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**Article**

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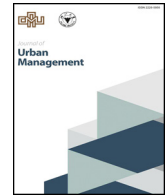


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# Challenges for urban conservation of core area in pilgrim cities of India



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## ABSTRACT

The ancient land of India is blessed with the holy sojourn of many exceptional saints, religious and Spiritual Leaders. Some of the predominant pilgrim destinations in India are Vaishno Devi, Char dhams comprising of Dwarka, Puri, Rameswaram and Badrinath, twelve Jyotirlingas, etc among others. These pilgrim places attract a huge amount of pilgrims from various parts of the country and abroad. Due to its reverence, there is a rapid increase in the floating population and the activities of pilgrims during pilgrimages each year which has a high potential to impact the built environment in these sacred sites. In pilgrimage, effects are influenced by seasonality and are limited over time and space. Urban conservation undertakes the highest priority in the case of pilgrim cities because of the philosophy and values of design it demonstrates, not just in its place of workshop be it temple, church etc., built heritage associated and in the layout of the cities, but also in the regional setting in which the cities are placed and its relationship with other features. This paper outlines the issues and challenges in the core of pilgrim cities which is justified as the surrounding place of worships or preferably the temple core that signifies changes in frequency and character of the pilgrims over the past few decades which reflect new pressures on the built environment of sacred sites based on literature study and case study approach. It also illustrates and raises instances to stress on the importance of the coherent heritage conservation policies according to the character of the city.

## 1. Introduction

‘Tirthayatra’, Pilgrimage in Indian essence, is ‘undertaking a journey to a religious area, or a sacred place that usually illustrates four implications: a path, riverbank, sacred site and religious territory related to divine activities (Singh et al., 2001). In India, a majority of religious places are extensively associated with nature, their physical setting being near hilltops, flowing water or forests. Tourist and pilgrims visit these areas for two broad categories of thoughts: spiritual pursuits and reasons of mundane existence. Pilgrimage as a form provides travel opportunities for people to visit sacred places which are blessed with strong historical background and a mesmerizing cultural heritage which are a feature common to almost all classes. Pilgrimage travel to these spirituality epitomes is reported to have substantially increased in the past few decades due to increased accessibility. This is also due to the improvement in Transport infrastructure and mobility. The New age version of the pilgrim area caters to the more modern scenario, displays more ‘tourism like’ characteristics including changing patterns of visits, limiting the engagement of tourists with rituals, commercializing the organization typical to package tours and travel and a particular way of marketing the destinations. Rishikesh and Haridwar are prime examples of being marketed as, much more than just a pilgrim center or in a larger picture become an entire

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tourist paradise with extended adventure sports. A large proportion of visitors to sacred sites have an additional motive of getting away on holidays, letting go and now visit sacred sites on holidays irrespective of the religious importance of time in performing pilgrimage (Shinde, 2003, pp. 87–102).

National Commission on Urbanisation (1988) states that the urban conservation would be concern among other things with those components of the urban heritage that, possesses architectural, historical and cultural interest; have a special or distinct essence or charm that provides uniqueness either because of its ambience or because of some activities centred on or associated with the places; constitute a focal point in a city of importance to the social, religious, psychological or spiritual well-being of its residents and are elements that brings out the physical environment of the city. Conservation of old building and spaces preserves the citizen's sense of identity and community. Conservation is an action taken to prevent decay (Feilden, 1994).

The definition of heritage to include built, natural and living components become also critical to create a mandate for institutional frameworks to document and build the case for integrated heritage management as an important planning tool for heritage which remains largely unprotected and unrecognized. This would then require an acknowledgment of and clarity on the roles and responsibilities of local stakeholders, by those whose principal mandate is to protect and manage heritage at the state or central level. Thus, a multi-pronged approach is the mood of the hour which should necessarily begin with a redefinition of heritage with corresponding changes in the legal and statutory framework and institutional setups including capacity enhancement. In this paper, an extensive method is followed to analyze literature and secondary data related to the pilgrims, tourism, and planning of sacred cities with a primary exploration of various pilgrimages such as Puri, Varanasi, Madurai, Rishikesh, etc at various time intervals to access their issues and constraints. This paper also explores the linkages of the core area, issues, and challenges of urban conservation in a pilgrimage center.

## 2. Pilgrim cities of India

India has the largest religious traffic in the world, being the home to different and amalgamation of religions and having a large number of world famous pilgrimage sites as various important temples e illustrated in Fig. 1. The religious destinations form a large part of India's alluring cultural heritage and are also a major part of its tourism, which contributes to the social, cultural and economic development of the particular area or region. Since very religious centers have been traditionally small towns, rapid urbanizations bring its own pressure such as high stress on infrastructure due to a huge influx of population, encroachment of the existing resources, dilapidating built heritage and urban space, water tanks, increasing traffic congestion, etc. The inner city core starts to deteriorate to very pathetic condition devoid of its original character. As the sacred place has to accommodate the floating population more than its capacity with no special planning and associated infrastructure for the additional frequent influx. Hence it is important to analyze the impact of pilgrimage on the religious cities and its extent of issues and challenges emanating from it.

From times immemorial, the extensive literature on temples and sacred spaces shows that the main feature found in pilgrim cities is a high degree of axiality along a corridor; more spatial synchrony in a regular settlement pattern, hierarchical; a high level of connectivity with integration cores focused around on the temple core forming intelligible structures (K.D Alley, 2000). The strong significance of the urban settlement is the hierarchical order of streets and urban landmark elements, thus reinforcing the symbolic structuring of the core in Hindu spirituality. Religious structures, especially temples, lay spatially and conceptually at the heart of growing political and commercial networks (Heitzman, 1987). The temples conceptualized as a central core of 'ritual polity', a phenomenon that enabled the ruler to establish legitimate control over his territory, subordinating lesser rulers and the overall population through a sociocultural formation rather than military power (Heitzman, 1991).

The morphological schemes observed in the Indian religious centers are the composition of urban space in a concentric arrangement of squares, a geometric pattern that illustrates the abstraction of the structures of the universe and is known as a mandala, depicted in ancient literature of traditional Indian architecture (Acharya, 1946; Dutt, 1977; Snodgrass, 1992). These metaphysical illustrations are used in the design and planning of architectural and human settlement layouts (Sinha, 1998). George Michell (1993) vividly emphasized that "the continuation of this patterning into the urban fabric with streets and open spaces imitating the geometry of temple compound walls, creates an urban mandala that provides a spatial and conceptual link between the temple and town". Consequently, the road or street, on an ordinary day provides for the accessibility of pilgrims and then on a festivities denote the cosmic route for the deity and devotees. This is particularly visible in (Fig. 2) (Buzinde et al., 2014).

Patrick Geddes saw the way the spiritual and cultural events in India were linked to town planning and administration. The grandeur and civilization intelligence embedded in the traditional town planning of Indian temple-cities, Geddes was also for democratizing the spaces in harmony with the ancient design. The significance of the Center is symbolized from the nested pattern of temple cities such as Madurai, Puri, etc. which expands from the spatial center which is marked by the location of the main temple complex illustrated in Fig. 3. This symbolic point depicts the geometric, spiritual, and notional center of the city. The center is seen as a place that is sacred above all else (Eliade, 1961; Wheatley, 1969).

The level of formation of the state is replicated in the scale of the temple complex, wherein important cities at the topmost of the scale developed into ceremonial centers with exponentially large temple systems at their spatial nucleus, a perfect specimen of which is Madurai city (Fig. 4). The similar replica is reproduced on a smaller scale in the subordinate cities, as is noticed in the city of Tirunelveli, which outlines the temple complex and the primary urban layout of Madurai. It is through this convoluted and intricate process of 'centrality' (Champakalakshmi, 1993, pp. 185–207) that temple cities are crystallized into the symbolic epitome of a cultural, religious and political setting that influences the society.

One of the most prominent temple towns in India, Puri consists of the Temple of Lord Jagannath in its center with eight quarters (Sahis) radiating from it. The town colonies were called 'Sahis' and the population of the town was composed mostly of priests and







Fig. 2. Puri during rath yatra (source- draft CDP).

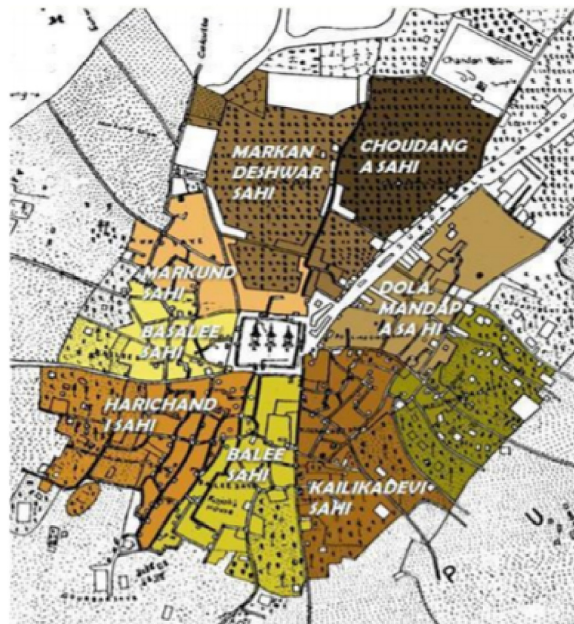


Fig. 3. Puri temple area (source -Draft CDP Puri).

contemporary elements to contribute to the enrichment of a historic area expressed that they be ‘in harmony’, the timeline of which is clearly illustrated in Fig. 6.

Individual building based preservation approach with physical goals in the 1970s led to further Conservation of group of buildings. The basis of Urban Conservation Area (CA) approach in 1980s keeping in mind the physical goals plus social goals including minimizing gentrification. Conservation is relevant in areas where the structures are in good physical conditions, sound quality, by means of proper maintenance including repairs. (Grodach and Loukaitou, 2007) It consists of traditional protection of the quality of such areas by preventing the occurrence therein of all kinds of conditions that can result in deterioration and obsolescence in redevelopment, revitalization, and rehabilitation of the areas (Abdel, 2013). Particular conservation areas may be designated for purposes of the application of the measures of conservation therein at a more rigorous level may be generally in the entire city and conducting campaigns of public information, education of urban and heritage conservation measures in areas on the part of

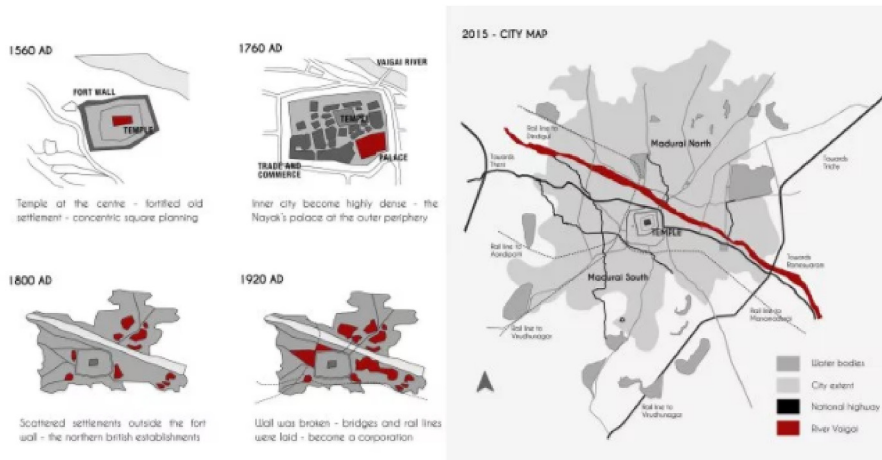


Fig. 4. Evolution of Madurai from ages.

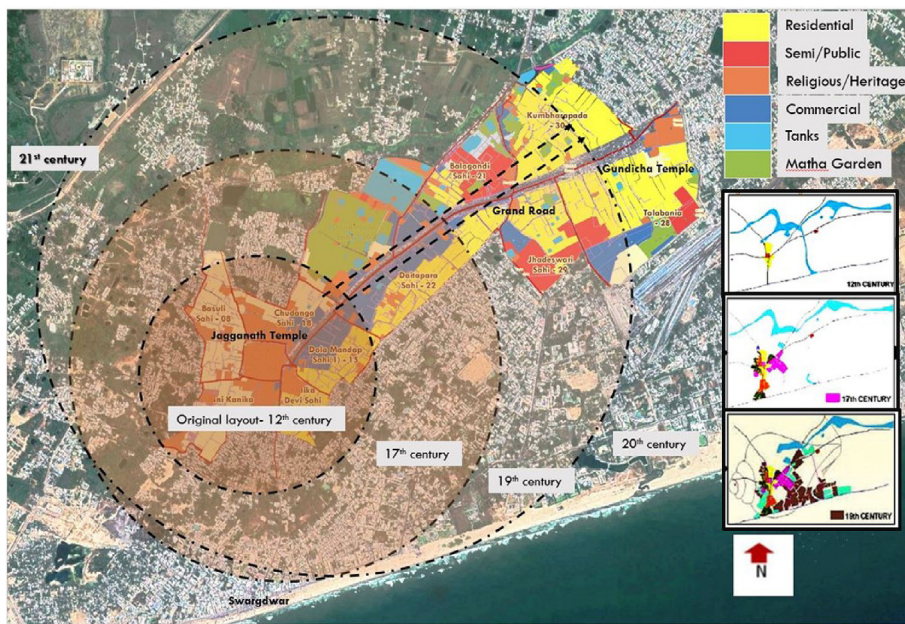


Fig. 5. Chronological growth of Puri (Source- Hriday 2015).

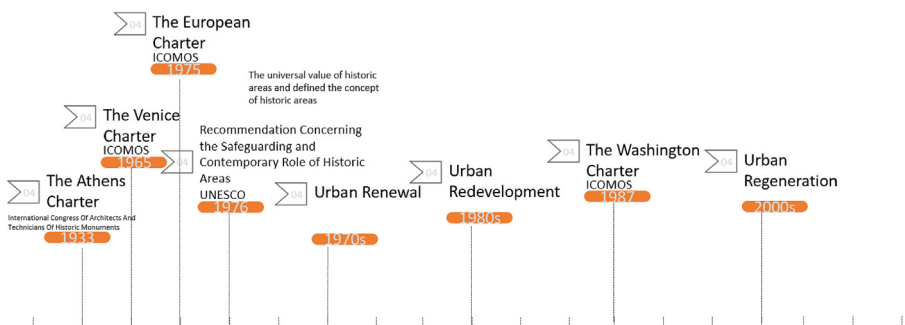


Fig. 6. Timeline of the conservation initiatives in the world (Source- UNESCO-INCH, 2010).

**Table 2**

Various Institutions working for urban conservation around the world.

Government	UNESCO Archaeological Survey of India (ASI) (1861) Development Authority Municipality/Municipal Corporation State Archaeology Dept Temple office	ICCROM (1959) M/o Tourism Acts/Policies Heritage Conservation committee Tourism Dept
Non- government organizations	INTACH (1984) DRONAH Aga Khan Trust for CyArk (2014)	ICOMOS (1965) World Monument Fund (1965)

landowners and residents. (Alpopi & Manole, 2013).

In India, Urban conservation works are being undertaken mostly in walled cities such as Ahmedabad, Jaipur, and Delhi among others. Concerned with the rapid decline of its heritage resources, Ahmadabad municipal corporation (AMC) with help of Ford Foundation, New Delhi first undertook a study in 1984 to initiate policies for conservation and Preservation efforts in the walled city. Ahmadabad was one of the first cities among three cities (Jaipur and Hyderabad are the other two cities) in the country to be chosen for such exclusive study and grant from the Ford Foundation. By 1995-96 there were campaigns in the walled city by some residents to stop reckless destruction of Traditional Havelis. AMC with the expert assistance of Conservation and Research of Traditional Architecture foundation (CRUTA) set up the heritage cell within the Municipal Corporation in 1996 which led it to become India's first Heritage City. INTACH is an NGO that was founded in 1984 in New Delhi with a vision to create a membership organization to stimulate and spearhead heritage awareness and conservation in India. In the wake of the recent Uttarakhand Disaster, It also set up a Heritage Relief and Restoration Fund to ensure immediate action whenever an Emergency occurs. Table 2 illustrates the various institutions working in the conservation of the heritage all over the world more importantly India.

The prime concern of conservation is to protect and renew the historic environment. In the case of Pilgrim centers in order to accommodate the present and future needs of its inhabitants and to revitalize the function of the old city thereby safeguarding and restoring the traditional urban fabric.(Central Public Works Department, 2013) Revitalization is not the wholesome preservation of everything which is old and archaic but contemplates creative use and reuse of older structures and areas in order to facilitate their continued use and up gradation of civic services (Appendino, 2017). This would also entail the preservation of special urban components with its unique traditional values. Priority should be given to the city's overall economic, social requirements and needs, the efficiency of all networks and rehabilitation of buildings to ensure its use and reuse which are addressed in Table 1.

**Table 1**

Approaches to urban conservation.

APPROACHES OF URBAN CONSERVATION		Examples
Adaptive Reuse And Cost Recovery	Raising the funds necessary for seeing initiatives through completion Under adaptive reuse approach, private and/or non-government institutions are allowed to lease historic facilities for commercially viable uses that respect their historic value and earn a profit.	Ahmedabad- Heritage City (CPWD 2013)
Integrated Area Development	<ul style="list-style-type: none"> <li>● Modernization of economic activities within the entire urban core</li> <li>● Restoration of monuments</li> <li>● Mass rehabilitation of entire housing areas</li> </ul>	Bhaktapur, Nepal, and Medina
Full Commercialization Of Historic City Centers	Singapore provides the best of this approach since it allowed local redevelopment authority to acquire all plots of land located within the designated conservation areas. These plots were then sold to commercial entities for rehabilitation cum redevelopment as shops, restaurants, tourist hotels, or offices.	Singapore
Transfer Of Development Rights	In order to encourage renovate rather than demolish private owned monuments, the owners are provided alternative plots suitable for development in the receiving areas.	Mumbai- South
Modernization Of Commercial Activity	Revitalization of the historic urban cores of cities, otherwise Delhi will almost certainly lead to the disappearance of its traditional form of land use and economic activities this is particularly true in cases in the process of gentrification. (P.S Uttarwar, 2013)	Delhi walled city
Feedback Between Increased Land Value And Public Revenue	Singapore's experience is that urban revitalization leads to a significant rise in land values. <ul style="list-style-type: none"> <li>● Rehabilitation of the shophouses in Singapore's heritage areas has caused property values to increase eight times their pre-rehabilitation.</li> </ul>	Singapore
Tourism	Attractive tourism packages, commercializing the USP, Cultural Heritage	Rajasthan Circuit – Jaipur, Jaisalmer, Jodhpur, Udaipur



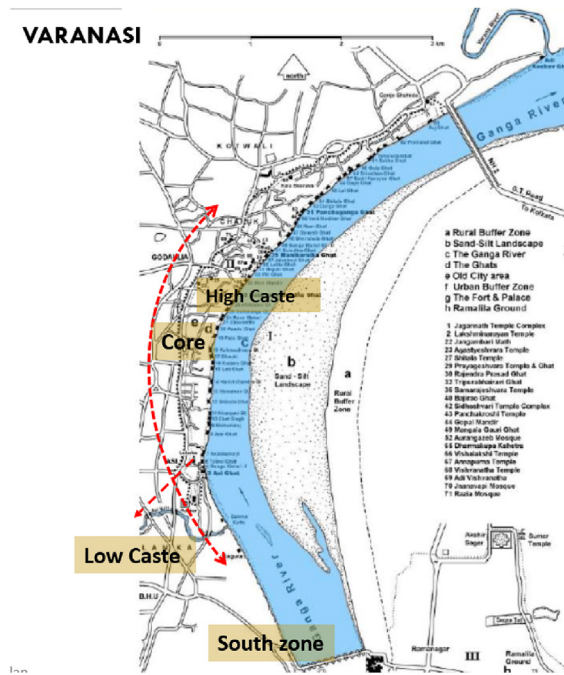


Fig. 7. Core city Varanasi.

#### 4. Challenges of core area of pilgrim cities

There also exist many forms of stress that deteriorate the heritage scenario in Pilgrim cities; as in the case illustrated through Varanasi, The Kashi Vishwanath Temple, on the Ganges, is one of the 12 Jyotirlinga Shiva temples in Varanasi. The temple has been destroyed and rebuilt several times throughout its existence, such pressures include (Singh et al., 2001, Singh and Timothy, 2006, 2009) Development pressure referring the increasing pace and threat of extremely high density(400 to 500 persons/ha),population pressure, which is projected to reach 2.35 million by 2031, excluding the everyday floating population of pilgrims and tourists that on average runs around 35,000 people, shrinking space, resulting in lack of areas for further extensions and illegal constructions, incompatible sacred spaces with the religious need and demands and the urban carrying capacity of a congested city core bounding to have a huge impact on the long-term sustainability of the cultural assets of the city. Conservation practices of Varanasi indicated in Fig. 7. The transport load generated as a result of a drastic and sudden increase of population and motorization lead to traffic congestion, increasing load of cumbersome tourists and pilgrims that counted over a million every year, the above pressures together result to chronic natural and built environment pressures.

Extreme congestion within the Core City around the temple and incursion of a myriad variety of activities deteriorates the living condition in the temple core. During the rainy season, the buildings come are a danger of collapsing and also, the environmental conditions become awful. Even where sewers exist very few connections to toilets have actually been made. Dry latrines still predominate and in most areas, the drains are uncovered and open defecation is not an uncommon sight. The outer wall of the structures along the road has also lost its original form as it supports the rear wall of the building constructed along the wall. Some outlines of the issues are predominantly heritage related i.e. Lack of protection to heritage assets such as dilapidated Mathas in Puri (Fig. 8),



Fig. 8. Present condition of mathas in Puri (Source- Author).





Fig. 9. Garbage disposal on road in puri (source- author).

potential danger to the religious atmosphere, destroyed visual aesthetics of built features due to poor maintenance; development related increasing population and shrinking spaces, unauthorized settlements close to river canal (Draft City Development Plan, 2013). Open spaces that are misused by the public multiple agencies with overlapping jurisdictions; and Tourism and pilgrimage pressure as Increase in traffic leading to congestion and insufficient parking space with on road/street parking.

Even environment related are caused by degrading Air quality due to the carbon emissions from the surge of vehicles. Untreated solid waste and sewage dumped into the water bodies or Roads (Fig. 9) Cremation of dead bodies on the river bank with is very common in pilgrim cities case in point Manikarnika Ghat in Varanasi and Swargadwar in Puri, resulting in ash contamination and biological pollutants (see Fig. 10).

Some of the prominent Sectors for consideration in a Pilgrim city.

- Infrastructure development
- Cultural Natural heritage protection
- Local governance and
- Socio-economic planning for development

##### 5. Constraints concerning urban conservation

Urban transformations need to keep up the pace with the existing structures of the past i.e. Built heritage of the region. Planning needs to be done in context to preserve protect and uplift the built heritage. The magnificent structures of past need to be considered while coining of term sustainability in context to Urban Planning. Poor urban physical changes can ruin the urban fabric (Jennie Sjöholm 2013). The Example of Taj Mahal fits classic in the situation. The pollution in the Agra has imparted a yellow color to the marble of Taj Mahal. Instead of solving the problem precautions should be taken at policy, acts or legislation reforms to control the cause of the situation itself. Involvement of Heritage conservation at various steps by urban developers, Urban Planners, and policymakers is the need of the hour need to have Improved Heritage Friendly and sensitive Urban Environment (Hist. Urban, 2011). Setup of institutes at micro level - the resonance of two thoughts while planning a city with cultural heritage is must and it could be established by setting up of special institute at city level which coordinates with town planning department so that master plan for the city has positive influence of existing built heritage, for example in case of Jaipur (Suneja, 2018).

The pilgrim cities being an amalgamation of cultural and traditional architecture, beliefs and essence; also being a melting pot of plethora of issues (Table 3) and challenges yet surviving the sand of time.

Down below some of the challenges has been outlined which has been obstructing the initiatives undertaken for the conservation of these cities (Table 4).



Fig. 10. Emar matha, condition, Puri.

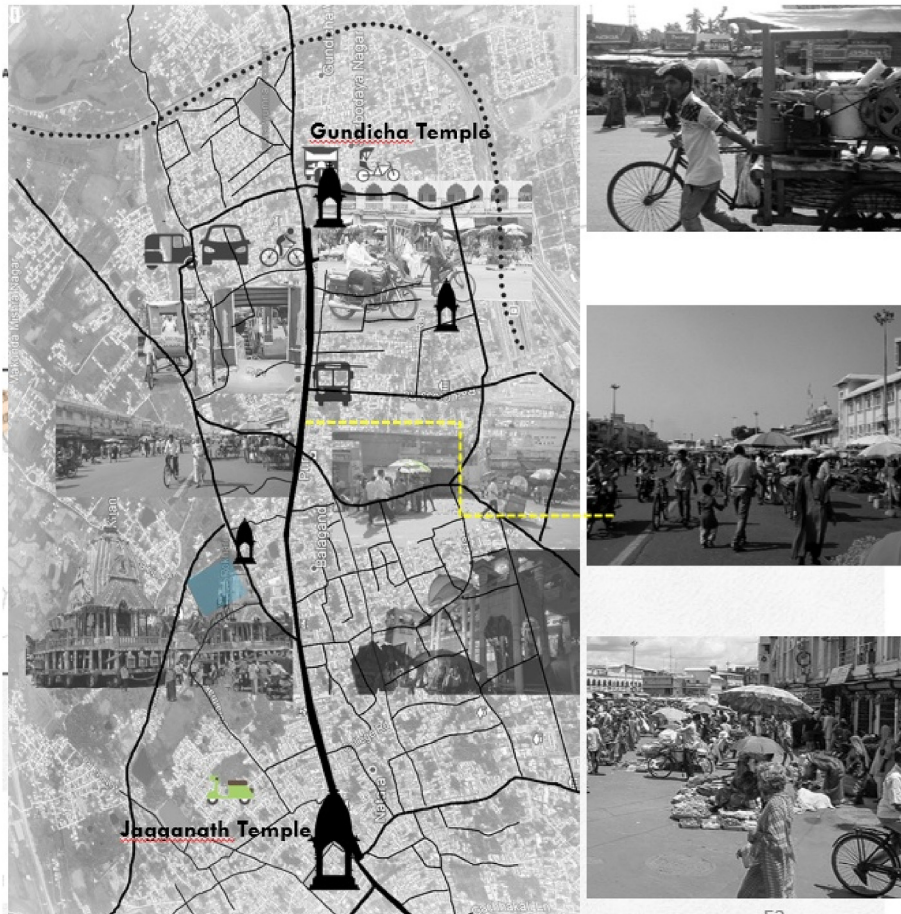


Fig. 11. Activities in bada danda, puri (source- author).



Fig. 12. State of built heritage preservation a. Pondicherry b. Rishikesh.

- Poor governance structure- The poor governance structure has led to the faulty conservation of the cultural structures. Not just in Case of Varanasi but also the UNESCO listed Taj Mahal is a glaring example of this. The government structure and corruption make the case worse and rampant (TOI 2011; HDPV, 2011).
- Pollution and degradation of Built heritage- Various built structures in spite of being under conservation are under levels of stress of collapsing such as Shree Jagannath Temple in Puri under ASI, a various structure in Hampi and Konark's Sun Temple.
- Involvement of stakeholders-it is important to involve all the concerned stakeholder for the implementation of the project to success but the exclusion of some in various schemes has led to obstruction in the execution of the project. E.g. HRIDAY in Puri and kasha Viswanath Precinct Development Plan (HDPV, 2011).
- Less Economic support and an increase in business opportunities – Project affected person don't usually benefit from the

**Table 3**  
Issues in the core area of Pilgrim cities.

Land Ownership/Building:	Multiple activities and change in activities, encroachment, illegal construction of floors, Overcrowding, high density, huge floating population, Disputes in the land title, jurisdiction and baseline data.
Traffic And Transportation: Conservation Of Heritage:	Congestion, narrow roads, lack of parking, slow-moving/mixed traffic, squatting on roads/paths (Fig. 10) Loss of heritage buildings and area, lack of data and documentation of heritage. (Fig. 8) Change in character, streetscape, architectural features
Infrastructure Services And Amenities:	shortage of physical and social infrastructure services, spatial congestion, lack of open space, encroachment on public land, etc.
Legal Framework And Enforcement:	Complex legal framework, tardy procedures, court cases, and disputes.

compensation provided by the authorities.

- Disregard to rules and guidelines concerning the use of Materials- The resident's mentality, skills of the craft persons change the material in accordance with the building even if there is the scope of conservation.
- Rules regarding the preservation of the property of Private ownership- No possible outlined rules and regulations regarding the heritage structures owned by the private stakeholders
- Training of craft persons-there is a vast difference in the skill set of the craft persons working on the building to be conserved. Proper methods of restoration and conservation should be first intimated to them.
- Rules by ASI for the Heritage structures- The 300 m guideline by the ASI is hardly initiated properly, and causes more obstruction than preservation. The rules and regulation should be properly enforced.
- Division of Funds- The funds allotted for the enhancement and conservation of the heritage is merely meager while it should be our prime focus to preserve the reason for its culture, history, and diversity
- No coherent cultural policy- India, being a land of diverse cultural background should have a unified cultural policy regarding its culture (Navina Jaffa, 2018)
- Upliftment of other aspects-conservation cannot just be a sole focus as the local residents' accessibility to their economy depends on the temples and surrounding market space.
- Heritage and tourism Education – lack of knowledge, increasing through capacity building.
- The physical and societal attributes of pilgrim cities are inseparable from each other as well as they engulf environmental issues, tangible and intangible cultural heritage, and equity both within and between generations. Recognizing and acting upon the full range of value inherent in historic cities is a core component of the challenge.
- Historic buildings and areas represent non-renewable capital resources-of materials, energy and financial investment.
- Establishing continuity of a function, the principle of minimum intervention to fabric and community alike favors uses for the buildings individually and historic areas collectively that relate as closely as possible to those who are the part of the community there is also required.

## 6. Way forward in the conservation of heritage

Heritage conservation needs to be a key theme in planning at urban scale as it works in two ways one preserving the culture and second is to change the whole face of the city in a glimpse. Heritage conservation can picture the decent variety of urban frame and investigate the social, political and authentic character of the urban territories. Heritage conservation can likewise support to uncover some urgent episodes and occasions that may have got significant changes in the advancement patterns, the urban texture of the city and the townscape. In a way, preservation of legacy is a vital factor in the long haul flourishing of a city. Besides the inclusion of the network during the time spent legacy preservation can bring feasible outcomes (Idajati, 2014; Chohan and Pang Wai, 2005).

The conservation of historic towns and other historic urban areas should be an integral part of coherent policies of economic and social development. Qualities to be preserved should include the historic character of the town or urban area and all those materials and spiritual elements that express this character. (Cardinal, 2006). The participation and the involvement of the residents are essential for the success of the conservation program and the new functions and activities should be compatible with the character of the historic town or urban area. In the early 19th century focus was on the renewal of neighborhood and gentrification but now through the changing time's emphasis differ context to context. In India, the focus is on physical infrastructure improvements and providing basic amenities to the cities and town. Wherever necessary to construct a new building or adapt existing ones, the existing spatial layouts should be respected. Traffic inside a historic town or urban area must be controlled and parking areas must be planned so that they do not damage the historic fabric or its environment (Ahmed & Shankar, 2012).

Additionally, it requires strengthening the capacities of planning agencies and local stakeholders to be able to integrate heritage in a strategic vision Local Self Government provides the ideal platform as it is at this level that community discussion and education about issues related to historic resources and development is best articulated. It should be one of our prime concern to conserve this tradition for future generations to come. The conservation of pilgrim towns and other historic urban areas should be an integral part of coherent policies of economic and social development.

**Table 4**  
Challenges in pilgrim cities.

Cities	Issues Identified	Development & Planning Efforts Taken:	Covis. & NGOS	Inferences	Way Forward
<b>Varanasi</b>	Heritage Related, Lack of protection to heritage assets. Development Related, Increasing population Environment Related	Improve linkages and tourist infrastructure. Conservation approach for Varanasi	State Government, the City Municipal Corporation and the Varanasi Development Authority. INTACH HRIDAY	HERITAGE ZONE CONCEPT- locates culture of the people and allows for a development strategy based on the specific nature. Two strategies applied SOUTH AREAS- less growth, integrate riverfront with growth CENTRAL AREAS- locally perceived problems (HDP 2011)	-Vishwanath Precinct Development project- Beautification plan destroys the oldest neighborhoods in Varanasi. (Hindu Dec 10, 2018) Gone lost in the drive is one of the oldest areas in Varanasi Lahori Tola,187 already demolished dated way back the Kashi Viswanath Temple, who migrated during the times of Maharaj Ranjit Singh.
<b>Puri</b>	Heritage Related, Lack of protection to heritage assets. Development Related, Increasing population	Conservation, physical infrastructure providing basic amenities	State Government, the City Municipality. PKDA HRIDAY	Project under three zones: Shankh Kshetra Heritage zone, River Musa Environmental Heritage Zone, Balukhanda Recreational Zone (HCP-2014)	Worked in isolation rather than keeping the entire urban space into focus. Potentials of being a world heritage city



## 7. Conclusion

Travel to pilgrimage centers has become more habitual due to increased accessibility and availability of transport systems. As a consequence, pilgrimage as an epitome, at the interface of spirituality, travel, and tourism has changed in its traditional form in India. Such activities in pilgrimage places that seem to be evenly distributed over time rather than the overwhelming peaks that are observed during annual religious events such as Rath Yatra, Kumbh Mela, etc. In traditional pilgrimages. The insurmountable visitation and the resulting economic opportunities seem to steer the inevitable rapid urbanization of pilgrimage centers and highlight the importance of urban conservation in these places. These two interdependent factors related to pilgrimage activity shape the sociological, economic and cultural environment through direct impacts of the magnitude of visitors, and indirect pressures of pilgrimage induced urbanization. Cultural and built Environmental impacts in traditional pilgrimages are more likely to dissipate over time and space but tend to recur, intensify and accumulate due to lack of proper infrastructure, frequent visitation and tardy schemes and procedures. It is high time to mull over the consequences, work on its way forward and possible interventions as the Taj Mahal once gone, can't be restored back to its glory.

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