

The parikrama of barsana and nandgaon in braj mandal: need for holistic revival and rejuvenation

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Abstract

Hinduism places high value on experiencing a place's power through pilgrimage. It views pilgrimage as a sacramental practice that actively forges a two-way, reciprocal connection between the pilgrim and the divine. A sacred spot's circumambulation (pradakshina) becomes the main focus of prayer and sacrifice. All of these places for circumambulation have links to sacred places or shrines, suggesting lucky symbolism.

At the confluence of India's three largest northern states—Uttar Pradesh, Rajasthan, and Haryana—lies the sacred region of Braj, which is connected to Lord Krishna. This paper is based on the study of Barsana and Nandgaon in Braj Mandal, a Hindu pilgrimage site associated with Krishna worship in northern India. It involves circumambulation around a region made up of several locations where it is thought that Krishna conducted his holy performances. The representation of Braj's imagined landscape is based on the Hindu God Krishna imagery, which was influenced by popular culture, literature, and visual arts.

The involvement is performed through circumambulation, which causes the human body to hold recollections of the areas where it is moving and still. Since relic, Braj is thought to have experienced a few apportionments; the foremost later one is thought to have taken put generally five centuries back after Islamic iconoclasm annihilated the nearby sanctuaries. This reclamation has been headed by charismatic saints who inspired large-scale pious movements and started pilgrimages to Braj.

Braj is mostly referred to as the "land of Krishna," is a place with significant historical, religious, cultural, ecological, spiritual, and architectural significance that attracts thousands of tourists and pilgrims every year. This paper explores the idea of pilgrimage, its significance in Hindu mythology, as well as its effects on the pilgrimage area and its inhabitants due to the influx of pilgrims over the year. For pilgrims seeking profound tranquility and spiritual fulfillment, this location is important. Also, since Lord Krishna spent his formative years at Vrindavan, this location is significant to pilgrims in terms of gaining a deep sense of calm and spiritual fulfillment. As a result, it draws travelers from all over the world. The parikrama circuit and pilgrimage experience in Vrindavan and Govardhan have so received special attention from the authorities. Barsana and Nandgaon are two other places where Lord Krishna and Radha spent their formative years. These cities are significant as religious and tourist sites as a result of their connections to Lord Krishna. Authorities have made an effort to revive it in terms of its physical attributes and pilgrimage experience, although it is not comparable to Vrindavan and Govardhan. As a result, the Barsana and Nandgaon of Braj Mandal Parikrama's Holistic Revival are necessary.

Keywords: - Hinduism, Pilgrimage, Braj Mandal, Physical attributes, Revival.

1. Introduction

1.1 What is Parikrama?

Parikrama is a religious practice that entails a circuit of travel to one or more destinations, which may include pilgrimages to a temple or any other place of religious significance, all in one go. Parikrama was once employed to reaffirm peoples' cultural and religious practices. At present times the nature of parikrama has changed both physically and intangibly in India. As a result of shifting social trends and requirements, the purpose of the voyage, aside from religious sentiments, has



added value to other social, ethical, and tourism aspects, which in turn plays a large role in driving the economy and, other dominant variables that play a significant role in the growth of the city (Sunaina Kapoor, June 2017).

1.2 Need for Parikrama

The network of pilgrimage sites that make up the geography of the Indian subcontinent allows many religious followers and other tourists to have a close interaction with nature. Traditions of nature reverence are reflected in physical and spiritual interaction with the landscape of cultural nature, which can serve as the basis for the growth of an ethical framework for environmental protection based on religion. Environmental degradation, disorderly urbanization, and the depletion of natural resources have an impact on a number of well-known pilgrimage sites in India. Even as better economic conditions are creating more options for travelling, increasing the number and frequency of pilgrimage, the ritual enactments of reverent attitudes toward nature and related environmental values are vanishing at these places. Restoring sacred hills, rivers, and trees might revive a cultural landscape that is quickly disappearing and ignite a widespread movement for environmental protection and conservation.

Pilgrimage can be studied in two polarized approaches.

a) Nomothetic- It is similar to the positivistic method in that it searches for normative laws and generalizations in a specific way. (Miyamoto, July 2003)

b) Ideographic- It disregards laws and generalizations and portrays the objects' distinctive, particular traits either through text or context or by combining both. In contrast to the former, which predominated in Indian studies until the 1970s, the latter is still popular among geographers today (Miyamoto, July 2003)

Recently, numerous studies dealing with pilgrimage sites, associated history, architectural symbolism, and pilgrimage tourism have been conducted in the context of examining the cultural landscape (Rakesh Kumar Ghosh, 25 July 2016). To develop a better approach to environmental management by involving stakeholders who are appropriate for comprehensive development planning. Kiran Shinde has studied Vrindavan, Tirumala-Tirupati, and other related or similar locations in the context of the sacred journey and heritage tourism as key elements of motivation, destination, and journey in contemporary pilgrimage travel (Shinde K., September 2007) (Shinde K., September 2007). Religious entrepreneurship using religious hegemony, social status, and networks that together innovate, develop new products, and expand the cultural economy of rituals and performances to suit the demands of the expanding tourism (Shinde K., September 2007), devotionals (bhakti), and media reflecting wryly on how faith, society, and traditional culture make up the cultural wholes (Britannica, n.d.). The management of Hindu festivals in light of shifting trends in the organization and management of festivals (Shinde K., September 2007), planning the sacred landscape as the cornerstone of the religious tourism industry, which is largely focused on devotion-based informal activities in pilgrimage centers (Shinde K., September 2007) symbolism, ritualization, and interpretation of the sacred landscape and associated social spatialization, religious socialization, and interpreting cultural theory (Rana P.B. Singh, 23-Jul-2020) (Reese-Taylor, January 2012), and planning pilgrimage sites and related pilgrimage-related activities (Satyam Mishra, 43) (Shinde K., September 2007).

2. Relevance of Parikrama in Hindu Mythology

In Vedic literature, the Sanskrit word yatra was used to denote "journey" rather than "pilgrimage," but yatra was accepted as a synonym for "pilgrimage" in Puranic literature, which was written between 500 B.C. and 700 A.D. To visit the tirtha (pilgrimage site), Hindus go on a trip (known as a tirtha-yatra). The pilgrimage is often broken into four parts: a holy bath (Sauna), making an offering (Puja), circumambulating the place (Pradakshina), and doing acts of charity (Dana).

Although all days that are fortunate for travel are regarded as suitable for pilgrimages, a particular day is selected for the worship of a particular deity and a specific objective. In the Puranic book, the nature of a pilgrim's motivations is divided into four categories, but in the modern era, as it is available to everyone who wishes to do a trip, it can be divided into five types.

- a) The desire for peace and spiritual merit of the pilgrim.
- b) Perform specific religious rites by the pilgrim.
- c) The desire for clan succession of the pilgrim.
- d) The desire for the materiality of the pilgrim.
- e) The desire for liberation and atonement from the sin of the pilgrim.

Hindus have believed that sins are expiated by walking around holy sites since the period of Vedic civilization. It has also been characterized in Buddhist texts as an act of showing the utmost respect to holy items. The Puranic book has mentioned the solitary Vishnu temple pradakshina who has a committed mind receiving the benefits of offering 1000 horse sacrifices (Ashwamedhayagnayas) (Kumar, 2000). A few of the well-known Parikrama in India are-

- a) Ayodhya,
- b) Chitrakoot,



- c) Varanasi Panch Kosi,
- d) Char Dham Parikrama,
- e) Govardhan Hill Parikrama,
- f) Vrindavan Parikrama,
- g) and Braj Mandal Parikrama.

2.1 Typology of the Parikramas

2.1.1 Narmada Parikrama

India is a country where rivers are treated as mothers since they bring prosperity and life to the area. The Narmada parikrama is the clearest illustration of this, as sadhus and pilgrims circumambulate the river to honor it and demonstrate their devotion to it. It begins at Bharuch, Gujarat, near the Arabian Sea, follows the river's bank south to the Maikal Mountains (also known as the Amarkantak Hills), in Madhya Pradesh, and then returns to Bharuch from the opposite river's bank. This circumambulation, which takes about 2600 km (approx. 1,600 miles), is thought to have the highest level of religious efficacy. The pilgrims must pass numerous religious sites that are connected to the Mahabharata epic stories along the parikrama.

2.1.2 Govardhan Hill Parikrama

It is an eight km (five miles) long, slender sandstone hill in Uttar Pradesh known as Giraj that is located close to Mathura Vrindavan. Due to its association with Lord Krishna, it became a significant religious site. Devotees used to encircle the hill during the festival of Ankut or Annakuta, which is celebrated after Diwali. During this festival, food is offered to the deity and then distributed as Prasad to thousands of other devotees. The parikrama, that is thought to be a sacred ritual carried out by believers as a means of spiritual purification, in it followers circle the sick person around for roughly twenty-one kilometers (thirteen miles).

2.1.3 Vrindavan Parikrama

In Uttar Pradesh, there is a spiritual walk that circles the entire town without having a clear beginning or end. The devotee must travel around 10 kilometers (approx. 6.2 miles) around the town's perimeter. As part of the parikrama, which is often performed on Ekadasi (the eleventh day of the waxing and the waning moon), pilgrims pay homage to various temples and Ghats.

2.1.4 Braj Mandal Parikrama

It is often referred to as the 84 Kosi parikramas, which is carried out in October and November. Depending on the route and the speed, it takes devotees 1-2 months to visit the 24 upwards, or twelve vans, or woodlands. The twelve forests are

- a) Belvan,
- b) Lahavan,
- c) Mahavan,
- d) Madhuvan,
- e) Talavan,
- f) Kumudvan,
- g) Bahulavan,
- h) Kara,
- i) Khadiravan,
- j) Vrindavan,
- k) Bhadravan,
- l) Bhandiravan,
- m) and Khadiravan.

These are the twenty-four groves:

- a) Gokul,
- b) Govardhan,
- c) Barsana,



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- d) Nandagram,
- e) Sanket,
- f) Paramadra,
- g) Arin,
- h) Sessai,
- i) Mat,
- j) Uchagram,
- k) Kelvan,
- l) Sri Kund,
- m) Gandharvavan,
- n) Parsoli,
- o) Bilchhu,
- p) Bacchavan,
- q) Adibadri,
- r) Kavala,
- s) Ajnokh,
- t) Pisaya,
- u) Kokilavan,
- v) Dadhigram,
- w) Kotva,
- x) and Raval.

All of these locations must be visited by pilgrims to complete their yatra.

2.1.5 Ayodhya

Hinduism is centered in the Uttar Pradesh temple city of Ajodhya. Pilgrims think that the reason parikrama has been practiced for so long is that it is a sacred city or a sacred trek. Different levels of dedication often lead to different parikrama levels, such as 5 Kosi, 14 Kosi, and 84 Kosi. The most well-known pilgrimage is the 5 Kosi, which involves circumnavigating the entire city over a distance of around 15 kilometers over the course of two days.

2.1.6 Chitrakoot

It is one of the oldest religious sites in Hindu history, dating to the Ramayana epic, and is currently located on the boundary between Uttar Pradesh and Madhya Pradesh. It occurs in the mountain's northern Vindhya Range, along the Mandakini Mandakini River. The Katagiri part's parikrama is around 5 km. and thought to be spiritual and includes several temples and forests.

2.1.7 Varanasi Panch Kosi

It is of the utmost importance to the Hindu religion and is one of the earliest towns that the Hindu faith is aware of. To show their devotion, devotees take part in the Panch Kosi parikrama, a spiritual tour of the city that visits the five sites of Kardmeshwar, Shivpur, Rameswar, Bhimchandi, and Kapil Dhara. The parikrama travels 64 kilometers in total, starting and terminating at the Manikarnika Ghats. The devotees must visit each site and take a bath there before entering the temple. The journey ends at the Manikarnika Ghat, where it provides spiritual comfort for the pilgrims' lives after they have visited all five sites.

2.1.8 Char Dham Parikrama

The most well-known pilgrimage route in India includes Badrinath in Uttarakhand, Dwarka in Gujarat, Rameshwaram in Tamil Nadu, and Puri in Orissa. These significant pilgrimages were gathered into a religious circuit when pilgrims make a spiritual journey throughout the entire nation to demonstrate their love for their motherland (Britannica, n.d.)

2.2 Relevance of Braj Madal Parikrama

Braj has been a site of pilgrimage from ancient times and is a fictional terrain connected to Krishna's Lila (playful actions). It is situated 115 miles from Delhi, spans 35 square miles, and is a part of three states. On its eastern border, the Yamuna



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River flows, while to the west, the Aravalli mountainous range's auxiliary spurs can be seen, among them the revered Govardhan Hill. Traditionally known as "Chaurasi Kos" (84 Kos) parikrama or 300 Km. The longest of all covers 12 Vans (forests), 24 Upvanas (groves), the sacred hill Govardhan, the divine river Yamuna and numerous holy spots including the whole Braj Mandal.

The main month is "Bhadon" (rainy month of August till October) for the Parikrama. The heart of Braj is the historic city of Mathura, while other towns include Gokul, Vrindavan, and Govardhan. Barsana and Nandgaon.

The intersection of India's three northern states of Uttar Pradesh, Rajasthan, and Haryana sit 35 square miles of sacred region known as Braj, which is connected to the god Krishna. On its eastern border, the Yamuna River flows, while the Aravalli Hills' outlying spurs are located to the west. The naturally occurring scenery of forests, groves, and water bodies revered in myths and tales persists amidst the planted fields of wheat, millet, and sugarcane. The greatest urban area is the historic city of Mathura, Shandilya Muni cursed the demons of Kansa that if they enter Nandisvara Hill (Nandgaon), they will turn into stone. Lord Krishna lived in Nandgaon for nine years and fifty days with his foster father Nanda Baba and mother Yashoda. The birthplace of Radha, Krishna's beloved consort whom he did not marry, is Barsana. According to legend, Krishna and Radha spent some time together in Barsana as children. Radha Krishna-related temples can be found in Barsana. As a result, Barsana and Lord Krishna are closely; the remaining 600 hamlets and minor towns, like Vrindavan, Gokul, Nandgaon, and Barsana, make up the developed area. It is a pilgrimage destination for locals as well as visitors from other areas of India and overseas to visit the sacred sites in the area, which derive their significance from incidents in Krishna's life. (sinha)

Two villages are close to Vrindavan. The first is referred to as Nandgaon, while the second is called Barsana. Radha was born in Barsana, and Lord Krishna was born in Nandgaon (his beloved). Hindu mythology has value for Barsana and Nandgaon. Shri Nandrajivi lived in the village of Nandgaon. The location has been highly regarded by Vaishnavas and inspires their devotional worship. As connected. Radha Rani Temple is the town's primary draw. In reality, Barsana is made up of four hills, or parvats, which represent the four heads of Brahma Ji. Vrishbhanu Garh, Dan Garh, Vilas Garh, and Man Garh are the names of the four parvats. Therefore, there are separate circumambulations in these two regions holding different meanings to themselves, people walk through this parikrama circuit while doing Braj Parikrama.

The movements create a sort of thinking rhythm that echoes or has been sparked by your ideas as you travel through a series of them as you cross a landscape. This provides a strange harmony between the passage's external meaning and its implied meaning, which suggests that the mind is like a landscape of some type and that one way to go across it is via walking (Solnit) Therefore, the increased sensory input encourages "viewing" an imagined landscape in which Krishna serves as the main character in a heroic or humorous role. Increased awareness has been brought on by the multi-sensory interactions with the sacred stones, which include visual, tactile, auditory, and olfactory experiences. Engagement with the terrain improves psychological well-being and heightens emotional emotions as pilgrims take baths in the water, see the deities, and sing hymns about the divine splendor. The pilgrim's mind has been further prepared for the body's total involvement with the environment by witnessing the Raas-Lila in the garden grove. This complete absorption of sights, sounds, and fragrances results in an enlarged impression of space where time seems to have stopped. Krishna is inextricably linked to the environment, and tales are a constant reminder of his existence. And the pond in the grove, an inwardly focused sanctuary, transforms into a meditative landscape, an outward representation of the vision in the heart (René Algesheimer)

Rituals involving bathing, adoration, and circling the river's banks are performed to remember Yamuna's heavenly abilities. The Yamuna River's banks are where the woodland journey starts, where the ghats' linearity aids the ceremonial travel along the river as sight lines are constantly being altered. The Yamuna's religious rituals are performed in a potent environment because of the architectural landscape of the ghats, which includes temples and shrines, that face the river and, the street network of villages that lies behind them. As one moves toward and along the river, streets, steps, and the river all add to the overall haptic and kinaesthetic experience, and climbing down the ghats' results in a tactile connection with the waters through bathing and immersion. The riverfront scene, where devotees have their attention on the shrines and the river, greatly facilitates the darshan of the river in its spectacular and iconic modes. While pilgrims gaze upon the Yamuna in her spectacular form on the ghats', they also gaze upon an iconic shape as they turn to face the deity in the temples once they are in the water. (sinha)

Numerous pilgrims visit Braj for the chance to do the ritual circumambulation of locations connected to the Krishna stories. Their journey is centred on accomplishing universal goals, much like pilgrimages around the world, and is connected to upholding vows in order to acquire spiritual merit by visualising the envisioned environment in the "actual" or material world. Parikrama, one of the many ritualistic acts, is the main method by which the pilgrim experiences the surroundings. Parikrama is an ancient ceremony that involves circumambulation of a sacred object that involves the entire Hill. At Govardhan Hill, several locations are visited along the way which are crucial nodes in a clockwise tour rather than the dramatic conclusion of a journey or the desire to reach the center. The joy of finishing the fourteen-mile trip is mixed with the visceral aches of walking the terrain. In the dandauti parikrama, some pilgrims even make full-body prostrations on the earth.

2.3 The Braj Mandal Parikrama

The sacred landscape of Braj region in Northern India is an intriguing and suitable case study of the awe of nature that may be found in a wide body of place myths. There are numerous significant nodes in Braj Parikrama where visitors can join the route that circles the parikrama marg. Compared to Govardhan and Vrindavan, such paths as Barsana and Nandgaon



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receive fewer visitors' visits. This research paper has attempted to discuss the current situation at Barsana and Nandgaon, which is based on the experiences of the pilgrims and the physical location of the area. Through analysis and numerous studies, a comprehensive revival strategy has been discussed to support the tourism industry, increase visitors, and advance the neighborhood.

It is also known as 84 Kosi parikramas which are been performed during the month of October and November. It took devotees 1-2 months depending on the route and the speed to visit twelve forests known as vans twenty-four groves known as Upwans. The twelve forests are –

- a) Madhuvan,
- b) Talavan,
- c) kumudvan,
- d) Bahulavan,
- e) Karavan,
- f) khadiravan,
- g) Vrindavan,
- h) Bhadravan,
- i) Bhandiravan,
- j) Belvan,
- k) Lahavan,
- l) and Mahavan.

The twenty-four groves are-

- a) Gokul,
- b) Govardhan,
- c) Barsana,
- d) Nandagram,
- e) Sanket,
- f) Paramadra,
- g) Aring,
- h) Sessai,
- i) Mat,
- j) Uchagram,
- k) Kelvan,
- l) Sri Kund,
- m) Gandharvavan,
- n) Parsoli,
- o) Bilchhu,
- p) Bacchavan,
- q) Adibadri,
- r) Kavala,
- s) Ajnokh,
- t) Pisaya,
- u) Kokilavan,
- v) Dadhigram,
- w) Kotvan,



x) and Raval.

Pilgrims have to visit all these places to complete their yatra. (Madhavendra et al., 2017).

There are two primary forms of pilgrimage circuits in parikrama:

a) The traditional longer "Braj Yatra" that covers the entire circuit, and

b) The other shorter greatly modified modern point-to-point pilgrimage to visit the important sites at Mathura, Vrindavan, Gokul, and Govardhan. Taking the first, lengthier path, a traditional pilgrim would also pass via the holy sites of Nandgaon and Barsana. The important nodes through which the 84 kos parikrama covers are:

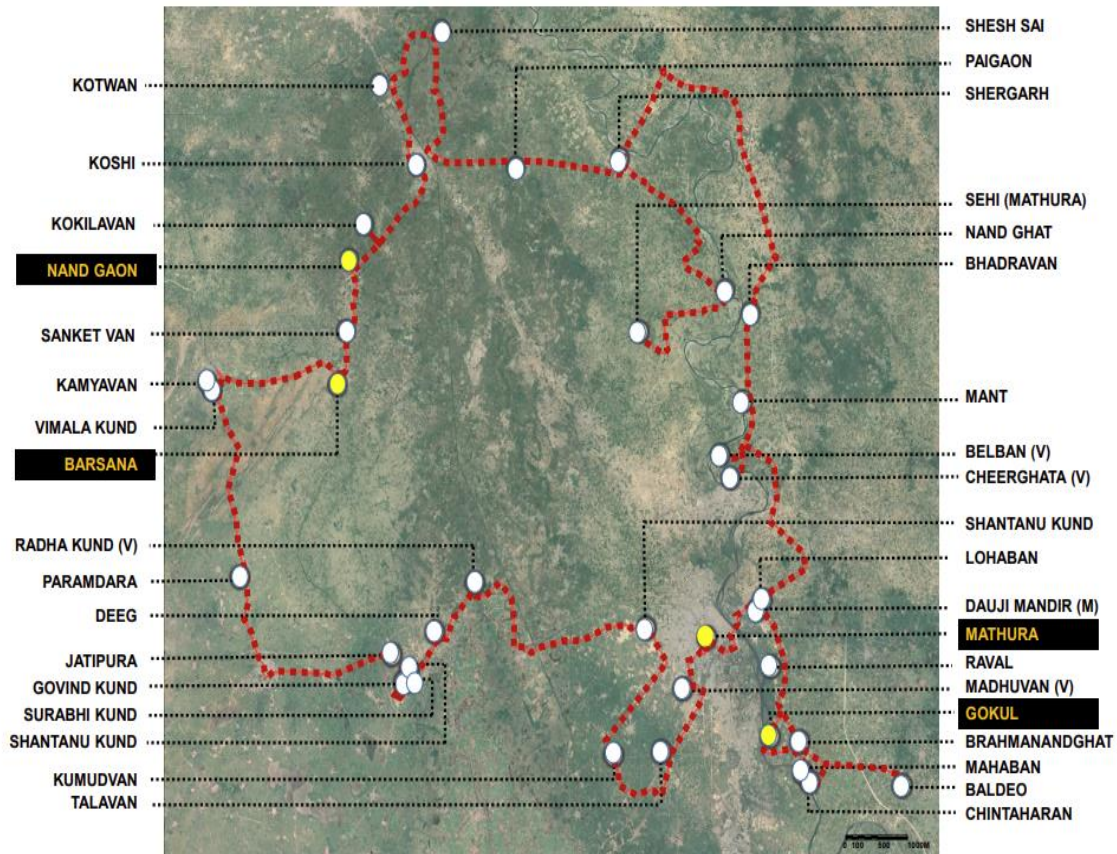


Figure-1 Braj 84 Kos Parikrama.

b.1 Nandgaon was the home of Lord Krishna where he resided for nine years and 50 days along with his foster father Nanda Baba and mother Yashoda.

b.2 Barsana is believed to be the home of the Radha, the consort of Krishna. It is in the Braj region.

b.3 Mathura is a holy city in Hinduism and is considered the heart of Braj Bhoomi, the land of Krishna. The twin city to Mathura is Vrindavan.

b.4 Gokul is the place where Lord Krishna spent his childhood and killed many demons sent by his maternal uncle Kansa.

b.5 Govardhan is a hill that Lord Krishna is said to have raised on his finger.



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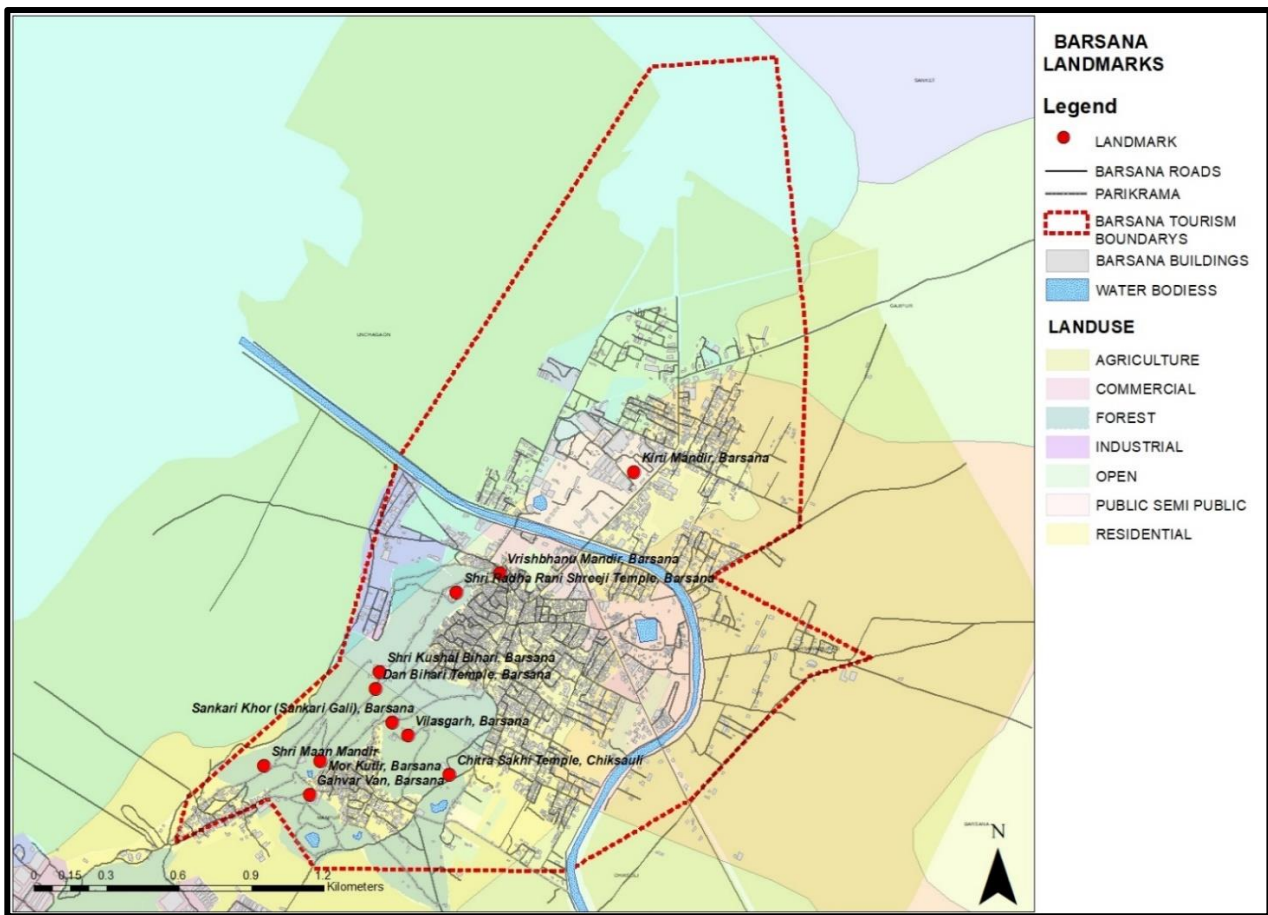


Figure- 2 Barsana Parikrama Circuit.

Brahmachal Hill, regarded as a sacred natural landmark of Barsana, is circled throughout the parikrama of Barsana, which includes seven significant halt locations. Although the beginning positions for circling the Hill can differ, one always ends up back where one started. As Shown in Fig.02, the major temples along the parikrama circuit are shown in Barsana. Sri Radharani's eternal residence is Barsana. The town's ponds, gardens, and forests are all regarded as sacred natural features. Brahmachal Parwat and Visnu Part, two hills, are nearby. There is a circumambulation in the town that is separate.

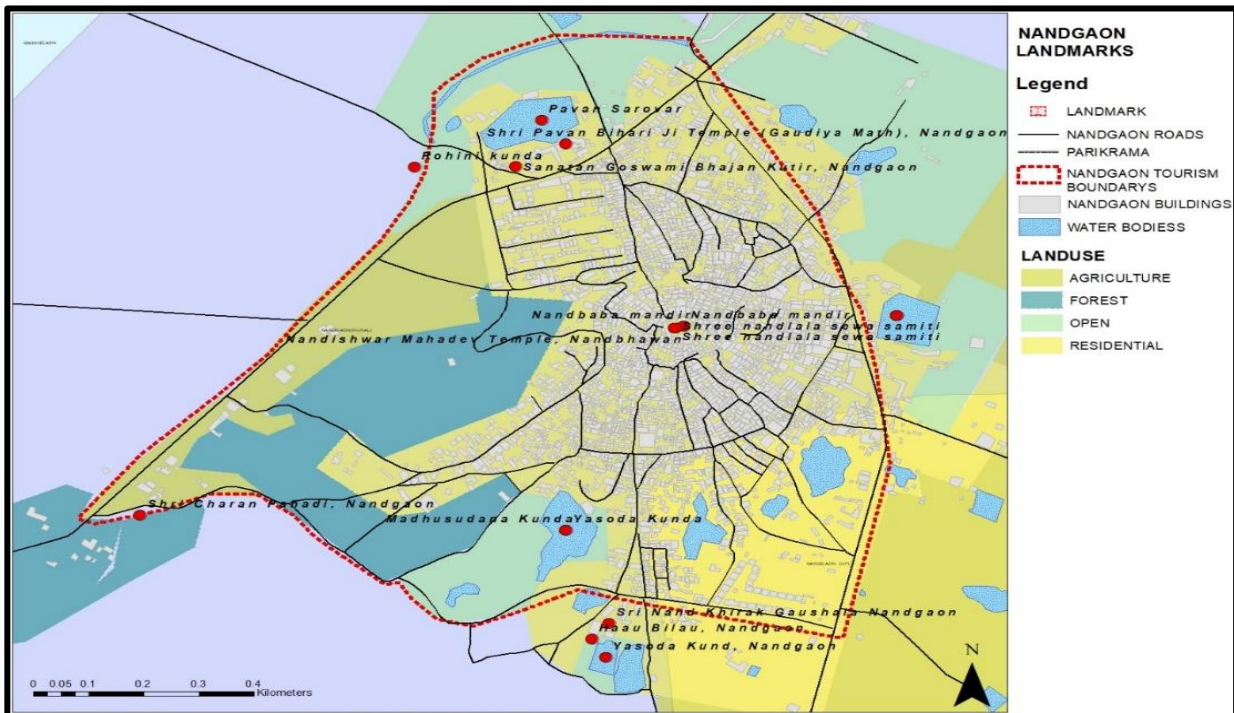


Figure- 3 Nandgaon Parikrama Circuit.



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Govardhan and Gokul have long been well-known, and numerous efforts have been made by various authorities to develop the region both physically and culturally. However, Barsana and Nandgaon are two other locations that have been neglected despite their importance to Krishna's life being connected to these locations. Because of this, fewer pilgrims visit these two sites throughout the 84 Kos Parikrama circuit. Nandgaon is situated twenty-eight miles west of Vrindavan, eight miles south of Kosi, and sixteen miles northwest of Govardhan. As shown above, in Fig. 03, shows the parikrama circuit along with the major nodes. The distance of Nandgaon's parikrama is four miles. It takes three to four days to see all 56 of the ponds here that are associated with Shri Krishna's varied pass times.

3. Present Scenario of Today in Braj Parikrama

The parikrama has a religious setting and visits all the sights that have religious significance for visitors from Mathura and the surrounding areas. The current parikrama route satisfies the needs of both devotees and the general public. The parikrama route is open for only a few months out of the year, and for three of those months, it primarily draws local visitors with some foreign visitors. The government's tourism website does not promote or advertise the Parikrama Circuit on a global scale. The construction of the infrastructure around the parikrama circuit does not provide the sewerage, waste disposal, and other services that locals and visitors to the area need. (Sunaina Kapoor, June 2017)

Over antiquity, human communities have been drawn to Govardhan Hill's religious locations. These settlements are now home to individuals who cultivate, herd cattle, and profit from the local tourism industry. Govardhan, which has approximately 18,000 residents, is the largest of the five villages—Radha Kund, Govardhan, Jaipur, Aniyor, and Puncher. It is also the most populated. But the Barsana and Nandgaon do not receive the importance as compared to the Govardhan even though the tourism catchment towards the area is not that much. The settlements are oriented around the sacred kinds. There are limited public open spaces in the settlements, which are nucleated and clustered. Except for the types and their surrounding open regions, the towns have been arranged in nucleated and crowded patterns. The street layout is hierarchical and includes a primary road that acts as the main artery and connects to local roads as well as the inner parikrama walk. The tertiary streets that connect the major or collector roads to housing clusters make up the local roads. Many streets in the village leading up to the types, which have been the focal point of the street network. The figure-ground study of building structures and open spaces reveals the courtyard configuration with private open space within each house or housing cluster. There is also space left over from dismantled structures. The buildings are of various purposes, including residential, business, and religious.

The holy Yamuna river's waters are too contaminated with pollution to be used for ritual bathing. The kunds, or large bodies of water, were significant freshwater resources in the area and were utilized for a variety of things, but currently, most of them are silted up as a result of long-term neglect and poor management. Because numerous kunds are surrounding this parikrama circuit and the kunds in Barsana and Nandgaon are unfit for public use, they need to be revived. Several water bodies have vanished due to encroachment and urbanization. Due to the rising strain on land for various uses, it is much cheaper to restore these existing small-scale water resources than to produce new water resources because there are no suitable sites for the creation of new water bodies. (Saha) A major stressor on the environment is the road around Barsana and Nandgaon, which was constructed roughly 20 years ago to improve access. As a result of the new, residential and commercial construction it brought, the neighborhood communities were uprooted and the local ecology was damaged. It is now impossible to perform parikrama or perform ceremonial prostrations because of new construction that has encroached onto the road shoulder. The focus and concentration requiring ritual act has been broken up by the clamorous, rushed traffic. Because of the heavy traffic, there is a chance of collisions, which pollutes the air and contaminates the groundwater

(Rakesh Kumar Ghosh, 25 July 2016) The active parikrama trail largely draws domestic tourists because of its religious aspect. The unique legacy of Mathura, which can be included in travel itineraries and marketing campaigns, is not covered by the parikrama circuit. The number of international visitors will increase, increasing the city of Mathura's worth in terms of its intangible qualities and heritage structures. Additionally, the economics of those who work in the primary, secondary, and tertiary sectors of the tourism industry will advance the city's economy and infrastructure. The difficulty will be in planning the infrastructure and the city's carrying capacity by the anticipated projection of the visiting (floating) population.

Consideration of parikrama as a means of tying the city's assets together for worldwide exposure will give the people of Mathura a glimpse into their way of life, enhance the quality of life in the area, and create more prospects for employment. The parikrama circuit's expansion will help accommodate a wider population and open up prospects for the city's development on many different levels. Better living circumstances for the populace will result from riverside development along the Vishram Ghat and raising knowledge of sustainable practices among locals and visitors. (Sunaina Kapoor, June 2017) Now going through various studies, quantitative and qualitative analysis, the observation that was made is such that Barsana had a road circuit that still had a separate carriageway and shoulder, but in the case of Nandgaon the road present has not been in a good shape, and has no designed pathway for parikrama, hence placing of temples in the circuit doesn't follow the chronological order for the parikrama. It was found that there was a lack of cleanliness in that area as there might be some inefficiency from the management taking action towards the area. Only 30 percent of the parikrama Marg is having metalled pathway. There have been no suitable public facilities for visitors at the Parikrama Marg. In the Parikrama Marg, there were no suitable pathfinding sign boards. It can be found in another Parikrama Marg for pilgrimage wayfinding and trail guidance. Such things are lacking, and as a result, pilgrimages and increased tourist traffic occur.



As talking about the parikrama path, Roads are the important spine of any experience. Hence, there is a need for road Remodelling. The altered landscape environment is the driving force for the road's remodeling. The redesign's objectives include reducing traffic, managing encroachment, creating shade rest areas, and facilitating parikrama. There are four distinct categories of road shoulder conditions: open rural, rural where encroachment took place, entering urban, and constrained urban. The way the road and its shoulder are treated depends on the condition. The views of the fields and groves are open, and there is less traffic congestion in the open rural areas. On the shoulder, a shaded area should be established with trees for parikrama. It is advised that the shoulder in rural areas with encroachment conditions be widened and modified to allow vending buildings and shrines. The parikrama path should have room as the use of "eddies" is consolidated. Angled curbs serve as a warning for motorists to slow down when they approach an urban area. Trees indicate the parikrama route. The majority of traffic on the road in the congested urban environment has been composed of walkers, bicycles, and rickshaws. The route should be made narrower by tree planting in order to discourage all motor usage.

The parikrama route at the foot of Govardhan promotes pilgrims' spiritual experiences without interfering with traffic and commercial activity on the outside road, Hence the same needs to be done for the Barsana, and Nandgaon parikrama circuit. So, the pilgrims can easily complete the parikrama here. There is currently only a disjointed dirt route with the occasional rest area, but there is no lighting, signs, or obvious point of access. Sandstone can be used to pave the path in locations where it is more frequently utilized. Paving the path with brick and pea gravel will indicate access to the path from the outside road. It is planned to cross the marshes on an elevated walkway. The addition of ground lighting would make it easier for pilgrims to move around and provide protection from snakes when they are circumambulating at night in the summer to avoid the blazing sun. At the crossroads leading to the outside road, brick fixtures are planned, and stone fixtures are spaced 10 feet apart throughout the walkway. A solar panel situated on an elevated pole set 30 feet apart supports three lights. Three lights have been supported by a solar panel mounted on an elevated pole spaced 30 feet apart.

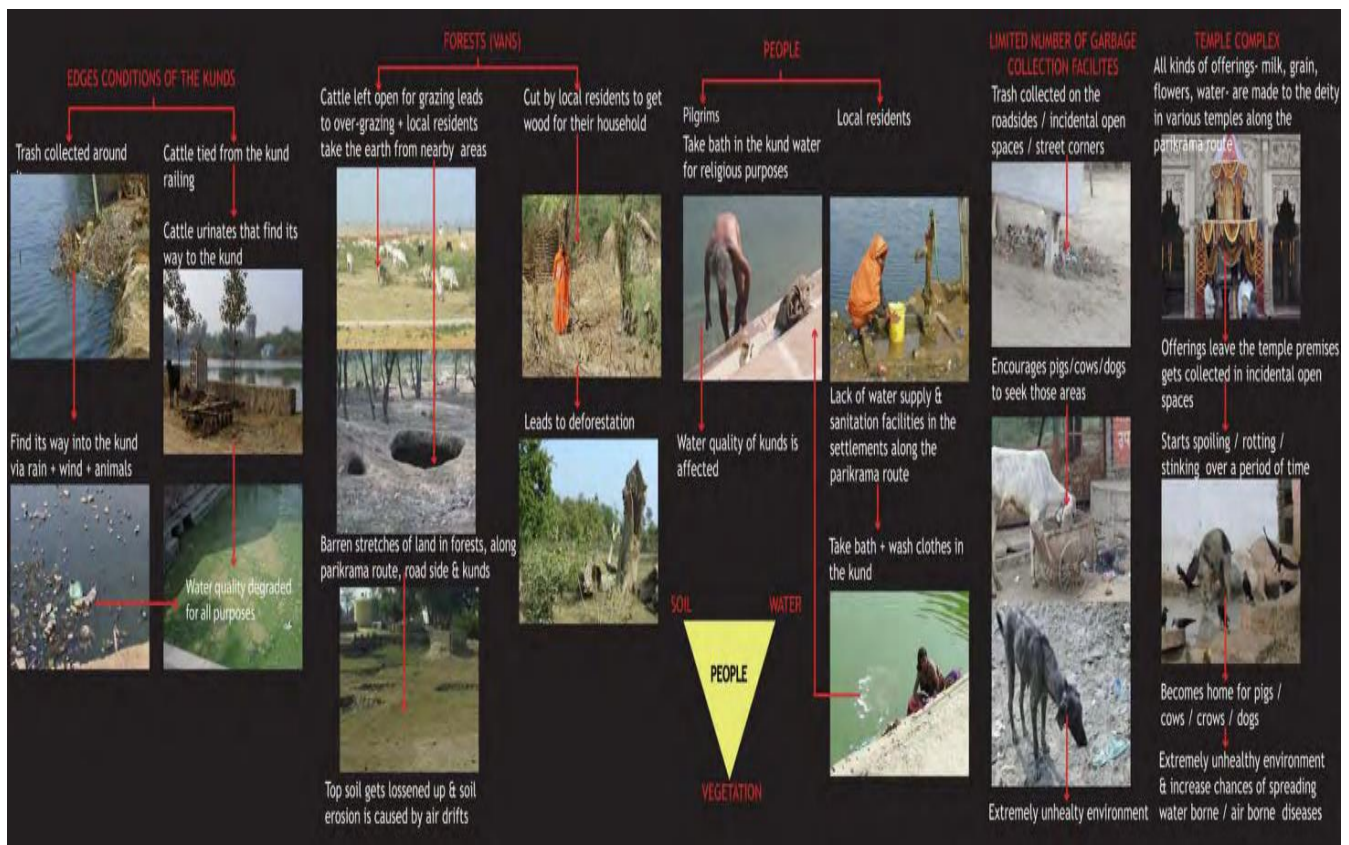


Figure- 4 Environmental Issues. (Source- Govardhan hill in Braj, India)

4. Conclusion

Combined with Braj Bhumi's functional intangibles, the integrated strategy of creating a circuit with a heritage built within the expanded Parikrama circuit allows the city to thrive with future generations through inevitable and accepted adjustments, and can withstand. The Parikrama Circuit will serve as the backbone of Mathura and be a major source of tourism-related GDP growth in India. (HRIDAY Enlivens India's Spirit) The fact that Mathura is one of the 12 cities selected for further development by HRIDAY confirms this city's emphasis on history. The diversity of the city's heritage (both tangible and intangible) and religious beliefs, when combined through the Parikrama circuit, benefits the city's growth and society. It recognizes technological progress and preserves the character of the city for future generations. Mathura, the world's third oldest city after Varanasi and Rome, needs to not only support its current population, but to elevate its heart and soul to become an example for future generations. Instead, the true cultural heritage of Braj Bhoomi is lost for both



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visitors and residents. The development of the city's tangible and intangible heritage and the Parikrama community create a community that can thrive by embracing its culture and adapting to new trends for the benefit of society. (Sunaina Kapoor, June 2017)

With planning and design ideas presented in this project are an initial attempt to picture Barsana and Nandgaon's future as a managed and preserved cultural landscape zone. Their viability depends on consensus among interested parties, fundraising efforts by religious organizations and followers, backing from the district and state governments, and involvement from the local community. Additional site investigations are necessary for the creation and implementation of their specifics. It is specifically important to map the hydrological regime including precipitation, surface run-offs, and evaporation rates, and perform a watershed evaluation with contour analysis for Kund restoration. Visual documentation and measured drawings of historic structures should be made to conserve them. Similarly, to conserve sacred thalis, kunds, and vans, thorough documentation is required first. Surveys of the pilgrim population, their peak travel times, and their lodging/camping needs are crucial for improving tourist facilities. It is vital to conduct a socioeconomic, educational, and skill level study of inhabitants to enlist them in the tourist economy and have them assist with maintaining public areas. Environmental planners and designers in the twenty-first century could be able to execute these principles by paying attention to the place-making inherent in the enacting of collective mythic experiences.

To allow for the emergence of a different paradigm for resolving complex issues that defy standard solutions, site planning and management should consider what is currently regarded as non-essential knowledge—the language of myths, hidden meanings of rituals, and sanctity attributed to nature evident in everyday practices (Hayes, January 24, 2022) This paradigm can guide a design process that incorporates site-specific experiences, encourages community participation in decision-making, and adjusts suggested plans to suit particular site characteristics. If the efforts at one of India's holiest sites are successful, maybe the approach can be applied throughout the entire continent. (sinha)

So, the circumambulatory is a consecrate projection, where it defines or marks the totality of sacredness in and around a space. In Hindu and Buddhist religious contexts, these activities represent a unique spatial character and culture which result in creating various spatial elements in an urban religious context. The presence of these spatial elements in and along some circumambulatory helps pilgrims to attain their purpose directly or indirectly. The experiential quality of a circumambulatory relies on devotees' visual and physical permeability toward the central sacred object. In this study, a spatial investigation has been done into the sacred space of Buddhist and Hindu religious sites, which yielded findings of various spatial elements. These key elements and their physical forms are directly linked to the meaning and function of the sacred circumambulation. (Kumar)

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