Declaration

I Sarvari Harpale, Scholar No. 2014mla009 hereby declare that the thesis entitled REVITALIZING THE CULTURAL LANDSCAPES OF ALANDI submitted by me in partial fulfillment for the award of Master of Landscape Architecture, in School of Planning and Architecture Bhopal, India, is a record of bonafide work carried out by me. The matter embodied in this thesis has not been submitted to any other University or Institute for the award of any degree or diploma.

20/5/2016

Sarvari Harpale

Certificate

This is to certify that the declaration of Sarvari Harpale is true to the best of my knowledge and that the student has worked for one semester in preparing this thesis.

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ACKNOWLEDGEMENT

ABSTRACT

Alandi is a small pilgrim town in Pune district, Maharashtra. It is known for the *Sanjeevan* Samadhi of the famous saint of Bhakti movement- Sant Dyaneshwar. Alandi has a very strong cultural heritage and would lie under the category of associative cultural landscape as per UNESCO. The intangible heritage has played an important role in the evolution of the landscapes of Alandi. These intangibles are related to the life story of Dyaneshwar, his family and the literature works he has written.

Today the intangible heritage is in a way well conserved by the devotees as they are in the form of oral traditions which are carried from generations to generations but the tangible heritage of the town is under threat due to the poorly regulated development, encroachments and ever increasing pilgrimage. The historic character of the town has been obscured. The historic structures are getting hidden in the surrounding dense development. Though some of these are significant in the urban fabric, they are not visible in the landscape of Alandi.

This thesis thus aims at revitalizing the town's identity through revitalization of its cultural landscapes.

In order to revitalize the cultural landscapes it is necessary to know about the intangible heritage which created them. The objectives thus are (to study) the life stories of Dyaneshwar, mythologies, associations of the saint w.r.t. the landscapes of town, associations of stakeholders etc. The research methodology was mainly qualitative which is done through literature reviews and interviews.

The revitalization proposals include an open space network for the entire town with a view to facilitate pilgrims during peak pilgrimage and a detailed design proposal for the old town where the entire cultural heritage is located.

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ABBREVIATIONS

N.R.S.- Nala Redevelopment scheme

M.A.R.S.- Mandir Area Redevelopment Scheme

M.P.C.B.- Maharashtra Pollution Control board

P.M.T.- Pune Municipal Transport

P.C.M.T.- Pimpri-Chimchwad Municipal Transport

M.S.R.T.C.- Maharashtra State Road Transport Corporation

S.T.P.- Sewage Treatment Plant

Chapter I. INTRODUCTION

1. About Alandi

Alandi is an important pilgrim and temple town located on the banks of the holy river Indrayani in Khed taluka, Pune district, Maharashtra. It is about 25km to the north of Pune city. The holy river originates in the Western Ghats, and after flowing through the town of Dehu and Alandi confluences with R.Bhima at Pandharpur 130km S-W of Alandi. Dehu, Alandi and Pandharpur are of cultural importance to the *Warkari* sect.

Fig1. Map showing location of Pune district

Fig2. Map showing Alandi town in Pune district

The town's history is dated back to the 12th-13th century. It is known for the Sanjeevan Samadhi of the famous saint of Bhakti movement- *Sant* Dyaneshwar who is also considered to be the guru of all other saints of the movement. A significant feature of the Bhakti movement was that its frontline leaders were poets due to which the movement witnessed a poetic activism. The poems, literatures, *abhangas* written by the saints form an important intangible heritage of the town.

He and his family had to face a lot of humiliation from the high class Brahmin society which St. Dyaneshwar could not accept. The behaviour of the people and the condition of the social environment was against the norms written in the Bhagvat gita. Thus, he wished to change the inhuman behaviour of the society and worked towards establishing brotherhood, oneness, equality, care and respect among the masses which would help inculcate and a healthy social environment. St. Dyaneshwar and his siblings were bright and innocent children. St. Dyaneshwar also possessed some mystical powers. After he thought that his life had successfully delivered his part of responsibilities towards the society he attained Samadhi at Alandi at the age of 20 in 1295 A.D.

The town today is famous for the different physical manifestations of the various stories related to St. Dyaneshwar which comprises of the tangible heritage.

2. Preamble

The term "cultural landscape" embraces a diversity of manifestations of the interaction between humankind and its natural environment. Cultural landscapes often reflect specific techniques of sustainable land-use, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature. Protection of cultural landscapes can contribute to modern techniques of sustainable land-use and can maintain or enhance natural values in the landscape. The protection of traditional cultural landscapes is helpful in maintaining biological diversity. *(Source: whc.unesco.org)* UNESCO has also declared culture as the 4th pillar of sustainability in 2015 along with the other 3 pillars of ecology, economy and environment.

Safeguarding intangible heritage is the protection of cultural identities and therefore the cultural diversity of humankind. Intangible Heritage includes but not limited to traditional festivals, oral traditions, oral epics, customs, ways of life, traditional crafts, etc. It has become one of the priorities of UNESCO in the cultural domain. *(Source: www.unesco.org)*

In order to conserve and improve the landscapes of Alandi, it is important to understand the bonding between its culture and its landscape. The culture of the town is not only the one developed due to pilgrimage but also that developed due the occurrence of the holy river Indrayani flowing through it. Culture of Alandi is acting as an extremely strong backbone to its landscapes. This research aims at understanding the role of culture in shaping the landscapes of Alandi by studying the co-existence of the tangible and intangible aspects of landscapes.

3. Need of the project

After having visited Alandi, it was observed that the ghats and the surrounding modern dominating structures of the holy river Indrayani made up an important landmark for the arrival of the town. But, being aware of the town's historic and cultural importance, no other space or landscape in the town appeared to be as prevailing as the ghats the surrounding structures.

Alandi has a very powerful intangible heritage as mentioned above. An utmost part of the intangible heritage is safeguarded by the people (devotees) themselves who love to listen and recite these abhangas/poems and get inspired by the preachings of St. Dyaneshwar.

But, the tangible heritage requires to be well conserved as they have a threat of getting hidden within the surrounding modern development in the long run, a process which has already begun since the last decade and in due course, we might lose the historic and cultural identity of the town

This thesis thus aims at restoring the historic and cultural identity of the town through the conservation of its cultural landscapes.

4. AIM: Revitalization of the cultural landscapes of the town of Alandi.

In order to revitalize, it is first necessary to identify the same. To achieve this, it is required to study the intangible heritage which has played an important role in the evolution of the cultural landscapes.

The following objectives and methodology are thus framed for the said purpose:

Table 1- Objectives and Methodology

OBJECTIVES		METHODOLOGY	
1. To study **geographical setting** of town	Topography, hydrology, geology, climate, vegetation, catchment	▪ Literature review (for vegetation) ▪ Field observation, photography (for vegetation) ▪ IMD data ▪ Resource map ▪ Toposheets	
2. To study **life story of Dyaneshwar** in Alandi	w.r.t. key incidences of his life, ex. Bhakti movement, Bhagwat Sampradaya	▪ Literature review ▪ Films/videos ▪ Interviews ▪ Field observation, photography	
3. To study **historical landscape association** of Dyaneshwar in Alandi	Ex. Landscape spaces used to conduct preaching like maidans, ghats, temples, beneath tree canopy etc.)		
4. To study **daily associations of resident's** with the landscapes	Daily activities, few house typologies, use of private open spaces	▪ Site survey, field observation ▪ Photography, sketches ▪ Interviews ▪ Activity Mapping	Collecting maps of previous year to trace town's growth
5. To study landscape **associations w.r.t. stakeholders**	Dharamshalas, Muths, temple trust, shikshan swanstha, shops	▪ Interviews with key informants (historian, purjaris, shopkeepers, Temple trust members) ▪ Site survey ▪ Mapping w.r.t. open spaces	
6. To study landscape **associations w.r.t. devotees/pilgrimage**	Pilgrim route, rituals, sequence of activities	▪ Interviews ▪ Informal discussions ▪ Mapping of activities ▪ Secondary Data collection (photos and videos) of the previous processions of *palkhi*.	
7. To study **mythology of Indrayani river** and evolution of its associative landscapes.	River ghats, temple, shrines on ghats, bunsds/dams etc.	▪ Literature review ▪ Site observations ▪ photography	
8. Design intervention			

5. **Expected outcome**: The practical outcome of this research will be an inventory of the intangible and the tangible heritage which will be useful in 'landscape planning and development' and 'heritage conservation' of the town (thesis project). Theoretically, it will put forth the significance of holistic approach to the conservation of pilgrimage towns from a cultural landscape perspective.

6. **Scope**: This proposal if presented to the authority, will give them a different perspective and guidance for the conservation of their tangible cultural heritage in an appropriate manner. It will help them restructure their present approach of conservation. Also, this proposal has a scope of being implemented as there are efforts taken by the Maharashtra Pollution Control Board (MPCB) to prepare development plans for Alandi in order to make it sustain the increasing pressure of pilgrimage.

7. **Limitation**: The design intervention will include a landscape master plan for the whole town, but, a detailed landscape design proposal will be limited only to the core town area where the entire tangible heritage is situated.

Chapter II. LITERATURE REVIEW

1. Life story of *Sant* Dyaneshwar

The life span of this great Bhakti movement saint was very short. However, in this short span of life he initiated the *varkari cult and vari* alongwith some magnificent literary works. Dnyaneshwar composed works namely *Dnyaneshwari*, *Amritanubhav*, *Abhangs* and *Changadev Prasasthi*.

Sant Dnyaneshwar was born into an illustrious Brahmin family – Kulkarni household. The ancestors of Dnyaneshwar were the Kulkarni of Apegaon, near Paithan. Dnyaneshwar`s father was Vitthalpant, who inherited the family title of Kulkarni of Apegaon. He was married to Sidhopant`s daughter, (Kulkarni of Alandi). Vitthalpant gave up the worldly life became a *sanyasi* and left for Benaras. However, soon after his guru acknowledged this fact, he sent Vitthalpant back to complete his worldly life and become a householder *(Grihasta).* This was against the social norms of that time.

This move was severely criticized by the orthodox Brahmins. In the following year, Dnyaneshwar and his siblings were born in this household. The eldest of the sibling was Nivrittinath; Dnyaneshwar was the second child, Sopan the third one and Muktabai the youngest one. Their years of birth are as follows 1273 A.D, 1275 A.D, 1277 A.D and 1279 A.D respectively. The action of their father had to be faced even by their children. The children were not accepted into the Brahmin household. They were considered as outcaste. Hence they resided in the Sidhabet area 1.5km away from the old town.*(refer fig.1)* Their parents were also compelled to give their life in the Indrayani river.

To prove their credentials Dnyaneshwar along with his siblings started for Paithan, which was considered as a pious center of that time. It is here people came to know about the mystical powers possessed by these children through some events. Ex. St.Dyaneshwar made a buffalo recite *shlok* from Bhagvat Gita.*(refer fig.1)* These events are dated somewhere around 1287. After these series of event, Dnyaneshwar started the famous work Dnyaneshwari that is considered as holy book among the followers of this sect. Dnyaneshwari is a commentary on the *Bhagwad Gita.* Dnyaneshwari was written in the town of Nevasa, which is near Paithan. It is here that he began to preach people about through his literature and *abhangas* and soon became well known among the masses. *(refer fig.1)*

After the people of Alandi were acknowledged about the preaching of St. Dyaneshwar, they requested him and his siblings to return to their home town. Another mystical incidence took place after they returned. A great yogi named Yogeshwar Changdev, who is said to be lived for 4000 years possessed to wish St. Dyaneshwar. He wanted to see who this young boy who possessed such great powers was. The egoistic yogi used a tiger as his vehicle. When St. Dyaneshwar

came to know that the yogi was coming for a meet on a tiger, he too used a wall as his vehicle to keep his and his siblings dignity. He made the wall fly.! *(refer fig.1)* These events show the mystical powers he possessed.

The Dnyaneshwari was composed in the local language i.e Marathi. This is considered as one of the best works in Marathi literature. It was composed in Marathi so that the common people as most of the Hindu texts can easily understand the work and scriptures were in Sanskrit. Sanskrit was considered as the language not easily accessible to common person. Amritanubhav, Abhangs and Changadev Prasasthi followed Dnyaneshwari. All these works have great spiritual messages to the followers to this sect. It propagated the Bhakti movement and laid the foundation of varkari sect, which is quite popular even today.

The first instance of pilgrimage is recorded in the year 1293 A.D. Dnyaneshwar and his siblings along with Namdev and his followers performed this particular feat. The subsequent varkari saints continued this tradition. Dnyaneshwar attained Samadhi in the year 1295 A.D (some researchers claim it to be in 1296 A.D) at Alandi. Alandi is his mother's village. He took the Samadhi in front of the Siddheswar mandir in the village. The mandir still exists within the present day Dnyaneshwar Maharaj Samadhi temple complex. *(refer fig.1)*

Source: St. Dyaneshwar film

Fig.3- Siblings facing humiliation

Source: Primary

Fig.4- Replica of their house in Sidhabet
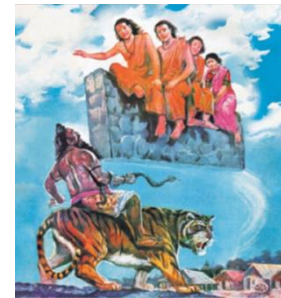
Source:googleimages.com

Fig.5- The wall event

Source: St. Dyaneshwar film

Fig.6- The buffalo event at Nevase

Source: Primary

Fig.7- The actual holy wall today

Source: St. Dyaneshwar film

Fig. 8 – Dyaneshwar preaching at Nevase

Source: Primary

Fig. 9 – Samadhi temple complex, Alandi

2. The Bhakti Movement

The Bhakti movement can be traced in South India in present day Tamil Nadu since the 4th century. This movement in Maharashtra was initiated by *Sant* Dyaneshwar in the 13th century along with his siblings Sant Nivruttinath, *Sant* Sopan and *Sant* Muktabai. Other important saints of the movement were *Sant* Tukaram, *Sant* Eknath and *Sant* Namdev. The movement reached its zenith in the 15th-16th century. The Bhakti movement saints in Maharashtra were great devotees of Lord Vitthal (reincarnation of Lord Vishnu) of Pandharpur.

The religious revival was not Brahmanical or orthodox. It was heterodox in its spirit of protest against ceremonies and class distinctions. This religious revival was the work of the people of the masses, and not of the classes. At its head were saints and prophets, poets and philosophers, who belonged chiefly to the lower class of society- tailors, carpenters, potters, gardeners, shopkeepers, barbers and even scavengers more often than Brahmins.

They preached people that the virtue of service, sacrifice, generosity, equality and brotherhood can be achieved through the path of devotion of Lord Vitthal. They created in the minds of people the feeling that for Lord Vitthal all men are equal and no one is high or low. They are all solely his devotees. The movement thus played an important role in establishing equality and stability in the society.
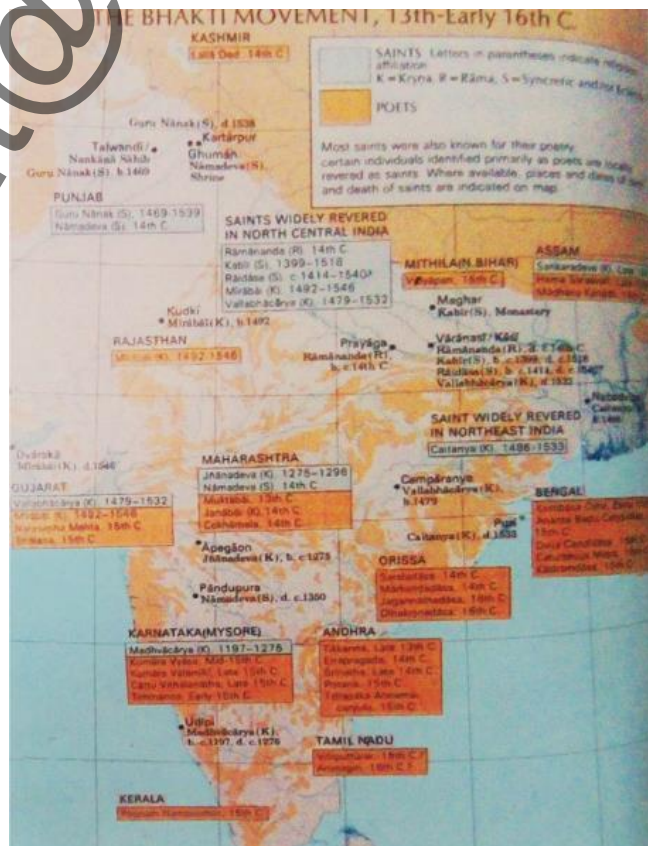
Source: Dept. of conservation, CEPT university, Amhedabad

Fig. 10- Spread of Bhakti movement in India

3. Mythology of Indrayani River

Once upon a time, Lord Indra very thoughtlessly and abruptly described the attire of Lord Shiva and questioned Goddess Parvati for her affection towards him. Annoyed by his question, Goddess Parvati cursed Indra that he would take the form of water, a feminine character and would no-more be worshiped.

In order to get himself freed from the curse, Lord Indra conducted a rigorous *tapasya* after which Lord Shiva blessed him saying 'the river which will take birth through you would be dear to me. She would be named after you and would be a holy and be known a *tirth* place.'

In this manner, R. Indrayani came into existence.

4. Some of Sant Dyaneshwar's literature

4.1 *Abhangas*

Source: www.youtube.com

Today is golden day, it is raining Amrit (everlasting life) form a cloud

Oh, I have perceived Hari in my vision!

(He is) outwarldly and inwardly

This Murari (Krishna) occupies the whole existence

Oh, I have perceived Hari in my vision!

Standing akimbo on a brick this forest dweller appeals to mind

Oh, I have perceived Hari in my vision!

Because of superior association with saints, this soul of life has dawned!

Oh, I have perceived Hari in my vision!

He who is ocean of benevolence and merciful is our father and husband of Rukmini (so says Dyanehswar)

Oh, I have perceived Hari in my vision!

4.2 *Pasaydan*

Pasaydan is the summary of the most famous literature of St. Dyaneshwar-'Dyaneshwari'. Dyaneshwari is a commentary on the Bhagvat Gita in Marathi which was easily accessible to the common people unlike the Bhagvat Gita.

The 18 *Adhyay* in Gita and 700 *Shlok* have been written and commented upon in 9000 stanzas in Dyaneshwari. A summary of the Dyaneshwari has been written down in 9 stanzas in the *Pasaydan*.

THE PASAYDAN

आतां विश्वात्मकें देवें। येणें वाग्यज्ञें तोषावें।
तोषोनि मज द्यावें। पसायदान हें ।।१।।

जे खळांची व्यंकटी सांडो। तयां सत्कर्मीं रती वाढो।
भूतां परस्परें पडो। मैत्र जीवाचें ।।२।।

दुरिताचें तिमिर जावो। विश्व स्वधर्मसूर्यें पाहो।
जो जें वांछील तो तें लाहो। प्राणिजात ।।३।।

वर्षत सकळमंगळीं। ईश्वर निष्ठांची मांदियाळी।
अनवरत भूमंडळीं। भेटतु या भूतां ।।४।।

चलां कल्पतरूंचे आरव। चेतना चिंतामणीचें गांव।
बोलते जे अर्णव। पीयूषाचे ।।५।।

चंद्रमे जे अलांछन। मार्तंड जे तापहीन।
ते सर्वांही सदा सज्जन। सोयरे होतु ।।६।।

किंबहुना सर्वसुखीं। पूर्ण होऊनि तिहीं लोकीं।
भजिजो आदिपुरुखीं। अखंडित ।।७।।

आणि ग्रंथोपजीविये। विशेषीं लोकीं इयें।
दृष्टादृष्ट विजयें। होआवें जी ।।८।।

तेथ म्हणे श्रीविश्वेशरावो। हा होईल दानपसावो।
येणें वरें ज्ञानदेवो। सुखिया झाला ।।९।।

(Source: http://sanskritdocuments.org/marathi/)

---- Its translation in English ----

1. May the Self of the universe be pleased with this sacrifice of words and bestow His grace on me.

2. May the sinners no longer commit evil deeds, may their desire to do good increase, and may all beings live in harmony with one another.

3. May the darkness of sin disappear, may the world see the rising of the sun of righteousness, and may the desires of all creatures be satisfied.

4. May everyone keep the company of saints devoted to God, who will shower their blessings on them.

5. Saints are walking gardens filled with wish-fulfilling trees, and they are living villages of wishfulfilling gems. Their words are like oceans of nectar.

6. They are moons without blemish and suns without heat. May these saints be the friends of all people.

7. May all beings in all the worlds be filled with joy, and may they worship God forever.

8. May all those for whom this book is their very life be blessed with success in this world and the next.

9. Then, Nivrittinath, the great Master said that this blessing will be granted. This brought great joy to Jnaneshwar.

(Source: http://sanskritdocuments.org/marathi/)

---- Explanation of Pasaydan ----

Following is the explanation of Pasaydan given by Dr. Ram Shevalkar. The explanation was given in the local language- Marathi which has been translated here in English.

1. 'Pasay' means 'Prasad' and 'Dan' means donation. St. Dyaneshwar has asked a 'prasadan' from Lord Vitthal (reincarnation of Lord Vishnu) after Vitthal would be impressed by the work and preaching of Dyaneshwar. This Prasad is the happiness of the soul.

2. While asking for this Prasad, Dyaneshwar did not remember the thousands of devotees/followers whom he preached, instead remembered all those who had cursed and humiliated him and his family. He did so because he considered everyone as his children and thus is called 'Mauli' meaning mother. A mother will always love and care all her children, may they be good or bad. He was aware that the good children would undoubtedly be dear to this world but unkind ones would someday be ostracized by the society. Thus, it was his pray to the Lord to eradicate the cruel intentions of such people. He did not wish the destruction or end of these people. Lord Krishna has said in Gita that he would appear to establish Dharma. He would destroy those preaching *Adharma*. Though being a devotee of Lord Vishnu/Krishna/Vitthal, Dyaneshwar's thoughts varied from the norms mentioned in the Gita. He thus only wished to destroy the cruel intentions of the sinners because negativity/evil deeds do not come to an end even if the sinners do.

3. Dyaneshwar has explained how the evil deeds can come to an end. Evilness is a form of darkness. Darkness eventually comes to an end by the rising sun. What is the sunrise for the soul? Any individual who spreads negativity has some or the other positive aspects within. He will be interested in some kind of good deed. These positive aspects shall be perceived and the person shall be redirected towards the same. Once the negativity within the person diminishes, it will be easy to inculcate a positive approach within him. When a person realizes his own *Dharma* and tries to follow it, his sins will reduce automatically. This is the sunrise of the soul as mentioned by Dyaneshwar.

   All our wishes will come true, provided there is no feeling of envy/jealousy amongst us. If everyone stays in harmony and love each other we would achieve happiness seeing others happy.

4. People who evolve in the said manner are like the *Kalpavriksh* (the wish fulfilling tree). These are self-satisfied people and do not wish or expect anything more from life. Such people shall be enormous in number and not just few. These are moving groups of *Kalpavriksh* who approach you by their own. Their speech is like nectar. These are like sun- they are glorious, delightful people but do not emit heat, they cause no trouble. They are as elegant as the moon but are solely spotless unlike the moon.

5. St. Dyaneshwar is wishing to have such gems in the world so that the world will be blessed and there will remain no room for evilness. These gems are not only humans but birds, animals and all other living creatures in the world.

5. Conclusion

- St. Dyaneshwar was a devotee of Lord Vitthal which is seen from all his *abhangas. All his abhangas are dedicated directly or indirectly to Lord Vitthal, Lord Krishna and Lord Vishnu.*
- Important learning from the Pasaydan are:
- **Positivity**- A positive approach and thinking shall be encouraged which will gradually reduce negativity. Destroying the one practicing evil deeds will not destroy negativity.
- **Harmony**- All creatures shall live in harmony with each other. Thus there shall be equal respect towards people and towards nature.
- **Elegant/Diffused**- It is said in the pasaydan that one's conduct shall be like the light by the sun but unlike the Sun, it shall be without heat and glare.
- **Subtle**- The preaching teaches one to be very subtle. Shall not be dominant, superior or rigid, shall be in harmony with everything else.

5. Town evolution
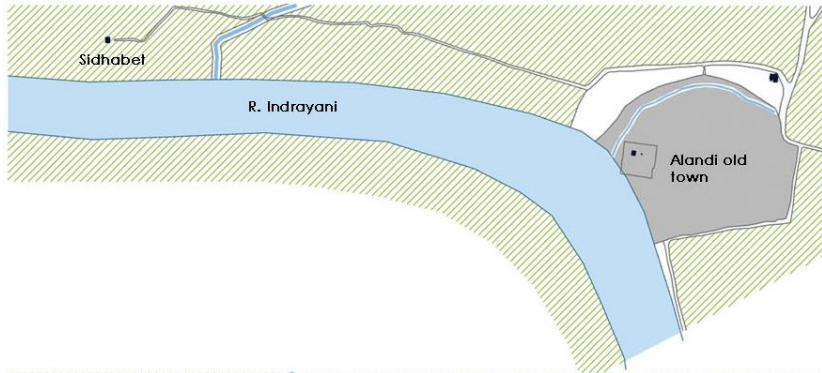
1.
12th - 13th century
Town was headed by Kulkarnis
- Siddheshwar temple
- Samadhi temple
- Holy wall
- Sidhabet
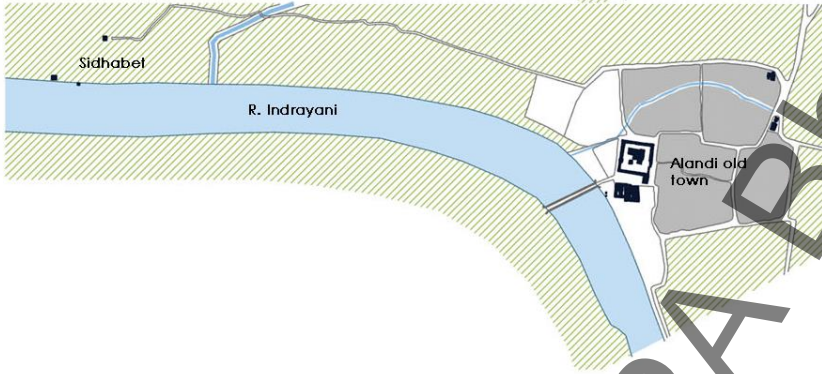
2.
17th - 18th century
Maratha rule, temples were constructed
- Samadhi temple complex
- Ram & Vishnu temple
- Maruti temple
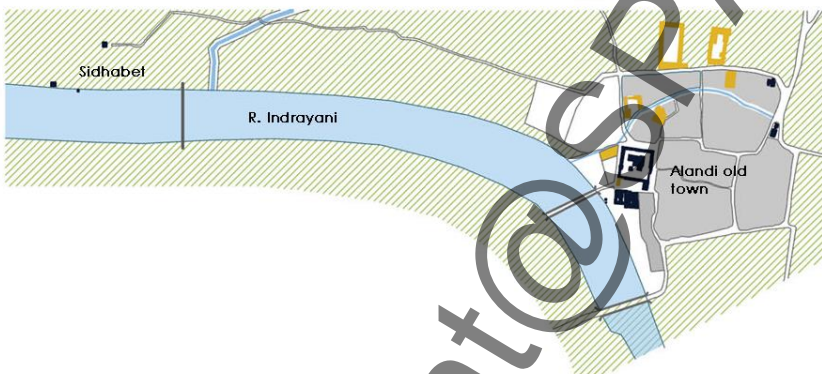
3.
19th century
British era- Transformation from village to town
- Municipal corporation
- Varkari Shikshan Swanstha
- Dharamshalas
- Became a place of cultural importance
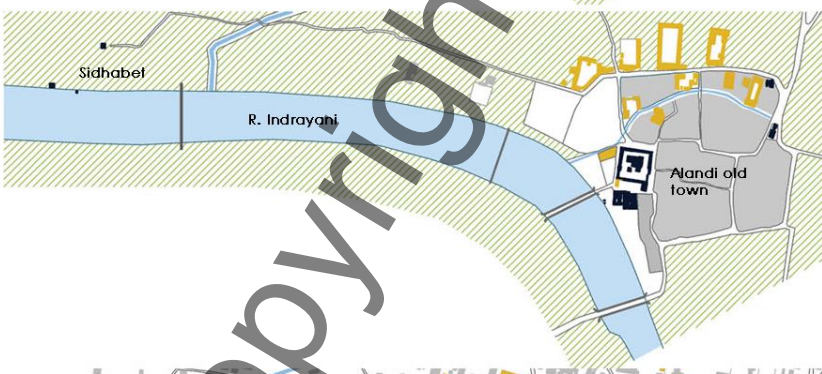
4.
Post independence period
- Town developed further
- More dharmshalas came up
- Shikshan swanshtha increased
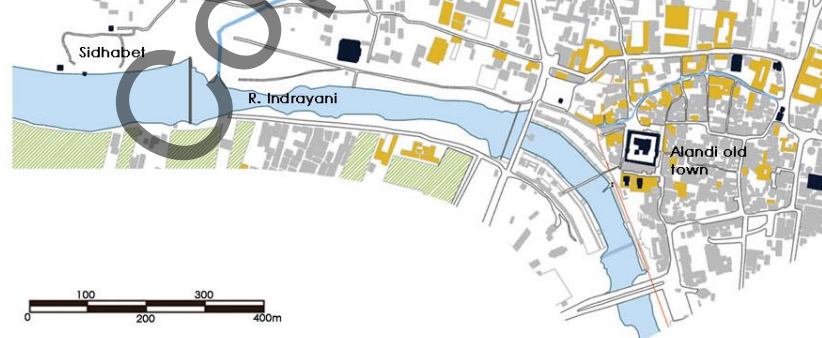
5.
Alandi as existing
- Densely populated town (40,000-45,000)
- Increasing residential zone
- Depleting agricultural land
- High pilgrim pressure
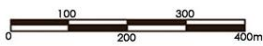
Legend: Settlement | River/Stream | Agriculture | Heritage | Dharmshala/ institute

Chapter III. **CASE-STUDY**

1. Pandharpur introduction

Pandharpur is a holy place of Shri.Vitthal and Shri.Rukmini. It is also known as the Southern Kashi of India and Kuldaivat of Maharashtra State. It is believed that the deity of Lord Vitthal is originated from divine powers and is not human-made.

Shri. Lord Vitthal is the Supreme God of the Universe with incarnation of Lord Shiva and Lord Vishnu. Lord Vitthal is also known bythe names Shri.Panduranga and Vithoba,

Great Saints like Shri. Sant Dnyaneshwar, Shri. Sant Tukaram, Shri Sant Namdev, Shri. Sant Purandardas and others sung Abhangas in praise of Lord Vitthala.

'Padsparsha Darshan' is the unique feature of Vithoba Temple. Irrespective of the caste and creed every devotee can enter the Sanctorium and can place his/her head on the feet of Lord Vitthala. This tradition is followed nowhere in India. The Bhagawat Dharma is being followed with full spirit in Pandharpur. (*Source: The Pandharpur wari*)

The ancient temple of Shri.Vitthal was renovated in 1195 A.D. There are many other temples of Indian Dieties and Mathas (Dharmshalas) of many Saints. The Chandrabhaga (Bhima) river flows through the City. Large number of devotees from allover Maharashtra and surrounding States gather at Pandharpur mainly to celebrate the Aashadhi and Kartiki Ekadashis every year in addition to the regular rush of devotees' everyday
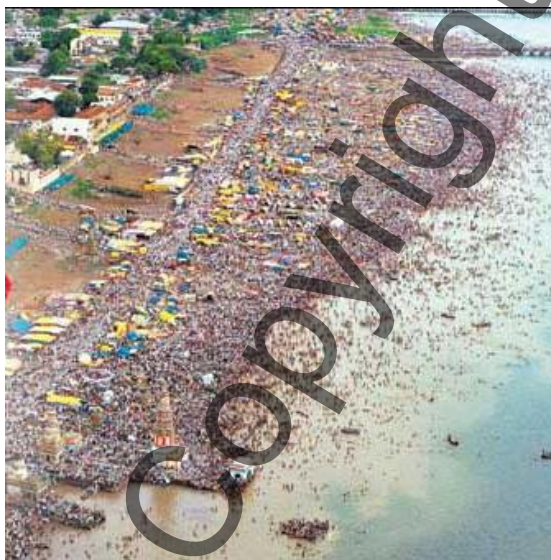
Source: www.googleimages.com

Fig.11 The warkaris at the banks of the holy R. Bhima in Pandharpur

Source: The Pandharpur wair

Fig.12 Idols of Vitthal and his consort Rukmini at Pandharpur

2. About the Pandharpur wari procession *(Source: The Pandharpur wari)*

On the 11 Day of the bright moon in the month of Aashaad [July] many devotees of the Warkari clan, singing & dancing all the way to the rhythmic beats of Cymbals & the Mrudunga (traditional Indian drum), reach the temple town of Pandharpur, to have a glimpse of Lord Vitthal. The clan, which consisted of only a handful of followers about half a century ago, today boasts of four to five hundred thousand pilgrims or warkaris as they are known.

There is no definite information available on the origins of this Wari Tradition which is a pilgrimage on foot to Pandharpur. However, there are some references made by Sant (saint) Namdev about Vitthalpant, Sant Dnyaneshwar's father, joining the Wari to visit Pandharpur in the month of Aashaad & Kartik (October / November). So we can infer that the state of Maharashtra has seen this tradition being followed since at least the last 800 years.

The Wari custom was prevalent even in Sant Tukaram's household (a great follower of St. Dyaneshwar). He turned this private event into a social one. It is said that he was followed by 1400 devotees carrying the symbolic cymbal. On the 8 Day of the waning moon in the month of Jyeshtha (June) Sant Tukaram would to go to Alandi to pay a visit to Sant Dnyaneshwar's Tomb & on the 9 Day he would continue in the direction of Pandharpur.

After his death, his younger brother Kanhola and later his Son Narayan Baba continued to follow the tradition. On the 7 day, Narayan Baba would keep Sant Tukaram's Padukas (footwear) in the Palkhi (Palanquin), on the 8 day he would go to Alandi to keep Sant Dnyaneshwar's Padukas in the same Palkhi. The next day he would set off on his journey to Pandharpur.

This custom was followed from 1680 to 1832. From 1829 to 1832 there was a conflict between the descendants of Sant Tukaram More, on the rights of servitude. In 1832, Haibat Baba Pawar Arfalkar, a Sardar of Shinde from Gwalior started a separate Palkhi.

of Sant Dnyaneshwar from Alandi in order to avoid the consequences of the conflict in the more household on the whole tradition. From then onwards, Sant Dnyaneshwar's Palkhi & Sant Tukaram's Palkhi arrive separately to Pandharpur.

It is not only The Palaquins (Palakhi) of St. dyaneshwar and St. Tukaram that are a part of the procession but it consists of various other palakhis of Saints originating from various Locations. These gather at Wakhari, five kms. from Pandharpur for the Waari festival.

According to the Warkari ideology, the soul is the essence of every being's life. God is a part of this essence. So, the sole objective of a Warkari in life is to ensure that the divine remains a part of the living experience.

Saints in this Warkari clan include Sant Dnyaneshwar (Brahmin), Sant Namdev Shimpi (Tailor), Sant Chokhoba, Banka Maharaj, Narhari Sonar (Goldsmith),

Savatoba Mali (Farmer), Gora (Potter), Sena Navhi (Barber), Tukoba Wani (Grocer), Eknath & others. The list also includes the names of female saint poets like Muktabai, Janabai, Nirmala, Kanhopatra, Bahinabai. These names are as important in the society as they are in the clan. The Warkari clan thus strongly attacks the established tenets that low caste people are not allowed to worship or obtain salvation. Sant Dynaneshwar is considered to be a Philosopher & a spiritual Guru of this clan.

Source: www.hindujagruti.org

Fig.13 The wari on its way to Pandharpur through the Western Ghats
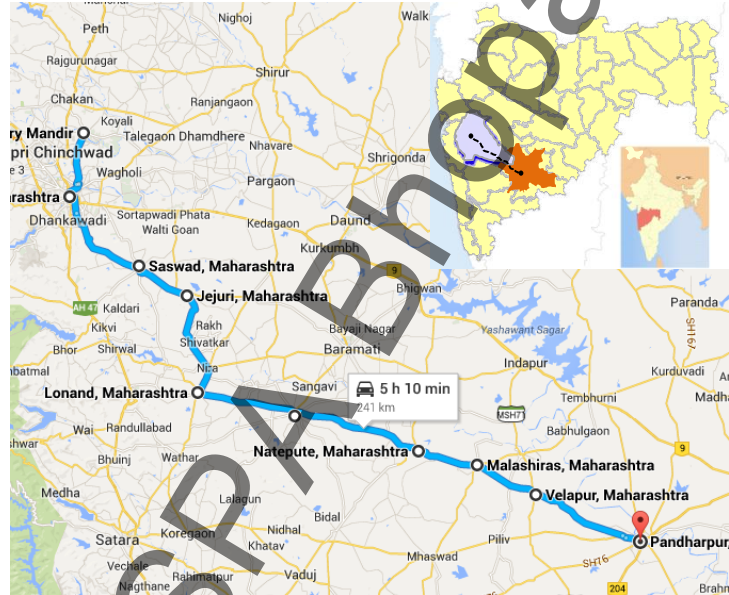
Source: www.hindujagruti.org

Fig.14 The Pandharpur wari route. (Top right- District location of Pune and Solapur in Maharashtra)

3. PANDHARPUR and ALANDI reference maps

3.1 Pandharpur old town

Hanuman temple

Group of temples in the river

Vitthal temple

Shri Krishna temple

Kala Maruti temple

Main arterial rd.

Pradakshina path

Important temples

Scale- 1:2000
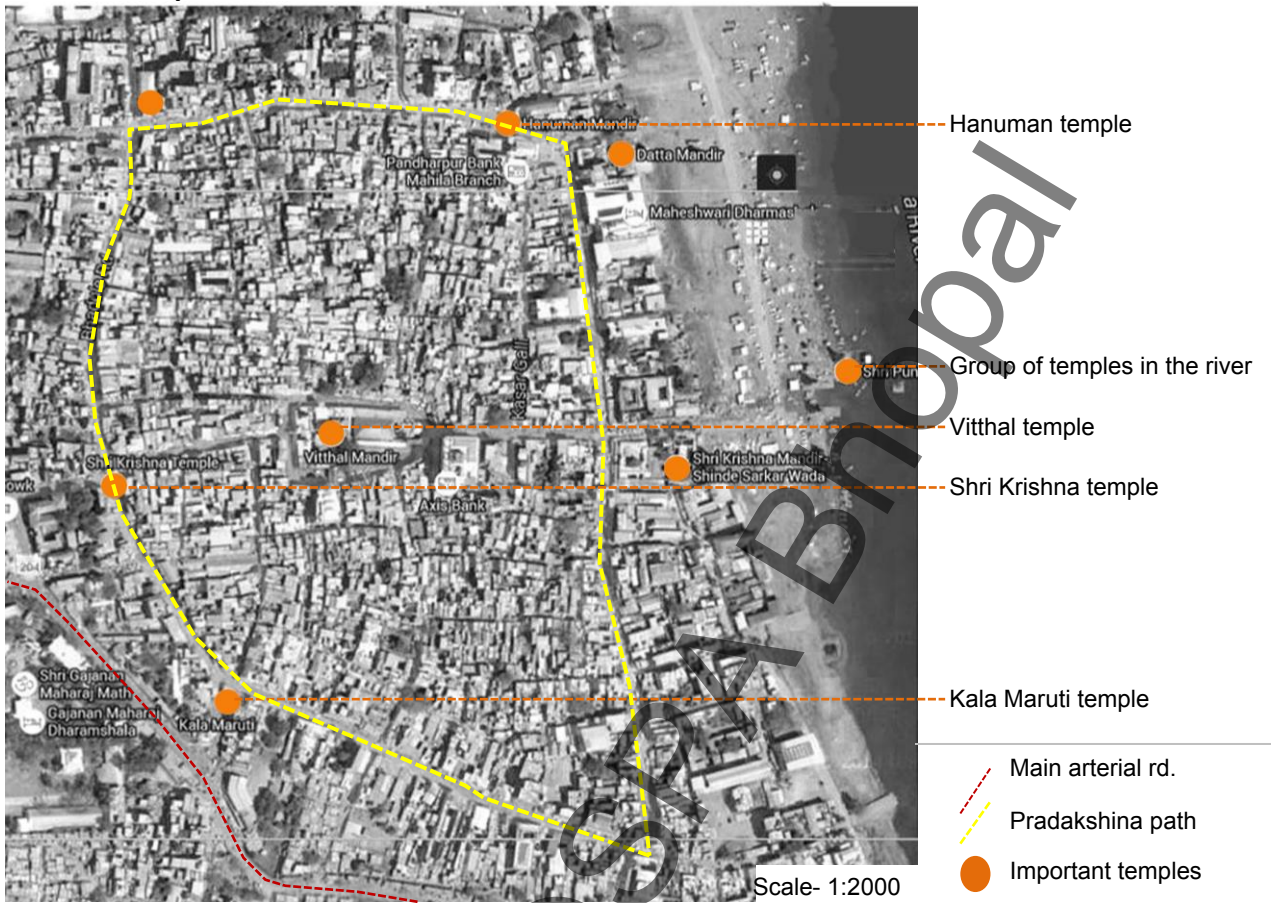
Fig.15 Pandharpur old town

3.2 Alandi old town

Dyaneshwar-Muktabai temple

The famous wall

Ram *rath* temple

Dyaneshwar samadhi temple

Ram temple

Pundalik temple

Main arterial rd.

Pradakshina path

Important temples

Scale- 1:1000
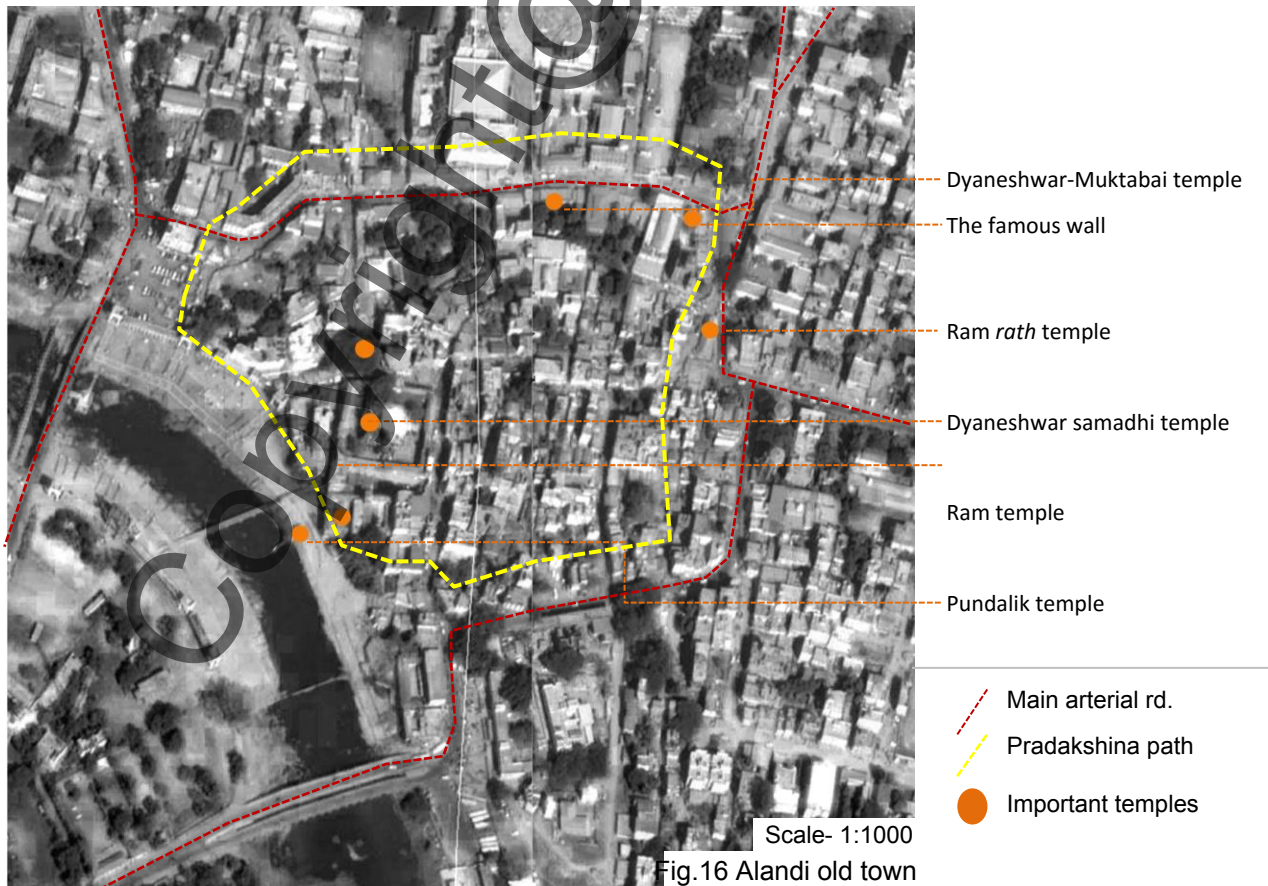
Fig.16 Alandi old town

4. COMPARATIVE ANALYSIS of Alandi and Pandharpur

4.1. The main temples
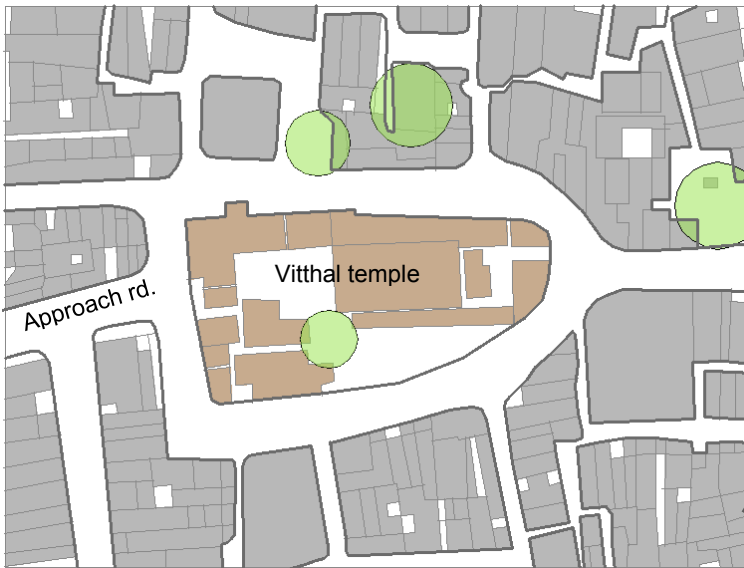
Fig.17 Pandharpur Vitthal temple map
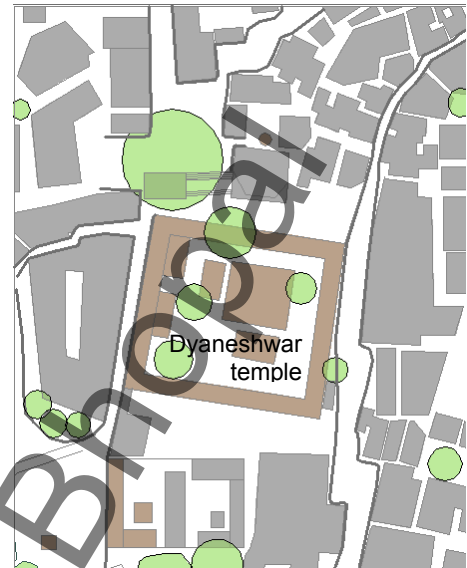
Fig.18 Alandi Samadhi temple

Table 2: Pandharpur and Alandi main temple comparative anaylsis

PANDHARPUR- Vitthal temple	ALANDI- Dyaneshwar temple
Temple surrounded by roads from all the sides. *(fig. 1,2,3)*	Temple surrounded by narrow streets. *(fig.6)*
Surrounding roads are wider with approx. constant widths due to which settlements lie at a certain distance from the temple. *(refer abv. map)*	Buildings are in close proximity to the temple. *(refer abv. map)*
No encroachments abutting the temple wall *(fig. 2,3)*	Encroachments abutting the temple wall hiding the same. *(fig. 4,5)*
Is significant in the fine urban fabric and also be visually located.	Though significant in the fine urban fabric, is hidden (poor visual connectivity)

Source: Primary
Fig.19 Approach road to Pandharpur temple

Source: Primary
Fig.20 Approach road to Pandharpur temple

Source: Primary

Fig.21 The clearly visible Pandharpur temple

Source: Primary

Fig.22 Alandi temple visibility reduced by adjoining shops

Source: Primary

Fig.23 Pandharpur temple surrounded by wide roads

Source: Primary

Fig.24 Alandi temple surrounded by narrow streets

4.2 Pradakshina path temples

4.2.1 Pandharpur
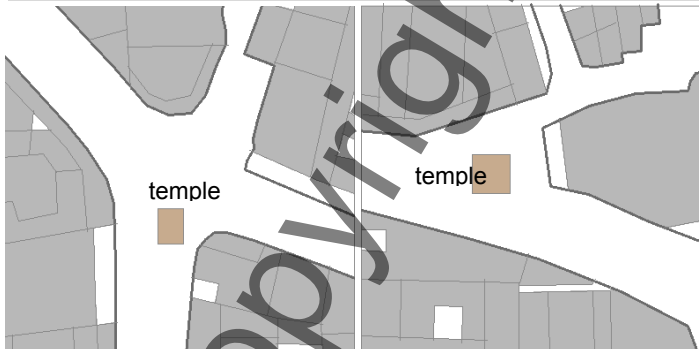
Fig.25 Kala Maruti temple

Fig.26 Hanuman temple
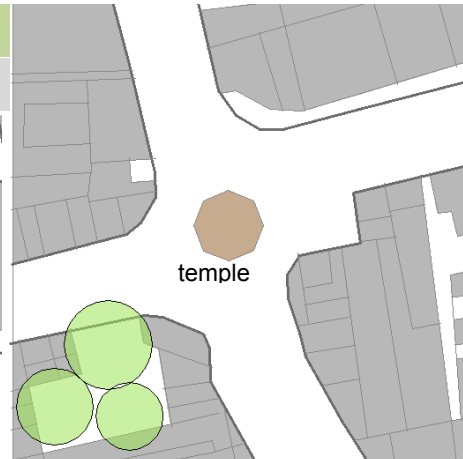
Fig.27 Shri Krishna temple

Table 3: Pradakshina path temple comparative anaylsis

PANDHARPUR-pradashina path temples	ALANDI-pradakshina path temples
Most of the temples lie in the centre of road junction.	Temples are surrounded by other structures.
Being at junctions, they are legible, but have no scope for landscaping *(fig 10,11)*	Are less legible, but have scope for landscaping which can improve its legibility.

Source: Primary

Fig.28 Ram *rath* temple

Source: Primary

Fig.29 Shri Krishna temple

Source: Primary

Fig.30 Dyaneshwar-Muktabai temple

Source: Primary

Fig.31 Hanuman temple

Source: Primary

Fig. 32 The famous wall
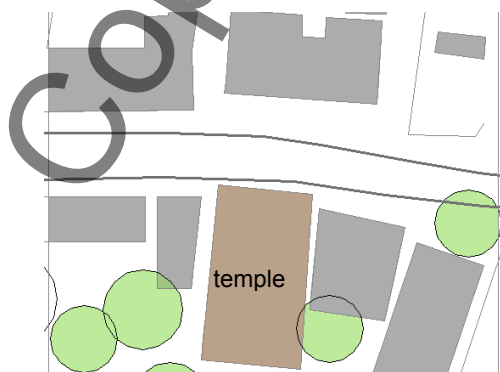
Fig.33 Dyaneshwar-Muktabai
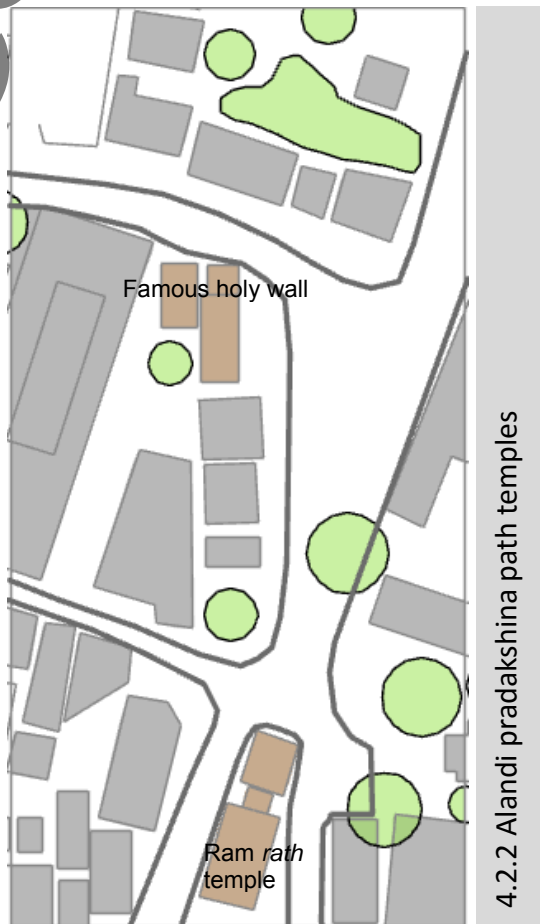
Fig.34 The famous wall & Ram

4.2.2 Alandi pradakshina path temples

4.3 Street and building character (4.3.1 Pandharpur)

TEMPLES

Fig.35 Ram temple

Fig. 36 The famous wall

Fig.37 Heritage structures near river ghats

TRADITIONAL BUILDINGS

Fig.38 Traditional bldgs. Along pradakshina path

Fig. 39 Traditional bldgs. On inner streets

STREETS

Fig.40 Street leading to main temple

Fig.41 Street leading to main temple

Streets
* The **pradakshina path** has temples at centre of rd. junctions. It also has considerable no. of traditional structures.
* Street leading to main temple has a series of shops providing religious items. *(fig. 7,8)*

Building character
Considerable no. of old structures are seen in the old city and are well maintained.
Temples
The heritage structures are more in no. as compared to Alandi, are well maintained and are legible in the city's landscape.

* Note: photo courtesy for all photos- Primary

4.3 Street and building character (*4.3.2 Alandi*)

STREETS

Fig.44 Street leading to main

Fig.43 Street leading to

Fig.42 Pradakshina

TRADITIONAL BUILDINGS

Fig.46 Very few traditional bldgs.. main temple

Fig.45 Traditional bldgs. Not well maintained

TEMPLES

NewFig.48 Dyaneshwari temple

Fig.47 The Ram temple

Streets

* The **pradakshina path** is a 6m wide rd, without footpath. Shops, temples, dharmshalas, are seen along this rd. *(fig. 1)*
* Street leading to main temple has a series of shops providing religious items. *(fig. 2,3)*

Building character

Few old structures are seen which are fairly or not well maintained.

Temples

2-3 old temples are seen but are not legible as mentioned earlier.

note: photo courtesy for all photos- Primary

4.4 The river ghats

R. B H I M A

Group of temples occasionally submerged in water.

Fig.49 The ghats of Pandharpur

Pandharpur ghats

Streets of the old town eventually lead to a series of ghats which open out to a massive space- the banks of river Bhima. The banks have a group of temples which is a part of a changing landscape due to the seasonal nature of the river. The expanse of the space, the foreground, group of temples and their colors adds a unique character to the identity of Pandharpur.

Alandi ghats

Unlike the Pandharpur ghats, Alandi has few very narrow streets leading to its ghats. The stretch of river in the old has a continuous constructive edge which has given an identity to Alandi. But, the streets leading to the ghats are not seen to be welcoming as seen in Pandharpur. *(refer map)*

Refer images on next page

R. INDRAYANI
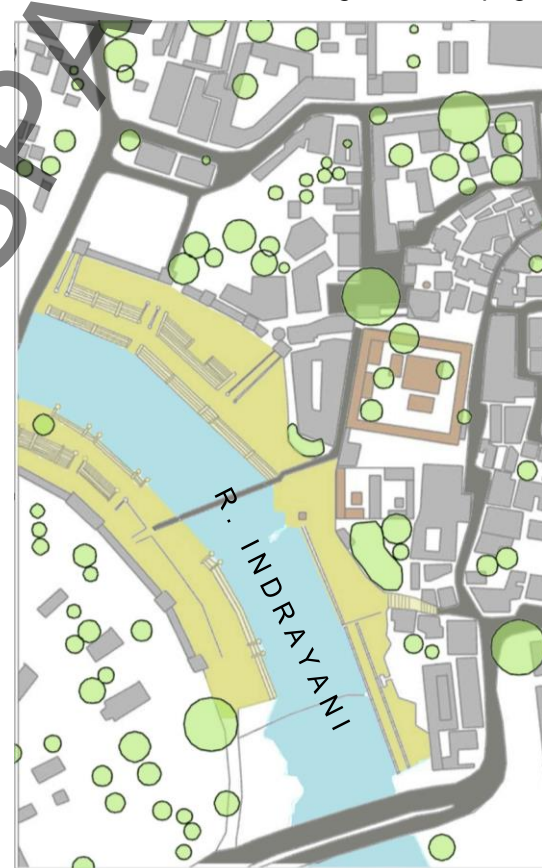
Fig.50 The ghats of Alandi

PANDHARPUR	ALANDI

Ghats	Temples	Vegetation	Settlement	Road

ALANDI

Source: www.flickr.com/photo sharing
Fig. 51 Ariel view of ghats

Source: www.jaimalhar.com
Fig. 52 Temple *shikhar* seen from a distance.
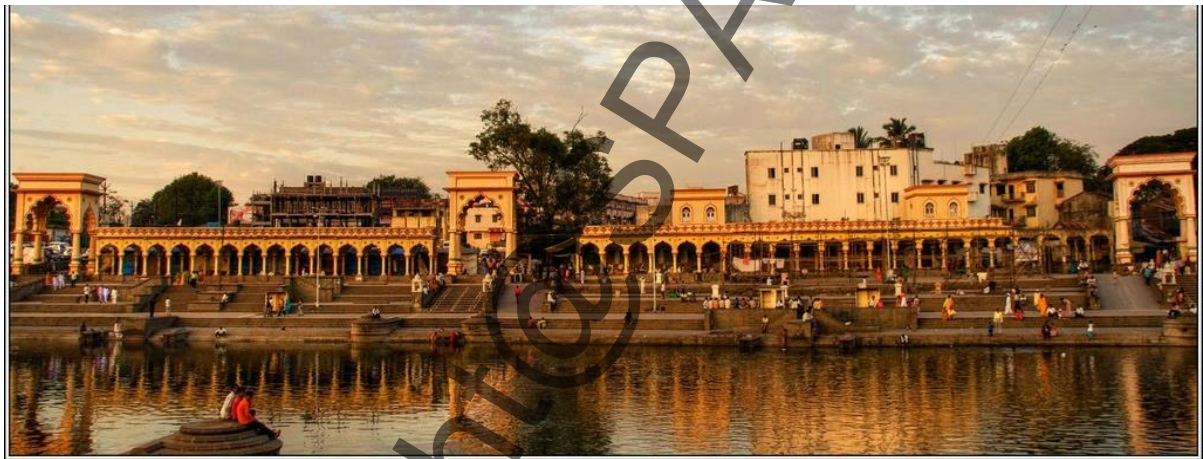
Source: www.cabsinpune.in
Fig. 53 Ghats and its arches

PANDHARPUR

Source: blog.onlineprasad.com
Fig. 54 The ghat landscape of Pandharpur

5. Conclusion

I.   The main temple

Legibility of the Dyaneshwar temple in Alandi is hampered due to surrounding narrow streets and encroachments. The surrounded congested area is also not capable of supporting a good circulation. The surrounding streets thus need to be redesigned and cleared from encroachments in order to strengthen its functionality and legibility. Temple's connectivity with the ghats can also be strengthened which will release some pressure on the present approach street to the temple.

II. Temples on the pradakshina path

The surrounding of these temples in Alandi can be enriched through landscape design. A pedestrian path/trail can be developed along the entire pradakshina path which will ensure safety and connectivity.

III. Street and building character

A major issue here is of circulation. There is absolutely no segregation of pedestrian and vehicular movement in both the cases. *The scenario in Pandharpur is better than Alandi as the pradakshina path is not the main road in the city. In Alandi the case is vise-versa (see reference map).* The streets leading to the temple and the pradakshina path shall be designed giving priority to the pedestrians.

A design solution/guidelines shall be given for the shops along the street.

Guidelines for conserving the traditional buildings as well as for modern development can be given.

IV. River ghats

In Alandi, the series of arches act as a visual and physical barrier separating the ghats from the old town. *(fig.12)* It is one of the reasons for the street not leading successfully to the ghats. The arches have not allowed the space to merge subtly. These arches were actually built to provide shade to the pilgrims but are facing the common scenario of encroachments. Thus they can be proposed to be demolished and an alternative can be designed for providing shade.

As seen in Pandharpur, the organic development of the city seen as a backdrop to the ghats is more appealing and authentic *(fig.15)* rather than trying to setup an unreal image.

Case-study II. **OSHO NALA PARK** (live case-study)

1. Introduction

The nala garden is located in Koregaon park area of Pune district. It belongs to the famous OSHO *Ashram* and is also maintained by the same. The garden is also open to public. It is good example of how an urban stream carrying sewer is revitalized and inculcated as a public space.

Fig.55. Location map

Fig. 56 Condition of nala outside the park

Fig. 57 Condition of nala inside the park

N
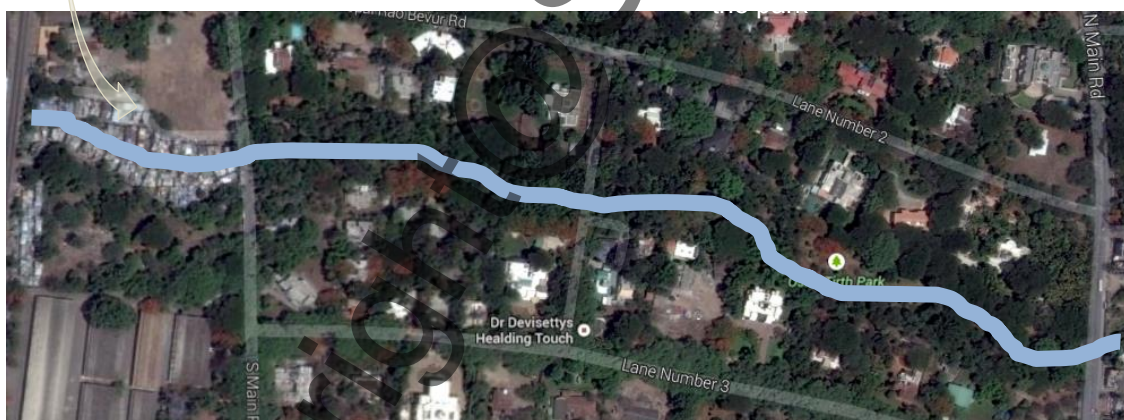
2. History

Initially, it was a piece of barren land with a black-sludge-carrying nala running through it. A lot of used oil was also being dumped into it by the nearby railway yard. The human waste from a nearby slum also contributed to the waste. Residents in the surrounding areas complained, but the Pune Municipal Corporation did not know how to clean the mess up and restore life to the vacant land skirting the *ashram*. The *ashram* management then took over the place in 1989 and invited Shunyo Foundation, a Japanese environmental firm, to revitalise the area. Shunyo brought in Nihar, a Japanese landscape artist, to create a park out of the wasteland. The wetland was then developed into a park. This park is now looked after and maintained by the ashram authority.

3. Nala revitalization

Stream and its immediate edges

SECTION A-A

P L A N
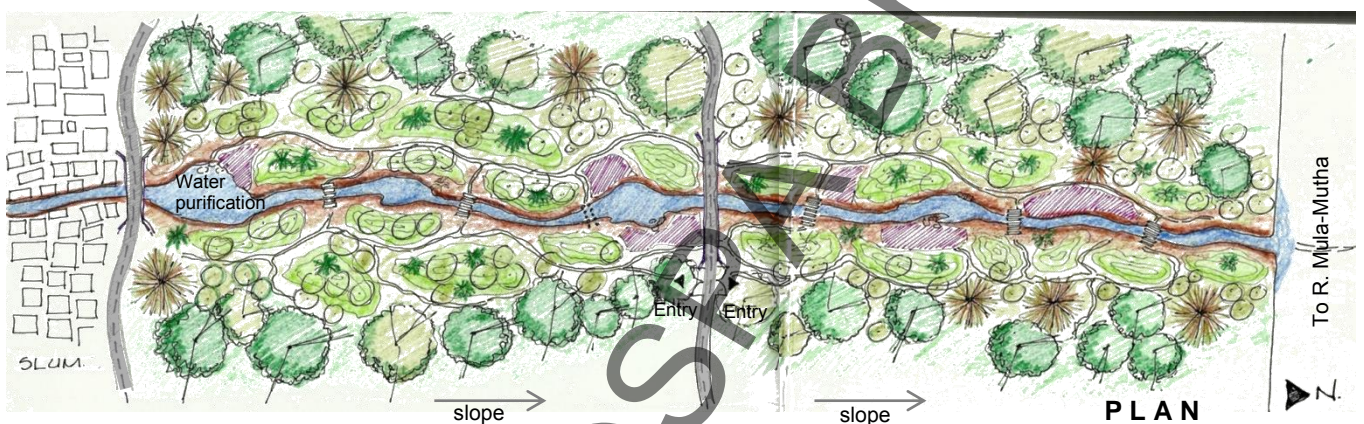
The park is designed on the principles of a Japanese garden-	Methods adapted for the purification of water:
-use of flowing water -mounds -meandering pathways -use of moon gates -waterfalls/fountains -installations	1. Use of a mesh to catch the floating impurities. 2. Allowing the water to spread over a larger area of land for maximum oxygenation. 3. Passing the water through a sand filter. 4. Increasing the course of the stream by adding more turns and also reducing its speed 5. Use of various waterfalls and introducing levels by using sharp stones for more aeration of the water. 6. Use of water hyacinth and fishes that consume the water pollutants. This makes the water 90% pure- good for irrigation & fish culture.

3.1 Stream and its immediate edges

A water treatment plant; levels introduced using stones, waterfalls; creating a meandering stream to increase its course were the methods used for purification and aeration. The edges of the stream were developed as seating areas. *(refer following figs).*

Fig. 58 Introducing levels Introducing levels in the stream for aeration

Fig. 59 Seating areas designed along the stream as informal spaces and meditation

Source: Primary

3.2 Ground covers

Ground covers like grass; Wadelina, Fern, Lilies, etc. are planted. Nearly 50,000 truckloads of soil was brought and dumped over the area. Local contractors were invited to dump their debris to create hills and dales. Several huge rocks were moved to the area and were chiselled into fine shapes.

Fig. 60 Mounds covered with grasses and ferns

Source: Primary

3.3 Small trees, shrubs, hedges

Species like Umbrella palm, Fan palm Plumeria alba, etc and a variety of hedges are planted. Trees and shrubs that already existed on the site were pruned while some special trees were brought in from Bangalore, Vadodara and Kolkata.

Fig. 61 Small trees, shrubs, hedges

Source: Primary

3.4 Tall trees and palms

These species are located on the extreme edges of the park. These include bottle palm, mango, banyan, bamboos, etc.

Thus, various kinds of bigger and smaller plants stand out against the background of the blue and changing sky creating a pleasant atmosphere.

Fig. 62 Tall trees and palms

Source: Primary

4. Conclusion

Similar spaces can be introduced along the 'Bhagirath nala' which passes through the old town of Alandi. Revitalization of the stream a public space can provide few open spaces in the dense fabric for the pilgrims.

Case-study III. **AYODHYA GHATS, U.P.** (secondary case-study)

1. Location

Fig.63 Location map for Ayodhya   *Source: google earth*

[ ] Ayodhya river ghats

Fig.64 Ayodhya river ghats   *Source: google earth*

2. Revitalization of the ghats

"More than hundred years ago, the course of the holy river Saryu shifted away from the Ghat edge of Ayodhya town. Over time, the Ghats and burgies were completely buried in silt.

Within a century their existence was almost forgotten and a significant component of the historic town was lost. The ritual of bathing in the river moved away from the traditional edge of the town to the new flow of the river. The old bed became a peripheral vacant land between the old town and new alignments of the river. Haphazard growth of vegetation and stray manmade structures encroached upon this uncared stretch of land. Modern service lines like sewerage and electricity found easy access through this area.

Fig. 65 Before

Fig. 66 Present

In 1985, the irrigation department of the Uttar Pradesh Government decided to construct an irrigation canal through this area, connecting the river Saryu and a stretch of agricultural land beyond the town.

We persuaded the authorities to dig up and expose the hidden Ghat steps and burgies- a difficult and long-drawn process made even more tedious by the stubbornness of officials of different departments that had to be patiently overcome, as anything like this was not on their agenda. The discovery of old Patwari maps showing the existence of some Ghats became visible and we suggested and designed a system by which the proposed irrigation canal could flow close to the old town edge touching the Ghats. We almost forced the authorities to implement the idea that was liked and fully supported by the local people. The old Ghats were conserved, repaired and reconstructed and water flowed once again after a gap of hundred and twenty five years, giving back the old town of Ayodhya their Ghats which they lost over the passage of time."

The text written was briefed by late Ar. Ravindra Bhan in an interview.
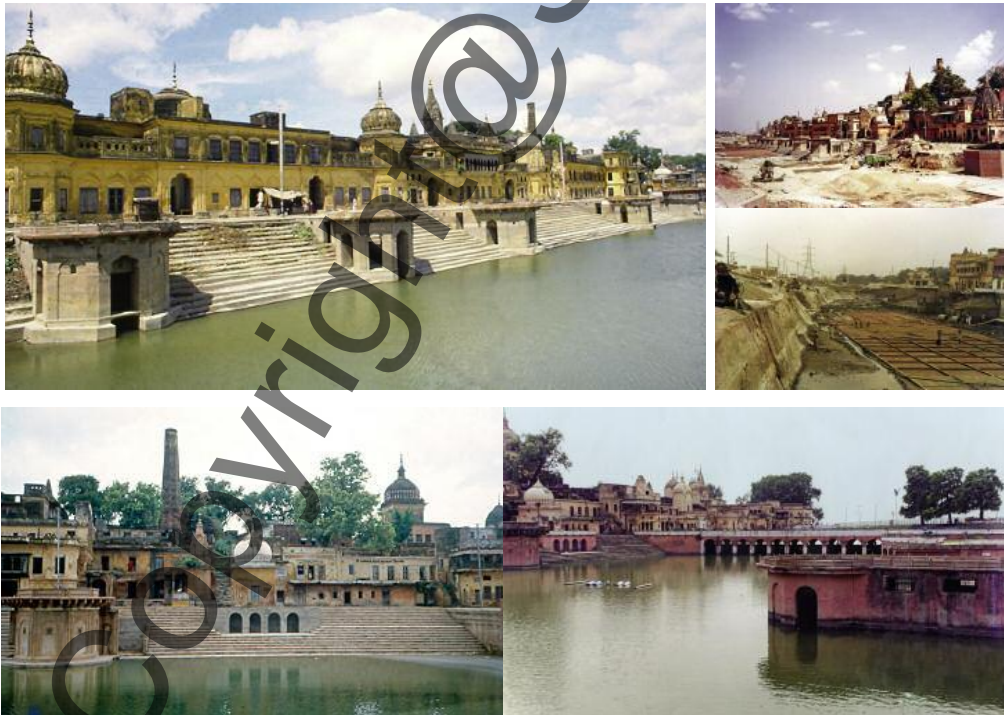
Fig. 68 Images of Ayodhya ghtas

(Source for case-study: ARCHI TIMES 2011- architect of the month- Ravindra Bhan)

Case-study IV. **VARANASI GHATS** (secondary case-study)

1. Introduction

Known in the past as Kashi, Varanasi (Banaras) enjoys the prestige of being not only the pre-eminent holy city of India, but also one of the oldest, with a continuous occupation dating back to the first millennium BCE. The city came to be known as Varanasi due to its location between the Varana river in the north and Assi nala in the south. *(George Michell, Rana P.B. Singh)*

(Banaras- the city revealed)
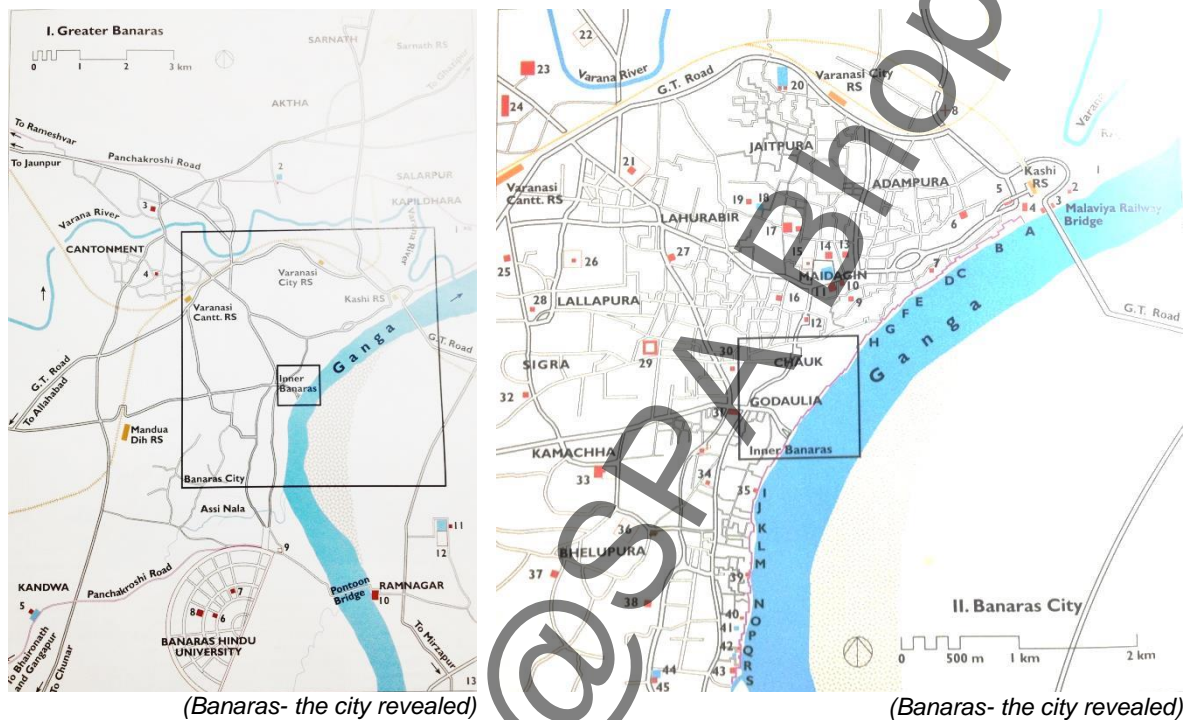
Fig.1 Location of Varanasi

(Banaras- the city revealed)

Fig.1 River ghats of Varanasi

2. History of the riverfront

- The palaces and ghats that form today the riverfront of Banaras were built in recent times. Most were built in the 18th and 19th century when the city began to be reconstructed.
- A renewed economic and political stability (after 400 years of Muslim rule) led to the construction of eminent residences and religious complexes. Rich personalities came from all over India and beyond to build temples, palaces and shelters that would welcome pilgrims. These numerous palaces were constructed between the Assi nala and the Varuna river.
- Only 14 ghats are more 350 years old- Kedar (K), Dashashwamedh (old core), Manas sarovar (J), Chaushatti yogini (old core), Agnishwar (old core),, Mangala gauri (old core), Bindu madhav (old core), Durga (H), Brahma, Trilochan (C), Ram (old core) and Adi keshav (old core). *(refer fig 2)*

(Source: dept.of landscape architecture, SPAB)

3. Salient features of old core

- The palaces and ghats have been constructed on the high ridge (natural levee) further consolidating the banks.
- They are mainly designed in relation to the river water and are thus very different from the rest of the buildings found in the city.
- This riverfront seems to be constructed independent to the city that spreads out behind.
- In Prinsep's map 1828, the level of land on the either side of the ridge slopes down slightly and a series of ponds and tanks are found all along the ridge.
- Initially, these tanks were supposed to collect drainage and direct it either to the R. Varuna or Godaulia nala into the Ganges. However, with the densification of the city, most of these ponds and nalas have been filled up.
- Before 18th century Varanasi had an extensive system of underground drains meant primarily for carrying rain-water. These were unsuitable for the flow of sewage as they were rectangular in shape with irregular gradients, ran at varying levels down the centre of paved lanes and were connected with courtyards of houses.
- They later played a role in the lying and development of new sewer at their old site.
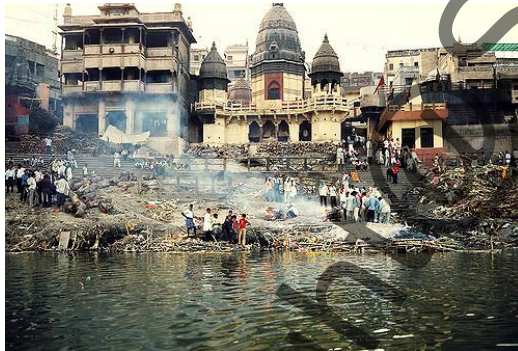
(Source: dept.of landscape architecture, SPAB)

(Top) Fig.1 ghats used for cremation activities

(Right) Fig.1 Princep's map 1828 showing ponds and tanks
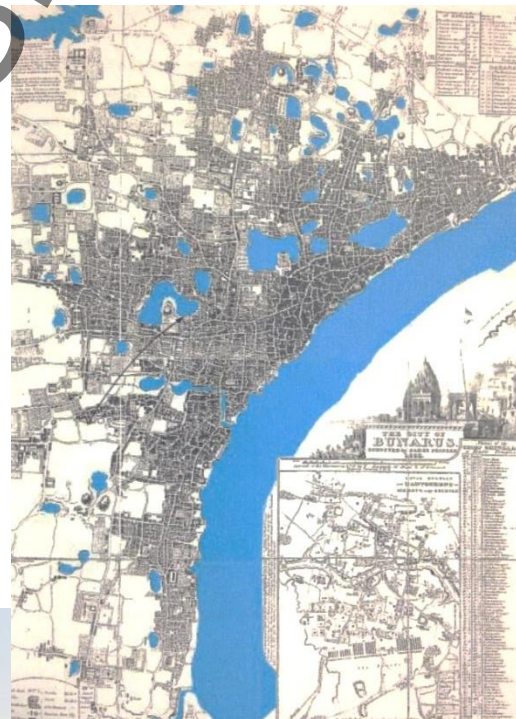
(Source: Banaras- the city revealed)
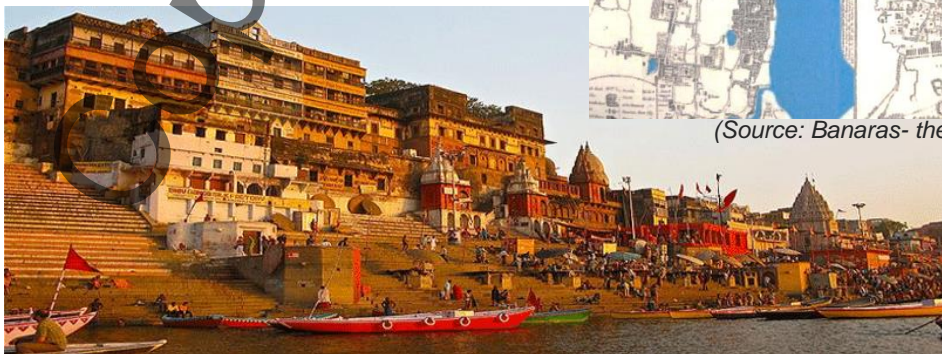
Source: en.wikipedia.org

Fig.1 Stretch of the Ghats with old structures depicting the traditional character

4. Visual experiences

4.1 River ghats

Panaromic views of ghats are obtained along the length of the Ganga riverfront. It is difficult for visitors to see the entire stretch of the river from the ghats as they are stages for ritual activities and crowded with buildings. Boat travel is the best way for visitors to understand the entire ghat landscape.

4.2 Streets

The streets here are narrow. A series of streets lead to the continuous stretch of ghats. The movement along these streets entails the transition from feeling of enclosure to expansiveness as the river comes into view.

(Source: University of Illinois at Urbana Champaign, n.d.)

(Source: Banaras- the city revealed)

Fig.1 Streets leading to the ghats

Source: University of Illinois at Urbana Champaign, n.d.)

Fig.1 Streets leading to the ghats

5. Issues

- Immense pressure from tourism, economic development, population which is threatening the cultural landscape and urban skyline of the ghat area. It is also increasing the burden on the carrying capacity of urban environment and the river ecosystem.
- Built form has increased as the river is flooding less.
- Loss of open spaces due to increasing development.
- Narrow streets leading to congestion especially at the time of festivals.

(Source: dept.of landscape architecture, SPAB)

6. Inferences for river ghat case-studies

- The **case of Ayodhya** is a good example of how a lost heritage can be inculcated back into the city and revitalized as a beautiful public space. This revitalization has returned the historic identity of the town. The space which was an unused overlooked land lying at the back of the city has now been re-transformed as the city's celebrative frontage.

- The **ghats of Varanasi** are an exemplary case of an organically evolved cultural landscape. The most important feature of these ghats is- the palaces/temple complexes along the river have been built w.r.t. the river. They are independent of the city which developed behind. It is the mythology, river Ganga, topographical location and evolution over a period of time, rulers, the palaces architectural vocabulary and the extensive stretch of river ghats that has given a very dynamic character to the landscapes and has attained a high significance of a WHS.

Table 4: Comparitive analysis

	VARANASI	PANDHARPUR	ALANDI	INFERENCE
River ghats				
location	Convex edge of river & on natural levee thus has more steep ghats	Concave egde of river. The extensive river bank here acts as a public space for pilgrims. stretches of ghats is absent	Convex edge. ghats required for bathing thus built on both sides.	Ghats of Varanasi and Alandi thus are steep and hence dominant.
No. of ghats	Due to more no. of ghats the crowd gets distributed	Banks instead of ghats	2 ghats (on either side) are under high pilfrim pressure.	Inflow of pilgrims shall be regulated also, alternate O.S. shall be provided.
Adjoining structures	Old palaces retaining historic identity	Well maintained old structures along with modern structures. Modern structures are not so dominant. Historic character is not obscured.	Modern structures highly dominant. Cultural identity is therefore under threat.	Design strategies and development regulations shall be strictly implemented to conserve historic identity.
Predominant Activities on ghats	All possible activities	Ferry to visit surrounding temples	Bathing, *asti-visarjan*	Provision can be made for some designated bathing kunds. Stratergies need to be developed for asti-visarjan and to maintain river ecology
Visual connectivity	Visible from a ferry	Visible from a ferry	Visible from main approach road	Alandi ghats landscape have a strong potential to enhance the town's identity.
River ecology	Highly disturbed	Moderately disturbed	Highly disturbed	Proposals to develop a healthy river like dredging, purification, edge treatment etc.
Heritage visibility	visible	Visible due to strategic locations	Not visible due to densification of modern structures	Development and encroachments needs to be regulated

Chapter IV. **SITE DOCUMENTATION AND ANALYSIS**

Chapter III. SITE DOCUMENTATION & ANALYSIS

1. Location
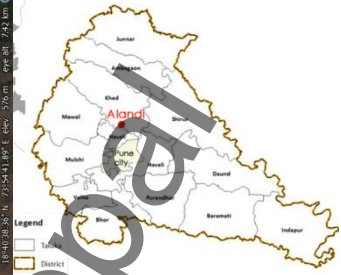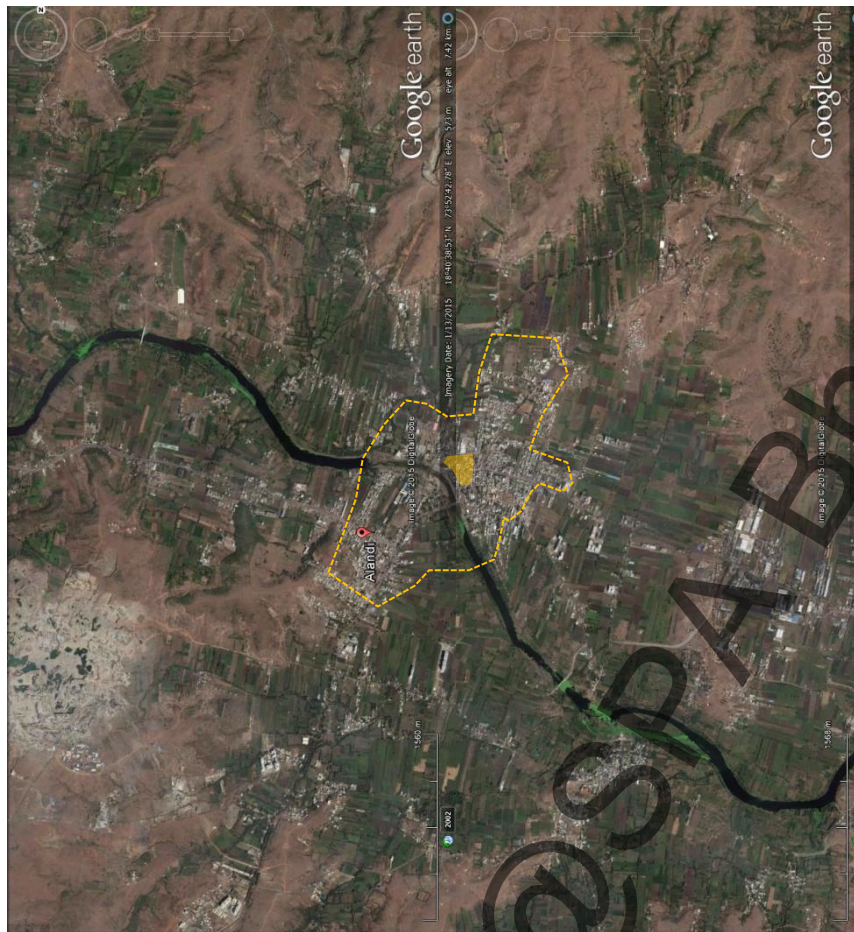
Location of Alandi in Pune district

Alandi old town

Alandi town sprawl

Fig.69 Map showing location of Alandi in the surrounding hilly context.

Alandi old town

Fig.70 Map showing Alandi town

2. Present scenario of Alandi- overview

As a result of the heavy pilgrimage, Dharamshalas and *Shikshan Swansthas* are a typical typology of building seen in Alandi along with the residences. Dharamshalas are a result of the heavy pilgrimage whereas Shikshan Swanthas are a result of the various literatures written by the saints. There are about 350 small and big dharamshals in the town. The Typology of dharamshals has enclosed considerable areas of open spaces as they have a courtile planning.

The town has lack of open spaces. There is only 1 garden in the town. The only massive open space of the town is the river ghats. Open spaces are an important requirement for a huge floating population.

The town has narrow roads and streets. The effective width of the roads is further reduced due to the haphazard parking. Haphazard parking, acute angles, bottle necks and heavy vehicular traffic are the reasons for traffic congestion.

The health of the river is detoriating mainly because of the untreated sewage inflow and heavy pilgrim activities. In 2007, the MPCB (Maharashtra Pollution Control Board) has prepared an environmental status report for Alandi after the residents of Alandi complained to the NGT about the condition of the river. The report has also given proposals for building up the infrastructure of the town support the pilgrimage. It has proposed two STPs, drainage layout, road network, strategies for restoring health of the river, etc. These proposals are in the process of implementation. Ex. One of the STPs has already been implemented.   The river and the town infrastructure is thus hoped to be seen in a better condition in the coming years.

Alandi had an agriculture based economy which is now shifting from agriculture to pilgrimage. 83% of the workers are involved in activities other than agriculture. A lot of development has happened in Alandi from 1990-2000. Agricultural land is being sold out to private developers and we thus see typical big scale housing projects coming up in Alandi as in any other town or city.

The authority has also made some attempts by constructing a series of dominating arches and a 20m high pillar near the river ghats. These do not fulfil the functions they are built for but have suppressed the surrounding heritage structures due to their scale, form and pattern. These like are unrealistic foreign elements forcefully inserted in the landscapes of Alandi.

These irregulated and unnecessary developments are leading to a loss of the cultural identity of the town. The intangible heritage of the town is in a way preserved by the devotees themselves because of their attachments with the oral traditions which also forms the base of the cultural significance. But the physical manifestations of the intangible (tangible heritage) are under threat and need to be conserved.

2. Pilgrimage in Alandi

2.1 Purpose of pilgrimage

2.1.1 Varkari education- This education comprises of teachings about the literatures written by the saints of Bhakti movement like- Dyaneshwari, Chandev Prasashti, Haripath, Tukaram gatha, Panchadashi, Vichar sagar and others. This course is for 4 years and after the completion of the course a varkari attains the designation of a 'Kirtankar'.

The yearly **floating population** for varkari education is **5000-6000**

2.1.2 Daily visitors- Visitors daily come here for 3 primary purposes- visit to temple, *asti-visarjan* and marriage. It is believed that the remains of the bones are able to dissolve in the waters of the holy river. This point is specifically behind the Pundalik temple. Thus it is a sacred point for *asti-visarjan*. The high number of dharamshalas provide accommodation and food at very nominal rates. They also provide facilities for marriage purposes. This is affordable to the lower income groups due to which the town witness heavy floating population even during non-festive times.

Floating population data for daily visitors:

1. Monthly ekadashi   60-70 thousand
2. Makar Sankrant (Jan)   50-60 thousand
3. Gokul ashtami/Adhik pornima(Aug-Sept.)   15-20 thousand
4. Daily visitors   10-12 thousand
5. thursdays./ weekends   25000

2.1.3 Peak pilgrimage- This happens twice in a year- once in July-August (Ashadi ekadashi as per lunar calendar) and the other in Nov-Dec (Kartiki ekadashi as per lunar calendar). During these two festivals, pilgrims stay here for about 3-4 days before they begin with the *palkhi* procession.

The **floating population** of peak pilgrimage is **3-5lakhs.**

2.2 Existing pilgrimage management

2.2.1 *Dindis-* These are organisations run willingly by the common people. They are independent of the government. These groups are responsibe to take the varkaris from Alandi to Pandharpur. Not all floating population accommodates in all the Dindis. Those not a part of any *Dindi* completes the procession by themselves. The Dindis are strict in their management. A person from one Dindi is not allowed to be with the any other Dindi. Also, the person is removed from his/her *Dindi.*

There are about 220 dindis and each dindi has 300-2000 vakaris.

Each Dindi provides:
1. A truck to carry people's luggage
2. A truck to carry food/ utensils cooking gas etc.
3. A truck to carry tents and other items
4. A truck for elderly people
5. Few cars for VIP managers
6. 1 big water tanker
7. 1 small water tanker

2.2.2 Accommodation

Varkaris stay in dharamshalas. There are about 350 big and small dharamshalas in Alandi. Together all of them can accommodate about 60,000-70,000 *varkaris*. The others set up their camps on the play grounds of schools, college and vacant agricultural lands. The entire floating population cannot stay in Alandi, the remaining stay in the towns/villages which lie within the *'Panchkroshi pradakshina'*.

2.2.3 Infrastructure facilities

The infrastructure required to support the pilgrimage is highly insufficient. As mentioned earlier, the town has narrow roads/streets, no well laid drainage network, insufficient toilet blocks, insufficient parking. Also the existing infrastructure is poorly maintained.

3. Demographic data

3.1 Population

The voting population is 18,000 as per 2001 census whereas the total population is about 45,000-50,000. Population is estimated to be 43,000 in 2021.

3.2 Density

It has more than doubled from 1031 in 1981 to 2567 persons/sq.km. in 2001 Most of the population is concentrated in old town. *(MPCB report)*

3.3. Occupation

The main occupation was agricultural. But there is shift of economy from agriculture to pilgrimage. About 83% workers are engaged in services other than agriculture. (as per 2001 census) *(MPCB report)*

3.4 Slums

There are 325 illegal huts wherein 360 families stay. *(MPCB report)*
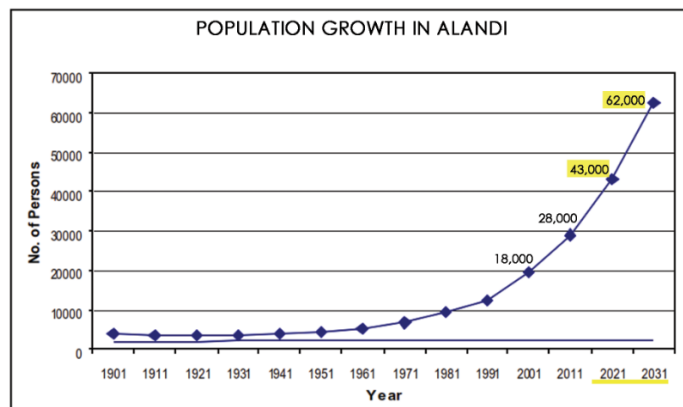
Fig.71 Population growth in Alandi   *Source: MPCB report*

4. Identified issues

- Increase in residential zone (dharmshalas)
- Encroachments (illegal dharmshalas /institutes)
- Agriculture land being sold to private developer
- Shift of economy from agriculture to pilgrimage
- Pollution of river
- Pressure on infrastructure
- Increasing pilgrimage and poorly regulated development is resulting in a changing character, threatening the tangible heritage and compelling Alandi to lose its cultural identity.

5. Topography, Geology, Hydrology, Geohydrology
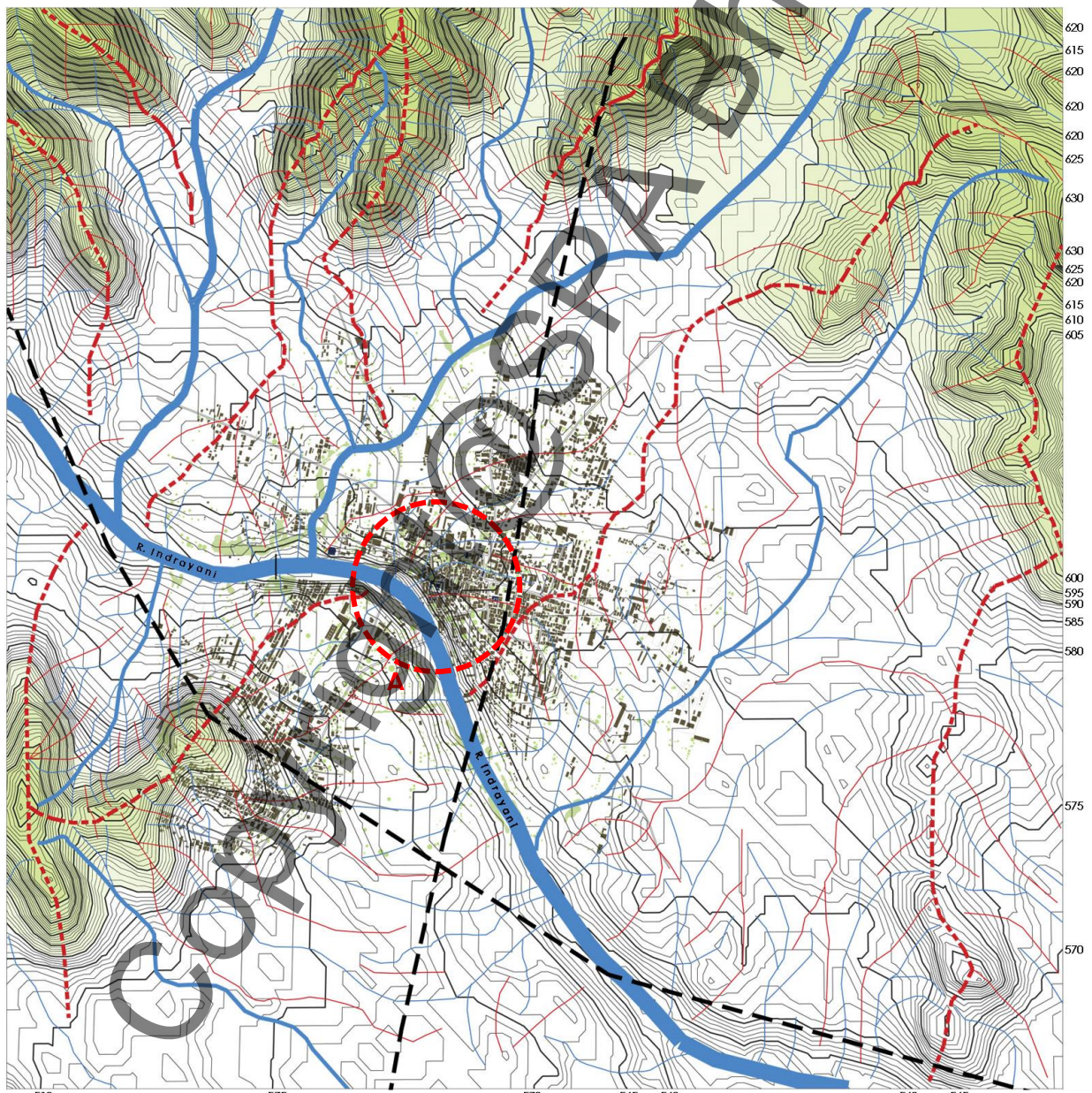
Fig.72 Map showing topography, geology and

Regional section

5.1 Geology

Deccan traps (Indrayani formation- basaltic lava flows of 50-180m). These are dark grey, fine to medium grained, massive, hard and compact, non to sparsely porphyritic in nature.

5.2 Geomorphology

- The town sprawl lies under the older flood plain of R. Bhima which indicates that the area has rich organic soil.
- The surrounding hills are a part of 'middle level plateaus' (550-900m)

Fig.73 map showing hydrology of old town (A)

Bhagirath kund   Bhagirath nala

Fig.74 Geomorphology map

5.3 Hydrology

- R. Indrayani originates in the Sahyadris. It is a seosonal river.
- Joins R. Bhima after flowing for 100km S-E of Alandi. R. Bhima is an important tributary of R.Krishna.
- Width of river in the town is about 55m.
- The 'Bhagirath nala' is an important stream in old town. It empties into the Bhagirath kund which is scared bathing space for pilgrims. It then joins the river.
- This nala has been converted into a sewer and carries most of the town's sewage. This created unhygienic conditions in the town. Thus, in 2000-01 the AMC constructed a road over it and connected it to a drainage line leading to the STP
- Hence, today the Bhagirath kund does not have water of the Bhagirath nala but the backflow of the Indrayani water

Source: Primary

Fig.75 Concrete road over nala

Source: Primary

Fig.76 nala visible at some places

Source: Primary

Fig.77 Stream joining Bhagirath nala

5.4 Geohydrology

- In general ground water potential of hard rock is poor
- 2 basic intrusive dykes pass through the town
- Effect of dykes on ground water:
  * Acts as an underground barrier for water.
  * Joints within dykes and those with the surrounding rock structure allow water percolation.
  * High ground water potential near dyke area.
  * Wells yield high amount of water which helps irrigation
  * More vegetation is observed near the dyke area
- Ground water occurrence- 5m to 6m (MPCB report)

Source:googleimages.com

Fig.78 Ex. Of basaltic dyke in granite

6. Climatic data

Table 4: Climatic data for Alandi (1931-1960) monthly avg.

Month	Rainfall mm	Temperature °C		Mean Relative Humidity (%)	
		Min	Max	Morning	Evening
January	1.9	12.0	30.7	74	30
February	10.3	13.3	32.9	64	23
March	3.1	16.8	36.1	52	20
April	17.6	20.6	37.9	50	26
May	34.7	22.6	37.2	58	36
June	102.8	23.0	31.9	74	63
July	186.8	22.0	27.8	83	78
August	106.4	21.5	27.7	85	77
September	127.3	20.8	29.2	82	71
October	91.9	19.3	31.8	79	52
November	87.0	15.0	30.8	73	40
December	4.9	12.0	30.1	75	35

Source: MPCB report 2004

The Rainfall is the highest in the months of June-September which is also the peak pilgrimage time during *Ashadi Ekadashi.*

7. Vegetation

The area is dominated by scrub type vegetation. Some deciduous vegetation is also seen.

The dominant tree species observed are:

1. Mangifera indica (Mango)
2. Bauhinia racemosa (Apta)
3. Emblica Officinalis (Amla)
4. Acacia arabica (Babul)
5. Terminilia bellirica (Behada)
6. Ziziphus mauritiana (Bor)
7. Tamarindus indica (Imli)
8. Terminalia chebula (Hirda)
9. Azadirachta indica (Neem)
10. Ficus bengalensis (Banyan)
11. Ficus religiosa (Peepal)
12. Ehretia laevis (Ajan)
13. Terminalia catappa (Badam)
14. Leucaena leucocephala (Wild tamarind)
15. Samanea saman (Rain tree)
16. Acacia leucophloea (Safed babul)

Fig.79 Vegetation in town seen from hills

Fig.80 Scrub vegetation along river- Acacia arabica, Acacia leucophloea, etc. Deciduous trees like Ficus religiosa, Ehretia laevis

Fig.81 Grove of Ehretia laevis trees

Fig.82 Scrub vegetation & grasslands along road

Fig.83 Peepal trees seen freqruently

Fig.84 Acacia arabica as dominant sp.

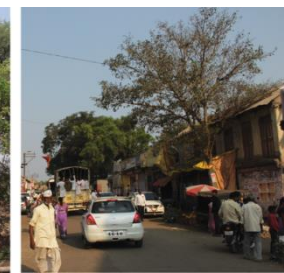
Fig.85 Clumps of deciduous trees seen in old town

Note- all photo courtesy: self

Fig.86 Deciduous vegetation along the south bank

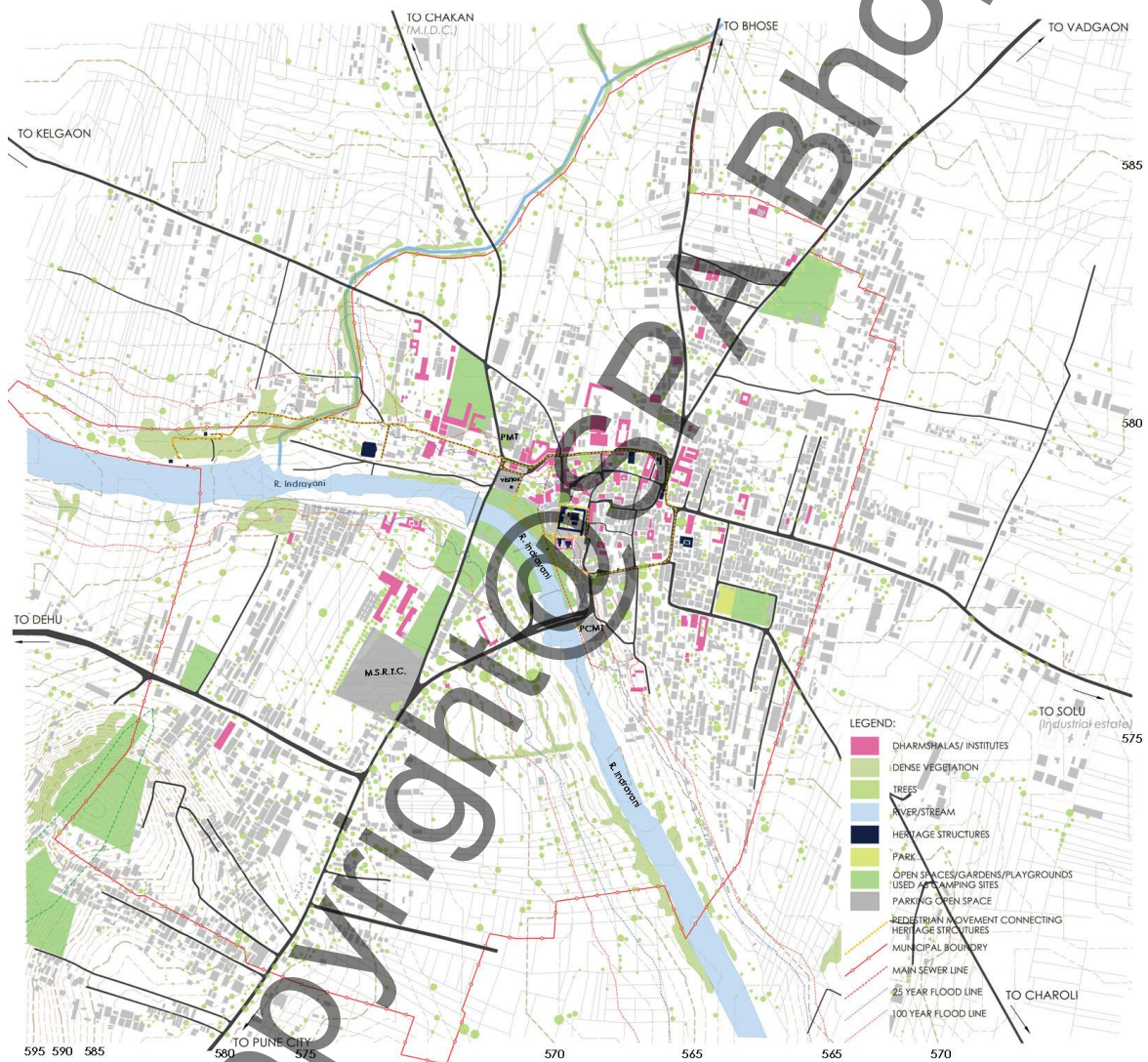Fig.87 Rain tree near temple

8. Analysis for the town

Fig.1 Existing landuse map (1:15,000)

Fig.88 Open spaces of dharamshala

Fig.89 School play grounds as camping sites

Fig.90 Open space on hill top used for camping

*note: all photo courtesy: self

8.1 Table 5- Anaylsis as per landuse

	EXISTING LANDUSE ANALYSIS	DEVELOPMENT PLAN ANALYSIS	INFERENCE
CULTURAL HERITAGE	* Most of it is located in the old town excpet for Siddabhet. The old town heritage and Siddabhet together constitute the pilgrim zone' (refer map). * Key issue- heritage structures are surrounded by poorly regulated dense development/ encroachments which is obscuring the historic character of the town. * Few are significant in the urban fabric but are not visible in the landscapes of Alandi.	* Have proposed areas for M.A.R.S. (Mandir area redevelopment scheme) and N.R.S. (Nala redevelopment scheme) * But the proposals are not appropriately executed. * The Bhagirath nala has been covered by a concrete road to maintain hygienic conditions. * A contemporary building for darshan mandap is being constructed adjoining the temple wall which seems to be dominating.	* There is potential for sensitive development but the schemes shall be implemented appropriately.
OPEN SPACES	- Considerable are of open spaces is enclosed within dharmshalas. - Absence of public O.S. / maidans. (O.S. is a requirement for a huge floating population). The river ghat is the only massive public O.S. - Play grounds of schools/ college, vacant agricultural lands, hilltops are used pilgrim camping sites.	- D.P. proposes some O.S. but these are located in the inner parts of the town for the residences. - A positive part is the D.P. also proposes a dedicated area as 'camping ground' in the N-E part of the town.	- It will be beneficial if the O.S. located at interfaces. (of residences and pilgrim entry route) which would serve as pilgrim camping sites. - Green belts proposed along the river have a higher potential of being developed as pilgrim O.S.
CIRCULATION	- Pradakshina path under high pressure due to: * Heavy vehicle movement * PMT/ PCMT bus route. • Primary pilgrim (pedestrian) route. * Narrow street, bottle necks, acute angles and irregular width. * Haphazard parking and encroachments	- A bypass road for HMV was proposed in the 88-98 DP proposals has not yet been implemented. - Pradakshina path of 15m wide. Road widening would hamper the old traditional structures on the path.	- Bypass road shall be implemented which would reduce considerable amount of traffic congestion.
PARKING	- Insuffitient visitors parking. - Average vehides data per day in april 2005 (as per MPCB report) * 2-wheelers- 121 * 4-wheelers- 120 * Bus/Mini vans-8 - Present parking area- 2248sq.m.	- Proposal for visitors parking behind the South bank of the river. (Area- 11800sq.m.)	- This is a good location for parking as it will reduce vehicular movement in the old town. - It will allow quick access for visitors to the temple through the pedestrian bridge. - There can also be provision for shops near this parking which will generate revenue for the people.

RIVER ECOLOGY	U/s- not extremely polluted. water used for drinking after treatment M/s- polluted due to high pilgrim activity D/s- highly polluted due to untreated sewage disposal, open defecation by pilgrims, crematorium (MPCB report, 2005)	- Proposal for STP on right and left bank D/s. & proposal for drainage network development.	- River condition will be better after complete implementation of proposals. De-silting shall be done periodically of the M/s as the river is bunded.

Fig. 91   The darshan manap building in the group of old buildings

Fig. 92   U/s of the river- less polluted

Fig. 93   D/s of river- highest pollution

Fig. 94   Narrow, congested *pradakshina path*

Fig. 95   .1 M/s of river- high pollution

Fig. 96   existing visitor's parking

Fig. 97   Open spaces of dharamshala

note: all photo courtesy- self

8.2 Development plan 2013

LEGEND

- RESIDENTIAL
- INDUSTRIAL
- COMMERCIAL
- PUBLIC AND SEMI PUBLIC
- PUBLIC UTILITY
- OPEN SPACES, GARDENS, GREEN BELTS, PLAY GROUNDS ETC.
- ROAD TRANSPORT & COMMUNICATION
- AGRICULTURAL / NO DEVELOPMENT ZONE
- WATER BODIES

- CONGESED AREA
- PROPOSED ROADS & RESERVATIONS
- CITY SURVEY LIMIT
- MUNICIPAL LIMIT
- (BLUE LINE) PROHIBITIVE ZONE
- (RED LINE) RESTRICTIVE ZONE

Fig. 98
DEVELOPMENT PLAN
2013

8.3 Circulation pattern

LEGEND:

- HEAVY VEHICULAR TRAFFIC
- MAJOR PILGRIM INFLOW
- MODERATE TRAFFIC
- PROPOSED BYPASS ROAD for heavy vehicle
- PEDESTRIAN MOVEMENT
- MUNICIPAL BOUNDRY
- TRAFFIC JUNCTION
- MSRTC/ PMT/ PCMT/ VISITIOR PARKING
- PROPOSED VISITORS PARKING as per DP

To Chakan (M.I.D.C)

From Pimpri-Chinchwad

To Solu (industrial estate)

From Pune city

Fig. 99
CIRCULATION PATTERN
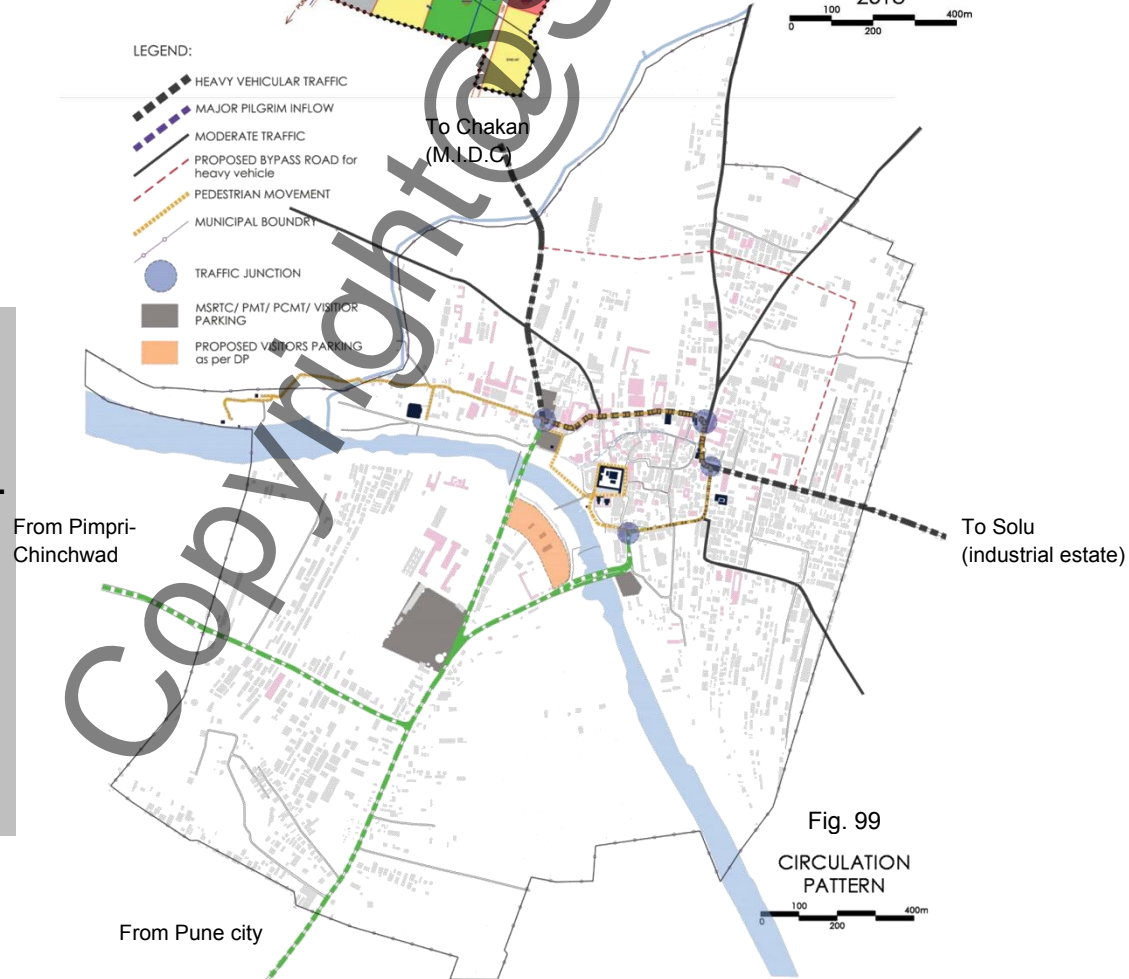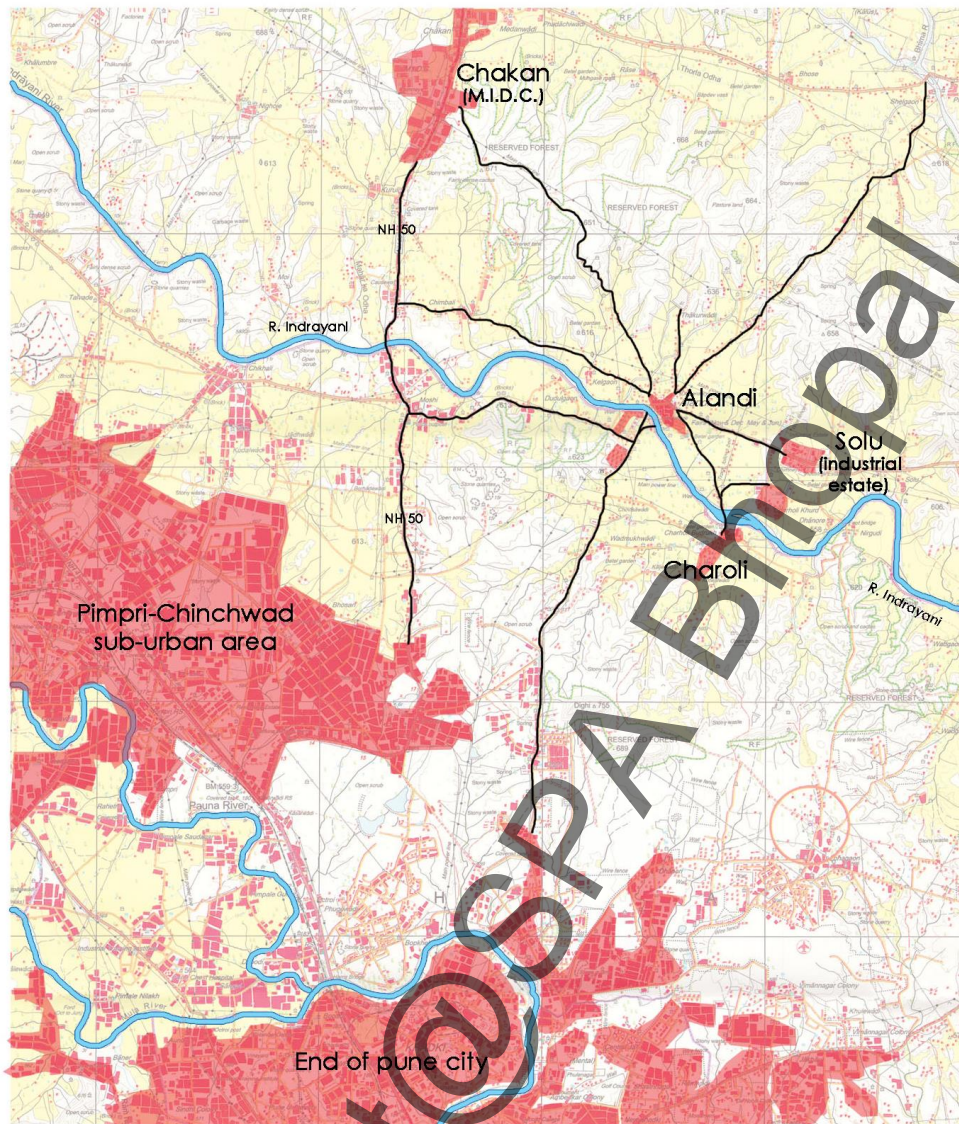
Fig. 100 CONNECTIVITY MAP

Circulation issues

The heavy vehicle movement on the *pradakshina* path is due the town's connectivity to the nearby industrial areas. Alandi is connected to Chakan town where M.I.D.C. (Maharashtra Industrial Development Corporation) is located towards the N-W and is also connected to Solu (an industrial estate) towards the East. Heavy vehicles travelling to these two places pass through the town's *pradakshina* path which is the most important pedestrian path in the town. A bypass road was proposed in the 2007 D.P. for the heavy vehicles which would reduce the congestion on the road but this road has not been implemented.
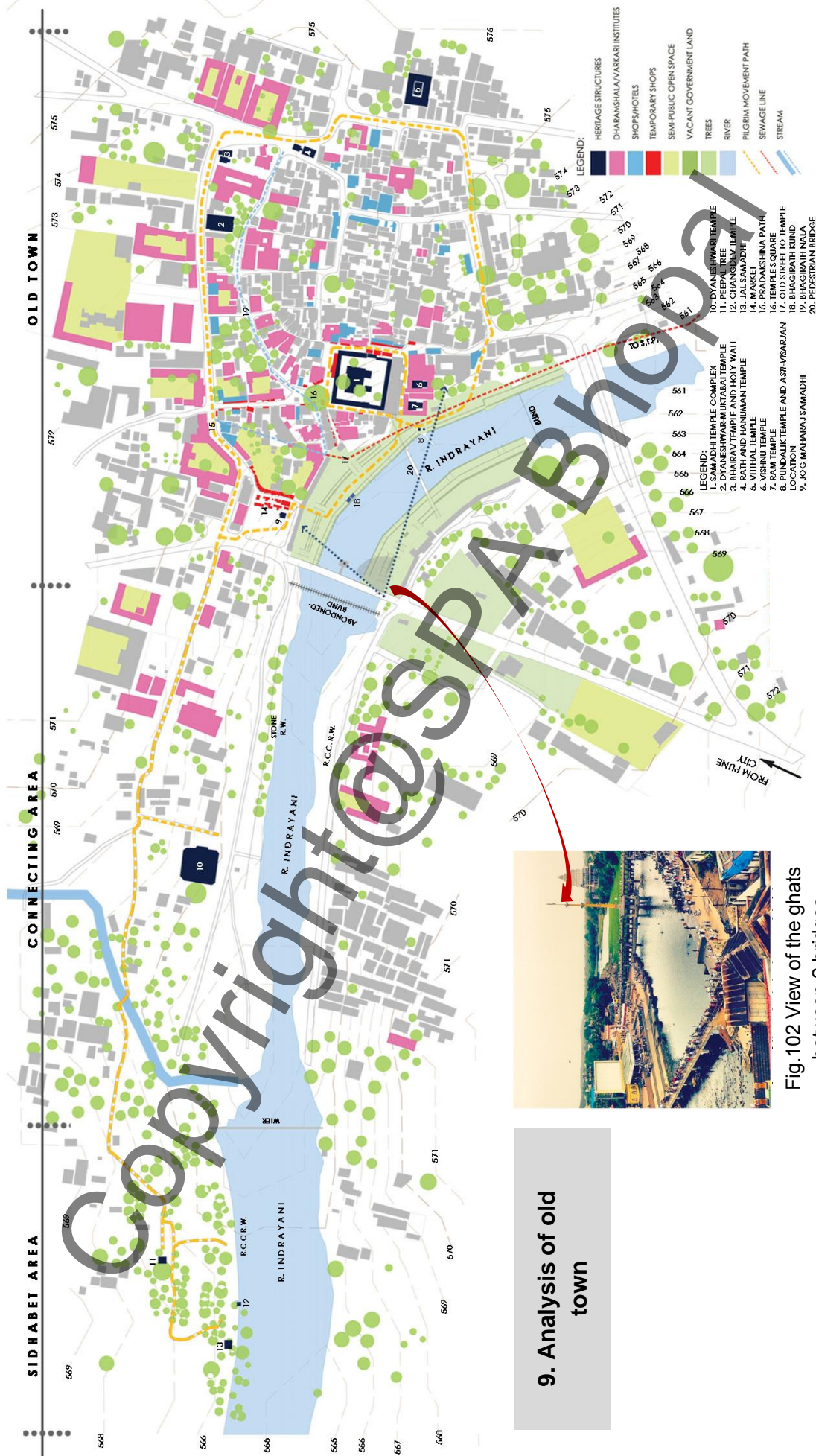
Fig.101 Old town map (1:6000)

LEGEND:
HERITAGE STRUCTURES
DHARAMSHALA/VARKARI INSTITUTES
SHOPS/HOTELS
TEMPORARY SHOPS
SEMI-PUBLIC OPEN SPACE
VACANT GOVERNMENT LAND
TREES
RIVER
PILGRIM MOVEMENT PATH
SEWAGE LINE
STREAM

LEGEND:
1. SAMADHI TEMPLE COMPLEX
2. DYANESHWAR-MUKTABAI TEMPLE
3. BHAIRAV TEMPLE AND HOLY WALL
4. RATH AND HANUMAN TEMPLE
5. VITHAL TEMPLE
6. VISHNU TEMPLE
7. RAM TEMPLE
8. PUNDALIK TEMPLE AND ASTI-VISARJAN LOCATION
9. JOG MAHARAJ SAMADHI
10. DYANESHWARI TEMPLE
11. PEEPAL TREE
12. CHANGDEV TEMPLE
13. JAL SAMADHI
14. MARKET
15. PRADAKSHINA PATH
16. TEMPLE SQUARE
17. OLD STREET TO TEMPLE
18. BHAGIRATH KUND
19. BHAGIRATH NALA
20. PEDESTRIAN BRIDGE

Fig.102 View of the ghats between 2 bridges

9. Analysis of old town
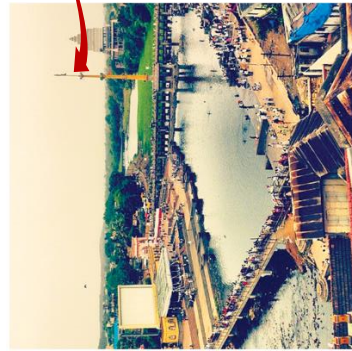
9.1 Key observations & inferences

- Legibility issues of the cultural heritage
- Very few old structures on the river Ghats depicting traditional character. Other modern structures have turned their backs towards the river. Also these structures are not in harmony with the surrounding landscape.
- Series of arches is highly dominating. The arches were built to provide shade and act as a '*darshan* corridor'. But it has been encroached by shopkeepers. The arches are a visual as well as a physical barrier. It does not allow them to merge subtly (Open spaces and streets).
- Area of the river ghat between the two bridges has a potential for developing an identity for the town.
- River of the old town has stagnant water. The river bed has obstructions in its bed which needs to be cleared.
- Edge of the river U/s has not been dealt with sensitivity. The edge has been concretized. A lot of trees have been cut down for this purpose. The R.C.C. wall also is not allowing access to the Changdev temple.
- The Dyaneshwari temple is a landmark because of its scale. River in this stretch has a R.C.C. and a masonry edges on either side.
- Partly emerging river bed acts a changing landscape.

9.2 Cultural heritage in the town

Fig.103- 11. Replica of St. Dyaneshwar and his family's house under the same Peepal tree.

Fig.104- 12. Changdev temple

Fig.105- 14. Market near parking area

Fig.106- 15. Pradakshina path narrow and congested

9.2 Cultural heritage in the town

109. Old street leading to temple

112. Ram temple

115. Samadhi temple square used for parking

108. Dyaneshwari temple

111. Samadhi temple complex

114. Rath & hanuman temple

107. Jal samadhi

110. Bhairav temple & holy wall

113. Dyaneshwar-Muktabai temple

The river ghats and Sidhabet area
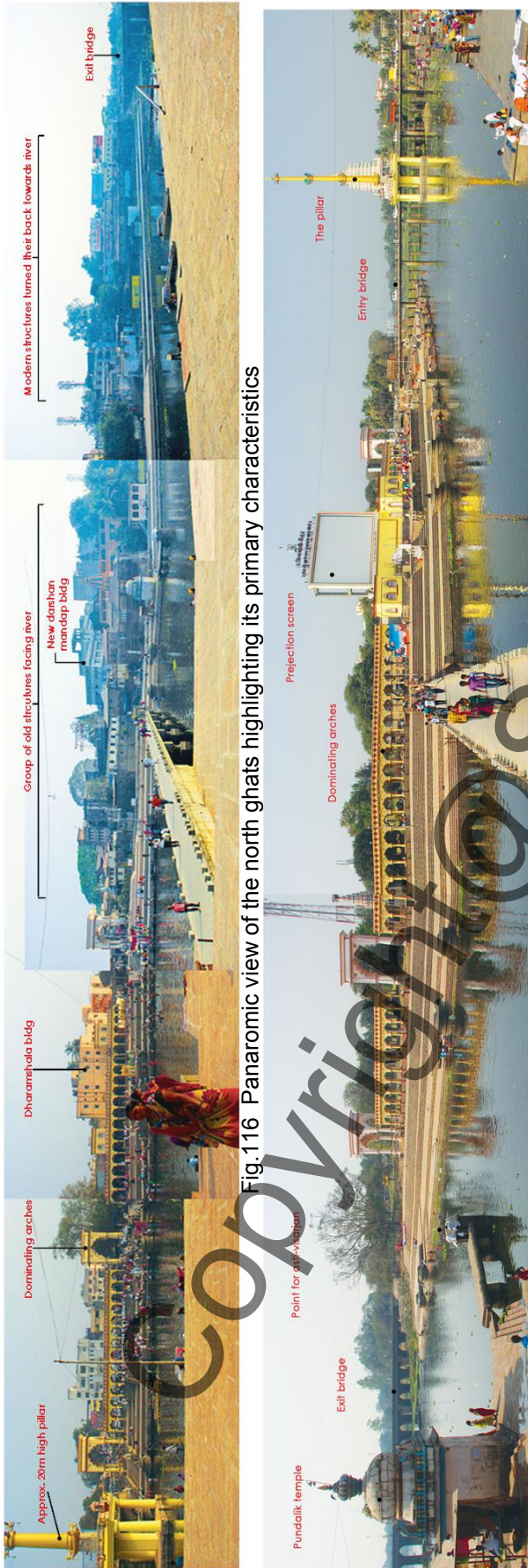
Fig.116 Panaromic view of the north ghats highlighting its primary characteristics

Modern structures turned their back towards river

Group of old structures facing river

New darshan mandap bldg

Dharamshala bldg

Dominating arches

Approx. 20m high pillar

Exit bridge

Fig.117 Panaromic view of South ghats

The pillar

Entry bridge

Projection screen

Dominating arches

Point for aai-darshan

Exit bridge

Pundalik temple

Edge condition of Sidhabet area

Fig.120 R.C.C. wall does not allow access to Changdev

The R.C.C. wall is constructed recently which has disturbed the edge habitat of the river. Almost half the width of edge vegetation was cleared for this purpose. The wall also does not allow access to the Changdev temple. The edge could have been dealt

Fig.118 Edge before R.C.C. RW

Fig.119 Edge after R.C.C. RW (existing

*note: all photo courtesy- self

SECTION A-A 1:1500

Residences · Samadhi temple complex · Old bldgs · Dharamshala · Dominating arches · The pillar · Approach bridge

SECTION B-B 1:1500

Samadhi temple complex · Darshan mandap · Projection screen · Dominating arches on south ghats · North ghats

SECTION C-C 1:1500

Arches & projection screen · South ghats · Pedestrian bridge · Group of old bldgs · North ghats · Darshan mandap · Arches · Market · Visitors parking · Dharamshala

ORIGINAL SECTION (Sidhabet) 1:2000

House replica under the Peepal tree · remaining vegetation · Changdev temple, Jal samadhi · Dense vegetation · upto 1.2m eroded egde · Changdev temple · 1.2m R.C.C. RW

EXISTING SECTION (Sidhabet) 1:2000

Dharamshala · Temple · R.C.C. rd over nala

SECTION D-D (1:600)

SECTION E-E (1:300)

Prominent Dyaneshwari temple · Alandi weir · Settlement

10. Issues and concerns

- Lack of open spaces
- Historic character of the town has been obscured due to poorly regulated development and encroachments
- Increasing pilgrimage pressure
- Lack of infrastructure
- Detoriating condition of river due to pilgrimage, sewage and concretization.
- Heat absorbent landscape

Chapter V. **JURY PANELS**

ANNEXURE

(Questionnaire)

a. Questions to understand historical association

1. What was the spread of Alandi at the time of St. Dyaneshwar?
2. Where did St. Dyaneshwar stay in Alandi?
3. Where would St. Dyaneshwar deliver his preaching? (temple/river ghats/under a tree etc)
4. What is the mythology of Indrayani river?

b. Questions to understand pilgrimage association

1. Who are the visitors that come to alandi? For what purpose? (eg. *Warkari*, daily visitors,..)
2. What are the rituals that the daily visitors conduct? (eg. Visit to the temple, *asti visarjan*)
3. What happens during *Ashadi* and *Kartiki ekadashi?* How are the 2 different from each other?
4. By which route do the *warkaris* enter the town?
5. What is the first activity that the *warkaris* do after entering the town?
6. What are the different rituals they conduct? And in what sequence?
7. After conducting the required rituals, which route do they use to enter the temple?
8. Which route is used to carry out the *palkhi* procession?
9. By which route does the *palkhi* leave Alandi?
10. What are the activities/events that take place during the 1st to 4th day of *Ashadi ekdashi*?
11. During their stay in Alandi, which are the places that the *warkari* visit? (may be for worship or any other purpose)
12. Do the entire *warkaris* gather together to enchant the *abhangas*? If yes where to they gather?
13. Which open spaces/maidans are occupied by *warkaris?*

c. Questions to understand stakeholders association

1. How old is the *dharamshala?*
2. How many pilgrims can the *dharmashala* accommodate?
3. How has built the *dharamshala?* (owner of the land, some organisation, NGO..)
4. Who is the owner of the land?
5. Do the *dharamshala* require an open space?
6. If yes, for what purpose? (to put-up tents for extra people, for *bhajan-kirtan*, or any other purpose)
7. Do you charge some accommodation fees to the *warkaris?* If yes, how much?

8. What happens in a *warkari shikshan swanstha?* Why is it required? What type of learning do they get from there?

d. Questions to understand association of residents

1. From how many years do you stay in Alandi?
2. How old is your house?
3. What is the type of house? (Mixed or purely residential). If mixed, what is the other use? (*dharamshala*, small-scale marriage hall, multipurpose hall etc)
4. What is your occupation?
5. Do you own a land? If yes, what is the area of land?
6. Do you practice agriculture on your land?
7. Have you sold your land? If yes, when and to whom?
8. Do you have a shop? If yes, of what type? (grocery, instruments etc)
9. Do *warkari* come and stay at your house? If yes, how many and where do they stay? (inside the house/semi-open space etc)
10. Do you organise lunch/dinner for *warkaris* at your house? If yes, in which space?

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