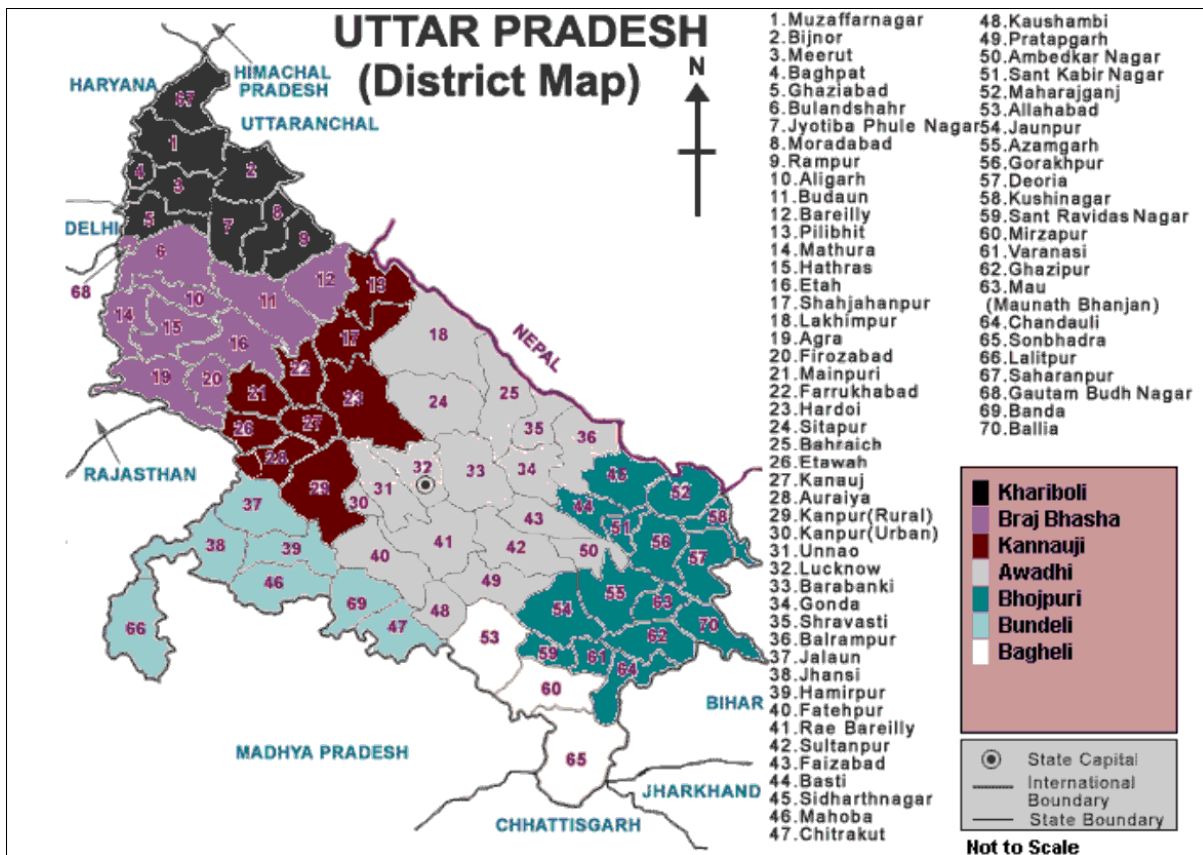
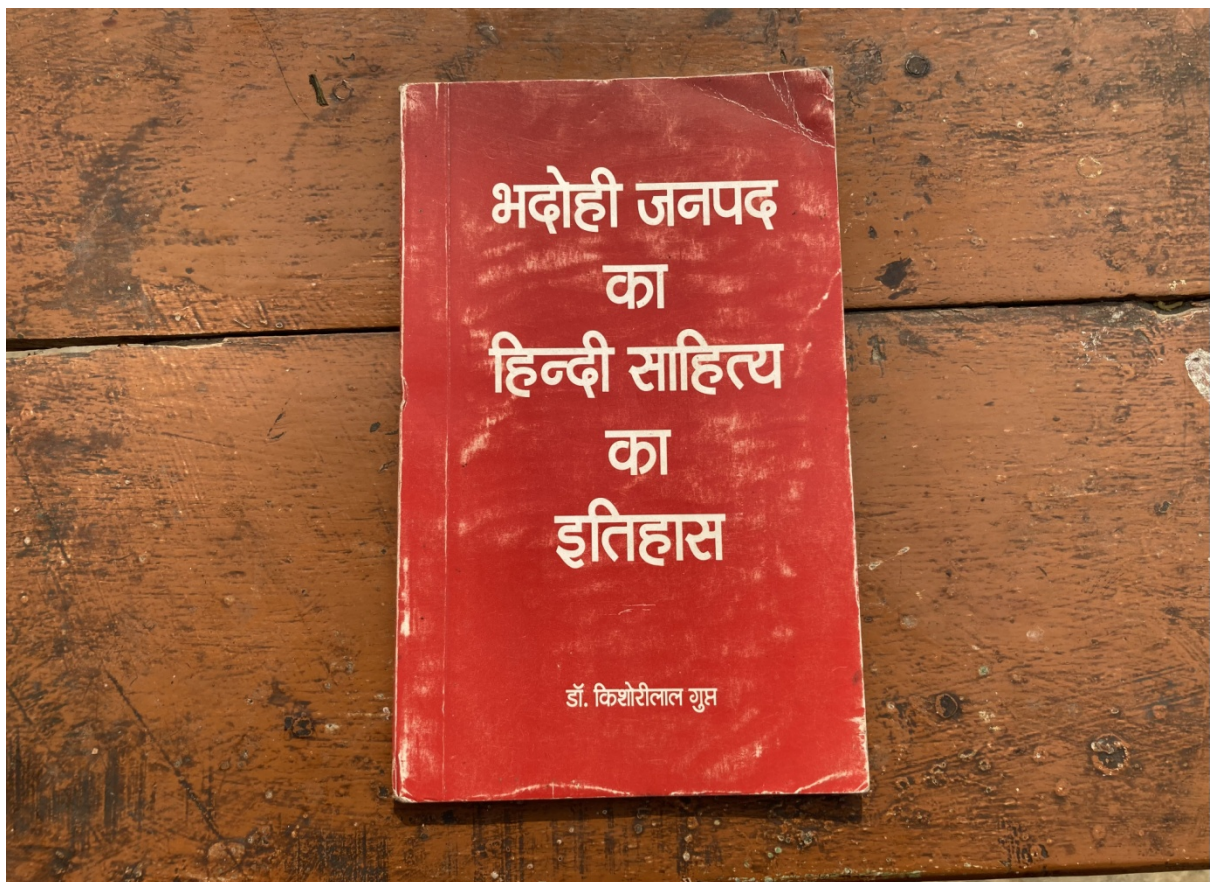


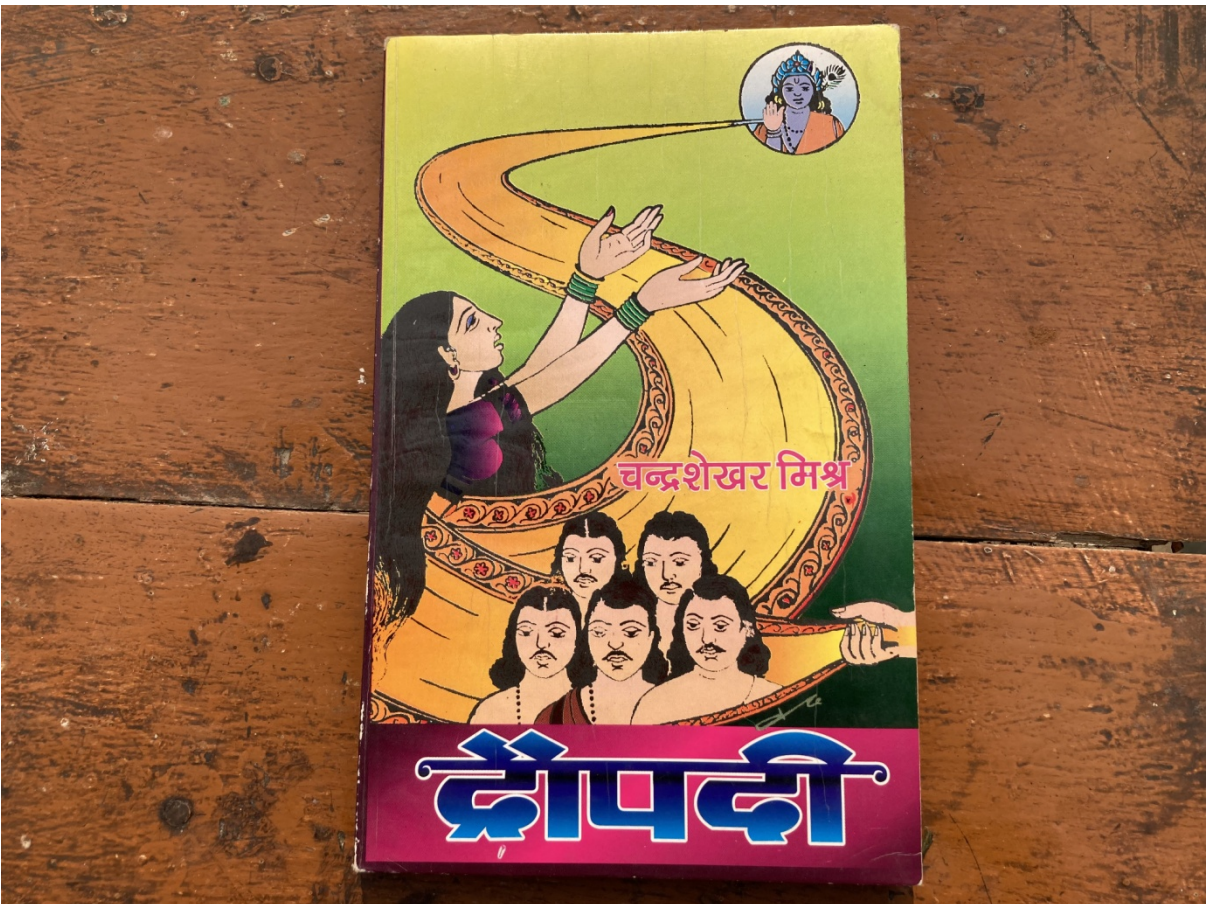
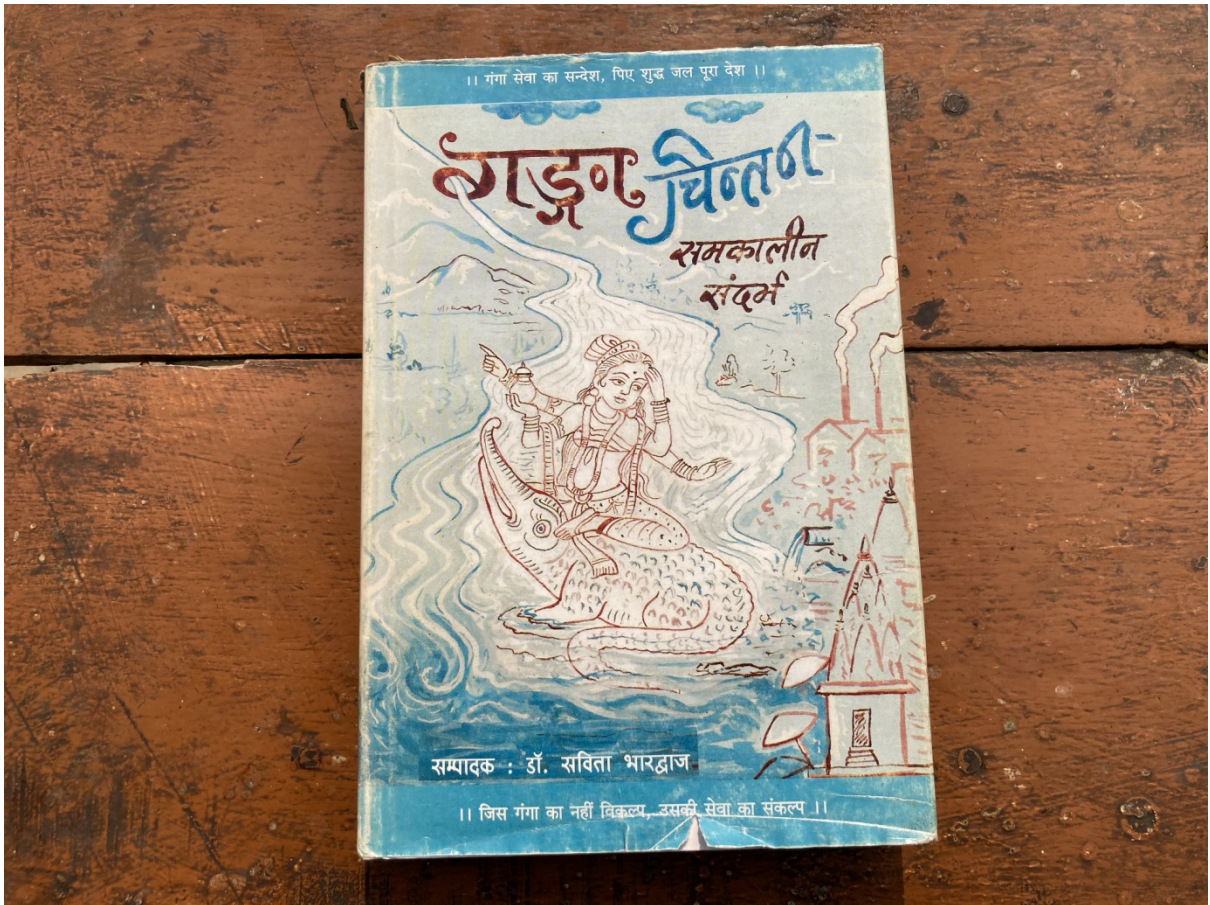
Figure 34 A map showing the languages and dialects spoken in the Districts of Uttar Pradesh, Source: Wikipedia





Figure 35 Dr. Rajkumar Pathak, writer





तीर्थराज एवं गंगा स्तुति

(99)

तीर्थराज पगु पै मैं बलि-बलि जाऊँ ॥ टेक ॥
सरस्वती यमुना तरंग गंग तीव्रधार,
घार के फुहार छटा पै मन लुभाऊँ ॥
निरखि के षट्कूल धार ध्यान में निमग्न होत,
वट विटप के ऊपर छवि सुन्दर लखि पाऊँ ॥
निरखि के वह बाल भाल बाल काले, विलुलित,
छवि कोटि चन्द छटा लट आनन पै पाऊँ ॥
सो स्वरूप के समीप शोभित मुनि चिरंजीव,
पवन तनय सोय रहे कैसे जगाऊँ ॥
सोहर बाबा तीर तिरबेनी सुरसंत जुर।ं,
भरा हुआ चारों फल केहि विधि पाऊँ, ॥

(400)

तीर्थ पति मगराजा कमल पद जै-जै ॥ टेक ॥
बेद सुयश गावत, पार न पावत, देवन के सिरताजा ॥
पाप गयंद को मृगपति बधि हरि दे गति, गति सुनि के कोन अवाजा ॥
दुःख दरिद्र हरि हरि चरणों तक करि के दे दे भगति अनाजा ॥
चार पदारथ खानी राजधानी, कहत बुध बानी बनी लूटहिं संत समाजा ॥

(३०)

तीर्थ राज में जाना तं हरि गुन गाना मगन मन ॥ टेक ॥
घर से निकसत परग परग पर, सुमिरत श्री भगवाना ॥
पांच चोर हृदय में बसत हैं, काम क्रोध मोह मद माना ॥
सदा सचेत रहो इन ठगों से नाहिं लूटि लेइहै खज़ाना ॥
कर से दान नाम रसना से तब तिरबेनी नहाना ॥
यहिं विधि जो तिरबेनी सेइहीं, ताहि मिलत भगवाना ॥

Dr. Kishori Lal Gupt, Poet-Writer, Bhadohi

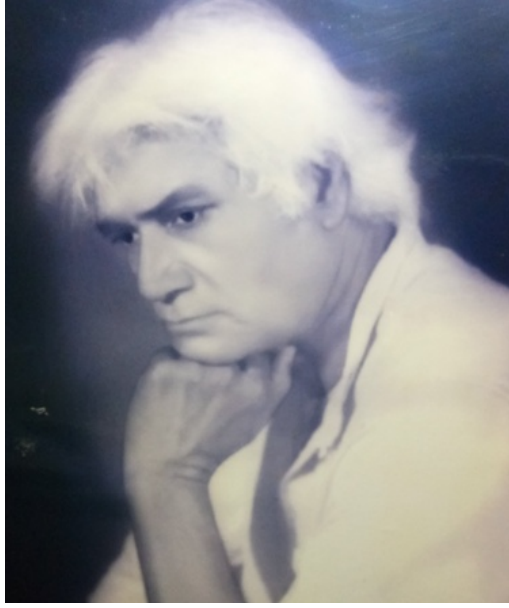


Dr. Rajkumar Pathak



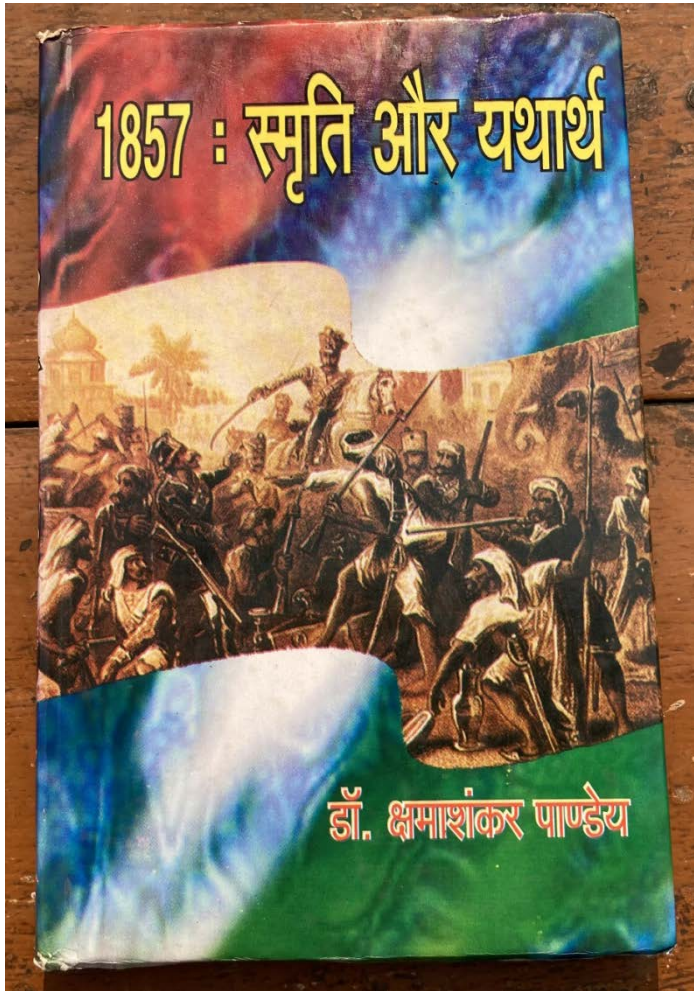
During AV Documentation, Dr. Rajkumar discussed the contribution of Bhadohi to the literary world. Dr. Rajkumar Pathak is a retired Principal from Shri Vibhuti Narayan Inter-college, Gyanpur of Bhadohi district and a recipient of several awards. Dr. Pathak has been writing since his childhood. He says, "I have been active in the world of literature since my childhood. When I was doing my intermediate a collection of my poems got published and from that day this has continued. Many people are unaware of the gems produced by Bhadohi district in the literary world but I want to tell you that Bhadohi has been a very rich district in terms of creativity, even today. In 2019 my latest work, *Nayi Taazi Sunao*, was published by the Hindi Vibhag, Bhadohi, and it was released by the late Dr. Kshama Shankar Pandey, President, Hindi Vibhag, MPV college, Gyanpur, and an avid writer. After the unfortunate demise of Dr. Pandey a void got created in the literary world of Bhadohi. Here I am going to recite a prose written by Shri. Chandrashekhar Mishr ji on the river Ganga which goes:

एक अनहोनी देखो हीरे को तरल कर,
तपसी भगीरथ ने भूमि पर बहा दिया।
विष्णु चरणोंदक हैं महिमा अपार जान,
विषयाई भोले बाबा सीस पे खड़ा किया।
और सब जलधार किन्तु ये अमृत धार,
ऋषि, मुनियों से सुना ग्रन्थ में पढ़ा किया।
इससे पवित्र भेंट और न मिली कहीं तो,
गंगा से ही जल लिया, गंगा को चढ़ा दिया।।।



पं. चन्द्रशेखर मिश्र

One more book was written on the theme of the Ganga by Dr. Savita Bharadwaj with the name *Ganga Chintan Samkaalin Sandarbh* which got published by Shri Shankracharya Ganga Seva Nyas."



1857 के स्वातंत्र्य संग्राम को भदोही की देन

□ डॉ० राज कुमार पाठक

भारतीय स्वतंत्रता संग्राम में भदोही जनपद की भूमिका अत्यन्त सराहनीय रही है। 1857 में ब्रिटिश शासन को भारत की पावन धरती से समाप्त करने के लिए बहादुरशाह जफर, तात्या टोपे, नाना साहब और ज़ॉंसी की रानी लक्ष्मीबाई ने जिस स्वातंत्र्य संग्राम की घोषणा की उसने पहली बार राष्ट्रीय स्वातंत्र्य चेतना को जन्म दिया। इस प्रथम स्वातंत्र्य संग्राम में भदोही जनपद की प्रशंसनीय एवं गौरवशाली सहभागिता रही। नाना साहब के सैनिक भारतीय स्वातंत्र्य अभियान का बिगुल बजाते हुए भदोही जनपद के गोपीगंज बाजार पहुँचे तो कुँवर उदवन्त सिंह ने अपने दो साथियों भोला सिंह और रामकरन सिंह के साथ उनका भव्य स्वागत किया। नाना साहब के सैनिकों का स्वागत करने वालों में राम बख्श सिंह भी थे। नाना साहब के सैनिकों के स्वागत के समाचार को पाकर गोरे सैनिक आश्चर्य चकित थे। उस समय ज्ञानपुर-भदोही की प्रशासनिक व्यवस्था मीरजापुर के ज्वाइंट मजिस्ट्रेट विलियम रिचर्ड म्योर के हाथों में थी। विलियम रिचर्ड म्योर बड़ा कूटनीतिक था। उसने नाना साहब के सैनिकों से सीधे संघर्ष लेना उचित नहीं समझा। उसने नाना साहब के सैनिकों का साथ देने वाले तथा किसान आन्दोलन भड़काने वाले भदोही के निम्नलिखित रणबाकुरों के साथ धोखे की नीति अपनाई।

राम बख्श सिंह — ये सुरियावाँ थानान्तर्गत अमोली गाँव के निवासी थे। तत्कालीन बनारस राज्य के अधीनस्थ ज्ञानपुर कचहरी के अफसर दर्शन लाल ने उन्हें सरकार के प्रति गद्दारी करने तथा नाना साहब के सैनिकों का साथ देने का दोषी बताते हुए बागी घोषित कर दिया और इस प्रथम स्वातंत्र्य संग्राम के रणबांकुरे को गोपीगंज डाक बंगले के पास फांसी दे दी गयी।

1857 : स्मृति और यथार्थ

69

Figure 36 Book written by Dr. Kshama Shankar Pandey on the 1857 War of Independence and contribution of Bhadohi

Hindi Tithi Calendar 2020-21: Bhadohi

Month	Event and Date	Description
January	Sankashti Chaturthi 2 January 2021	<p>As per Hindu calendar, Sankashti Chaturthi is celebrated on the 4th day of the waning moon half (Krishna Paksha) of the month. It is an auspicious festival dedicated to the Supreme Lord, Ganesha. The ritual ceremony is performed by the couples who observe the fast to get the blessings of the Lord.</p> <p>Devotees need to wake up early in the morning and put on clean clothes. The idol of Lord Ganesha is placed on a clean platform. Fresh flowers and Durva grass are offered to invoke the Supreme Lord.</p> <p>Delicacies like modaks and laddoos are placed before the Lord Ganesha. The pooja is observed in the evening after the sighting of the moon. Worshipers observe a fast and break it only after offering prayers to Lord Ganesha following the moon rise. The ritual begins with chanting the Ganesh mantra and reciting the stories or the Vrata Katha.</p>
January	Makar Sankranti 14 January 2021	<p>Celebrated with much zeal and enthusiasm, Makar Sankranti is one of the most popular Hindu festivals. Observed each year in the lunar month of Magha, which corresponds with the month of January as per the Gregorian calendar, it almost always falls on the same date every year (January 14 or 15), except in some years when the date shifts by a day.</p> <p>Dedicated to the Surya deity (Sun) to convey gratitude to nature for its resources, Sankranti denotes the sun's transit into zodiac sign of Makara (Capricorn), which marks the end of the winter solstice and the onset of longer days.</p> <p>Makar Sankranti, the festival of bathing, charity and meditation, is celebrated with great enthusiasm in the traditional manner in the city and rural areas. A large number of people take a holy dip at major ghats including the Rampur Ganga Ghat.</p>
February	Vasant Panchami 16 February 2021	<p>Vasant Panchami is a Hindu festival dedicated to the Goddess Saraswati. In Hinduism, Saraswati is considered as the Goddess of knowledge, music, arts, science and technology.</p> <p>Vasant Panchami is also noted to herald the spring season. People wear yellow-coloured clothes on this day and worship Goddess Saraswati. Many children also place yellow-coloured flowers in their books so as to increase concentration and knowledge. In many families, education of young children is</p>

		initiated on this day with a special puja at home, after which the child is gifted books and stationary items.
February	Magha-Purnima 27 February 2021	Magha Purnima is an important day in the Hindu calendar. Religious texts describe the glory of holy bath and austerity observed during Magha month. It is believed that every single day in month of Magha is special for doing charity work. Magha Purnima, which is popularly known as Maghi Purnima, is the last and most important day of Magha Mahina. People perform certain rituals like holy bath, offering alms, donating cow and Homa at Prayag, the confluence point of the river Ganga, Yamuna and Saraswati, on Maghi Purnima.
March	Maha Shivaratri 11 March 2021	<p>Maha Shivaratri is a Hindu festival celebrated annually in honour of Shiva. The name also refers to the night when Shiva performs the heavenly dance. There is a <i>Shivaratri</i> in every luni-solar month of the Hindu calendar, on the month's 13th night/14th day, but once a year in late winter and before the arrival of Summer, marks Maha Shivaratri which means "the Great Night of Shiva".</p> <p>It is a major festival in Hinduism, and this festival is solemn and marks a remembrance of "overcoming darkness and ignorance" in life and the world. It is observed by remembering Shiva and chanting prayers, fasting, and meditating on ethics and virtues such as honesty, non-injury to others, charity, forgiveness, and the discovery of Shiva. The ardent devotees keep awake all night. Others visit one of the Shiva temples or go on pilgrimage to Jyotirlingams.</p> <p>Tilleshwarnath temple of Bhadohi district witnesses huge gathering on the eve of Mahashivratri, as this Shiva temple has immense spiritual and historical significance.</p>
March	Holi 29 March 2021	<p>It is the festival of colours, celebrated by throwing gulaal and coloured water on each other. The festival of Holi marks the triumph of good over evil and is celebrated for two days. The evening before Holi is known as Holika Dahan or Chhoti Holi during which people light a bonfire to signify the burning of the demon Holika.</p> <p>As per Hindu mythology, demon king Hiranyakashyap was given a reward which gave him the power to not be killed by either a man or any animal, hence, he wanted to be worshiped by people. His son Prahlad, however, was a devotee of Lord Vishnu.</p> <p>Being angry at the fact that his son didn't worship him, king Hiranyakashyap asked his sister, demon Holika to sit in a pyre while holding his son. While sitting one fire, Holika died, but Prahlad was saved by Lord Vishnu, who later took the avatar</p>

		of Narasimha- a half human and half lion and killed the demon king.
April	Chaitra Navratri 13 – 21 April 2021	Chaitra navratri is also known as the Vasantanavratri. It usually falls in the month of March or April and marks the first day of the Hindu calendar. It is a grand nine days festival celebrated with great enthusiasm. This Navratri is celebrated during the shukla paksha of chaitra <i>masa</i> (hindu calendar month), which is between March and April. During the nine days, Hindus fast through the day consuming only water and fruit. The ninth day is celebrated as Ram Navami- the birth day of Lord Rama.
April	Hanuman Jayanti 27 April 2021	Hanuman Jayanti is observed every year on the full moon or purnima during the Chaitra month of the Hindu calendar. It is the birth anniversary of Lord Hanuman which is celebrated with ritualistic worship at homes. A havan is done along with the recitation of Sunder Kand. In Bhadohi, the ancient Hanuman temple located in Chakva witnesses huge crowds of devotees from morning till late evening for the darshan-worship.
May	Eid-ul-Fitr 14 May 2021	The end of Ramadan is marked by a big celebration called 'Eid-ul-Fitr' (the Festival of the Breaking of the Fast). It starts the day after Ramadan ends and lasts for three days. Mosques hold special services and a special meal is eaten during day time (the first day time meal for a month). During Eid-ul-Fitr, Muslims dress in their finest clothes, give gifts to children and spend time with their friends and family. A typical feature of this festival is the consumption of vermicelli or 'sewain'.
May	Ganga Saptami 18 May 2021	Ganga Jayanti, also known as Ganga Saptami or Ganga Pujan, is a Hindu festival dedicated to Goddess Ganga. According to Hindu mythology, Goddess ganga was reborn on Saptami Tithi of Vaishakha Shukla Paksha. On the day of Ganga Saptami, Hindu devotees gather at the banks of the Ganga and worship Goddess Ganga. Taking a dip in the river Ganga on this day is considered highly auspicious.
May	Buddha Purnima 26 May 2021	Buddha Purnima during Vaishakha month is celebrated as birth anniversary of Gautama Buddha, a spiritual leader of who founded Buddhism. Buddha is considered as the 9th incarnation of Lord Vishnu.
June	Ganga Dussehra 20 June 2021	River Ganga is worshiped like a Goddess and it is believed that it was the tenth day of Jyeshtha bright half when she descended on earth from heaven. The day is celebrated as Ganga Dussehra. On this day, after a lot of hard work and

		<p>penance of Bhagirath, a Suryavanshi king, got success to bring down the river to earth. Since then, every year the occasion of Ganga Dussehra is celebrated by performing several rites and rituals of Ganga pooja to commemorate her.</p> <p>If it is not possible to take a dip in the Ganga on Ganga Dussehra, people pray at some other river or reservoir or with pure water at home as per their convenience. After that they do recital pooja in front of the idol of Ganga. The idol of Ganga is considered as Trinetra, quadrilateral, adorned with white clothes and white lotus. King Bhagirath and Himalaya should also be worshipped which is highly recommended during Ganga pooja. Lord Shiva is the prime deity to be worshipped during the Ganga Pooja as he is sole owner and holder of river Ganga and by the grace of his mercy sent the river on earth for the welfare of mankind. The donation of ten edible items, mainly fruits and black sesame seeds, are considered most auspicious on this occasion.</p>
June	Vat Savitri Purnima Vrat 24 June 2021	<p>On the 15th day of Jayistha (2nd month of the Hindu calendar) falls Bargad Amavasya (Vat-Savitri).</p> <p>On this day, married women fast for the longevity of their husband's life and offer their prayers to Vat-Vriksha.</p> <p>According to the popular epic of Mahabharata, a woman named Savitri, lost her husband one year after her marriage near a banyan tree. She followed Yama to the land of the dead and managed to secure back her husband's life. In memory of that event, women go around the banyan tree, tying auspicious strings to it.</p>
July	Eid-ul-Zuha 21 July 2021	<p>Eid-ul-zuha (Bakrid) is one of the important Muslim festivals celebrated in the district, in the month of Zulhijja to commemorate the occasion when Ibrahim resolved to treat his son as an offering to mark the highest form of sacrificial spirit which was blessed by God the merciful with no injury to Ismail but with sheep's sanctification of the alter instead. The Muslims say their namaz in idgahs and sacrifice sheep and goats.</p>
July	Guru Purnima 24 July 2021	<p>Full moon day during Ashadha month is known as Guru Purnima day. Traditionally this day is reserved for Guru Puja or Guru Worship. On this day, disciples offer Puja or pay respect to their Gurus. Guru refers to spiritual guide who enlightens disciples by his knowledge and teachings.</p> <p>Guru Purnima is also known as Vyasa Purnima which is commemorated as birth anniversary of Veda Vyasa. He was the author as well as a character in the Hindu epic Mahabharata.</p>

August	Hariyali Teej 11 August 2021	<p>The third day of the Shukla Paksha of the Shravan month is called Hariyali Teej or Shravani Teej. The Teej festival commemorates the women and their spirit of producing offsprings. As the season of Monsoon commences, Mother Earth is covered with green hued foliage and fragrant flora all around, the women dance and swing their way to zeal and celebration of their abundant life. The day is celebrated around the country by organizing cultural fairs and processions of The Goddess Parvati, blessing her devotees as she goes by the town.</p> <p>A day prior to the hariyali teej, 'Sinjara' is celebrated. This day begins with the tradition of the in-laws gifting clothes, jewelry, cosmetics, henna, and sweets to their daughter-in-law. This day gives importance to the application of henna on the girls' palms. The intricate patterns and designs of the henna on the palms bring joy to their faces. Application of a red coloured liquid (Alta) on the feet symbolises the sacred nuptial bond.</p>
August	Nag Panchami 13 August 2021	<p>Naga Panchami falls on the 5th day of the bright half of Sravana, when the nagas or serpent Gods are worshipped by offerings of milk, flowers and rice. Devotees visit Shiva temples to offer flowers, milk and kheer to Lord Shiva. Snake charmers show cobras and other snakes to the devotees at the temples. 'Gudiya' ritual is also held in which boys beat up the dolls made by the girls. Wrestling festivals, locally known as 'dangal' are also organised. People also celebrate the day by flying kites.</p>
August	Muharram 19 August 2021	<p>The first ten days of the month of Muharram is mourned by the Shias to mark the martyrdom of Imam Husain, the grandson of the prophet of Islam and his companions on the battlefield of Karbala. On Ashra, the last of these ten days which is the most important as Imam Husain was killed on that day, tazias are taken out for burial at Karbala. Chelhum, on the 20th of Safar, falling on the 40th day of Ashra, usually marks the end of the mourning.</p>
September	HartalikaTeej 9 September 2021	<p>Hartalika Teej Vrat is one of the primary Vrats in Hindu religion. Hartalika Teej is celebrated on the third day of Shukla Paksha in the month of Bhadrapada.</p> <p>Hartalika Teej Vrat is kept without the intake of grains and water. It is believed that in order to have Lord Shiva as her husband, Goddess Parvati was the first one to observe this Vrat. Undertaking Hartalika Teej Vrat blesses women with marital bliss and happiness.</p>
September	Anant Chaturdashi 19 September	<p>Anant Chaturdashi, also famously known as Ganesh Visarjan,</p>

	2021	<p>happens precisely after 10 days of Ganesh Chaturthi. It falls on the 14th day of the lunar fortnight and is considered as a day for special prayers for Hindus.</p> <p>The day commemorates the Lord of numerous avatars, Lord Vishnu. On Anant Chaturdashi, after paying homage to Lord Vishnu, a thread is tied onto his arm.</p>
October	Sharad Navratri 7 – 15 October 2021	<p>Sharad Navratri is observed in the month of September/October. During this 9-day festival of Navratri, the 9 manifestations of Goddess Durga are worshipped. Each manifestation of Goddess Durga exemplifies a distinctive virtue and is believed to accord spiritual and worldly fulfilment. Sharad Navratri commences on the first and ends on the tenth day of the bright half of the lunar month, Ashwin. Sharad Navratri festival is dedicated to Maa Durga and celebrated with tremendous zeal and enthusiasm. The tenth day is often referred to as 'Vijay Dashmi' or 'Dussehra'. Sharad Navratri is celebrated in the Ashwin month or the Sharad month which indicates the beginning of winter.</p>
November	Deepawali 4 November 2021	<p>Deepawali or Diwali is the festival of lights. On this day, people engage in cleansing rituals, decorating their home, gathering for a special feast, and lighting fireworks. In India, Diwali is the most awaited festival which is celebrated with great enthusiasm. The festival gets its name from the two words, <i>deep</i> which mean "Light" and <i>avali</i> which means "a row"- to become a row of light.</p> <p>The sparkling festival of light, Diwali, symbolizes the Light over Darkness, triumph of good over evil and knowledge over ignorance. Every year Diwali is observed in the holiest month of Kartik, on Amavasya.</p> <p>It is said to be the birth day of Goddess Lakshmi- the goddess of wealth. It is also the day when Lord Ram returned to his kingdom Ayodhya after killing the demon Ravana, following his 14 years of exile.</p>
November	Kartik Purnima 19 November 2021	<p>Kartik is the eighth lunar month in the Hindu calendar. The full moon day during the month of Kartik is known as Kartik Purnima. Kartik is the holiest month among all the lunar months. Many people take a holy dip before sunrise in the Ganga and other holy rivers every day during the month of Kartik. The ritual of holy dip during Kartik month begins on the day of Sharad Purnima and ends on Kartik Purnima.</p> <p>Kartik Purnima is also very significant as many rituals and festivals culminate on the day of Kartik Purnima. The festivities of Kartika Purnima begin on the day of Prabodhini Ekadashi. It is the eleventh day and Purnima is the fifteenth</p>

		<p>day of Kartika month during Shukla Paksha. Hence Kartik Purnima festivities last for five days.</p> <p>Tulasi-Vivah culminates on the day of Kartik Purnima. In this, marriage rituals of Goddess Tulasi and Lord Shaligram, an iconic representation of Lord Vishnu, are performed.</p> <p>Dev Deepawali, which is also known as the Diwali of the Gods, is celebrated on the day of Kartik Purnima. It is believed that Lord Shiva killed the demon Tripurasura on the day of Kartik Purnima. Hence Kartik Purnima is also known as Tripuri Purnima or Tripurari Purnima.</p>
--	--	--

Bibliography

1. Bayly, Christopher Alan (1988). Rulers, Townsmen and Bazaars: North Indian Society in the Age of British Expansion, 1770-1870.
2. Census of India 2011, District Census Handbook, Sant Ravidas Nagar (Bhadohi), Directorate of Census Operations Uttar Pradesh.
3. Forgotten History of The Great Bhar/Rajbhar Kshatriya Clan. N.p.: Sankalp Publication, (n.d.).
4. Sherring, M. A., & Horne, C. (1871). The Bhar Tribe. *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, 5(2), 376–400. <http://www.jstor.org/stable/44012788>.
5. <https://timesofindia.indiatimes.com/city/lucknow/archaeologists-discover-settlement-dating-back-to-3500-4000-years-near-ups-bhadohi/articleshow/63786480.cms>,
6. <https://timesofindia.indiatimes.com/city/lucknow/archaeologists-discover-settlement-dating-back-to-3500-4000-years-near-ups-bhadohi/articleshow/63786480.cms>,
7. Sewalal Bhardwaj, Forgotten History of The Great Bhar/Rajbhar Kshatriya Clan. N.p.: SankalpPublication, (n.d.). https://www.google.co.in/books/edition/Forgotten_History_of_The_Great_Bhar_Rajb/dTU2EAAAQBAJ?hl=en&gbpv=1
8. Sherring, M. A., & Horne, C. (1871). The Bhar Tribe. *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, 5(2), 376–400. <http://www.jstor.org/stable/44012788>
9. <https://timesofindia.indiatimes.com/city/lucknow/archaeologists-discover-settlement-dating-back-to-3500-4000-years-near-ups-bhadohi/articleshow/63786480.cms>,
10. <https://www.newindianexpress.com/magazine/2020/sep/20/hands-carpets-launchesan-exclusive-collection-of-hand-knotted-persian-carpets-2198317.html>
11. <https://yehaindia.com/carpet-weaving-in-bhadohi/>
12. <https://obeetee.com/ptbi/bhadohi.aspx>
13. Sheobahal Singh. (1979). Organisation of the Carpet Industry of Bhadohi. *Economic and Political Weekly*, 14(21), M69–M71. <http://www.jstor.org/stable/4367632>
14. Pratap, M., & Singh, S. (2006). Grass roots mobilization and popular resistance in eastern Uttar Pradesh during the revolt of 1857. *Proceedings of the Indian History Congress*, 67, 541–548. <http://www.jstor.org/stable/44147973>

15. Cohn, B. S. (1962). Political Systems in Eighteenth Century India: The Banaras Region. *Journal of the American Oriental Society*, 82(3), 312–320. <https://doi.org/10.2307/597642>
16. <https://www.indiatoday.in/india/story/bsp-will-rename-bhadohi-as-sant-ravidas-nagar-after-coming-to-power-in-up-mayawati-1644811-2020-02-09>
17. https://www.iict.ac.in/inst_profile.htm

Research Team:

Report by:



Indian National Trust for Art and Cultural Heritage
Intangible Cultural Heritage Division

Research, Coordination and Editing:
Nerupama Y. Modwel, Principal Director, ICH Division

Core Research and Documentation Team:
Harish Benjwal, Tripta Singh and Saba Parveen, ICH Division

