

INTRODUCTION

AIM

The present study sought to examine aspects of heritage, growth forms and transformation of the city and ghats, exhibition of mythological, cultural, historical, and heritage valued places along the ghats, as well as assessing the impact of sacred and ritual aspects in the context of pilgrimage route (Panchkoshi) and its conservation.

OBJECTIVE

Ayodhya contains a plethora of cultural heritage and sacred sites. Ayodhya has long been known for pilgrimage and Hindu holy traditions, and as a result, it is home to numerous shrines, ancient temples, sacred hills, and sacred water pools (kundas). Which presents a compelling case for the study of the significance of Ghats.

1. Exploring the various components of cultural landscape and heritage sites, how it influences the growth of a waterfront city as well as pilgrimage routes and associated sacred ghats.
2. Evaluating the growth of Ayodhya, as well as their implications for the development of sacred and cultural landscapes along the ghats of Ayodhya.
3. Understanding Mythological spectrum and historical significance of Ghats.
4. Recognizing the interconnections among cultural, social, and economic components and its relationship with the Ghats.
5. Preparing a conservation strategy for the protection of cultural, Historical and Ritualistic aspects of the Ghats.

EXPECTED OUTCOME

Sacred sites, hills, ponds, ancient ruins, bodies of water, and stones are all spiritual places where religious wisdom, traditional knowledge, and indigenous science converge with features of the cultural landscape. This cultural landscape is the essence of the cultural and sacred landscape; within this axiom, the current study may be regarded as an attempt, with the hope that the significant contributions of the work will assist in the preparation of an Inclusive Heritage Conservation strategy.

- Documentation and analysis of Ghats in context with Pilgrimage Route.
- Documentation and analysis of built heritage around the Pilgrimage Route.

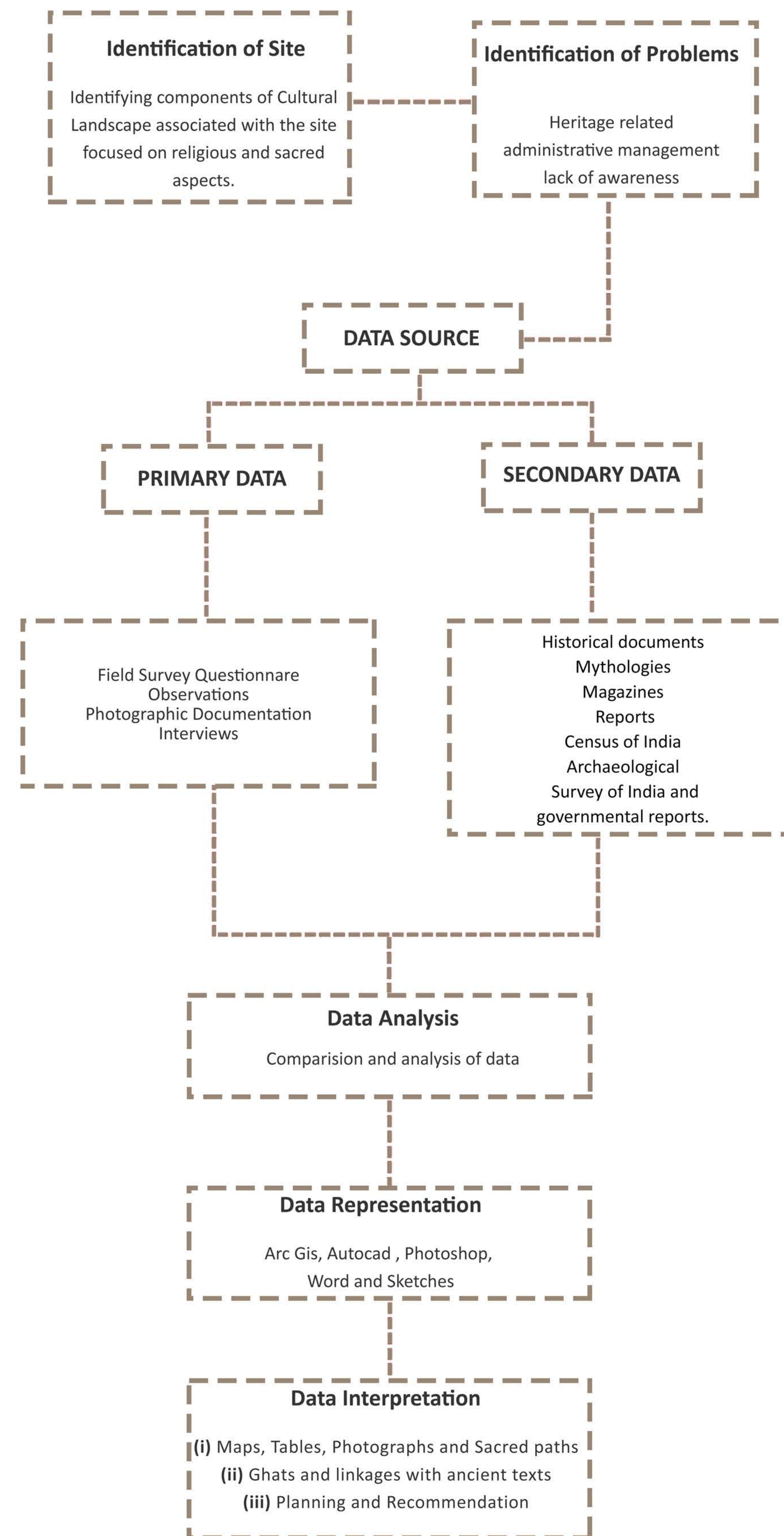
LIMITATION

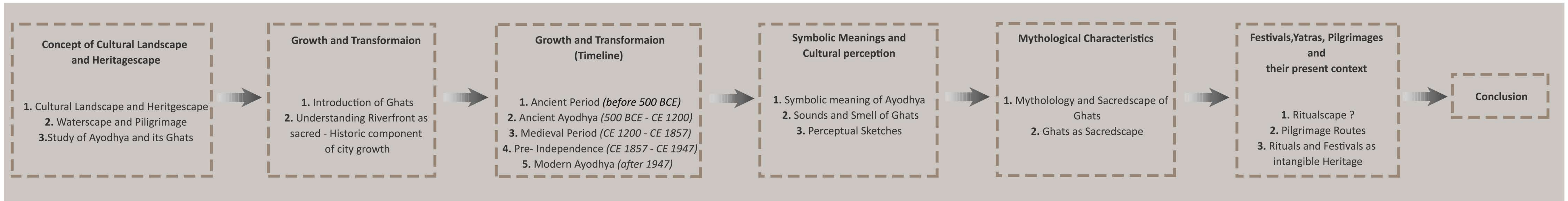
This study, like any other research, has limitations, particularly in the context of building analysis and town planning. The research, on the other hand, will motivate and give a basis for such studies, as well as interdisciplinary and comparative studies with other holy-sacred towns.

CONTRIBUTIONS, GAPS AND SCOPE

1. The waterfront city growth model is in accord with the circular expansion of cities from the center to the periphery, where rivers and religious places play an important part in the city's morphogenesis and organic shape.
2. The growth and evolution of communities and sacred places function as a counterbalance in preserving and sustaining sacred locations as a component of ritualsapes.
3. Cultural traditions that have grown, perpetuated, and preserved lead to the development of the city's imageability; this is comparable to numerous other sacred towns such as Chitrakut, Mathura, Varanasi, and Prayagraj (Allahabad).
4. Mythology constantly adds to the vitality of sacredscapes and related ritualsapes, resulting in the construction of faith which is also signified in the many figures and their attributes.
5. This study, like any other research, has limitations, particularly in the context of building analysis and town planning. The research, on the other hand, will motivate and give a basis for such studies, as well as interdisciplinary and comparative studies with other holy-sacred towns.

METHODOLOGY

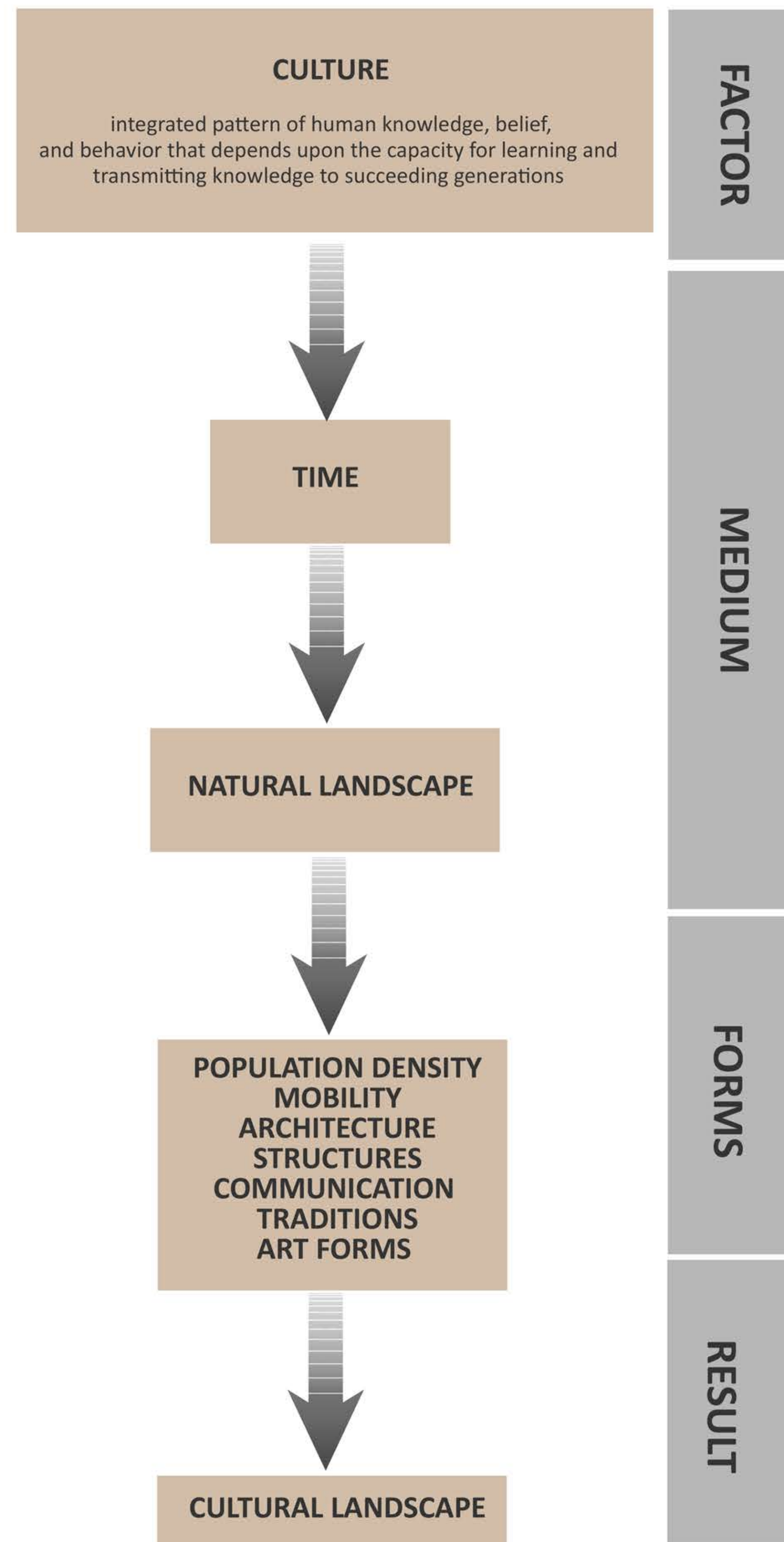




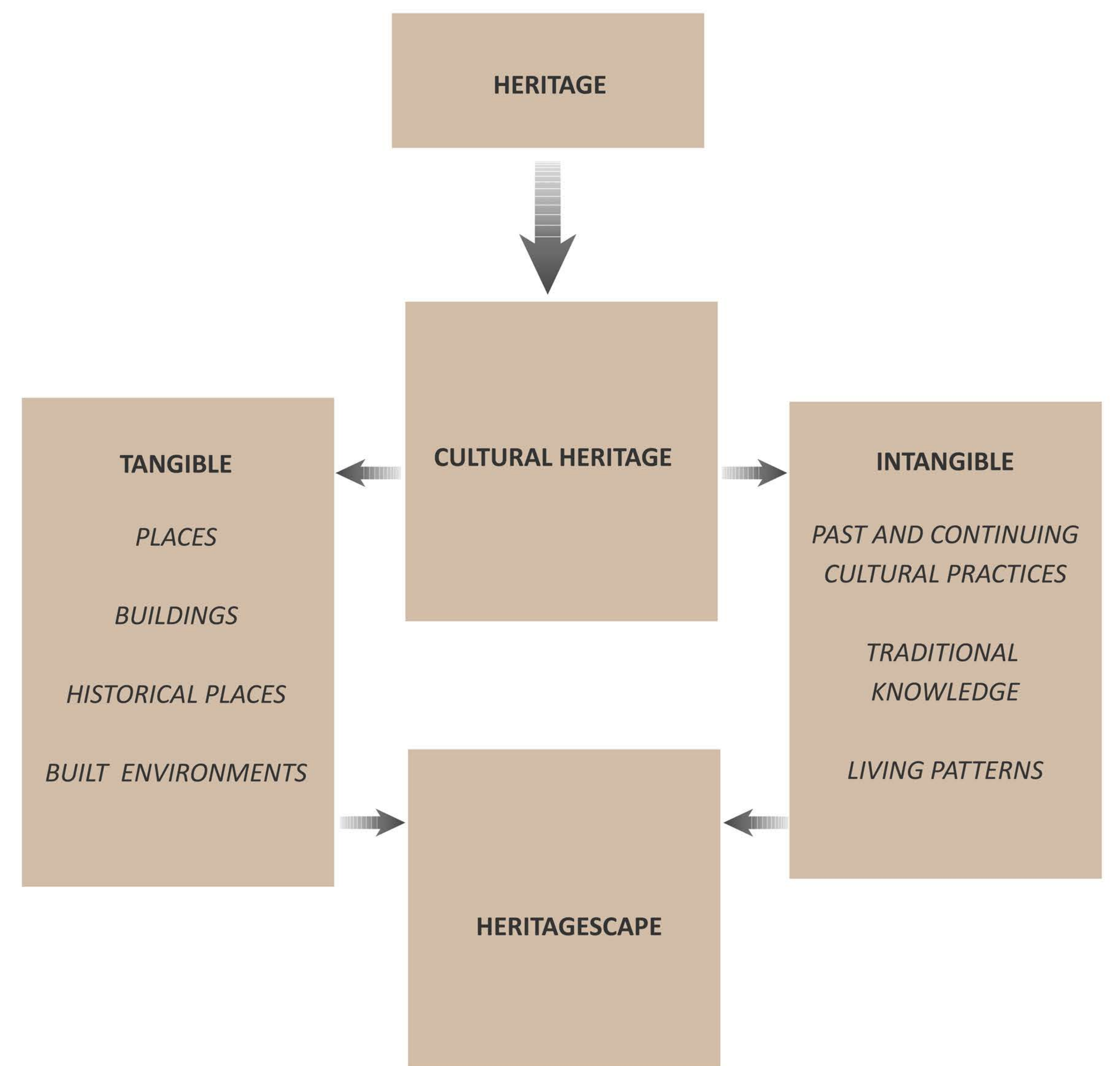
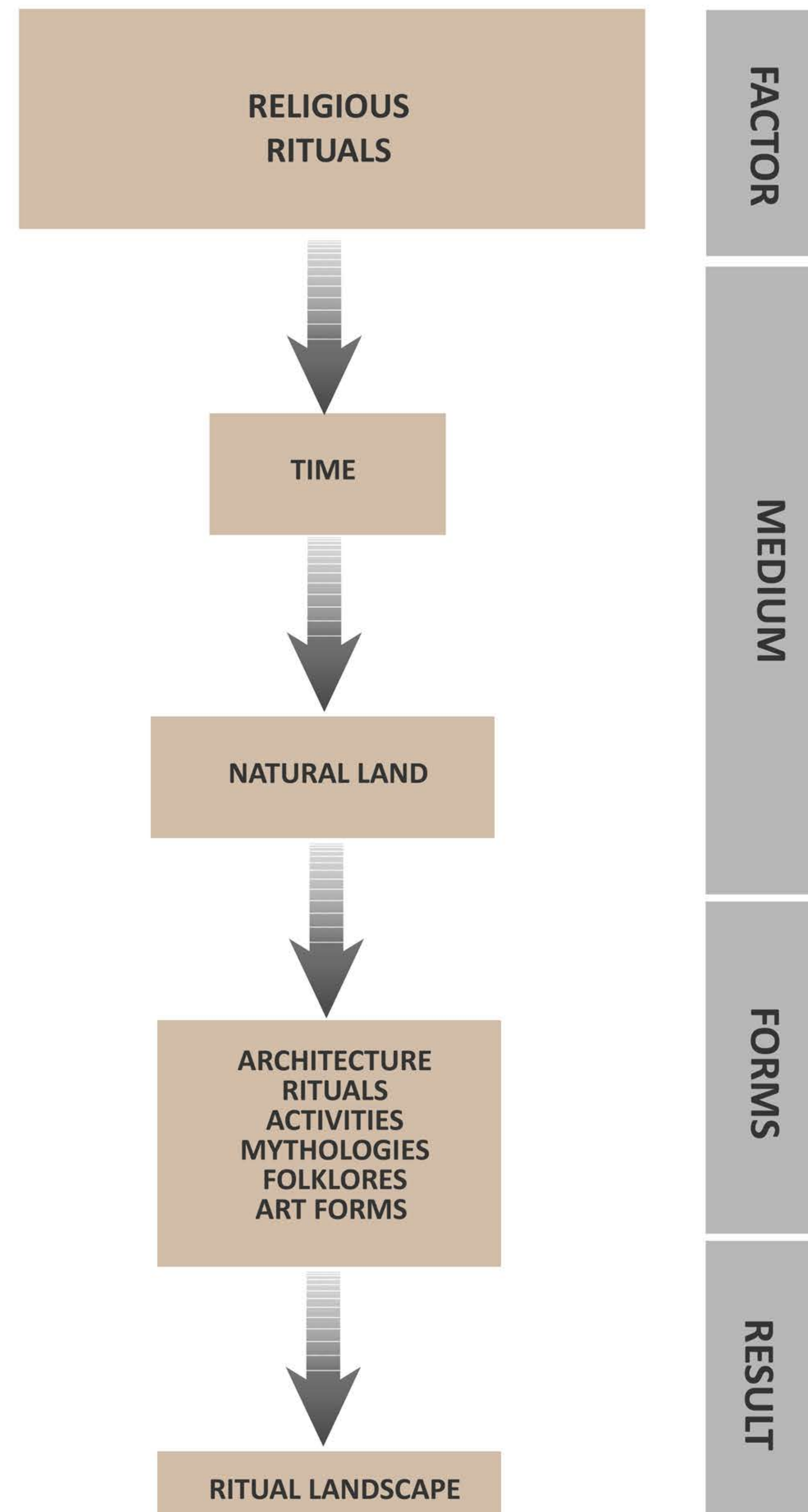
A **cultural landscape** is defined as "a geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic event, activity, or person or exhibiting other cultural or aesthetic values."

The **Cultural Landscape** is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural area the medium, the cultural landscape is the result. Under the influence of a given culture, itself changing through time, the landscape undergoes development, passing through phases, and probably reaching ultimately the end of its cycle of development.

ICOMOS defined "**Heritage**" as a broad concept that include tangible assets such natural and cultural environment, encompassing landscape, historic places, and build environment as well as intangible assets such as collection, past and continuing cultural practices, knowledge and living experiences.



Source : Sauer 1925/ 1963

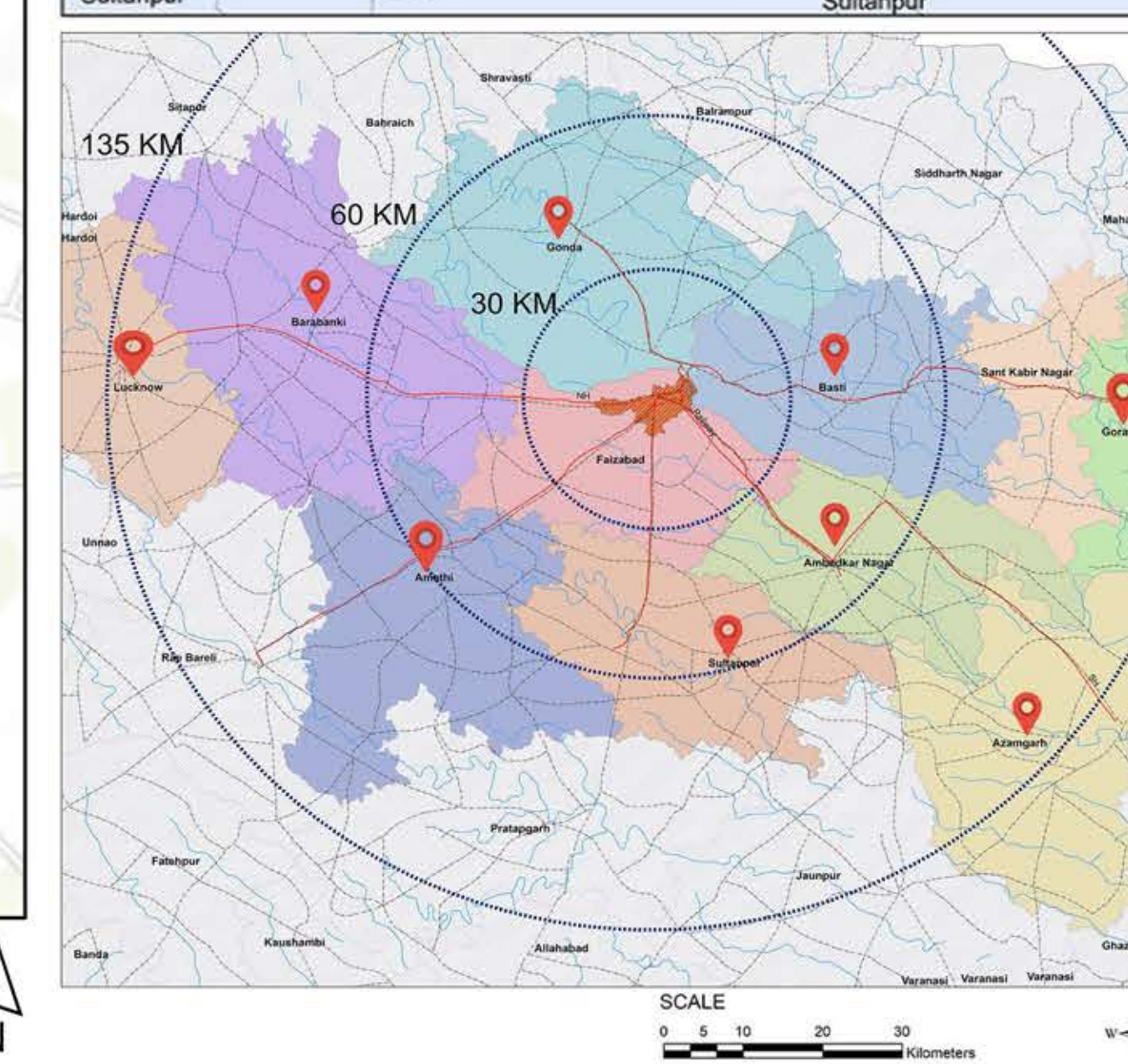
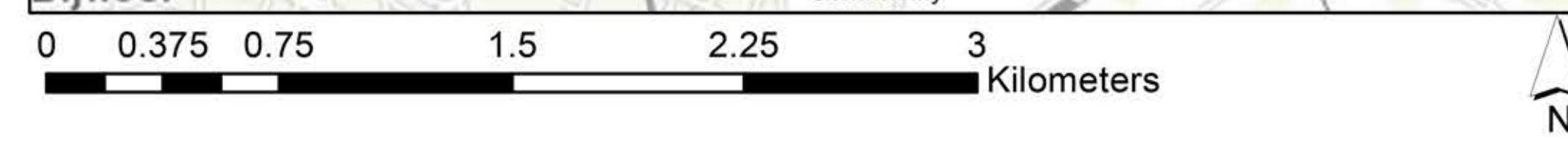
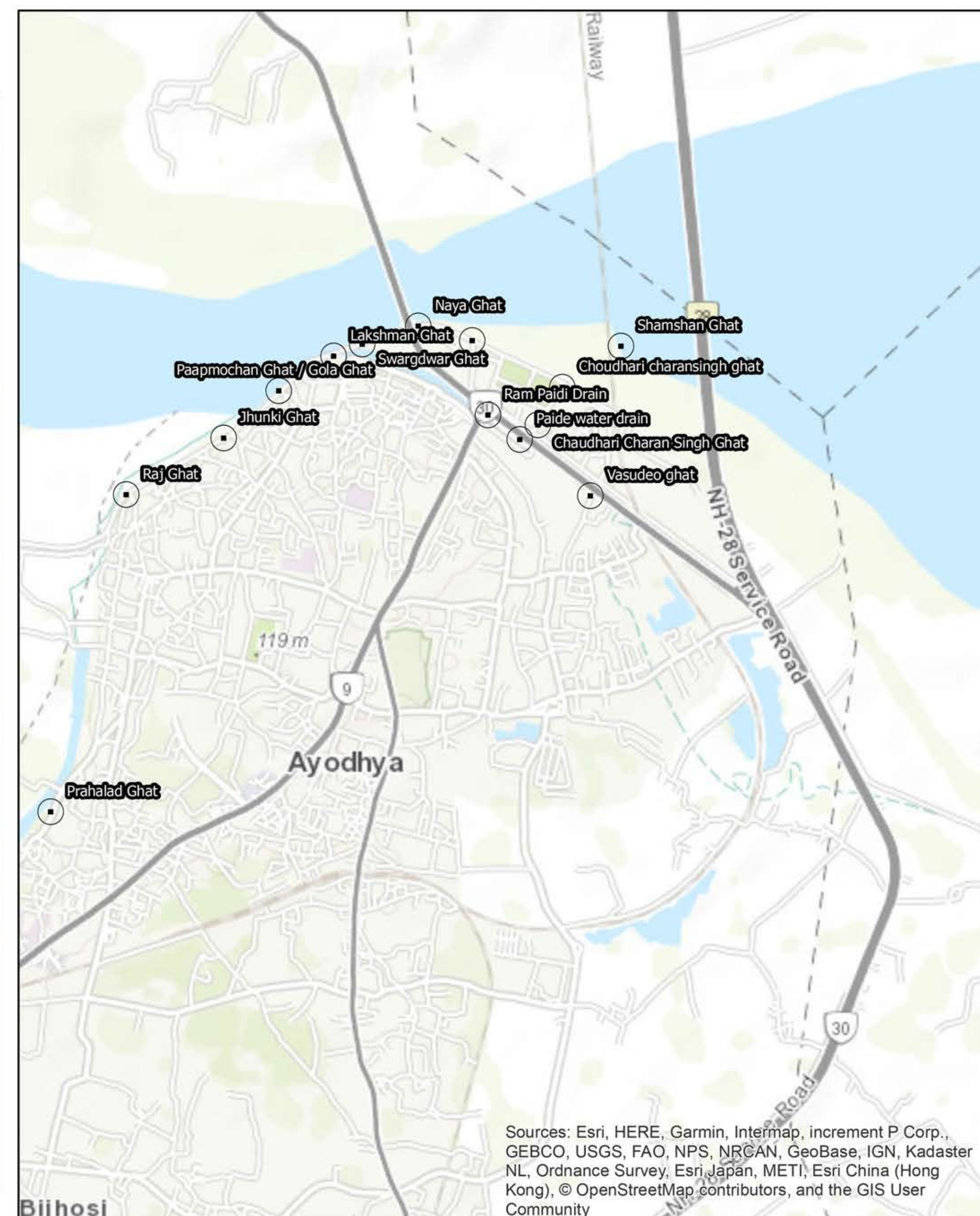
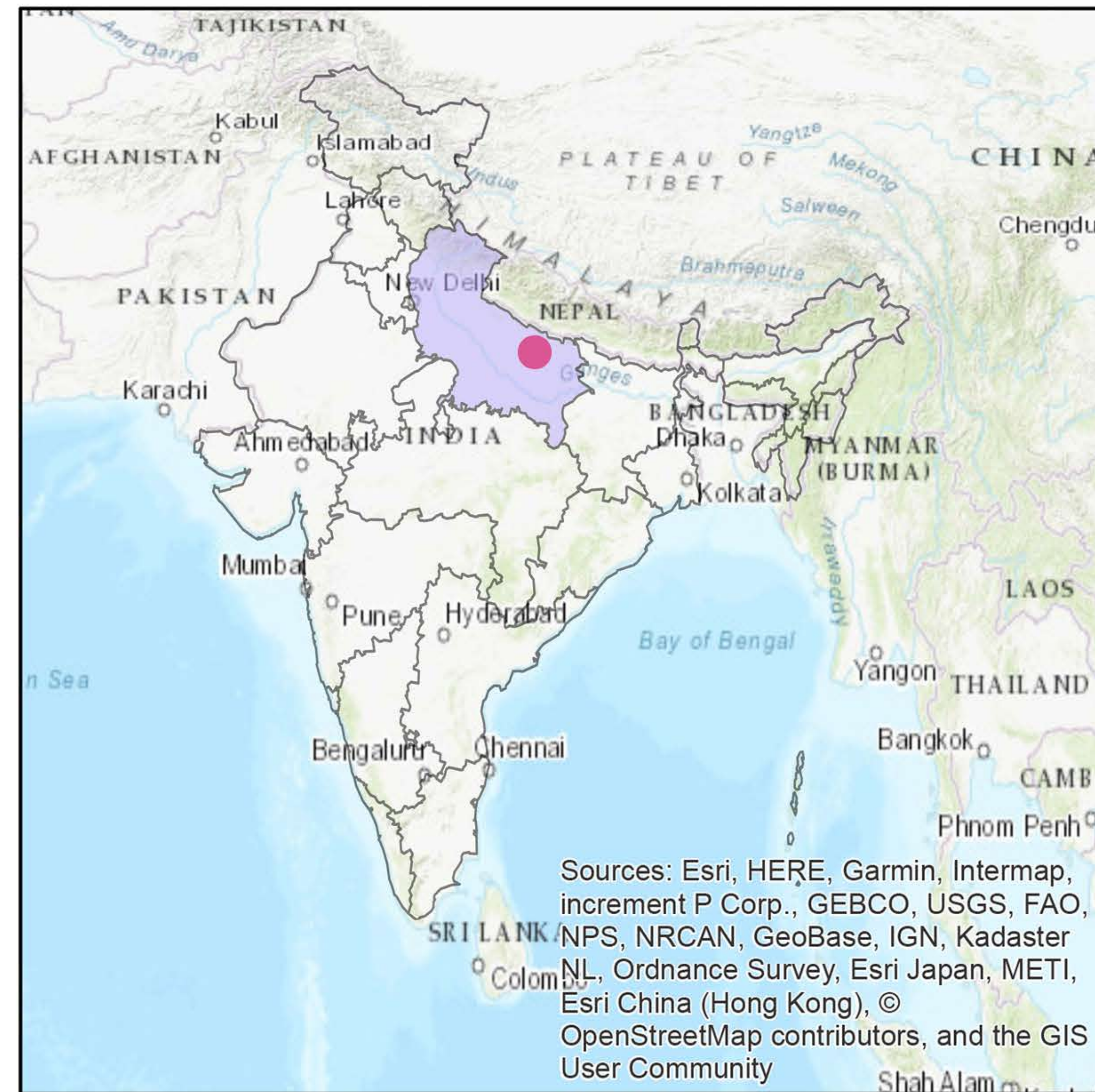


LOCATION OF STUDY AREA

Ayodhya is a city situated on the banks of holy river Sarayu. In the Indian state of Uttar Pradesh, It is the headquarter of Ayodhya District and Ayodhya division. Ayodhya, also known as Saket, is an ancient city of India, is the birthplace of Bhagwan Shri Ram and setting of the great epic Ramayana.

Ayodhya used to be the capital of the ancient Kosala Kingdom. It has an average elevation of 93 meters (305 feet).Owing to the belief as the birthplace of Bhagwan Shri Ram, Ayodhya (Awadhपुरी) has been regarded as first one of the seven most important pilgrimage sites for Hindus.

The city of Ayodhya-Faizabad (Urban Agglomeration) is located in the Faizabad district (state of Uttar Pradesh) on 26° 47' North and 82° 12' East and 82° 02' East Longitude on the right bank of the Sarayu (Ghaghara) river. The state capital of Lucknow is 130 kilometres west, while the significant city of Varanasi is 221 kilometres south-east, Gorakhpur is 145 kilometres east, and Allahabad is 167 kilometres south. Ayodhya-Faizabad is managed by a single Development Authority, however it has two independent Municipal bodies.



REGIONAL SETTING AND ACCESSIBILITY

Ayodhya District is bounded on the north by Gonda and Basti district and on the south by Sultanpur, on the west by Barabanki and on the east by Ambedkar Nagar district Ayodhya is the Headquarter of Ayodhya district and Ayodhya division. Ayodhya is a market center for the produce of the surrounding area, including grain, oilseeds, cotton, and tobacco.

Religious influence of this district is great among Hindus. It is evident that Ayodhya is the birthplace of Lord Shri Ram. Ayodhya is therefore, an important place of pilgrimage of the Hindus. Muslims, Buddhists and Jains also treat this place as a place of revenue for them. Ayodhya is also a center of learning; Acharya Narendra Dev Agriculture University is imparting specialized education in the field of agriculture. Saket Post Graduate College is also a very famous College of eastern Uttar Pradesh.

The Regulated area of the Ayodhya development authority admeasuring 133.67 sq km falls under Ayodhya district. Ayodhya is well-connected by rail to major cities like Lucknow, Kanpur, Gorakhpur and Varanasi. It has an airport which is now developing as international Airport by acquiring 600acre of land. Ayodhya is around 135 km from Lucknow, 200 km from Varanasi, 170 km from Prayagraj, 134 km from Gorakhpur and about 636 km from Delhi. Ayodhya Division having 2522 sq.km area and population of 24,70,996 as per census 2011. Urban population is 6,89,354, literacy and sex ration is 69.57% and 961 respectively. Population density is of 980/sq.km. Ayodhya division consist of 5 district namely Ambednagar, Amethi, Barabanki, Ayodhya and sultanpur having population of 1,19,26,700

ETYMOLOGY

The word "Ayodhya" is a regularly formed derivation of the Sanskrit verb yudh, "to fight, to wage war". Yodhya is the future passive participle, meaning "to be fought"; the initial a is the negative prefix; the whole, therefore, means "not to be fought" or, more idiomatically in English, "invincible".

(Atharvaveda)

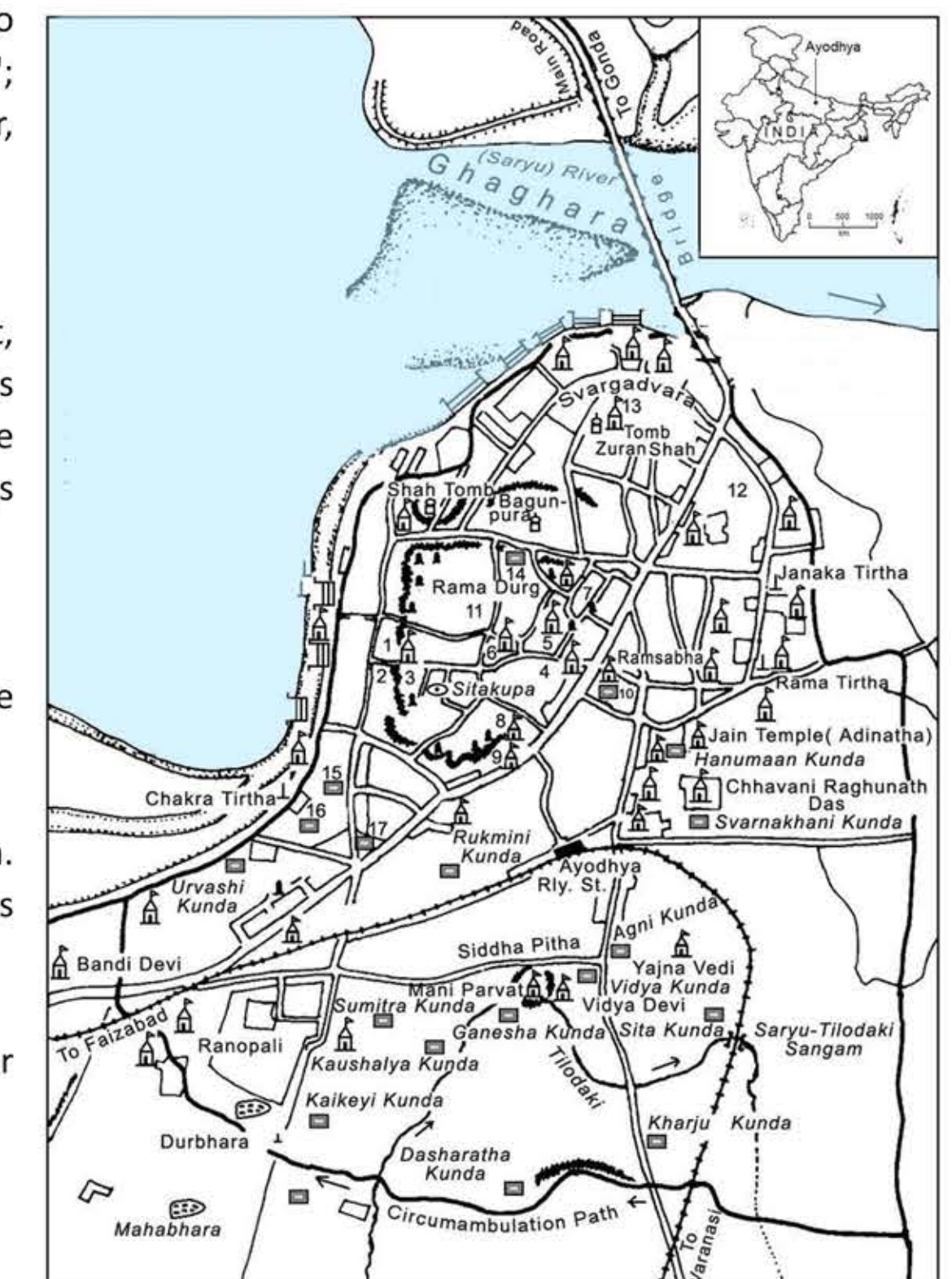
"Saketa" is the older name for the city, attested in Sanskrit, Jain, Sanskrit, Buddhist, Greek and Chinese sources. According to Vaman Shivram Apte, the word "Saketa" is derived from the Sanskrit words Saha (with) and Aketen (houses or buildings). The Adi Purana states that Ayodhya is called Saketa "because of its magnificent buildings which had significant banners as their arms".

(Vishnu Purana)

The older name in English was "Oudh" or "Oude", and the princely state it was the capital of until 1856 is still known as Oudh State.

Ayodhya was stated to be the capital of the ancient Kosala kingdom in the Ramayana. Hence it was also referred to as "Kosala". The Adi Purana states that Ayodhya is famous as su-kosala "because of its prosperity and good skill".

The cities of Ayutthaya (Thailand), and Yogyakarta (Indonesia), are named after Ayodhya.



BACKGROUND : RIVER SARYU

Water is described as the source of life for the entire planet in ancient puranas and mythology. Water is thought to have healing properties. Both metaphorically and metaphysically, water is referred to in ancient mythology as the source of life, power, and eternity.

Water is more commonly regarded as a purifying agent. The power of water to "wash away sins" is related with its holiness and cosmological significance in mythology. The Sarayu (Ghaghara) is revered for its ability to bestow sanctity and miracles. A diverse set of rituals and customs establishes a common bond between water bodies and human culture. The psychological attachment to a place and the preserving of cultural traditions are both manifestations of the divine manifestation at the location, which differs from one location to the next.

In Ayodhya the Ghats are very sacred and seen as a platform for salvation and the end of human misery. They are the point where the river of heaven embraces the sacred land of Ayodhya. The Ghats form the arena where the microcosm, i.e. human beings, meets the divine spiritual world.

There are 14 and more riverfront Ghats along the bank of Sarayu River, they are considered sacred and ritual places for Hindu followers. Usually, pilgrims perform four important rituals namely snana (bathing), dhyana (meditation), dana (giving), and shradha (cremation) are practised. Some Ghats are pakka, with stone stairs leading down to the river, while others are kaccha, which is simply a mud bank.



The Sarayu River originates in the Himalayas and runs through Uttar Pradesh and Uttarakhand. The Sarayu River has a length of 350 kilometres and an elevation of 4150 metres at its source. The river's name is feminine and comes from the Sanskrit language. The Sarayu River enters the Ganga at 25° 44'36" N 84° 40'01" E.

Valmiki Ramayana (Bala Kanda 8 and later): King Dashaaratha performing yagya on the bank of the Sarayu River: King Dashaaratha conducted a yagya on the northern bank of the Sarayu River to get a son. Valmiki Ramayana (Bala Kanda 22): Sri Rama receives the Bala and Atibala mantras on the banks of the Sarayu River: While travelling along the southern bank of the Sarayu River, Sri Rama acquired the Bala and Atibala mantras from sage Vishwamitra. Sri Rama spent the night on the banks of the Sarayu River.

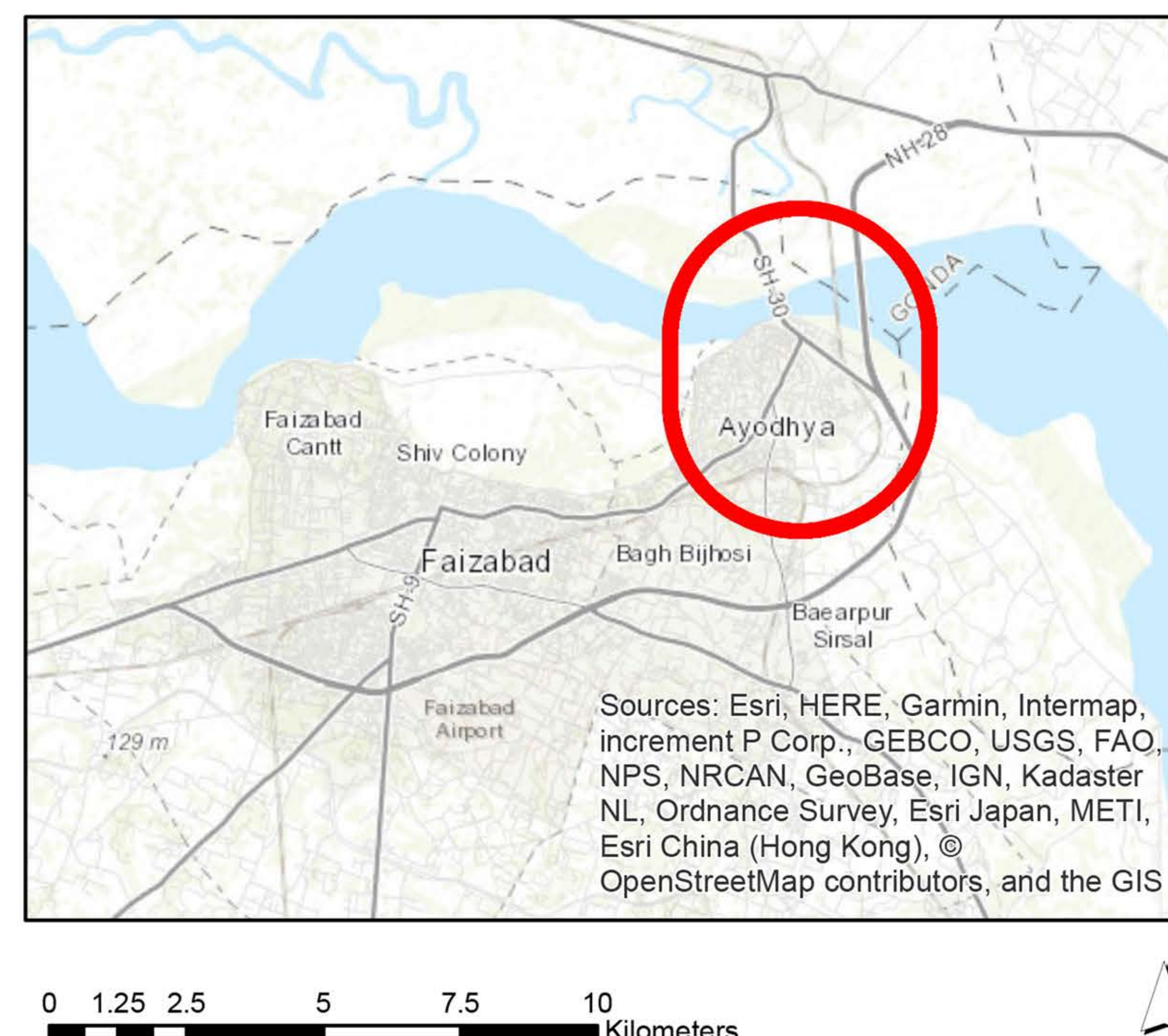
SARYU AS TIRTHA

A tirtha is believed to allow humans to 'cross over' to spiritual realities by the performance of tirtha rituals. One reason for such belief is that sacred rivers, like the Ganges and Sarayu, are believed to have originated in heaven. Another reason is that, like other sacred rivers, the Sarayu is a goddess whose life-giving waters cleanse believers of all impurities. Its banks are, therefore, also a most appropriate place for the cremation of corpses, for feeding the ancestors, and for the nightly rituals by which the recent dead are assisted in the crossing of Vaitarani, the river of death, which stinks of blood and bones and which they can cross only by holding on to the tail of the cow that must guide them to the opposite shore.

Two groups of pandas, or tirthpurohitis, Brahman pilgrimage-priests, are in Ayodhya to serve the ritualistic needs of the hundreds of thousands of pilgrims who arrive each year by train and other modes of transportation to be cleansed of impurity, sin, and sickness; to gain merit by 'worshipping' the river Sarayu and bathing in her; to cremate a corpse; to guide the dead across the river of death.

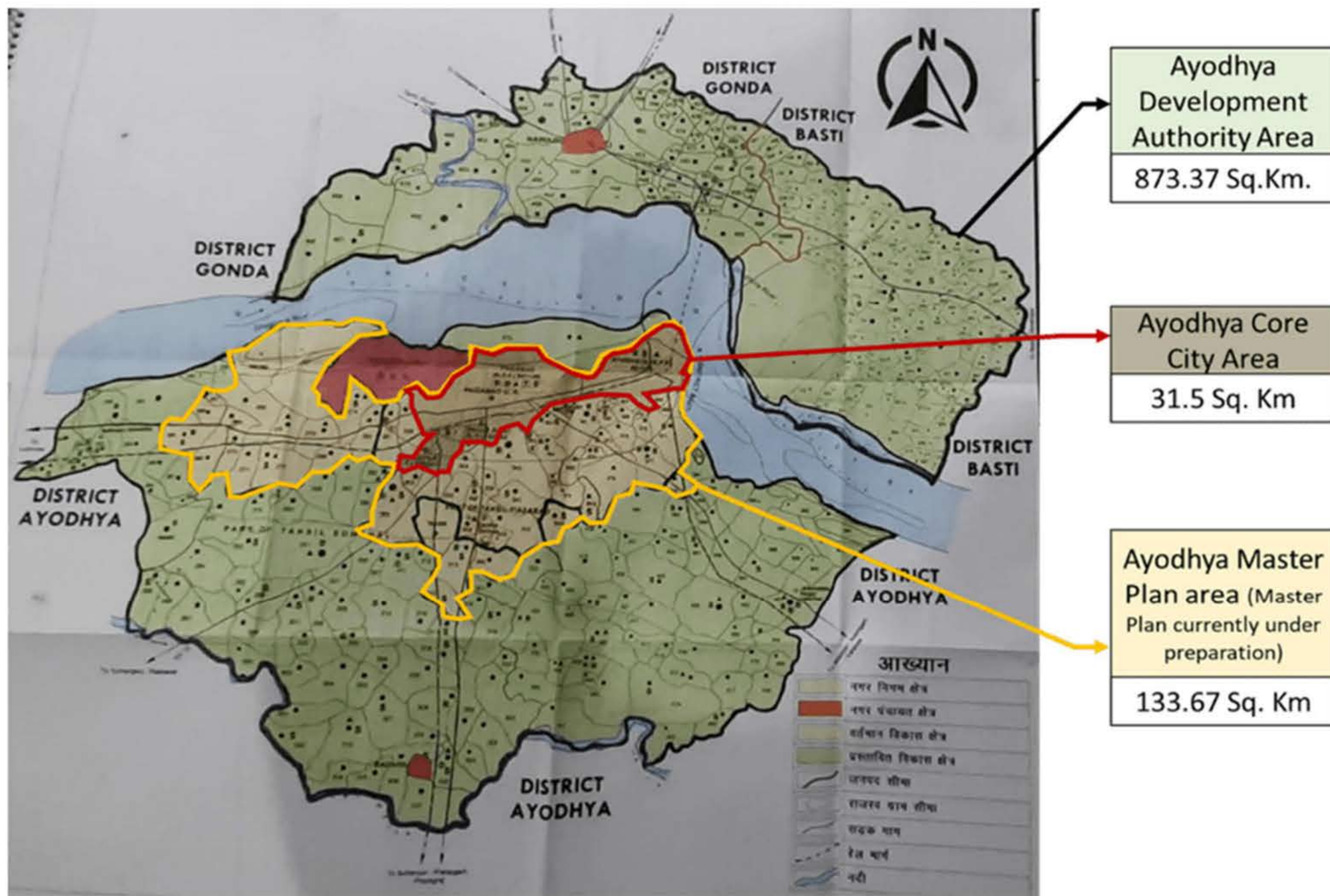


Vishnu as Matsya returning the Vedas to Brahma. Source - The British Museum



DEMOGRAPHICS, SOCIO-CULTURAL AND ECONOMIC PROFILE OF AYODHYA

AYODHYA DEVELOPMENT REGION AS PER 2011 - DIFFERENT MUNICIPAL ZONES OF THE CITY



The area of interest given for Ayodhya master plan was 388 Sq.Km and out of which Regulated area of Ayodhya development authority is 133.67 Sq.Km. Thus, planning area considered for the Master plan is 133.67 Sq.Km.

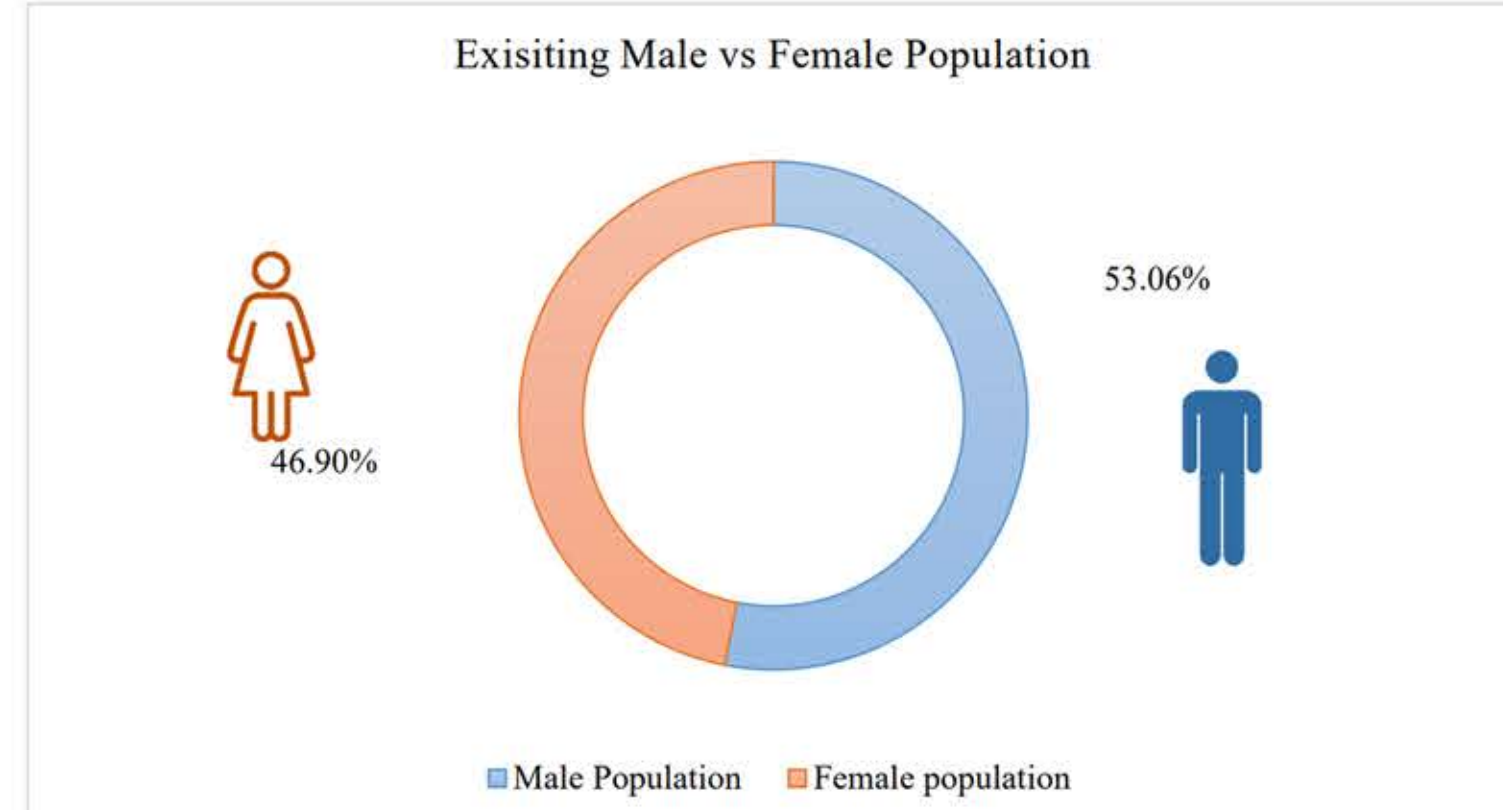
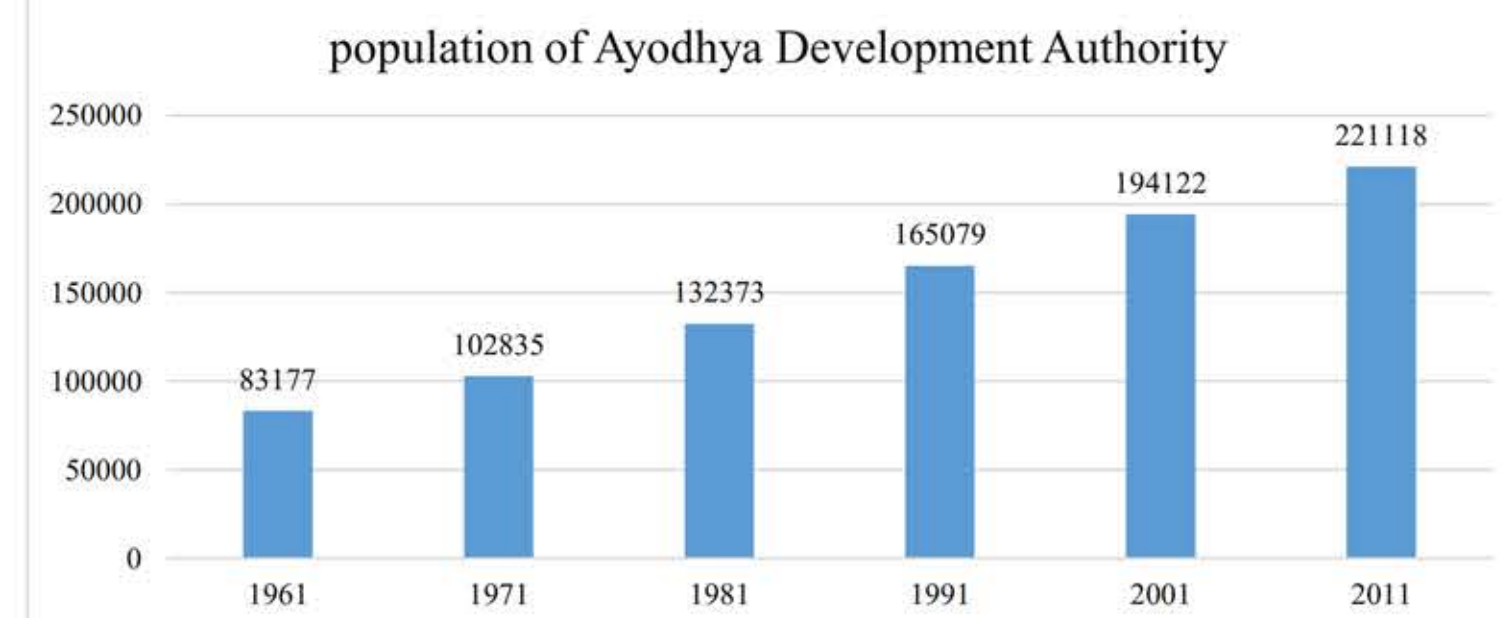
DEMOGRAPHIC PROFILE

It is well defined that the demographic profile of a city shows the populations of the city, their size, composition and distribution across space and the process through which populations change. Also, Number of birth rate, death rate and migration patterns are the 'big three' of demography, jointly producing population stability or change. Demography is very useful for understanding social and economic problems and identifying potential solutions.

POPULATION, BIRTH AND DEATH RATE, LITERACY RATE

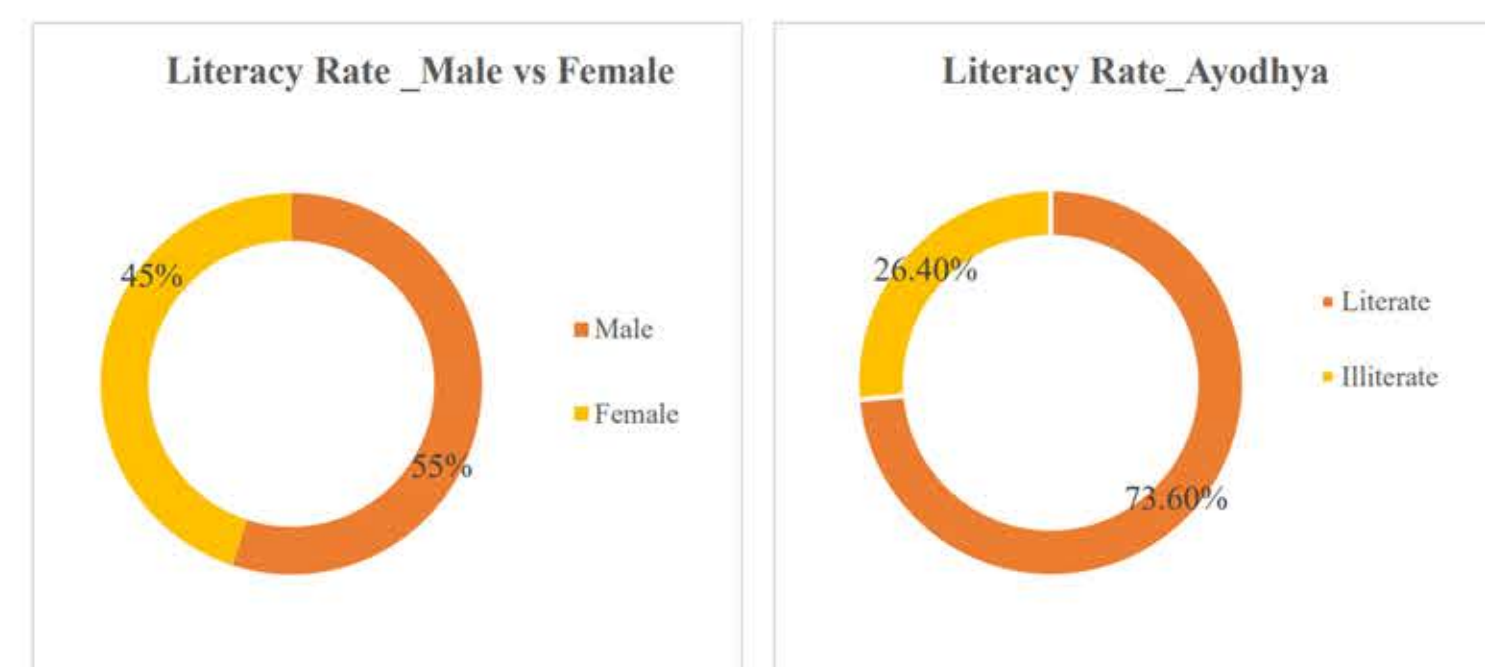
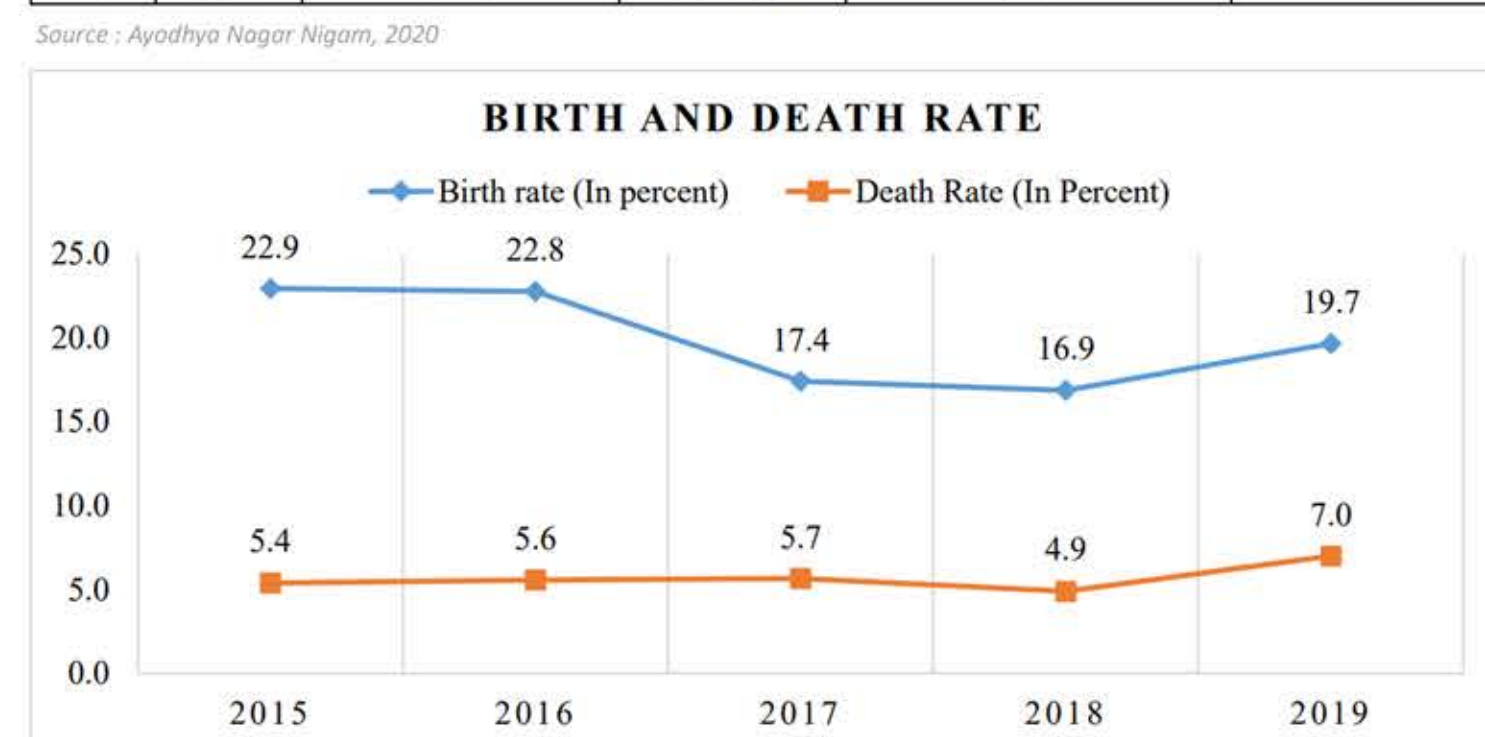
As per the Census 2011, the total population of Urban area of ADA is 2, 21,118 out of which 53.06% (1, 17,325) are males and 46.94% (1, 03,793) are females. There are 52.5% (12,472) male children and 47.5% (11,285) female children between the ages 0-6 years as per the Census 2011.

	1961	1971	1981	1991	2001	2011
Ayodhya	83177	102835	132373	165079	194122	221118
		23.63%	28.72%	24.70%	17.59%	13.90%



City	Sex Ratio		
	1991	2001	2011
Ayodhya	688	701	763
Uttar-Pradesh (Urban)	879	912	894

Sr. No.	Year	Number of Births	Birth rate (%)	Number of Deaths	Death rate (%)
1	2015	5074	22.94702	1193	5.395
2	2016	5034	22.76612	1233	5.576
3	2017	3851	17.41604	1253	5.667
4	2018	3729	16.8643	1082	4.893
5	2019	4347	19.65919	1547	6.996



S.No	Name of City	Number of Literates		Number of Illiterates		Literacy rate (%)				
		Persons	Male	Female	Persons	Male	Female			
1	Ayodhya (M.Corp.)	162902	90332	72570	58216	26993	31223	73.6%	40.60%	33%

ECONOMIC BASE OF AYODHYA

Economic sectors are basically divided into three parts such as Primary, Secondary and Tertiary.

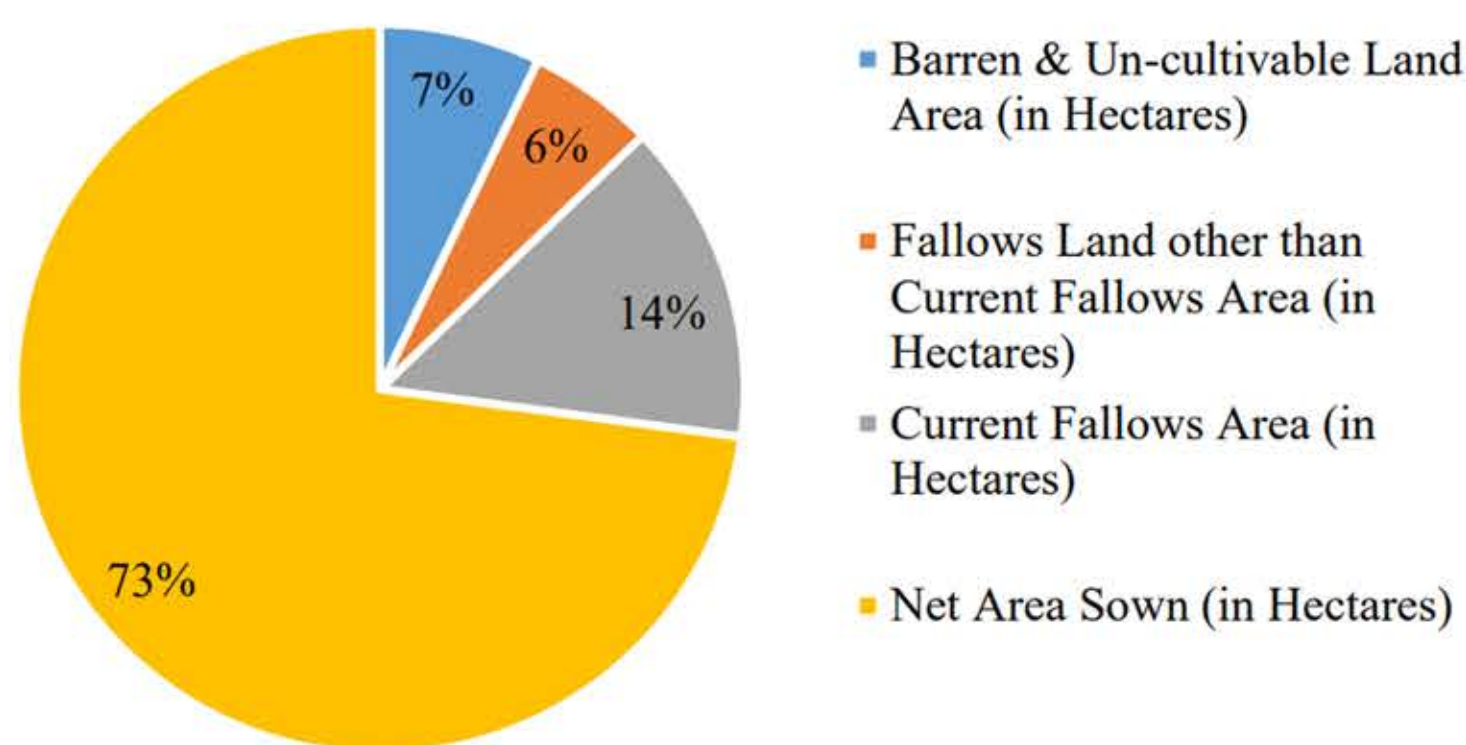
The primary sector is directly concerned with natural resources. The Primary sector utilizes the natural resources and produces raw materials and basic goods which may be used by the industries or by the end-users. Hence, it can be said that the primary sector serves as a basic sector assisting the growth of the secondary and tertiary sectors.

The Secondary sector consists of the industrial sector, engaged in construction activities and manufacturing of finished goods and tangible products. The secondary sector performs the vital role of catering to the needs of potential consumers.

The Tertiary sector is intangible in nature, concentrating on the services sector. This sector consists of provision of services such as education, medical, hotel and finance needed by the consumers.

AGRICULTURAL PROFILE

The Economy of Uttar Pradesh is basically agrarian in nature. Majority of the population in the state depends on agriculture for its livelihood. As high as 65 percent of the total workforce in the state depends on agriculture most of them are below poverty line. Agriculture of the state has a paramount role in the food production and food security of the country. According to Agriculture survey 2011-12, there are 233.25 lac farmer in the state. It is the result of hard work and efforts of the farmers that the state has become self-sufficient in the field of food safety and progressing towards more than the requirement. Therefore, to know the agricultural potential within the planning boundary.



AGRICULTURAL LAND IN ADA AREA

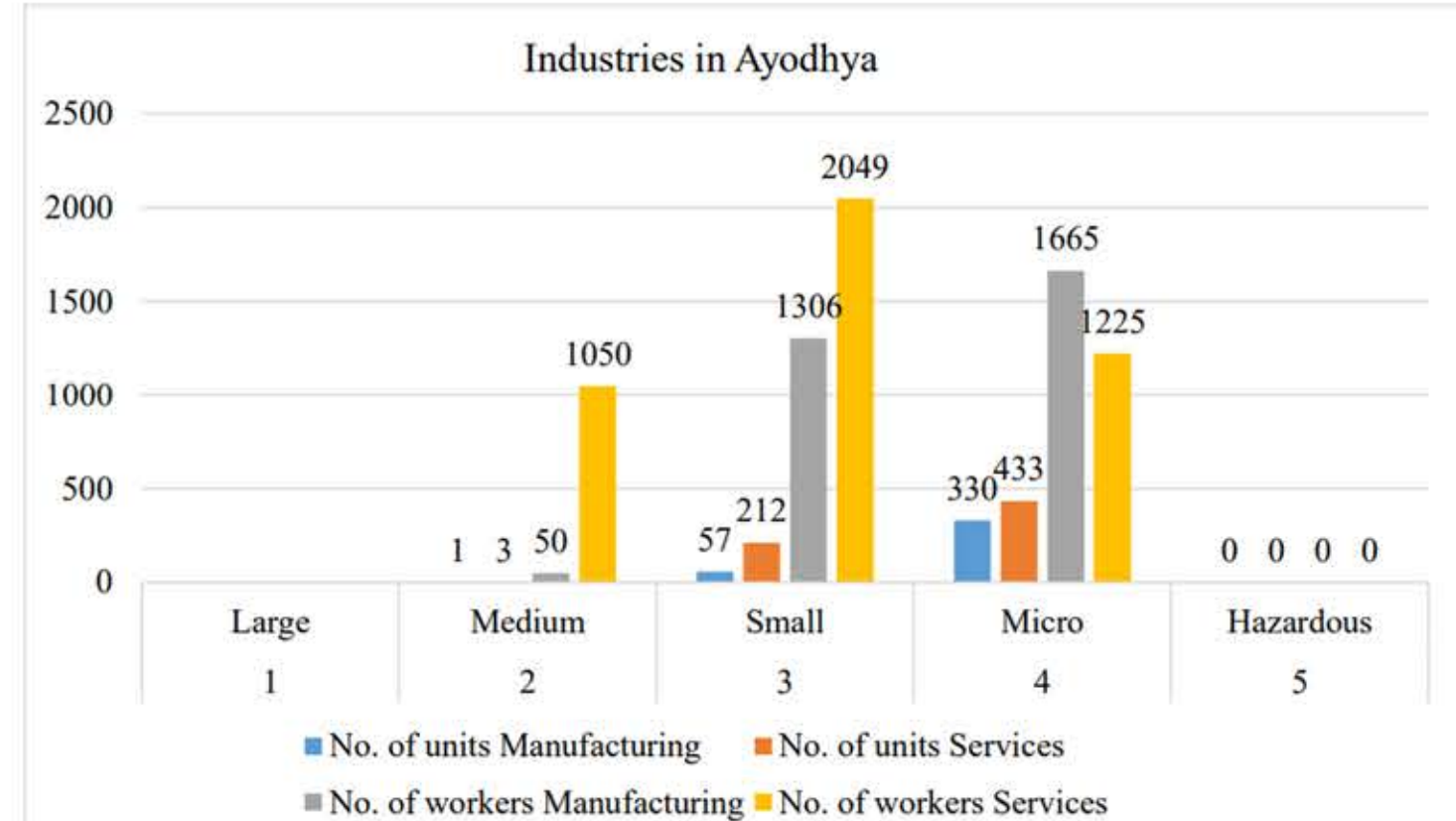
Thus, from the pie chart it can be seen that the net sown area is around 73% and Barren land is around 7% in the rural areas.

MANUFACTURING - LARGE AND MEDIUM

It is seen that out of 53993 main workers industrial workers are 7345 which is 13.60%. house hold industry workers are 2900 which contributes 5.30%. Photo frame, Kanthi, Mala Prasad, Moti mala, shilpkar are main House hold industry. Different type of supporting industries, Bakery industries, Agriculture equipment are industries are small and micro industries developed in city.

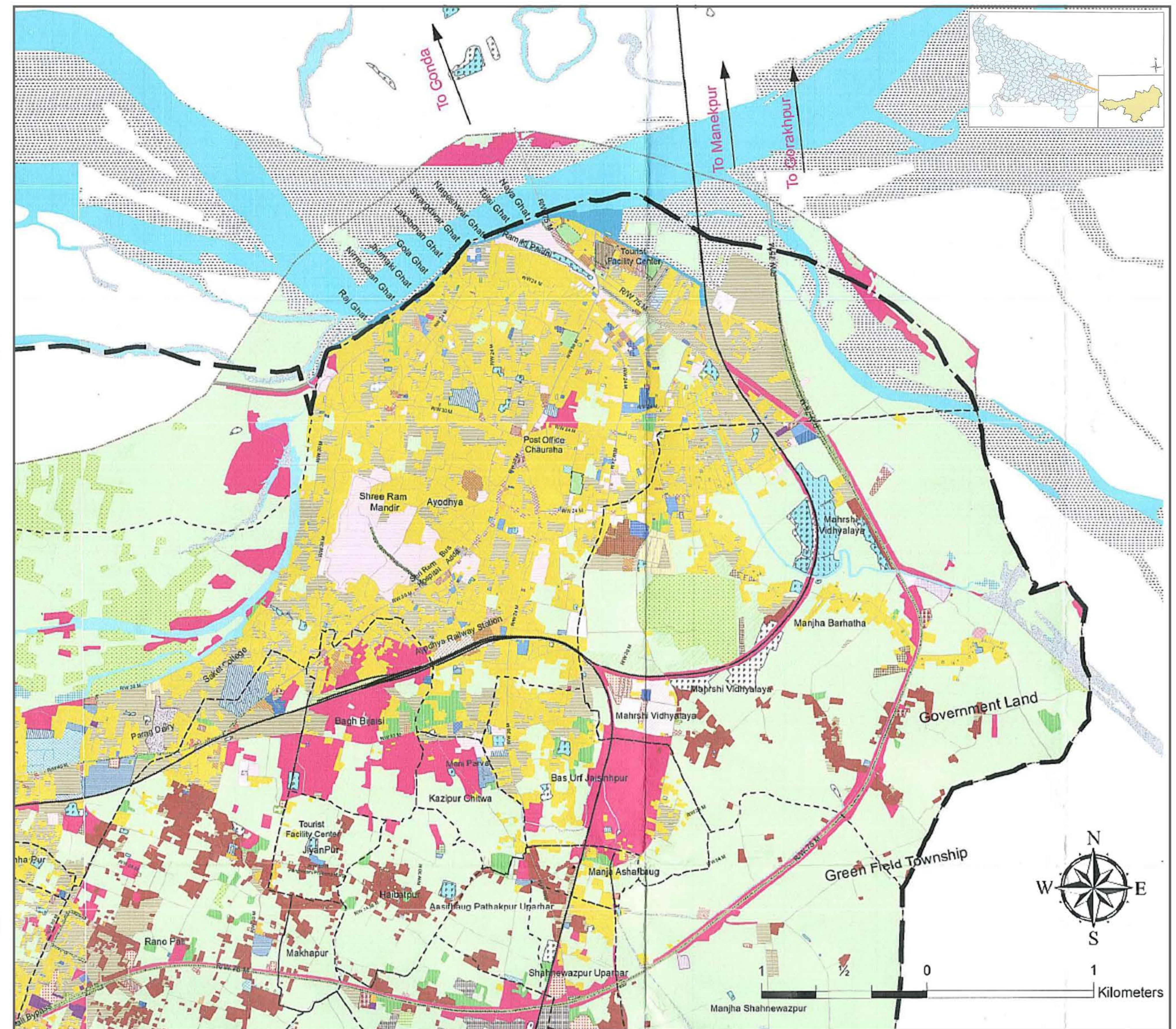
Sr. No.	Types of Industries	No. of units		No. of workers	
		Manufacturing	Services	Manufacturing	Services
1	Large	NIL	NIL	NIL	NIL
2	Medium	1	3	50	1050
3	Small	57	212	1306	2049
4	Micro	330	433	1665	1225
5	Hazardous	NIL	NIL	NIL	NIL
	Total	388	648	3021	4324

Source: Ayodhya Industrial Department 2020

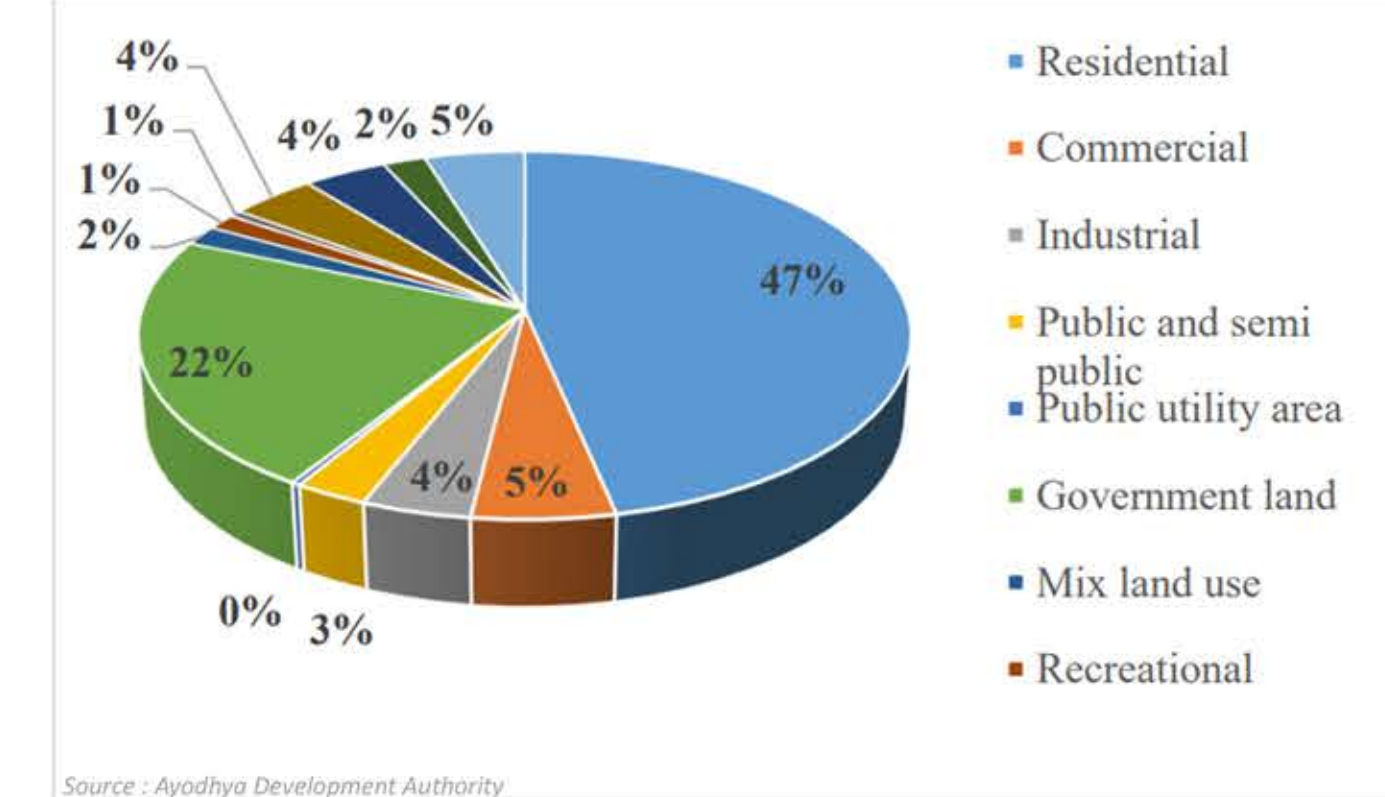


From the graph it can be seen that in Ayodhya small scale industries have better potential.

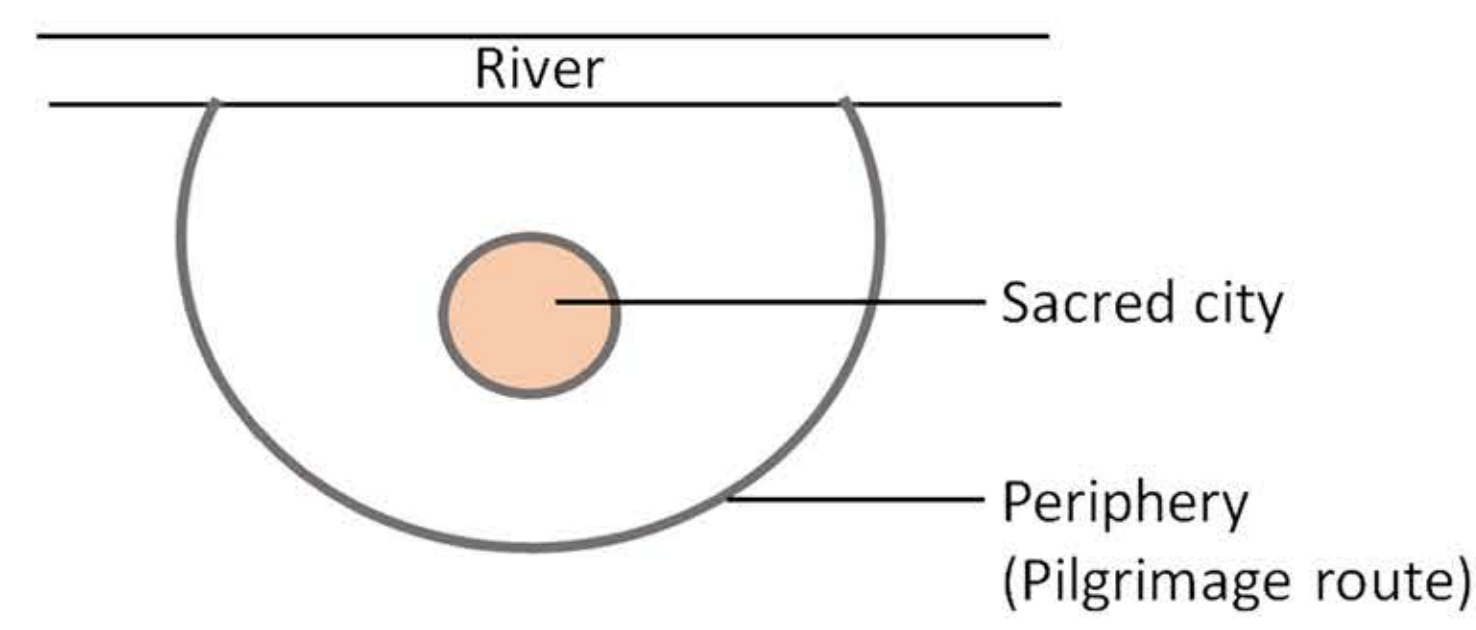
EXISTING LANDUSE



Land Use	Year 2020	
	Existing Land Use Area	Percentage
Residential	1466	47%
Commercial	124.46	4%
Industrial	143.09	5%
Public & Semi-Public	470.3	15%
Parks & Open Spaces	163.31	5%
Transportation	580.98	19%
Recreational	75.9	1.50%
Other Mix Use	137.19	3.50%
Total (A)	3092.92	100%
Agricultural	9324.30	
Wetlands	950.29	
Other (B)	10274.59	
Total (A+B)	13367.51	

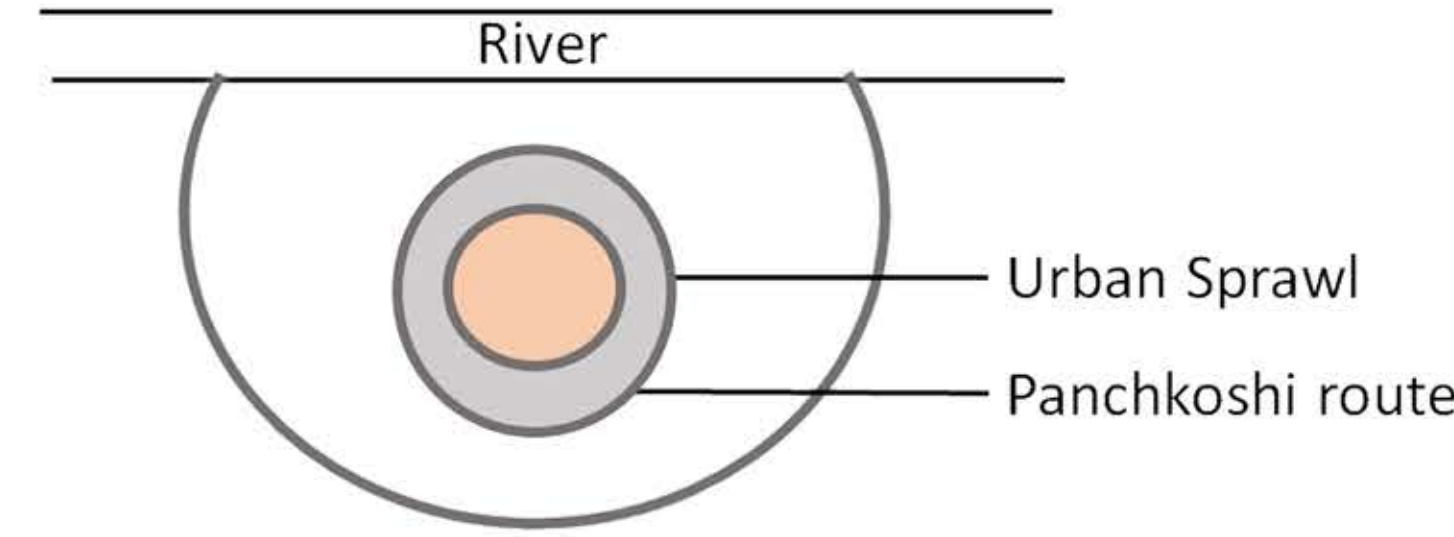


I- Historical



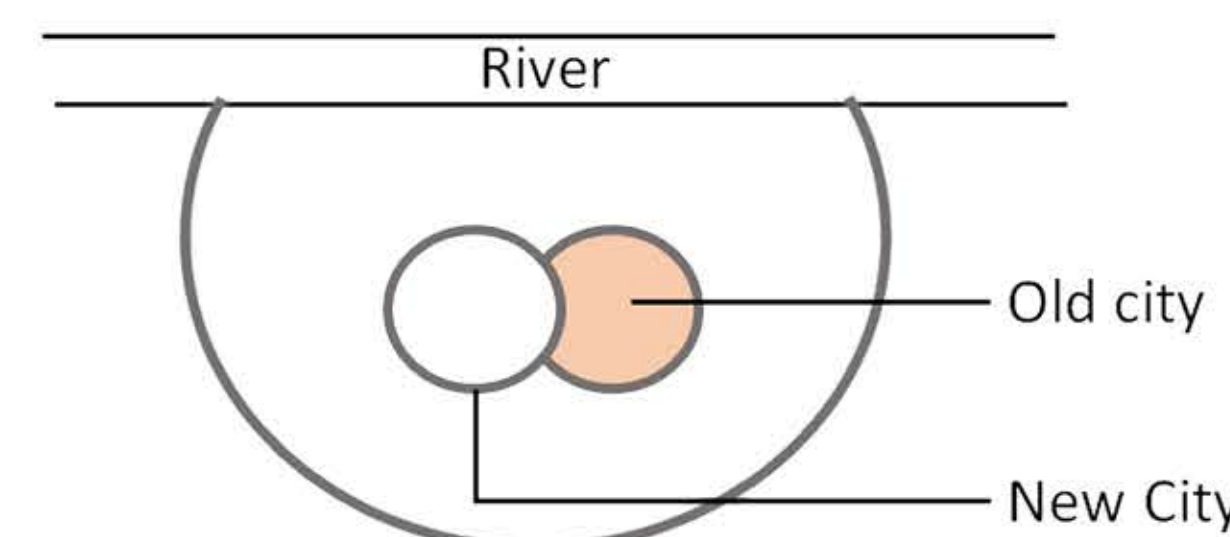
In the first phase from historical period the pilgrimage route covering whole of the region developed as periphery segment of sacred territory (kshetra), having central foci near the Sarayu River, ie. old city near Ramkot (Ayodhya).

II- Ancient



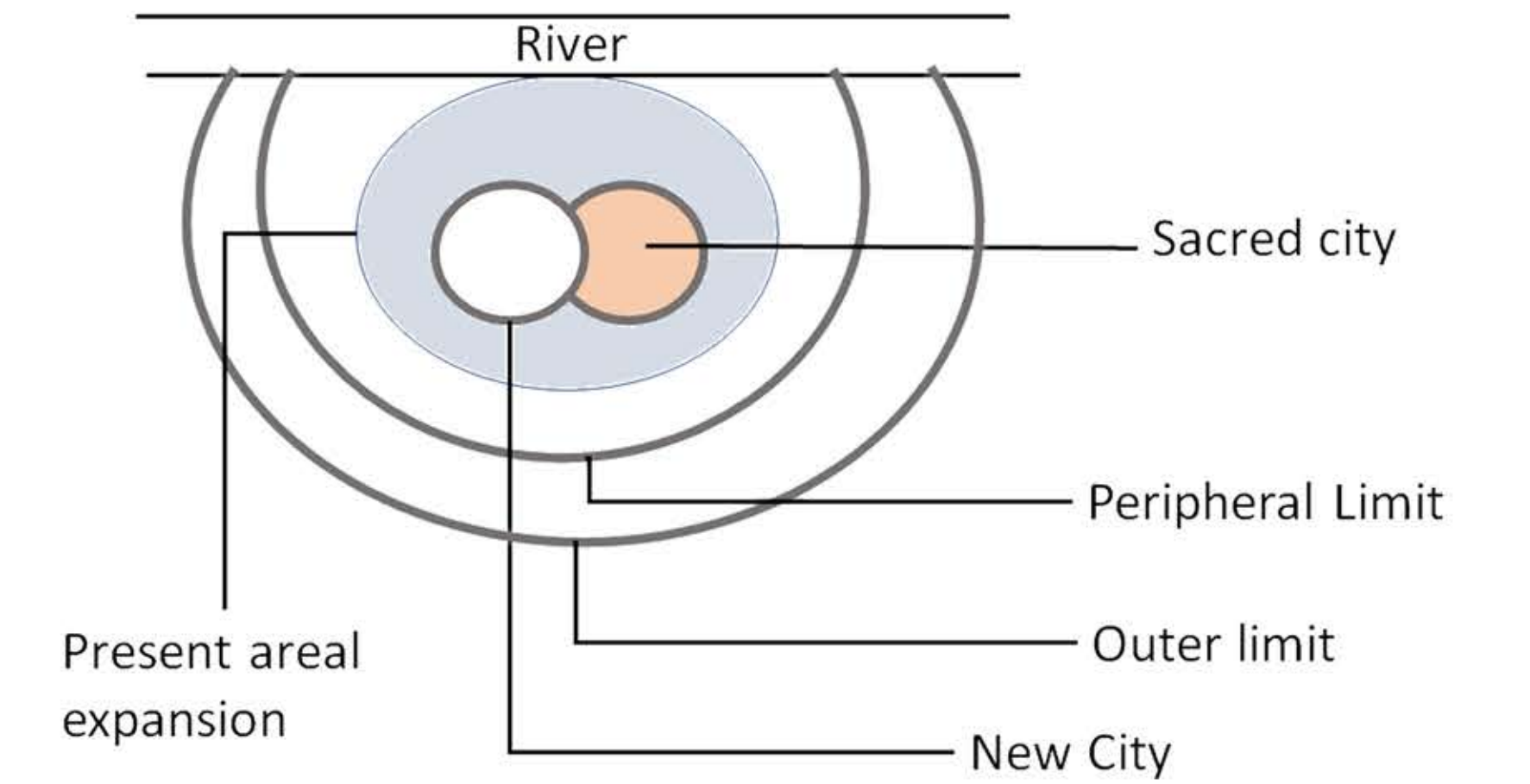
In the second phase urban sprawl was associated with various religious activities around old sacred city of Ayodhya and its associated pilgrimage routes.

III- Medieval



The third phase was marked in the medieval period with various external forces that originated within the new city area while linking the old city through the process of urban sprawl.

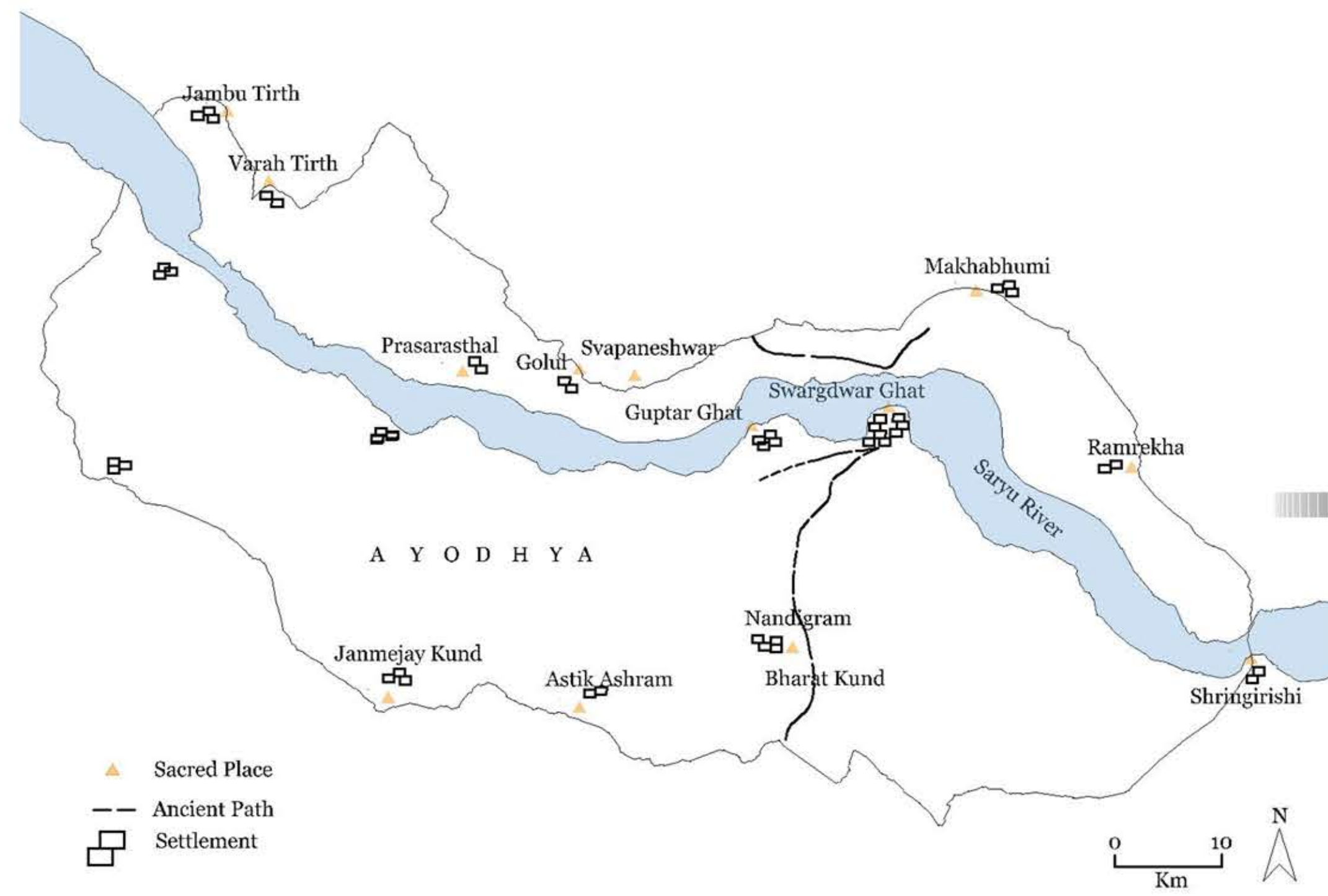
IV- British - Modern



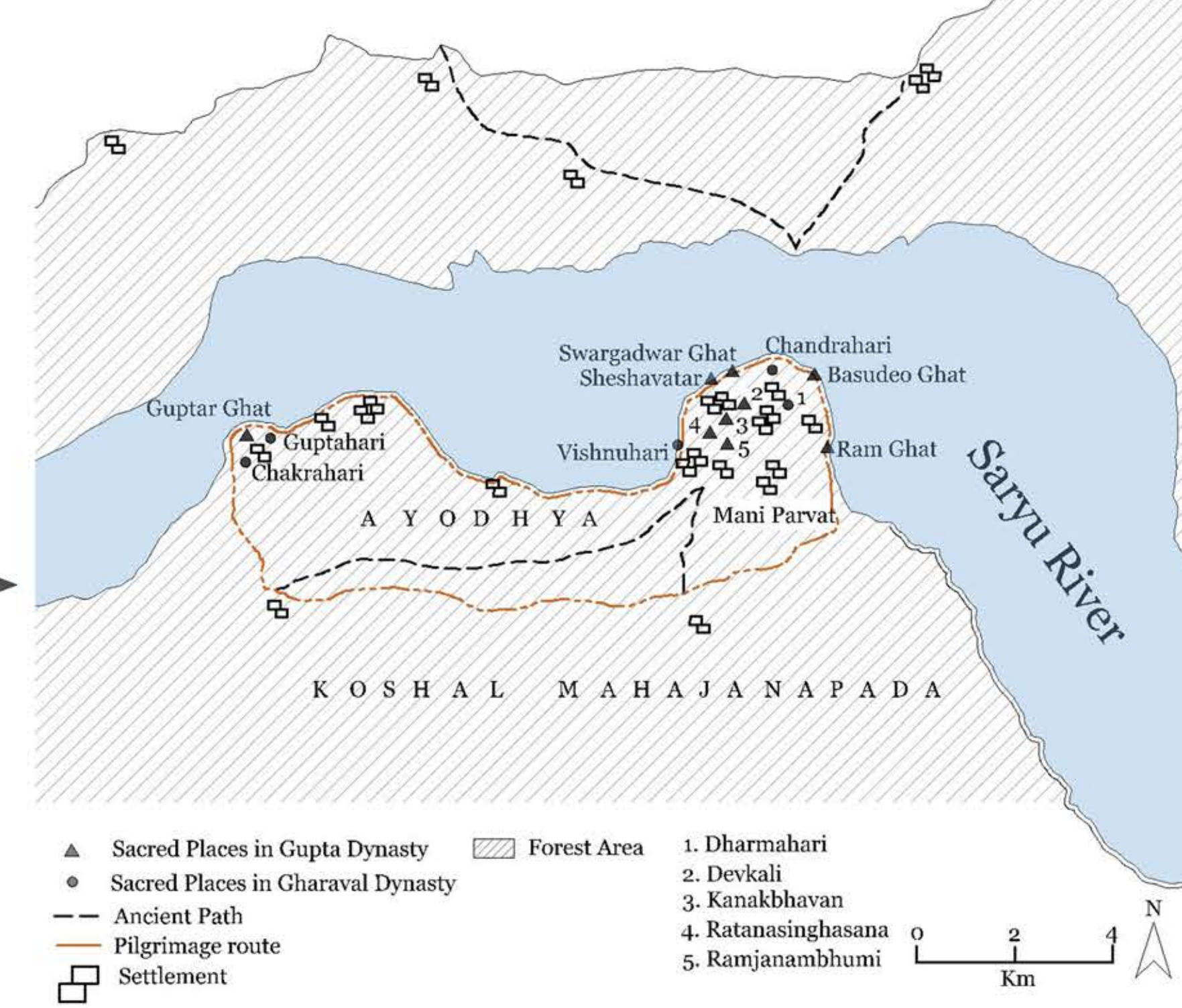
The fourth phase was occurred in British period when both city-areas, old/sacred city and new city Faizabad, had recorded areal expansion all around through the urban sprawl and transformation, extending towards peripheral limit and outer limit up to Chaurasikrosi pilgrimage route

The riverfront sacred-historic city, comes into being through a combination of religious, social and economic processes operating over time. In a simple evolutionary model of sacred-historic city growth, the old city/ sacred city is assumed in the various phases to include all functions, and subsequently growth is likely to occur outwards from riverfront.

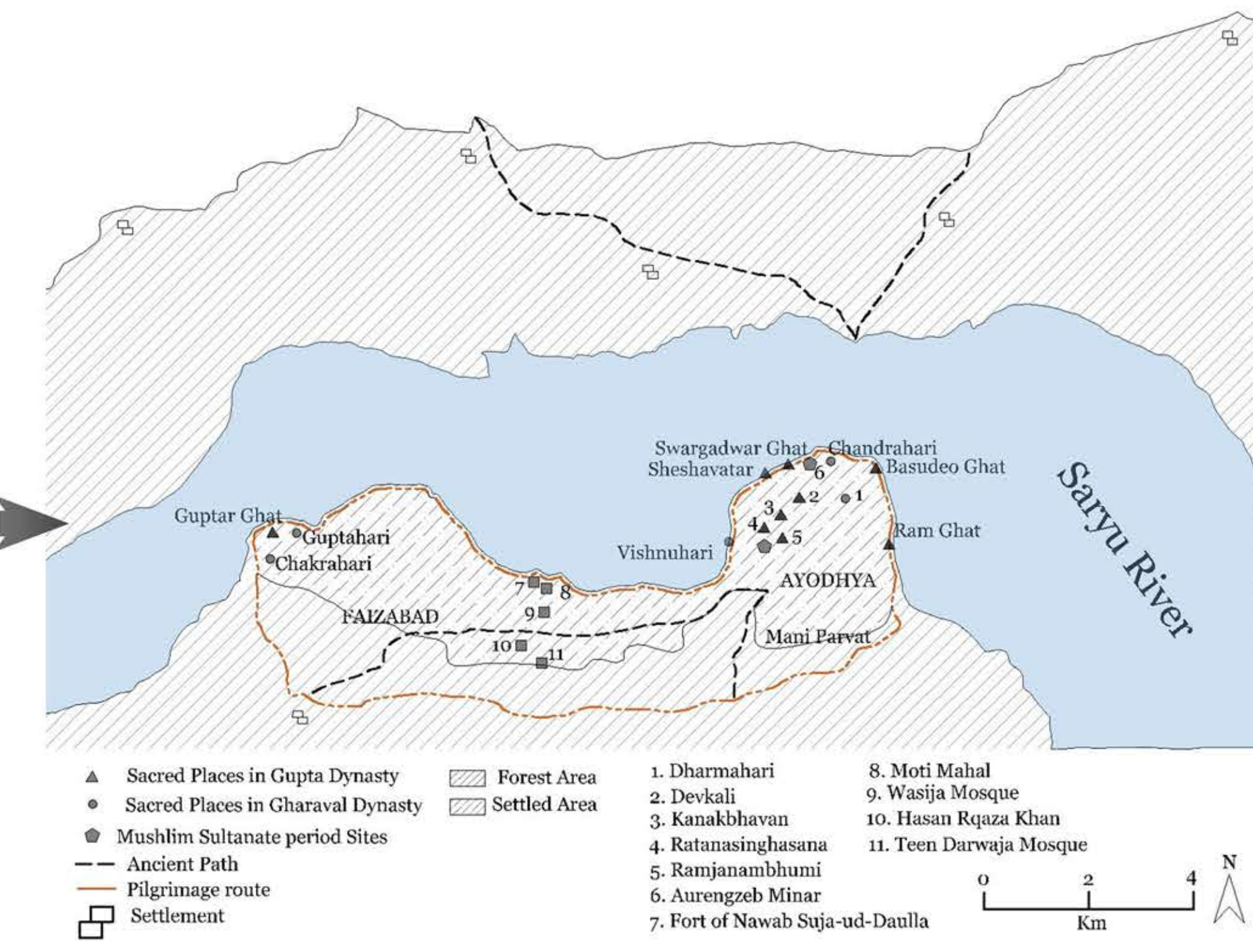
Ancient Period (before 500 BCE)



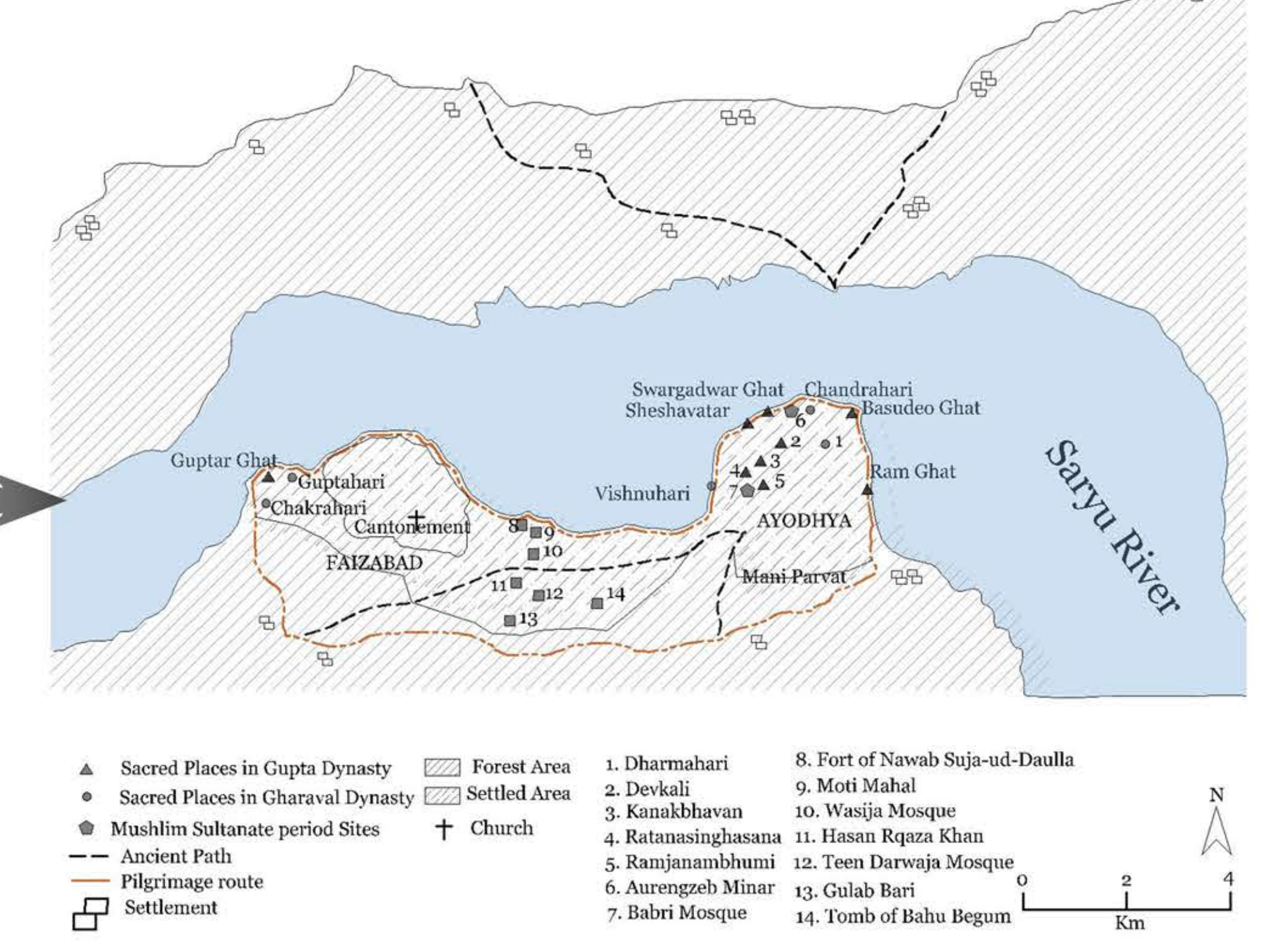
Ancient Ayodhya (500 BCE-CE 1192)



Medieval Period (CE 1192 – CE 1857)



Ayodhya (after CE 1857)



1st millennium BCE

Habitation in the Ayodhya area was based on the commercial transaction with nearby rural areas. The suitable situation along the river Sarayu had helped accessibility and transport.

Oldest core of Ayodhya was in the northern part, which was mostly occupied by small villages, with an elongated projection along the Sarayu river to a little north of Swargadwara Ghat. Ruins of the past lie north of the present Basudeo Ghat.

Ramkot ('fort of Rama') was prime urbanised area of ancient city and it was the best middle area for urban development because it was on upland and in safe keeping from the Sarayu river flood. Moreover, river transportation was other attributes of Ramkot.

6th Century BCE - 5th Century BCE

Ayodhya (Saket) was a flourishing town in the kingdom of Koshala, ruled over by King Prasenjit whose residence was in Shravasti. Koshala was divided into Uttara Koshala (northern) and Dakshina (southern) Koshala, and the Sarayu river being the dividing line between the northern and southern Koshala.

The town emerged as a market place as it lay at the junction of two important highways: the north-south of the Ayodhya connecting Shravasti in the north to Pratisthana (the capital of Ashvaka and great emporium of commerce in the Andhra country).

The other highway passed the east leading from Rajagriha (Rajgir, in Bihar) through Varanasi (capital of Kashi kingdom) and reached to Taxila in the west. These two highways met at Ayodhya (Saket), where there was a ferry place over the Sarayu

187-151 BCE

Pushyamitra Sung, who claimed to have inherited the empire and who still ruled the region from Pataliputra, presumably appointed one of his relatives as governor in Ayodhya. When the main line of Sung kings no longer ruled from Pataliputra then the Sung governor of Saket may had set themselves up as an independent king.

CE 30-375

Kushana Empire ruled Ayodhya.

CE 320-550

Gupta period : Ayodhya was important city compared to Pataliputra. The inferences of Gupta coins in the Gupta period referred Ayodhya as a political and religious centre.

This period is also credited with an impressive and peerless trade and warehouse complex. Iron nails for making joints, wooden beams, and stone pieces were also common.

The houses at this time may be categorised into three major groups

1. **Mud houses** with bamboo thickets for making walls and grass and weeds for roof, used by poorer people and the artisan class.
2. **Multi-storeyed houses** with four to five rooms, the use of stone in the basement an inner courtyard, and in some instances an attached warehouse complex, used by merchant community.
3. **Large size, three to five storeys in height** with multiple rooms for different functions, several gates, and water pools or wells, used by higher class.

CE 1089-1103

Gahadavavala kings : The period of the Gahadavavala kings Chandradeva (CE 1089-1103) and Govindachandradeva (CE 1114-1154) marked the glories of the city, when the activities of constructions of lofty temples were witnessed. The most important of these inscriptions is the one, which was found from the debris of the back-wall of the Babri monument.

During the demolition of the Babri mosque on 6th December 1992, three inscriptions on stone were found; among them the most important one is the Vishnu-Hari inscription inscribed on a 1.10 x .56 metre slab with 20 lines that was provisionally dated to ca. 1140. The inscription mentioned that the temple was dedicated to "Vishnu, slayer of Bali and of the ten-headed one".

12th century CE

There were seven important Vishnu temples located one each Gupta-Hari and Chakra-Hari at Guptar Ghat, Vishnu-Hari at Chakrathirtha Ghat near to Janambhumi, Chandra-Hari and Dharm-Hari both at western and eastern side of Surgadwara Ghat and Punya-Hari at Punhad village and Bilva-Hari near to Bilvahar Ghat. There were four important Shiva temples located and present now one at Nageshvarnath in northern side, Kshreshvarnath in southern side, Kotesvarnath or Durgeshvarnath in western side and Bhadeshvarnath in eastern side.

12th century CE

Sultanate rule : Under the Sultanate rule Ayodhya was invaded and destroyed many times. Many of the mosques and tombs that survive were built during the Sultanate period, presumably with both local and imported craftsmen and labours, thus providing employment.

CE 1528

By the order of the Mughal invader Babar, his army chief Mir Baiqi Tashkandi demolished the famous Rama temple at the birth place of Rama (Ramajambhumi) and in the following period of fifteen months he build a Muslim monument using the debris of the temple.

CE 1542-1605

In the **period of Akbar** Ayodhya was a commercial centre because it was situated on the middle of commercial highway of Agra and Bengal. Hindu temples were increasing in spite of reign of Muslims. Nageshvarnath temple and Chandrahari temple were reconstructed with the help of the Hindus under the silent permission of the Muslim rulers.

CE 1722

Faizabad was founded by Saadat Ali Khan, state of Awadh was established and Faizabad became its first capital.

16th century CE

Ayodhya-Faizabad was annexed in 1856 by the British rulers and Faizabad was made the headquarters of district and division.

CE 1857 - 1859

The sparks of the first war of Indian Independence originated.

CE 1860

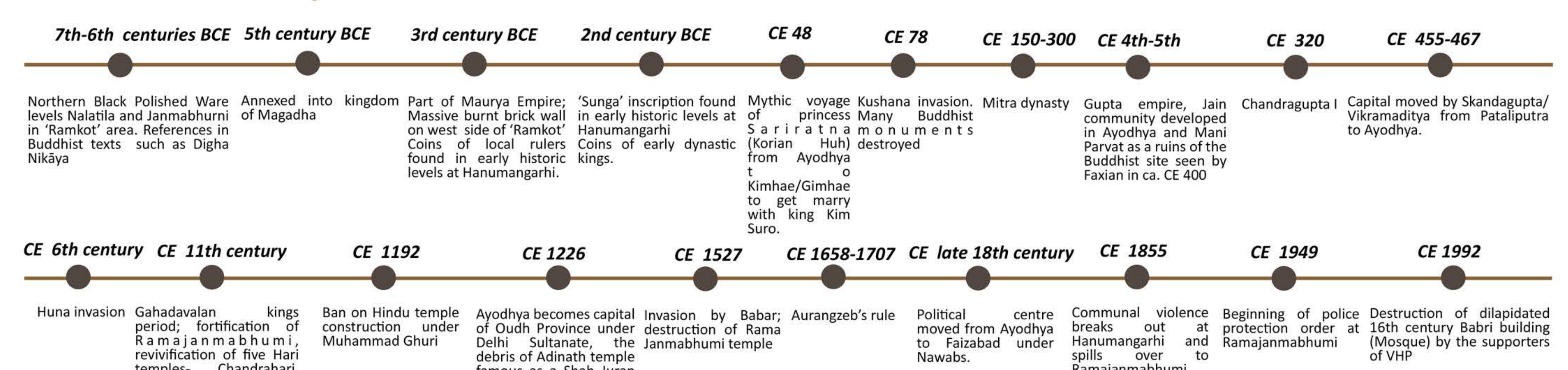
The first church Saint Andrew Church of England was established.

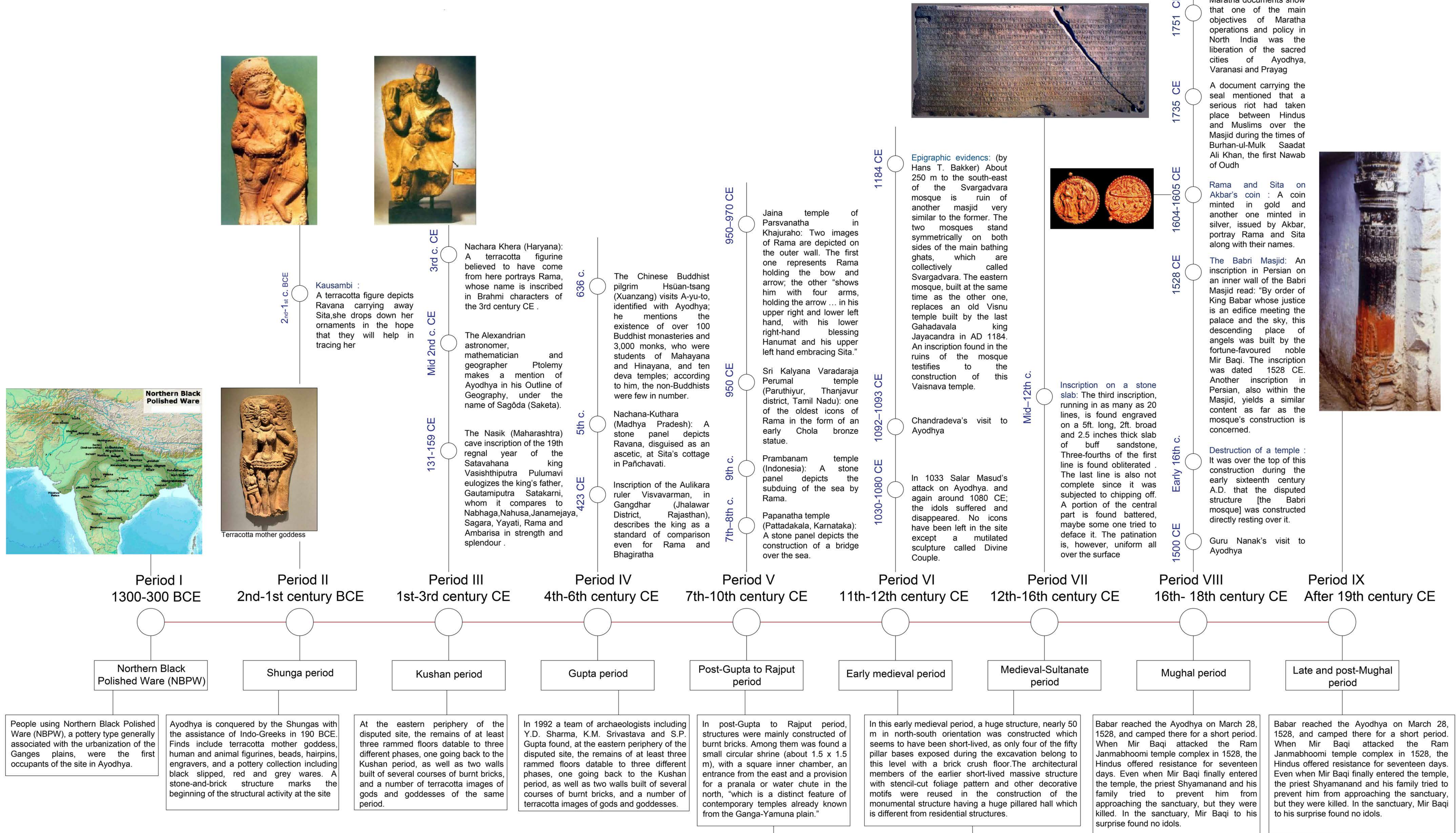
CE 1862

The second important church is Roman Catholic Church Saint Mary Church was established.

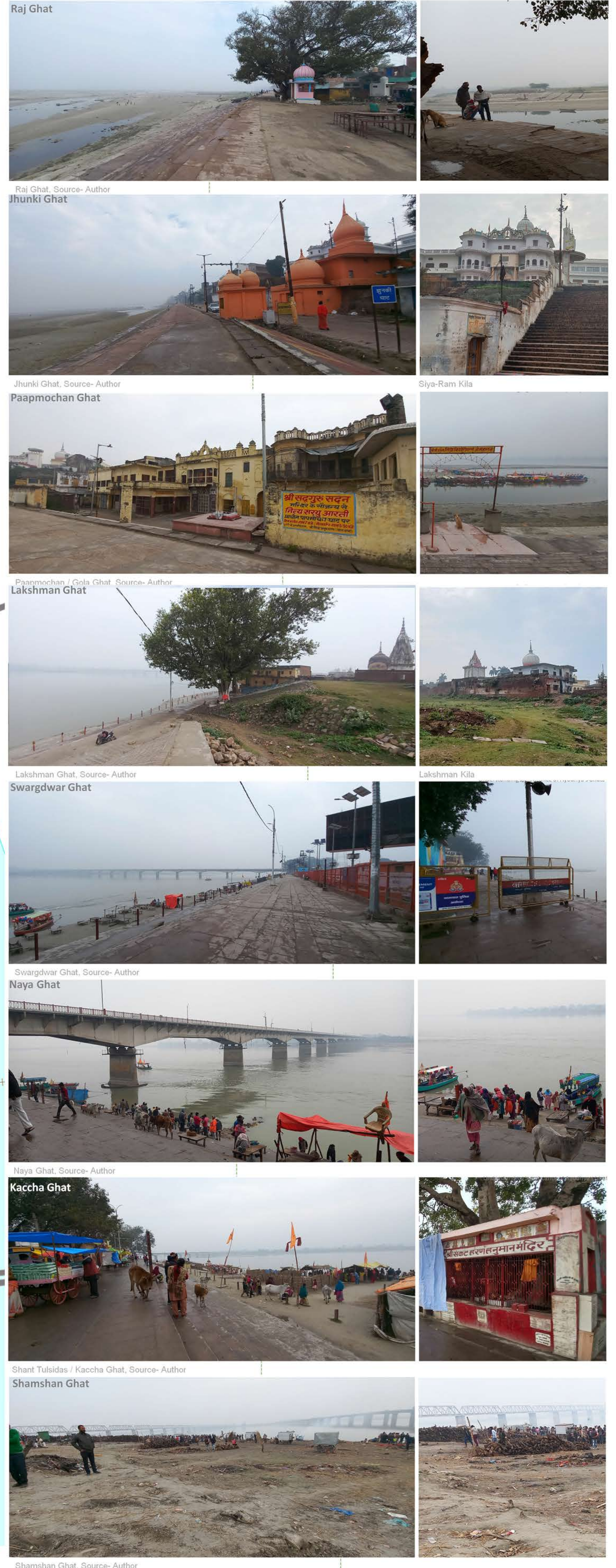
After 1947

After independent morphology and the functional structure of the city has been changed, but no change in outer extension. The numbers of ruined temple has resurrect and many educational institutions, public, semi-public and governmental offices, new residential colonies, newly built temples, Ashrama, Dharmashala, and hotels established in the city.

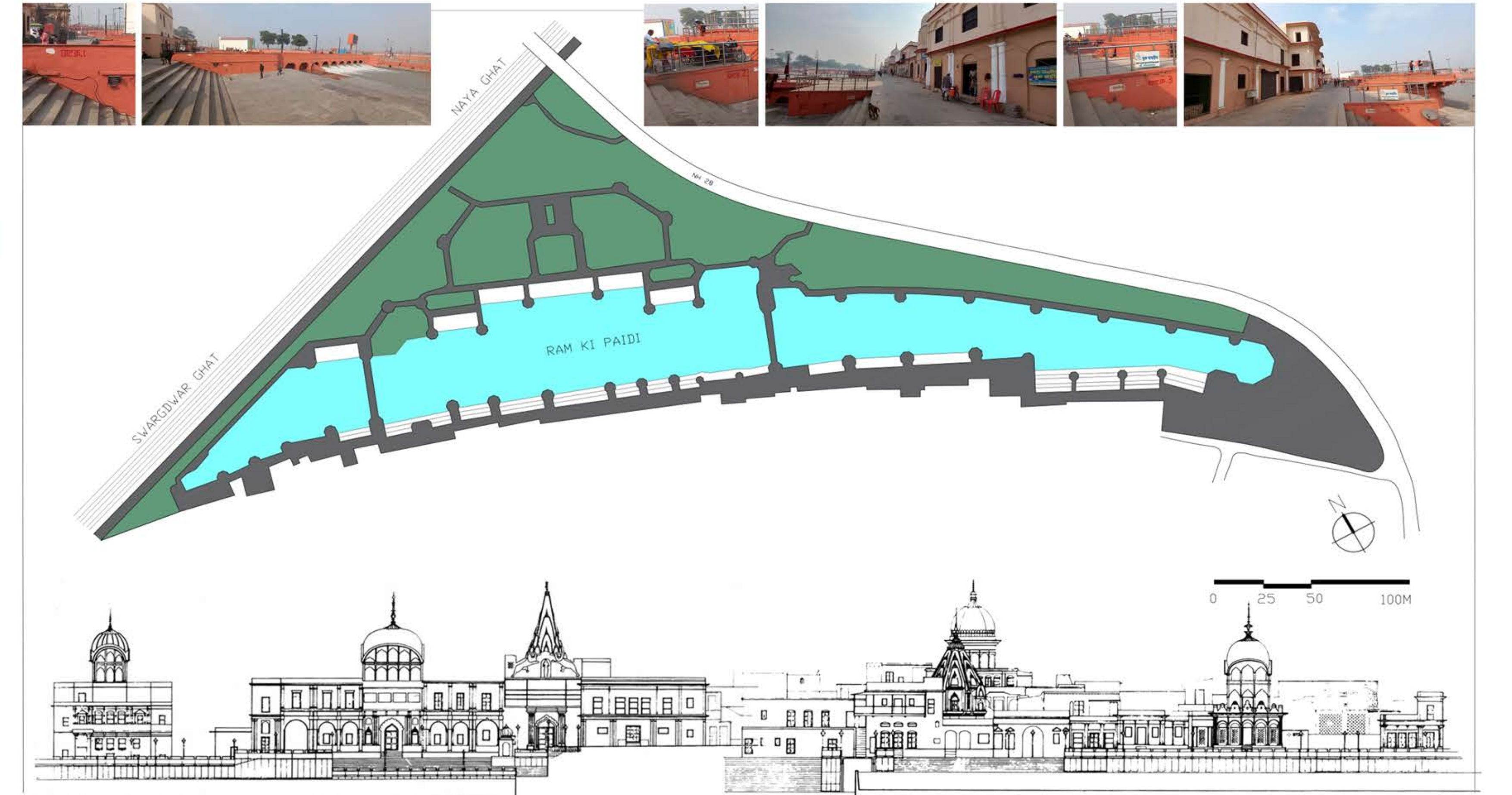




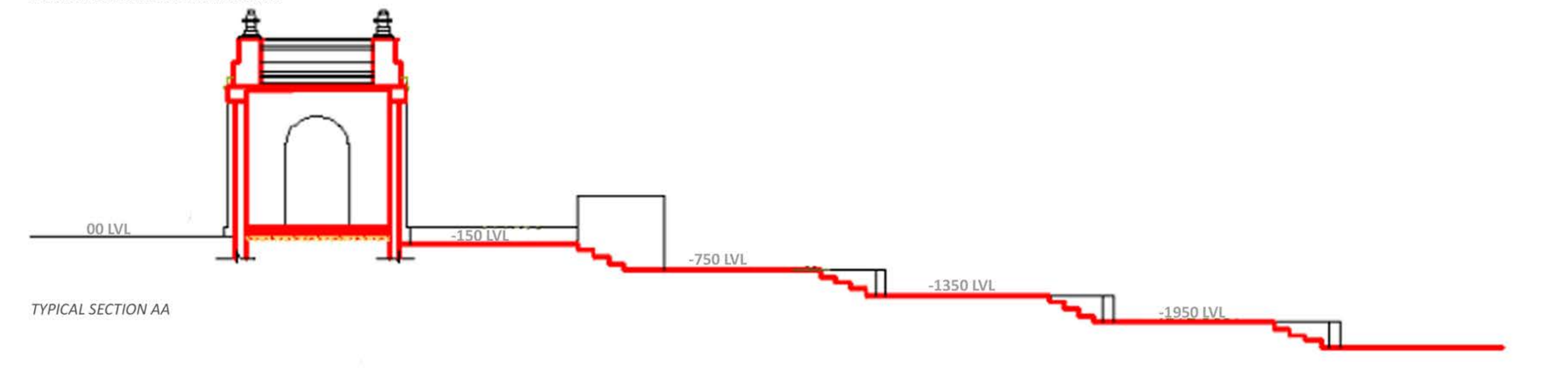
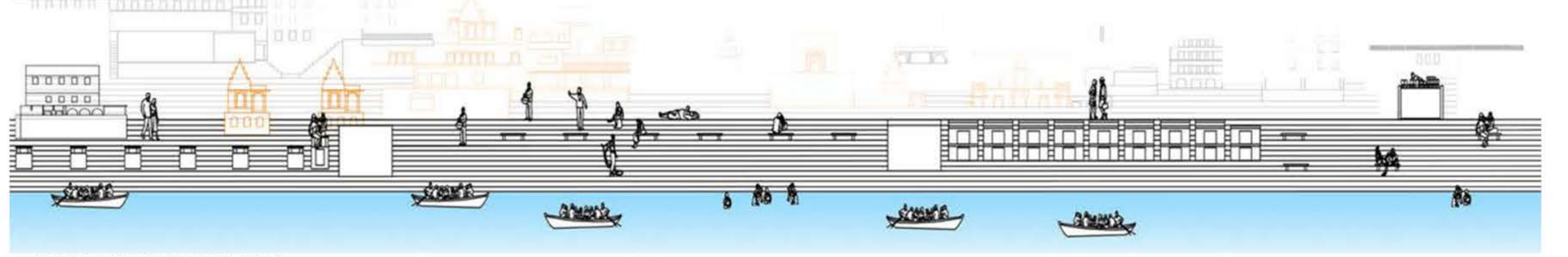
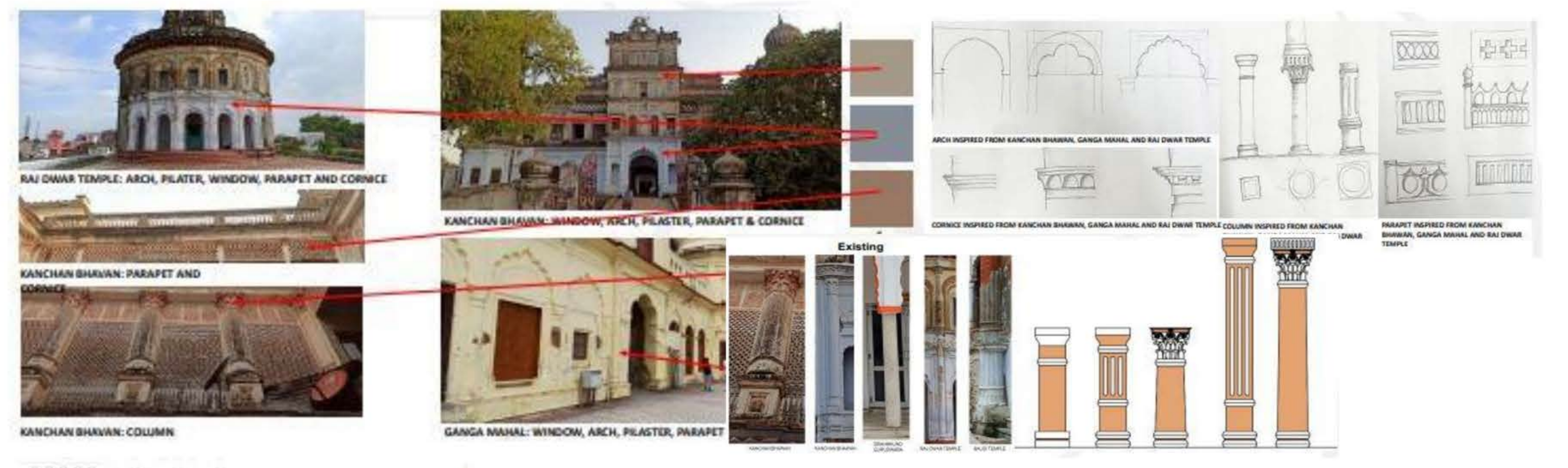
SITE DOCUMENTATION



RAM KI PAIDI



ELEVATION : ALONG RAM KI PAIDI



PERCEPTUAL RESPONSES

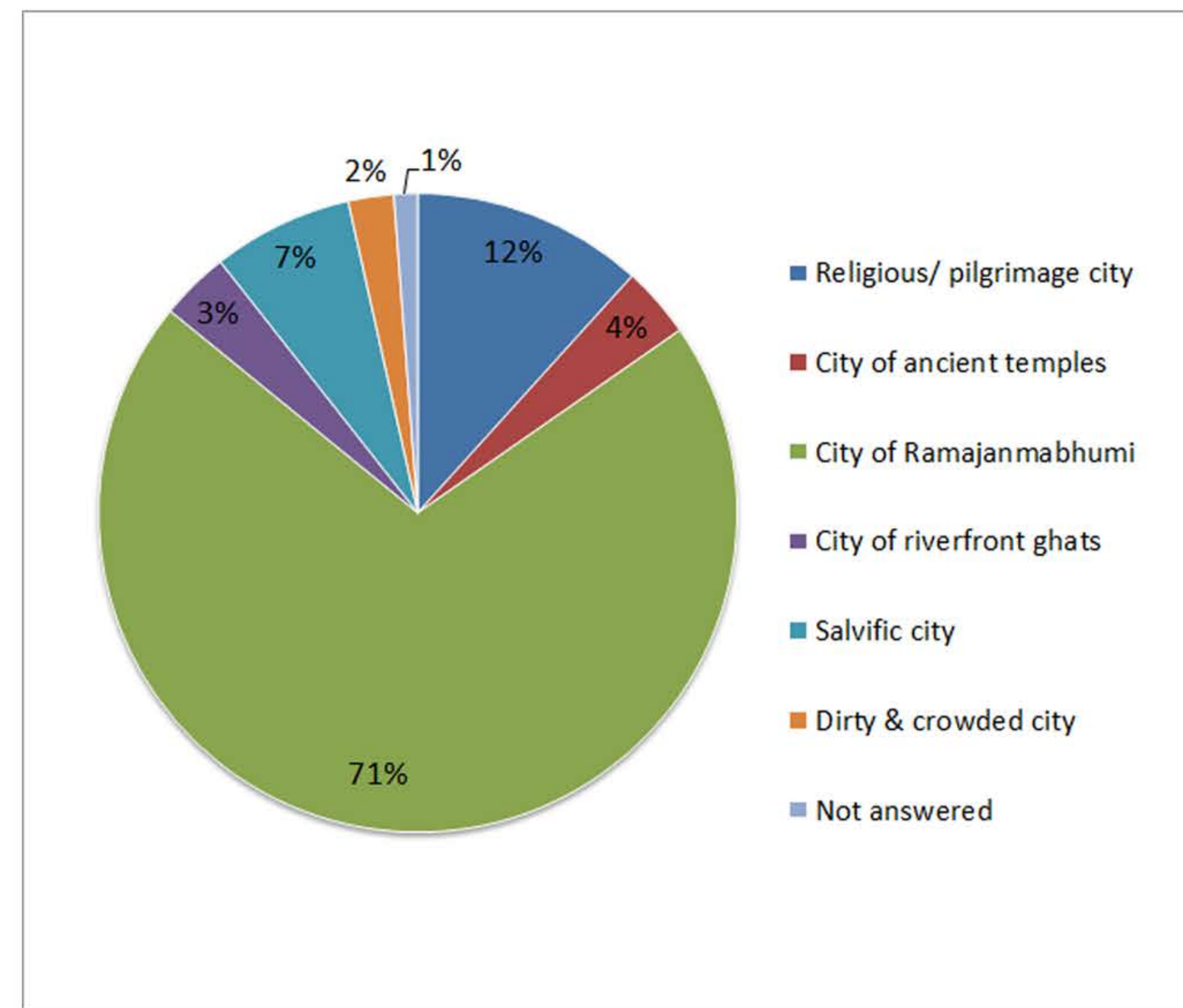
AYODHYA AND ITS GHATS : FIRST IMPRESSION

At the first impression, the city is most frequently accepted as one of the most sacred places for Hindus. According to both respondent dwellers and pilgrims, Ayodhya is the birthplace of Rama and also Hindu known as the city of Ramajanamabumi. The city consists of a great mass of sacredscapes (sacred spots, sites and artefacts), the majority of which are linked to the **riverfront**.

The walk along the ghats, followed steps, sound of the temple bells, smell of the flowers, the style mood and dealing of the priests there, a continuous chain of people for taking holy dip, gurgle of the river and murmur of recitation of sacred mantras by devotees after taking holy dip, the rituals at the ghats and in nearby temples, devotees' facial expression of faith – altogether make the riverfront landscape an unique scene in the **'world of faith and rituals'**.

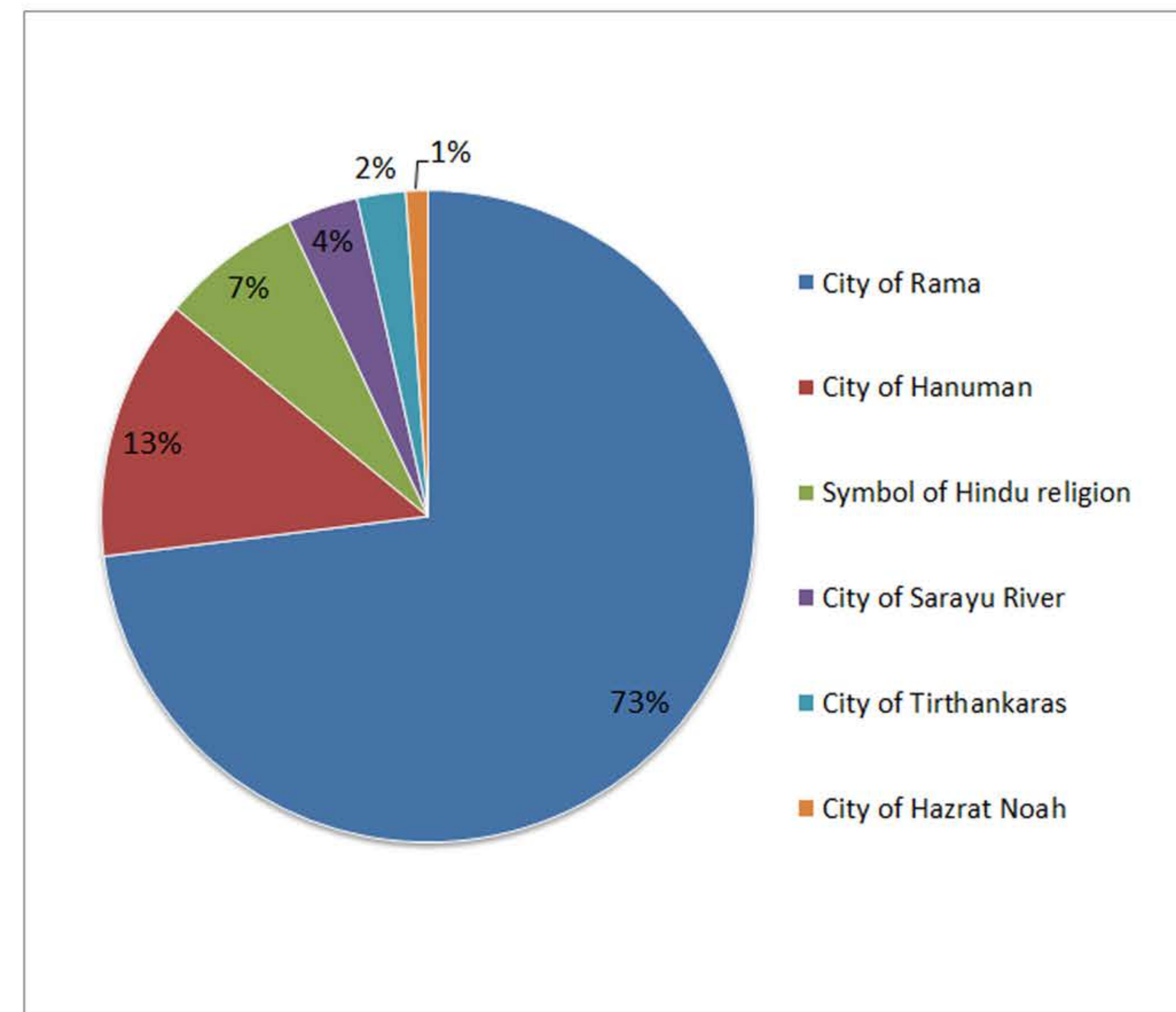


PERCEPTUAL RESPONSES ALONG THE GHATS



SYMBOLIC MEANING

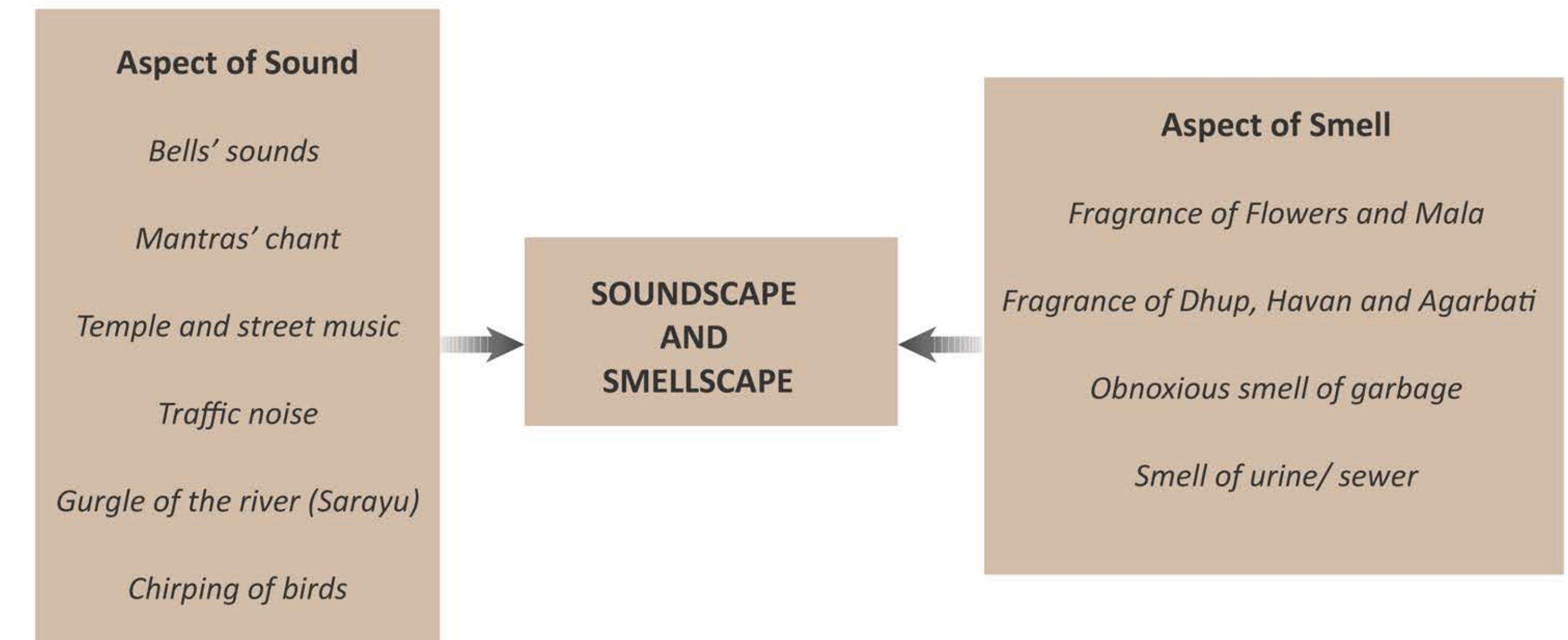
Ayodhya is full of symbols and its various meanings like other sacred places in India, for example, 'the city situated on a boat of Manu', 'the city of temples', 'the city of salvation', etc. On the basis of symbols, surveys has been conducted.



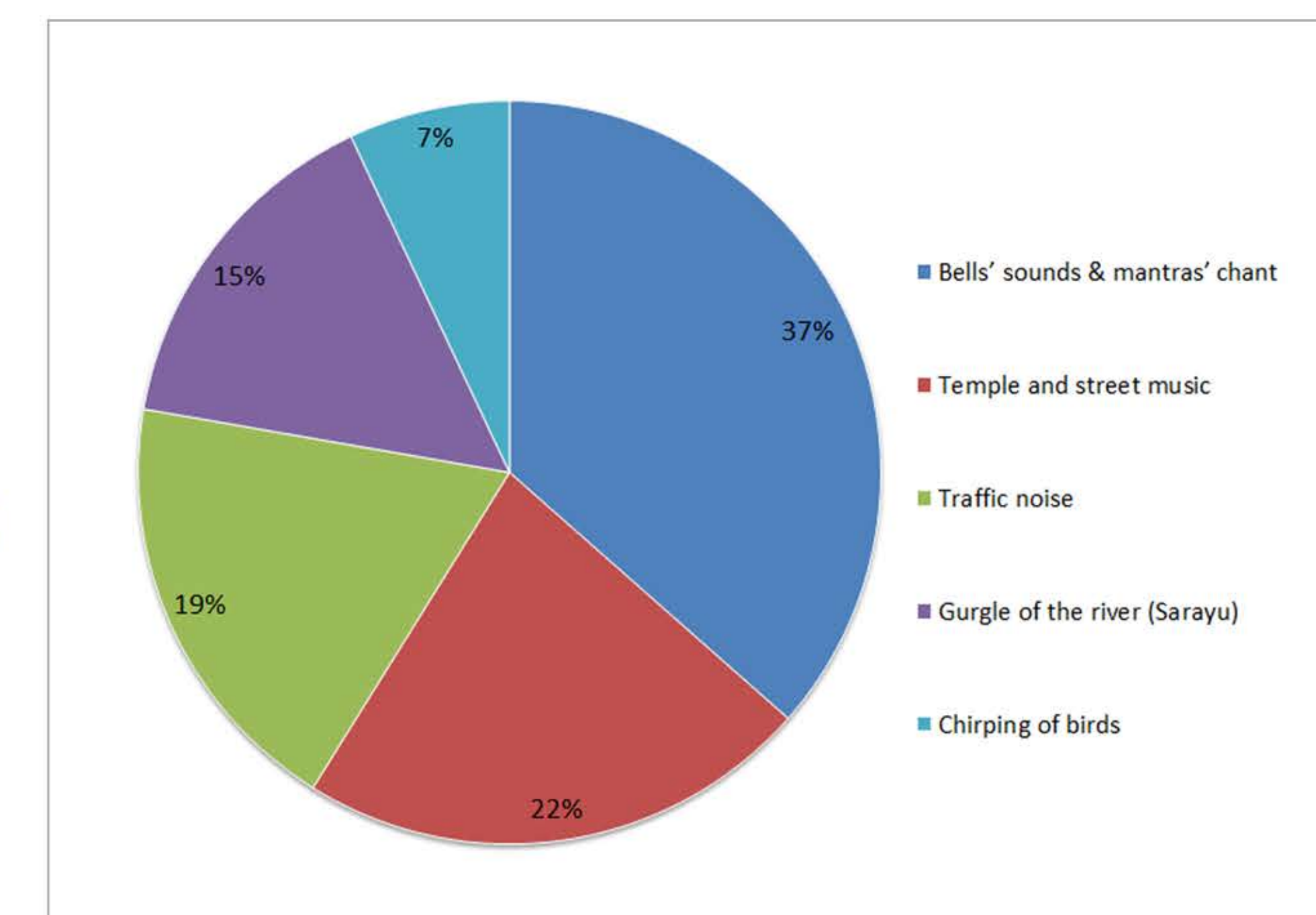
Water is a dominant feature in many environments and cultural heritage; in India, water has special importance historically and more specifically in Hindu thought water had been given prominence as ethereal liquid energy (prana shakti) which can clean all sorts of sins and provides a new life. On this line of thought the Sarayu river, in a regional context, is archetypically mythologised as 'motherly river' ('Sarayu Ma'), a cradle of Indian culture and civilisation together with the Ganga river, as a symbol of prosperity and purity.

SOUND AND SMELL AT GHATS

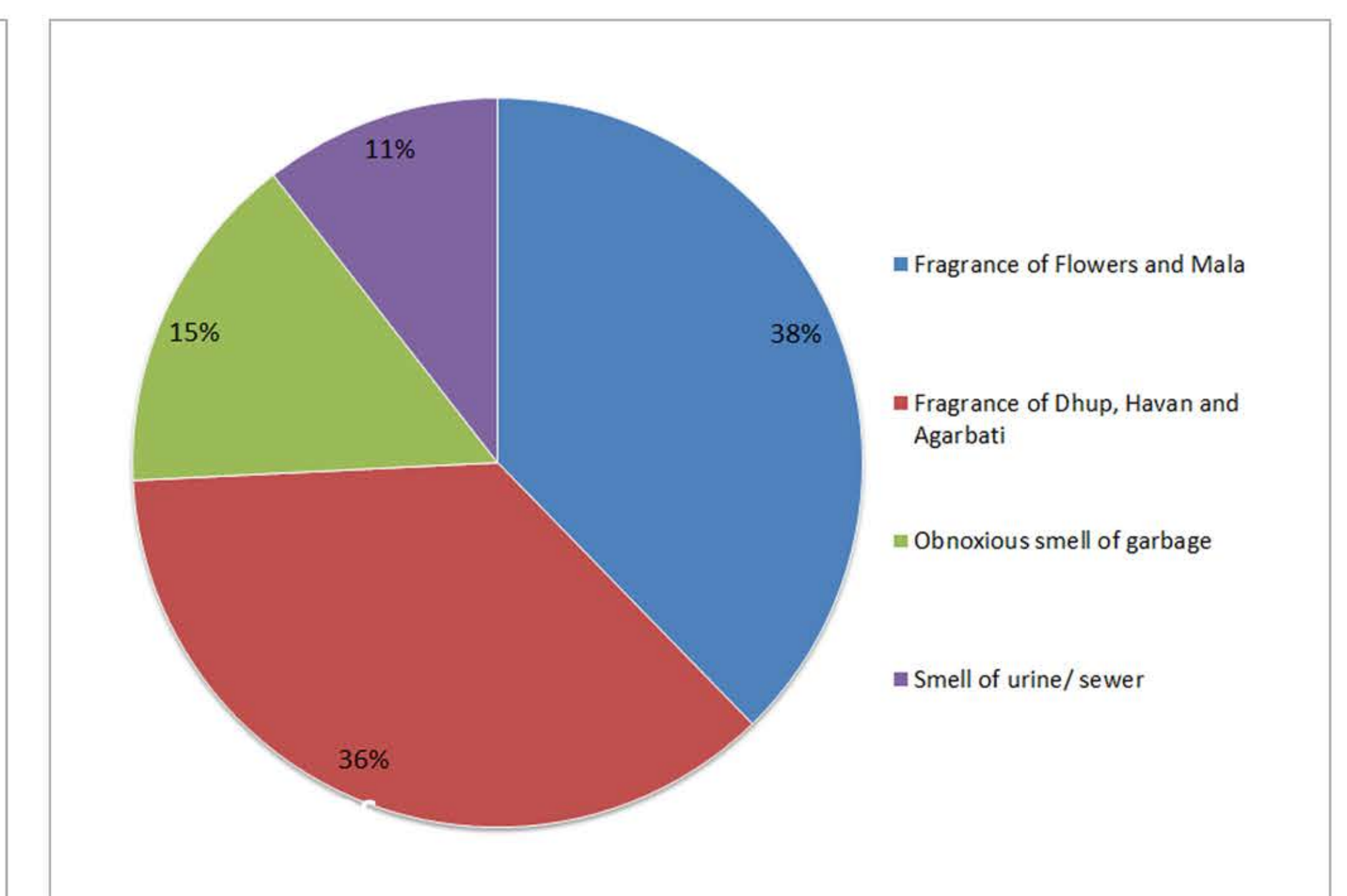
Among the non-visual senses related to environmental aesthetics smell and sound are the most distinct ones. Since both are related to space, time and human concern they ultimately form distinct places, that is, smellscape and soundscape. These two spatially-ordered places especially the obnoxious smell of sewage disposal spots and the unwanted sound converging to form 'noisescape' are the major concerns of sensibility and reaction as clearly marked by the tourists. An aspect of sound and smell also play a role in stability, comfortability and resistance of devout Hindus. Sound and smell phenomena are surveyed together and categorised into five and four aspects, respectively.



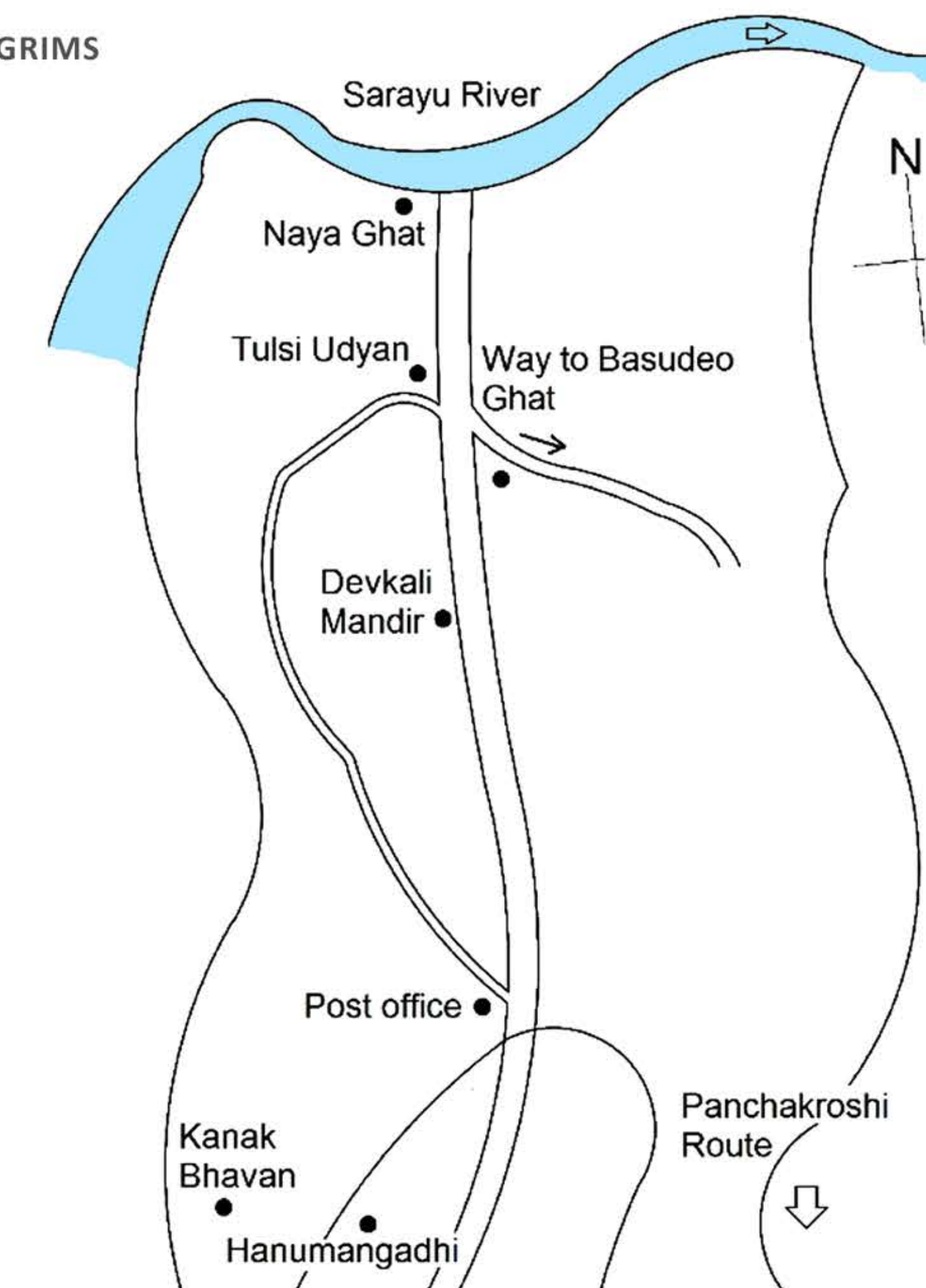
ASPECT OF SOUND



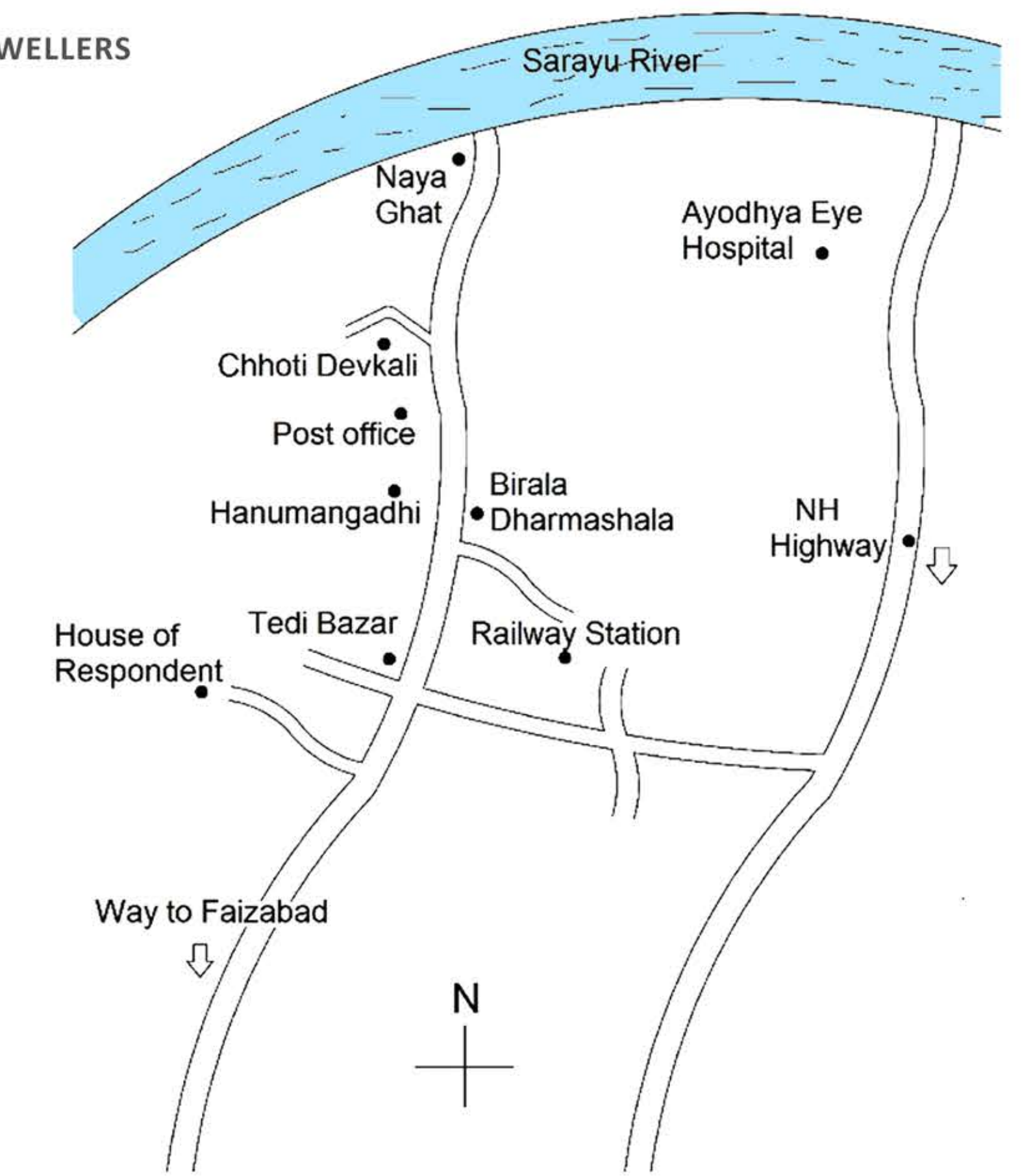
ASPECT OF SMELL



PILGRIMS



DWELLERS



The visitors' orientation towards the recognition of the city when compared to its residents gained too much importance. They considered that the "dwellers are proud of their city" being the birthplace of Lord Rama, "people are trying to prevent and preserve the life of Ayodhya", "many people come here for religious pursuit because they regard it as one of the holiest cities of India", described in Puranic literature as one among the seven cities of granting salvation (moksha-dayini), etc. However, at the same time, it was also observed that people made the city more commercial, polluted, and haphazard than its sacred-holy character. Also, lack of civil sense, community-based institution to make the city environmentally clean and the environment of contestation, altogether make the image of the city ugly and confused.

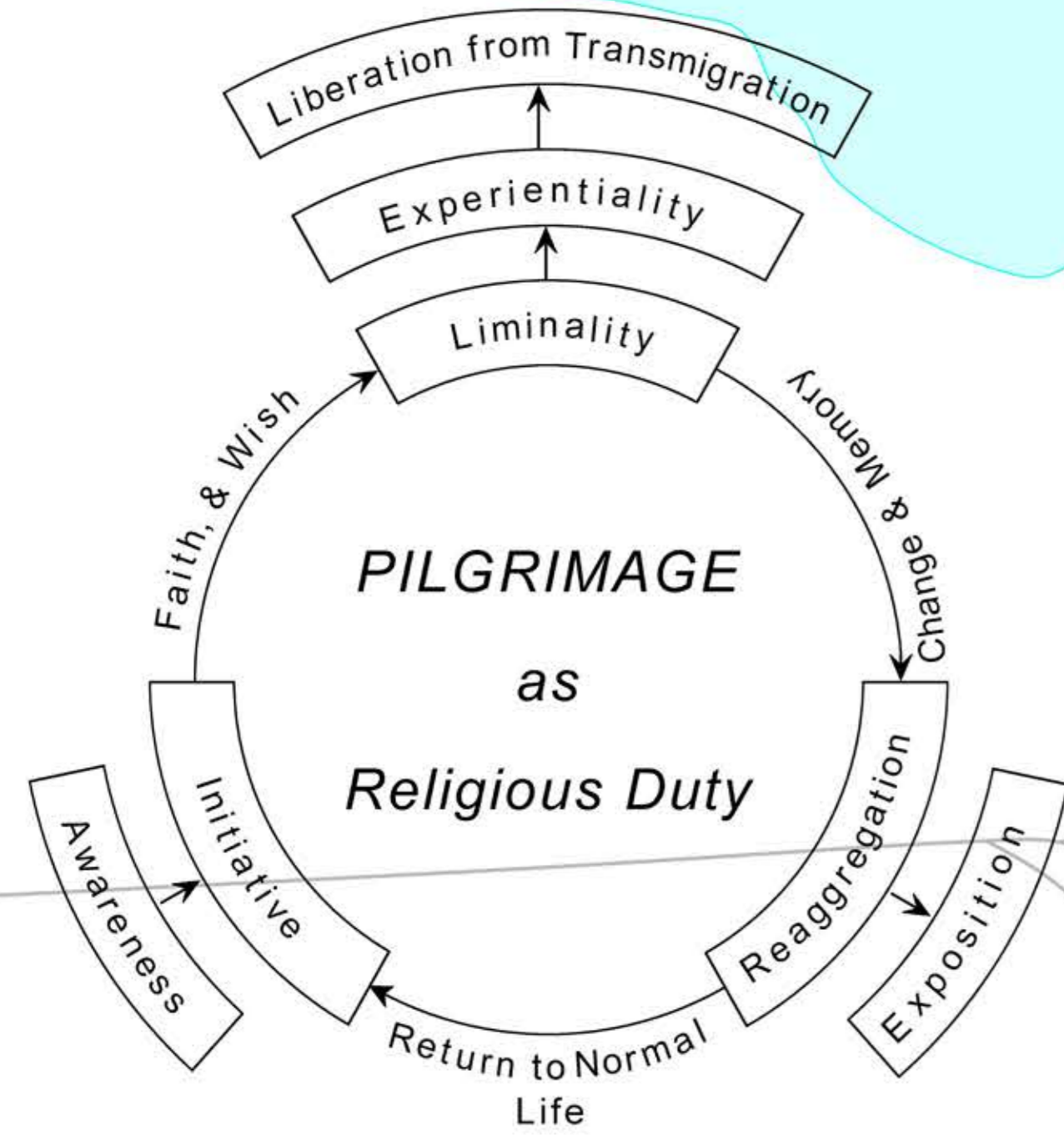


PILGRIMAGE ROUTE

PARIKRAMA

"The Hindu ritual path of pilgrimage (parikrama) is bordered with sacraments framed by customs, festivals, observances - all interwoven in the web of spatiality of time and temporality of space."

Pilgrimage and its associated sacred routes are the most common religious heritage in holy cities. Of all the religious practices associated with Hindu tradition, pilgrimage is believed to be the most important and meritorious rite of passage.



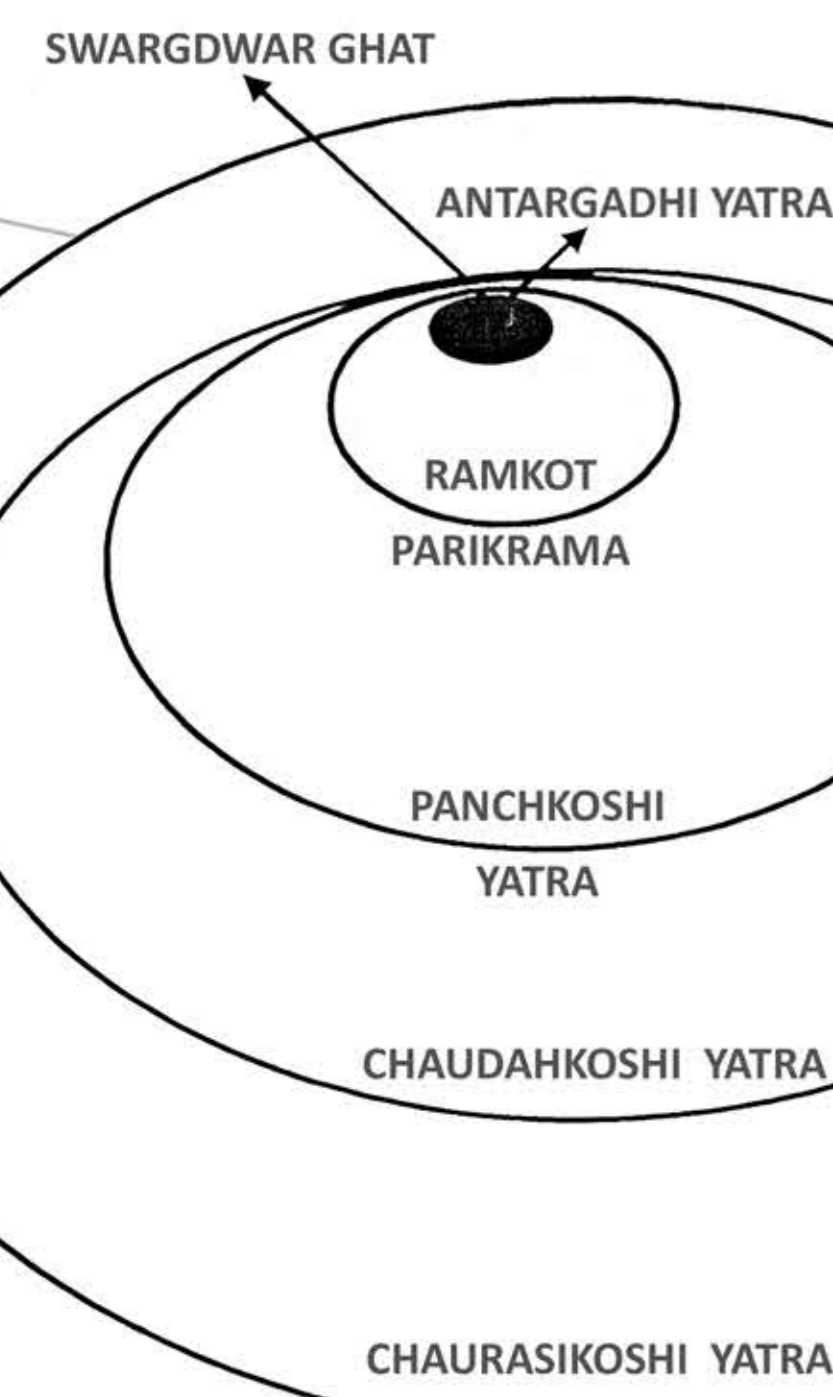
Ayodhya has developed five pilgrimage routes in the passage of time, viz. *Chaurasikroshi, Chaudahakroshi, Panchakroshi, Ramkot ki Parikrama and Antargrihi Parikrama*. Among these the two later are minor and relatively less popular.

The Three major pilgrimage routes define the three territorial limits of Ayodhya, viz. *Chaurasikroshi, Chaudahakroshi, and Panchakroshi*. Like most of the Indian holy centres Ayodhya too displays a three-tier cosmogonic territories.

- Macro** (Mandala, the Outer one)
- Meso** (Kshetra, the Middle one)
- Micro** (Puri inner sanctum)

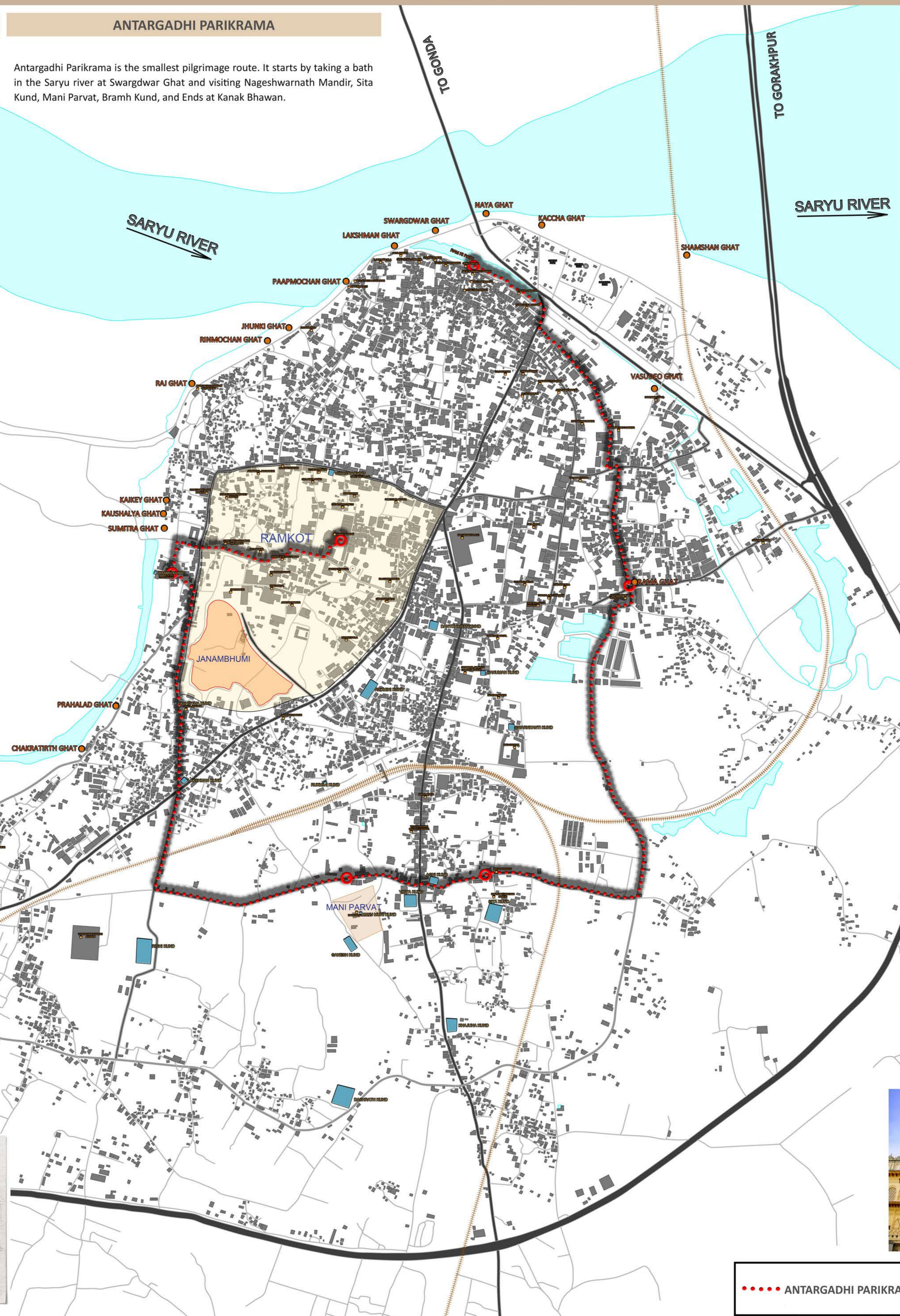
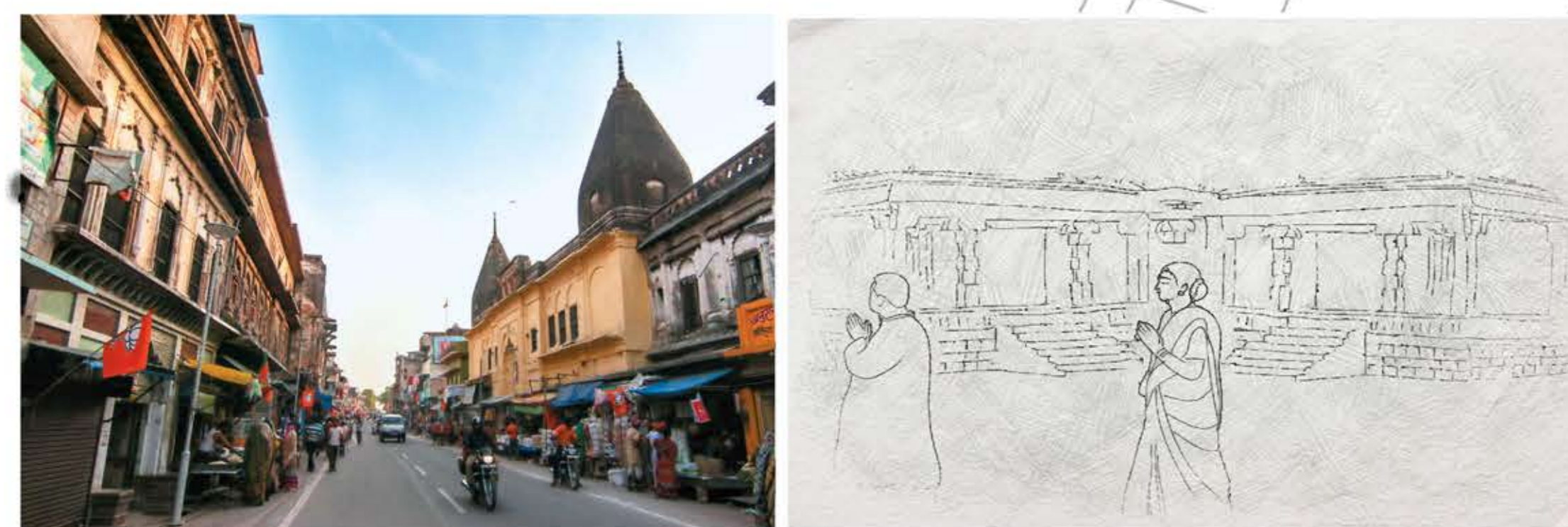
All are demarcated by routes and linked by temples.

All pilgrimage journeys start clockwise with firstly taking sacred bath in the Sarayu River and performing ritual of sankalpa for performing pilgrimage journey and the journey ends with the process of sankalpa chodana.



ANTARGADHI PARIKRAMA

Antargadhi Parikrama is the smallest pilgrimage route. It starts by taking a bath in the Sarayu river at Swargdwār Ghat and visiting Nageshwarnath Mandir, Sita Kund, Mani Parvat, Bramh Kund, and Ends at Kanak Bhawan.



SWARGDWAR GHAT

Swarg Dwar is located north of Janmabhoomi. This is an important bathing Ghat. As per Indian mythology, Lord Rama is also said to have been cremated here. The strip of land from Sahasradhara to Nageshwarnath Temple is commonly symbolized as Swarg Dwar. On the river front is Swarga Dwara where according to some accounts, Rama's body was cremated.



NAGESHWARNATH MANDIR

Situated on the Svaragadvara Ghat, the present temple of Nageshwarnatha (lord of serpents) was built during the period of Nawab Safdar Jung by his Hindu minister Naval Ray in the fifth decade of the 18th Century. The temple contains a Shiva Linga, in fort of which stand three images of Nandin Ox (vehicle of Shiva). On the festival days the temple is visited by thousands of pilgrims. According to mythology temple was founded by King Kusha, the son of Lord Rama. Kush promised Shiva that any pilgrims who failed to worship this Linga would not reap full benefit of his pilgrimage, therefore always those pilgrims come to Ayodhya, they should come to Nageshwarnatha temple.



MANI PARVAT

Situated about 65 feet above sea level, Mani Parvat has a great religious significance. According to Ramayana, Lord Hanuman uprooted an entire mountain containing the rejuvenating sanjeevani booti to treat Lakhman who was wounded in a battle by Meghnath. It is believed that a part of the mountain fell at a place in Ayodhya which is called Mani Parvat. It is believed that Lord Buddha stayed in Ayodhya for six years and gave his sermons about the Law of Dharma from Mani Parvat. The hillock also houses a stupa built by Emperor Ashoka and a Buddhist monastery. One can get a spectacular view of the city of Ayodhya and the surrounding areas from the top of the hillock.



BRAMH KUND

Brahma Kunda situated in between Chakratirtha Ghat and Raj Ghat, and associated with mythology of attainment of Brahminhood by Vishvamitra. Bathing in this Kunda is more merit-giving on the occasion of eclipses. The Brahma Kunda Ghat, a site attached to the Brahma Kunda was visited by Guru Nanak Dev (CE 1469-1539), the progenitor of Sikhism, on a journey from Haridvar to Puri. The site is nowadays in the hands of Sikh community who have built a Gurudwara nearby.

KANAK BHAWAN

The Kanak Mahal was gifted by Raja Dashratha's queen Kaikeyi, for her daughter-in-law Sita, wife of Dashratha's eldest son Ram. King Vikramaditya rebuilt it after it was damaged. Kanak Bhawan was once again rebuilt by Rani Vrishbhawanu Kunwari Tekamahgarh (M.P) in 1891. The temple that you see today is maintained by the Tikamgarh and Orchha royals who are its trustees. The sanctum is home to statues of Shree Ram and Goddess Sita in Kanak Bhawan which lies northeast of the Ram Janmabhoomi site. One of the famous parikramas undertaken by devotees here is the Antargrihi parikrama.

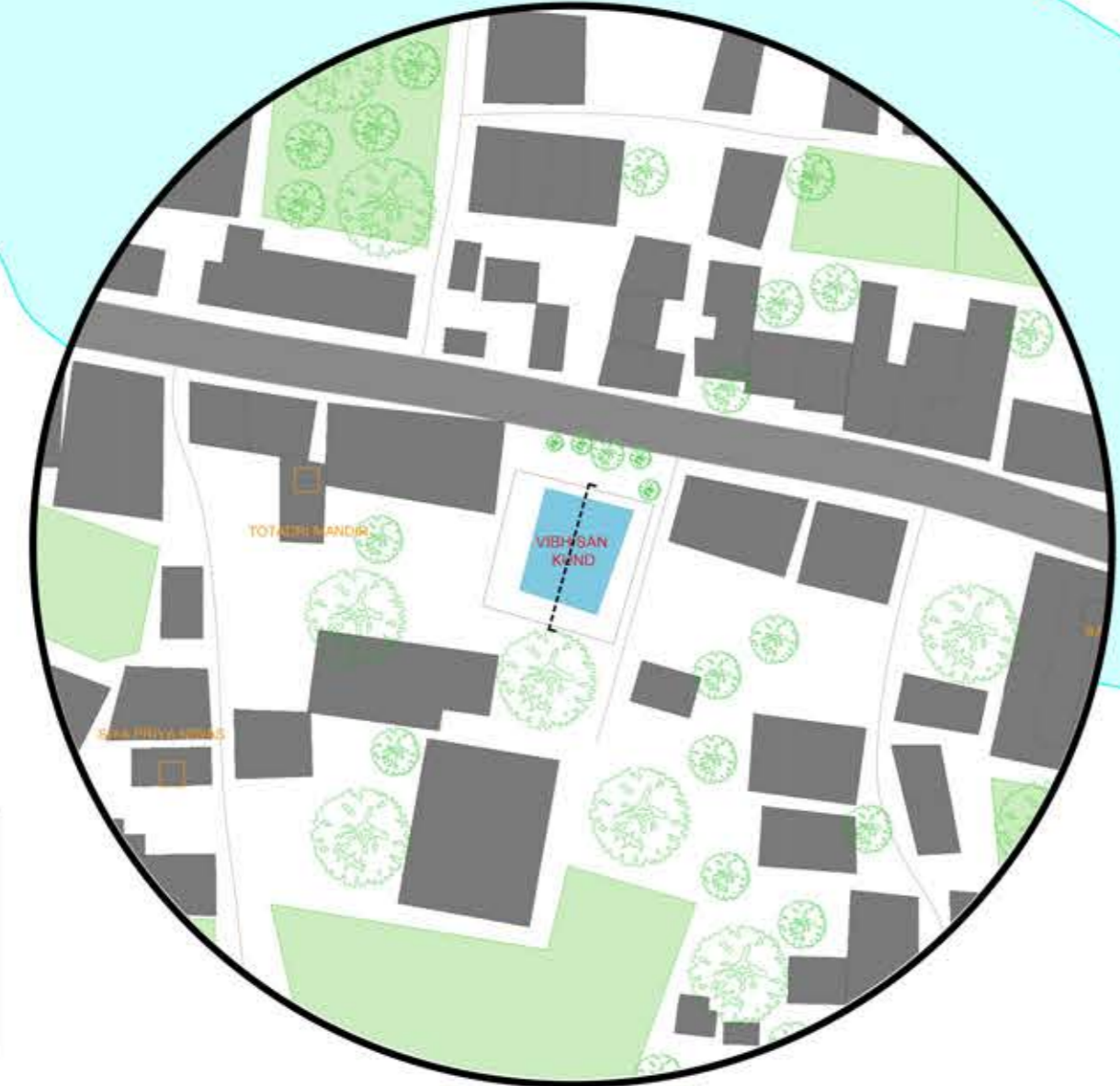
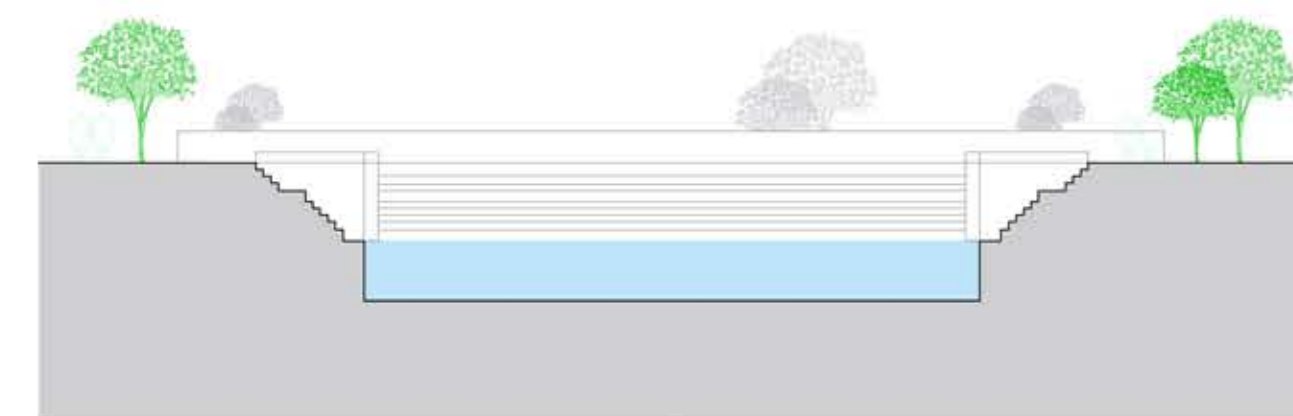


PILGRIMAGE ROUTE

RAMKOT PARIKRAMA

Ramkot Parikrama is pilgrimage route surrounding Ram Janambhumi area. It starts from Vibhisan Kund, Raj Dwar Mandir, Hanuman Gadhi, Sugreev Kila, Lakshman Kund, Gokul bhavan, Vashistha Kund Ram Janambhumi, Durgeshwar Mahadev Mandir and ends at Ashrafi Bhawan in month of April during Ramnavmi.

VIBHISAN KUND Vibhishan Kund in Ayodhya is dedicated to Vibhishan, who supported Lord Rama in his fight against Ravana.

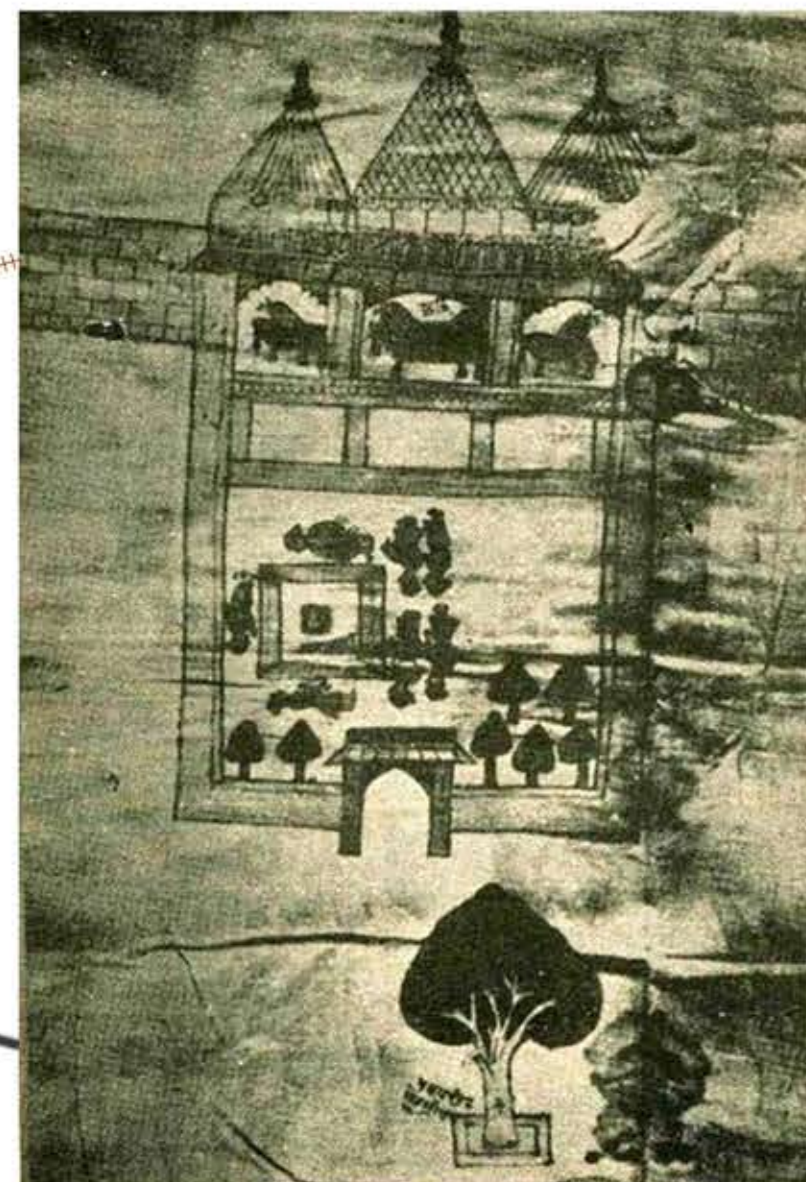


HANUMAN GADHI It is one of the most important temples of Ayodhya, situated in most prominent area of Ramkot. This is the 10th century temple, built in the four-side fort with circular bastions at each corner, and is believed to be the place where monkey god Hanuman used to live in a cave-guard of the city. The temple has golden idol of Hanuman in view of Rajatilak.



VASHISTHA KUND This Kunda situated on the western side of the main road near Tedi Bazaar, is dedicated to the Sage Vashishtha, who was the Royal Priest of Dasharatha (father of Rama). Kunda is in a good condition and well maintained with steps on all the sides and maintained by the people attached to Vashishtha temple.

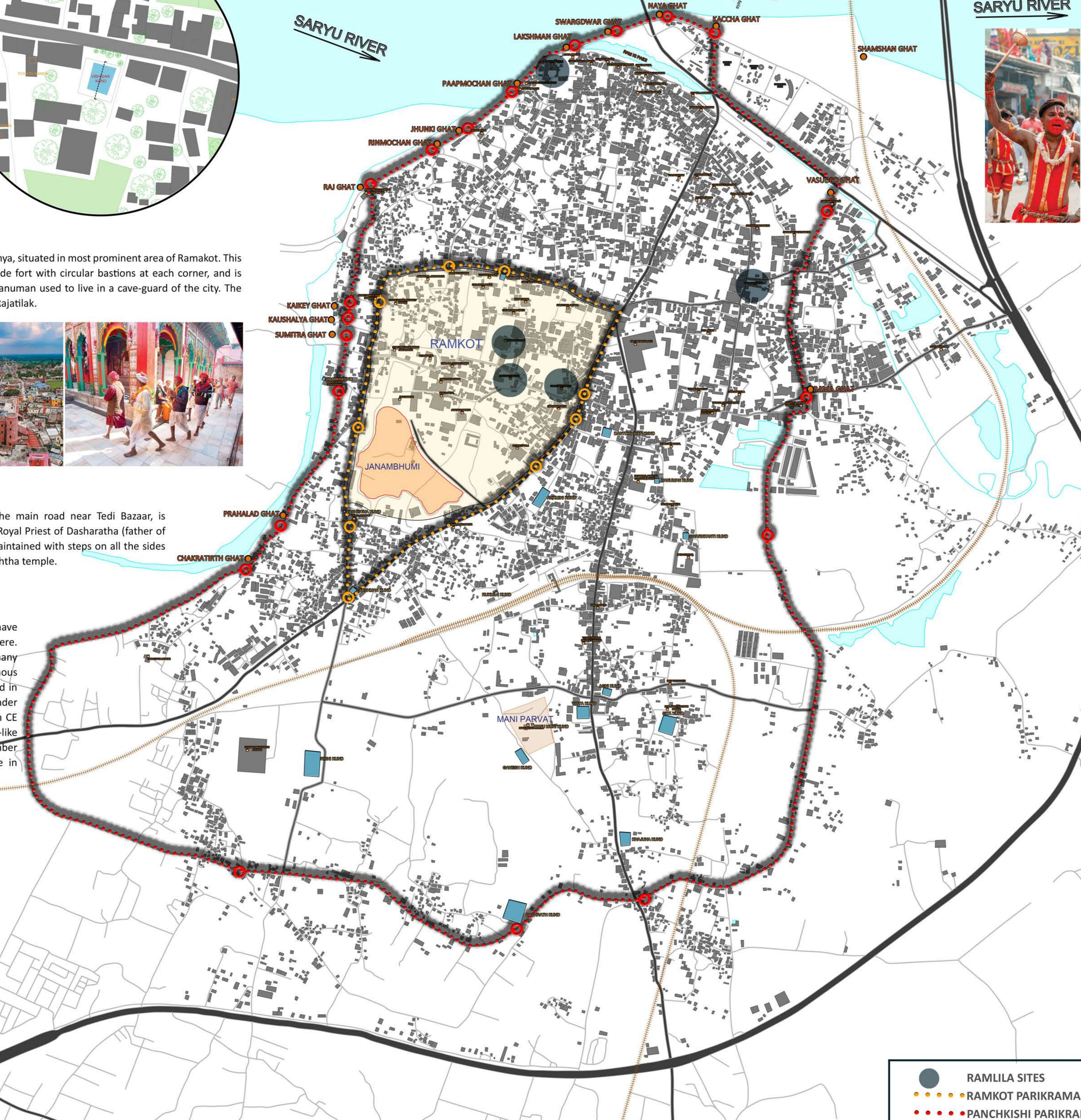
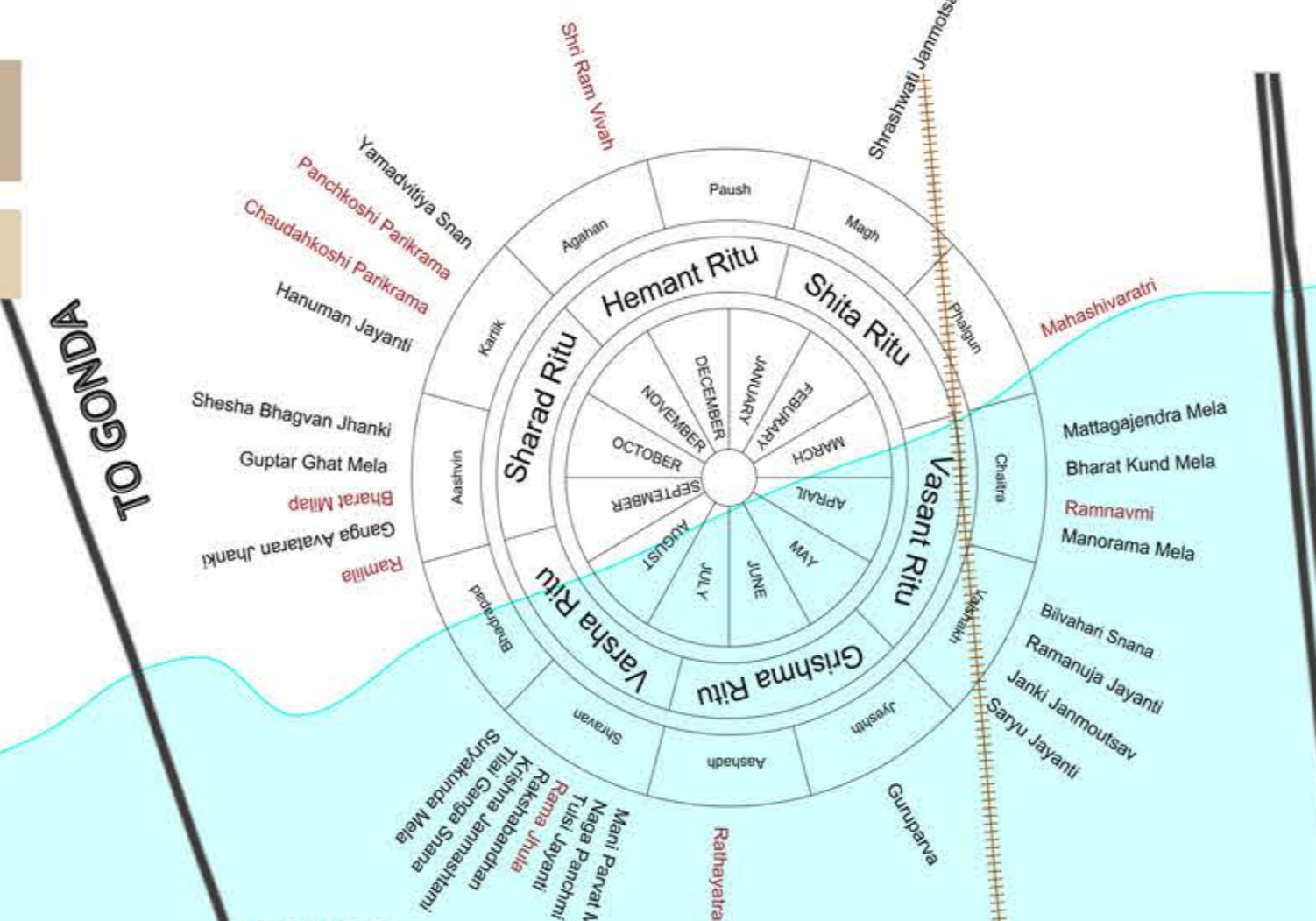
RAM JANAMBHUMI It is the place where Lord Rama was said to have taken birth. There is a small Rama temple here. During the Gupta period (CE 4th - 6th century) many Vaishnavite temples were built, including the famous one at this site that was reshaped and expanded in the CE 11th-12th centuries. The military commander of Mughal king Babur demolished the temple in CE 1528, and using the debris made here a mosque-like monument called Babri Masjid. On 6th of December 1992 the right-wing Hindus razed the mosque in order to build a temple to Lord Rama.



The earliest map of Ram Janambhumi at Ayodhya (1717 CE)
Source : City Palace Museum Jaipur

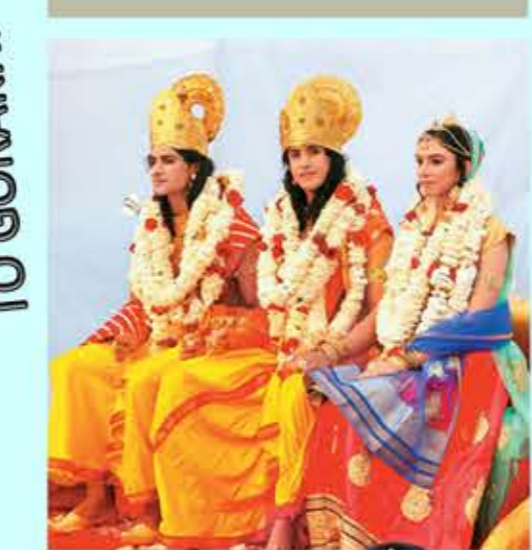
PANCHKOSHI PARIKRAMA

In Sanskrit, Pancha means the number five. Koshi is the unit of distance, Panchakoshi equal to the 11 miles, or 17.6 km. Panchakoshi represents the microcosm in three-tier cosmology of Ayodhya. The Panchakoshi Yatra organised on auspicious day of Ekadashi (11th day in Krishna Paksha) of Kartika month (October-November), the day is sacred in Hindu religion as it is related to god Vishnu, the god of sustenance in the trinity of Hindu. Of course, more than five hours pilgrimage journey associated with many sacred places, ghats, kundas of Ayodhya



FAIRS AND FESTIVALS

RAMLIAL



Ramliala (literally 'Rama's lila or play) is a dramatic folk re-enactment of the life of Rama, ending up in ten-day battle between Rama and Ravana, as described in the Hindu religious epic, the Ramayana. A tradition that originates from the Indian subcontinent, the play is staged annually often over ten or more successive nights, during the auspicious period of 'Sharad Navratris' which marks the commencement of the autumn festive period, starting with the Dashahara festival. Aajodhya's Ramaliala performance tradition is old, believed to be started from period of Raja Darshan Singh in 1824, called of Rajdvar (Rajsadan) ki Ramaliala.

- DAY 1** Shringi Rishi performs a sacrifice - Rama and his brothers are born - the sacred thread ceremony is performed - the princes go hunting.
- DAY 2** The brothers kill Taraka, Maricha and Subahu - Rama liberates Ahalya - the brothers worship the Ganga - they arrive in Janakpur - meeting with Janaka.
- DAY 3** Rama and Lakshmana admire Janakpur - Rama and Janaki meet at Girija temple - Rama's breaking the bow - Parashurama's arrival in a great wrath - the dialogue between Lakshmana and Parashurama
- DAY 4** The wedding procession leaves from Ayodhya - The wedding is performed in Janakpur - The wedding procession heads back to Ayodhya.
- DAY 5** Dasharatha prepares to appoint Rama to kingship - Queen Kaikeyi goes to the Kop Bhawan - Rama, Janaki and Lakshmana leave Ayodhya - they meet Nishada - The trio crosses the Ganga river on Kevata's boat - they meet Sage Bharadvaja - the crossing of the Yamuna river - arrival at Valmiki's ashrama - The camp at Chitrakut.
- DAY 6** Bharata arrives in Ayodhya - he refuses the crown and leaves for Chitrakut - the meeting with Rama - Bharata returns to Ayodhya - the exile in Nandigram.
- DAY 7** Jayanta goes in the form of a crow and pecks at Janaki's foot - Rama pierces his eye - sets off towards Panchavati - the meeting with Sage Atri - The meeting with Sage Sarabhangna, Sutikshana, Agastya and Jatayu
- DAY 8** Shurpanakha's ribaldry with Rama - Lakshmana cuts off her ears and nose - the slaying of demon Khara and Dushana - Rama pursues Maricha as the golden deer - The abduction of Sita - the battle of demon-king Ravana and eagle Jatayu.
- DAY 9** Shavari's hospitality - Sugriva and Hanuman become Rama's allies - The killing of Bali - Lakshmana departs for Kishkindha in a rage - Hanuman sets out for Lanka - the meeting with Sampati.
- DAY 10** Hanuman flies over to Lanka - His meeting with Janaki - the burning of Lanka - His return to Rama with Janaki's jewel.
- DAY 11** Rama departs to the sea shore with his army - Vibhishana asks for refuge - The building of the bridge - The worship of Shiva - Rama crosses over to Lanka with his army - The camp at foot hill Suvala Giri - Angada's immovable foot.
- DAY 12** The battle at the four gates - Lakshmana and Meghanada fight - Lakshmana wounded by Meghanada's special weapon - Hanumana rips the mountain for Lakshmana's medicine - Lakshmana's recovery.
- DAY 13** Kumbhakarna enters battle and is killed - Rama is entangled in Meghnath's snake rope - Lakshmana slays Meghnath - The battles with Ravana begin - The killing of Ravana and Rama's victory. Ravana's cremation (Dashahara).
- DAY 14** Rama and his comrades begin the journey to Ayodhya - The meeting with rishis - Nishada welcomes them.
- DAY 15** The meeting with Bharata.
- DAY 16** The coronation of Rama - The farewell to Sugriva and other monkeys - The reciting of praises by sages Narada

SARYU RIVER

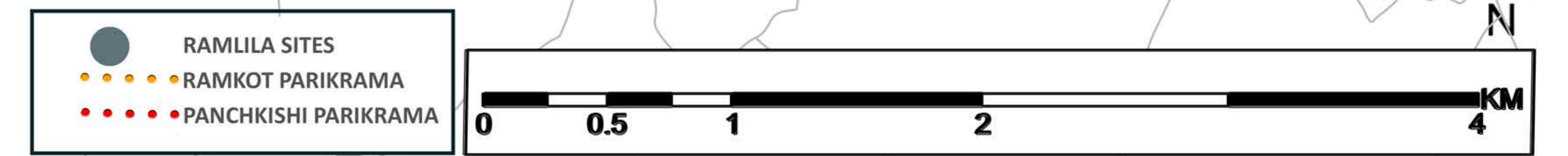


KARTIK POORNIMA The river Saryu has been the city's close companion for ages, forever witnessing life unfolding within its bounds. It's where Ram and Lakshmana are said to have bathed as children and also where the two ended their earthly tenures. On the occasion of Kartik Poornima, the full-moon day of the holy month of Kartik (November - December), the Saryu comes alive with earthen lamps and offerings made by devotees pouring in from far and wide. The festival is also known as Dev Deepawali, meaning the Deepawali of the gods. In Hindu mythology, Kartik Poornima also marks the day when Lord Shiva slayed the demon Tripurasura, and Vishnuji took on the Matsya avatar.



RAM NAVAMI This is observed on the ninth day of Chaitra Navratri in the month of April, and draws hordes of devotees from far and wide to Ayodhya. Ram Navami, which marks the birth of Ram as the prince of Ayodhya, is one of Hinduism's most special festivals, and here in Ram Janambhoomi, it attains another level altogether, as the temples are decked up for the city-wide mela. In addition to the Ram Leela, Ram Navami features a special procession of saints and seers, known as Ramkot ki Parikrama.

SHRAVAN JHULA Shraavan Jhula of Ayodhya has got a great importance. This fairs begins on the third day of Shukla Paksha of Shraavan Maas of Hindu Panchang (July - August). On this day, idols of deities from all the temples of Ayodhya are taken in procession leading Mani Parvat where Jula (Swing Ceremony) occurs. In the evening they are taken back to their temples and Swing Ceremony is observed till the end of Shraavan Maas. On the last day of Shraavan Maas i.e. Shrawani Poornima also known as Raksha Bandhan, Savan Jhula Mela disperses after bathing in the holy river Saryu.



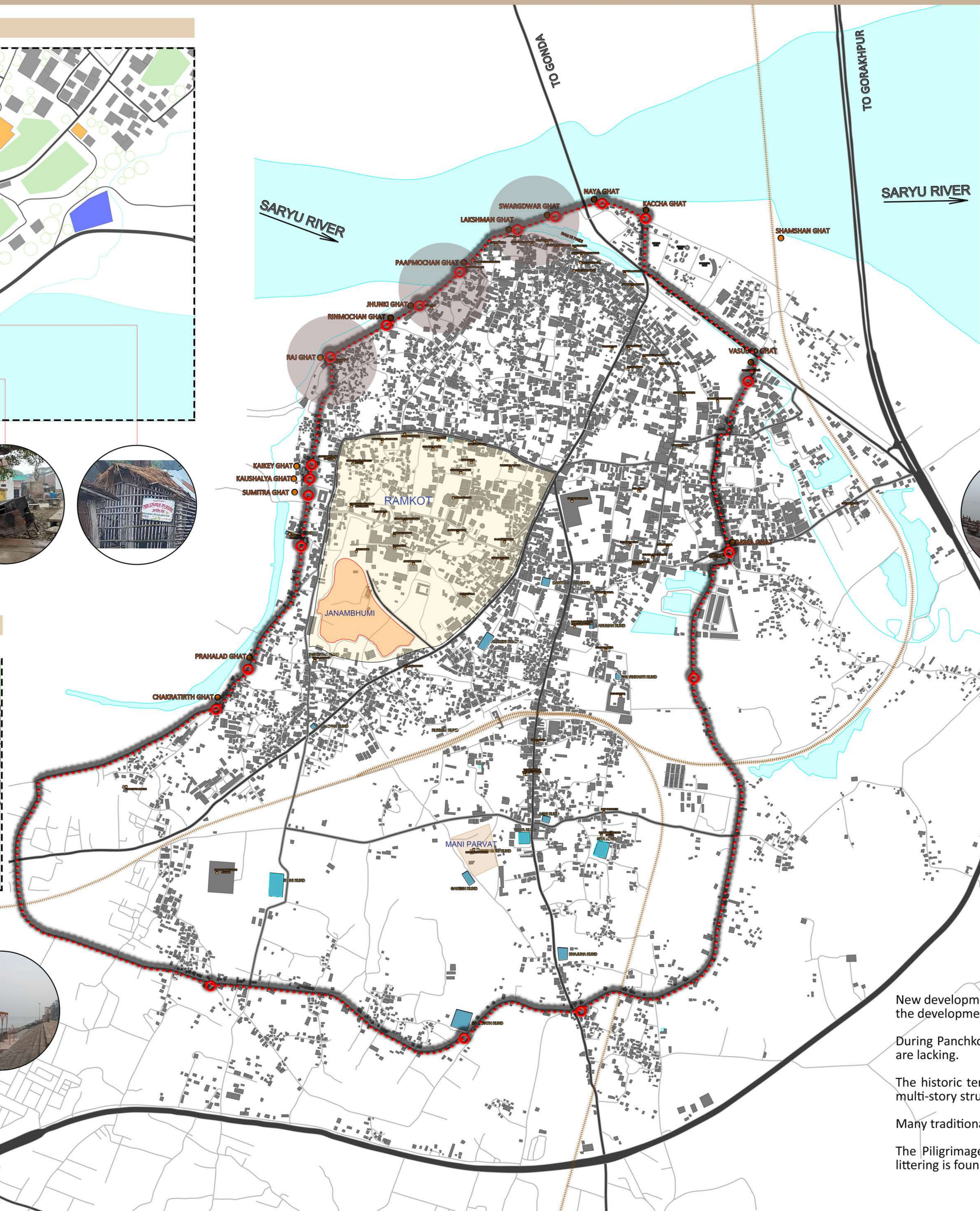
RAJ GHAT



PAAPMOCHAN / JHUNKI GHAT



LAKSHMAN GHAT, SWARGDWAR GHAT AND RAM KI PAIDI



The heritage structures do not have adequate visibility and awareness about their existence with respect to tourism.

The Riverfront Ghats should be protected from any insensitive and non compatible development.

Encroachment by vendors, shops, hawkers near the heritage structures disturb the character of the Ghats.

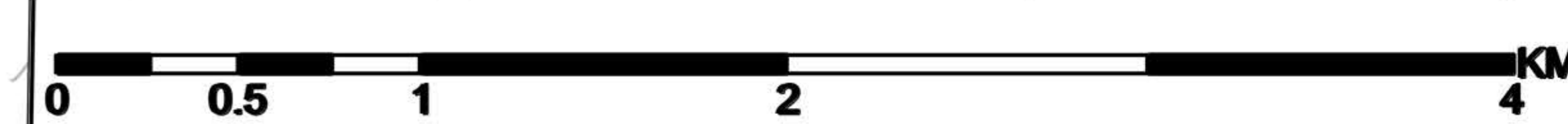
New development schemes, there is no regard for built heritage along the Panchkoshi Parikrama Route in the development plan of Ayodhya.

During Panchkoshi Parikrama, basic tourist amenities such as hotels, Dharamshala, and Water Facilities are lacking.

The historic temples that are important to the Ghats identity are not being preserved, and numerous multi-story structures are being planned and built close to them, endangering the structure.

Many traditional structures are now being abandoned and lie in a dilapidated condition.

The Pilgrimage and Festivals attract the most people, they are haphazardly planned and after that littering is found all over the Ghats.

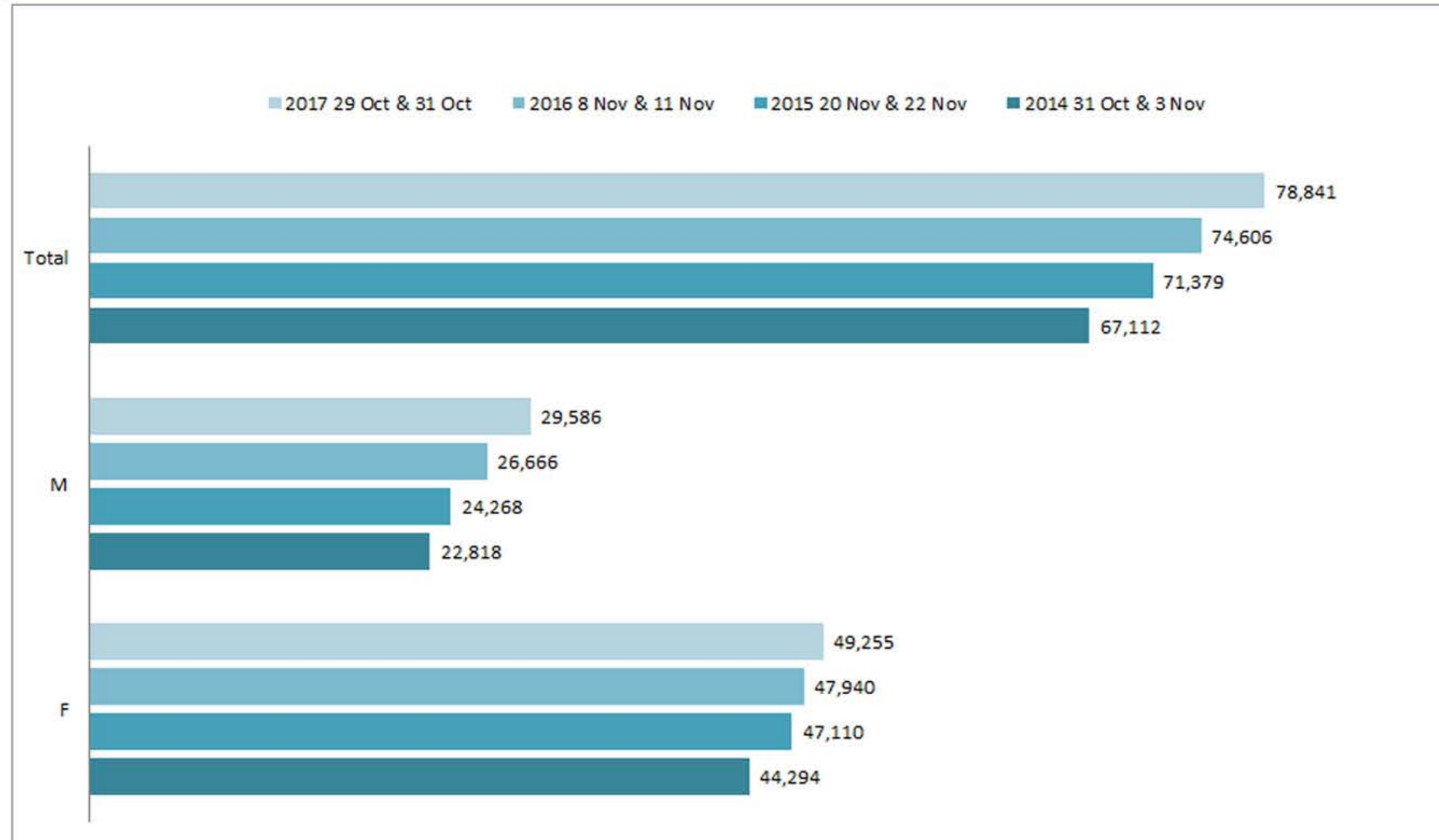


RECOMMENDATIONS

HERITAGE PROTECTION AND PRESERVATION

1. The Central Government shall, on the recommendation of the Authority, prescribe categories in respect of ancient monuments or archaeological sites and remains act as of national importance, historical, archaeological and architectural value .
2. Declaration of prohibited area for carrying out public work or other works in prohibited area.
3. Area coming under 100 m from Ram janm bhomi, any new construction is prohibited. But temples, matths and dharmshala coming in ram jhanm bhomi area shall be permissible for reconstruction and beautification.
4. Construction in area from 100 m to 300 m from ram janm bhomi, shall be made permissible by the authority .

TOURISM



Home stay facilities:

This will provide comfortable and standard home stay facilities for the tourists and enhance the availability of accommodation at various tourist destinations Citizen has to participate & provide their house space for converting into the homestay. The city will encourage the establishment of such low-cost accommodation meant for visitors & pilgrims at various places.

Parikrama Marg:

Two parikrama path have religious importance should be developed with hygienic facilities. Toilet blocks, safe drinking water facilities at cheaper cost, resting facilities are required to be developed on panch koshi and chaud koshi parikrama path. The widening of parikrama path is proposed for easy movement of people.

Local food zone:

Tourists should be provided with local food of Ayodhya, there should be specified area near Raj Ghat for local food where tourist can enjoy their meals and get the experience of local food.

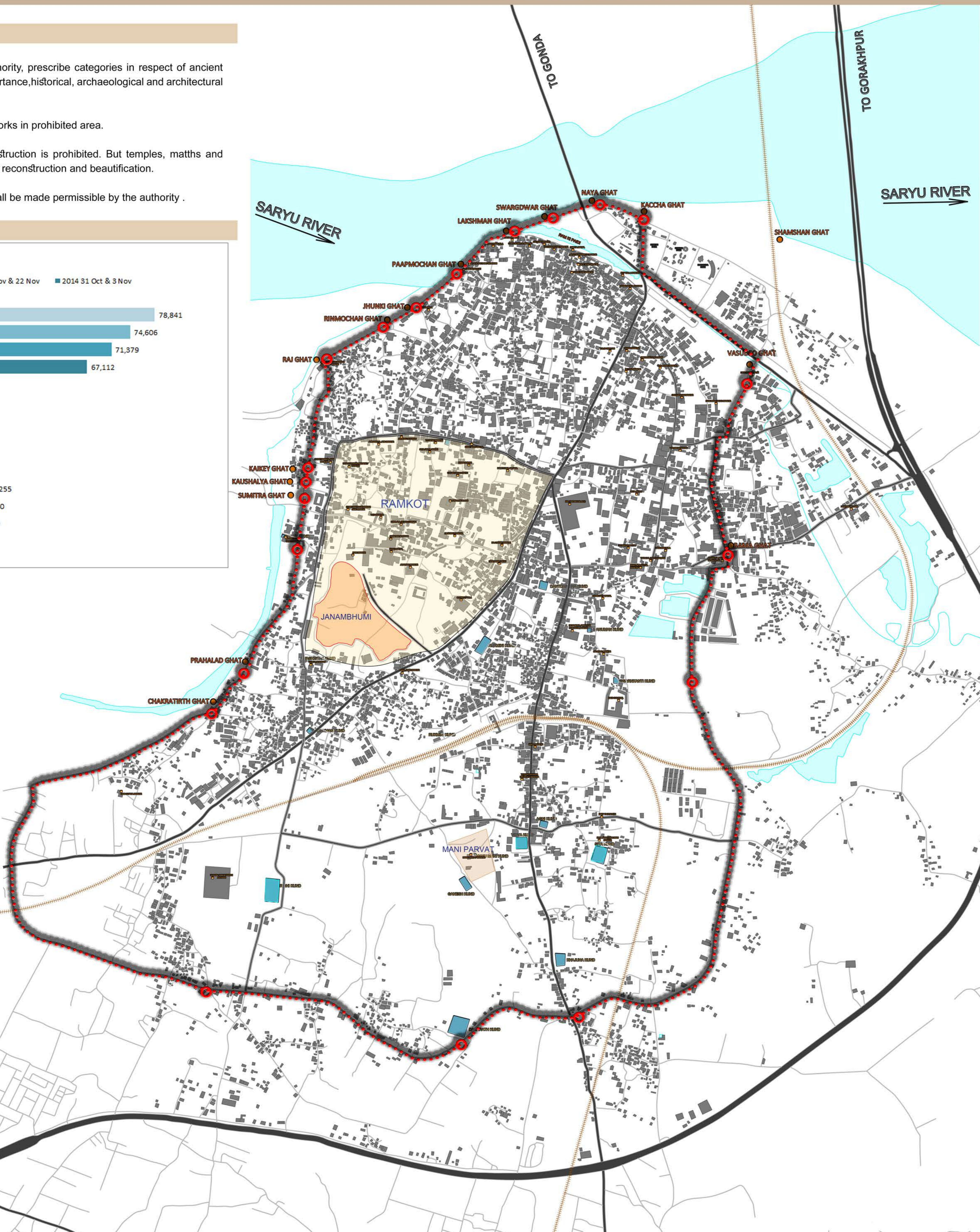
Haat Bazaar:

The concept of haat bazaar is a unique concept it will include all the cultural and local material of Ayodhya such as pottery, handicrafts, locally made cloths, local spices, locally available plants etc. These haats should be run by only women vendors. The entire Haat Bazaar will have only women vendors and they can directly sell their local goods to the tourist and women vendors can be exempted from the tax payment. They can keep the entire payment with them. This concept will work a tourist activity point as well as this concept will also empower women workforce of the city.

Water Kiosk:

Water kiosk are the points where drinking water is available. These can be of traditional type in which filtered and cool drinking water is easily available to everyone.

Toilets



HERITAGE AND RELIGIOUS TRAIL

This approach can bring to life the story of Ramayana and provided cultural knowledge to the visitors. Moreover, because of marketing and a growing general interest in cultural heritage Tourism religious sites are being commoditized and packaged for a tourism audience as a result, pilgrimages and other religious journeys are becoming tied to other types of tourism, and religious places are being visited for a variety of reasons such as their architecture and historical importance, some of which have nothing to do with religion directly. In this trail all the important sites of heritage as well as tourism can be covered and people will be provided with various commodities during the trails.

PANCHKOSHI PARIKRAMA

Parikrama can be a key attraction for the pilgrims therefore in order to attract more and more tourists; these parikrama should have thrilling activities for which the tourists will be obligated to do the parikrama during their visit.

