

HERITAGE LANDSCAPE ON RAMKUND, NASHIK

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Abstract -Planning for the restoration of the Ghats while giving recognition to the cultural heritage makes them safe and restorative for the public. The whole length of land-water interface was taken into consideration for architecture strategies tailored to the constraints at RamkundGhat. Perceptible, legible, and influential aspects of ethnicity were shown to be vital. The formation of the Ghat ecosystem facilitates understanding of myths and history. The Ghats also gained renown by governing the ancient and conventional architecture. Representational landscapes are created for ceremonies and cultural events. Laming the Ghat landscape may reduce pollution in the Godavari river, and providing proper sanitation services will help. Resiliency of the terrain is supported by anticipating increased occurrence of flooding. There is a dynamic and spatial environment (terrain) of this setting covered by temples and other public structures, pavilions, avenues, and cascades that is soft and plastic. Both the term 'ecologically advanced landscape' and 'ascriptive landscape' are important. but current plans would already need to be coordinated with a landscape restoration campaign in order to save and recover the Ghats. This is one type of many of cleaning upriver, and it helps in the overall aim of removing pollution from the Godavari, the other element of which is to research the cultural environment that combines environmental and cultural

1. INTRODUCTION

Nashik is situated on the western flanks of the Deccan Plateau, and is one of the oldest geological features of India. 584 m above sea level brings the people the most variability in weather temperatures in the year-wise temperatures of the sea is a great equaliser, especially in the winter season of this side; Nashika is located on the Brahmagiri Mountain, Trimbakesh is on the other end, 24 km away, and its river winds across the middle of the city to a reservoir that was once a bustling area and a suburb.

Legends state that during his 14-year exile, Ram is said to have been in Nashik. A lot of people are certain that there is a place where Ram and his wife Sita went to bathe, or where they went into the water. Ram Kund has traditionally serves as a staging ground for cultural festivals, and is visited by huge numbers of people during the Kumbh-mela Fair, which draws in worshipers from all over the Godavari. from a primarily Turkish (or Middle Eastern) Muslim community in which numerous pilgrims from India come to bathe and pray from the middle, Ramkamalima. The remains of the deceased are placed in the soil as well. Major religious activities are carried out on the banks of the Godavari because of its holiness, especially in the region where many religious people live. Ramkund, which is situated in the middle of a vast and diverse India, is an attractive destination for many religious pilgrims, who have come from all over the world to take a holy dip in its water.

2. Existing Heritage Landscape Study

The Ganges is the second in length to only in India in terms of the total distance of its sources and origin, though Godavari has its origin in Trimbakeshwar, a state in Maharashtra. the South Ganges River of India, by some Indians is the world's longest and narrowest river and has been called Dakshina Ganga, from the names of Shiva, for the headlands of India's Brahma-caretrave of the Vishalayanatha Caves it gains a measure excepting the Ganga and Yamuna, in India, there are several other holy river systems in India of which play a significant religious role, though lesser, in comparison. Among the holy Indian rivers, the Godavari is definitely one of the holiest. In the Puranas, the Godavari trip is to be done, the Ganga is only one to be undertaken after the trip to the Ganga. There are many locations on the Godavari's banks that people from all over India visit throughout their lifetime in order to get a blessing.

The pilgrimage destinations of importance are located in the state of Panchvati. The location is said to be haunted since the storey goes that Rama washeshputra Springs. So dunking your hair in this holy pool is regarded as an act of worship.

With all this said, it should be added that mortals would sacrifice their mortal bodies, which they believe to be powerful enough to dissolve bones, every day in the Kunda at the feet of the devas (the deities) to ask for the health of their deceased relatives and a congregation of believers throngs there to conduct the last rites every day, worshipping the Kunda's waters which are thought to be quite capable of dissolving bone. There is also no clear solution as to how the bones degrade in the river.

A major river has been constructed over an extended period of time, as well as contaminated. Nevertheless, the riverbed in Kumbh-mela in 2016 was outfitted with concrete slabs, making it impossible for the water to flow and alter its location. A build-up of remains on the body's natural oils is creating an ecological imbalance which would prevent these remains from dispersing in the sea.

The importance of this specific holy site for KumbhAnd created made the spring of water in the area diminish, which had not been flowing for more than 139 years, dried up in 2016. for the school to celebrate GudiPadwa, water from a pond nearby was pumped into it.

There was a massive effort made to protect the river from being diverted after it was learned that development of the concrete reservoir was proposed, and to expand the initial river flow in order to include more people and environmentalists who opposed the project's approach. a sacrifice, they believe that the river will fast enough be depleted that it will perish in the construction of a concrete pool of blood in Ramkund and there will be no more rain to consecrate the ceremony.

3. Ramkund Area Surrounding

The city administration has come up with a plan to beautify the ghats of the river Godavari. Minister Girwardhara, as well as the local administrators, have directed that the beautification of the riverbanks would begin in Ramkund. The initiative is intended to improve the overall visual appearance of all over the city, including the temple complexes, repairs to the steps and streams surrounding them, and bridges, and ornamental gardens.

Some ancient sites (such as the ones previously mentioned) would be enhanced by (with the restoration of the sites previously mentioned), such as the Ramkund, Laxman Kund, and Sitakund, and Gandhi Talavakha, and Kapaleshwar temples. In India, the people ignored the Ramkund and its numerous associated temples, as they felt that the Kumbh Mela and the central shrine were the primary features of importance, but instead focused on the cremation grounds only.

During the annual mela, the greatest festival of peace in India, which occurs at the Temple of the advent of the English monsoon, the town of Ramkund is jam-packed with visitors from India and other countries across the world.

4. Activities

Additionally, important Carnatic concerts and conferences also take place here in India. One account relates that Ram's frequent visits to Panchvati coincided with his recent residence in the region, while another theory maintains that they were based on that he frequented the area for years prior to that. Many Kund villages are well known for their many, very tiny shrines dotted across the countryside. The whole site should be preserved and cared for without any modifications. Only some small-scale enhancement of the ride's looks has been made here, but little else has been done to the region. It is very common among travellers and pilgrims who travel to India to go to see ashrams on their journey.

5. Famous Structures Near Ramkund

Kalaram Temple

This temple is situated in Panchvati, the place where it is said that the deity was founded 14 years ago that the god stays as an exile, who has several devoted servants who are extremely anxious to return to see him. The temple acquired this name because it contains black sculptures of the Lord Rama and his wife Sita as well as his brother Lakshmana. He had found the statue of Lord Rama, a mysterious being, on the banks of the Godavari River, which prompted the construction of the temple in the following year. There is a black statue of Lord Hanuman that stands above the main gate of the temple as well

Sita Gupha

Sita Gupha is one of the important landmarks in the Panchavati area of Nashik and is located very close to the Kala Ram mandir. Panchavati has a religious significance and is

believed to be the place where Lord Ram, Mata Sita and Lord Lakshman stayed during their 14 years exile (vanavas).

Sita Gupha is a narrow cave and is believed to be the place where Sita stayed for protection when Ram and Lakshman used to go out in search of food.

The entrance of the cave is very narrow and one has to negotiate this to enter a tunnel like structure to reach the basement. In the basement, one could have the Darshan of the Ram and Sita idols and negotiate back.

Recommend Senior Citizens and obese people to avoid entering the cave since one has to crawl-in at some places. In addition the crowd around makes the whole process very slow and many a time suffocating. The entire Darshan could be completed in 5 minutes if there is less crowd.

This place was named Panchavati owing to the five banyan trees which are believed to have existed from the olden days (Panch is five and vati-/ vad is banyan in Hindi). One could observe five banyan trees adjacent to Sita Gupha.

Sundarnarayan Temple

Also, the city of Nashik Vishnu has a revered, for having one of its twelve temples, wherein the twelve main statues are envisioned to represent the goddess Lakshmi along with the divine orb of Saraswati (or Saraswati, in Hindu tradition) when the sun rises on the twenty-first of March. On this most auspicious day of the year, people from all over India come to be honoured with the marvel of this religious charisma vrindadevi Ganga was a lady is popularly believed to have given the Vindhya king Jamvantadeva who in a river which is one of the oldest in the Indian region as a potent beauty-sapping plan to the greater Indian mythology of the forces, yet which was said to also symbolise the coming of Vishnu.

5. Necessity of Heritage landscape

Contributions in contributing to the expansion of the organization help determine our character. We communicate our identities as we state the things we treasure and want to display; we focus on what we want to provide the most significance to others.

In learning more about our ancestry, we uncover our origins, we even learn how our culture has changed. The introduction of self-expand does the following work: it instructs us on our heritage and customs, and builds self-awareness. By doing this, we gain understanding and control of who we have become and what we are.

The heritage that we have is foundational to our political thinking, the community we lead, the way we behave, and how we see the environment. An open and accountable system allows the government to educate, shape and inspire public dialogue as it also shapes policies.

Spiritualism provides a universal language that is tangible, intangible, and embedded in legends and stories, that allows us to talk with one another and with our own expression on a

powerful level, yet separate plane, and at the same time also establishes specific cultural traditions and legends and memories that each group may celebrate.

For the sake of a town's history, a project shouldn't just preserve and conserve old things; it should foster innovation and development.

An increase in the local history has the ability to revitalize neighborhoods and provide residents with resources to reclaim their past and bring the past to life, and to connect with the present.

These kinds of programs help foster local community identity and self-esteem by making people more invested in their surroundings and enriching their lives.

more importantly, preserving and improving our historic heritage has a long-related positive impact on community, personal, educational, and business growth in all four of the areas of tourism, agricultural, entertainment, cultural activity, and economy.

6. Types of Heritage Landscape

Natural heritage

Natural heritage sites are land masses which have appraisal standards, including guidelines used to determine whether or not they meet the requirements for a National Register designation. Either the location is marked on the map as being a heritage site, and is cared for or under protection in the appropriate manner (along with other uses). Private conservancies including national parks, state, botanical, wild nature, ecological, and oceanic preserves; public parks, coastal preserves, state and federal sanctuaries, and mangrove forests; and municipal sanctuaries; and zoological parks.

Ensuring of protected areas and listable biological heritage in India takes place through various means, including the allocation of property, and regulation of organisms and ecological ecosystems, as well as the existence of aprons, as well as land regulations and provisions.

Indigenous heritage

"Heritage" means various viewpoints and ways of interpreting and knowing about the past according to indigenous peoples' beliefs and beliefs and insights a more specific way of defining description of indigenusness will be concepts, perceptions, artifacts, behaviors, and cultural traits that are esteemed by Indigenous Peoples, their ways of knowing, relationships, cultural goods, and customs, tribal and indigenous history, and family connections, and places Indigenous ancestry is an inseparable part of Indigenous well-being and is passed on through successive generations.

Heritage is long and alive, integrating and preserving connections to the community, influencing and holding the bonds together with individuals, having lasted thousands of years. Our complex culture and our tradition of involvement

in the land is seen by the many great cities and monuments in the Indian Territory. Indigenous heritage consists of various locations including; destinations which hold significant historical, cultural, or personal significance to people; rock art depicting stories, impression pictures, rivers, or cave paintings are all of great importance to them; places of significance to the culture from their own country are as well. There is no attempt made to hide any of Indigenous people's influence in India since every influence of indigenous people must be recognized and their contributions are essential for the integrity of Indian culture and heritage.

Historic heritage

As a factor, historic sites have great interest to individuals, owing to their threefold purposes: for their own existence, for the importance of their past use, and for the physical (architectural, technical, and archaeological) meaning. Additionally, heritage has been used as a synonym for both cultural and historic entities; thus they can be termed as historic spots or historic sites. For the most part, historic structures have the same basic features: A site where certain species range and several varieties can be found may be found. Also, structure, memorial, path, land, place, and/building are examples of words you might use.

A cemetery can have meaning to the deceased for whom it is a final resting place or it may hold memories for the deceased and their relatives.

Once affiliated with, but no longer associated, the item has been examined for or investigated (the connected people).

The point is that for places with a narrative to communicate with the pasts they connect people with the significance they associate with the experience. For eg, an individual "rock" may have some geological values; nevertheless, the identity of a "of a district or of citizens may restorations of personal values.

Importance of Heritage Landscape

'Keeping artifacts of the past when expanding the community's cultural identity is an important part of a heritage effort, but not sufficient in and preservation projects.

The Heritage Council is involved in assisting local governments to better take care of and get involved in heritage preservation and growth.

These plans have the power to revitalize old neighborhoods, helping to renew people's interest in and allowing them to see things in new ways, getting them excited, and allowing the residents to use and get involved in their heritage once again.

What such initiatives do is to inspire people to a deeper sense of community feeling, as well as enhance their pride and boost their community pride in belonging.

There is nothing more essential to preserving and increasing our overall sense of heritage than that, as it enables all of our basic economy growth (i.e. our livestock, film, and healthcare

industries) and business ventures (i.e. business, manufacturing, tourism, and education) to prosper.

Heritage sites and buildings have wide-ranging effects on a community's growth. How to take heritage into the community: Infrastructure, job creation, regeneration, and schooling are ways to provide that help communities outshine each other as good attributes in addition to making a positive impact on the world.

Areas in which the patrimony is respected and cherished are more well-preserved than areas in where the patrimony has no connection with the culture. These connections promote democracy and social engagement, and lead to the standard of life of all.

Heritage describes our roots, how we are and how we relate, even though the nuances of all our national heritage include colors of context and sub-history. In experience and understanding of the after sight all could have never happened. There is often always catastrophe and perhaps other occurrences, facts and incidents.

7. Methodology

In The information used for this research has been proven through interpretation of evidence. In order to conduct this study, the information needed is obtained through observation. The information that is provided about various particulars observed by direct observation provides a more rounded understanding of truth. The category analysis paints a broad picture of space use, which involves length of use, scale of space use, or use of space, and whether or not it is covered. The observer has to focus on specific instances, from which an unobservable assumption can be made, and which can then be extrapolated. By observing how people interact with these physical settings, real-world locations, I have been able to better comprehend their social behaviors and real-world interaction skills. Toys have been collected by individual participatory users, or entities (i.e. by people or organizations) have been actively provided. Having used the questions or examples from people who have written on the subject in questionnaires or autobiographies such as Peter Pans discuss their theories are seen as helpful. The techniques have provided valuable feedback about how people interact with locations of that kind, as well as helped people to appreciate the feelings that they have about certain spaces a third approach was then used to highlight the meaning of space to further explain its implications. A community of individuals from the surrounding communities of different ages was chosen and was allowed to mind map the region. People were able to communicate with the rooms, their personal needs as well as things they wanted from them by identifying the spaces with terms they associated with. It was broken down accordingly.

3. CONCLUSIONS

Because of their irreplaceable significance in regards to heritage, history, anthropology, geography, town planning, and so on top of civilization, art and architecture, archaeological, artistic, sociological, and/sociological items are regarded as well-established immobility, while technology

and material artifacts have lower technological, social worth. property is expanded as new needs are introduced, to accommodate its uses, and when enough services are accessible Leadership is required to properly organized groups must have cooperation it's imperative that the team has the authority to make objective choices given the complexities of the challenge and all of the needs involving parties' dependence on the assessment and a single, as well as depending on the type and degree of injury, this phase may be completed at levels two and three: provisional and secondary, and also in case of extreme problems. Of course, once the problem of the building's degradation has been ascertained, the whole task of writing a report is not over. critters stay lively in order to preserve the delicate balance in the soil. In order to stop or avert catastrophe, an ongoing issue must be monitored and the triggers must be carefully defined and examined. This situation came about when the property owner made repeated the same errors that had made the building soiled in the past using standard techniques that can be avoided.

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