Appendix I

1. Harishchandra Ghat
2. Ravidas Gate and Heritage Hospital
3. Lahurabir
4. Sarnath
5. Rajghat
6. Pandey Ghat
7. Aghor Kinaram Ashram
8. Kashi Vishwanath Temple
9. BHU
**FORM NO. 4**

(See Rule 7)

**MEDICAL CERTIFICATE OF CAUSE OF DEATH**

(Hospital In-patients. Not to be used for still births)

To be sent to Registrar along with Form No. 2 (Death Report)

Name of the Hospital .................................................................

I hereby certify that the person whose particulars are given below died in the hospital in Ward No. ................. On .................. At ........ AM/PM

**NAME OF DECEASED**

<table>
<thead>
<tr>
<th>Sex</th>
<th>Age at Death</th>
<th>For use of Statistical Office</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Male</td>
<td>If 1 year or more, age in years</td>
<td></td>
</tr>
<tr>
<td>2. Female</td>
<td>If less than 1 year, age in month</td>
<td></td>
</tr>
<tr>
<td></td>
<td>If less than one month, age in days</td>
<td></td>
</tr>
<tr>
<td></td>
<td>If less than one day, age in hours</td>
<td></td>
</tr>
</tbody>
</table>

**CAUSE OF DEATH**

1. Immediate cause due to (or as consequences of)
   State the disease, injury or complication
   which caused death, not the mode of dying
   such as heart failure, asthenia, etc.

2. Antecedent cause due to (or as consequences of)
   Morbid conditions, if any, giving rise
to the above cause, stating underlying
   conditions last

3. Other significant conditions contributing to the death but
   not related to the disease or condition causing it

**Manner of Death**

5. Pending investigation

If deceased was a female, was pregnancy the death associated with? 1. Yes 2. No
If yes, was there a delivery? 1. Yes 2. No

Name and signature of the Medical Attendant certifying the cause of death

Date of verification ...........................................................

(To be detached and handed over to the relative of the deceased)

Certified that Shri/Smt/Kum .............................................. S/W/D of Shri ....... ..........................................
R/O ................................................................. was admitted to this hospital on ..........................................
and expired on ...........................................................

Doctor .................................................................

(Medical Superintendent &
Name of Hospital)
**FORM NO. 4A**

**(See Rule 7)**

**MEDICAL CERTIFICATE OF CAUSE OF DEATH**

(For non-institutional deaths. Not to be used for still births)

To be sent to Registrar along with Form No. 2 (Death Report)

I hereby certify that the deceased Shri/Smt/Km. ................................................... son/wife/daughter of ....................................... resident of ......................................................... was under my treatment from .......... to .......... and he/she died on ............ at .............. A.M./P.M.

<table>
<thead>
<tr>
<th>NAME OF DECEASED</th>
<th>Age at Death</th>
<th>For use of Statistical Office</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
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<th>If less than 1 year,</th>
<th>If less than one month,</th>
<th>If less than one day,</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Male</td>
<td>age in years</td>
<td>age in month</td>
<td>age in days</td>
<td>age in hours</td>
</tr>
<tr>
<td>4. Female</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**CAUSE OF DEATH**

I (a) ............................................. approx. Immediate cause due to (or as a consequence of)

State the disease, injury or complication which caused death, not the mode of dying such as heart failure, asthenia, etc.

Antecedent cause (b) ............................................ Morbid conditions, if any, giving rise due to (or as a consequence of)

to the above cause, stating underlying conditions last

II (c) ............................................. Other significant conditions contributing to the death but not related to the disease or condition causing it

If deceased was a female, was pregnancy the death associated with? 1. Yes 2. No

If yes, was there a delivery? 1. Yes 2. No

Name and signature of the Medical Attendant certifying the cause of death

Date of verification ..............................................................

(To be detached and handed over to the relative of the deceased)

Certified that Shri/Smt/Kum ................................................... S/W/D of Shri .......................... was under my treatment from .......................... to .......................... and he/she expired on .......................... at .......................... A.M./P.M.

Doctor ..........................................................  
Signature and address of Medical Practitioner/  
Medical attendant with Registration No.
resolution here because Indiraji always showed a special interest in environment.

Ganga Action Plan—A People’s Programme

YOU JUST WITNESSED water from various rivers of the country mingling with the Ganga water. Thus are energies generated in all parts of the country unified. Thus is the country made strong. I recall an ancient hymn:

गंगे च यमुनेश्वर
गोदावरी सरस्वती,
नारद सिन्धु करवेरी
जेलेदिलिन संन्यादिकुमुख
ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Cauvery — May the holy waters of these rivers bless us.

The Ganga is a part of our ancient history. It is a symbol of India’s spirituality. When we behold the Ganga, the history of the past five thousand years takes form before our eyes. For these five thousand years India has retained its unified identity. There are very few countries in the world which show this continuity with their history. India is one of those very few. However hard may have been the times, however harsh the difficulties we may have had to face, we have never lost our essential Indianness, our spiritual moorings. And this is true not of any one part of India but of the entire country. It is this spirit that keeps the country strong and united in the face of any aggression, any pressure. How did this come about? Our religiosity is perhaps the most important ingredient of our spirituality. However diverse our creeds, we respect them all, follow them all and encourage them all. This is not a new development. It is a tradition that has continued through the centuries and that has made us strong. The secret of India’s strength is thus Sarvadharma Samabhava — equal respect for all religions. If we want to see India strong we must cling to this principle. The other source of our

Inaugural speech at the Clean Ganga Operation, Varanasi, 14 June 1986 (Major portion of the speech translated from Hindi)
strength is this: whichever cultures came to India, whichever peoples crossed the borders into this land, we made them our own. We kept our hearts and minds open. We remained ever willing to hear and understand others' point of view. All faiths, all cultures were respected and were always made strong in India. This Indianness has been the source of our strength and it will continue to bring us strength.

India's civilisation of over five thousand years has developed a very deep spirituality in our people, a spirituality which is not bound by rituals and religious rites, but a spirituality which transcends all normal barriers. India, throughout its history has absorbed diverse cultures and civilisations to develop its own glorious civilisation. Today, on the banks of the Ganga, fed by the mighty snows of the Himalayas and stretching down 2,500 kms. to the Bay of Bengal in the Indian Ocean, we see the area of India which sustains one-third of its population and half its irrigated land. The Ganga is a symbol of our prosperity, our culture, our heritage, our civilisation, our philosophy. Many of our religions are linked to the Ganga and perhaps most of all it is the holder of our spirituality and our tradition. Panditji had said: "The Ganga especially is the river of India, beloved of her people, round which are intertwined her racial memories, her hopes and fears, her victories and her defeats. She has been a symbol of India's age-long culture and civilisation, ever-changing, ever-flowing, yet ever the same Ganga.

The Ganga binds us together. It imbues a unity amongst our people. It makes us one civilisation, one nation. The Ganga is a symbol of our tradition of tolerance, of synthesis, of poise, it is a challenge to the dark forces that undermine our unity and integrity that try to subvert our ethical and traditional values. These forces of violence and separatism, casteism, of petty self-seeking loyalties, parochialism, and linguistic and other fanaticism are the forces which threaten to tear India apart. Today, we should pledge, from here on the banks of the Ganga, to fight and uphold the unity and integrity of India, not to be cowed down by terrorism, to preserve our traditional values, our civilisation.

We are the inheritors of five thousand years of wisdom, of a relentless freedom struggle against the mightiest of imperial powers; we must not allow this tradition to be subverted by divisions among our people, by divisive forces within us. Our nation stands strong when we are secular—a secular India where every faith, all peoples, all cultures and languages are made stronger, an India where we all develop to the benefit of each and every person in the country, to the benefit of the nation. There is no place for narrow compartments or narrow loyalties. We have to strengthen today the forces that bind India. We have revitalised the National Integration Council and
given highest priority to the integrity of the nation, to strengthen our country.

Today, here at Varanasi, we are setting out on a vigorous programme of cleaning the Ganga. No one has ever questioned the purity of the Ganga. But it has been observed of late that we have been letting the purifying waters of the Ganga become polluted. The indiscriminate felling of trees, the destruction of the forests has increased the frequency and intensity of floods, carrying into the Ganga ever increasing amounts of filth and silt. The bed of the river has consequently been rising and river transport by boats and barges has been rendered difficult. Then there is the pollution caused by the sullage, the effluents from factories and carcasses of animals, which uninterruptedly find their way into the river. We are now going to stop all this. We are going to see that the water of the river regains its pristine purity. There are many large cities situated on the banks of the Ganga: Kanpur, Allahabad, Patna, Calcutta. There are besides thirty other cities with population exceeding one lakh. Every year some 900 million litres of sullage is discharged from these cities into the Ganga. It will be our endeavour in the next four or five years to see that the discharge of this sullage into the river is stopped and where it cannot be stopped it is allowed to go into the river only after suitable treatment. Doing this will certainly improve the lives of the people living in the vicinity of the river. But the Government alone cannot achieve this. The Government will certainly make sure that the discharge of pollutants into the river is checked. We will bring into operation laws which will ensure that only water free from impurities goes into the Ganga and make an effort to recycle the waste from cities, generate power from it. But the 'Ganga Action Plan' is essentially not a Government plan. It is not intended to be carried out through the P.W.D. and other government agencies. It is intended for people as a whole. People must come forward to clean the river and to see that draining of pollutants into the river is stopped. We have taken the first step. We have cleaned the Ganga in the Rishikesh-Haridwar stretch. You will have noticed during the last Kumbh Mela the change in the colour of the water. It is our earnest hope that the water of the river will show a similar change in the vicinity of Varanasi and Calcutta in the coming few years.

It will be our endeavour to get afforestation under way in areas where there has been large-scale felling and in others where the land has been lying fallow so that floods are prevented and silt is not carried into the river. Reclamation of wasteland through social forestry will, I am sure, go a long way towards achieving this end. Along with this, it is also of paramount importance that sullage from cities and other pollutants are prevented from entering the Ganga.
Towards this end we have enacted strict deterrent legislation, because if we wish to save India we must save our environment. When the environment is damaged, a bit of India dies. This process has been going on and the task before us is to bring back the dead part to life. I trust that the people of the entire country will enthusiastically participate in this programme and it will be transformed into a people's movement. I trust that the beginning made here today, at Varanasi, will in time grow into a mighty programme encompassing the whole of India, every river valley, so that not only the Ganga but all the rivers of India will once again regain the purity of waters that characterised them thousands of years ago.

Varanasi lies on the Ganga and is inextricably bound up with the history of India, with the ancient wisdom of India and the philosophies of India. For thousands of years our seers and savants have sat on the ghats here asking and answering questions about life, about the outer space, about the cosmos. It was on the banks of the Ganga here that Tulsidas composed the *Ramcharitmanas*, it was from here that Ravidas sent out his message, and it was a few kilometres from here, at Sarnath, that the Buddha for the first time preached his gospel. It was here that the Jain Tirthankar Parsvanath attained *mahaparinirvana*. Guru Nanak travelled all the way here to meet Sant Kabir and Baba Farid. Guru Tegh Bahadur practised his penance here for seven long months. Guru Gobind Singh lived here at the Bibi Bagh gurudwara and Bhai Gurudas wrote many hymns for the *Guru Granth Sahib* here. The gold plating on the temple of Vishwanath was a donation from Maharaja Ranjit Singh. Mirza Ghalib in his 'Chiraghe Dair' says of Varanasi:

मैं नानासा चले बदुदुर
बहिष्क जुरूच मिटाहो मापूरू।

May God, the Most High, save the city of Banaras from the evil eye.
Because it is a pleasant heaven and an abundant paradise in itself.

Many churches too came up in Varanasi in the course of time. Mother Teresa has started an institution here. The Theosophical Society and various other societies are also represented here. Among the buildings here we find the Vishwanath temple, gurudwara Guru Bagh, the mosque of Alamgir and the temple of Bharat Mata. Whether we consider the temples and the mosques or the secular institutions such as schools, colleges and universities, we see that people of diverse faiths, speaking diverse languages, have been coming
here from all parts of India to acquire knowledge and to seek spiritual solace.

The contribution of Varanasi in our struggle for freedom has also been considerable. Nawab Wazir Ali Khan resorted to civil disobedience here, first in 1799 and then again in 1810. In 1905 it was the venue of the Congress session. In the early years of the national movement Varanasi stood at the vanguard. We are trying to carry the spirit of Varanasi, its message of knowledge, tolerance, Sarvadharma Samabhava, equal respect for all religions and its patriotism to every part of India. We trust that we shall be able to achieve this purpose through the Ganga Action Plan.

It is our endeavour to enlist the cooperation of the various voluntary organisations in the country for this effort. We must see that the Ganga does not remain an empty symbol but becomes a means for furthering the unity and strength of India and enriching our national life and our future.

As we begin the programme of cleaning the Ganga here we hope a sewage plant will be set up so that the sewage does not flow into the Ganga. It will then provide us manure as well as power. Let us further hope that the construction of the bridge which has been hanging fire ever since Indiraji laid its foundation stone many years ago will be expedited. Soon after we assumed office we had taken the work in hand. The loan from the World Bank has been sanctioned. Tenders are being invited and the work will start very soon.

In the end I would like to say that just as we mingled the waters from various rivers from all over the country with the Ganga water, we must see that energies from all parts of India are welded together to make India strong and united.