

FINAL REPORT

PREPARATION OF DEVELOPMENT AND MANAGEMENT PLAN FOR HISTORIC TEMPLE COMPLEX AND SETTLEMENTS OF RAJASTHAN **PUSHKAR**

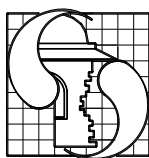
Prepared for
**Devasthan Department
Government of Rajasthan
Udaipur**

Prepared by
Sanrakshan
heritage consultants pvt. ltd.
new delhi

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PREFACE

Need of the project

- Devasthan department, government of Rajasthan manages and controls religious and charitable institutions and temples. It also controls, regulates and directs other religious trusts places of worships, mutts etc.
- As cities expand to accommodate urban migrants, development policies and infrastructure investments often rely on imported “modernization” ideas and plans that are not driven by specific local contexts. Such plans rarely value the significance of historic areas and heritage assets for the city’s identity and evolution, resulting in missed heritage-based growth opportunities and/or chaotic, insensitive construction in and around historic areas and their surrounding landscapes.
- Because Pushkar is in an early stage of urbanization, they still have the rare opportunity to reverse this paradigm. Rehabilitating assets and the surrounding landscapes can reinstate their potential to attract capital, people and activities that once supported city functioning and development, and restore their capacity to provide character, meaning and critical services to residents and the cities themselves.

Vision statement

The basic concept of Pushkar Management plan/Master Plan is, reform driven, planned development of Pushkar with focus on efficiency in urban infrastructure. Vision is preliminarily focused on three broad parameters:

- Developing Pushkar Tirth Kshetra (Pushkar region) as a unified entity focused towards sustainable ecology, cultural significance and spirituality of the region.
- Ensuring sustenance of watershed area of Pushkar and Budha Pushkar samovars.
- Develop balance between the rich cultural resource and new urban development along with provision of infrastructural development for pilgrimage.

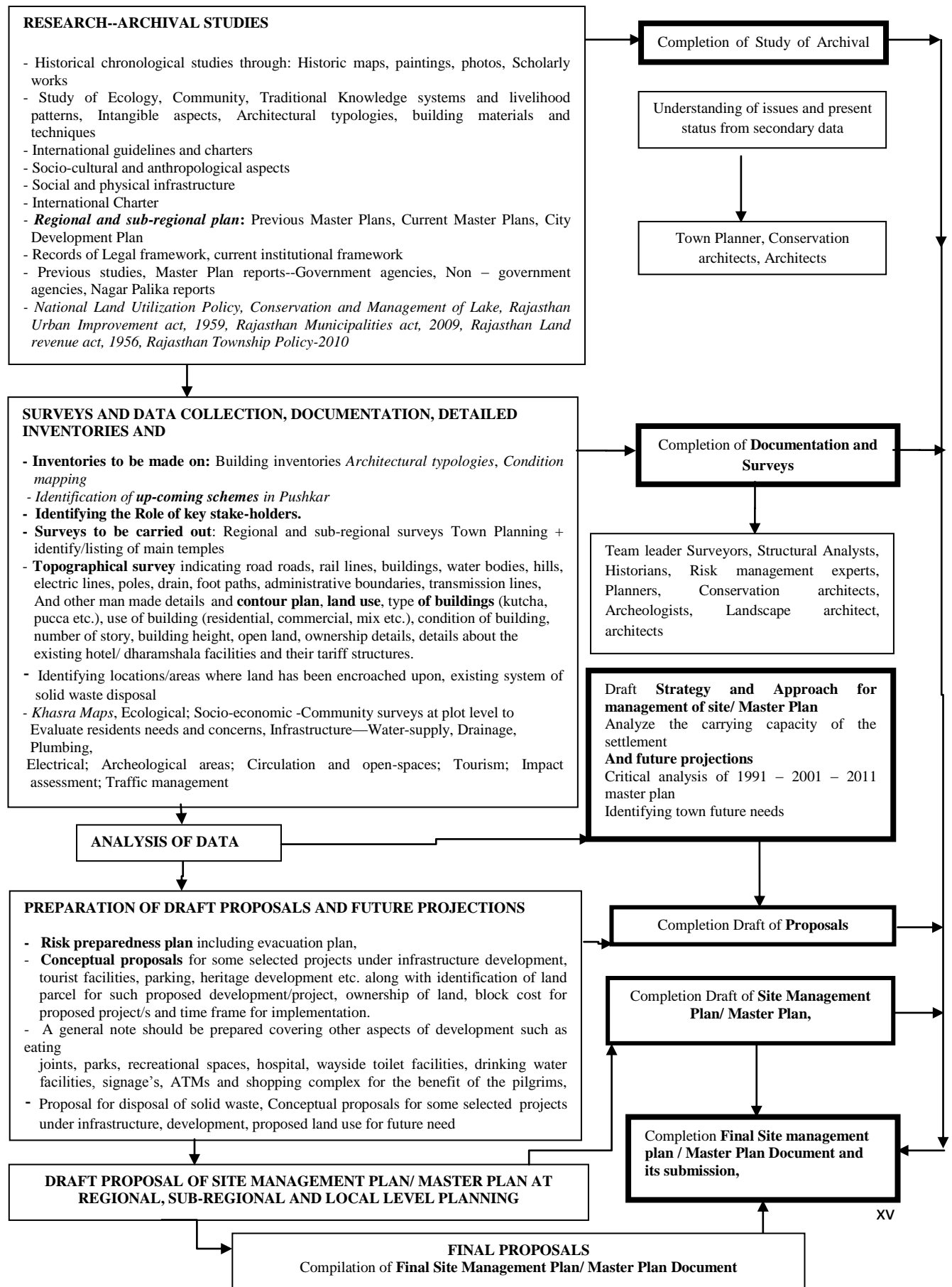
In Pushkar, people lifestyle is focused more on and around religious activities. Improving heritage and infrastructure for tourist will help improving the experiences of the tourist. Heritage plays an important role in city like Pushkar as they are connected to them in spiritual way. The city basic economy also revolves around it. Improving Heritage of the city will lead to more tourist visits and will generate more economy and results in better lifestyle of the local communities.

Heritage is also a powerful wealth and economic driver that generates trillion dollars' worth job across the globe. Heritage in economic have potential to:

- Faster endogenous source of economic growth
- Increase competitiveness and generate revenue for cities

The management plan will look after the built heritage of the city. It will focus on both cultural and heritage aspect of the city along with tourism management.

Methodology



Approach

The study focuses on all aspects of development including transportation, infrastructure (social and physical), environmental protection and land use and the impact of these urban development on rich cultural resource of the town. In order to reach desired result the following approach has be adopted, various secondary and primary resources studies have been carried out. Some of sources referred are mentioned below.

- Secondary data collection (Pushkar Master Plan 2011, Census data, CDP Pushkar)
- Historical chronological studies
- Study of policies and proposals in Pushkar
- Office setup at site (Pushkar)
- Previous master plans critical analysis
- Regional and sub-regional study and surveys
- Town Surveys (Visitors survey, building surveys, transportation survey, electricity and water supply survey)
- Scope study of upcoming schemes in Pushkar
 - Hriday
 - Amrut
 - Smart cities
 - Prasada
 - Spiritual tourism
 - Swadesh Darshan
- Identifying and analysis the role of key stakeholders

Complete analysis of demography of town and economic issues relating to regional and sub regional level has been done. Future Projections made for population, infrastructure, conservation of heritage, and land requirements for projected population.

In order to attain following approach administrative legislative framework has been also understood in detail and the impact of various acts has be studied:

- National Land Utilization Policy, Conservation and Management of Lake,
- Rajasthan Urban Improvement act, 1959,
- Rajasthan Municipalities act, 2009,
- Rajasthan Land revenue act, 1956,
- Rajasthan Township Policy-2010

- ASI Monumental Act

The study broadly looks on three aspects of planning; regional, sub regional and local level planning. Regional level planning covers transportation and economic connectivity with surrounding main cities (Ajmer, Jaipur). Budha Pushkar and Madhya Pushkar act as potential sites for tourist in upcoming future. Infrastructure development, revitalization of the lake area , historical sites and transport connectivity are the key factors while determine the development policies. Possible proposals and recommendations are formulated to develop the city without hampering the rich cultural heritage present in the city.

Regional and sub-regional plans are developed keeping traditional flower cultivation, agriculture, water shed areas, along with cultural and spiritual values of the area into consideration. Attempts are made to ensure **improved green cover** around Pushkar and **Budha Pushkar** and also to refrain from developing habitation on the existing sand dunes. **Eco-centric development plan** for solar energy utilization, solar parks at town levels. Use of **eco-friendly vehicles** within the settlement for pilgrims and locals (cycles/battery operated cars/e-rickshaw). Incorporation of **components of smart city** in regional / sub regional and local level planning. Segregation of Sewer and storm water / road side drains to solve water logging problem at main bazaar street. To regulate and monitor ribbon development along main roads connecting town with major nearby areas

1. Introduction

1.1. Background

Pushkar is one of the most important pilgrimage towns of India and is also called the king of all *tirths*, i.e., *Tirth Raj* with *Brahma Mandir* being the most significant temple of the town (said to be the only temple to be dedicated to Lord Brahma). There are more than 400 historic structures in and around the settlement with the holy lake or sarovar in the centre and Aravali Mountains on the sides forming a perfect oasis in the desert of Rajasthan.



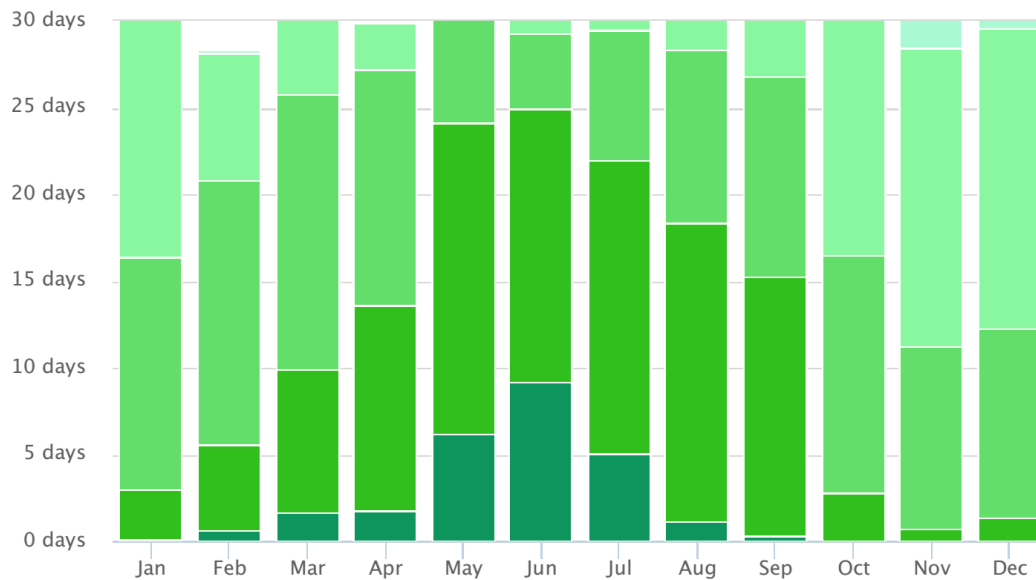
Map 1.1: Map of Ajmer District showing Pushkar (Source: SHC)

1.1.1. Climate

Alike most desert towns, the climate of Pushkar is semi-arid with extremes of dry and hot days and nights in summers and freezing winters. May and June are hottest months while coldest ones are December and January with a variation in temperature from 45°C in summers to minimum of 7°C - 8°C in winters.

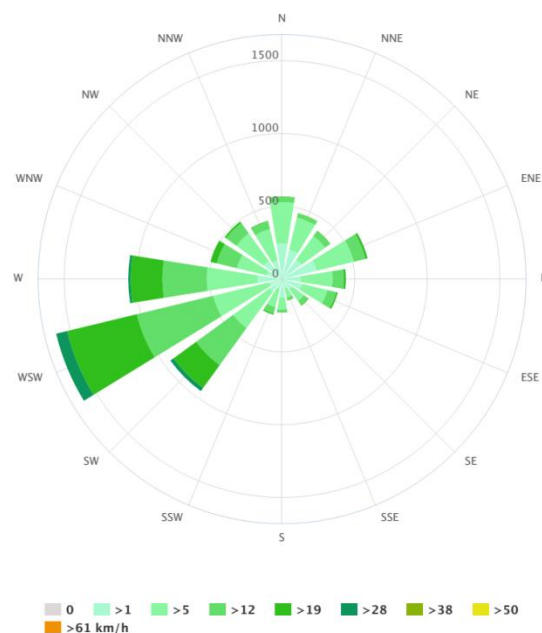
1.1.2. Wind

The months of April to September have strong winds resulting in the formation of sand dunes. The prevailing wind direction is south-west to north-east. The monsoon season is relatively short from July to August with average rainfall ranging from 400 to 600 mm.



Graph1.1: Chart showing the month-wise variation in wind velocity of Pushkar

(Source: https://www.meteoblue.com/en/weather/forecast/modelclimate/pushkar_india_1259148)

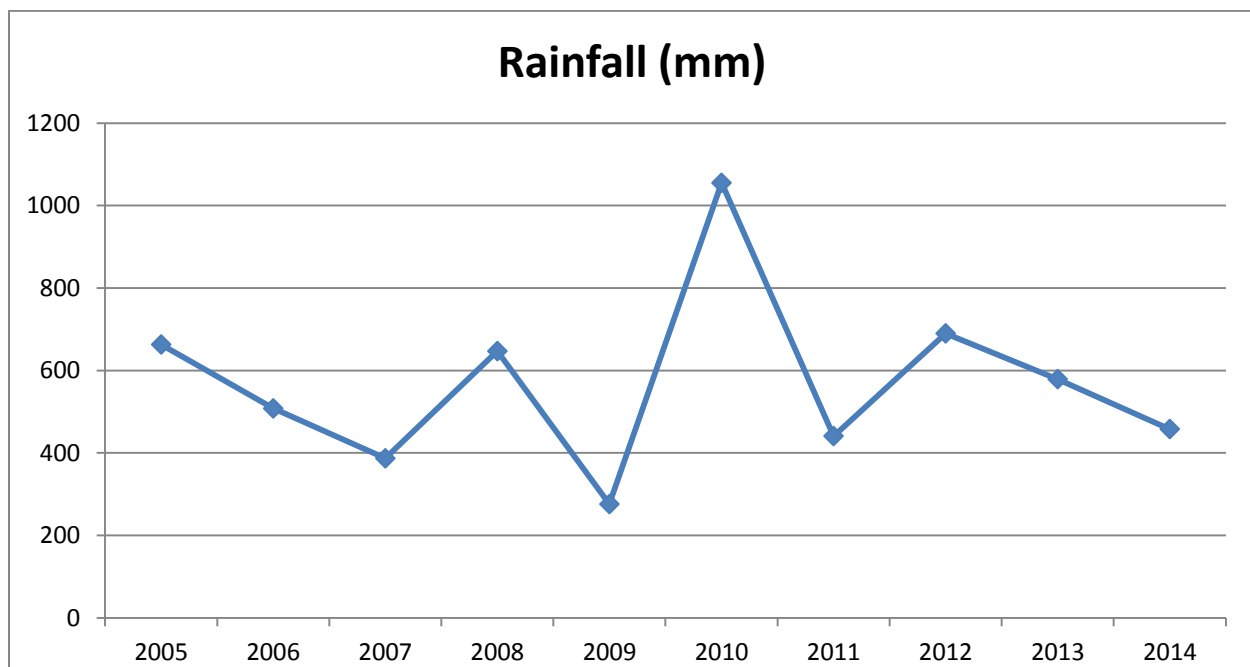


Graph 1.2: The wind rose of Pushkar showing monthly variation in the direction of wind flow (Source: https://www.meteoblue.com/en/weather/forecast/modelclimate/pushkar_india_1259148)

1.1.3. Rainfall

S.no	Year	Rainfall (mm)
1	2005	663.00
2	2006	508.00
3	2007	387.00
4	2008	647.00
5	2009	276.00
6	2010	1055.00
7	2011	441.00
8	2012	690.00
9	2013	579.00
10	2014	458.00

Table 1.1: Rainfall data of last Ten years (Source: Irrigation department, Ajmer)



Graph 1.3: Graphical representation of rainfall (Source: Irrigation department, Ajmer)

Pushkar experiences average rainfall of 500mm with large proportion of its occurring during the months of July to September. Every six to seven year Pushkar experiences heavy rainfall according to Irrigation Department, Ajmer. In year 2010 Pushkar experienced the heaviest rainfall of 1055mm.

1.2. Linkages and connectivity

1.2.1. By Air

The nearest airport from Pushkar is Sanganer Airport at Jaipur at distance of 146 km (91 mi). Jaipur is well connected with all the major cities in India. There are two helipads in Pushkar, which are currently not being used.

1.2.2. By Road

Pushkar is connected with Ajmer by National Highway 89 which goes through Aravali Range and Pushkar Ajmer bypass. There are three bus stands in Pushkar i.e., Ajmer Bus stand, Marwad Bus stand and New Bus stand , of which the first two are used actively.

1.2.3. By Rail

Pushkar Railway Station started operations in January 2012 and connects to the nearest large railway station, Ajmer. Ajmer Railway Junction is connected to almost all cities of India such as Delhi, Mumbai, Kolkata, Chennai , Hyderabad ,Bengaluru, Ahmedabad, Indore, Kanpur, Lucknow, Patna, Bhopal, Trivandrum and Cochin.

1.3. Demography

1.3.1. Population Growth

As per Master Plan of Pushkar 2011-2031, total area under planning jurisdiction was 336 hectare with a population of 21685 in year 2011. Owing to its rich tourism potential, the estimated daily flow of tourists and pilgrims to the city is 3000 – 4500.

Unlike other towns, population of Pushkar in the last five decades has grown very slowly from 5934 in 1951 to 14789 in 2001. This population growth of the town is largely due to natural growth, as there isn't any major economic activity to boost migration. The growth of the population can be seen from the table below. The population grew rapidly from 2001 to 2011, which is primarily because of the stability of economic condition of the people of Pushkar due to the rise in tourist inflow to the town.

Year	Population	Population growth (%)
1951	5934	
1961	6703	13.0
1971	7341	9.5
1981	9368	27.6
1991	11,506	22.8
2001	14,791	28.5
2011	21,685	46.6

Table 1.2: **Growth of Population** (Source: census 1951-2011)

1.3.2. Density

Pushkar is a small town of 3.36 sq.km divided into administrative 20 wards. The average town density is very low i.e., 64 ppH. Pushkar Sarovar and its surrounding areas, which is the hub of activity, account for the highest population density (923pph).

Planning area has changed from 3.30 sq. km to 3.36 sq. km over the last decade. Change in the gross density of Pushkar over the last decade is shown in table below.

Year	Population	Area(sq.km)	Density (pop/sq.km)
1991	11506	3.30	3486
2011	21,685	3.36	6453

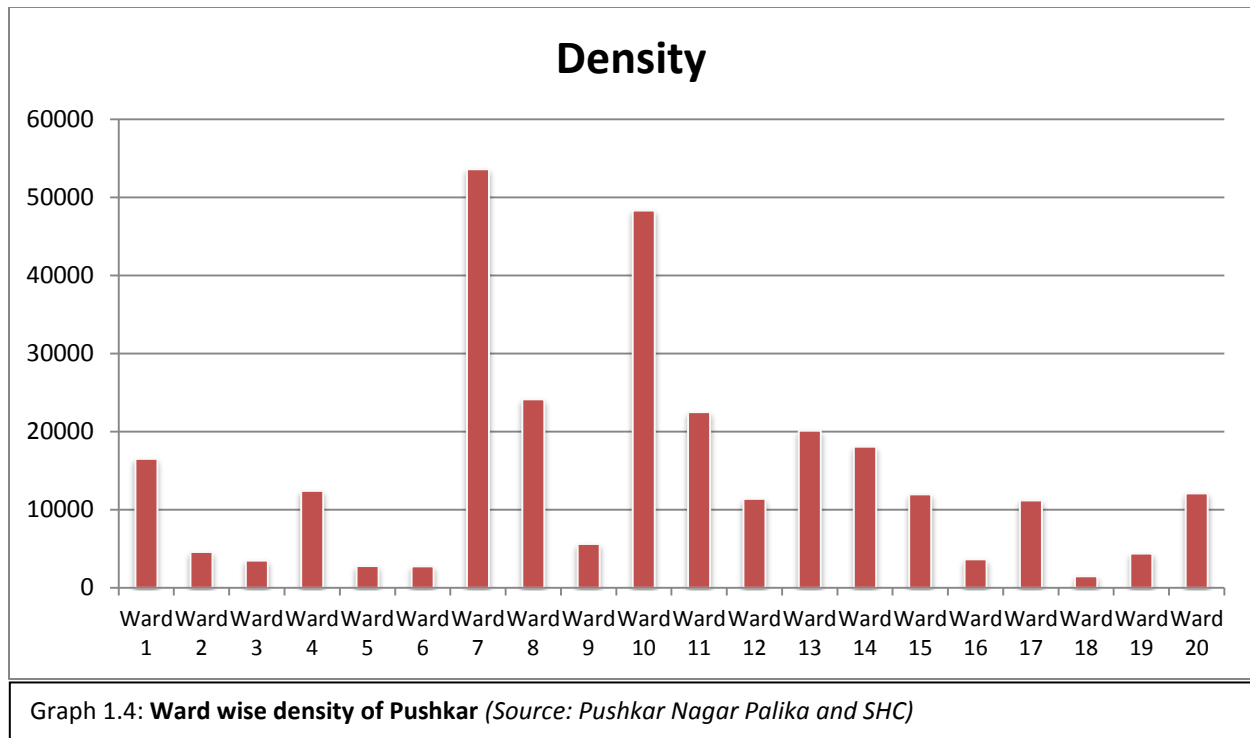
Table 1.3: **Gross density of Pushkar over the last decade** (Source: Pushkar Master Plan 2011-2031)

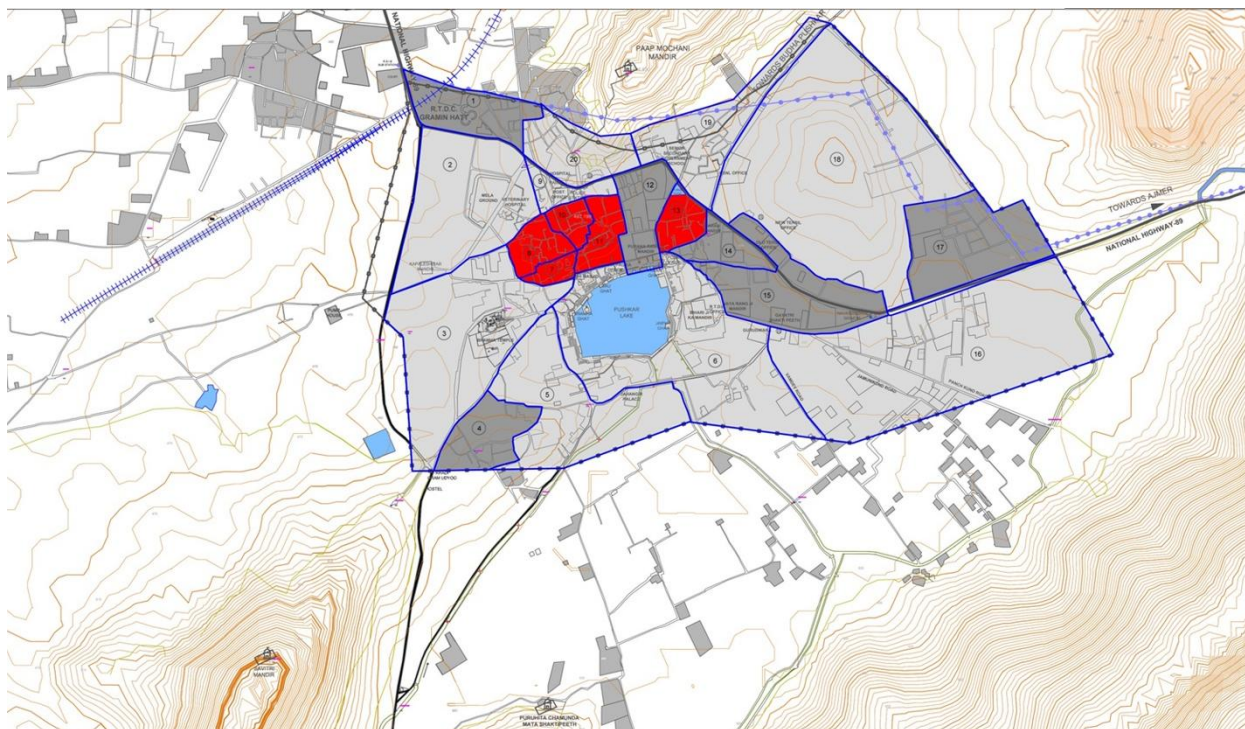
Ward no.	Population	Density (pop/sq.km)	Ward no.	Population	Density (pop/sq.km)
1	1636	16525.25	11	812	22493.07
2	1213	4573.90	12	785	11393.32
3	1046	3504.18	13	718	20112.04
4	1333	12400	14	743	18077.85
5	758	2775.54	15	1166	11983.55
6	970	1554.73	16	1789	3632.48
7	1104	53592.23	17	1574	11202.84
8	878	24120.87	18	884	1500.84
9	1022	5624.65	19	927	4405.89
10	1101	48289.47	20	1167	12105.80

Table 1.4: Table showing density of Population ward wise (Pushkar Nagar Palika and SHC)

Population (pop/sq.km)	Density	Wards	Remarks
>6000		2,3,5,6,9,16,18,19	Low density
6001 – 20000		1,4,12,14,15,17,20	Medium Density
<20001		7,8,10,11,13	High Density

Table 1.5: Ward wise statistics of Density in Pushkar (Source: SHC)





Map 1.2: Map showing density of Pushkar (Source: SHC)

1.3.3. Sex Ratio

As per the census 2011, the current sex ratio (female population per 1000 male) in Pushkar town is 907, which is higher than the state urban average of 885 and national urban average of 901.

1.3.4. Literacy Rate

Pushkar town has high literacy rate 78%, as per 2011 census, as compared to state urban average of 56.3 percent and national urban average of 70.1 percent.

1.3.5. SC/ ST Population

The SC population in Pushkar Municipal area is 4109 (Census of India, 2011), approximately 18% of the total Municipal area population. As per the census 2011, ST population in the city stands at 118, which is a mere 0.5% of the municipal population.

1.3.6. Social Composition

Pushkar, also known as the Tirth raj of India, is a predominantly a Hindu city. The city is bound to the Holy Lake or Sarovar as the focus of the city.

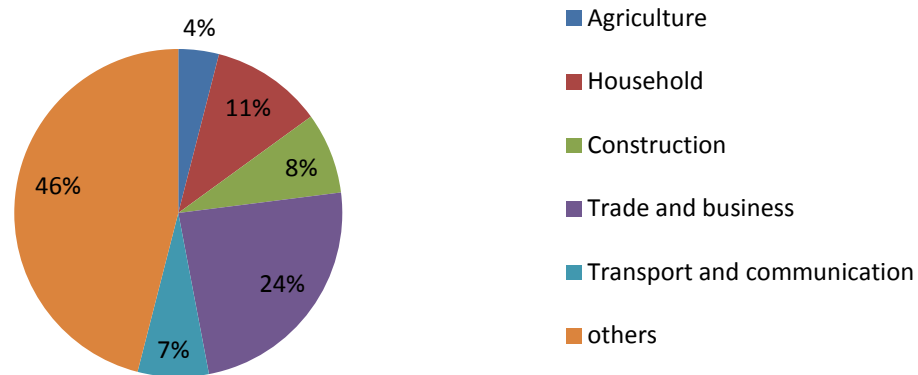
- Pushkar Sarovar is considered sacred as per Hindu Mythology and pilgrims visit the ghats daily for religious offerings, bathing, prayers, funeral pyres, etc.
- Hindi is the local and official language.
- Some of the major festivals celebrated in and around Pushkar include:
 - *Kartik Purnima* / cattle fair
 - *Brahma Utsav*
 - *Ganesb Chauth*
 - *Guru Purnima*
 - *Maha Shivratri*
- Daily *aartis* are offered on the ghats of the sacred Sarovar in evening.
- There are some specific days in the year when Hindus take dip in Sarovar. Important among them is *Kartik Purnima* and then *Makar Sankranti* in January, *Mouni Amvasya*, *Basant Panchami* and *Magh Purnima* in February and *Mahashivaratri* in March.

1.4. Economic base

The working population of Pushkar comprises 34.9% of the total population of the city, of which 84% population constitutes main workers whereas the rest 16% fall under marginal workers category.

1.4.1. Occupational Pattern

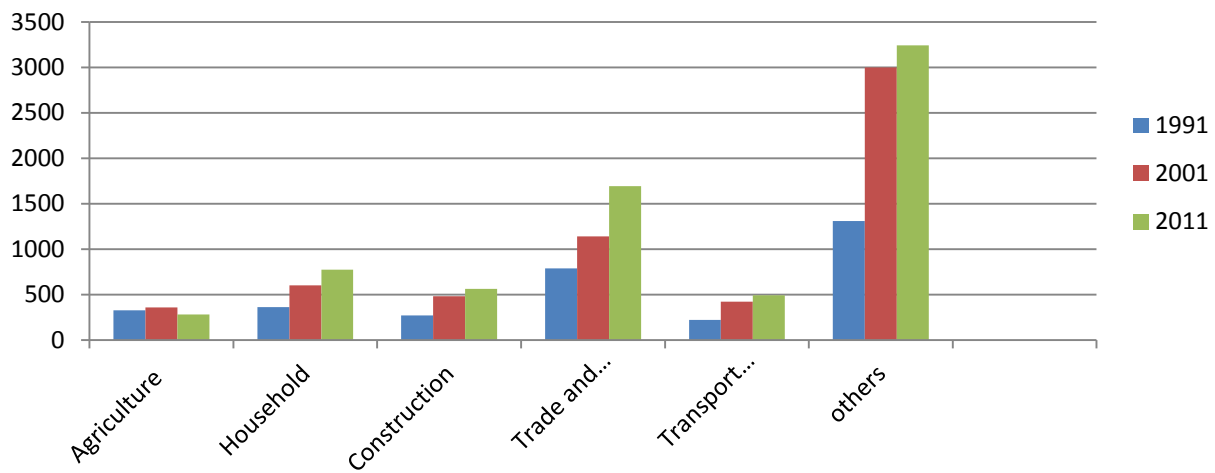
Tourism is the main economic driver of the town, which promotes other key sectors such as trade and commerce, transportation and household industries. Pushkar has around 300 temples in majority, in which Brahmins are engaged in religious economic activities, which is their traditional occupation. However due to increase in foreign tourists, many young Brahmins have set up their own businesses. The trade and commerce is related to temple needs and caters to pilgrims and tourists. There are no wholesale activities in town.

Occupational pattern of Pushkar, 2011**Graph 1.5: Pie chart showing occupational pattern of Pushkar (Source: Pushkar Master Plan 2011-2031)**

The cattle fair is the main economic activity in the region. Most of the local people make 80% of the annual income during the fair. Garment manufacture is the only significant industrial activity which employs around 5000 persons; most of these workers come from nearby villages. The household industries include traditional handicrafts and production of rose by-products e.g. *gulkand*, rose oil, rose water etc.

S.no	Occupation	Year 1991		2001		2011	
		No. of people	Percentage	No. of people	Percentage	No. of people	percentage
1	Agriculture	326	9.9	360	6	282	4.00
2	Household	363	11.1	600	10	775	11
3	Construction	271	8.3	480	8	564	8
4	Trade and business	787	24.0	1140	19	1692	24
5	Transport and communication	221	6.7	420	7	493	7
6	others	1310	40.0	3000	50	3242	46
	Total	3278	100	4641	100	7048	100

Table 1.6: Occupational structure of Pushkar (Source: Pushkar Master Plan 2011-2031)



Graph 1.6: **Change in occupational structure in year 1991, 2001, 2011** (Source: Pushkar Master Plan 2011-2031)

In Pushkar, most people are engaged in trade and commerce activity. The main bazaar street is the main commercial street of Pushkar and it also coincides with the *Parikrama Marg*. Household activity is rapidly increasing as the production of handmade materials like clothes, bags, carpets etc. for sale and export has bloomed.

Involvement in agricultural sector is reducing because of two main reasons, i.e., depleting water resource (less rainfall and decreasing ground water) and increase in tourism in last two to three years.



Image.1.1: Images showing the agricultural fields (rose and other flowers) of Pushkar (Source: SHC)

10. Brahma Mandir and its precinct

The most famous temple in Pushkar is the only temple dedicated to Lord Brahma (the creator of the universe according to Hindu mythology) in the entire country.

10.1. Brahma Mandir and its connectivity with surrounding

Brahma Mandir is situated on slightly high slope and it is at the west end of the town, near mela ground.

To reach Brahma Mandir following routes can be taken:

- Six parking lots, three government and three private, outside the town are used during festival season as entry of vehicles are restricted.
- The tourist coming from Ajmer through NH 89, follow the main bazaar street to reach Brahma Mandir. In this case they see Naya Rang Ji Mandir and visit Brahma Ghat first before reaching temple.
- Major roads inside Pushkar are the most used by tourist to reach Brahma Mandir. The tourist using these roads visits only Brahma Mandir and Pushkar Sarovar.



Image 10.1: Stray animals causing inconvenience in pedestrian movement (Source: SHC)

10.1.1. Activity around Brahma Mandir

The entry of the Brahma Mandir is very chaotic because of multiple activities happening in the vicinity. Series of shopkeepers shouting for free shoe service and to buy *prasad* make the movement uneasy for the visitors/pilgrims. There are two ways to reach Brahma Mandir, one from main bazaar street and one from Kapaleshwar road, which make L-shape intersection at the entrance of Brahma temple which has the maximum encroachment.

Map 10.1: Map showing encroachments (Source: SHC)





Image 10.2: **Plan of Brahma chowk showing connectivity with the Brahma temple** (Source: SHC)

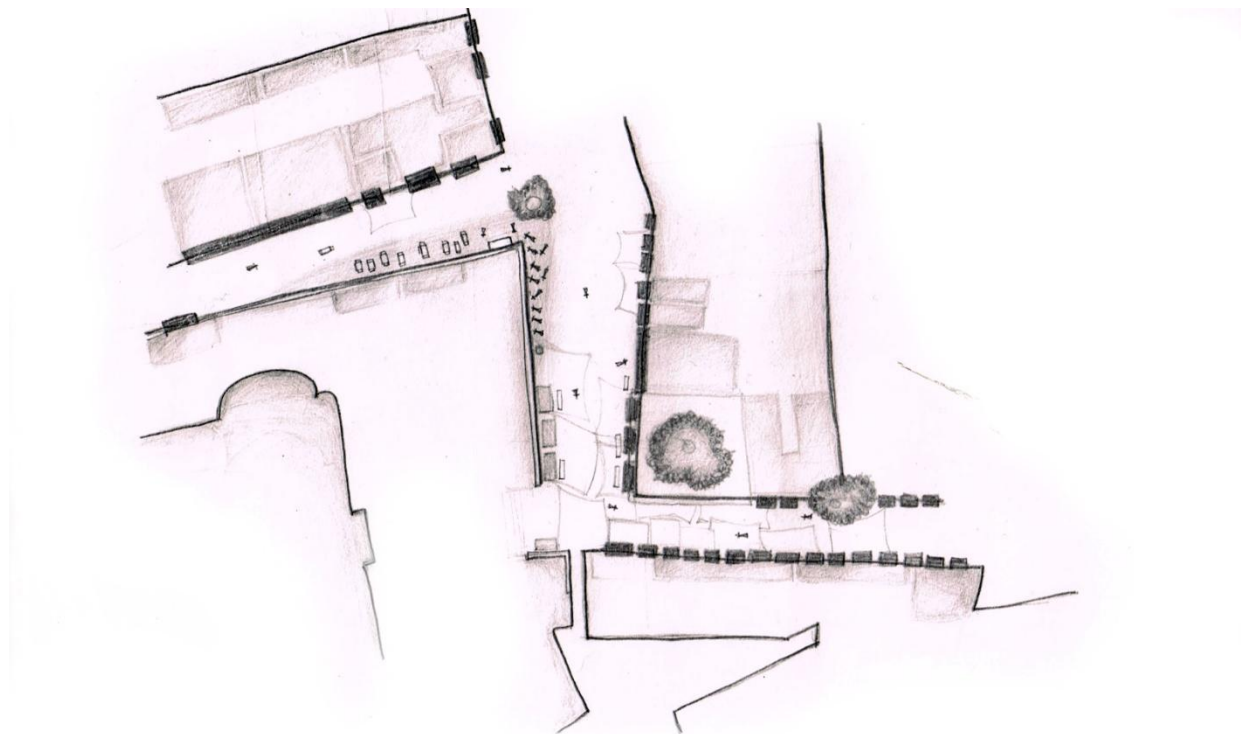


Image 10.3: **Plan showing area around Brahma temple showing encroachment along the entire bazaar street** (Source: SHC)



Image 10.4: **View of the entrance area with encroachments when approached from the Kapaleshwar road**
(Source: SHC)



Image 10.5: **View of the bazaar street with encroachments and stalls at the entrance of Brahma temple**
(Source: SHC)

Activity pattern according to day timings can be generalized as following:

5:00am to 10:00am: heavy crowd from main bazaar street and mela ground road rush toward Brahma Mandir, while on road to Savitri Mandir small eating shops popup.

10:00am to 12:00am: Activities at road to Savitri Mandir stop and there are no small eating points. While main bazaar street and road to mela ground starts touring to shopping roads.

12:00pm to 1:30pm: as temple closing time comes near, people start rushing to temple for *darshan*. The roads again show chaotic behavior.

1:30pm to 3:00pm: this time starts as lunch time for pilgrims and gradually changes into waiting time for pilgrims after 2:30 pm



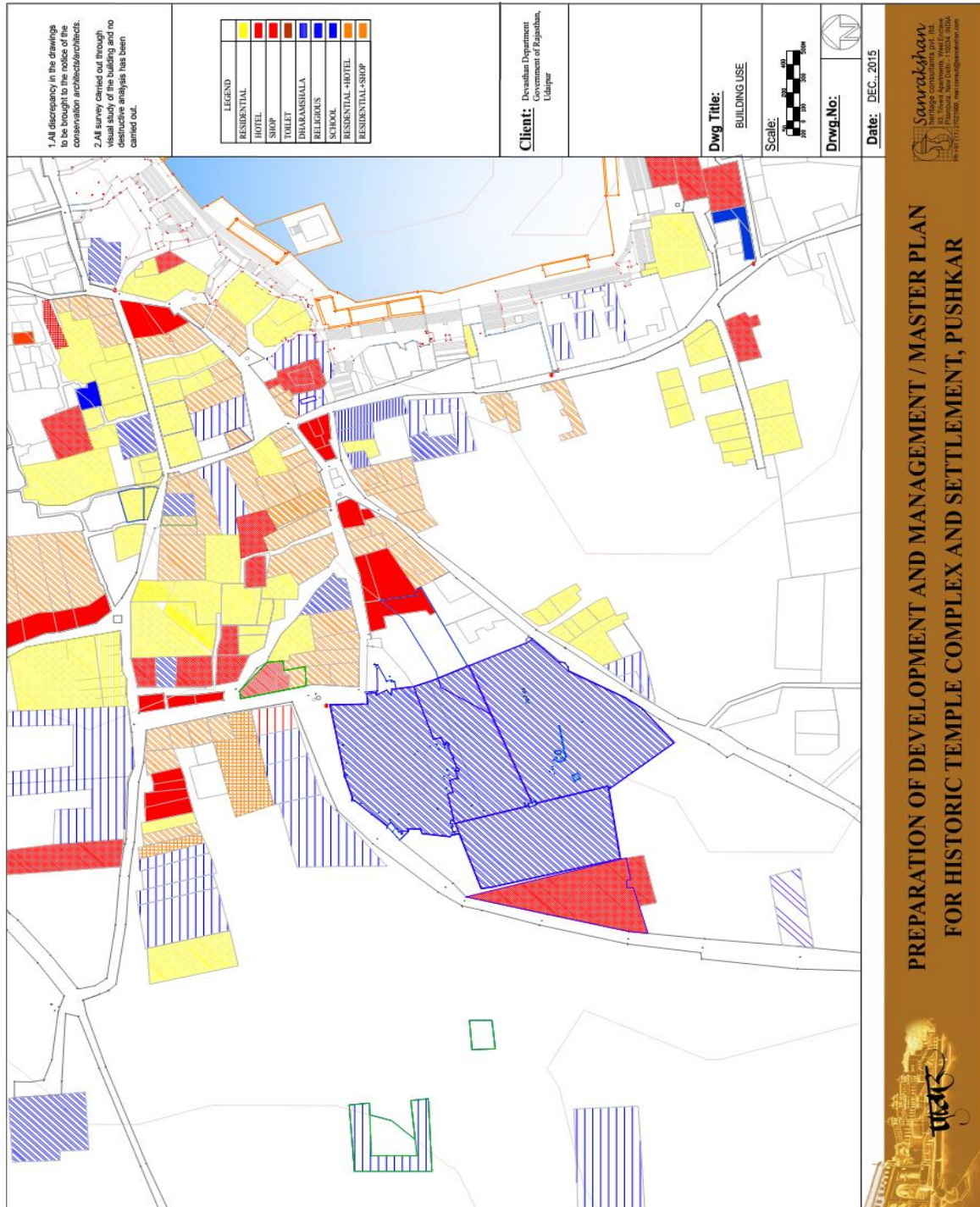
Image 10.6: Pilgrims waiting at Brahma Mandir entrance (Source: SHC)

10.1.2. Issues

- People waiting for their friends wait outside the temple on main road as there is no waiting areas
- No provision for physically handicaps and old people.
- Lack of facilities for shoe deposit.
- Lack of lockers

10.2. Building use around Brahma Mandir

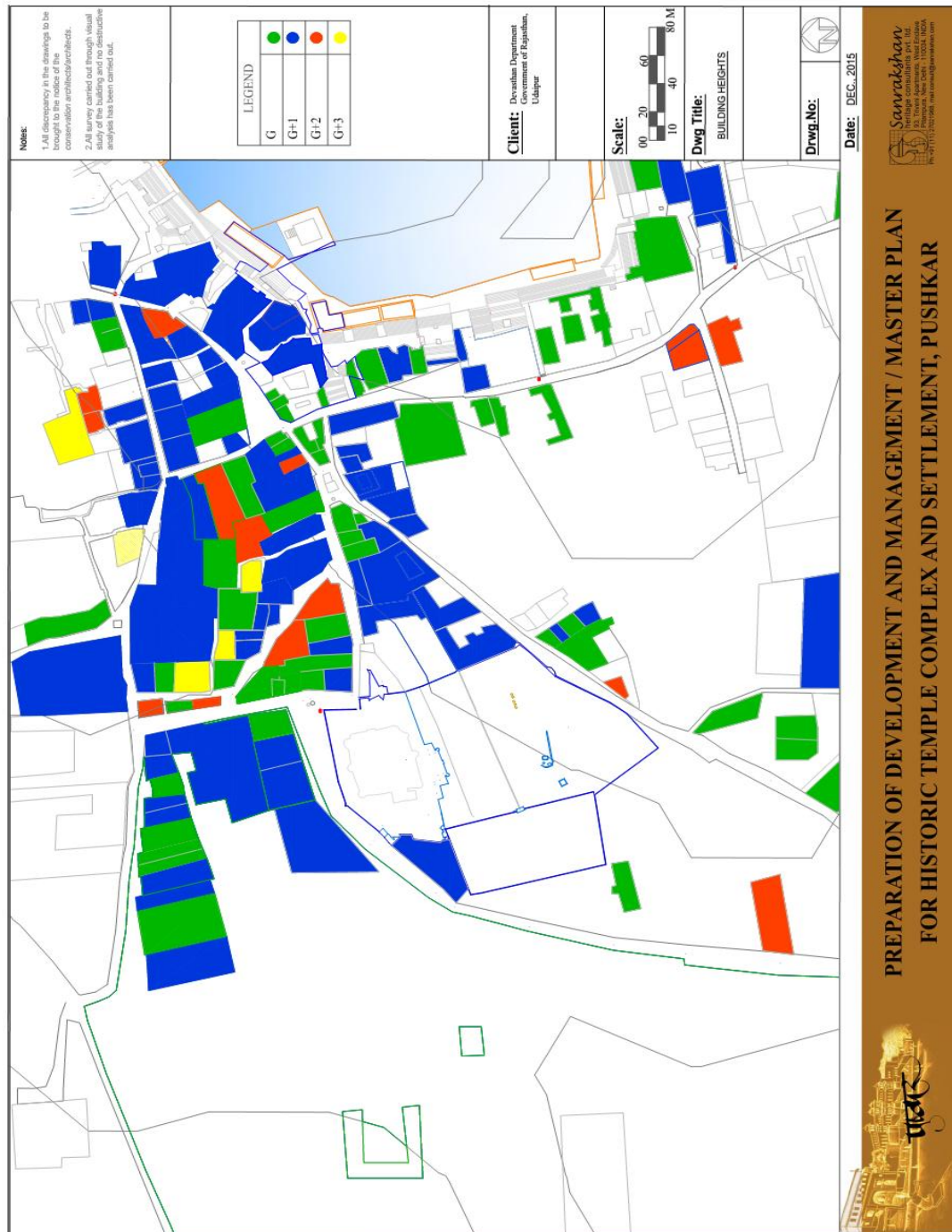
The area around Brahma Mandir has majority of buildings with mixed typology of usage. There are multiple restaurants, shops, and series of houses with shops at front in the bazaar street. Besides these, there are a few hotels and dharamshalas in the surrounding areas as well. In 300m stretch of Brahma Mandir, there are 45 cloth shops, 8 restaurants and 20 accessories shops.



Map 10.2: Map showing building use (Source: SHC)

10.4. Building heights around Brahma temple

Similar to the common character of the buildings of Pushkar, majority of buildings around Brahma temple are of double storeys and single storeys. The closure created by the buildings of the lanes and streets around the temple, hence, is not very much. However, the encroachments and the sheds extend till the adjoining building, disturbing the character and reducing the open-ness of the streets. Only a few three storey buildings are present which disturbs/ stands out of the original skyline and streetscapes of the town.

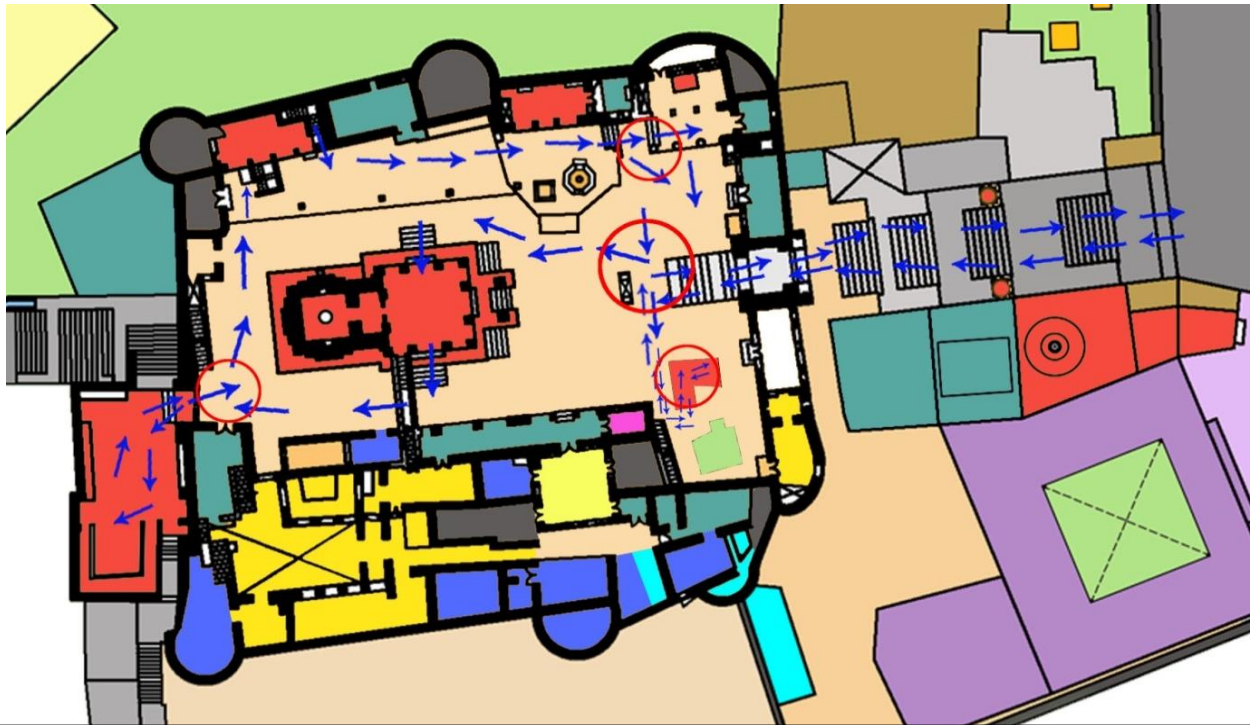


Map 10.4: Map showing building Heights (Source: SHC)

10.5. Circulation inside Brahma temple

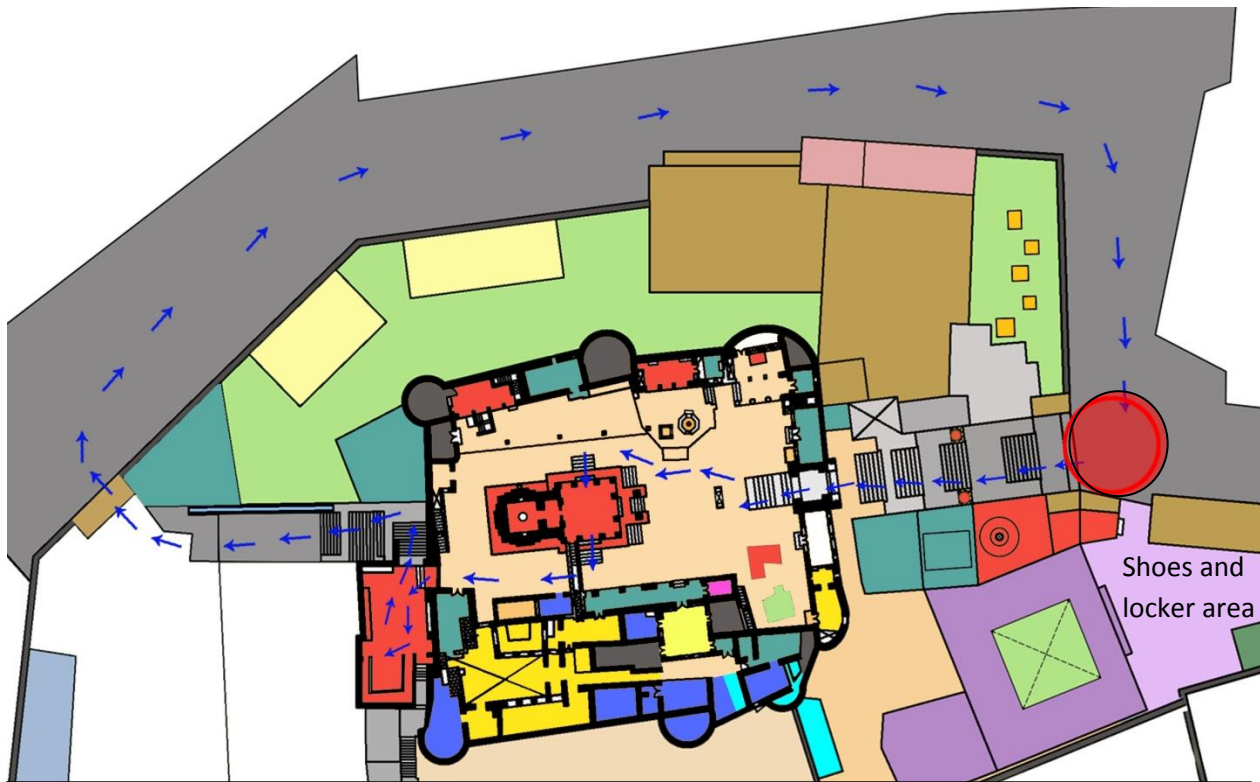
10.5.1. During normal days

After entering the temple the first visit is paid to Lord Brahma, which people can hardly see as there is massive rush. The path leads to the back side of Lord Brahma, where is temple of Ambe Maa with a small kund in front of the deity. There is a small path for *parikrama* for Ambe /Maa after which people re enter main complex area which leads to a small cave where Shiva resides. The Shiva cave is in basement area of temple which exists on ground floor of temple. After leaving the cave people move toward the front side of temple and meanwhile on the way there is Saptrishi Mandir, another Shiva Mandir. Then people cross the entrance of the temple and go to another cave of Siddheshwar Mahadev. The entry and exist point of this cave is same.



Map 10.5: Circulation inside Brahma temple during normal days (Source: SHC)

10.5.2. During festival days



Map 10.6: Circulation inside Brahma temple during festivals (Source: SHC)

During festival days, the circulation pattern of temple changes accordingly to cater the pilgrims.

The entry remains same but there is no *parikrama* of Lord Brahma and people exit from Ambe Maa Mandir only. From back side of temple pilgrims exit and come back to front side of temple to pick up their shoes and luggage which causes chaotic condition in front of temple.

10.5.3. Issues

- a) Conflict point 1: water cooler; wet floor and halting of people
- b) Conflict point 2: intersection points
- c) Conflict point 3: Entry of temple; during festival

Hence, the haphazard movement pattern for visitors along with inappropriate water points is a major circulation issue as it may lead to **stampede** in case of mass crowding.

The total number of lockers provided by temple is nine which is not sufficient to cater the tourist luggage. There is a *jal ghar* which is not exposed much as it gets hidden behind the 2 wheeler municipal parking. The municipal parking outside brahma temple cause problem in circulation and there is no one allotted to take care of it.

10.5.3.1. Shortcomings experienced by the stakeholders (as ascertained through interviews or otherwise)

As per the discussion with *Mahant ji*, following key issues and suggestions were identified:

- Alternate source of method like solar panels can be installed to generate energy that can be used to energy to prepare food.
- No provision of Ramp/Lift for differently able and old aged people.
- No sufficient space for keeping footwear's and lockers for luggage.
- Most of the Prasad is wasted, therefore some other provision of Prasad management is required.
- Separate waiting area for V.I.Ps
- Kitchen areas to should be re allocated
- Encroachments to should be removed
- Roadside vendors should be relocated.

10.5.3.2. Shortcoming experience by visitors

People from different parts of world visit Pushkar for religious and spiritual activity. Main purpose of visiting the town is for Pushkar Sarovar and Brahma Mandir. Sunset point at Jaipur ghat is very popular among tourist, foreign tourist come especially to enjoy scenic beauty of the town and stay for 3-4 days to a month. Tourists don't have awareness about other places in Pushkar and lack of signage restricts their visit to Brahma temple and Brahma Ghat. Government has provided good visitors facilities such as drinking water tabs, public toilets and garbage bins.

10.5.4. Periodic festivities/events

All the festivals of Hindus is given importance in the temple. However, the main festivals of the temple are the *Guru Purnima* and *Kartik Purnima*. Beside this, several other occasions/ festivals which are prominent are *Purnima/Amavasya* of any month specially *Vaishakha Shukls Purnima/ Somvati Amasvasya* and other Hindu Festivals. During festivals the circulation pattern changes as already discussed.

As per the interviews with Temple *Mahant ji*, on an average around 30,000-50,000 thousand tourists visit the temple every day, but during festivals *Guru Purnima* and *Karthik Purnima*, the number of devotees coming to the temple reaches upto 1-2 lakhs.

The temple organizes special *bhandara* on the day of *Guru Purnima* and *Brahma Utsav* at rear portion of temple compound.

10.6. Architectural description and spatial planning

10.6.1. Main temple

The components of temple are 1) *Temple complex* and 2) *the landscaped area*

Said to be constructed around 2000 years ago, and renovated multiple times in 15th, 18th and 19th century, the Brahma Mandir is a unique amalgamation of the Pratihara temple and the Jain Mandir architectural styles with a few pre Mughal elements. The layout resembles the typical Indian temple planning style with steps leading to the base platform or the '*pittha*' over which the temple rests. Another few steps lead to the porched entrance or the '*ardhamandapa*' and further into the main hall or '*mahamandapa*' which can also be approached by the steps on both sides of the temple. A small chamber or '*antarala*' further leads to the chamber or '*garbhagriha*' housing the idol of Lord Brahma. The '*shikharas*' or roof of the *ardhamandapa* and *mahamandapa* are of Jain temple architectural style with perfect domes and inverted lotus flower and fluted disk or '*amlaka*' and '*kalasha*' on top. The *shikharas* or spire on top of garbhagriha, however is of 'Latina' typology of Nagara style (north Indian temple architecture style) with miniature shikharas or '*ururshringa*' on all four sides of spire and an *amlaka* and *kalasha* with swan (vehicle or '*vahana*' of Lord Brahma) on four sides of the *kalasha*. The ornamentations of the elements of the temple like the floral carvings on sides of the *pittha* and the exterior walls of the temple also reflect the architecture of their relevant time periods.



Image 10.7: View of Brahma Mandir (Source: SHC)

The temple has articulated *water outlet*. The columns with rectangular base and circular and octagonal shaft resembles the style of columns in Jain temples but with less ornamentation i.e. the statues of different devotees of Lord Brahma on top of the columns as well as on the roof of *ardhamandapa*. The flooring of the temple is done in white marble and walls and ceiling have been painted during renovation work.



Image 10.8: A view of the articulate columns
(Source: SHC)



Image 10.9: The main water outlet from
garbhagriha (Source: SHC)

10.6.2. Complex architectural style

Besides this the architecture of the complex around the temple is predominantly Mughal with a fortress with bastions running all around the temple and surrounding structures including *Baradari*, the temple and few smaller shrines. The tapering buttressed walls interrupted by bastions at corners give massive volume to the complex and have a few simple Mughal elements like, '*Jharokhas*' with different arches, delicate overhangs, *jalis* and arched parapet wall, which accentuate the architecture of the fortress. Also there are few structures in the complex with different architectural styles.



Image 10.10: Huge Mughal style
gateway (Source: SHC)



Image 10.11: Massive tapered buttressed walls, interrupted
by bastions (Source: SHC)

10.6.3. Existing Horticulture & landscape features

The temple compound has a huge landscaped area at the rear portion of the temple. The landscaped area has two main gateways. The garden has Charbagh typology, with elements like Baradari, well and channels. The Baradari also has a kund which was traditionally used to perform *yagya*. One can experience entire landscaped area from Baradari, which is situated at an elevated altitude.



Image 10.12: Baradari at the entrance of the landscaped area (Source: SHC)



Image 10.13: The main Baradari (Source: SHC)

Baradari: The structure has stone finish, the Baradari has majorly Mughal style of architecture with multi-foliated arches, circular columns with floral bases, simple brackets and stone carved railings. The Baradari also has a kund in front to perform puja.



Image 10.14: The kund area in front of Baradari (Source: SHC)

Samadhi: simple marble shrines with footprints marked over the surface. These are the smadhi's of previous saints. Few are in the temple complex and others are in the landscaped area.



Image 10.15 :(Left) the samadhi in the landscaped area. (Right) the smadhi in temple complex (Source: SHC)

Wells: simple circular wells constructed in stone with water channels supposed to irrigate the gardens.

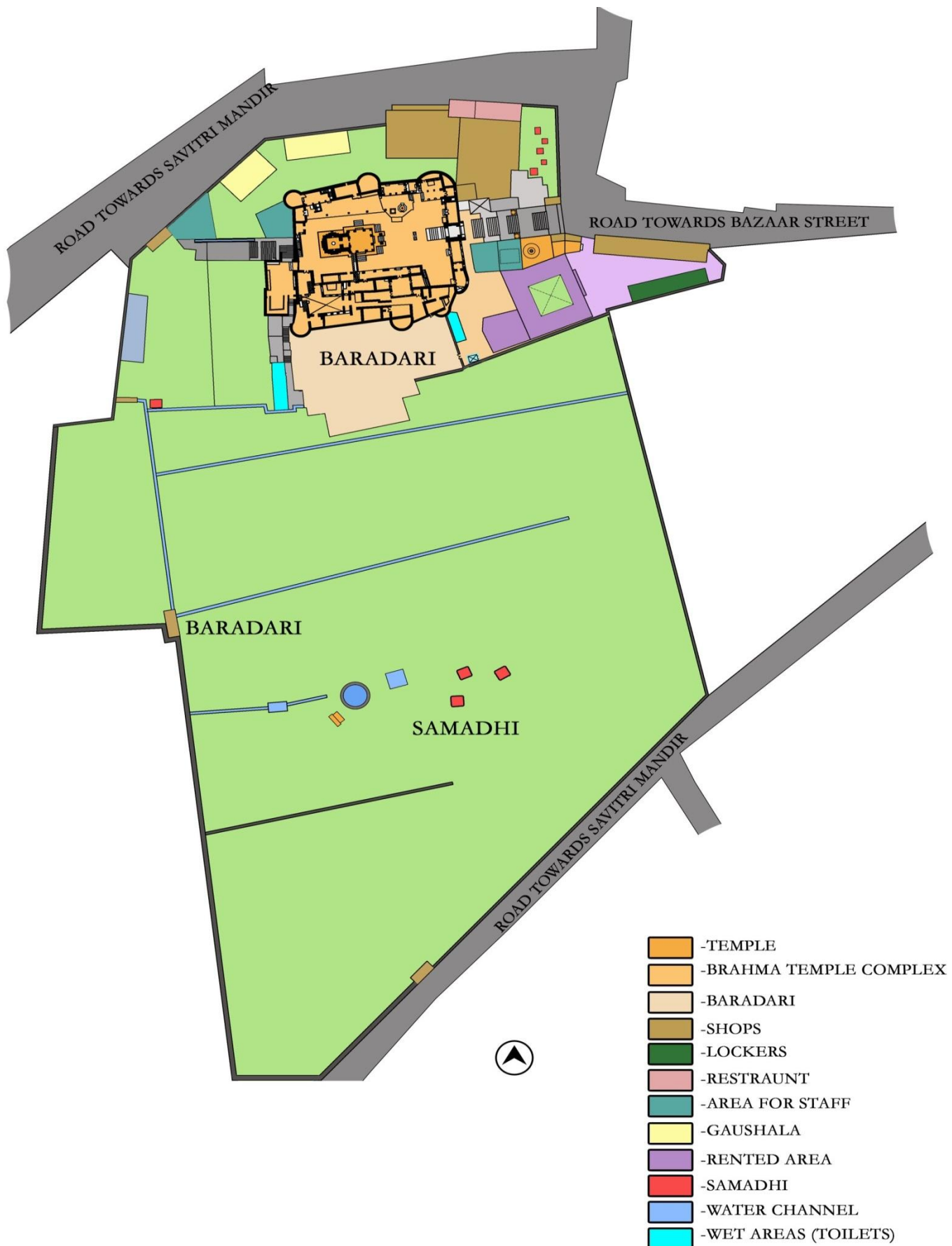


Image 10.16: **The wells in the landscaped area.** (Source: SHC)

Gateways and boundary wall: Influenced from Mughal architectural styles, multi foliated and simple arches and brackets are the main elements or ornamentation. *The boundary wall is buttressed.*



Image 10.17: **Parapet in the front façade** (Source: SHC)



Map 10.7: Site Plan (Source: SHC)

10.6.4. Material and construction and architectural elements

The basic material used for construction is stone masonry. Only new additions / alterations are in brick masonry. Baradari is constructed in red Sand stone which has been lately lime plastered and painted.

10.6.4.1. Site and surrounding:

The temple complex has 5 gateways, three gateways are for entry in the main complex, rest two enter in the landscaped area.

- Boundary wall:** The boundary wall is constructed out of stone masonry. The surface is not lime plastered.
- Gateways:** The gateways are also of stone masonry. The main gateway is adorned with jharokhas.
- Baradari:** The Baradari is constructed of stone masonry



Image 10.18: The rear portion of temple constructed entirely in stone (Source: SHC)

10.6.4.2. Temple complex

- Plinth:** The plinth of the temple raised on a high platform of stone masonry.
- Floor:** The floor is of stone with marble finish.
- Wall:** the walls are of stone masonry.
- Door/ Window:** Originally added door/windows are of wood, but at some places later added panels are of metal. Lately, layer of paint have been added on the door/ window panels.

- e) **Columns:** In the main sanctum columns are of stone, whereas lately added colonnade aisle has columns constructed out of brick masonry. The columns base is rectangular with octagonal shaft having sculptures of devotees of Brahma.
- f) **Roof:** The roof of the structure is of stone slabs in the aisle area whereas, temple *mandapa* has dome structure and the *garbhagriha* has shikhara. The shikhara constructed of stone as well.
- g) **Parapet:** The parapet has circular opening for view; parapet in other areas is simple.



Image 10.19: Parapet in the front façade (Source: SHC)

10.6.5. Finishes

- a) **Oil paints and stone cladding**

The surfaces of the structure at several places are either oil painted or have been cladded. This stone cladding is of stone with names engraved with the names of the donors. These stones are cladded in walls and flooring.



Image 10.20: Oil painted façade (Source: SHC)

b) Walls

The stone walls of the temple have recently been painted with oil paints. The surface is stone cladded at several places. At the rear portion of the building the structure has lime plaster.



Image 10.21: Stone cladding inscribed with the name of the donors. (Source: SHC)

c) Flooring:

The temple has marble flooring, Baradari has lime flooring.

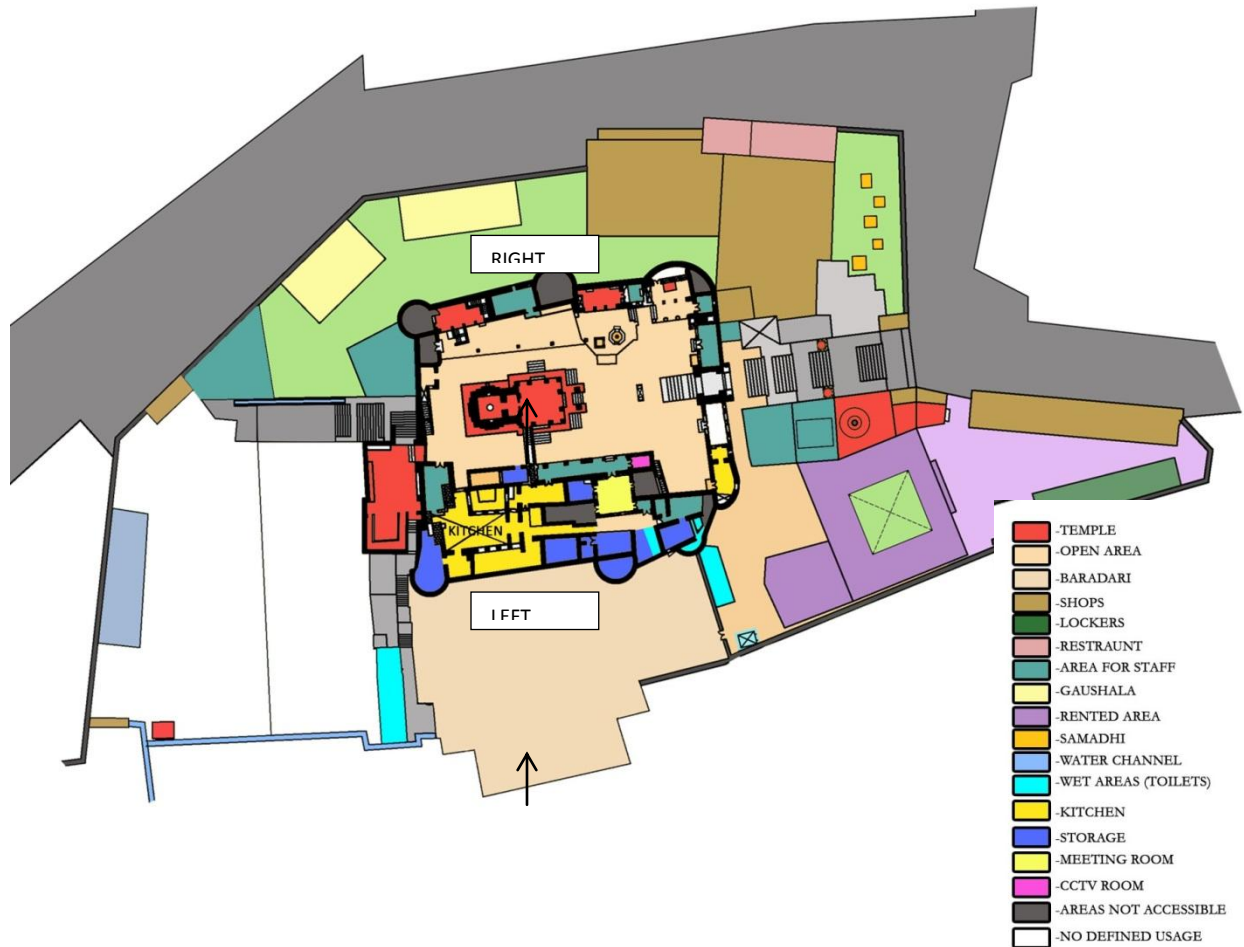
d) Roof:

The roof is oil painted at several places.

10.7. Building Usage

10.7.1. Existing residential area details for the priest

The temple complex has main temple sanctum placed in the courtyard around which are colonnade aisles, on the left side wing is the residential area for saints which includes rooms for saints, kitchen and storage area and toilets whereas the right side wing has rooms for saints, storage area, temple lockers, on the upper floor of the wing are rooms for saints and washroom area. The rear portion has *Amba ji* Mandir which is on the left side leads to visitor's toilets and the right side are steps leading to gaushala and landscaped area.



Map 10.8: Plan showing building usage (Source: SHC)



Image 10.22: Left side aisle having kitchen areas in the courtyard (Source: SHC)



Image 10.23: Kitchen area (Source: SHC)

The floor below on the left wing this is basically used by armed police and police personals; they have residential area for police personals. On the same floor, on the right wing are godowns and a shop. Beside this, there is a gaushala at the same level.

Below this is the Samadhi area on the right wing and Bihari ji Mandir on the left wing which opens only once a year for the visitors.

The lowest level is rented out and encroached. The left wing has a huge courtyard compound with a gateway which has been encroached; further this is the locker area for pilgrims. The right wing has few restaurants which have been rented.

During *bhandaras* held during festivals like *Guru Purnima* and *Ankut* after Diwali around 10,000 pilgrims have their meal in *bhandaras* conducted by Temple trust, in the landscaped area at the rear portion of the temple.

10.7.2. Issues

Several areas inside the temple compound are not used properly, like the landscaped area and the two Baradari which have rich heritage architectural character are left abandoned. The landscaped area has Charbagh garden typology characteristics with Baradari, wells and water channels.



Image 10.24: Baradari area left abandoned (Source: SHC)



Image 10.25: Gateway leading towards landscape area (Source: SHC)

a) Spaces not properly utilized

There are several areas in the temple complex not being utilized or the current usage is not appropriate for instance, the present location of kitchen is inappropriate; there is no natural light and proper ventilation in the kitchen, which makes the space suffocating. Secondly, the landscaped has great potential which is left like an abandoned space.

b) Lack of awareness about places

Samadhi structures of previous Mahant are left abandoned and pilgrims are not aware of the Samadhi's. Baradari and its surrounding areas like wells and channels, which have great potential need to be captured.



Image 10.26: Baradari having Samadhi of *sanyasis* (Source: SHC)

c) Lack of accommodation facility for priests

The areas allocated for accommodation of priests is inadequate, most of the areas require organization.

d) Lack of space for large scale gathering

10.7.3. Proposal

In order to utilize all spaces appropriately the potential of unused areas shall be explored to create proper accommodation facilities for priests.

10.8. A detailed report on the present state of conservation and repair undertaken in the past (if any) including condition assessment

10.8.1. Previous repairs

Although no major work has been carried in the past, except in the bastion where some restoration work has been done. Also in the Baradari some restoration works have been carried out.



Image 10.27: Restoration works done in bastion (Source: SHC)

10.8.1.1. Additions/ alterations

At several spaces verandah have be closed by construction of a new wall. Some of them are being used as rooms.

Lately a verandah has been extended in the right side of the wing, which does not compliment the morphology of the place.



Image 10.28: Additions/ alterations done in the complex (Source: SHC)

10.8.2. Issues

10.8.2.1. Structural

- a) **Cracks:** bastions are showing signs of deterioration, cracks are visible in certain areas.



Image 10.29: Minor Cracks visible in the bastion (Source: SHC)



Image 10.30: Cracks visible in the bastion (Source: SHC)

- **Proposal:** All Cracks to be stitched.

Some cracks are visible in the Baradari as well, recently some restoration work has been carried out in cement mortar



Image 10.31: Restoration works done in Baradari (Source: SHC)

10.8.2.2. Non structural

a) Flaking of plaster:

Bastions have major problem of flaking of plaster, these areas are rarely used and therefore no proper maintenance is done of these areas.



Image 10.32: Flaking of plaster in Bastion (Source: SHC)

- **Proposal:** Re-plaster of certain areas.

b) **Incongruous Finishes:**

- Paints:** The oil paint applied on the walls and in the main temple needs to be removed, so the original fabric can be restored.



Image 10.33: Incongruous finishes like oil paint (Source: SHC)

- **Proposal:** Removal of enamel paint from the surface.

- Stone Cladding:** The stone cladding having names of the donors from the wall surface of the temple need to be removed, as to restore historic fabric.



Image 10.34: Incongruous cladding in wall and floor (Source: SHC)

- **Proposal:** Stone cladding to be removed to restore historic fabric.

c) **Incongruous additions:**

- iii. **Enclosed Verandah:** Later added wall which have recently added to enclose the verandah deteriorate the historic fabric.



Image 10.35: Enclosed verandah (Source: SHC)



Image 10.36: Enclosed rooms (Source: SHC)

- **Proposal:** Later added walls must be removed and accommodate these spaces in some other area.
- d) **Soot deposits:** One of the major issues in the building are of soot deposit in the kitchen area.



Image 10.37: Soot deposits in kitchen area (Source: SHC)

- **Proposal:** Soot deposit must be removed from the area.
- e) **Algae deposit:** In certain areas in the exterior areas one can find blackening due to algae deposits
- **Proposal:** Algae shall be scrapped off carefully from the walls without damaging the original fabric of the building.



Image 10.38: Algae deposits in façade (Source: SHC)

- f) **Vegetation:** The area around Baradari has huge vegetation, thus accessibility is difficult.



Image 10.39: **Vegetation in the passage of Baradari** (Source: SHC)

- **Proposal:** Vegetation must be removed in order to improve accessibility.

- g) **Deteriorating condition and historic fabric of Baradari, wells, channels and access way.**



Image 10.40: **Baradari in the landscaped area** (Source: SHC)

- h) The channels is showing some signs of deterioration as it has not put in use since a long time.



Image 10.41: **Broken channels need urgent restoration work** (Source: SHC)

- i) The well requires proper restoration as cracks are visible.



Image 10.42: **Cracks inside well** (Source: SHC)

j) **No proper accessibility in the landscaped area**

There is no proper pathway to walk in the compound, it is over vegetated and deteriorated .The steps are broken, thus making the access difficult. Although,, the original footprints are visible at certain areas.



Image 10.43: **Broken steps making the accessibility difficult** (Source: SHC)

- **Proposal:** Restoration of landscaped areas.

10.9. Infrastructure

10.9.1. Electrical services system

The electricity supply is regular and is provided by municipality. At places the haphazard wiring is resulting into loss of character of the place.

10.9.1.1. Issue

a) Exposed haphazard wiring

All the wiring should be cased, so no wiring is visible and the temple doesn't lose its historic character.



Image 10.44: Haphazard wiring (Source: SHC)

- **Proposal:** Exposed wiring shall be concealed to retain aesthetic appealing facade n the temple.

10.9.2. Water supply

The temple complex has municipal water supply connection and submersible tank. According to sources 10,000-15,000 Litres water is being consumed every day. There are 6 tanks of 1,000 liters capacity which are used for visitors drinking and toilet purpose and 6 tanks of approx. 800 litres consumed for priests daily activity. They have segregated water tanks for cleaning and cooking purpose. They have separate tanks for gaushala and for Security guards residential.



Image 10.45: Water tanks at the roof of fort of the temple complex (Source: SHC)

10.9.2.1. Traditional water supply system

The landscaped area behind the temple has two wells as well and proper channels which is the traditional water supply system which is not in use anymore.



Image 10.46: Well in the landscaped area (Source: SHC)

10.9.2.2. Drinking water

There are three water coolers installed in the complex which provide drinking water to the pilgrims and sanyasis.



Image 10.47: Drinking water facility inside compound (Source: SHC)

10.9.2.3. Issues

a) Shortage of water supply during huge gathering

There is shortage of water during major functions like Karthik and Guru Purnima.

b) Loss of traditional water supply system

The wells and channels are not in use, which can be major source of water supply

c) No proper filtration process of drinking water

The Drinking water should be filtered properly as this water is hardly utilized by the foreigners

10.9.2.4. Proposal

- a) To create provision of water during mass gathering.
- b) To revive traditional water system.
- c) To have system for filtration of water.

10.9.3. Sewerage Drainage system

There are 4 toilet blocks in the compound out of which only one, toilet sewerage goes in municipality and rests three have soak pits for disposal.

10.9.3.1. Issue

There is no major issue with the sewerage disposal system.

10.9.4. Toilets

The temple complex has mainly 4 toilets area, among which two are used by sanyasis, one for visitors and other one for police personals, which is also used by shop keepers of the area.

10.9.4.1. Issue

Unhygienic condition in washrooms.

These toilets requiring proper monitoring by a personal appointed by temple trust so that proper cleanliness is maintained, as crowd from urban areas and foreigners hardly use these toilets.

10.9.4.2. Proposal

Regular monitoring of cleaning of toilets shall be done to have clean, and hygienic washrooms equipped with modern facilities. Also the three toilets connected to sewer.



Image 10.48: Unhygienic condition inside toilets
(Source: SHC)

10.9.5. Garbage disposal

All the garbage from the temple compound is dumped in the rear portion of the temple complex, from where it is collected by a tractor few months. The temple compound has several dustbins stationed at various places.

10.9.5.1. Issue

- a) There is a lack of garbage disposal areas. The garbage from the fort is dumped in the rear portion of the complex in the landscaped area just outside the complex gate.



Image 10.49: **Garbage disposal outside temple compound** (Source: SHC)



Image 10.50: **Garbage disposal in the backyard area** (Source: SHC)

b) Disposal of prasad in the compound

Inside the complex, the major problem is the prasad dropped by devotees on the floor every day. Most of the pilgrims drop prasad on the floor, which gets wasted



Image 10.51: **Prasad scattered all over the place in the temple complex** (Source: SHC)

c) Manual cleaning of complex in limited time

The compound is cleaned from 1:30 to 3:30, this is done by temple trust staff.

10.9.5.2. Proposals

- Areas for dumping of garbage shall be located at appropriate locations.
- Proper management of prasad offering shall be made and floors shall be cleaned regularly.

10.9.6. Public amenities, including other amenities

10.9.6.1. Waiting area/sitting areas

During noon time when the temple premises is closed, the devotees sit outside temple, as there is no provision of sitting space. Due to continuous circulation pattern, there is conflict points, which makes the area congested. Thus the present sitting areas cannot be used properly.



Image 10.52: Sitting areas inside the temple (Source: SHC)



Image 10.53: Sitting areas inside the temple (Source: SHC)

- Issue:
 - a) No proper waiting area for the visitors



Image 10.54: Devotees waiting outside during day (Source: SHC)



- b) **Lack of sitting areas during peak hours:** During off hours 1:30- 3:00 , there is no place for devotees to sit



Image 10.55: Inappropriate signage in the temple complex (Source: SHC)

- c) **Lack of Pause points:** There are no spaces in the temple where the devotees can sit and relax. There circulation movement is such that no space left for devotees to sit in the compound.
- **Proposal:** Proper waiting area shall be located or designed for the visitors in or around the temple.

10.9.6.2. Signage

There are signage's placed at the entrance but due to encroachment the signages are hardly visible. Secondly, inside the temple complex there are no proper signage's to guide the pilgrims.

- **Issue:** Pilgrims have problems in circulation inside the complex due to lack of signage.
- **Proposal:** Directional and descriptive signage shall be installed for proper comprehension of the visitors.

10.9.6.3. Hoardings

The areas rented out for restaurants have their hoardings inappropriately placed, thus hampering the historic fabric of the temple.



Image 10.56: Hoarding hiding the aesthetic of the structure (Source: SHC)

- **Issue:** Hoardings placed in an unorganized manner.
- **Proposal:** All incongruously added hoardings shall be removed in order to have a clean and original facade of the historic building.

10.9.6.4. Lifts/ ramps

- **Issue:** There is no provision of lifts/ramps for old aged and physically challenged people.
- **Proposal:** Ramps or lift shall be installed in the temple to make it universally accessible.



Image 10.57: No provision of lifts or ramps. (Source: SHC)

10.9.6.5. Locker area and storage of footwear

In the present scenario temple trust has an area allocated to store footwear's and lockers for cameras. But due to heavy influx of pilgrims, this space tends to be insufficient. Therefore, pilgrims keep their things in lockers owned by private shopkeepers. Some pilgrims even place there footwear's in the middle of the road.

Thus the whole situation is disorganized.

- **Issue:** Lack of organized lockers and shoe storage area.
- **Proposal:** Lockers and shoe racks shall be provided in or around the temple complex for the visitors.



Image 10.58: Footwear's placed in the center of road
(Source: SHC)

10.10. Property management

The property is managed and owned under *Sbri Tirth Guru Purohit Sangh trust*, whereas the protection of the temple is under **A.S.I.**

There are several areas in the temple complex on the ground floor which are rented for commercial usage and storage areas. The amount derived from rents is utilized for the functioning of the temple.

Several areas in and around the temple compound are being encroached, this is the major concern. Like a huge courtyard compound adjacent to the temple compound is being encroached.



Image 10.59: **Building encroached inside temple** (Source: SHC)

10.10.1. Issue

- Encroachments of prominent areas.
- Tenants not paying rents and encroachments of temple property.



Image 10.60: **Encroachments of prominent areas** (Source: SHC)

10.11. Human interventions

The area around the complex is encroached by road side vendors, which obstruct the free movement of the population. The free movement is also obstructed by the presence of kiosks selling different kind of items.



Image 10.61: Road encroached by vendors (Source: SHC)

10.11.1. Issue

Encroachment by vendors around temple complex.

10.11.1. Proposal

Encroachments shall be removed from front of temple to restore a complete front view of the gateway to temple complex.

10.12. Environment pressures

The parikrama marg has less vegetation, which creates difficulty in pedestrian movement for devotees.

10.11.1. Issue

Less vegetation in the Parikrama Marg. Plantation shall be done along parikrama marg for a better visitor/pilgrim experience.



Image 10.62: Plantation of trees along Brahma temple. (Source: SHC)

11. Disaster Preparedness Plan

In the last few years India has witnessed many natural disasters(Tsunami, earthquakes, floods, cyclones, etc.) and is at risk to man- made disasters(fire- stampede) as well. These disasters, natural, man-made or hybrid, typically, result in a large number of casualties along with societal agony and huge economic loss.

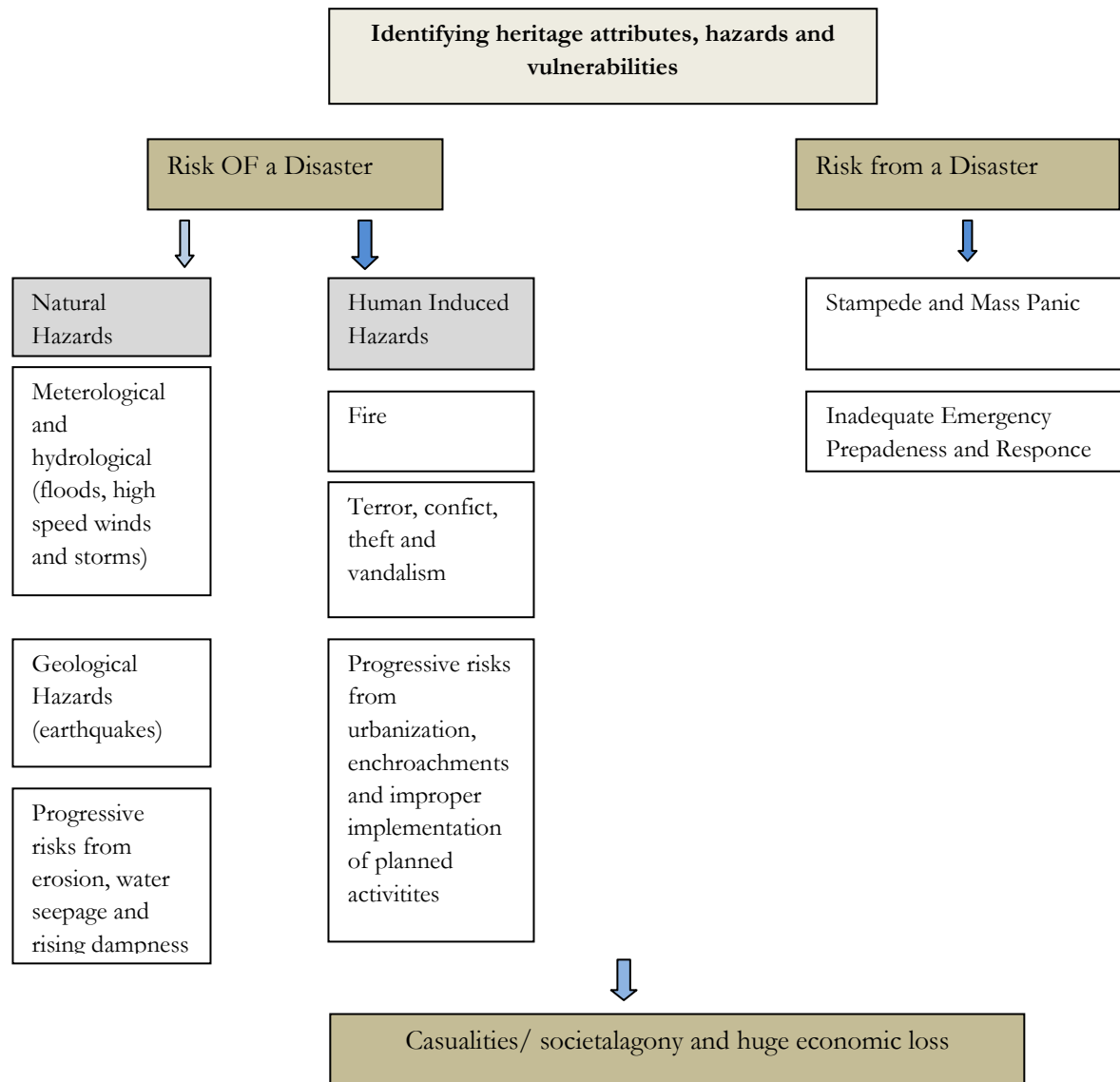
“Disaster management” means a continuous and integral process of planning, organizing, coordinating and implementing measure that are necessary or expedient for the basic approach that can be adopted for preventing and mitigating risks can be broadly dealt under:

- a) Prevention of Hazards:
- b) Reduction of risk of any disaster or its severity or consequences;
- c) Capacity building
- d) Preparedness to deal with any disaster;
- e) Prompt response to any threatening disaster situation or disaster,
- f) Assessing the severity or magnitude of effects of any disaster,
- g) Evacuation, rescue and relief,
- h) Rehabilitation and reconstruction;

The recurring stampedes at places of mass gathering, including religious places, railway stations, spots/social/political events etc. are a great concern too. With population explosion, urbanization, a lot of people visiting religious congregation, there is probability in such events. Pushkar, being a major pilgrim and tourist destination, is very prone to such disasters.

Therefore, the Risk Assessment Process which should be adopted, is broadly described below.

11.1. Risk Assessment



11.1.1. Disaster Profile of Pushkar

Name of District	Wind	Flood	Drought	Earthquake
Pushkar	High	High	Medium	Low

Table 11.1: Disaster profile of Pushkar (Source: SHC)

11.1.1.1. Meteorological Hazards

S.no	Year	Rainfall (mm)
1	2005	663.00
2	2006	508.00
3	2007	387.00
4	2008	647.00
5	2009	276.00
6	2010	1055.00
7	2011	441.00
8	2012	690.00
9	2013	579.00
10	2014	458.00

Table 11.2: Rain fall pattern of Pushkar (Source: SHC)

- If we consider the rainfall of last 10 years, there is drastic change in the annual rainfall pattern in the year 2010.

a) Floods

- Pushkar has history of floods. In year 2006 and 1976, severe flooding occurred and the entire ghats were flooded.

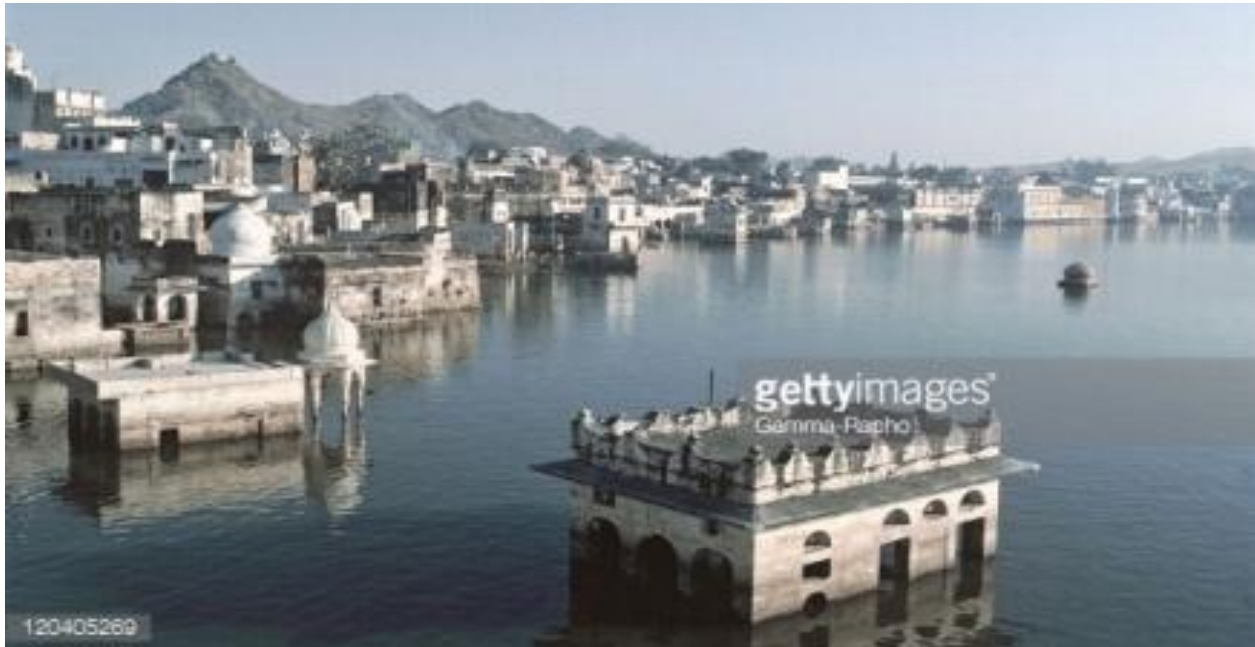


Image 11.1: Figure showing 1976 Flooding of ghats at Pushkar (Source: Getty Image)

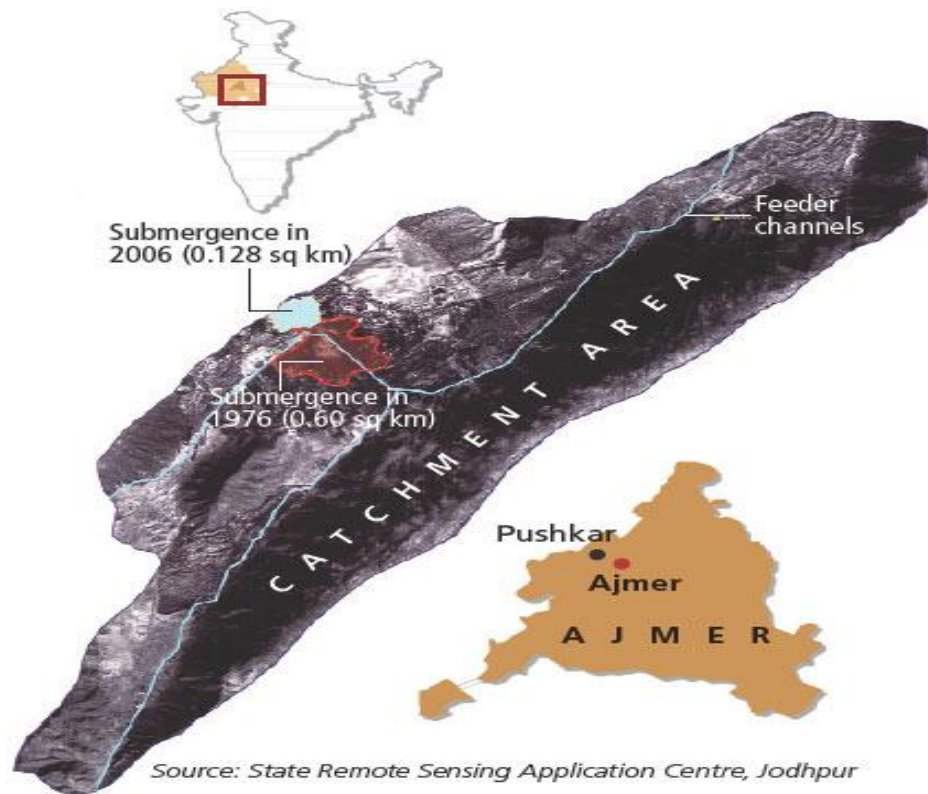
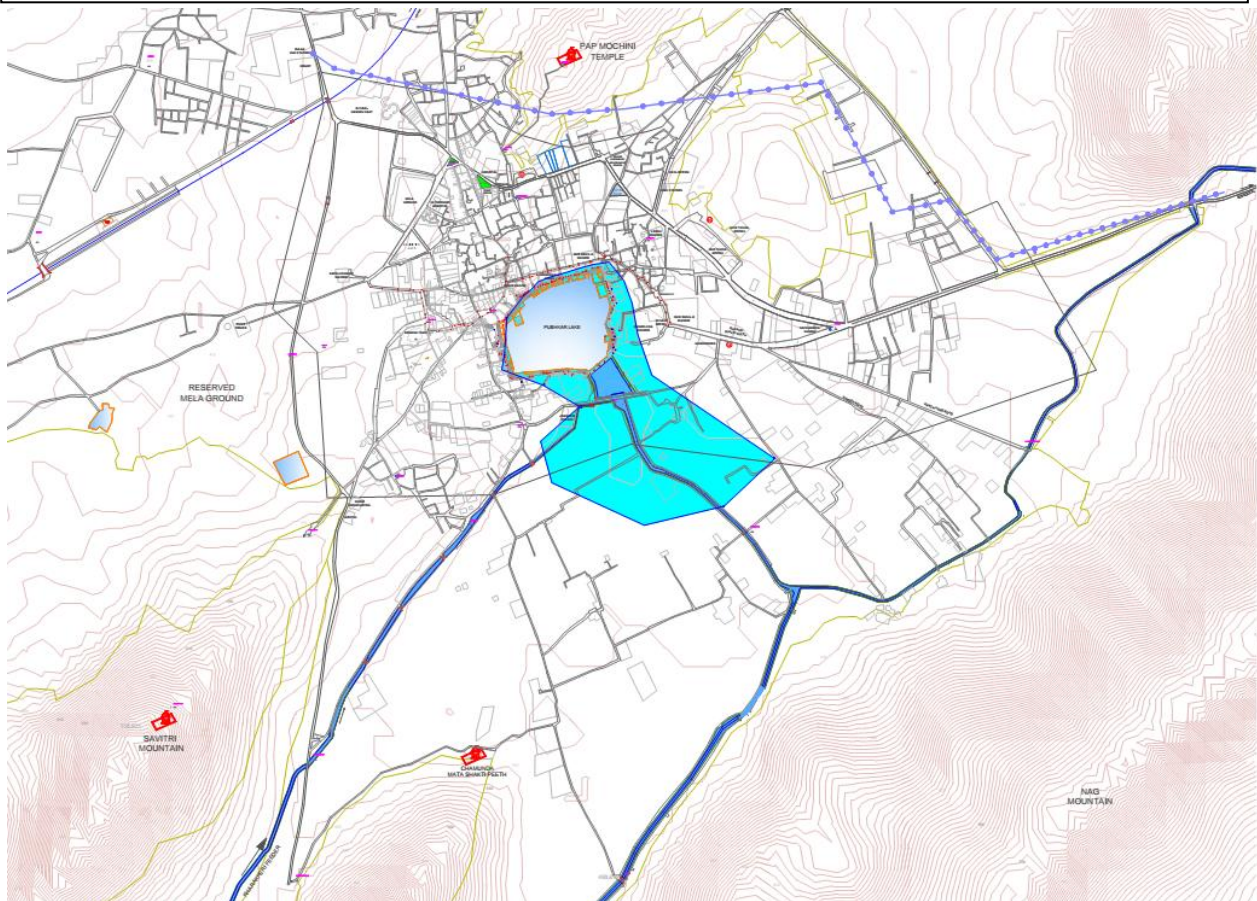


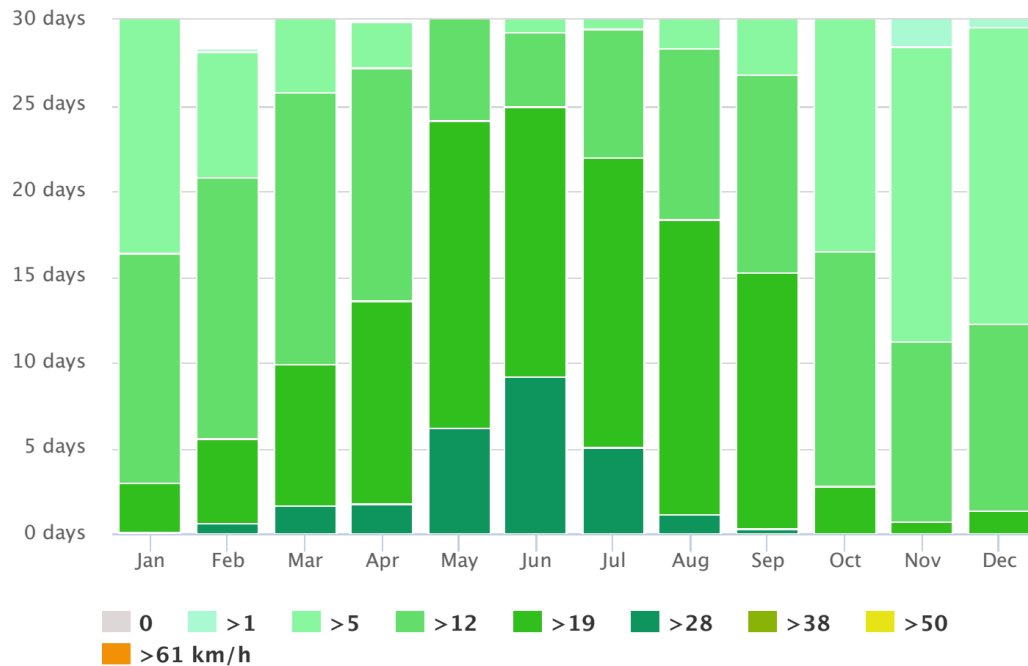
Image 11.2: Figure showing flooded submerged area (Source: state Remote sensing Application Centre,



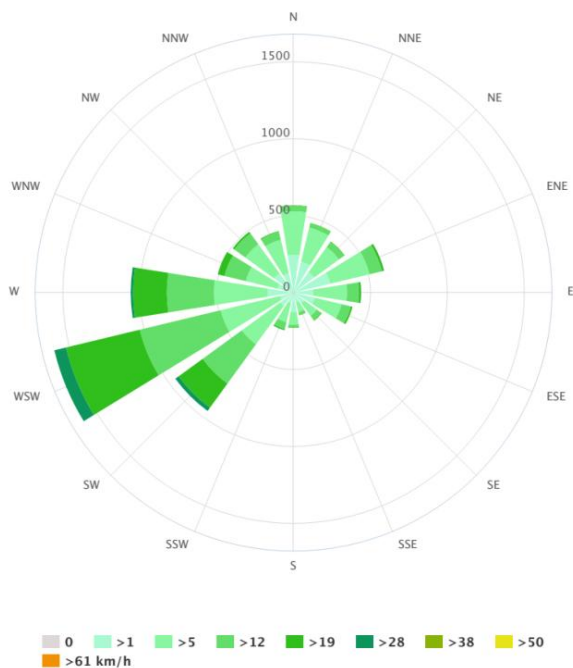
Map 11.1: Flood Plains (Source: SHC)

b) Wind

The wind speed in the area is generally high, and this leads in deposition of silt in the Pushkar Lake.



Graph 11.1: Graph showing the variation of wind speed in Pushkar (Source: <http://www.meteorblue.com>)



Graph 11.2: Graph showing the variation of wind direction in Pushkar
(Source: <http://www.meteorblue.com>)

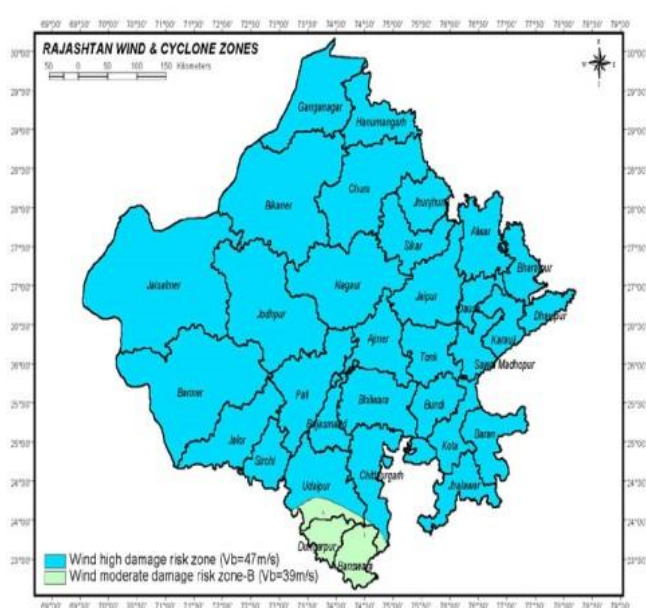


Image 11.3: Fig. Showing Rajasthan Wind and cyclone map (Source: Geological survey of India)

11.1.1.2. Seismic Hazards

The area is not prone to Earthquakes, as this area lies under zone V of seismic zone, which is least prone to earthquakes.



Image 11.4: Fig. Showing seismic and other hazard prone zones of Rajasthan (Source: Geological survey of India)

Heritage attributes of Pushkar covers a wide range:

- Temples
- Streets
- House temple
- Ghats
- Dharamshalas
- Ashrams
- Water systems
- Havelis

Beside this, Pushkar has natural attributes as well, which covers:

- Sarovar
- Natural ecology

11.2. Major Issues Identified At Town Level

11.2.1. Crowd

Pushkar has wide range of religious attributes where mass gathering is common. This kind of mass gathering can result into crowd disasters. Crowd disaster is man- made disasters which can be completely prevented with pro-active planning and flawless execution by dedicated groups of well-trained personnel.

Given below is an account of history of crowd disasters in religious towns:

S.no	Place and date of Disaster	Casualties
1	Baripada, Odishla, 24 February 1997. Fire at A Religious Congregation	206
2	Wai, Satara, Shri Kalubai Yatra Mandhardev, Maharashtra, 25 January, 2005	293
3	Chamunda Devi temple, Jodhpur, Mehrangarh Fort, Rajasthan, 30 September 2008	249
4	Ramjanaki Temple, Pratapgarh , Local ashram , Uttar Pradesh, 4 March 2010	65

Table 11.3: Account of History of crowd disaster in Religious towns (Source: SHC)

Causes for Crowd Disasters:

- a) **Structurally unattended /abandoned structures:** Some of the structurally unstable historic structures might collapse in near future, and some structures have undergone incongruous transformations, which needs monitoring. The collapse of such structure may lead to crowd disaster in case of any calamity.
- b) **Barriers on the way:** Barriers on roads creates obstructions for pilgrim movement, which results in crowding.
- c) **Difficult terrain:** Various significant religious sites like Paap Mochani Mandir and Savitri Mandir are situated on top of hills with improper access routes.
Ghats structures which have water body at one end and access at the other end, are also susceptible to crowd disasters.
- d) **Traffic and Mobility:** Narrow streets with vendors/ encroachments on sides and slope gradients result in uneasy traffic movement.
- e) **Narrow and very few entry/exits:** Lanes in mohallas areas are most prone to such disasters. Dense areas of Pushkar have narrow lanes, in case of causality like earthquakes, brick debris would fall in the lanes, and this would result in the choking of lanes.



Image 11.5: **Dense settlement that require height restriction in order to reduce the impact of risk** (Source: SHC)

11.2.2. Fire/ Electricity

Existing fire brigades have limited access to narrow lanes, in case of fire these brigades don't have access to these dense areas. Also, the disfunctional and worn out wiring lead to fire.



Image 11.6: Fire extinguisher Hydrant (Source: SHC)



Image 11.7: Proposed fire extinguisher system (Source: SHC)

Proposal:

- Nagar Palika must identify all structurally unstable buildings.
- Building line guidelines must be formulated for dense areas, Restricting building heights to G+1.
- Proper access way must be created for all religious sites.
- Proper pressurized fire system in the town is required, this fire system should function on bikes that would provide emergency services in the congested areas during emergency.

11.2.3. Pilgrim/Visitor Security

There is no provision for security of pilgrims in the town. During festive season, there is huge influx of floating population in the town which needs to be properly managed.

Also there is a lack of adequate CCTV surveillance of the crowd with PA system with the police on duty.

11.2.4. Ecological imbalance

The Pushkar valley is important catchment area for Luni River, which originates from this Valley. Thus the Pushkar Valley Catchment plays a crucial role in the region.

The depleting Ground water table is a major concern in the region. The over exploitation of Ground water has resulted in remarkable depletion of Ground water table from 7.70m to 21.45m. In 2001, the area was declared as “**Dark Zone**”. The main reasons which resulted in this drastic downfall are:

- Withdrawal of ground water for water supply of Ajmer Town and Railways
- Cultivation of crop which require more water.
- Alarming rate at which tube wells have been constructed.
- No usage of Traditional water system
- Construction in the catchment area.

Proposal: The catchment area must be declared as “No construction Zone”

11.2.5. Infrastructure:

Due to lack of proper drainage system, during rainfall storm water mixes with the storm water which enters the Pushkar Sarovar. This unfiltered water enters sarovar and pollutes the water. This even results in flooding of the Parikrama Marg.

Proposal: New drainage system needs to be installed which segregates storm water from sewer water.



Image 11.8: Flooding due to inefficient drainage system (Source: SHC)



Image 11.9: Existing condition of drains in the town (Source: SHC)

11.3. Major Threats/Risk Identified At Brahma Mandir

11.3.1. Structural

Structurally unstable structures: Few structures inside the complex require structural restoration like Baradari.

Proposal: Baradari must be restored urgently.

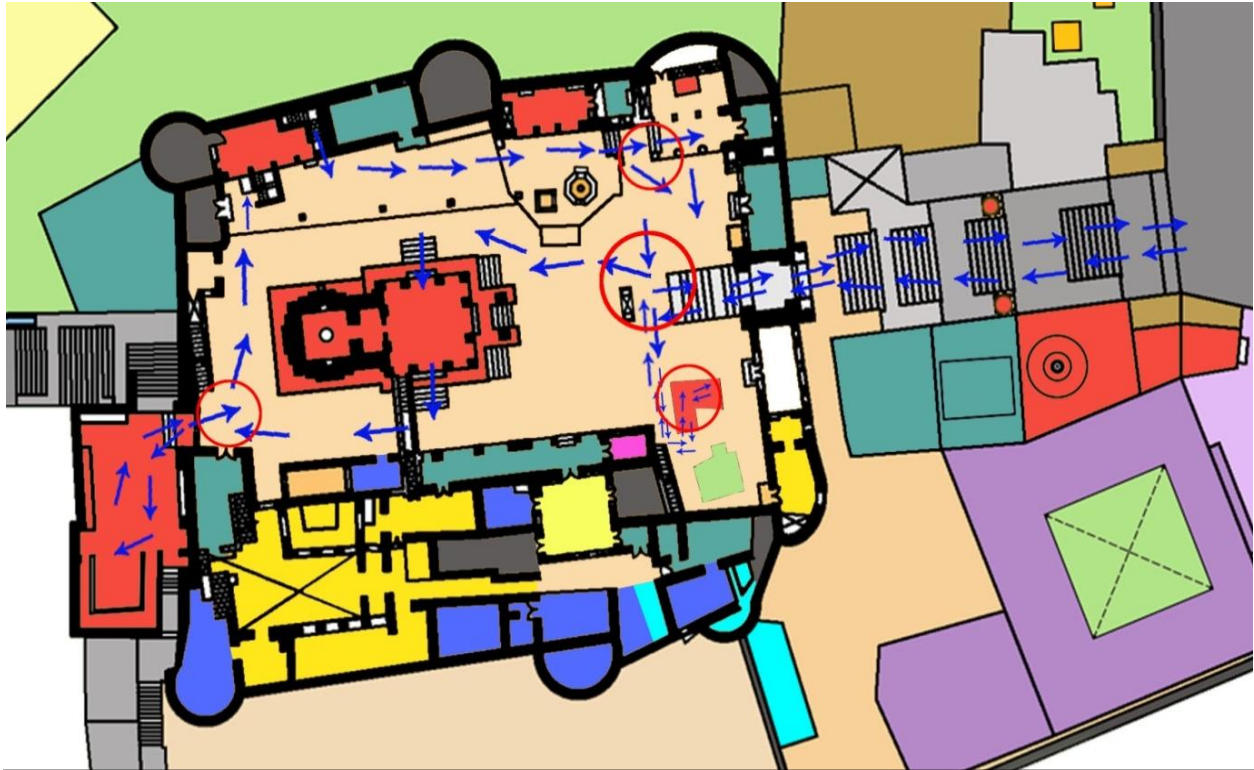


Image 11.10: **Structurally unstable baradari** (Source: SHC)

11.3.2. Crowd control / crowd behavior

- More than anticipated crowd due Kartik festival or camel fair.
- Underestimation of Pilgrims, staffing, services.
- Lack of sectorial partitions to segregate assembled crowd. : The movement pattern of the crowd is continuously in the same direction with no segregation of crowd.

- Collision between large inwards flows and outward flow at Brahma temple, as the entry and exit of the temple is from same point.



Map 11.2: Collision between large inwards flows and outward flow at Brahma temple (Source: SHC)

Proposal

For proper movement ramp is proposed that will reduce the collisions and congestion of pilgrims entering the temple premises.

Also, in order to have smooth movement pattern, segregated crowd assemblage area/ waiting hall for 200 people has been proposed along the ramp leading from the street to the entrance gateway of the temple complex. The pilgrims would be released in batches of 100 at a time to enter the temple, while the rest wait in the waiting hall. Also, the frequency of batches entering the temple should be less compared to the batches exiting the temple. This will reduce the chances of crowding and stampede.

11.3.3. Infrastructure

Electrical wiring: In present scenario, the haphazard wiring pose a serious threat to the safety of locals and visitors. Also, there is no provision of medical facilities and fire extinguishers inside the compound.

Water Supply: No usage of traditional water system.

Related Hazards: Stampede, Fire

Proposal

- All the electrical wiring must be concealed.
- There has to be provision of Medical Facilities inside the premises.
- Traditional water system must be revived.

2. History of Pushkar

Origin of Pushkar “Legend”

Similar to the debate of *Brahma's* arrival, the origin or actual date of creation of Pushkar can also be not marked surely as different texts suggest different theories. However, the legend considered most appropriate for the creation of Pushkar with evidences that suggest:

Brahma was in search of a suitable place to perform a *Yagna* according to the *Vedas*. As he reflected, the lotus fell from his hand and he resolved to perform the sacrifice where it fell. The lotus rebounding struck the earth in three places; water issued from all three, and *Brahma* descending, called the name of the place Pushkar, after the lotus. The three places are situated within a circuit of about six miles and are called the *Jyeshtha* (older or *Budha Pushkar*) Pushkar, the *Madhya* (central) Pushkar and the *Kanishta Pushkar*.

The *Jyeshtha* Pushkar is the place where *Brahma* prepared to perform his *Yagna*. All the gods attended, as however, no important function, religious or social, can be performed amongst the Hindus by a man unless he is joined in it by his wife- for according to Hinduism a man and his wife both together form one entity, and the one without the other always remains only a part, and not a whole- *Brahma* had to wait for his wife *Savitri*, to begin the *Yagna*. *Savitri* would not come without *Lakshmi* (wife of *Vishnu*), *Parvati* (wife of *Shiva*) and *Indrani* (wife of *Indra*), whom the God *Pavan* (air) had been sent to summon. As the auspicious hour was getting very near, and *Savitri* would not come unless accompanied by the other goddesses, *Brahma* was angry and asked *Indra* to get him a girl whom he could marry and begin the *Yagna*. *Indra* brought a *gujar's* daughter named *Gayatri*. *Brahma* married her and the *Yagna* commenced. A demon appeared and interrupted the sacrifice at the instigation on the condition that he should also have a temple to himself at Pushkar. *Savitri* appeared as the sacrifice was nearing its end. Seeing *Gayatri* in her place, she became enraged; *Brahma* tried to specify her, but did not succeed. She went away in a rage to the hill called *Ratana Gir* (the hill of gems), to the south of Pushkar, on which stands a temple dedicated to her.

Gayatri, on the other hand, considering herself responsible for the sin or *Paap* of her husband, *Brahma* and sacrificed herself to cleanse his *paap*, hence a temple dedicated to her, called the *Paap Mochani* or *Gayatri* temple is situated on the northern hills of the city of Pushkar.

Pushkar is one of the oldest places in India- as old as modern Hinduism itself. The *Mahabharata* mentions Pushkar as *Pitamahsrah* (pond of grandfather). Another chapter mentions Pushkar as the *Tirthaguru* (guru of all pilgrimages) and *tirtharaj* (king of all pilgrimages). It is said that: *Pushkar is the most sacred place of the Hindus in India. It is the “king of sacred places.” just as Banaras is their “guru or preceptor.”*

No pilgrimage to *Badri Narain* (Himalayas), Jagan Nath (Orissa), Rameshwar (near Ceylon), and Dwarka (Kathiawar) is complete till the pilgrim bathes in the sacred water of Pushkar. A dip in its water washes away all sin; and the ashes of well-to-do Hindu residents of *Rajputana* are either entrusted to the sacred water of the *Ganges* or consigned to this holy sarovar.



Image 2.1: The first-ever sketch of the town of Pushkar by artist C.R. Francis, published in London in 1848
(Source: Journal, 'Sketches of Native Life in India')

According to the *Puranas*, the 18 compilations of Brahmanical mythological lore, there are four categories of Brahmanical mythological lore, there are four categories of pilgrimages for Hindus. Pushkar, uniquely, is considered the most important of the pilgrimages because; it qualifies on all four grounds. In a hierarchy of descending order, these are:

- **Daiva Tirth: created by the gods**

It was chosen by *Brahma* and the fire rite was attended by both *Shiva* and *Vishnu*.

- **Asura Tirth: associated with the destruction of the demons by the trinity**

Shiva killed demon *Vashkali* here and *Pryadumna*, the son of *Krishna* killed the demon *Vajrabhava* here.

- **Arsha Tirtha: austerities, penances and sacrifices of renowned seers and sages**

Sages *Agastya*, *Bhartrihari*, *Kanva/Kashyapa*, *Jamadagni*, *Vamadeva*, *Vishwamitra*, *Kapila*, *Markandeya*, *Pulastya* and even the lord of death, *Yama* are believed to have performed penance in caves here.

- **Manusha Tirtha: holy places created by men**

Various kings like the *Pratihara* of Mandor, the *Kachhawahas* of Jaipur/ Amber, the *Hadas* of Kota and Bundi, the *Rathors* of Marwar/Jodhpur, the *Sisodias* of Mewar/Udaipur and the *Marathas* of Gwalior have all contributed to the construction and repairs of the historic and heritage structures around the ghat.



Image 2.2: Old picture of Rangji temple (Source: Book, 'Temples of Rajasthan')

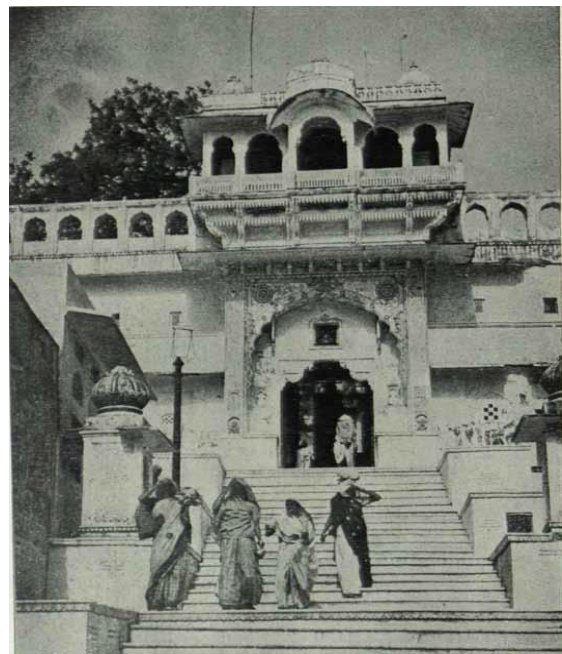


Image 2.3: Old picture of Brahma Temple (Source: Book, 'Temples of Rajasthan')

Pushkar town has also been mentioned in several other Hindu mythological texts as well like, *Ramayana (Treta yug)* the oldest epic in the world – mentions Pushkar, and says (sarga 62, sloka28) that *Vishwamitra* performed *tap* (devotion) here. It further mentions that (sarga 63, shloka 15) the *Apsara Menaka* came to Pushkar to bath in its sacred water. Also, it is said that, *Rama Ji* visited Pushkar Sarovar to perform Shradh rite of his father, *Raja Dasbrath*.

There has been mention of Pushkar in other famous texts like *Mahabharata (dwapara yug)*. Lord Krishna is said to have spent 11000 years in meditation by consuming only water in a village called *Nand Gaon* near the Pushkar Sarovar. Therefore, it is difficult to quote exact date of Pushkar, but according to text and oral

records after the completion of the *Yagna*, **Vishwamitra** established the Brahma temple which was renovated by Lord Shankaracharya later.

Also, another myth related to the other temples in and around Pushkar can be related to, for example the story of the four guard Shiva lingas in four cardinal direction of Pushkar. Legend goes, when Brahma held the Yagna at Pushkar, away from the menacing *Kali* in the skies, he created four *Shiva lingas* and asked Shiva to guard his fire rites from the four directions as *Lokpala*. The four protective Shiva lingas still stand, reminding Shiva's role of guard at the four temples of Atmateshwar Mahadev in east, Ajaypal in south-west, Kakreshwar Makreshwar Mahadev in west and Vaidyanath Mahadev in north-east. Another legend states the reason behind the establishment of the two oldest temples of Pushkar, i.e., Kapaleshwar Mahadev and Atmateshwar Mahadev temples. It says that since Shiva had chopped off the fifth head of Brahma and held the skull in his hands, Brahma did not choose to invite him for the yagna and gave him the duty of the *Pala* or guardian. This is why Shiva, in form of a naked man, Atmat- is supposed to have upset the fire rite by throwing a skull, removal of which produced two more, then four and so on, till it had to be appeased. The site of this incident is said to be the Kapaleshwar Mahadev while a shivalinga was installed to please Shiva so that he would not continue to wreck up the fire rite at the present location of Atmateshwar Mahadev temple. Also, Mughal emperor Jahangir is admitted to have visited Pushkar 15 times merely to gaze upon the beauty of the sarovar

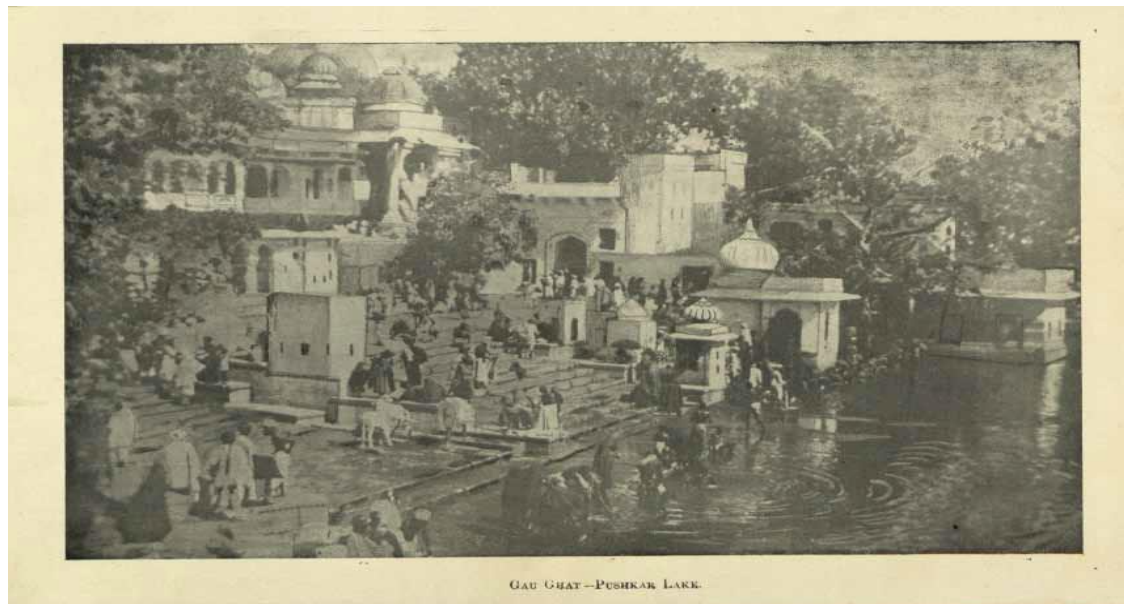


Image 2.4: Picture showing the old view of Gau ghat (Source: Ajmer historical and descriptive, Har Blas Sarda)

4th century B.C.:- Few Bactrian, Greek, Kshatrapa, and Gupta silver coins have been discovered in Pushkar, which are the most ancient Indian coins, as being dated to the fourth century B.C. These and several kinds of silver and copper Gadiya coins, coins of Samant Deva, Ajaideva, and his Queen Somaldevi; Someshwars, and Prithviraja's copper coins, as well as Pathan and Mughal coins have also been discovered, which clarifies that Pushkar was in existence in the fourth century B.C.

2nd century B.C.:- According to inscriptions found, the place was equally sacred to the Buddhists as to the Hindus. The stone inscriptions of the 2nd century B.C. in the Buddhists *Stupa* at Sanchi in Bhopal (Central India), mentions the charitable donations made by Bhikshus Arhadina, Nagarakshita, Arya (venerable) Buddharakshita, Himgiri, Pusak and Isidata (a woman), all inhabitants of Pushkar. These inscriptions show

that during second century B.C., Pushkar was a populous town and a holy place. According to another inscription of about 125 A.D. discovered in the Pandu Luna Cave in the Hills of Trirashmi, near Nashik (Bombay presidency) says that, son of Dinik of the Shak dynasty, and son-in law of the well-known king Nahpan of the Kshtrapa family, came to Rajputana, built a Ghat on the Banas River, and in Pushkar gave on charity 3000 cows and a village. This shows that the sanctity of Pushkar in the second century A.D. was as great as it is to-day.

7th century A.D. Pratihara rulers of Mandor had restored Pushkar Tirth in the 7th century, repairing the ghats and restoring the sarovar by making an embankment on the side by which water flowed. They built twelve Dharamashalas and Ghats on the three sides of the Pushkar Sarovar.

9th century A.D.:- With the decline of Buddhism, Pushkar also declined, and for a time was cast into the shade. It was restored in the beginning of the 9th century A.D. by the famous Parihar King Narhar Rao, who ruled over the whole of Hindustan from the Sindh to the confines of Bengal. It is said that one day while out hunting, he felt thirsty, and finding some water in a pool he took up a little in his hands to drink, when he found that the white spots on his hands disappeared with the touch of the water. He therefore had the dilapidated sarovar repaired, and ghats built on its edge. This is the present Pushkar, and the Swarup Ghat (Ghat of the body restored to seemliness) commemorates the event.

10th century A.D. (925 A.D.):- The oldest inscription found in Pushkar itself is of the time of king *Durgaraja* and is dated the year 925 A.D., which was presented to the Rajputana Museum, Ajmer, in 1909 A.D. A later inscription containing no date, of the time of king Vakpati Rai, probably the Chauhan king of Ajmer (about 1010 A.D.) found in Pushkar, was also presented to the Rajputana Museum. In September last, during a further search for inscriptions, Pandit Gauri Shanker Ojha and the author discovered an inscription date 1187A.D. on a *Sati* pillar in the temple of *Ashtotar Shat Ling Mahadeva*. Another famous inscription which mention about Pushkar is the famous Harsha inscription of 973 A.D. found in Shekhawati (Jaipur), mentions the grant by the Chauhan King Sinharaj of four villages to the temple of Harshanath after a bath in the Pushkar.

12 century A.D. The famous *Prithviraj Vijai*, written in the 12th century A.D. details on the sacred character of the place, and mentions a celebrated temples of Ajagandha Mahadeva, which does not appear to be in existence now, unless it is the temple now known as the temple of Atmateshwara Mahadeva , the underground story of which appears to be very old. It is noted that the place came into the possession of the *Gujars*; however, a body of *Sannyasis* fell upon them on the night of dewali, and killing them all, restored the place to the Brahmins, and left their own representatives in five of the principal temples. Their descendants still preside in those temples. During same era the **Varah Mandir** was built by **Raja Arnoraj** .Like other

shrines of the country, it could not escape the attention of the Muslim vandals. The temple was renovated by *Rana Sagar*, but again it was desecrated by the bigotry of Mughal King Aurangzeb.

Despite all the ravages it has served as a monument of Hindu culture.



Image 2.5: Current picture of Varah Mandir (Source: SHC)

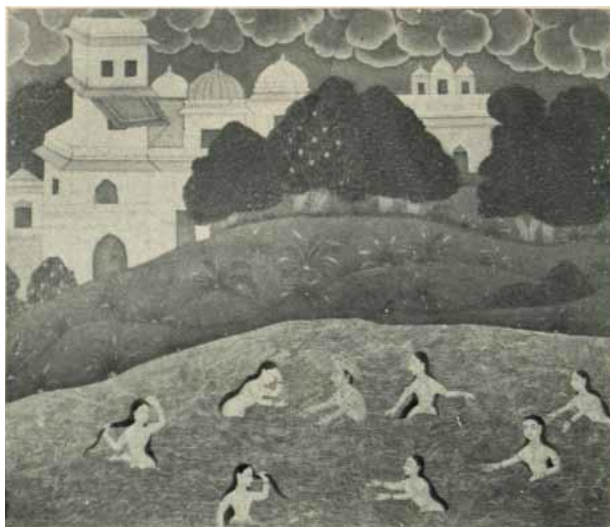


Image 2.6: A painting panel depicting Krishna taking bath with his Gopikas, Pushkar. (Source: Gazetteer 1902)



Image 2.7: Image showing the deity at Varah Mandir, Pushkar. (Source: Gazetteer 1902)

15th century A.D. (1401 A.D.): In 1401 A.D. *Maharaja Jawat Raj* of Ratlam made additions and repaired the old Brahma temple.

18th century A.D. (1719 A.D.) A stone inscription (in Hindi) in the possession of the Mahant of the temple, says that during the time of Raja Sawai Jai Singh (1699-1743 A.D.) a Brahmin lady named *Bai Phundi*, daughter of *Purohit Girdhardas*, and mother of *Shimbhu Bam* of Jaipur, repaired the temple of *Brahmaji* in *Pobkar* on *Maha Sad* 5th, S. 1776 (1719 A.D.)

In 1727 A.D., *Raja Sawat Jai Singh* of Jaipur constructed a building on the ruins of Varah Mandir, which remained intact till today. According to the inscriptions found in the ruins, the idol was installed in the year 1727 A.D. The temple was again renovated by *Rajadhiraj Bakht Singh* in the latter half of 18th century. Every year in the month of *Bhadra* on the eve of *Jhaljbulni ekadashi* the idol of Varah is taken in procession for a sacred bath in the tank of Pushkar.

19th century A.D In 1844 A.D. Rangji temple is dedicated to *Ramanuj Vaishnava* was constructed by *Seth Puranmal*. Simple in architecture, the walls of the temple are decorated with paintings depicting the various scenes of the life of Lord Krishna. The impact of south Indian architecture is visible in the outer view of the temple. Sikharas are richly carved out with images of gods and goddesses giving it a majestic look blended with religious touches.

In 1866 A.D. The present temple of Brahma ji was rebuilt in S. 1866 (1809 A.D.) by *Ookal Chand Parekh*, a minister of the Sindhia, at a cost of Rs. 1, 30,000.

There are also other temples of Badri Nath renovated by Thakur of Kherwah in 1800 A.D., the temple of Savitri built by the Purohit of Maharajah Ajit Singh of Marwar and Bebariji's temple constructed by the Maharani of Jaipur in 1835 A.D.

PHASE I: PRE 4th CENTURY B.C.

Yug	Period/ year	Event
Brahma (yug)	Before Satyug	<ul style="list-style-type: none"> Origin of Pushkar Sarovar, Bhrama ji performed yagna according to the Vedas.
Treta (Ramayana)	yug After Satyug	<ul style="list-style-type: none"> Vishwamitra performed tap (devotion) here Apsara Menaka came pushkar to bath in its sacred water of pushkar sarovar.
Dwapara (Mahabharata)	yug After Treta Yuga	<ul style="list-style-type: none"> Maharaja Yadhistar bath in pushkar sarovar.

PHASE II : 2ND – 4TH CENTURY B.C.

Dynasty	Period/ year	Event
	4 th century B.C.	<ul style="list-style-type: none"> Most ancient Indian coins, were found eg. Gupta silver coins, copper Gadiya coins, Samant Deva, Ajaydeva, Rani Soma Devi And Prithviraja's Coins.
	2 nd century B.C.	<ul style="list-style-type: none"> Charitable donations made by Bhikshus Arhadina, Arya, Himgiri, Pusak and Isidatk. All inhabitants of pushkar.

PHASE III : 1 st -12 th century A.D.		
Shak dynasty	2 nd century (125 A.D.)	<ul style="list-style-type: none"> • Son of Dinik and son in law of Nahapan of Kshtrapa family, came to Rajputana, built a ghat on river Banas and in Pushkar gave on charity 3000 cows and a village.
Gujar Pratihara dynasty	7 th century A.D.	<ul style="list-style-type: none"> • Pratihara rulers of Mandor had restored Pushkar Tirtha in the 7th century, repairing the ghats and restoring the sarovar by making an embankment on the side by which water flowed. They built twelve Dharamashalas and Ghats on the three sides of the Pushkar sarovar. To this day they are known as Pariharam Ki Sala.
Gujar Pratihara dynasty	9 th century A.D.	<ul style="list-style-type: none"> • the famous Parihar King Narhar Rao, Dilapidated sarovar repaired, and ghats built on its edge. This is the present Pushkar, and the Swarup Ghat.
Sarabliapuriya Dynasty	10 th century (925 A.D.)	<ul style="list-style-type: none"> • The old inscriptions found in pushkar itself of the time of King Durgaraja mentioned in the Rajputana museum, Ajmer.
Chauhan dynasty	10 th century (973 A.D.)	<ul style="list-style-type: none"> • Shekhawati (Jaipur), mentions the grant by the chohan King Sinharaj of four villages to the temple of Harshanath after a bath in the Pushkar

Chauhan dynasty	11 th century (1010 A.D.)	<ul style="list-style-type: none"> The time of king Vakpati Rai, probably the Chauhan king of Ajmer found in pushkar
Chauhan dynasty	12 th century (1123-50) A.D.	<ul style="list-style-type: none"> The temple of Varah ji was built by King Arnoraja, and who built the Ana Sagar at Ajmer, and executed repairs to the Pushkar Sarovar.
	12 th century (1157 A.D.)	<ul style="list-style-type: none"> 1157 A.D. Chechi Gujar, for there is a legend that some 700 yrs. ago, a large body of sanyasis came to bath in Pushkar; they disapproved of the Gujar being in possession of the ghats. Killed them all on the night of the dewali, and turning out the Kanphata Jogis, who had become priests of the temples.
	12 th century 1187 A.D.	<ul style="list-style-type: none"> Pandit Gauri Shanker Oja discovered an inscription date 1187 A.D. on a <i>sati</i> pillar in the temple <i>Ashtotar Shat Ling Mahadeva</i>.

PHASE IV : 12TH – 20TH CENTURY A.D.

Rathore dynasty	15 th century (1401 A.D.)	<ul style="list-style-type: none"> Maharaja Jawat Raj of Ratlam made more additions and repaired the old temple but the, main temple over the centuries has retained its original form. Marble flooring from time to time was required. The temple Shikhar (Pinnacle) is 700' high.
Mughal Dynasty	16 th century (1522-1572) A.D.	<ul style="list-style-type: none"> Sagar Singh, a brother of the celebrated Rana Pratap of Chitor, repaired Varah ji Mandir

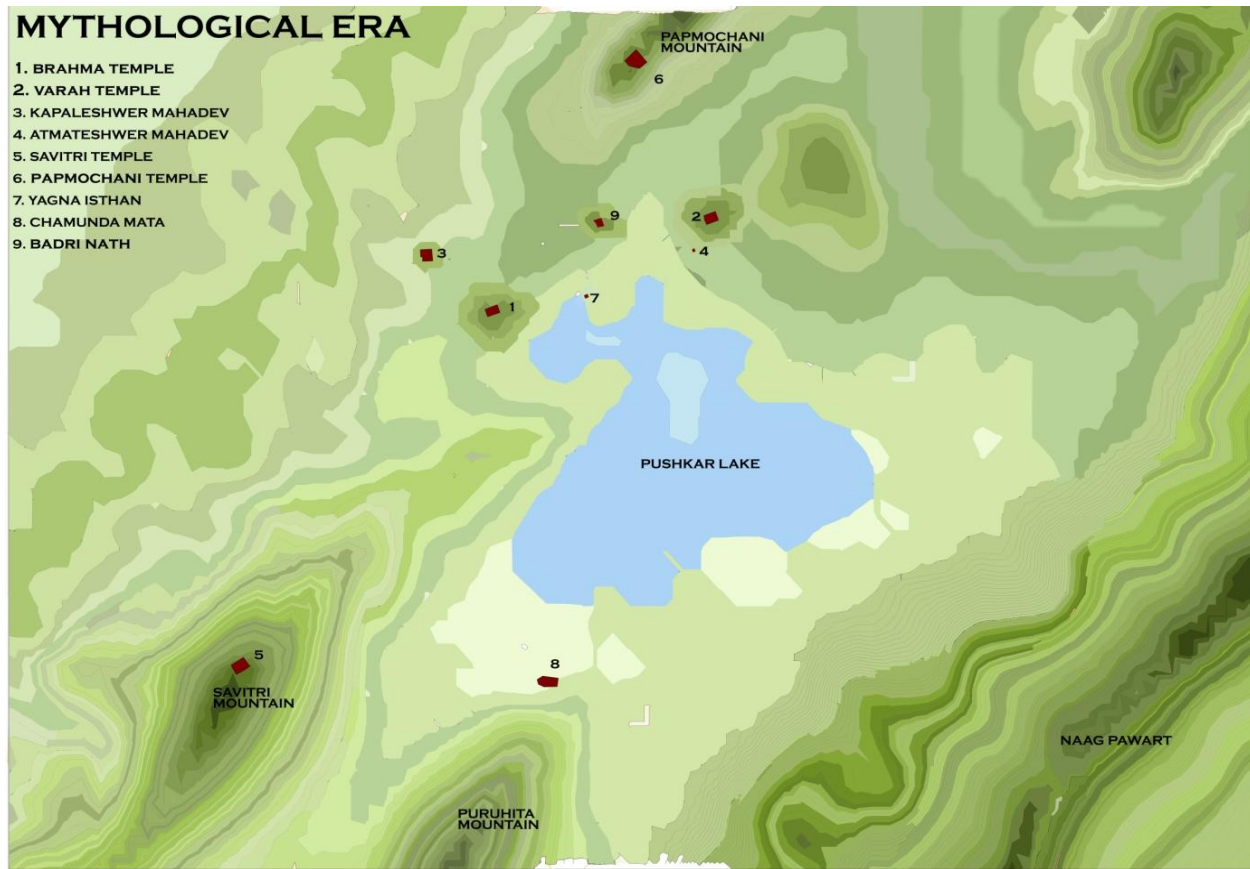
Timurid dynasty	17 th century (1658-1707) A.D.	<ul style="list-style-type: none"> The temple was pulled down by Aurangzeb Aurangzeb also broke an old temple of Kesho Rai near the Gau (Cow) Ghat and built a mosque in its place.
	17 th century A.D.	Atmateshwar Mahadev Mandir was built, in choti basti, pushkar mahadev chowk.
Kachhawa dynasty	18 th century (1727 A.D.)	<ul style="list-style-type: none"> Maharaja Jai Singh II. of Jaipur, appeared to rebuilt, the inscription on the pedestal of the image shows that the present image was installed in 1727 A.D
	19 th century (1800 A.D.)	<ul style="list-style-type: none"> Badri Nath renovated by Thakur of Kherwah
	19 th century (1835 A.D.)	<ul style="list-style-type: none"> The temple of Savitri built by the Purohit of maharaja Ajit Singh of Marwar Behariji's temple constructed by the maharani of Jaipur.
	19 th century (1844 A.D.)	<ul style="list-style-type: none"> Seth Puranmal Ganheriwal of Hyderabad built Rangji temple.

Table 2.1: **Chronological development in phases** (Sources: Prepared by SHC and refer to Bibliography)

Chronological Development of Pushkar

The chronological development of the settlement can be traced back from the mythological era itself. The transition or densification of the built form of Pushkar may be depicted by the following series of maps:

The Mythological Era:

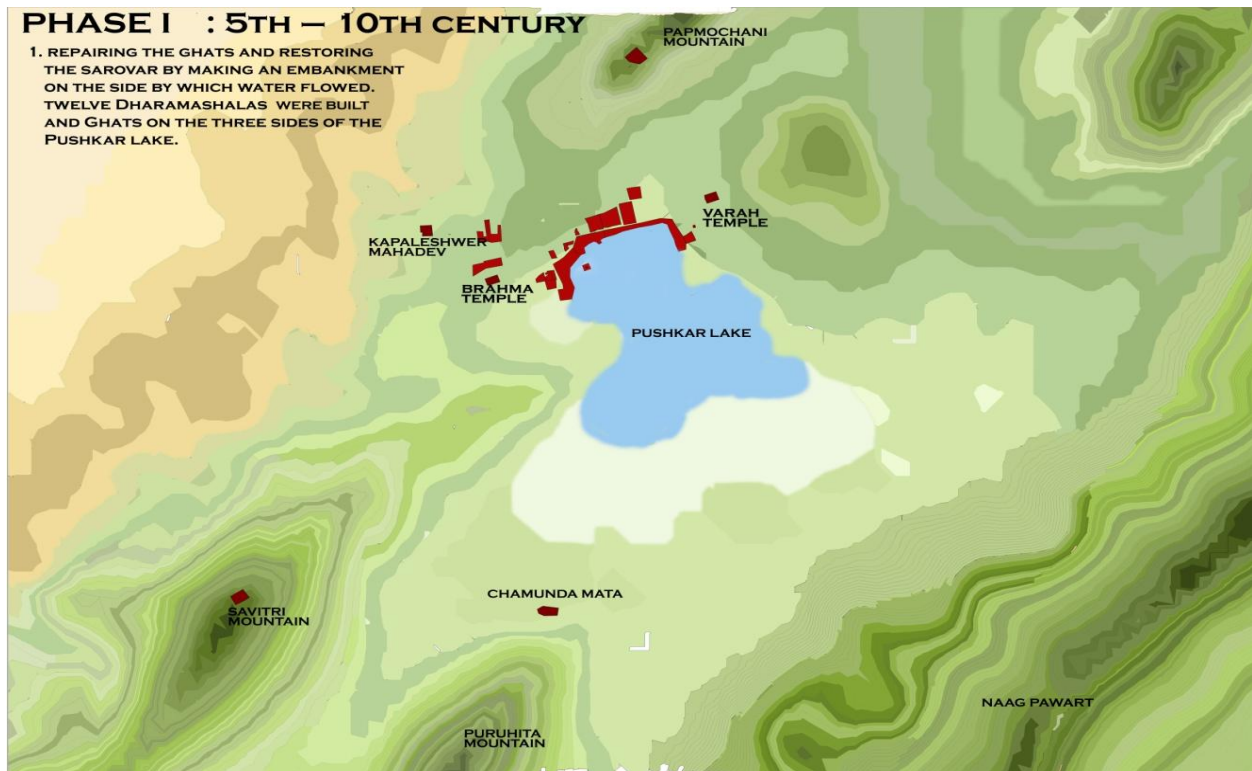


Map 2.1: The Mythological Era of Pushkar (Source: SHC)

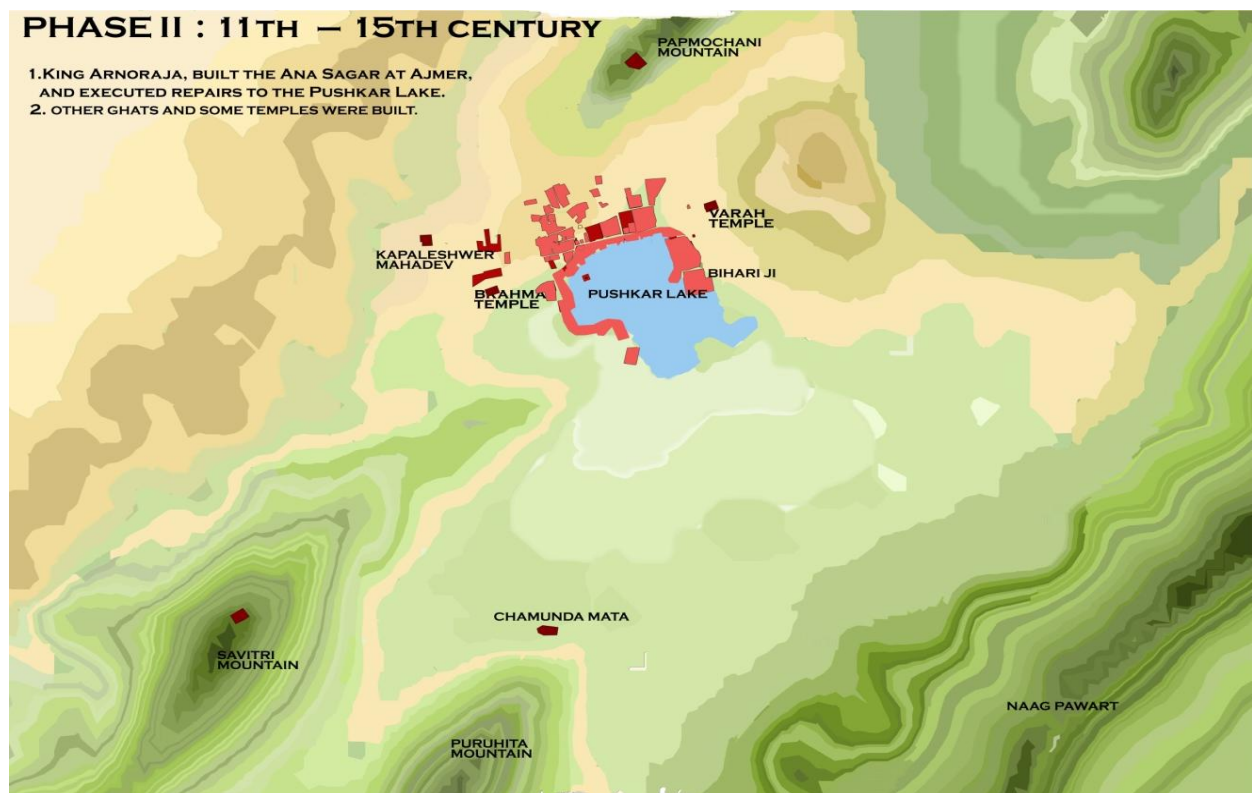
According to *Upanishads* and various *Puranas*, Pushkar is said to have evolved when Lord *Brahma* dropped a flower in the desert and the holy sarovar of Pushkar came into existence making the area around it lush green or 'aranya'. The myth states Brahma performed a *yagna* for the sarovar leading to the establishment of the Brahma temple with other historic temples like Savitri Mandir on one mountain, the Paap Mochani temple at another hill, Varah Mandir in axis to the Brahma temple, both equidistant from the sarovar and two temples of Shiva, Atmadeshwar and Kapaleshwar Mahadev.. The mythological era, is, hence shown here with the sarovar and the mentioned temples.

The rest of eras or phases of the chronological development of the town are depicted by the following pictures:

- Phase 1- 2: 5th - 15th century

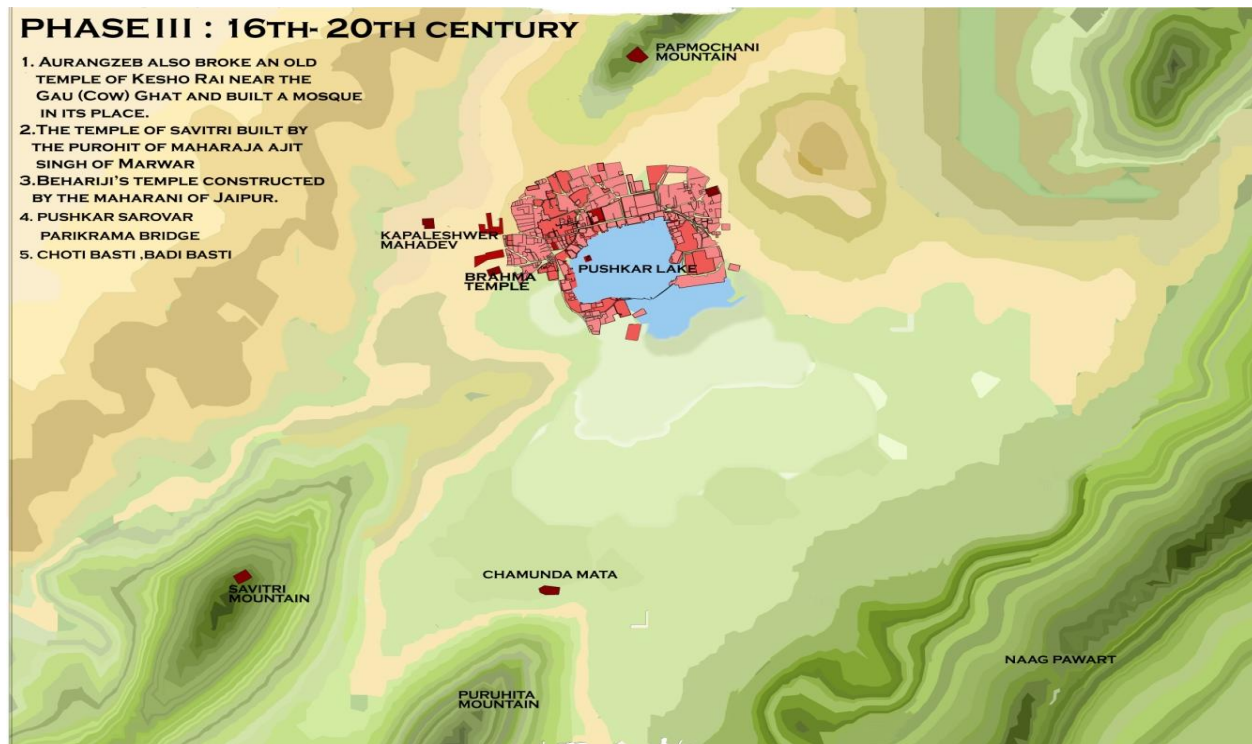


Map 2.2: Phase I of the chronological development of the town in 5th – 10th century (Sources: SHC)



Map 2.3: Phase II of the chronological development of the town in 11th – 15th century (Sources: SHC)

- Phase 3: 16th to 20th century



Map 2.4: Phase III of the chronological development of the town in 16th – 20th century (Sources: SHC)

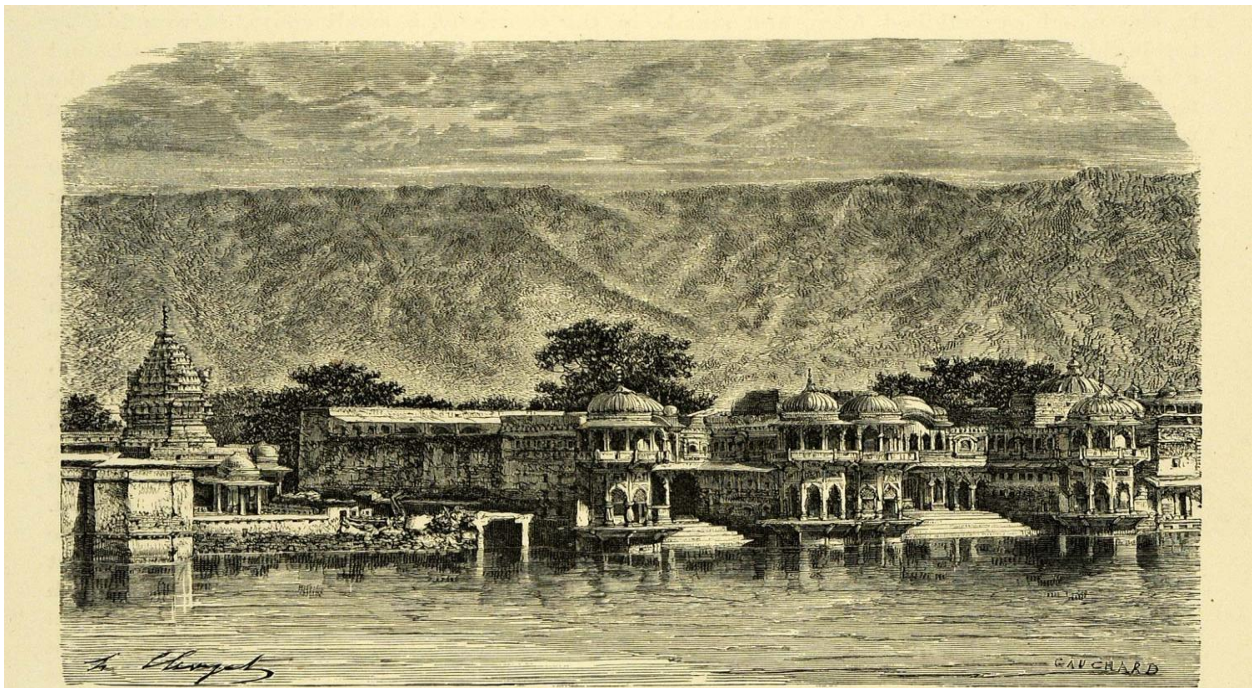
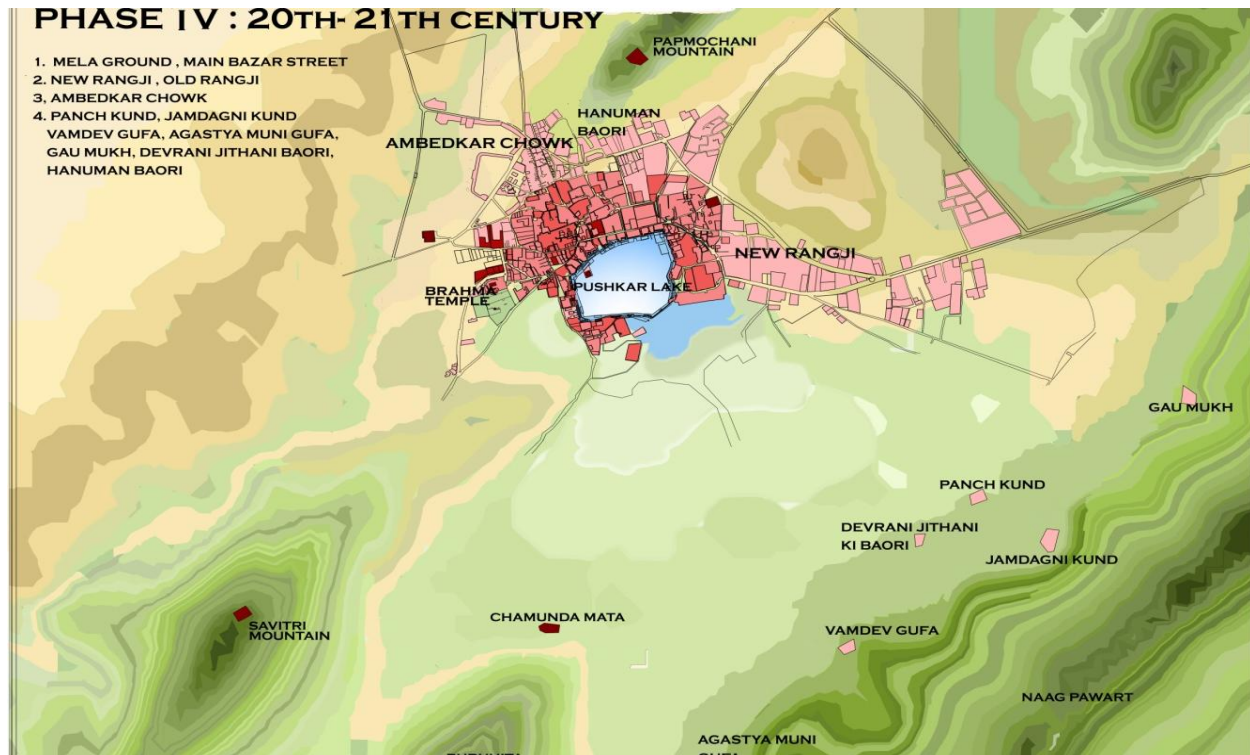
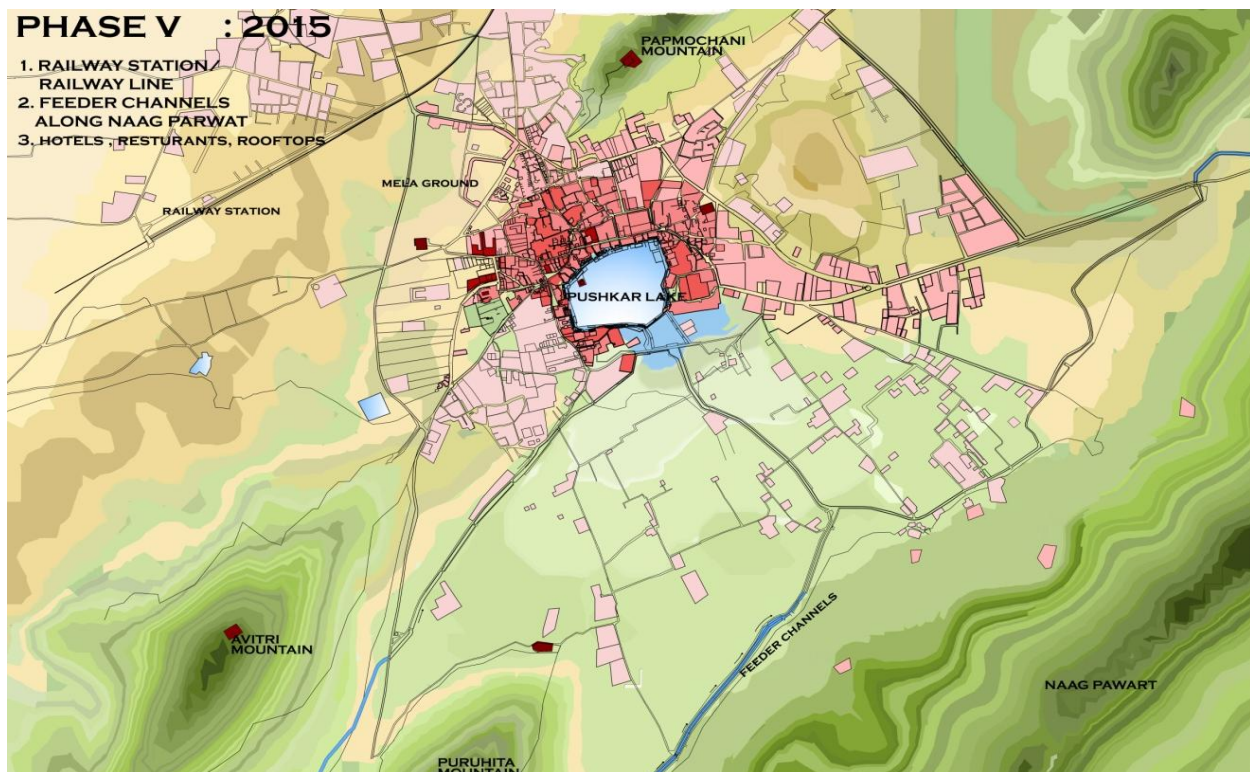


Image 2.8: Image showing Pushkar and the holy lake with 108 Mahadev, Indra and Chandra ghat in the backdrop in early 19th century (Source: <http://www.columbia.edu>)

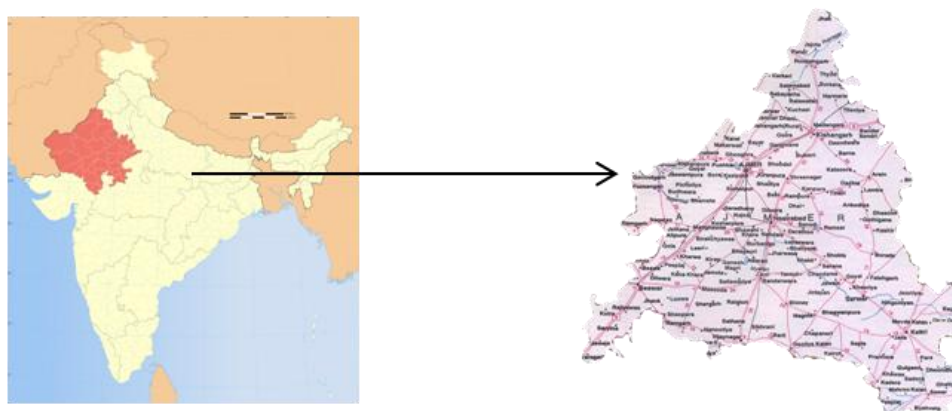


Map 2.5: Phase IV of the chronological development of the town in 20th-21st century (Sources: SHC)



Map 2.6: Phase V of the chronological development of the town in 2015 (Sources: SHC)

3. Regional Context of Pushkar



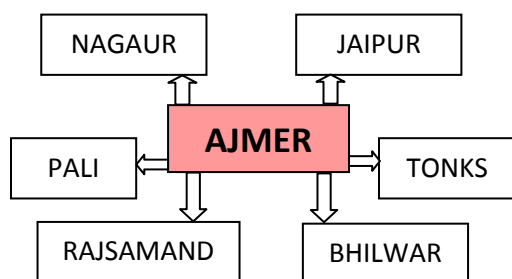
Map 3.1: Location Map for Ajmer (Source: Google)

Pushkar town lies in the Ajmer district of the state of Rajasthan in western India. The city of Ajmer is the district headquarters. Before independence it comprised of two districts viz. Ajmer and Merwara.

According to the census 2011, Ajmer district has a population of 2,581,933. The district has a population density of 305 inhabitants per square kilometer (790/sq. mi). Its population growth rate over the decade 2001-2011 was 18.48%. Ajmer has a sex ratio of 950 females for every 1000 males, and a literacy rate of 70.46%. The major types of crop that grow in Ajmer districts are *bajra*, wheat, sorghum, and fenugreek.

3.1. Location & Geographical Area

Ajmer district is situated in the centre of Rajasthan state lying between 25° 38" and 26° 58" North Latitudes and 73° 54" and 75° 22" East Longitudes. The district is surrounded by Jaipur and Tonk district in East and Pali district in West, Nagaur district touches its North boundaries while Bhilwara district in the South, the total geographical area of Ajmer district is 8.50 lac hectares, for land utilization purpose, the area was reported 8.42 lacks hectares in 2007- 2008.



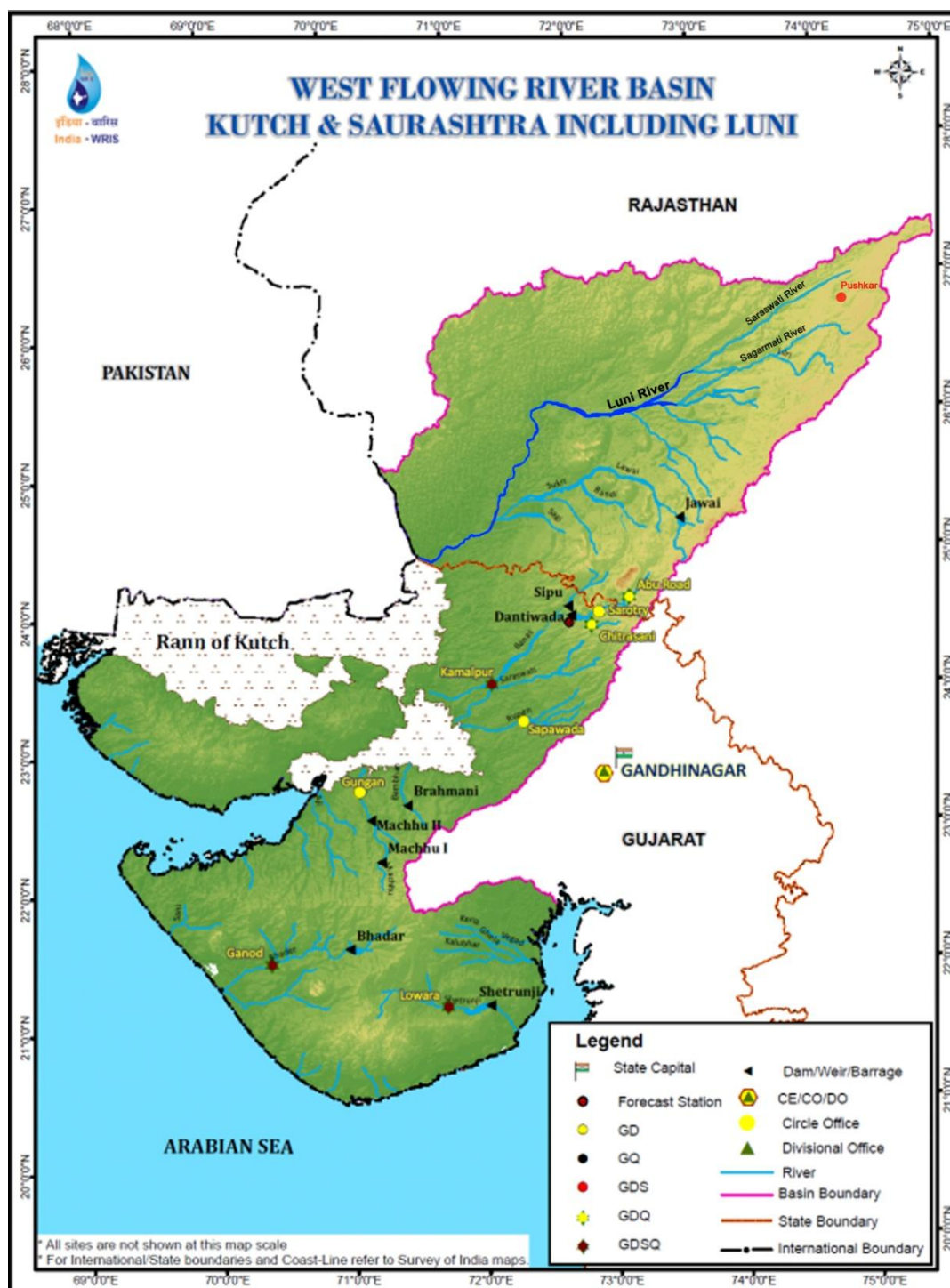
Map 3.2: Ajmer and its Neighboring towns (Source: Google)

3.2. Topography

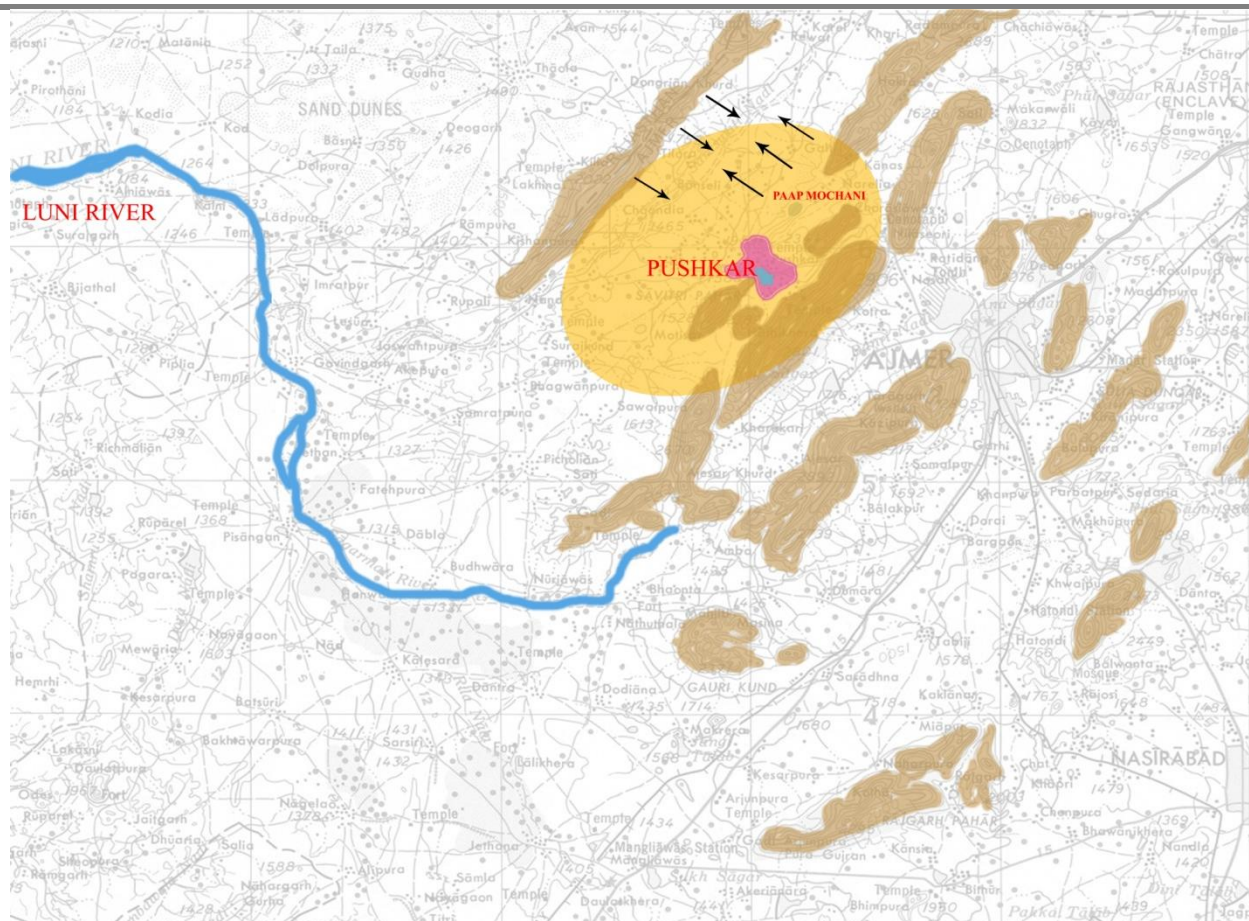
The district has no natural division. Its boundaries are territorial and composed of four sub-divisions namely Ajmer, Beawar, Kekri, and Kishangarh. Ajmer sub-division forms the Northern part of district and is more or less triangular in shape. The distinguishing feature of the district is the Aravali range, which comes into prominence near the town of Ajmer. About 16 km the hills disappears for a short distance but again form a compact double range in the neighborhood of Beawar. It's a semi-arid Eastern Plain Zone.

3.3. The Pushkar valley and extent:

The Pushkar valley covers an area of 87.11 sq.km and lies between north 26°25'52" to 26°32'17" latitudes and east 74°33'15" to 74°42'06" longitudes. The Pushkar valley is situated in one of the headwater valleys of the Luni River. It is enclosed on the northwest and southwest by ranges of bare rocky hills, which consists of quartzite and biotite.



Map 3.3: Map showing Luni river Catchment area (Source: GIS base map)



Map 3.4: Natural physiography (Source: Topographical Survey of India)

3.4. Natural physiography and drainage pattern

The town is located along the periphery of the Pushkar Sarovar with lake at the bottom most point of the region. The Pushkar area forms part of narrow valley trending NNE-SSW and is surrounded by hills rising to maximum height of 885.75 M. above mean sea level except in the south western part where the land slopes towards Ganaheda. The prominent hills are Naag Pahad, Savitri Pahad, Paap Mochani Pahad and Puruhita Pahad. The eastern and southern parts are surrounded by hills while in the central, western and northern parts isolated hills are seen interspersed by fixed sand dunes. Pushkar Sarovar forms an integral drainage basin with a catchment area of about 21.66 sq. KMs. The stream flowing into Pushkar Sarovar is Gomukh originating in the eastern part of Pushkar and Savitri Pahad flowing from south to north-east. Rest of the areas is drained by Saraswati River. The depth is approx. 8.3 M with a water holding capacity of 79,287 cu. m. The Sarovar is fed by surface run-off from various drainages of this valley. The catchment area of Budha Pushkar is 6.12 sq. KMs.

3.5. Availability of Minerals

The geology of district is that of the Aravali range which extends throughout the district except the North Western part which is flat and plain and covered by sand dunes. Almost whole of the area shows very strip vertical digs and the rock are repeated several times in the section. It is quartzite section which forms highest peaks above the general level of range at Taragarh near Ajmer. The best rocks in the region are Granites, felspathics chists, calgeneisses marble and quartzites exposed along the Ajmer Nasirabad pass. Gneiss and granite are predominant towards Beawar section but towards Ajmer, the granite alternates with Limestone, mica, chists and Felspathics quartzite, coarse grained marble, etc. Among other minerals found in the district are mica, asbestos, vermiculite, soap stone, masonry stone and brick clay. Granite deposit, are found at Sendra, Beawar, Bandanwara and Kishangarh.

3.6. Administrative set up

The Ajmer district is presently composed by sub-division i.e., Ajmer, Beawar, Nasirabad, Masuda, Kekri and Kishangarh with a view to have better control and smooth working. The sub-divisions have further divided into 9 Tehsils namely Ajmer, Beawar, Nasirabad, Kekri, Kishangarh, Masuda, Bhinai, Pisangan and Sarwar and eight Panchayat Samities namely Shrinagar, Pisangan, Jawaja, Masuda, Bhinai, Kekri, Silora and Arain.

3.7. Industrial scenario of Ajmer district

In Ajmer district 8 medium scale industries and 17663 small scale & cottage industries were registered up to March, 2011. The total investment involved was Rs. 92797.54 lac giving employment opportunities to about 87420 persons. The main industries of the district are based on textile, food products, leather and leather products, wood products, feldspars and quartz grinding, marble, asbestos and cement.

The major industries which contribute in providing employment are:

- a) **Mineral based unit** industries, providing highest employment of about 18037 people.
- b) **Cotton textiles** industry, providing employment to 17647 people.
- c) **Other Mfg. industries** providing employment to 12710 people.

The major cluster areas for Micro and Small Enterprises in Ajmer Districts are:

1. Gota loom (Weaving) Cluster, Ajmer.
2. Picchwai Painting Cluster, Beawar.
3. Silk & Wooden Painting, Kishangarh.
4. Marble Cluster, Kishangarh & Beawar.

Kishangarh town, famous for marble industry, is located on NH-8 near Ajmer city. Ajmer is a noted tourist destination having famous Dargah of Sufi saint Khwaja Moinuddin Chisti and Brahma Mandir in Pushkar town. Besides, the region is known for industries including that of marble and the new project of Kishangarh airport will push economic growth.



Map 3.5: Major cluster areas in Ajmer district (Source: SHC)

3.8. Linkages

3.8.1. Airway connectivity

The major Airport near Ajmer district is Jaipur International Airport which is 138 Kms. from Ajmer city. Kishangarh airport is being constructed at Kishangarh, 27 km North East of Ajmer by the Airport Authority of India and is expected to commence operations in 2016.

3.8.2. Roadway connectivity

Golden quadrilateral: National Highway 79A (NH 79A) is a short Indian National Highway entirely within the state of Rajasthan. NH 79 A links Kishangarh on NH 8 with Nasirabad on NH 79 and is 35 km long. The entire stretch of the NH 79A is a part of the Golden Quadrilateral and falls under Delhi – Mumbai route.

The NH-8 is the most famous national highway in the state which joins Ajmer-Jaipur-Udaipur-Chittorgarh and also the oldest one in the country with 4-8 lanes. The length of NH-8 is around 688 kms in the Rajasthan state.

3.8.3. Railway connectivity

Ajmer is at an important railway junction on the broad gauge Jaipur-Ahmedabad line. There are small junction points at Kishangarh, Vijaynagar, Baewar and Nasirabad in Ajmer district. A new railway junction has opened at Pushkar in year 2012.

3.9. Regional setting

Pushkar is situated 12 km north west of Ajmer. It is located at latitude 26° 27' North and longitude 74° 37' East, at an elevation of 530 m. above mean sea level. Pushkar lies on the Eastern fringe of the Thar Desert. The town is approached by road only. The nearest major railway station is Ajmer. National Highway 89 connects Pushkar to Ajmer, Merta (70km) and Nagaur (150km).

The close geographical proximity of Ajmer and Pushkar has implications on developing common transport linkages as well as movement of sections of the population between the cities and common economic activities.

3.10. Historical and Religious

Both Ajmer and Pushkar are old with a rich historical past. Found by Ajaipal Chauhan in the early 7th Century Ajmer has witnessed a succession of rulers (including the Mughals and the Marathas), with the British finally taking over the city in 1818. The importance of Ajmer as a religious centre came about with presence of Hazrat Khwaja Moinuddin Chisti, who spent his last years in the city.

3.10.1. Hindu mythology and its forms

Held most important in the Hindu mythology, Pushkar is the *Tirth Raj*. The rich historical and religious significance of both cities can be observed from the large number of historical monuments and places of religious importance.

3.11. Economy of Ajmer

Traditionally, Ajmer has been an important commercial, administrative, transportation and education centre of the region. With the presence of the famous Dargah of the Sufi saint Khwaja Moinuddin Chisti in the city and close proximity to Pushkar; tourism is a major contributor to the city's economy.

Seven miles to the west of Ajmer, and separated by the *Naag Pahad* (serpent mountain), lies the sacred lake of Pushkar. As already mentioned, the town of Pushkar is picturesquely situated on the lake, with hills on three sides and sand on the fourth side. The Sarovar is fed from the Naag Pahad and is in the form of an ellipse. Bathing ghats have been constructed around the Sarovar.

The soil resembles that common to the other lower delta districts of the region. It is stiff homogenous clay, deficient in lime, but adapted to rice cultivation. The major vegetation that happens is of *Jamun, Falsa, Amrta, mango, rose, Ber* etc. Cauliflower, tomato, lady finger are the export vegetables, that are exported to other parts of India like Azad Mandi of Delhi.

The new Kishangarh airport will increase the tourist arrival at Ajmer and Pushkar. Presently Pushkar is magnet town for Ajmer as it contributes to Ajmer's economy.

3.12. Pushkars

The three sarovars, namely, Jyestha, Madhya and Kanistha Pushkar Sarovar are said to have been created by the fallen lotus petals from the hands of the creator, Lord Brahma, himself. The religious and mythological significance of the three, is believed to be very much. So, the parikrama or circumambulation of one or all the three lakes is considered very auspicious by the pilgrims and the devotees.

3.12.1. Jyestha/Budha/Vriddha Pushkar

According to one of the legends about Pushkar, it is said that the three Pushkars are devoted to the three god of Hindu religion, namely, Brahma, Vishnu and Mahesh or Shiva. The Kanistha Pushkar is said to be Shiva's, the Madhya Pushkar is Vishnu's and the Jyestha or Budha Pushkar is Brahma's. So, the devotees actually believe that when the rain clouds thunder in the sky, the water level rises at Budha Pushkar, hence making it the most auspicious of all the three lakes for the pilgrims.

3.12.2. Notified Urban Area

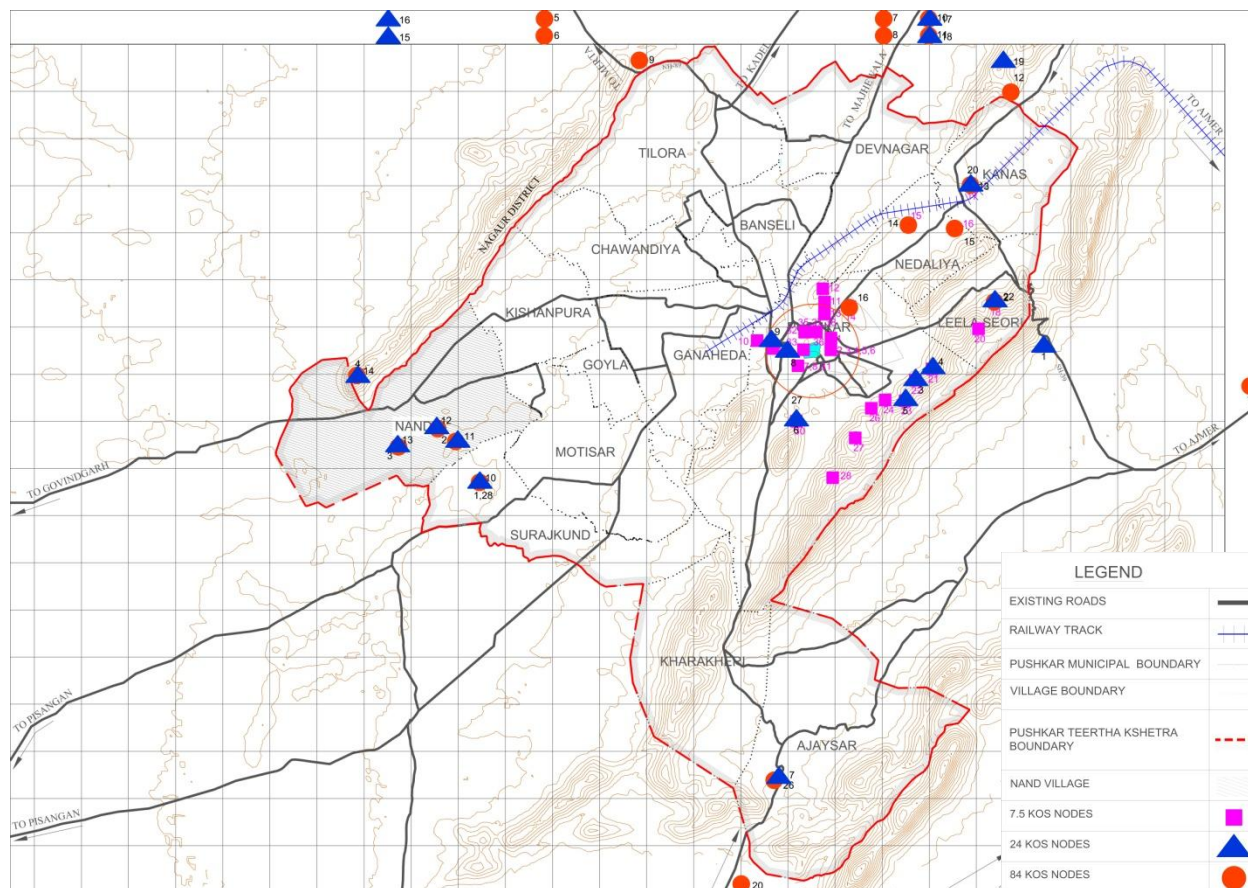
The historical settlement of Pushkar is a node of multiple religious and spiritual sites and activities. However, the chronological study of the region around Pushkar has led to identification of much cultural and historical heritage sites in the settlement in approximately 10 kilometers radius of the Pushkar Lake. The mythological and spiritual importance of these sites is as much as the ones in Pushkar. A few of these are, the temples and sarovars in Kanas, i.e., Budha Pushkar, Ajaipal in Ajaysar etc.

According to the approved master plan of 2011- 2031, the notified urban area of Pushkar includes 15 villages:

1. Pushkar	8. Kanas
2. Ganaheda	9. Leela Seori
3. Chawandiya	10. Kishanpura
4. Tilora	11. Goyla
5. Devnagar	12. Motisar
6. Banseli	13. Surajkund
7. Nedaliya	14. Ajaysar
	15. Kharakheri

Table 3.1: List of villages of Notified Urban Area of Pushkar (Source: Master Plan 2011-2031)

However, the village of Nand, which is at the western side of the village of Surajkund and Goyla, and falls under Pushkar Tehsil, is also culturally very important village with religiously important sites like, Nanda-Prachi- Saraswati Sangam, Nandrai Mata Mandir, Kakreshwar Makreshwar Mahadev Mandir etc. These sites are important part of various practices and rituals related to the three Pushkars. Hence, it should also be included in the urban limits.



Map 3.7: Map showing Pushkar Urban Area with Nand and all the cultural resources in the region (Source: SHC)

4. City Development and Land-use

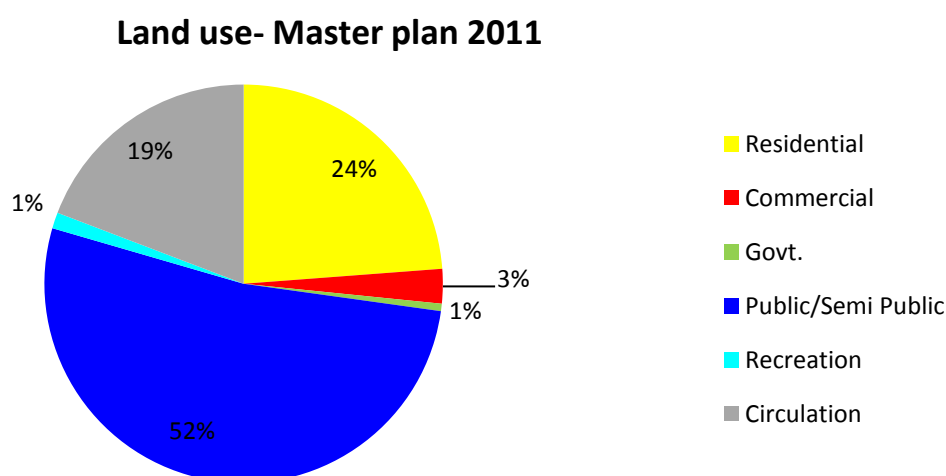
Land management is one of the most critical elements in a city’s development. According to present scenario of Pushkar, in pretext of urban expansion, valuable agricultural lands are being converted into lands with non-agricultural uses. Also, urban land is a scarce and costly resource and needs to be apportioned to various uses very judiciously. In order to plan the future land uses, a study of the existing land use is necessary.

4.1. Master Plan 1991- 2011 & Existing Master Plan of 2011- 2031

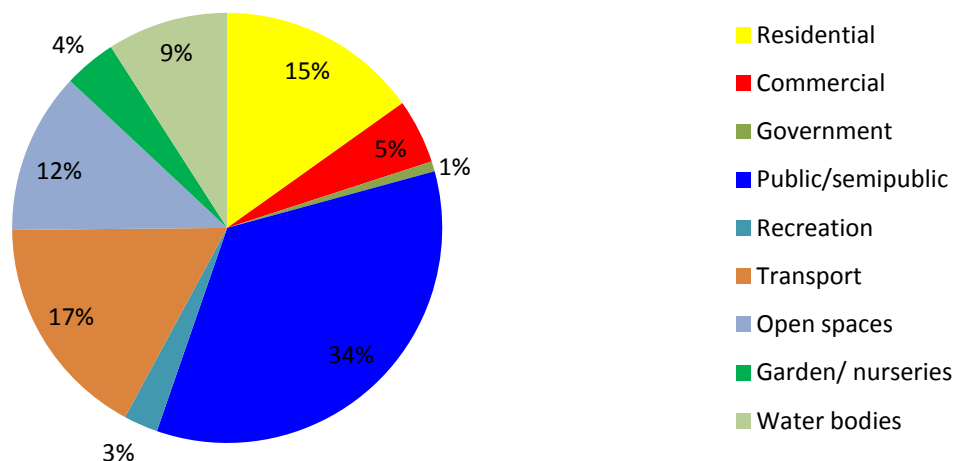
According to the condition of Pushkar in 1990, in master plan 2011, total area under planning jurisdiction was increased from 300 acres to 1177 acres. Out of total area only 58% area is developed. In 2011, approximately 584.79 acre land was developed. Remaining 42% is agriculture, forest and sand dune area. Out of the total developed area, public and semi-public use constitute of maximum area 52.3% (i.e. 600 acre) followed by residential area which constitute 23.8% (i.e. 273 acre).

Land use	Land use 1991 (existing)		Land use 2011 (Master plan)	
	Area (acres)	%	Area (acres)	%
Residential	50	20.2	273	23.8
Commercial	16	6.5	32	2.8
Govt.	2.5	1.0	7	0.6
Public/Semi Public	114	46.2	600	52.3
Recreation	8.5	3.4	15	1.3
Circulation	56	22.7	220	19.2
Open spaces	40		-	
Gardens/nurseries	13		-	
Water bodies	30		30	
Total urban area	330	100	1177	100

Table 4.1: Table showing Land Use (Source: Pushkar Master Plan 2011-2031)



Graph 4.1: Land use – 2011 (Source: Pushkar Master Plan 2011-2031)

Existing land use- 1990Graph 4.2: **Land use – 1990** (Source: Pushkar Master Plan 2011-2031)

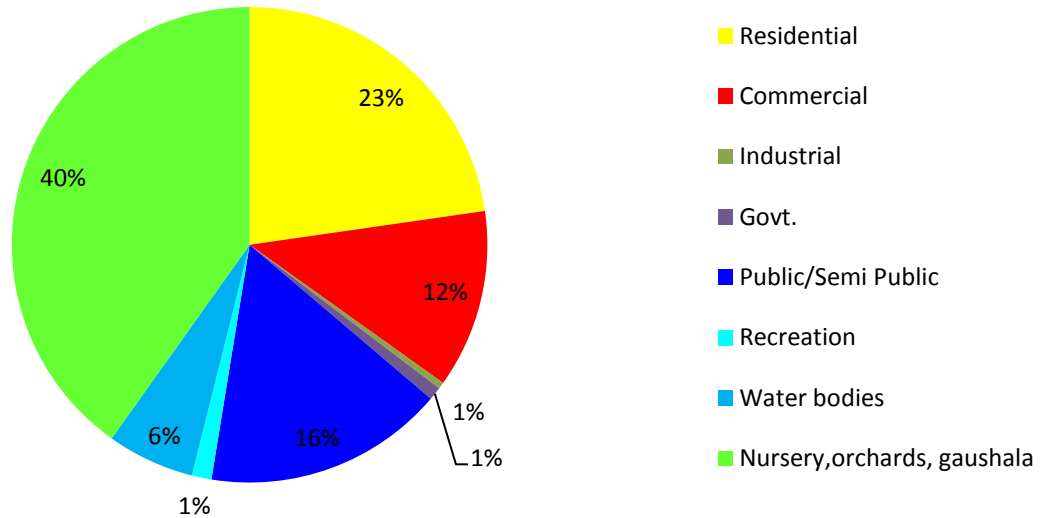
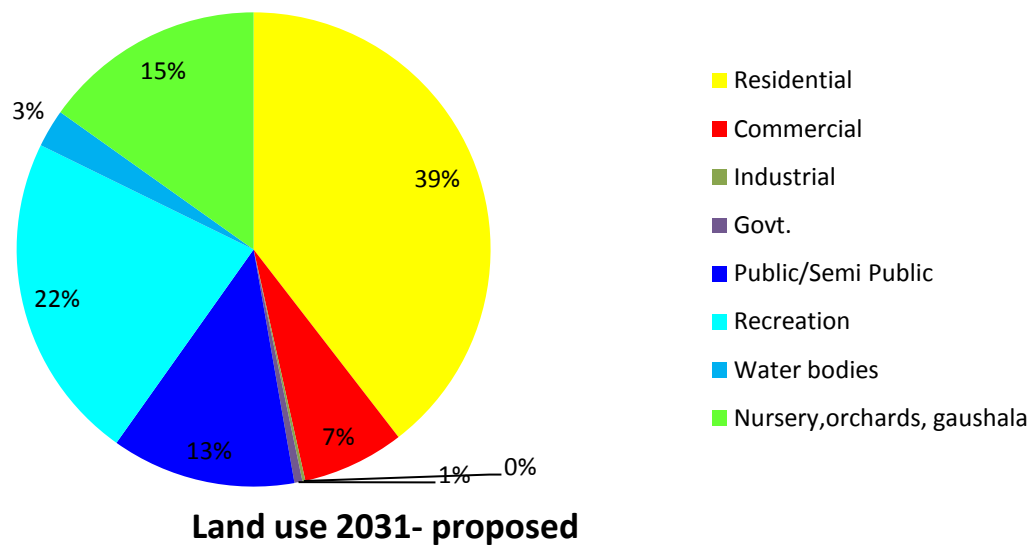
However, much deviation was observed from the estimated land use and major gaps in the proposed and existing usage in 2011 have been noticed. As per the proposed master plan of 2031, major expansion in the residential area have been done according to calculated projections in population growth. Also other major usage categories, like industrial and green lands like nurseries and orchards, have been included in land use program.

Land use	Land use 1991-2011 (proposed)	Land use 2011 (existing)	Land use 2011-2031 (proposed)
	Area (acres)	Area (acres)	Area (acres)
Residential	273	196.43	795
Commercial	32	105	140
Industrial	-	3.77	4
Govt.	7	7.74	11
Public/Semi Public	600	141.44	253
Recreation	15	11.57	451
Water bodies	30	51.4	52
Nursery, orchards, gaushala	-	347	305

Table 4.2: **Table showing proposed land use of 1991-2011, existing land use of 2011 and proposed 2011-2031 land use** (Source: Pushkar Master Plan 2011-2031)



Map 4.1: Generalized existing land use- 2011 (Source: Pushkar Master Plan 2011-2031)

Land use 2011- existing**Graph 4.3: Land use 2011- existing** (Source: Pushkar Master Plan 2011-2031)**Graph 4.4: Land use 2031- proposed** (Source: Pushkar Master Plan 2011-2031)

4.1.1. Residential

As most of ancient religious towns, Pushkar has grown around the lake without any planned intervention. The residential area is spread over 23.8% of the developed area. The area around Pushkar Sarovar and around the main commercial corridor is very dense with density of around 900 persons per hectare. The residential areas around the important temples have medium density while the peripheral areas have very low density mainly because of single storey buildings. A large number of residences have also been converted in part or whole into informal guest houses and *dharamshalas*. At outer periphery of Pushkar large building complexes and apartments can be seen. As already mentioned, in proposed master plan 2031 the residential area proposed have been increased from the existing 24 % to 39 % (i.e. 795 acres) with the density of 75 person per hectare or less.



Image 4.1 & 4.2: Images showing new constructions happening in the town (Source: SHC)

4.1.2. Public-Semi Public

The total area under public and semi-public use is 600 acres which accounts for the 52.3% of the developed area. Public and semi-public land-use has shown drastic increase in area as it has increased 486 acres in last 20 years. This drastic change in area is mainly because of the open land converting into *dharamshalas* or *ashrams*. In year 1991 it was 114 acre which covered 46.2% of total develop area of Pushkar town.

The largest share of land use under this category can be attributed to the temples, ashrams, *dharamshalas* etc. There are around 150 temples within the Pushkar Municipal Limit. Public and semipublic is the major land use in Pushkar as it cover almost 52% of Pushkar developed area. Rest 48% comes under residential, commercial transport etc.

However, in the proposed master plan of 2031, the area allotted to this usage have been reduced to 141.44 acres as major chunk of hotels, dharamshalas and other visitor facilities have been allotted areas separately.

4.1.3. Commercial

The total area under commercial activities works out to 32 acres which accounts for about 2.8% of the developed area. Most of the area under commercial use is occupied by shops, guest houses, hotels and restaurants. The main bazaar street from Naya Rang Ji Mandir to Brahma Mandir is the commercial corridor of Pushkar with shops located on both sides of the road. The proposed master plan of 2031 have continued the existing commercial land use along the main bazaar street. However, few land plots along the Panch Kund, Jamni Kund and Vamdev roads have also been included in the commercial land use from agricultural land use as per 1991- 2011 proposed master plan.



Image 4.3 & 4.4: Images showing the shops at bazaar street (Sources: SHC)

4.1.4. Recreational

The recreational usage of land and area allocation have not been done properly in the master plan resulting in lack of parks and other recreational facilities for the public, except Nehru Park opposite the hospital.



Image 4.5: Nehru park (Sources: SHC)

A few small patches of parks are scattered in the town especially near the temples and squares. There is also one stadium near Pisangan Road junction which is used only during Pushkar fair.



Image 4.6: A view of the existing mela ground (Sources: SHC)

4.1.5. Industries

As mentioned already, the tourism sector and household industries related to agriculture, rose cultivation and ethnic garment production are the main source of income for the people of Pushkar. Still there are not much small or large scale industries noticed in the town except a few informal units in residential areas. There are some household industries like making of rose by-products and *gota*. About 30 units are engaged in preparation of rose water, *gulkand* etc. and about 40 units produce *gota*. However, the land allocation and provision for industries in the Master Plan 2011 is not much.

The proposed master plan of 2031 has retained the almost same percentage of land use to industries as not much increase in industries have been observed.

4.2. Critical analysis of proposed master plans of 2011 and 2031 and issues

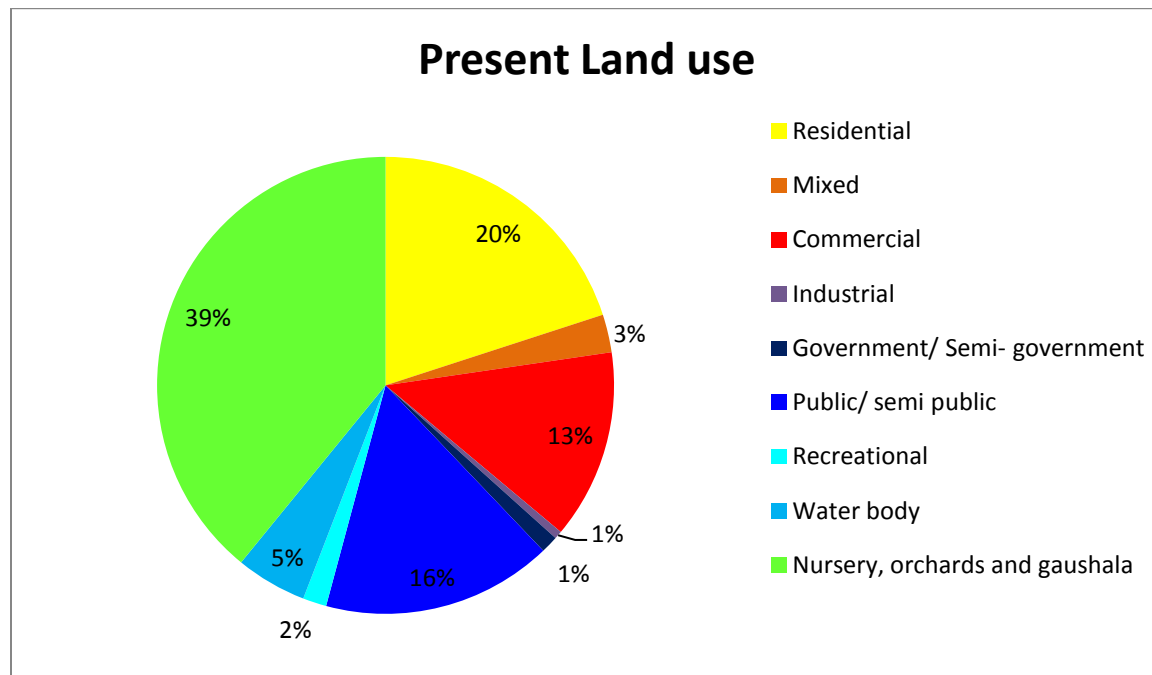
- One of the major change in land uses of the two master plans is the increase in the area allotted to residential usage.
- Another major change is the reallocation of mela ground, changing the land use of existing mela ground into residential and commercial usage.
- The tourist/ visitor infrastructure have been taken into consideration in the proposed master plan of 2031 and hence separate areas for hotels and other visitor facilities have been proposed.
- Also the need of green spaces in the city has been considered in the proposed master plan of 2031 and large areas of land have been proposed for the nurseries, orchards and cattle shelters.
- The increase in demand of hotels have resulted in conversion of agricultural lands as per proposed master plan of 2011 into hotels and resorts which have been included into commercial land use into proposed master plan of 2031. This has led to reduction of agricultural lands in the town affecting the primary occupation of Pushkar.
- The existing recreational area comprise of 1.3% of the total developed area indicating the scarcity of land for recreational and open spaces, parks, etc. This issue, however, have been taken into consideration in the proposed master plan of 2031 which have allotted specific areas to mela ground and other similar activities.

4.3. Present land use of Pushkar:

According to the surveys and studies conducted by our team, the following land use have been observed for the present scenario of Pushkar.

S. No.	Land use	Existing 2015 (acres)	%age
1	Residential	179	20
2	Mixed	24	2.6
3	Commercial	120	13.4
4	Industrial	5	0.55
5	Government/ Semi-government	11	1.2
6	Public/ semi public	146	16.3
7	Recreational	15	1.67
8	Water body	45	5.02
10	Nursery, orchards and gaushala	350	39.1
Total		895	

Table 4.3: Table showing present land use of Pushkar (Source: SHC)



Graph 4.5: Pie chart diagram showing present land use of Pushkar (Source: SHC)

4.3.1. Residential

The existing area under residential land use is 179 acres, which is about 20 % of the total area of Pushkar including the developments happening towards the village of Ganaheda. Majority of the residential development have been observed in the old settlement of the town, i.e., ward no 6, 7, 8 ,9 ,10 , 13 and 14 with the average building height of G + 1.

Besides this, new residential settlement has sprawled up towards the direction of the growth of the town, i.e., towards Ganaheda. The buildings of this area are also predominantly G + 1, but the density of building grains is less in comparison to the old settlement.

2.6.2. Mixed

Mixed land use has been observed in the areas along the periphery of the Pushkar Sarovar and in the old core of the town. Most of the buildings in these areas have commercial activity like shops or restaurant on the ground floor and residences on the floors above. Also some buildings in the old area have been converted into guest houses or home stays and low budget hotels due to increasing demand of affordable accommodation for the tourist visiting Pushkar. These buildings have tourist accommodation in some part of

the property and residence in the rest of it. These are covered or classified into the category of mixed land use. So, the area along entire Bazaar Street fall into this category.

2.6.3. Commercial

The commercial pockets of land has mainly been observed along the Bazaar Street. Restaurants, hotels, and shops has have developed in this area. Also, a few large hotels have come up between the dense residential settlements of the town. Besides this, along the outer parts of the settlement, in the catchment of Naag Pahad, i.e., ward 16, large chunks of land have been converted into hotels and resorts, changing the land use from agricultural to commercial.

2.6.4. Industrial

Currently, not much industrial pockets have been observed in the town, besides one factory behind RTDC village. Besides this, a few small scale industries related to tie-dye and cloth stitching have been observed in the Kacchi Basti in ward no 1 and 20.

2.6.5. Government/ Semi- government

Presently there is only 11 acres of land under government and semi government offices of Pushkar. The old and New Tehsil buildings are situated towards the land at the junction of HN 89 and Ajmer- Pushkar bye pass. The Nagar Palika building is presently along the Palika Ghat, but it is planned to be shifted near the New Tehsil building in future. Besides these, a few offices like court and police station are situated towards Ganaheda along NH 89.

2.6.6. Public/ Semi public

2.6.6.1. Institutional

Approximately 15 acres, i.e., 1.5% area of total area of Pushkar is dedicated to institutional land use. There are as many as 30 primary and secondary schools and 2 professional colleges functioning presently in pockets located in the core of residential settlement of the town.

2.6.6.2. Medical

Presently only 5 acres, i.e., 0.5% area of total land is devoted to hospitals and clinics in the town.

2.6.6.3. Community facilities

Major portion of the public/semi public land usage is devoted to the community facilities, including temples, ashrams, dharamshalas, and community centers. Approximately 100 acres, 11.2% of total area of Pushkar is occupied by community facilities in old as well as new cores of the settlement.

2.6.6.4. Public Utilities

An area of about 24 acres, i.e., 2.6 % of total area is dedicated to public utilities like public amenities and related substations and offices.

2.6.7. Recreational- mela ground, gardens and stadiums

The mela ground is situated along the NH 89, starting from the stadium along Kharakheri road, till railway line. The stadium, located along the sand dunes is inappropriately located as the viewing angle of the viewers stand is not proper. Also, the stadium is used mainly for cultural and socio cultural activities and not for sports. Hence there is a need of sports stadium for the population of Pushkar.

2.6.8. Nursery, orchard and gaushala

Presently only 15 acres, 1.5 % of total area is under the land use of nursery and orchards. As per studies conducted by the team, as we have observed that the development of Pushkar should be as Aranya Pushkar/ green Pushkar. Hence, the area under this category should be increased.

5. Urban Characteristics and Housing

The city of Pushkar, said to be one of oldest settlements on earth, has gone through various ages and layers of modifications according to people, relevant rulers and cultural changes. This process of modification in the living and settings can be seen through the multiple layers of architectural styles and urban characteristics in the city. The forms, sizes and organizing patterns of the built structures of the city of Pushkar has, hence, evolved according to the various cultures and kings that have flourished here and to some extents according to the needs of the residents. A large amount of change in the recent years have been observed according to the pilgrims and tourists to which the city caters.

5.1 Urban Profile

The urban character of Pushkar is very complex. The traditional city has undergone transformation over time, which has disturbed the original character of city to a large extent over period of time. The old parts of the city exhibit less dense development in comparison to the new area. Also, the structures of the old part of the city exhibit multiple layers of fabric due to multiple transformations in building forms, heights, architectural elements and planning styles.

5.1.1. Buildings and mohallas

The old structures/ houses of the city exhibit similar architectural styles, heights, enclosure, and planning. The mohallas also exhibit similar structuring with irregular patterns resulting in a dense and haphazard type urban grain of the city. The narrow streets with closely spaced houses have also been planned according to the climate of the area to allow self shading and create cooler areas. This is also one of the main reasons for the fine grain of the old areas. The conversion of old structures into hotels, guest houses and dharamshalas require some changes and additions and alteration in the buildings, which has led to further congestion of already dense areas. This conversion has also altered the heritage fabric of the city to large extent.



Image 5.1: Image showing the typical narrow streets of old city (Sources: SHC)



Image 5.2: Image showing new addition being done to old structure (Sources: SHC)

5.1.2. Ghats

One of the most important parts of the old Pushkar, the 52 ghats have also transformed over period of time with change in buildings around the ghat including the materials of finish of the steps and the addition of new type of structures like tin shed to the ghat. Besides this, in order to attract maximum tourists, most of buildings around the ghats have been converted into hotels and roof top restaurants, ghat being the prime location. This has also altered the skyline and architectural vocabulary of the buildings along the banks of the sarovar of Pushkar.

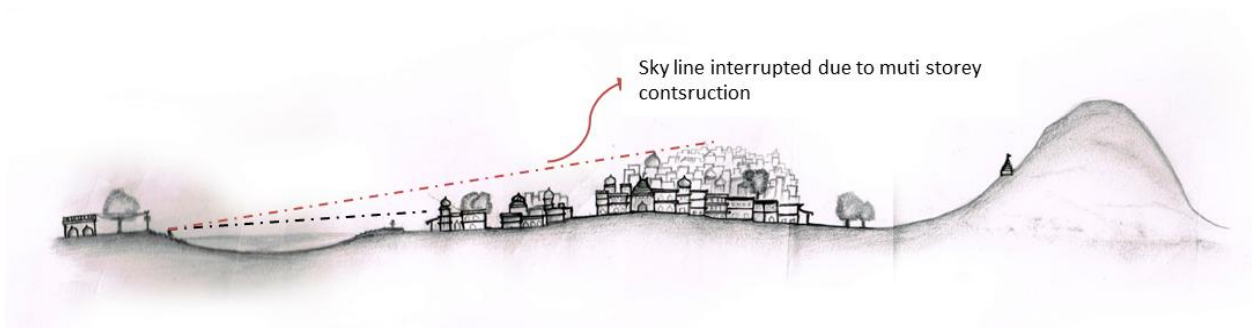


Image 5.3: Typical section showing transition in skyline due to developments and change in viewing angle (Sources: SHC)

Hence, major characteristics defining the old city may be summed up in following points:

- Rich built heritage representing various architectural eras
- Temples of high religious, historic and spiritual values
- This area is less dense as compared to badi basti (new area)
- Open drains with grey water and solid waste dumps along internal narrow streets of mohallas.
- Bad infrastructure, traffic facilities and utilities.
- Major addition and alteration to the original/ historic structures damaging heritage of Pushkar.

5.1.3. Market

The markets or bazaars of Pushkar is one of the key elements of the morphology of the town. As already mentioned, the expansion or conversion of residential historic buildings into commercial ones have resulted in a typical character of the streets with shops on ground floor and residences or hotels on upper floor with facades of *Rajasthani* and/or Mughal and colonial architecture elements. The buildings along the entire *Parikrama Marg* (circumambulation path) around the lake, have been developed in this typology. The built form of this stretch is structured completely compact resulting in dense and fine urban grain. The character of the shops street is vibrant and colorful in order to attract tourists.



Image 5.4: Sketch showing traditional market (Sources: SHC)

The markets in the interior portion of the town, however, have different typology with less vibrancy and traditional building typology. The ground floors have shops with *otla* / platform with wide doors and simple architectural vocabulary and the upper floors have residences.

5.1.4. Chowk

Even after the urban grain of the town is dense and in random pattern, there are traditional open congregational spaces or chowks at the junctions of streets and lanes. The chowks are important part of the morphology of the settlement at them act as the refuge or breathing spaces between the small and closely packed building blocks. Also they are important social space in the mohallas as they are used for various gatherings and other religious activities. A few examples of such chowks are Malino ka Chowk (the junction of Kumharo ka mohalla, Halwai gali and Pinharo ki gali in ward 11), chowk with Kedarnath Mandir in Gujarati mohalla in ward 13 etc.

Besides these, the junctions at the outer sides of the settlement have different character altogether with larger opening and different usage. The chowks like Brahma chowk, Varah chowk, Mahadev chowk, at the main bazaar street are of this category with largely spaced coarse grain of urban fabric. These areas have larger breathing space and is characterized by more of commercial activities.

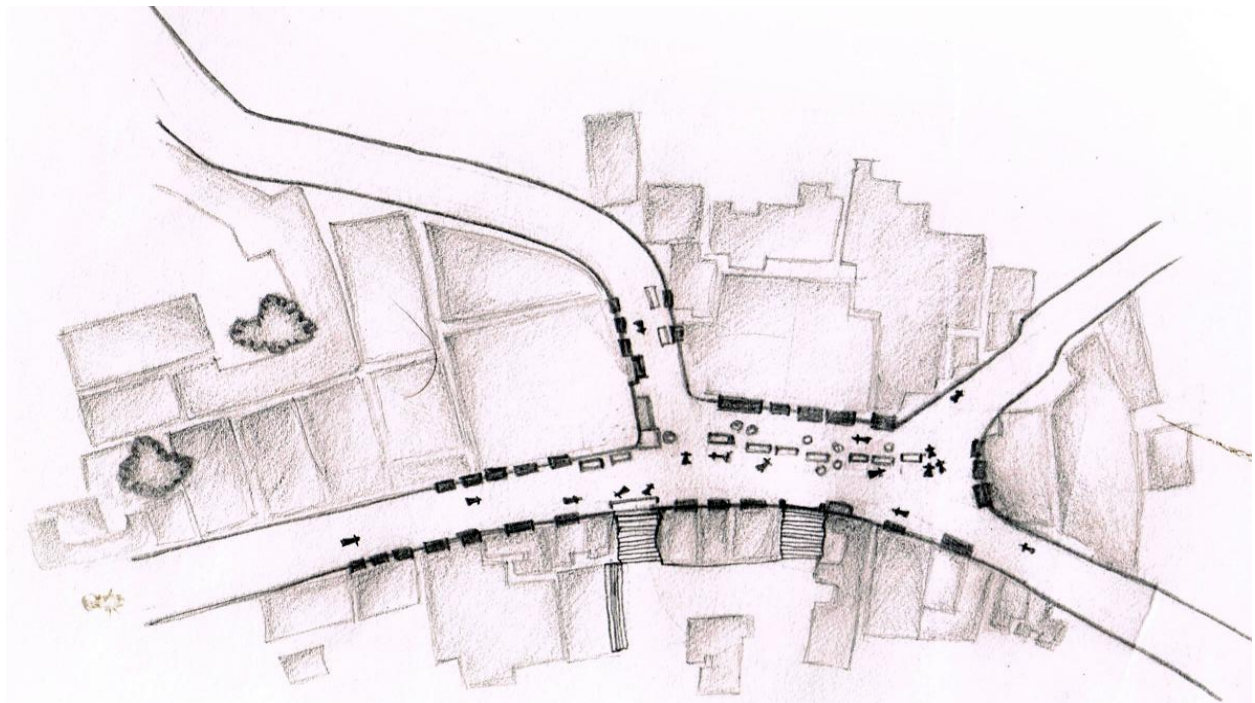


Image 5.5: A typical plan of Varah Chowk depicting various activities. (Source: SHC)

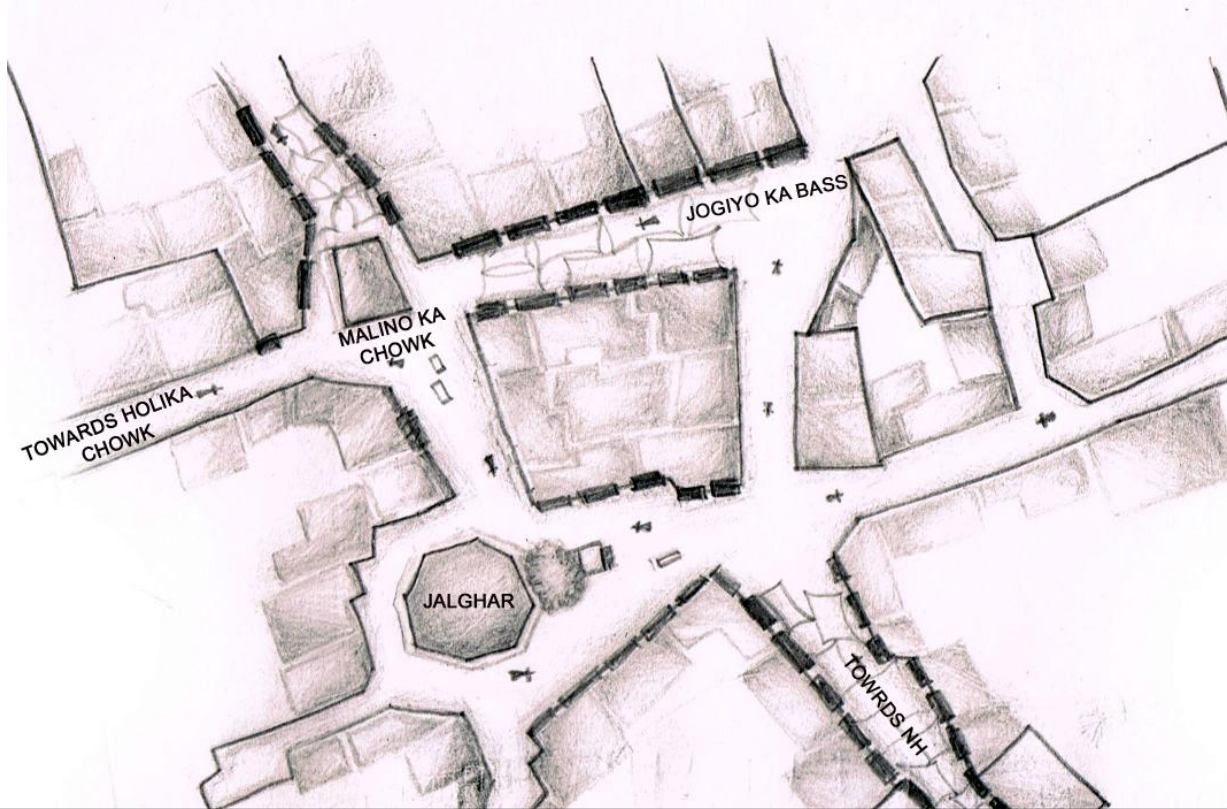


Image 5.6: A typical plan of Malino Ka Chowk depicting various activities. (Source: SHC)

5.2. Housing

The major chunk or portion of a town's or settlements mass is the residential or housing. Housing of Pushkar can be broadly classified into two categories, i.e., traditional housing and the new developments which include planned development like housing colonies/ apartments and the unplanned random settlements or *kacchi basti*.

The traditional or old part of the city have fine grains with close spacing and narrow lanes and streets. The typical building type is two storey high structure with few openings and few typical Rajasthani style architectural elements along the facade. The newly developed colonies, however, have properly planned development with coarse grain spaced loosely. The building typology of these settlements is simple and contemporary with not much of traditional elements.

An entirely different typology of housing is the *kacchi basti* or slums developed in few pockets of Pushkar. The grain of the settlement is mixture of fine and coarse grains with random pattern of growth and irregular or no breathing space between buildings. The type of buildings in the settlement is very simple with no particular architectural vocabulary. The buildings are mostly one storey high.

As indicated by the last two decades population demographic data, it can be seen that there is a high increase of 46.6% population from 2001-2011.

About 96% of census houses (Census 2011) in Pushkar town are with *pucca* roof (stone or concrete). About 97% of the 4288 households (Census 2011) live in permanent structures. Having said the above, there are a few slum / squatter clusters in Pushkar which are slowly converting into unauthorized colonies.

S.no	kacchi basti	ward no.	household data
1	Sanshi basti	1	26
2	Harijan basti	1	44
3	Ambedkar colony	1	57
4	Santoshi Mata ki Dhani	3	87
5	Behind high school (Keshav Nagar)	6	77
6	Behind Ram Dham	6	20
7	Nayak Colony	7	14
Total			325

Table 5.1: **Ward wise data of households in Kacchi Basti** (Sources: SHC)

5.3. Streetscape

As already mentioned, the town has evolved in unplanned manner and have variety of settlements and typology of buildings. The streets of Pushkar, and the streetscape or street facades can be broadly classified into narrow streets with very narrow angle of vision giving a feeling of closure and wide traditional streets with wide angle of vision and open-ness.

5.4. Issues

- There is a lack of building guidelines in the town which has resulted in unregulated development in and around heritage or historic fabric of the settlement. The unplanned growth between old structures and addition and alterations to historic buildings has led to deterioration of historic architectural fabric and planning.
- The lack of height regulations in the town has resulted in various inappropriate and unregulated construction of new structures of more than 2 storey as well as addition of additional floors above old historic structures. This is a major issue of the town as it affects the original skyline of the town.
- The unregulated conservation of ghats and historic buildings is resulting in further deterioration of the heritage structures.

6. Heritage and Tourism

6.1. Background

Tirthraj Pushkar is one of the most sacred places for the Hindus in India. It is called the “king of sacred places.” just as Banaras/ Varanasi is their “guru or preceptor.” Far from being an ordinary tourist town, Pushkar is a pilgrimage centre of national importance. *Ramayana* and *Mahabharata* refer to Pushkar Sarovar as *Adi Tirth*, or the "original sacred water-body". The city of religious, cultural, historical and spiritual importance, Pushkar is a thriving tourist and pilgrim destination with large numbers of temples, shrines, ghats and other architectural heritage to visit. The famous Sanskrit poet and play-writer *Kalidasa* also referred to the Pushkar Sarovar in his poem *Abhijñāna śakuntalam*.

As per *Veds* and *Puranas*, Pushkar region is defined as Aranya land with '*Tapovan*' (forests) and '*Sarovar*' (lakes) flourishing in the mountain range of the Aravali hills extending up to the hills along the Nand village on north-west, and Naag Pahad on the south-east. Home to various *Sants* (saints) and yogis, the Naag Pahad itself is a heritage mountain, which has trail of various heritage structures including temples, *gufas* (caves), kunds, and ashrams like, Pandu Bairi, Panch Kund, Jamni Kund, Vishwamitra Ashram, Agastya Muni Gufa etc. along the stretch of the mountain. Besides these, Savitri Pahad with Savitri Mandir on top, Paap Mochani Pahad with Paap Mochani Mandir on top, Puruhita Pahad with Puruhita Chamunda Mata Shakti Peeth Mandir at the foothill are other heritage hills which are integral part of the cultural landscapes of the unique setting of the oasis town of Pushkar with Sarovar in the centre, hills on the periphery and sand dunes in the background.

The entire Pushkar region or Tirth Kshetra, has evolved as a major pilgrim destination in last few centuries with Pushkar, Budha Pushkar and Madhya Pushkar being the nodes of cultural heritage. Besides these, the major nodes of important religious and historic heritage buildings include Nand with Nanda Prachi Saraswati Sangam, Kakreshwar and Makreshwar Mahadev Mandir, Ajaysar with Ajaipal Ji, and hill between *Kbori* and *Hokeran* with *Makrol Mata Mandir*, Lomesh Rishi/ Rojadi Mata Mandir, Vaidyanath Mahadev Mandir etc.

6.1.1. The 3 Parikramas

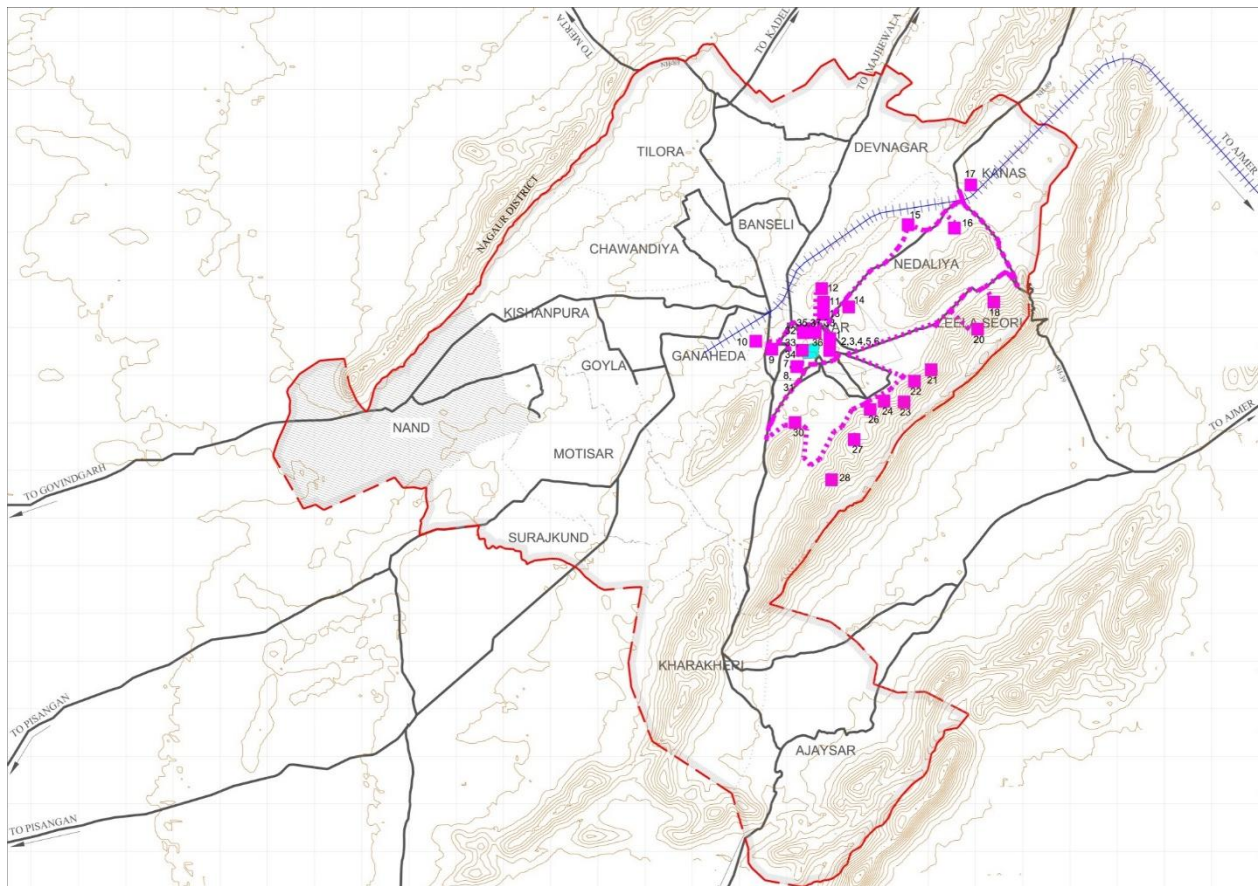
According to the legend, Lord Brahma asked all the devotees who attended the *yagna* (fire rite), to do the Parikrama or circumambulate the Sarovar and the sacred landscapes. This sacred ritual is still practiced by the devotees and pilgrims do the Parikrama around the Sarovar. There are three parikramas or KOS yatras, namely 7.5 KOS parikrama, 24 KOS parikrama and 84 KOS parikrama, which comprise of various religious sites being visited by the pilgrims with the three sarovars, Pushkar, Budha Pushkar and Madhya Pushkar in the centre. The temples/sites to be visited in the three parikramas are:

6.1.1.1. 7.5 KOS Parikrama:

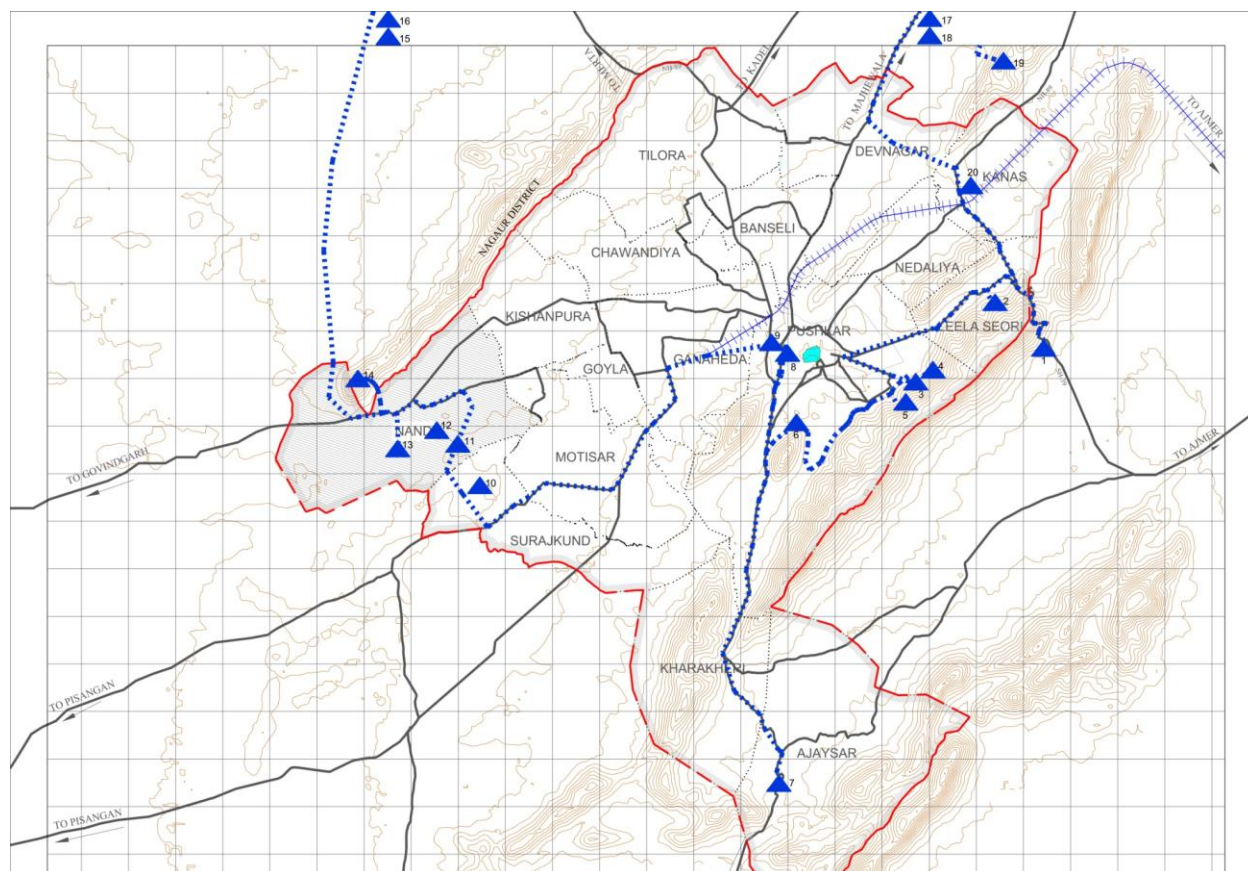
1) Varah Mandir	19) Kapileshwar Mahadev/ Kapil Muni Ashram
2) Neelkanth Mahadev Mandir	20) Pandeshwar Mahadev
3) Atmateshwar Mahadev Mandir	21) Gau Mukh
4) Gupteshwar Mahadev Mandir	22) Panch Kund
5) Bhuteshwar Mahadev Mandir	23) Jamadagni Kund
6) Bihari Ji Ka Mandir	24) Devrani Jethani Baori
7) Uttarmukhi Balaji	25) Pushkarani/ Shivanand ashram
8) Chaturmath/ Bavan Bhairav Mandir	26) Vamadev Gufa
9) Brahma Mandir	27) Vishwamitra Ashram/ Gadh Baye Narol
10) Kapaleshwar Mahadev Mandir	28) Agastya Muni Gufa
11) Kalika Mata Mandir	29) Shri Ram Jharokha
12) Paap Mochani Mandir	30) Puruhita/ Chamunda Mata Shakti Peeth
13) Hanuman Baoli	31) Mahaprabhu Ji ki Baithak
14) Bhat Baye/ Ganesh Kund	32) Parshuram Dwar
15) Madhya Pushkar	33) Brahma Ghat
16) Shudha Vapi/ Gaya Kund	34) Yagna Ghat
17) Jyestha/ Budha Pushkar	35) Badri Narayan Mandir
18) Lal Bihari Radha Madhav Mandir	36) Ranganath Venugopal/ Purana Rangji Mandir
	37) Gau Ghat
	38) Ram Lakshman Mandir

6.1.1.2. 24 KOS Parikrama

1) Ghati Ke Balaji	11) Karkreshwar Mahadev Mandir
2) Pandeshwar Mahadev	12) Makreshwar Mahadev Mandir
3) Gau Mukh	13) Nanda Prachi Saraswati Sangam
4) Panch Kund	14) Nandrai Mata
5) Jamadagni Kund	15) Shiva Mandir, Thanvala
6) Puruhita/ Chamunda Mata Shakti Peeth	16) Bhairav Mandir, Thanvala
7) Ajaipal	17) Makrol Mata Mandir
8) Brahma Mandir	18) Vaidyanath Mahadev Mandir
9) Kapaleshwar Mahadev Mandir	19) Lomesh Rishi/ Rojadi Mata
10) Kanbaye	20) Budha Pushkar



Map 6.1: 7.5 KOS Parikrama route (Source: SHC)



Map 6.2: 24 KOS Parikrama route (Source: SHC)

6.1.1.3 84 KOS Parikrama

1) Kanbaye	15) Shuddha Vapi/ Gaya Kund
2) Kakreshvar-Makreshvar Mandir	16) Bhat Baye/ Ganesh Kund
3) Nanda Prachi Saraswati Sangam	17) Ardhashchandrashekhara Mahadev Mandir , Ajmer
4) Nandrai Mata Mandir	18) Nimbarkacharya, Salemabad
5) Shiva Mandir , Thanvla	19) Ated Mata, Ajmer
6) Bhairav Nath Mandir, Thanvla	20) Kalpvriksha, Sardhana
7) Bada Asan	21) Gauri Kund, Sardhan
8) Baval Mata Mandir	22) Lal Bihari Radha Madhav Mandir
9) Vaidyanath Mahadev Mandir	23) Ghati ke Balaji Mandir
10) Makrol Mata Mandir / Markandey Ashram	24) Bhanvta Devi Mandir
11) Lomash Rishi/ Rojari Mata	25) Kudki
12) Badar Mata	26) Ajaipal
13) Jyestha/ Budha Pushkar	27) Pushkar Raj
14) Madhya Pushkar	28) Kanbaye

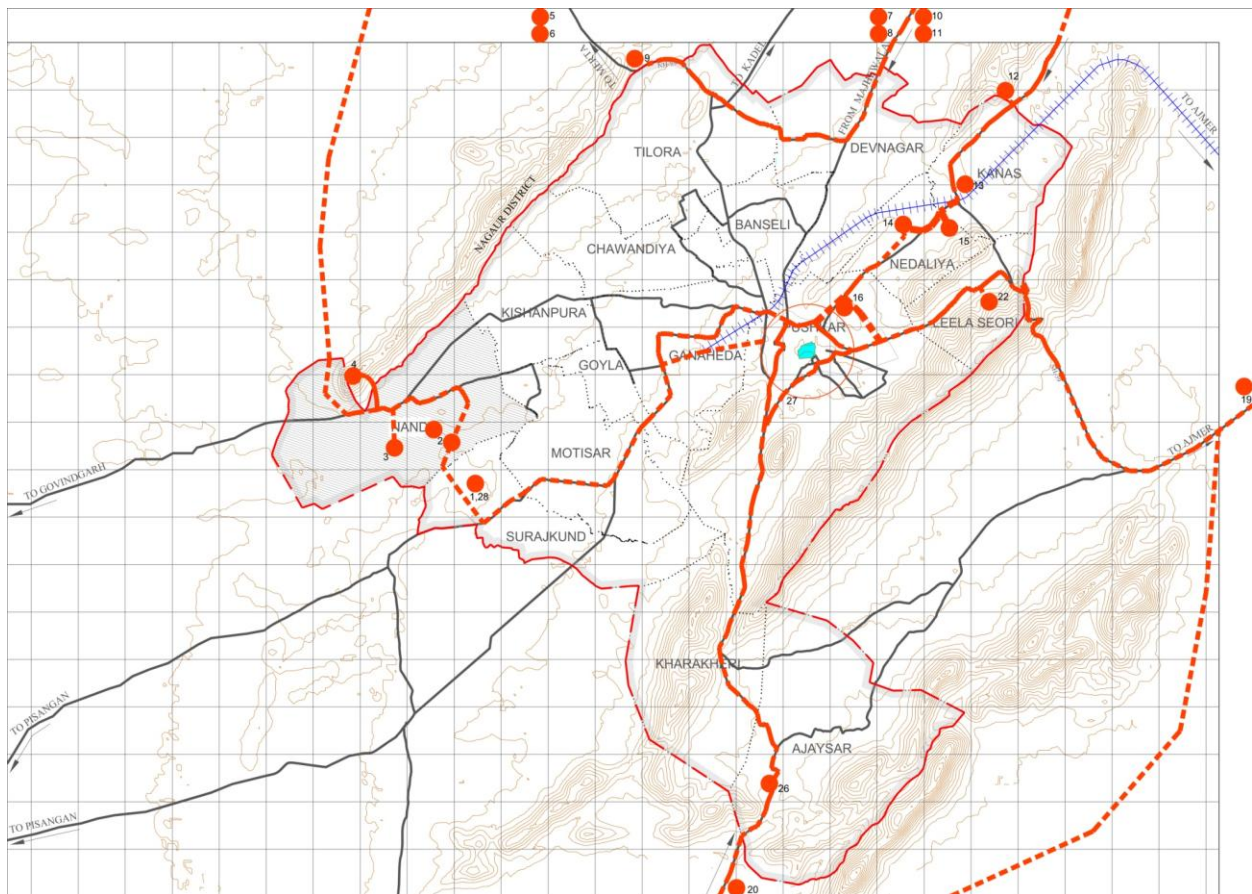
The local or national tourists come and visit Pushkar majorly for its spiritual and religious values, however, the international or foreign tourists get attracted to the location of the city with its serene landscape with flower fields and orchards and the diversity of architectural heritage besides the temples and other religious sites.

6.2 Listing of Heritage Structures in and Around Pushkar

The historic city of Pushkar, including Jyestha (older) Pushkar, the Madhya (central) Pushkar and the Kanistha Pushkar have abundance of heritage structures with different typologies and significance. These structures and their setting in the urban settlement has been studied in order to develop Pushkar as a heritage town with a holistic approach. Hence, the structures have been analyzed and listed individually.

According to IGNCA (Indira Gandhi National Centre for the Arts) listing, there are 362 heritage building identified. INTACH have marked 15 heritage sites in Pushkar. There are two heritage sites marked by/protected under the Archeological Survey of India, namely Brahma Mandir and Jahangir Mahal.

However, according to the detailed survey conducted by the our team, there are as many as 402 heritage buildings identified in and around Pushkar and 250 buildings have been listed and studied in detail.



Map 6.3: 84 KOS Parikrama route (Source: SHC)

The heritage buildings have been listed according to the age of the building, and its cultural, historical, use and religious values in present and past scenarios. So the buildings have been classified in following categories:

S.no	Types of tangible heritage	Number
1	Temples	49
2	Ghats	53
3	House Temples	21
4	Dharamshalas	14
5	Ashrams	7
6	Others	106
TOTAL		250

Table 6.1: **Data on types of tangible heritage** (Sources: SHC)

The buildings have been studied or analyzed in terms of the materials and type of construction to understand the original fabric and typology along with the supposed usage. The style of planning and space allocation according to the rituals have also been observed to understand the actual circulation and functionality of the building. Overlaps and amalgamation of architectural styles have been observed and listed to understand the influences of different cultures and time periods on the fabric of the city and the evolution of the city's architectural vocabulary. The structural condition and alterations, and status of stability to the buildings have also been identified in order to identify major threats to the cultural resources of the city so that they can be addressed as soon as possible. This enabled to categorize the heritage buildings in three grades classified on basis of architectural, spiritual and historical values.

6.3. Temples/Mandir

6.3.1. Brahma Mandir

The most famous temple in Pushkar is the only temple dedicated to Lord Brahma in the entire country. Its key features are the red spire and the image of a *Hans* (the goose considered sacred to Lord Brahma). This temple built with marble is decorated with silver coins and there is a silver turtle on the floor of the temple. The marble statue of Lord Brahma sitting in *Padmasan* in Lotus with Gayatri, was installed by *Adishankaracharya* in 718 A.D. said to be constructed around 2000 years ago, and renovated multiple times in 15th, 18th and 19th century, the Brahma temple is a unique amalgamation of the Pratihara temple and the Jain temple architectural styles with a few pre Mughal elements.



Image 6.1: A view of Brahma Temple and torana (Sources: SHC)

The Varah Mandir houses an image of Lord Vishnu in the incarnation of wild boar. Mythologically it is a very important temple and is believed that Lord Vishnu came to earth in the incarnation of Varah (wild boar) to kill the demon *Hiranyaksh* and liberate the land from his atrocities. This ancient temple built by King Anaji Chauhan in the 12th century was demolished by Aurangzeb but reconstructed by Jai Singh II and the present image was installed in 1729. The temples of Brahma and Varah are considered equally important.

The temple is mainly Dravidian in architectural style with few Mughal elements which are later addition to the temple. The temple is known to house the holy trinity, Brahma, Vishnu and Shiva, all together at same place, which is quiet unique.



Image 6.2: Gateway of the Varah Mandir (Sources: SHC)

6.3.2. Purana Rangji Mandir

The gracious temple is very conspicuous, due to its south Indian style of architecture. It has a high rising 'Gopuram' typical of southern India. It was constructed in 1844 by Seth Puranmal of Hyderabad. Here the priests are Dravidian Brahmin and south Indian festivals and rites are followed. Around 200 years old, the temple is built in traditional south India temple architectural style (*Dravidian style*) in combination with a few Mughal and Rajputana (Rajasthani) architectural elements. The gateways and corridors of the complex are predominantly Mughal with multi foliated and Tudor arches, circular columns with floral bases and simple brackets. An elaborately detailed, approximately 50 feet high entrance or 'gopuram' and adjoining rooms are majorly Dravidian with carvings, statues and vaulted roof but also have some Mughal elements like small Jharokhas, *chhatris* (canopy), niches, arched corridors with columns, brackets, stone carvings etc. and *Rajputana* style paintings and frescos over lime finish.



Image 6.3: Purana Rangji Mandir (Sources: SHC)

6.3.3. Naya Rangji Mandir

This temple is also known as Baikunth Mandir, was constructed in 1976 by a Maheshwari Seth at the cost of Rs.8 lakh. Its architectural style is south Indian and here too southern rites and rituals of Ramanuja Vaishnava sect are performed by south Indian priests.

The temple was built in early 20th century in typical Dravidian (South Indian) architectural style with few Mughal elements. The gateways and adjoining buildings forming the complex around temple are predominantly Mughal with multi-foliated, Tudor and semicircular arches, circular columns, stone carvings, jali and railings, painting, chhatris and jharokhas.



Image 6.4: Gateway of Naya Rangji Mandir (Sources: SHC)



Image 6.5: Naya Rangji Mandir (Sources: SHC)

6.3.4. Atmateshwar Mahadev Mandir

Another important temple of the town, this 12th century temple is dedicated to Lord Shiva. A four faced *Shiv Ling* of white marble is enshrined in the garbhagriha at the center and few small idols of other deities are placed on a platform inside the chamber. The chamber is simple with painted walls and dome. There is an additional cave housing a small *Shiv Ling* with vaulted roof below the temple which has majorly Mughal elements like stone carvings and *jalis* along the corridor.



Image 6.6: A view of Atmateshwar Mandir (Sources: SHC)

6.3.5. Kapaleshwar Mahadev Mandir

This temple, along with Atmateshwar Mahadev Mandir, is one of the oldest temples of Pushkar. It is said to be at the location of struggle between an enraged avatar of Shiva called '*Atma*' and Brahma, to please whom, the Atmateshwar Mahadev Mandir had been established. The temple is simple one room structure, however, the *Shiva Ling* in the temple is said to be ancient and established by Brahma.



Image 6.7: A view of the Kapaleshwar Mahadev Mandir (Sources: SHC)

6.3.6. Savitri Mandir

The temple of Savitri is built on the south-west of the lake on Savitri Pahad by the Purohit Ajit Singh of Marwar. According to the legend, the temple is devoted to the wife of Brahma, Savitri or Saraswati, who upon being angry with Brahma because of his second marriage with Gayatri for completion of fire rite or Yagna of Pushkar Sarovar, fled and settled on the hill top. Hence the hill came to known as the Savitri Pahad and the temple got established as Savitri Mandir.



Image 6.8: A view of the Savitri Mandir (Sources: SHC)

6.3.7. Paap Mochani Mandir

As the legend continues, after Savitri cursed Brahma for his second marriage, the newly wed Gayatri, sacrificed herself on the other hilltop, to safeguard Brahma from the curse. This, hence, resulted in the establishment of the Paap Mochani Mandir on the hilltop, which later came to be known as the Paap Mochani Pahad.



Image 6.9: A view of the Paap Mochani Pahad and Mandir (Sources: SHC)



Image 6.10: Paap Mochani Mandir (Sources: SHC)

6.3.8. Puruhita Chamunda Mata Shakti Peeth Mandir

Housing the fallen wrists of Ma Sati, this temple is the 27th Shakti Peeth of the 52 known all over the world and is situated 2 kms away from the Brahma Mandir on hillocks. Considered one of the most important pilgrimage sites of Hindus, the temple is simple in architecture with plain Nagara style *Shikhara*.



Image 6.11: Puruhita Chamunda Mata Shakti Peeth (Sources: SHC)

6.3.9. Koteswar Mahadev Mandir

An amalgamation of Mughal and Rajasthani styles, the 200 years old Koteswar Mahadev Mandir is an elegant architectural marvel with intricate detailing in elements. Associated with the Gwaliyar Ghat, the temple can be approached through an arched entrance gateway with beautiful stone carved parapet with overhangs and elaborate brackets. The gateway takes into the temple complex with arched corridors on sides and along entrance, with rooms along the corridors. An opening along the wall opposite entrance leads to the ghat.

The white marble temple, at the centre of the complex, have spaces planned quite different from both typical North and South Indian temple styles. On all four sides of the temple, a flight of steps leads to the verandah or '*ardhamandapa*' with Mughal style perfect domes resting over columns with fine carvings, over the base or plinth platform called the '*pitha*'. The walls have beautiful stone jaali with delicate Mughal (or Islamic) patterns along all surfaces which allow light to penetrate from all sides. The temple houses a '*panchmukhi shivalinga*' or five faced stone idol of Lord Shiva with a small marble railing. The architecture of the entire temple complex is predominantly Mughal with arched corridors with multifoliated arches, floral based columns, and Jharokhas with brackets.



Image 6.12: Koteswar Mahadev Mandir (Sources: SHC)

6.3.10. Gurudwara

The white marble building is elegant in architecture with predominantly Mughal elements. A beautiful arched gateway with rooms on both sides and central stairs lead to the courtyard of the gurudwara which further lead to the main prayer hall of the gurudwara. The main hall is subdivided with columns and arches. Besides these, the elements of ornamentation in the gurudwara like, multi foliated arches, marble jaali, domes and chhatis are mainly Mughal. Also there are spaces allotted to the '*langar*' or dining area and daramshala for the devotees inside the gurudwara complex.



Image 6.13: Gurudwara (Sources: SHC)

6.3.11. Others

Lakshmi Narayan Mandir, Bihari Ji Ka Mandir, Jain Mandir, Radha Krishna Mandir (Hanuman gali) etc.

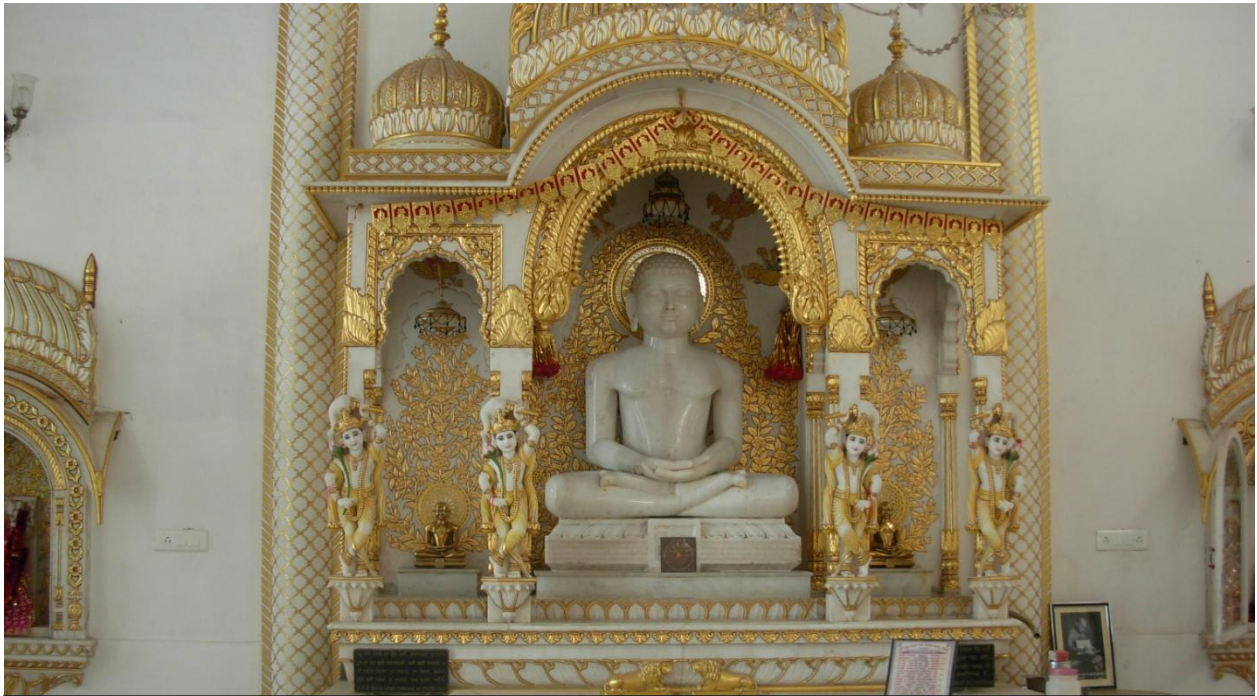


Image 6.14: The idol in Jain Mandir (Sources: SHC)



Image 6.15: Bihari ji Ka Mandir (Sources: SHC)

6.4. Pushkar Sarovar and Ghats

The most important part of the town is the Sarovar. The lake is surrounded by Aravali hill ranges forming a catchment area of 22sq.km. It is a stagnant water body formed by the collection of rain water from the catchment area in a natural depression and is replenished mainly by the monsoons in the month of July-August. Although the lake is perennial, its water table varies considerably between rainy season and summer season. The lake covers an area of 22Ha with a capacity of 0.79 million cubic meters and its depth varies from 8 to 10m. The Sarovar is encircled by Ghats, 52 in number, except at its southern edge where rain water from its catchment area flows in through a series of arches below a 110 m long foot bridge, which completes the girdle around the lake and facilitates the pilgrims' Parikrama around it.

Some of the ghats are believed to be hundreds of years old but the structures are maximum 400 years old. Among the important ones are Brahma Ghat, Gau Ghat, Gangaur Ghat, Badri Ghat, Varah Ghat, which are one of the oldest ghats.

6.4.1. Brahma Ghat

Said to be lot older, the Brahma ghat is approximately 300 years old with marble and tiled steps leading down to the banks of holy Lake of Pushkar. A large gateway with multi foliated arch and sitting platforms on the sides lead to the descending steps of the ghat leading into the holy lake. On both sides of the entrance, there are small shrines or one room temples at landings, with Mughal features.



Image 6.16: Entrance- Brahma Ghat (Sources: SHC)



Image 6.17: Brahma Ghat (Sources: SHC)

6.4.2. Gau Ghat

Similar to the typical architectural style of structures in Pushkar, the Gau ghat, which is approximately 300 years old, has Mughal influence. An arched entrance gateway leads to the descending marble and tiled steps of the ghat to the banks of Pushkar Sarovar. The ghat is made up of residential buildings or *haveli* on both sides with Mughal elements like multi foliated arches, niches and beautiful delicate brackets along both facades of the fort of the ghats. Besides, there are small shrines on landings of the steps on both sides of the ghats.

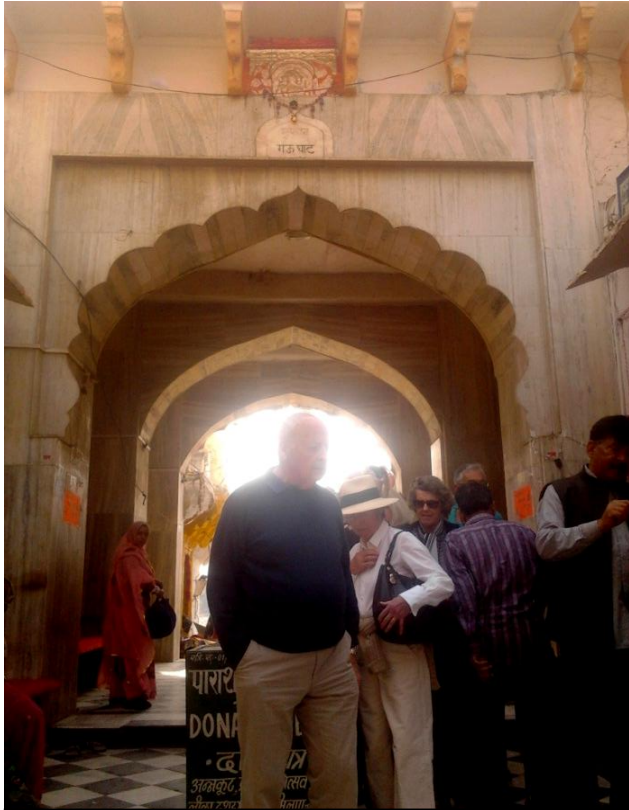


Image 6.18: Entrance to Gau Ghat (Sources: SHC)



Image 6.19: Gau Ghat (Sources: SHC)

6.4.3. Savitri Ghat

Similar to other ghats, this ghat is adjacent to main ghat, the Brahma ghat with no entrance gateway. The descending marble steps with different residential and commercial structures and small shrines along the landings with tin shade make up the ghat. The only architectural elements observed along the ghat are Mughal elements like arches, niches and brackets of the haveli on the sides of the ghat.

The important elements of the Ghats are bathing steps, temples, dharamshalas, Purohit house, Chhatris and small cubicles (changing rooms).

Besides this, there are important temples and shrines of spiritual and architectural importance on and around the ghats like:

- **Chandra and Surya temples**

A unique temple dedicated to Lord Chandra and Surya, the temple was built in 1908. The crescent moon affixed on a wall like a deity, shows a personified sun with its golden rays radiating in all directions held by a larger crescent moon.

- **108 Mahadev temple**

The 300 years old temple is simple in architecture with no particular defined style. The temple is a part of a gated complex with other new structures as a part of it. A small room is the entrance of the temple which further leads into the main room or '*garbhagriha*' of the temple which houses a four faced shiva linga.. The temple gets its name from the 108 shiva lingas with '*nandi*' flanked all along the circulation path or '*parikrama*' around the temple.



Image 6.20: Idol at Surya Chandra Mandir (Sources: SHC)



Image 6.21: 108 Mahadev Mandir (Sources: SHC)

6.5. Activities at Ghat

Ghats of Pushkar are calm. Very basic daily route is followed on these ghats. The early morning starts with bathing activity then followed with pooja. The most active ghats are Brahma ghat, Tarani ghat, Varah ghat, Gau ghat. Ghats have some small shops related to religious activities and fish food to feed fishes in Holy Lake.

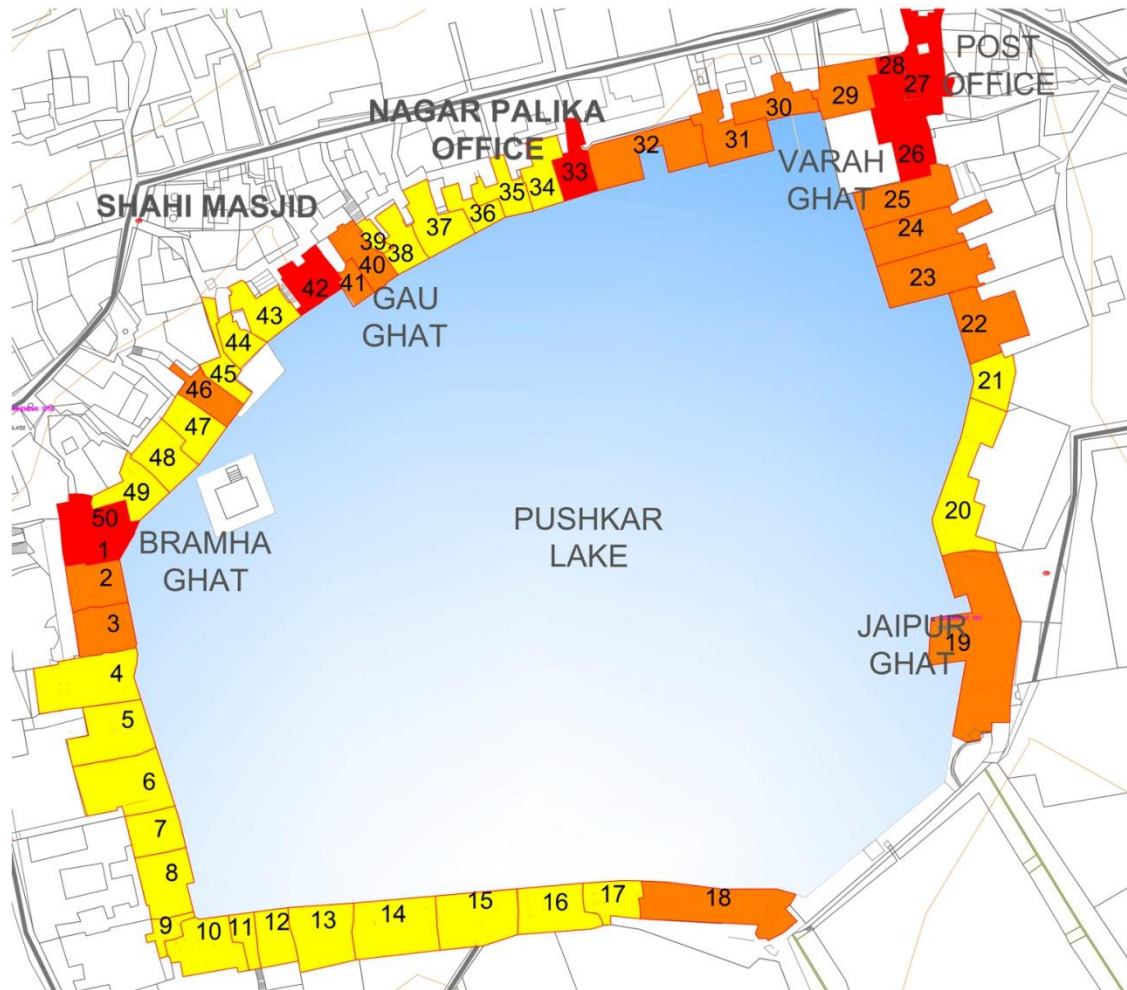


Image 6.22: Image showing the frequency of activities at ghats (Sources: SHC)



Image 6.23: Pooja shop at Gau ghat (Sources: SHC)

When the temples are closed in afternoon, pilgrims prefer waiting at ghats. They perform or do some small activities to keep themselves entertain, like playing music, chatting, taking bath etc. some ghats in afternoon act as unfriendly places to visit alone.



Image 6.24: A group of pilgrims waiting at ghat (Sources: SHC)



Image 6.25: Ghats in afternoon (Sources: SHC)

In evening people play music or sing and enjoy their evening as ghat. With beautiful Naag Pahad in front of lake and people playing music and singing make this place magnificent. This activity is generally found on one or two ghat.

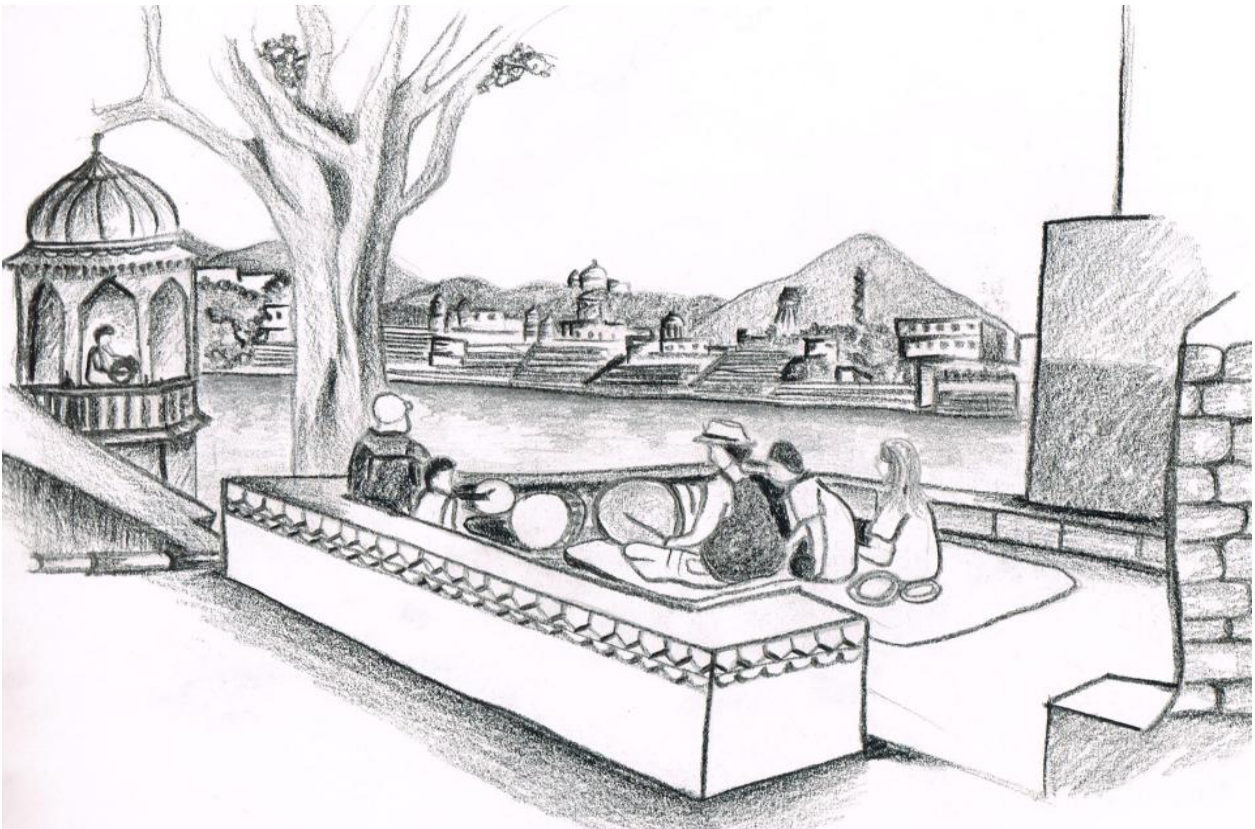


Image 6.26: People playing music in evening at Gangour ghat (Sources: SHC)

In evening just before the sunset, aartis start at five main ghats. The aartis start from Gau ghat. Loudspeaker is put during aartis saying prayers. Temple aartis are performed after the aarti at ghats.

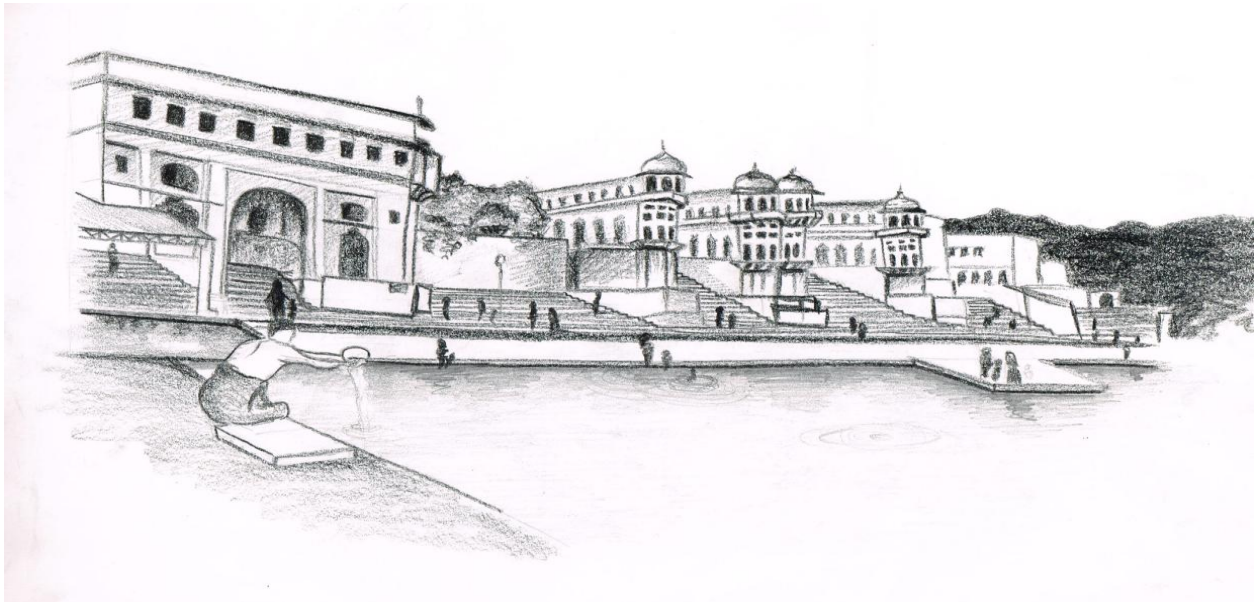


Image 6.27: Aarti performed in evening (Sources: SHC)

6.6. Others

Other important sites of tourist and pilgrim interests in and around Pushkar are as follows:

6.6.1. Sunset Point

Located at the Jaipur Ghat this spot is a major tourist attraction during sunset as it presents a beautiful view of the skyline of the town and ghats in the western part of the lake. Here the color of water changes with the color of sky.



Image 6.28: View from sunset point (Source: SHC)

Paap Mochani Pahad is also a sunset point. Here, the view of setting sun with sand dunes in the background is very soothing to eyes.

6.6.2. Jahangir Mahal

This monument is located south of the lake along the Parikrama path. It was built by Jahangir in 1670 AD to celebrate his victory over Maharaja Amar Singh of Mewar. It is a protected monument. According to Persian inscription in Nastaliq characters on the door of the northern pavilion, this edifice was built by the Mughal emperor Jahangir in AD 1615. This structure was built with two identical pavilions of red sandstone standing on a raised plinth.

6.6.3. View point – Savitri temple



Image 6.29: **View from view point near Savitri temple** (Sources: SHC)

This point on the Savitri hill offers a magnificent view of the town, the surrounding hills and the sand dunes. The Savitri temple is also an important place of pilgrimage.

6.6.4. Budha Pushkar

The Jyestha or Budha Pushkar Sarovar is said to be one of the three lakes made by the petals of lotus that fell from Brahma's hands on earth and is considered to be most auspicious of all three.

6.6.5. Deer park

It is situated on *Panch Kund* road and falls under forest department. It is spread in 6 hectare land and consists of 50 deer.



Image 6.30: **Deer at deer park** (Sources: SHC)

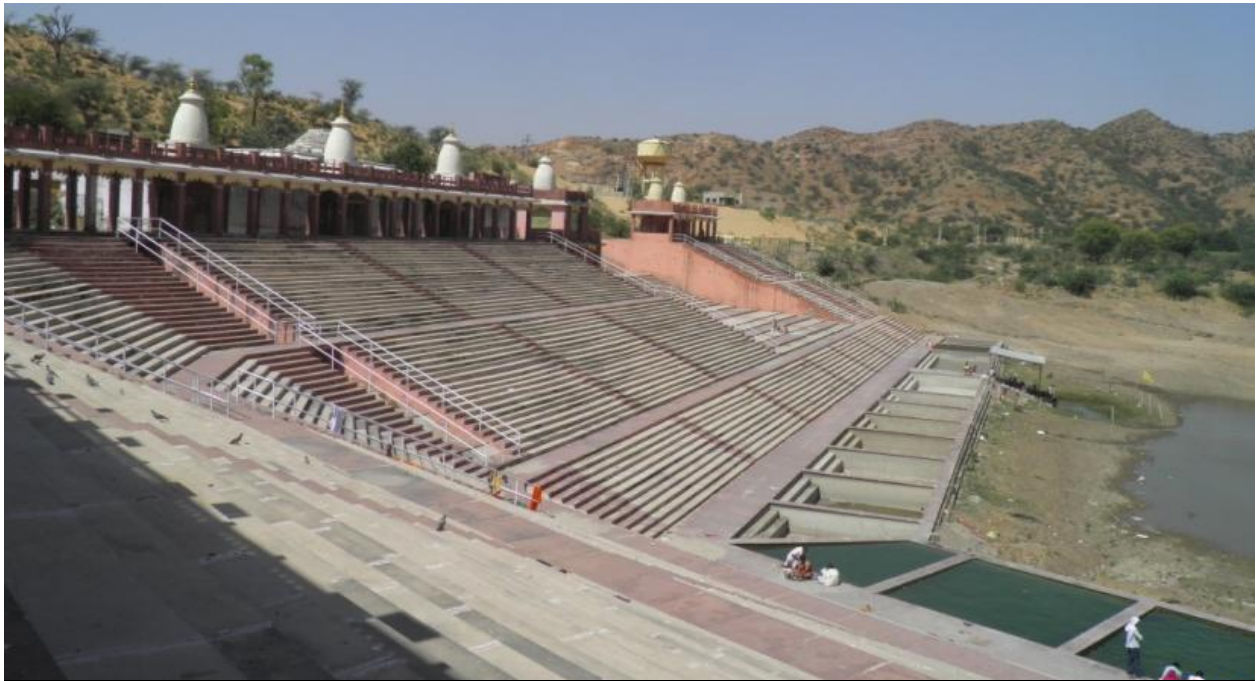


Image 6.31: **Ghats of Budha Pushkar** (Sources: SHC)

6.6.6. Bazaar Street

The main Bazaar (market) street along the entire Parikrama Marg around the lake, from the Brahma temple till the New Rangji temple including of Sadar Bazaar, Kapda Bazaar, Laxmi Market, Mahadev Chowk market etc. along the exterior facade of all historic/ heritage buildings flashing traditional and handicraft goods is an attraction to the national as well as international tourists.

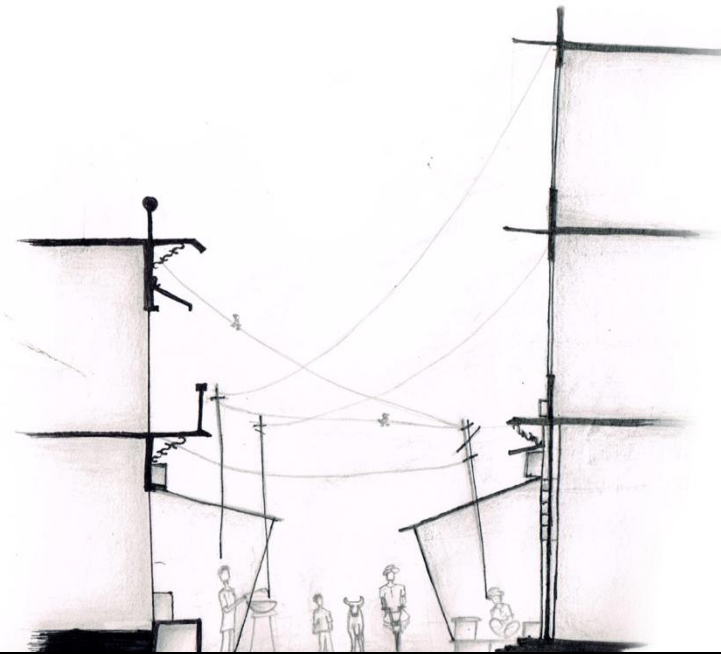


Image 6.32: Sketch showing typical section of shops along bazaar street (Sources: SHC)

6.6.7. Hanuman Gali

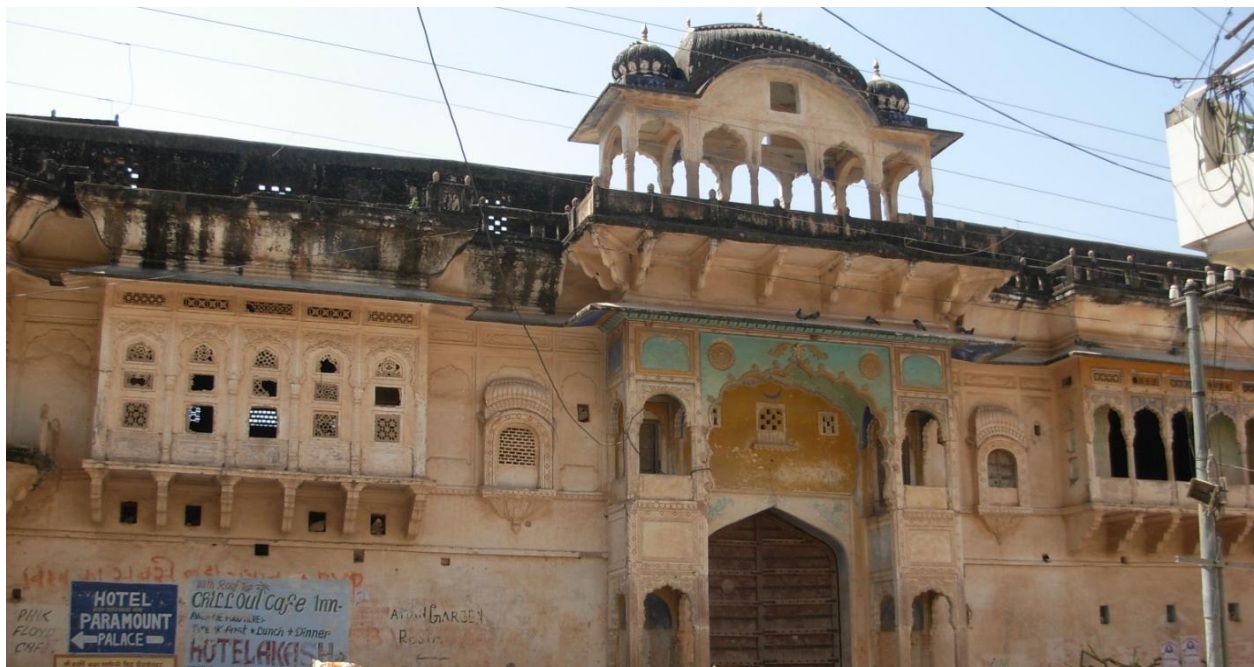


Image 6.33: Ras ka Mandir at Hanuman Gali (Sources: SHC)



Image 6.34: **Gyan Gopal Ji ka Mandir at Hanuman Gali** (Sources: SHC)

The street connecting to the bazaar street at the side of Brahma temple and in front of the Shahi Masjid is one of the major tourist attraction because of being flanked by historical and architectural marvels on both side



Image 6.35: **A view of the heritage structures at the road connecting bazaar street to Hanuman gali** (Sources: SHC)

6.7. Other places of tourist interest

6.7.1. Cattle fair

Cattle fair, is one of the most defining/key events that comes into description when one speaks of Pushkar. This oasis, Pushkar, holds a well-organized yearly festival during the last five days of *Kartik* (October or November) with large number of national and international tourists attending.

The cattle fair is famous for the variety of animals which are exhibited, sold and bought. A lot of people visit the fair for fun as well as peace, whereas large numbers come to purchase cattle. Many varieties of bulls, cows, horses, camels and goats are exhibited in the fair. Nagaour bulls and one humped Arabian camel are the two most popular cattle breeds. The statistics of cattle observed in the cattle fair in the last decade is:

S. No.	Type of cattle	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015
1.	Cow	5826	5216	2884	4177	5319	3352	4256	4270	1518	642	452
2.	Buffalo	1023	1231	842	446	902	472	703	656	693	233	61
3.	Camel	1414	14086	11967	9874	8762	9419	8238	6953	5170	4772	5215
	2											
4.	Horse	2487	3304	2973	3144	4213	5339	4403	3639	3767	4279	4312
5.	Sheep	0	0	0	0	0	0	0	0	0	0	0
6.	Sheep (merha)	35	13	10	8	0	0	0	0	1	0	0
7.	Goat	0	0	5	0	4	0	0	0	1	2	2
8.	Donkey	0	0	0	0	4	0	0	0	0	6	6
	Total	2351	23852	19681	17649	19204	18582	17604	15519	1115	9934	10048
	3									0		

Table 6.2: The statistics of cattle observed in the cattle fair in the last decade (Source: Animal Husbandry Deptt., Pushkar)

Trade done in cattle	No. of cattle came	No. of cattle sold
Bullocks	14,543	6,253
camels	4,607	2,649
horses	970	462

Table 6.3: The statistics of animal trade in 1905 (Source: Pushkar Gazzetier)

Year	No of cattle coming to fair	No of cattle sold
2003	21108	9949
2004	23489	11510
2005	23513	9897
2006	23852	9197
2007	19681	8634
2008	17649	7622
2009	19204	7507
2010	18582	4847
2011	17604	4682
2012	15519	6517
2013	11150	3025
2014	9934	3349
2015	10048	3056

Table 6.4: The statistics of cattles traded in last decade (Source: Pushkar Gazzetier)

As already mentioned in the occupational structure, the cattle fair is one of the major source of economy for the people of Pushkar. However, the gradual drop in the number of animals visiting and being traded in the Pushkar fair according to the statistical data of last few decades is a major cause downfall of the economy of Pushkar. This, in turn, has led to people of Pushkar getting more and more involved in the hotel business and hence in conversion of green lands into nonagricultural usage which is one of the major issues. Besides this, the various cultural performances including plays, folk dance and music and games like cricket and tug of war are arranged in the fair as well to attract tourists.



Image. 6.36: A view of the cattle fair happened in 2015 (Source SHC)

Holy dip in the lake of Pushkar on *Kartik Purnima* is also one of important rituals to be followed by the pilgrims. So large number of pilgrims from distant places visit Pushkar during this time. Special sanctity attached to an immersion in the waters of this lake, during the last five days of *Kartik*, which falls in October or November, when people from distant places come in large numbers to Pushkar in those days. A cattle fair is also held during this period, and a great trade is done in horses, camels and Nagor bullocks.

6.7.2. Other rituals and festivals attracting tourists and pilgrims

The guru of tirths, Pushkar attracts tourists all year according to various festivals of the Hindu calendar. However, the rituals specific to the Pushkar may be outlined as:

- **Kartik Purnima-** Holy dip in the lake on Purnima of Kartik month.
- **Shahi Snan-** Bathing of Naga Babas on Ashtami of Kartik month.
- **Chauth and Tuesday-** It is said that the lake becomes equally auspicious as the holy river Ganga on



Image 6.37: Pushkar fair 2015 (Source: SHC)

S.NO	NAME OF FESTIVAL	RITUALS	MAAS	MONTH
1	SOMVATI AMASVASYA	HOLY DIP IN LAKE (THE LAKE SAID TO BE EQUALLY IMPORTANT AS HOLY GANGES ON THAT PARTICULAR DAY)	MAGHA	JANUARY, FEBRUARY
2	MAHA SHIVRATRI	POOJA AT ATMATESHWAR MAHADEV TEMPLE AND HOLY DIP IN THE LAKE	PHAGUN	MARCH
3	HOLI	POOJA AT BRAHMA TEMPLE AND OTHER PROMINENT TEMPLES	PHAGUN	MARCH
4	BRAHMA UTSAV	POOJA, PANDAL AND FEAST AT BRAHMA TEMPLE	CHAITRA	MARCH
5	VAISHAKHA SHUKLS PURNIMA	POOJA AT BRAHMA TEMPLE	VAISHAKHA	MAY
6	GURU PURNIMA	POOJA AT BRAHMA TEMPLE AND OTHER PROMINENT TEMPLES	ASHADHA	JULY
7	TEEJ KAMELA	POOJA AT BRAHMA TEMPLE AND FAIR IN THE TOWN	SHRAVANA	JULY
8	RAKSHABANDHAN	POOJA AT BRAHMA TEMPLE AND OTHER PROMINENT TEMPLES	SHRAVANA	JULY, AUGUST
9	GANESH CHATURTHI	POOJA AT BRAHMA TEMPLE	BHADRA	AUGUST
10	SAVITRI TEMPLE FAIR	FAIR AND POOJA AT SAVITRI TEMPLE	BHADRA	SEPTEMBER
11	SHRAADH	POOJA AT GHATS	ASVINA	SEPTEMBER, OCTOBER
12	JAGIDANION KA MELA	LADIES SINGING FOLK MUSIC	ASVINA	SEPTEMBER
13	KARTIKMELA & CATTLE FAIR	PROCESSION, FAIR IN TOWN, POOJA AT PROMINENT TEMPLES AND DIP IN HOLY LAKE (10-15 LAKHS PILGRIMS VISIT)	KARTHIKA	OCTOBER, NOVEMBER
14	SHAHI SNAN	DIP IN HOLY LAKE BY SAINTS	KARTHIKA	OCTOBER
15	MAKARSANKRANTI	POOJA, PANDAL AND FEAST AT BRAHMA TEMPLE, HOLY DIP IN LAKE	PAUSA	
16	PAP MOCHNI FAIR	FAIR AND POOJA AT PAP MOCHINI TEMPLE		
17	GOPA ASTMI			

Table 6.5: Chart of festivals (Source SHC)

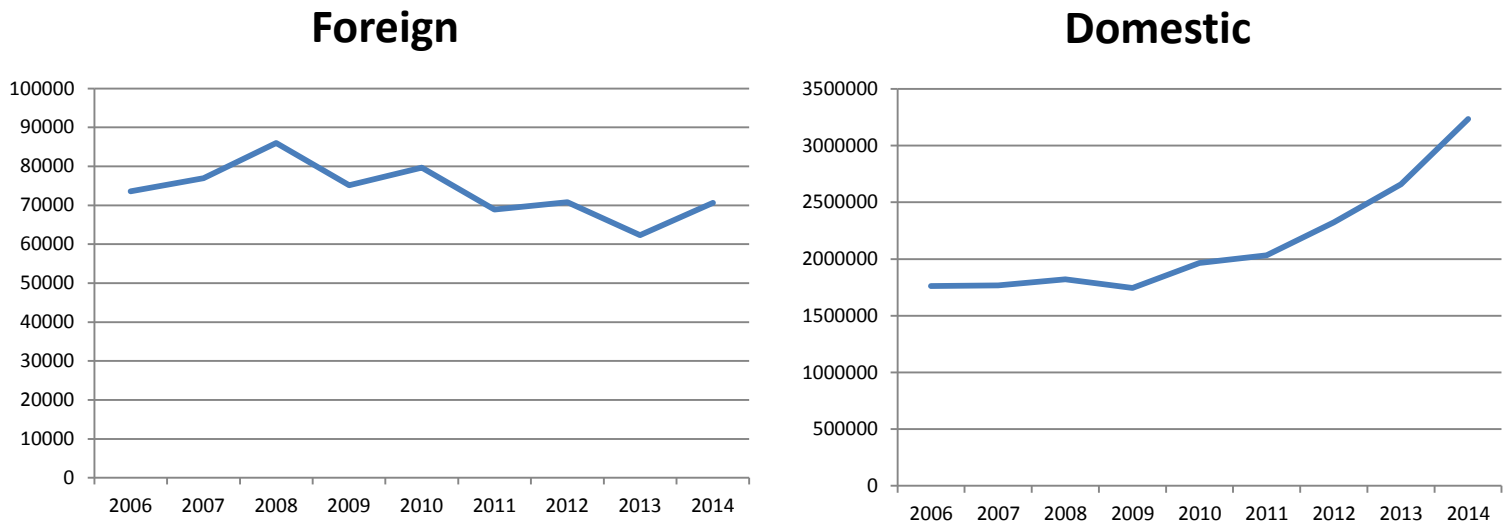
6.8. Tourist inflow

Every year lakhs of people visit Pushkar and on an average daily tourist visiting Pushkar is around 3000-4000. Cattle fair is organized every year during month of November by government of Rajasthan in which domestic tourist was 4,50,000 (2014, tourism data) and foreign tourist was 10000 (2014, tourism data). Mostly foreign tourist are from Spain, France and Israel.

In last 20 – 30 years Pushkar had very strong impact of tourism. The tourist inflow of last 9 years with bifurcation of domestic and foreign tourist is given in table below.

Tourists	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014
Indian	158730	176270	176824	182009	174504	196538	203202	232305	265972	323475
	0	0	0	0	0	2	0	0	0	0
Foreign	61307	73573	76959	86030	75155	79682	68891	70766	62353	70603
Total	164860	183627	184519	190612	182019	204506	2100911	239381	272207	330535

Table 6.6: Past growth trends in tourist arrivals Pushkar (Source: 20 Year Perspective Plan for Sustainable Tourism in Rajasthan by Department of Tourism Ministry of Tourism, Art and Culture- Government of India)



Graph 6.1: Past growth trend in tourist arrivals, Pushkar (Source: 20 Year Perspective Plan for Sustainable Tourism in Rajasthan by Department of Tourism Ministry of Tourism, Art and Culture- Government of India)



Image 6.38: Image showing the foreign and Indian visitors (Source SHC)

There is fall in foreign tourist while domestic tourists are steadily increasing every year.

Year	Tourist coming to Rajasthan	Tourist visiting Pushkar	Percentage
2000	623100	52011	8.4
2001	608283	46182	7.6
2002	428437	16599	3.9
2003	628560	35636	5.7
2004	971772	43960	4.5
2005	1131164	43960	5.4
2006	1220164	73573	6.0
2007	1401042	76956	5.5

Table 6.7: Number of tourist visiting Rajasthan and Pushkar (Source: Master Plan 2011-2031)

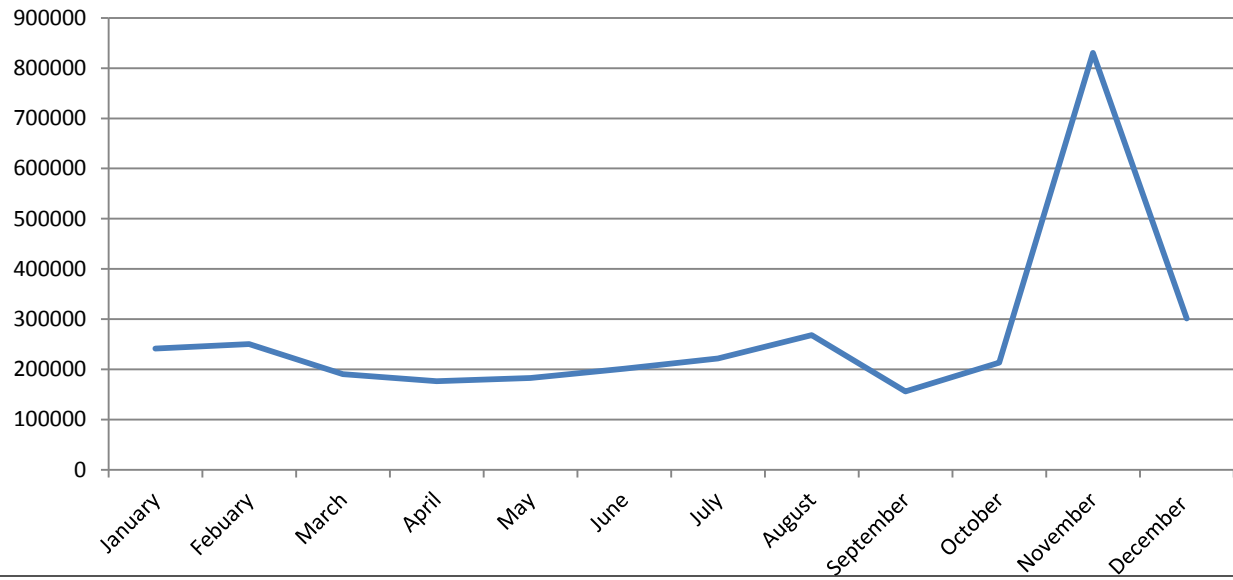
Rajasthan is famous for its tourism. People across the world come in Rajasthan to see its heritage and cultural values. Rajasthan has some major tourist junctions known as Jaipur, Udaipur, and Jaisalmer etc. Pushkar is known for its international cattle fair and holy lake. About 5.5 percentage tourist visit Pushkar from total tourist visiting Rajasthan.

6.8.1. Tourist arrival month wise

	Domestic	Foreign
January	241750	7904
February	250100	7154
March	190350	11527
April	176500	4388
May	182700	2037
June	201500	1358
July	221800	3150
August	268300	4884
September	156300	4518
October	213700	7962
November	830550	8505
December	301200	7222

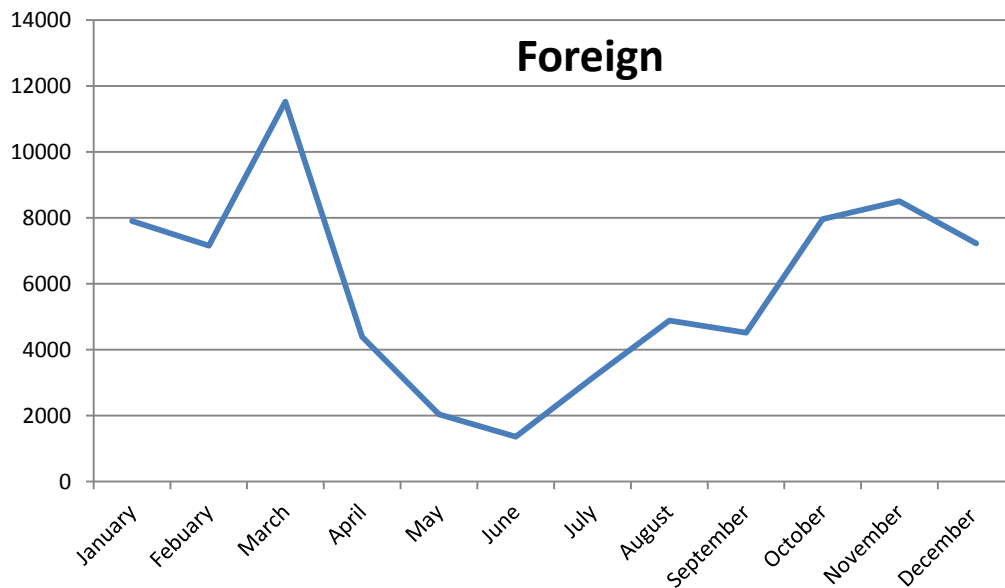
Table 6.8: Tourist arrival month wise (Source: Master Plan 2011-2031)

Domestic



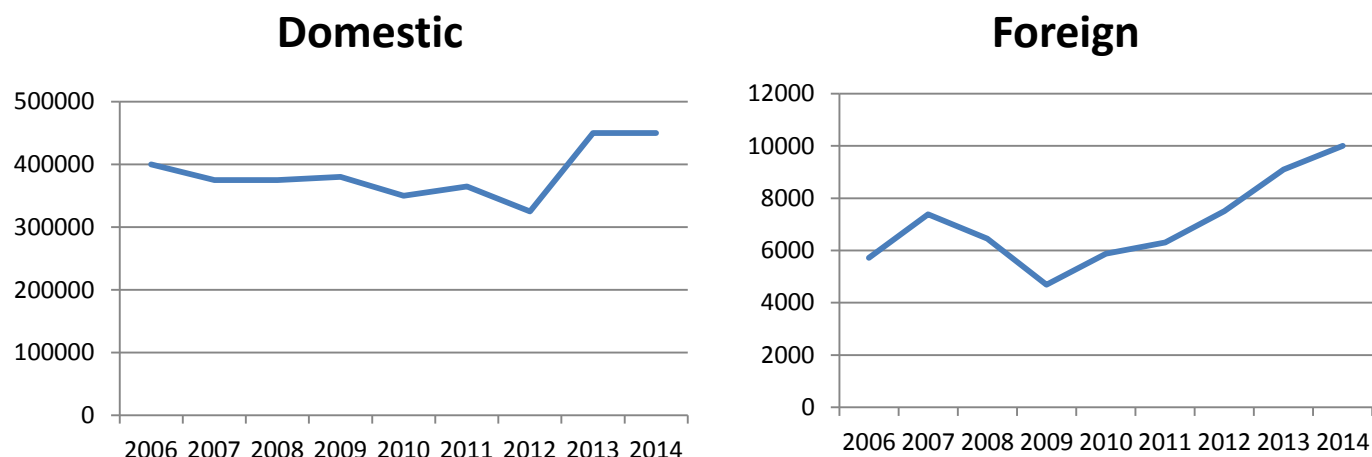
Graph 6.2: Statistical data for Domestic Tourists arrival (Source: Tourism Department, Rajasthan)

Foreign



Graph.6.3: Statistical data for Foreign Tourists arrival (Source: Tourism Department, Rajasthan)

Tourist arrival time in Pushkar is influenced by its climatic condition. Maximum tourists coming to Pushkar are from September to March. It is said that taking dip in Pushkar Sarovar during Kartik Purnima is considered as the most auspicious ritual. Domestic tourist during cattle fair/Kartik Purnima is highest, last year domestic tourist coming in month of November were 830550 which in comparison with other months is highest. Foreign tourist arrival is maximum in month of March and November. In March, Pushkar organizes world famous Holi called “*Kapda Fadd Holi*”



Graph 6.4: Statistical data for Tourists arrival during Pushkar mela (Source: Tourism Department, Rajasthan)

6.8.2. Tourist arrival during Pushkar mela

Tourist arrival during Pushkar Mela is 14 % of total tourist visiting Pushkar. There was a major fall in number of domestic tourist in year 2012 but from year 2013 the tourist arrival has become steady. Major downfall in foreign tourist was in year 2009.

Year	Indian	Foreign
2006	4,00,000	5712
2007	3,75,000	7385
2008	3,75,000	6450
2009	3,80,000	4691
2010	3,50,000	5879
2011	3,65,000	6300
2012	3,25,000	7500
2013	4,50,000	9100
2014	4,50,000	10000

Table 6.9: Tourist arrival during Pushkar mela (Source: Tourism Department, Rajasthan)

6.9. Tourism infrastructure

There are 43 dharamshalas, 185 hotels, 39 ashrams, 37 guest house and 7 resorts available in Pushkar which can accommodate 9730 person in it. During Cattle fair the number of tourist visiting town is more than the town can accommodate. When there is lack in tourist accommodation, residential houses acts as guest house.

A lot of new hotels, restaurants, and dharamshalas have shown up in last few years but none of them is regularized. No rules and regulations is being followed by them.

S.no	Types	Total Number	Rooms	Number of beds
1	Hotel	156	1705	5797
2	Guest house	37	401	722
3	Dharamshalas	36	580	2575
4	Resort	7	119	236
5	Ashram	39	N.A	400
Total		275	2805	9730

Table 6.10: Types and number of accommodation (Source: Tourism Department, Rajasthan)

Tents are provided by RTDC and other hotel chains like the Taj, Oberoi and Welcome Heritage. For example, during the annual Pushkar Festival, RTDC sets up a temporary tourist village consisting of huts (32), Swiss tents (150), standard tents (50) and dormitories (25). The village use to have a coffee shop and a dining hall, which can cater to 1500 guests at a time. In addition to this, private hotels also put up over 500 tents during the same period. In year 2012 railway line was constructed passing through RTDC village, since then RTDC have stopped tent facility.

Temporary tented accommodations are also available particularly during specific events such as fairs and festivals, when there is a large influx of tourists. Presently such tented accommodation is available in Pushkar, Jaisalmer and Nagaur during their fairs and festivals and is very popular with all the tourists.

6.10. Key Issues:

Key Issues, based on field visits and discussion with officials and stakeholders, are as follows:

- There is a lack of directional and descriptive signage in the town resulting in incomplete portfolio of tourism for the tourists.
- The existing tourist infrastructure of the town is not sufficient for the incoming tourist flow in the town.

- No legislative framework for regularization of hotels/ restaurants/dharamshalas.
- Inappropriate activities are being promoted on ghats and abandoned buildings on ghats. There are total 52 ghats out of which 5-7 ghats are used daily, rest are left unused. Other ghats are used only during Kartik Purnima. As these ghats are left unused, no proper maintenance is done during the whole year.
- There is no connectivity of ghats at one level due to which it is universally inaccessible.
- All the important sites at outside Pushkar are not easily accessible and have poor connectivity and hence need improvement.

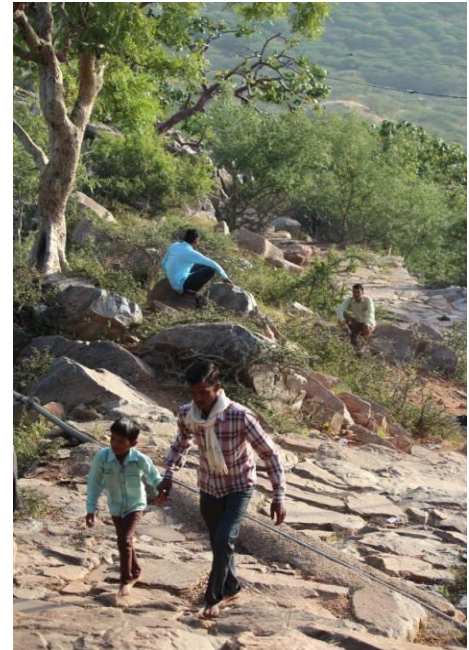


Image 6.39: **Improper road connectivity of Paap Mochani Mandir from the town** (Source: SHC)



Image 6.40: **Abandoned structures at ghat** (Source SHC)



Image 6.41: **Abandoned ghat** (Source SHC)

7. Social Infrastructure

The quality of life in any urban center depends upon the availability of and accessibility to quality of social infrastructure, which typically includes assets that accommodate social services. Examples of social infrastructure assets include school, universities, hospitals, prisons, community housing etc.

Social infrastructure can be looked at in terms of the facilities indicated in the city level Master Plan, and community facilities, which are indicated at the layout plan level in various use zones. Together, these include social infrastructure facilities pertaining to health, education, sports facilities, socio-cultural activities, communications, security and safety, and other community facilities pertaining to recreation, religious activities, social congregations and community events, cremation/ burial grounds etc. These are generally planned in terms of population norms with stipulated conditions and development controls. Example of social infrastructure assets:-

- Health
- Education
- Sports facilities
- Communication
- Security
- Safety
- Distributive facilities
- Other community facilities
- Cremation ground, burial ground and cemetery
- Public and Semipublic spaces.



Image 7.1: Facility of ATM in Pushkar (Source: SHC)



Image 7.2: Government hospital in Pushkar (Source: SHC)

7.1. Health

7.1.1. Hospital

At present, there are 3 hospitals in Pushkar which more or less satisfy the need of the people of Pushkar. However, since the floating population of Pushkar sometimes require hospitals of larger capacity, it need can be accommodated by the hospitals in nearby city Ajmer.

There is one veterinary hospital in the town sufficient to provide the indoor and outdoor medical facilities of pets, animals and birds.



Image 7.3: Chemist shop (Source: SHC)

7.1.2. Dispensary

There is only one dispensary in the town.

7.2. Education

According to master plan 2011, the number of primary schools in Pushkar town in year 2011 was 18. The number of students going to school was around half the total population of children below age 10 i.e. 2040. There is difference in number of students registered and the number of students going to school. The table below shows the primary school data for year 2015:

S.NO	Type/class	No. of student going school	Registered student in school	Average in student per school	No. of School in which student are registered.
1.	Primary school (class 1 to 5)	3590	2040 (56.82%)	113	18
2.	Middle School (class 6 to 8)	1668	1540(92.31)	98	18
3.	Senior secondary School (class 9 to 12)	1686	1406(83.39%)	201	7
4.	College	499	450(90.2%)	250	2

Table 7.1: Data related to Educational institutions of Pushkar (Source: SHC)

The master plan of 2011 says there were 18 middle schools in which students were registered. There is slight difference between number of students going to school and the number of students registered in school. There is drop in number of students going to school from class 6th to 8th. Pushkar consist of 7 senior schools in which 1406 students are registered. As the level of education is increasing the number of students going to school is falling.

According to current survey done, there are 33 schools in Pushkar including government and private schools, and 2 universities.

7.3. Sports

There is one sports stadium near Pisangan road junction which is used only during Pushkar fair. The stadium, however, is not sufficient for all sports facilities.

7.4. Police station

There is one police station and one police *chowki* in Pushkar.

7.5. Fire station

There is only one fire station present in the town near the BSNL office on the Pushkar bye pass road. The infrastructure is not sufficient considering the narrow lanes of the town. However, the facilities of the fire station in Ajmer (Municipal council fire station), which is approximately 12 kms away from the dense settlement of Pushkar, can also be easily availed in case of any emergency.

7.6. Socio-Cultural and Community Facilities

7.6.1. Community Hall

There are four community hall owned by government (under Nagar Palika), one near fire station, one behind Ramdham and two on the Devnagar road. The halls, overall, have a capacity of around 800 people, which is insufficient for the present as well as projected population of Pushkar for next 25 years. A new community centre of 7.5 acres have been proposed in on the Pushkar Ajmer bye pass road.

7.6.2. Exhibition-cum-Fair Ground

The present mela ground is located on west side of the town along the NH 89 and is sufficient to meet the requirements of the cattle fair and similar activities happening in the town.

7.6.3. Dharamshala and its equivalent

There are approximately 43 dharamshalas, 185 hotels and around 20 ashrams in the town, privately owned by different samaj and are sufficient to accommodate the pilgrims visiting the town.

ISSUE

- Lack of proper sports facilities and related infrastructure.
- Lack of community spaces and halls.

8. Physical Infrastructure

8.1. Water supply

8.1.1. Source of water at Pushkar

The main source of water supply to Pushkar is a set of 14 tube wells, 10 out of which are partially pumping water into the lake and partially supplying to the town. The capacity of tube wells is 2500 litres (on an average). The rest of four wells supply water to the town, covering 92.5 % of the total population of the town. There are 5 over head tanks with capacity of 14.5 Lac ltr.

The source of water supply is Bisalpur Dam and tube wells.

The existing water distribution of Pushkar town is divided into 3 zones, which is feeding CWR of capacity 1,82,400 litres at pump house. The water is being pumped from CWR by 2 pumps of capacity 70 HP and 70 HP to the existing GLSR and OHSR. At a time only one pump functions. The pump functions for 16 hours. CWR pumps 6litres of water.

The capacity of GLSR is 0.182 ML and the capacity of OHSR is around 1.45 MLD. The rising main diameter 150 mm AC pipe is feeding the GLSR and OHSR both simultaneously. The supply of water for Pushkar town according to PHED department is 30 MLD on normal days and during *Kartik* festival it is 50 MLD. Presently the rate of supply is 62 lpcd for domestic purpose and 40 lpcd for floating population. Jal Ghars are being provided.



Image 8.1: Un-hygienic condition of Jal Ghar (Source: SHC)

The total consumption of water since last 5 years is given below:

S.no	Year	Residential (lac ltr)	Commercial (lac ltr)	Industrial (lac ltr)	Agriculture (lac ltr)	Agriculture (lac ltr)
1.	2011-12	22.80	2.89	1.03	-	26.72
2.	2012-13	23.84	2.95	1.05	-	27.84
3.	2013-14	24.50	3.01	1.10	-	28.61
4.	2014-15	25.53	3.06	1.13	-	29.72
5.	2015-16	26.13	3.10	1.05	-	30.28

Table 8.1. **Water consumption in last 5 years** (Source: PHED Department, Pushkar)

Maximum consumption of water is for residential purpose.

8.1.2. Tube wells

There are 14 tubewells of PHED department, out of which 10 are utilized for lake recharge and rest of others provide supply to the town. There are several other private tube wells which are utilized for agriculture purpose.

There is a sudden down fall in the water table of tube wells. As per the study conducted by Ground water Department in tube wells of this area, in the region of Ganaheda, Motisar, Pushkar and Kanas Region.

S.no	Village	W.L (1984) PRE MONSOON	W.L (2015) PRE MONSOON	DEPLETION
1.	Ganaheda	5.50 m	29.13m	23.63m
2.	Motisar	3.85m	20.00m	16.15m
3.	Pushkar	5.95m	29.36 m	23.41m

Table 8.2. **Water level in last 30 years** (Source: PHED Department, Pushkar)

This shows the average ground water depletion in the Pushkar region ranges from 16.15 m to 23.63 m from the year 1984 to 2015. This an alarming situation.

8.1.3. Traditional water system

Traditionally Pushkar valley and its surrounding areas had proper traditional water system to recharge ground table water. They had proper wells and baolis for ground water recharge. These wells were usually located at base of the foothills in the catchment area. In the present scenario, most of these structures are either left

abundant or are not in proper usage, most of these structures require revival in order to revive ground water recharge.



Image 8.2: Hanuman Baoli located at the foot hill of Paap Mochani temple (Source: SHC)

8.1.4. Water withdrawal from wells for drinking purpose

The withdrawal of ground water from wells in the notified area of Pushkar valley for water supply of Pushkar town, to fill Pushkar Lake, agriculture/horticulture and other purposes is as below:

Village	Source/ Distribution Place	Annual Draft
Pushkar	a) For filling up the lake (tube wells)	0.50 mcm
	b) For supply to the town(tube wells)	0.75 mcm
	c) Private Hotels & Guest houses	1.00 mcm
Pushkar area	d) For horticulture and agriculture	30.10 mcm

Table 8.3: **Draft from wells for drinking purpose** (Source: Underground water Department)

More than 32 mcm of ground water is being withdrawn by PHED and others for its overall use against the monsoon recharge of 7.2274 mcm. This has resulted into the depletion of water table approximately 90cm per annum.

8.1.5. Ground water potential in Pushkar Area

The ground water calculated as per GEC is as follows:

Year	Net ground water available(mcm)	Stage of gw development (%)	Category
2001	20.0258	201.22	Over-exploited
2011	20.0547	247.37	Over exploited

Table 8.4: **The Ground water calculated as per GEC** (Source: Underground water Department)

The table 8.2 clearly indicates very clearly that there is tremendous withdrawal of ground water to the extent of being 201.22% in 2001 and 247.37% in 2011. In the year 2001 the area was declared as **Dark zone**.

This depletion of approximately 20m in last 24 years is due to over exploitation of ground water in the Pushkar Valley. This situation is been created mainly because of:

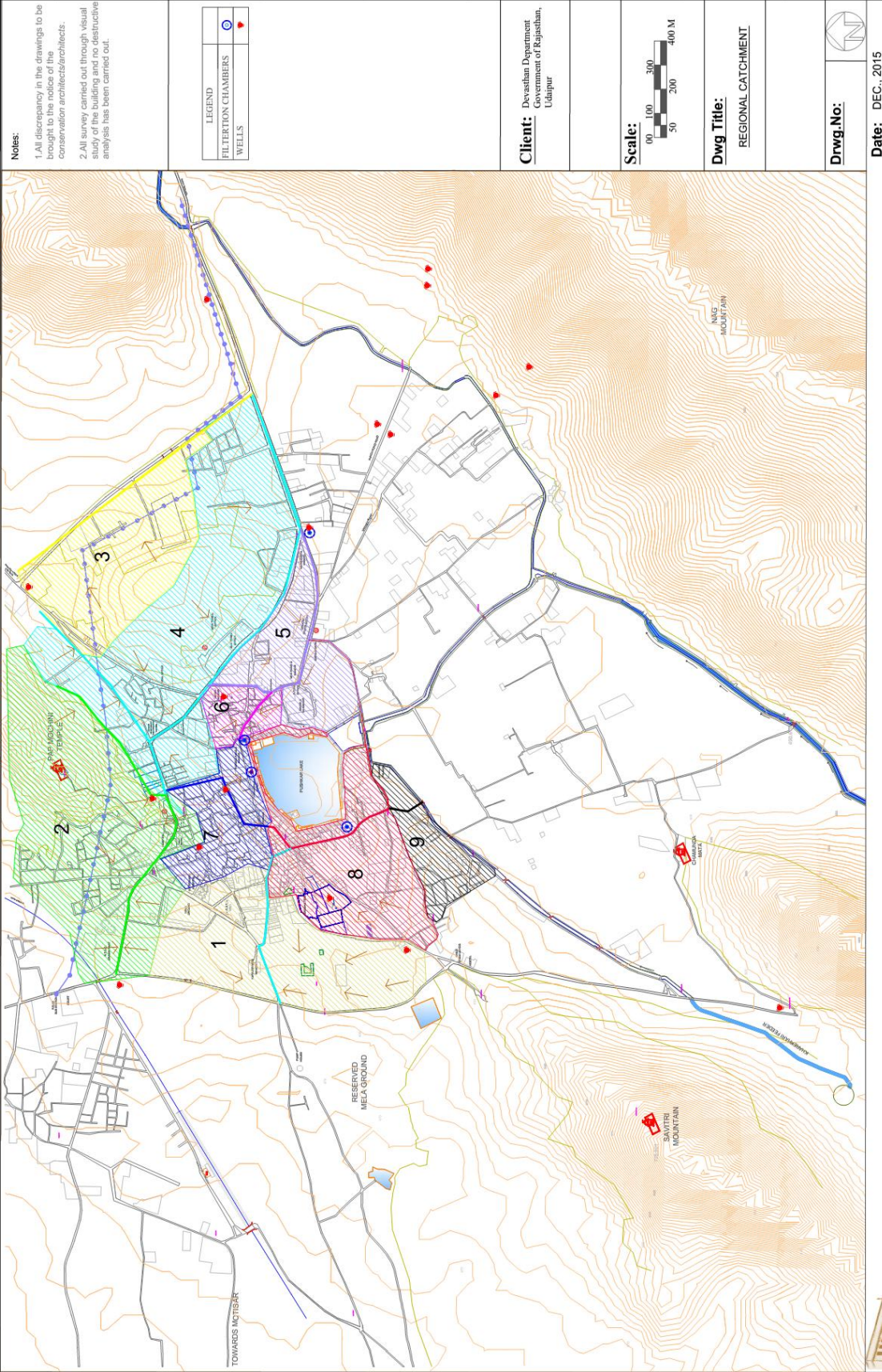
- Heavy withdrawal of ground water from Pushkar valley for water supply to Ajmer Town and Railways.
- Heavy withdrawal of ground water for cultivation of crops which require more water gradually leading to environmental degradation of Pushkar Valley
- The freshwater Pushkar lake is getting dried up due to reversal of hydraulic gradient from centripetal to centrifugal (from lake to groundwater) owing to rapid decline in groundwater levels in the surrounding

areas of the lake due to construction of enroute embankments & tendency of local people for encroachment in the catchment's area.

- According to the field survey conducted by Ground Water Department the number of tubewells in the area has risen to about 800, this has also led to depletion of Ground water table.

Such a rapid localized over exploitation of Ground water not been compensated adequately with recharge of the subterranean aquifers that store water.

Map 8.1: Regional Catchment (Source: SHC)



PREPARATION OF DEVELOPMENT AND MANAGEMENT / MASTER PLAN
FOR HISTORIC TEMPLE COMPLEX AND SETTLEMENT, PUSHKAR



Sanrakshan
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The sewerage system in the town was laid in the year 1986-87. The system is facilitating the area adjacent to the lake. The sewerage system is divided into two zones, Badi Basti and Choti Basti. It has been estimated that total wastewater generation of the town is 1.2 MLD. The wastewater is pumped through two pumping stations i.e. one in each zone to the oxidation pond of capacity 0.7 MLD for treatment. The treated wastewater is used for irrigation purpose. The total length of laid trunk mains runs for a length of 5 Km.

At present, the sewer line is laid in all the areas of Pushkar Municipal Limits, in the slums area the sewer line is provided by A.D.A. and in the ward no 1 and ward 20 the connection is provided by ADA.

The laid trunk starts at *Rangji Mandir* and passes through *Tourist Bangla* upto *Ganesh ji Mandir*, where it gets connected to Varah ghat and becomes a single sewer pipe line.

This single sewer laid trunk now passes through Gau ghat upto its destination, which is at Savitri Mandir route.

In the present scenario there are few storm water drains, at most of the places the storm water drains mix with sewerage drains and this contaminated water enters the Sarovar during heavy rainfalls.

8.2. Drainage

As per CPHEEO (Central Public Health and Environmental Engineering Organization) manual on Sewerage and Sewage Treatment System, sanitary sewers are not expected to receive storm water. Strict inspection, vigilance, proper design and construction of sewers and manholes should eliminate this flow or bring it down to a very insignificant quantity. Therefore, it is evident to plan a separate system to carry storm water.

The drainage zones are similar as it is for sewerage system, i.e., Badi Basti and Choti Basti. Open surface drains are observed in the town which give a filthy sight in the city. There is one pumping station in each zone to pump the wastewater from sewers and open drains collectively to the oxidation pond of 0.7 MLD capacities for treatment. The treated water is used for irrigational purposes near Savitri temple. It has been observed that maintenance of the drains is neglected phenomenon. Municipal solid waste is found in open drains and thus, is choking the drains. Regular cleaning of the drains is not in practice. According to the information provided by Nagar Palika, there are no STPs (sewage treatment plant) in the town.



Image 8.3: A view of open drains in the town (Source: SHC)

Three places are identified as major problem areas where flooding take place even when there is low rainfall. The flooding areas are given below:-

- Varah Ghat from where storm water along with sewage enters into Pushkar lake
- Near Brahma Mandir
- Ajmer Bus stand near Parikrama Marg.
- Puran Kund



Image 8.4: **Stone Stuck in open Drainage system** (Source: SHC)

8.3. Solid waste

Municipal Solid Waste (MSW) is the trash or garbage that is discarded day to day in a human settlement. According to MSW Rules 2000, MSW includes commercial and residential wastes generated in a municipal or notified areas in either solid or semi-solid form excluding industrial hazardous wastes but including treated bio-medical wastes.

Waste generation encompasses activities in which materials are identified as no longer being of value (being in the present form) and are either thrown away or gathered together for disposal.

The primary collection system of MSW in the city still remains primitive. The wastes from houses, shop and establishments are thrown on the road side) and open drains. Sweepers (cleaners) sweep the wastes to a certain point making heaps of wastes along the road side. These wastes then pile up to form huge heaps of solid wastes along the road side. There is no segregation of solid waste, all the waste is collected and dumped without segregation.

These wastes from depots are collected and transported to the waste dumping site. Transportation of the waste of about 70% to the depots has been outsourced to private parties and remaining 30 percent is catered by municipality.

8.3.1. Land fill sites

No proper landfill site has been provided by Municipality for dumping of Garbage. Earlier it was dumped on Budha Pushkar road and these days it is dumped at rear portion of Savitri Phar.

The current location is not sufficient and the site needs to be re located nor is the garbage treated prior to dumping.



Image 8.5: Image showing waste deposited around Puran Kund (Source: SHC)

8.4. Power: Electricity

Based on the estimated requirements of power supply as per the National Electricity Policy published in 2005, the recommended consumption is 1000 units per Capita per year or 2.74 kWh per capita per day demand which included domestic, commercial, industrial and other requirements. The actual estimation of power can be made based on the industrial development (type and extent), commercial development, domestic and other requirements. The provision of one electric substation of 11KV for a population of 15,000 can be considered as general standard for electricity distribution. Electricity consumed in Pushkar city is being provided by Vidyut Vitran Nagar Ltd. Ajmer. At Devnagar road, opposite to helipad a grid station of 132 KV is present. 33/11 KV grid station is located at Gangaerha and Medta road to supply electricity to city. 247.68 lakh unit electricity is being consumed in a year (11 months.) In month of November during Pushkar mela, the consumption is 253.39 lakh unit electricity. Requirement of electricity is increasing for the convenience of tourism in Pushkar. Construction of new hotels, dharamshala, resort, guest house, etc. are increasing day by day, with the requirement of air conditioned room. In future demand for electric power may increase.

<u>S.NO</u>	<u>BUILDING TYPE</u>	<u>NO. OF CONNECTION</u>
1	Residential	2641
2	commercial	700
3	Industrial	15
4	Public building	50
5	Agriculture	75
6	Mix	78
TOTAL		3559

Table 8.5: Number of connection to different sectors (Source: Master Plan Pushkar 2011-2031)

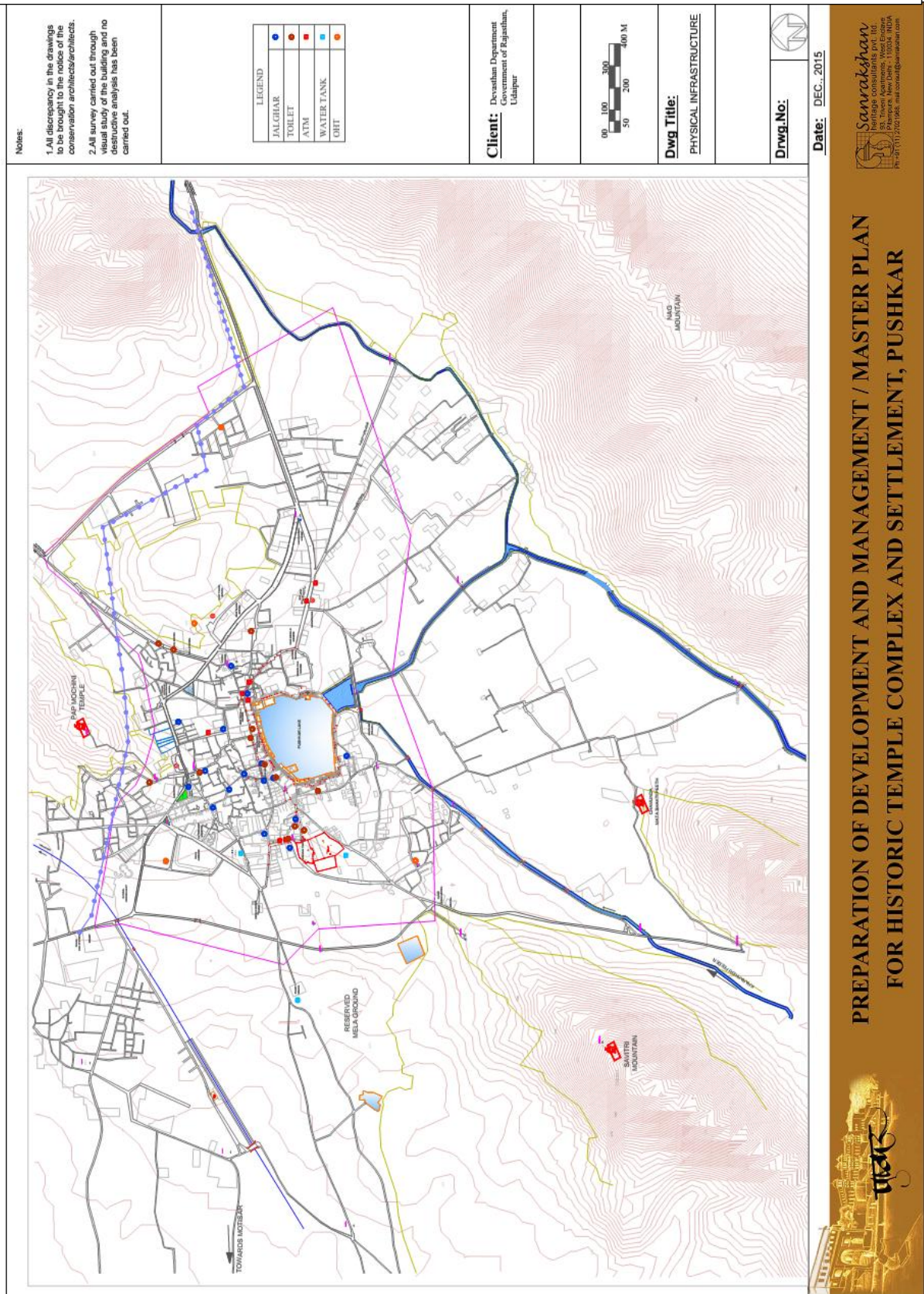
Total 3559 connections are provided by electricity board in which maximum connections provided are is to residential 2641 connection, followed by commercial 700 connections. The minimum connections provided is industrial that is 15 connections.

Overhead electrical and telephone wires destroy/ compromise the rich aesthetic quality of the heritage structure. Electrical wires running very close to the buildings pose a serious threat to the safety of locals and visitors.



Image 8.6: Haphazard wiring destroying the aesthetic view of the historical structure (Source: SHC)

Map 8.2 showing physical infrastructure (Source: SHC)



8.5. Toilets

There are approximately 15 public toilets (open urinals) and 3 Sulabh complexes, i.e., at the foothill of Savitri Pahad, on the entrance of Tarni ghat and at Gau ghat. The number of toilets is sufficient. However, the condition of the toilets is poor in terms of hygiene and cleanliness, which make visitors avoid using them.

8.6. Drinking water

There are 16 public jalghars/ drinking water points in the town, which is quite sufficient for the visitors coming to the town. However, the quality of water is not good, which leads to majority of visitors buying and using bottled water.

8.7. Issues

- a) The stage of development clearly indicates that the area falls under Dark Zone. The ground water reserve is depleting at alarming rate. Luni River originates from Pushkar valley, thus this Pushkar valley watershed area is extremely crucial.
- b) Over exploitation of ground water due to construction of water tube wells.
- c) With modernization, the use of traditional water systems (wells and baolis) have been discontinued. These were important part of the water harvesting system and its discontinuity has lead to decrease in ground water recharge leading to depleted water table in the town.
- d) Rain water is a crucial part of the water recharging the ground water table. However, it is not being utilized for the purpose.
- e) In the present scenario the storm water mixes with the sewerage water which results in flooding of main bazaar street and this untreated sewerage water along with rain water enters the Sarovar.
- f) Due to improper implementation of solid waste disposal, waste is being disposed off on the streets. This has led to unhygienic conditions in the town and ill presentation of temple town to the visitors.
- g) No proper Land fill site is allocated for the garbage disposal.
- h) Overhead electrical and telephone wires pose threat of any disaster. Also, they create hindrance to the historic streetscape of the town.
- i) Local people and municipal have provide Jal ghars for drinking water facility but no proper management of them have caused unhygienic condition for drinking water.



Image.8.7: Water logging during heavy rainfall
(Source: SHC)



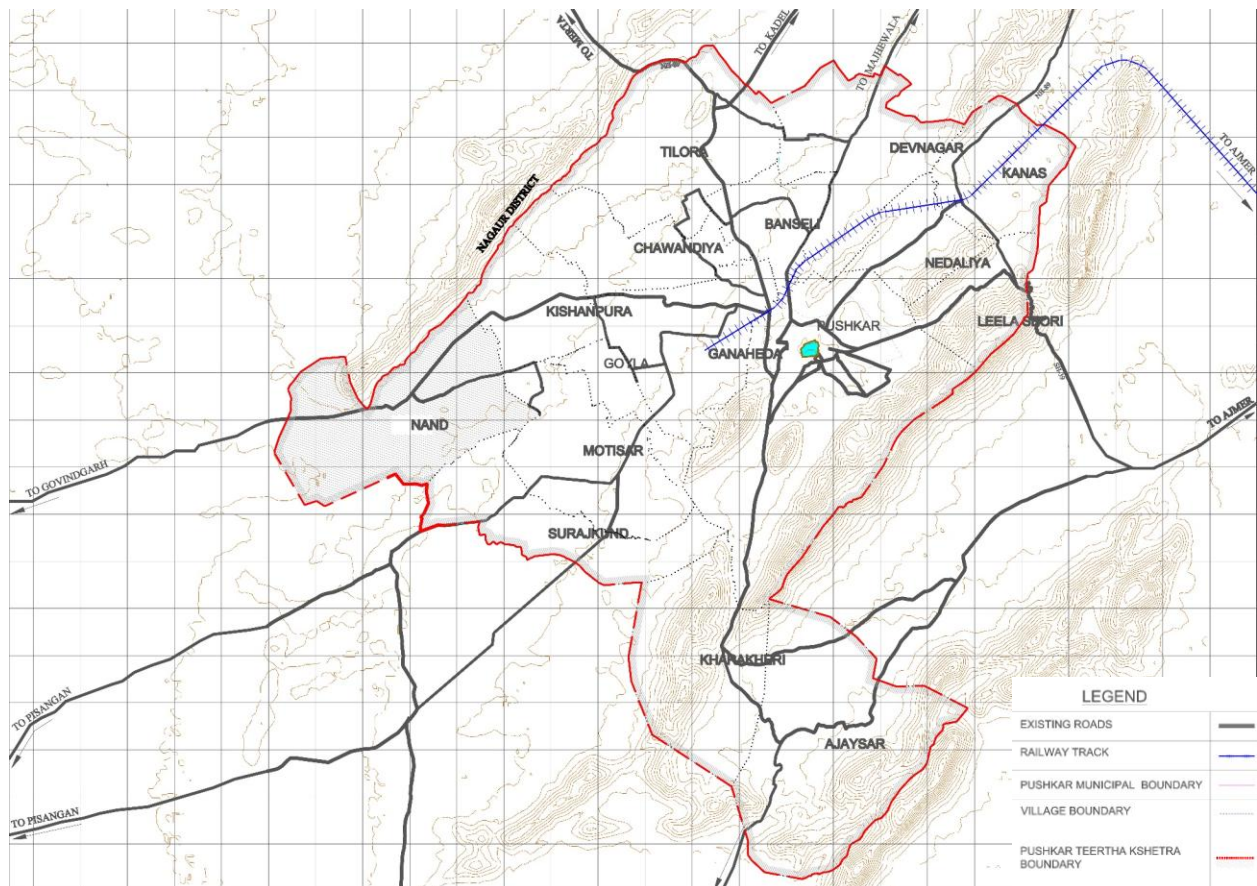
Image.8.8: Garbage disposed road side (Source: SHC)

9. Transportation

Given the topography and the evolution of the town over the years, it is noticed that the road network follows a ring and radial network, with major road to adjoining cities originating from the centre of the town.

9.1. Regional Connectivity

The connectivity of Pushkar with Ajmer is via the National Highway 89 through the Naag Pahad and the Ajmer Pushkar bye pass road going round the Naag Pahad through the Nedaliya and Leela Seori villages. Other major roads connects Pushkar to Pisangan, Nagaur and Kharakheri.



Map 9.1. Map showing the road connectivity of Urban Notified Area (Source: SHC)

However, the other roads connecting in the other villages of Notified Urban Area of Pushkar Master Plan 2011-2031 are not proper and need up gradation.

9.2. Local level

Presently the total length of the road in the town is approximately 14 kms of which 11km of roads are surfaced (78 % road are black topped roads) while the remaining 3 kms constitute un-surfaced road (22 % road are earthen roads).

Primary roads in the town are surfaced. The commercial street which is the main bazaar street connects the new bus stand to Brahma Mandir. The road is extremely congested, with variety of activities and encroachments. The road width varies from 10 feet to 30 feet. The secondary streets in the town are constituted by the radial streets leading towards the lakes, mostly connecting the two primary links. The tertiary streets are narrow lanes inside the Mohallas, which are exclusively pedestrian. Due to uneven topography these lanes are very narrow and have continuous steps. Most of the Ghats are connected to the main commercial street.

9.3. Traffic and Transport

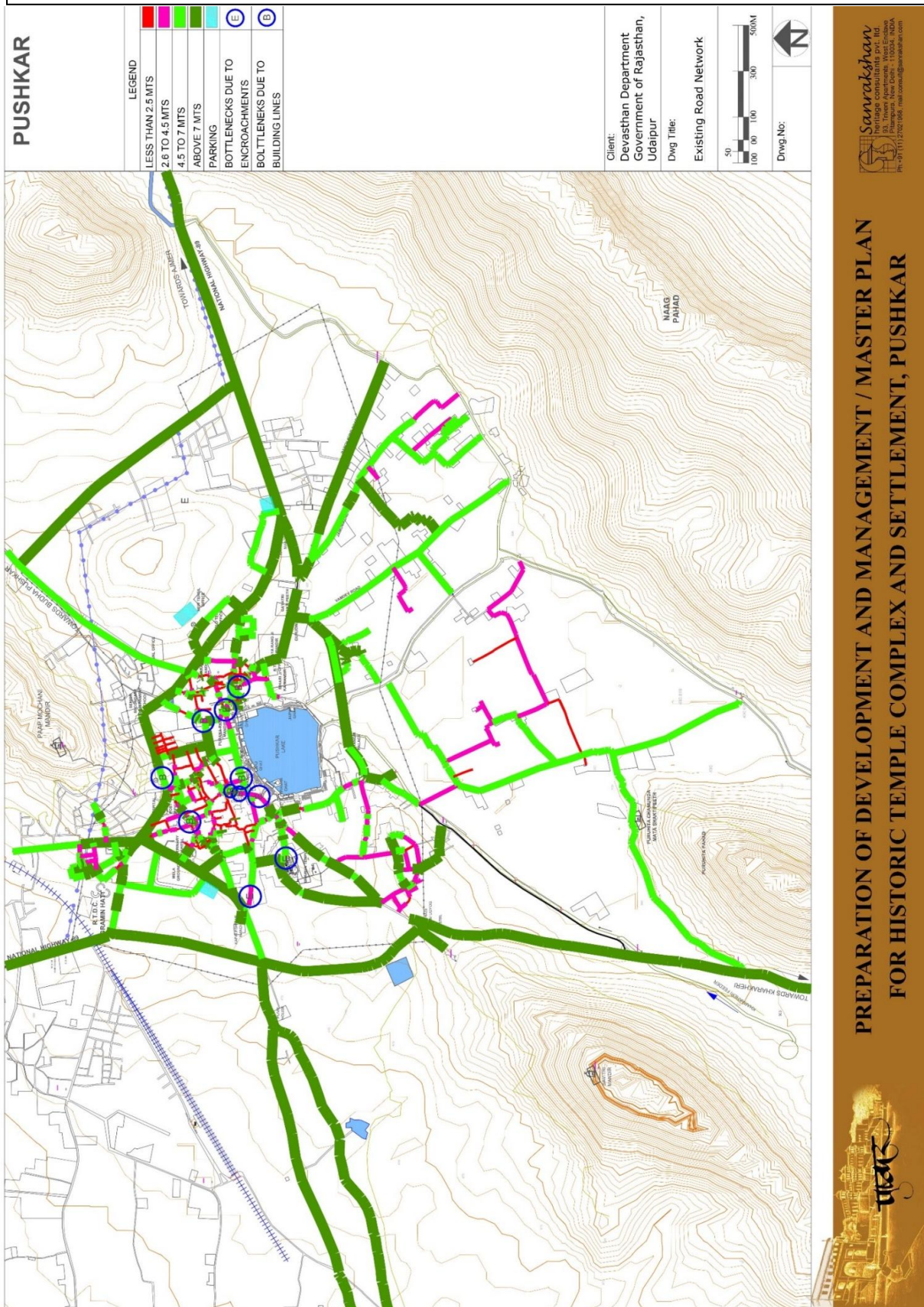
Entry of traffic into the town is mainly from Ajmer; via the two routes from Naag Pahad and from Budha Pushkar. The Naag Pahad is the more often used route as it connects to the Ajmer city centre.

As a part of traffic and transport management measure in the town, vehicles are not allowed in the peak season. During slack period vehicles (max. cars and jeeps) are allowed inside the town, but during *Mela* period there is strict pedestrianization inside the town. Since the road is narrow, these vehicles create traffic congestion and conflict with pedestrian traffic. Buses and Heavy vehicles in the Town are restricted only to state highways.

Presently, there is no organized intra-city transport service. Being a small town, most distances can be covered by walk. However, as the town spreads itself, and if traffic restrictions are placed on inner core, there will soon be need for intra-city transport services. Unless such services are introduced in a planned manner and regulated, sporadic growth of vehicles shall soon emerge as a nuisance.

There are currently two main bus stands in Pushkar. The bus stand is located along the bypass road, although it is noticed that there is inadequate arrangement and space for parking. There is a need for improvement of the facilities, for tourists and passengers. Apart from this, well designed parking spaces do not exist in the town, presently.

Map 9.2: Map showing the road width (Source: SHC)



9.4. Issues

- Lack of organized parking facility, it is leading to roadside parking and congestion along the streets.
- Motorized vehicular traffic on streets causes congestion and pollution, and conflicts with pedestrian movement in the town.
- There is no proper segregation of pedestrian and vehicular movement.
- Poor regional connectivity of Pushkar with important religious sites such as, Madhya Pushkar, Nand etc.

10. Brahma Mandir and its precinct

The most famous temple in Pushkar is the only temple dedicated to Lord Brahma (the creator of the universe according to Hindu mythology) in the entire country.

10.1. Brahma Mandir and its connectivity with surrounding

Brahma Mandir is situated on slightly high slope and it is at the west end of the town, near mela ground.

To reach Brahma Mandir following routes can be taken:

- Six parking lots, three government and three private, outside the town are used during festival season as entry of vehicles are restricted.
- The tourist coming from Ajmer through NH 89, follow the main bazaar street to reach Brahma Mandir. In this case they see Naya Rang Ji Mandir and visit Brahma Ghat first before reaching temple.
- Major roads inside Pushkar are the most used by tourist to reach Brahma Mandir. The tourist using these roads visits only Brahma Mandir and Pushkar Sarovar.



Image 10.1: Stray animals causing inconvenience in pedestrian movement (Source: SHC)

10.1.1. Activity around Brahma Mandir

The entry of the Brahma Mandir is very chaotic because of multiple activities happening in the vicinity. Series of shopkeepers shouting for free shoe service and to buy *prasad* make the movement uneasy for the visitors/pilgrims. There are two ways to reach Brahma Mandir, one from main bazaar street and one from Kapaleshwar road, which make L-shape intersection at the entrance of Brahma temple which has the maximum encroachment.

Map 10.1: Map showing encroachments (Source: SHC)





Image 10.2: Plan of Brahma chowk showing connectivity with the Brahma temple (Source: SHC)

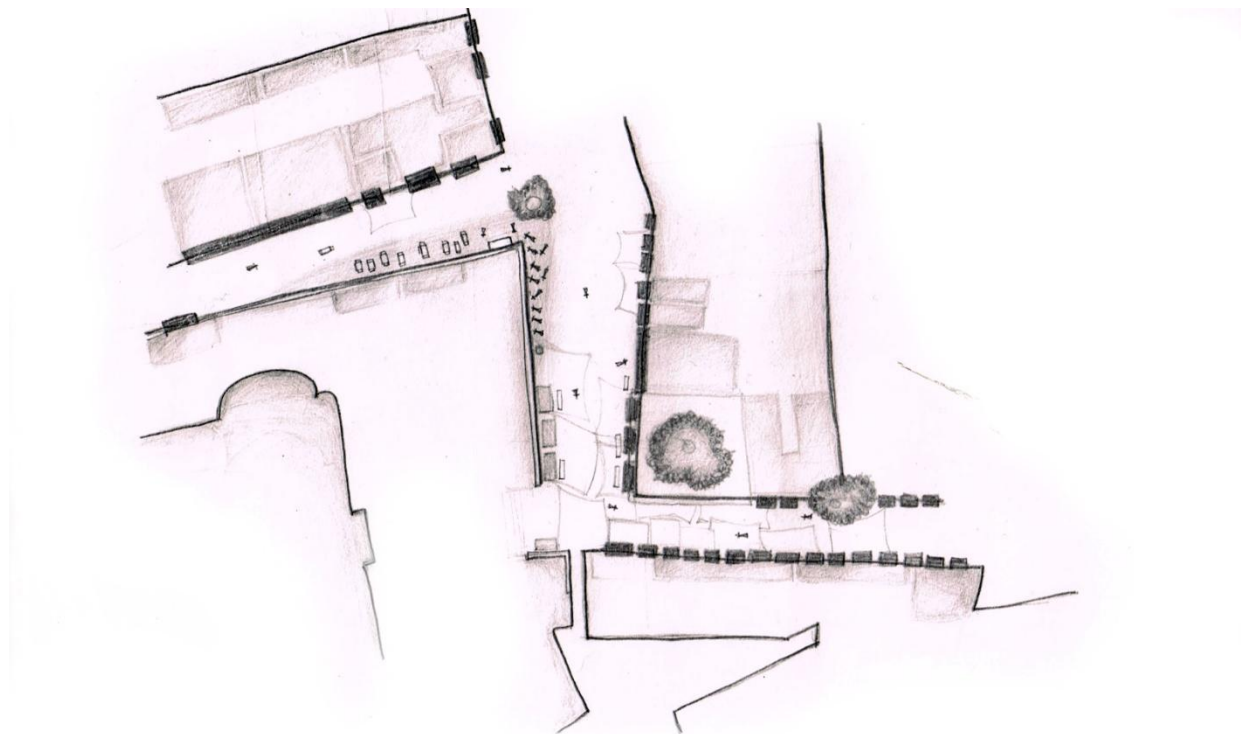


Image 10.3: Plan showing area around Brahma temple showing encroachment along the entire bazaar street (Source: SHC)



Image 10.4: **View of the entrance area with encroachments when approached from the Kapaleshwar road**
(Source: SHC)



Image 10.5: **View of the bazaar street with encroachments and stalls at the entrance of Brahma temple**
(Source: SHC)

Activity pattern according to day timings can be generalized as following:

5:00am to 10:00am: heavy crowd from main bazaar street and mela ground road rush toward Brahma Mandir, while on road to Savitri Mandir small eating shops popup.

10:00am to 12:00am: Activities at road to Savitri Mandir stop and there are no small eating points. While main bazaar street and road to mela ground starts touring to shopping roads.

12:00pm to 1:30pm: as temple closing time comes near, people start rushing to temple for *darshan*. The roads again show chaotic behavior.

1:30pm to 3:00pm: this time starts as lunch time for pilgrims and gradually changes into waiting time for pilgrims after 2:30 pm



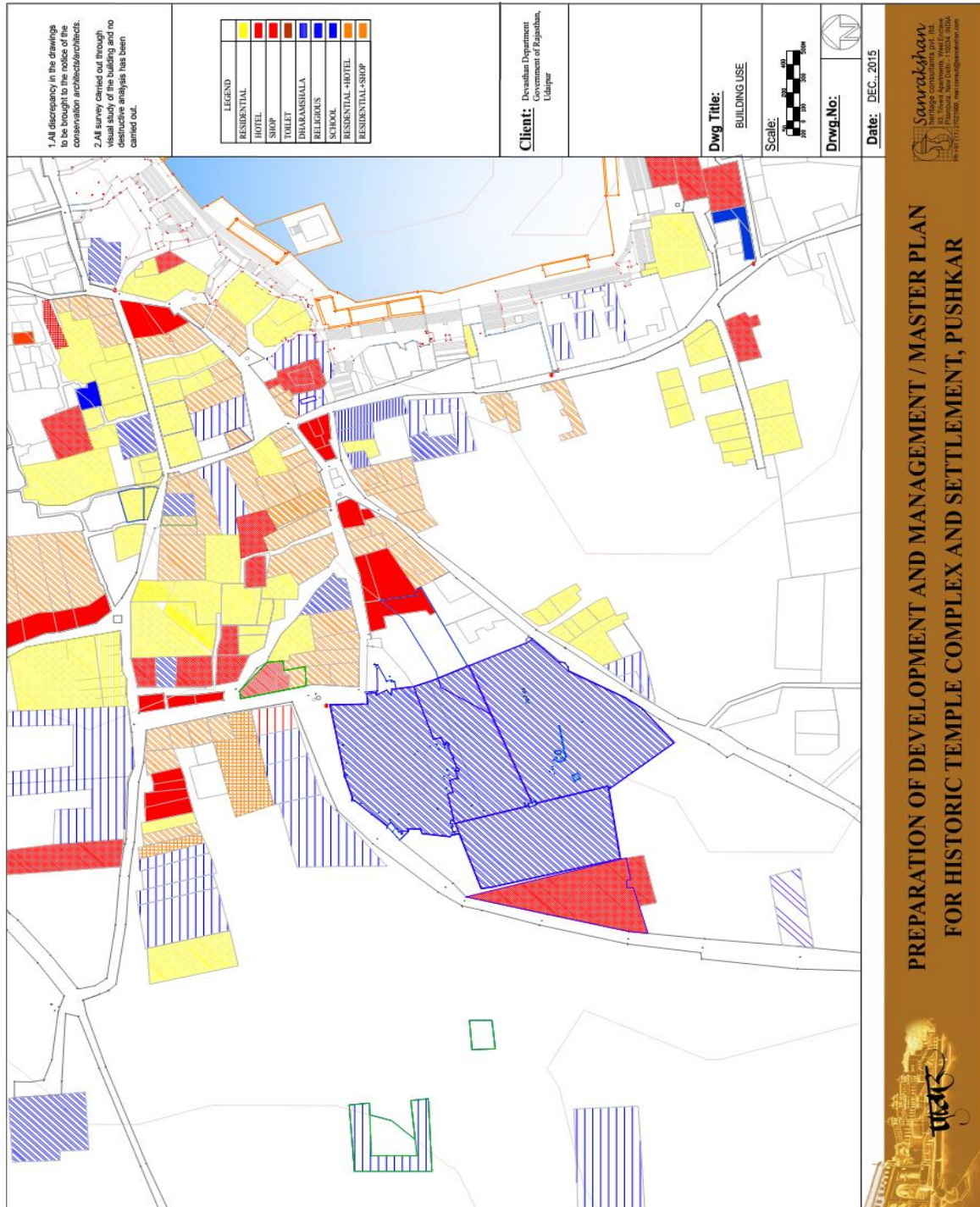
Image 10.6: Pilgrims waiting at Brahma Mandir entrance (Source: SHC)

10.1.2. Issues

- People waiting for their friends wait outside the temple on main road as there is no waiting areas
- No provision for physically handicaps and old people.
- Lack of facilities for shoe deposit.
- Lack of lockers

10.2. Building use around Brahma Mandir

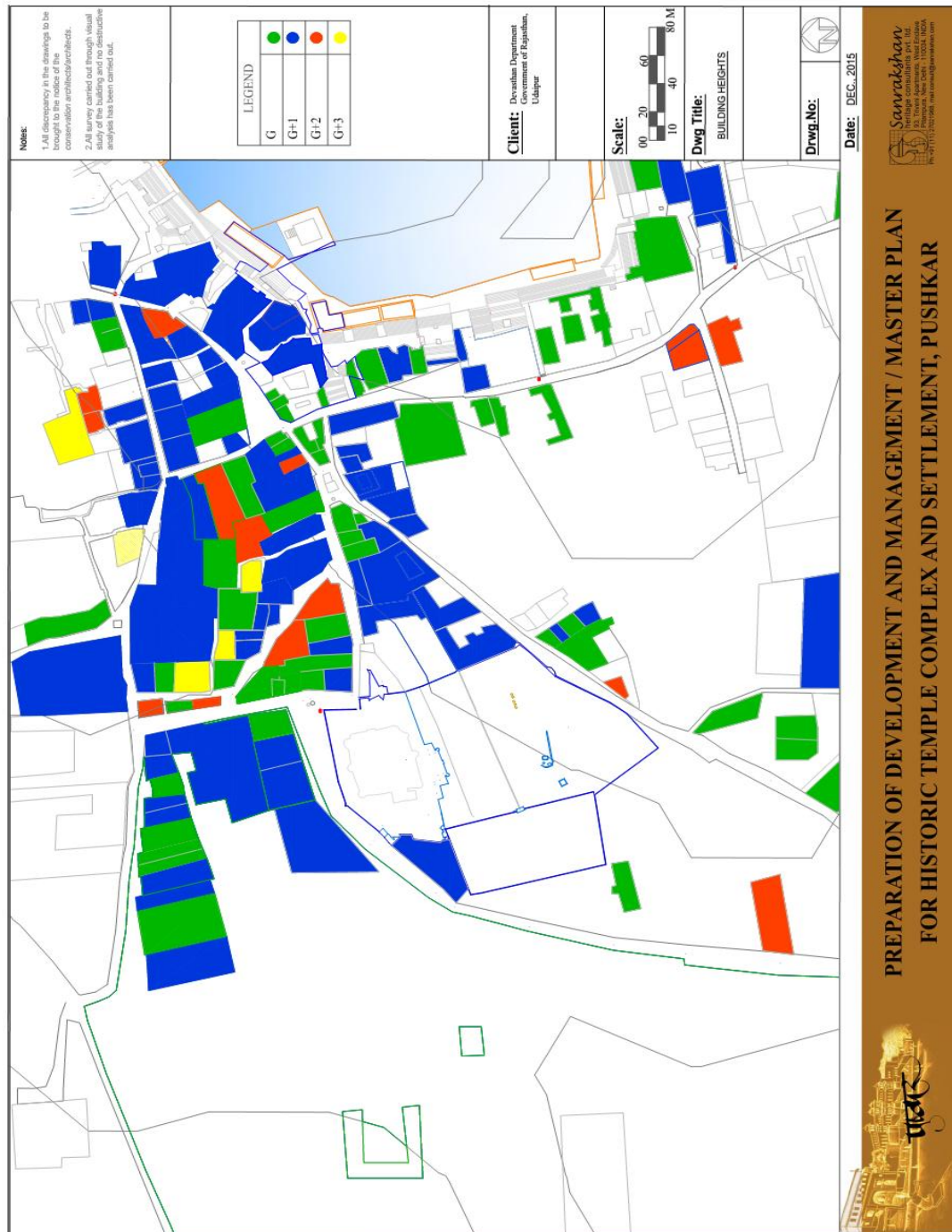
The area around Brahma Mandir has majority of buildings with mixed typology of usage. There are multiple restaurants, shops, and series of houses with shops at front in the bazaar street. Besides these, there are a few hotels and dharamshalas in the surrounding areas as well. In 300m stretch of Brahma Mandir, there are 45 cloth shops, 8 restaurants and 20 accessories shops.



Map 10.2: Map showing building use (Source: SHC)

10.4. Building heights around Brahma temple

Similar to the common character of the buildings of Pushkar, majority of buildings around Brahma temple are of double storeys and single storeys. The closure created by the buildings of the lanes and streets around the temple, hence, is not very much. However, the encroachments and the sheds extend till the adjoining building, disturbing the character and reducing the open-ness of the streets. Only a few three storey buildings are present which disturbs/ stands out of the original skyline and streetscapes of the town.

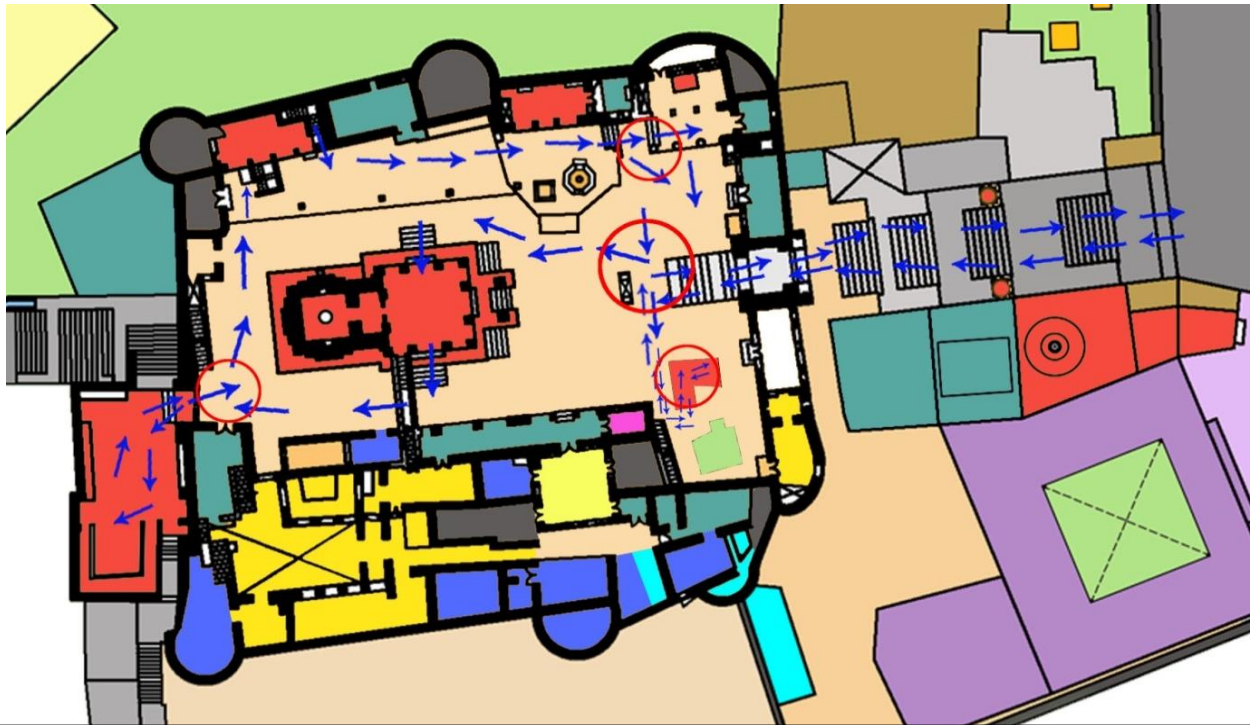


Map 10.4: Map showing building Heights (Source: SHC)

10.5. Circulation inside Brahma temple

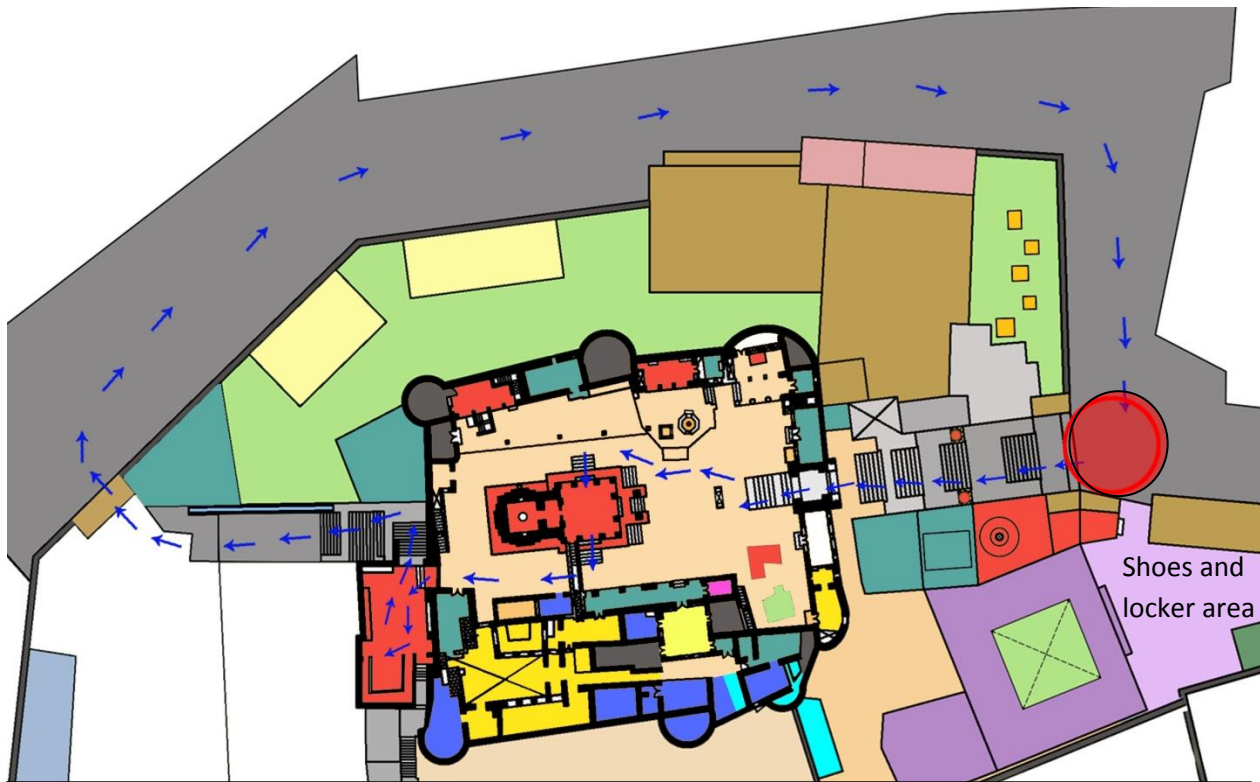
10.5.1. During normal days

After entering the temple the first visit is paid to Lord Brahma, which people can hardly see as there is massive rush. The path leads to the back side of Lord Brahma, where is temple of Ambe Maa with a small kund in front of the deity. There is a small path for *parikrama* for Ambe /Maa after which people re enter main complex area which leads to a small cave where Shiva resides. The Shiva cave is in basement area of temple which exists on ground floor of temple. After leaving the cave people move toward the front side of temple and meanwhile on the way there is Saptrishi Mandir, another Shiva Mandir. Then people cross the entrance of the temple and go to another cave of Siddheshwar Mahadev. The entry and exist point of this cave is same.



Map 10.5: Circulation inside Brahma temple during normal days (Source: SHC)

10.5.2. During festival days



Map 10.6: Circulation inside Brahma temple during festivals (Source: SHC)

During festival days, the circulation pattern of temple changes accordingly to cater the pilgrims.

The entry remains same but there is no *parikrama* of Lord Brahma and people exit from Ambe Maa Mandir only. From back side of temple pilgrims exit and come back to front side of temple to pick up their shoes and luggage which causes chaotic condition in front of temple.

10.5.3. Issues

- a) Conflict point 1: water cooler; wet floor and halting of people
- b) Conflict point 2: intersection points
- c) Conflict point 3: Entry of temple; during festival

Hence, the haphazard movement pattern for visitors along with inappropriate water points is a major circulation issue as it may lead to **stampede** in case of mass crowding.

The total number of lockers provided by temple is nine which is not sufficient to cater the tourist luggage. There is a *jal ghar* which is not exposed much as it gets hidden behind the 2 wheeler municipal parking. The municipal parking outside brahma temple cause problem in circulation and there is no one allotted to take care of it.

10.5.3.1. Shortcomings experienced by the stakeholders (as ascertained through interviews or otherwise)

As per the discussion with *Mahant ji*, following key issues and suggestions were identified:

- Alternate source of method like solar panels can be installed to generate energy that can be used to energy to prepare food.
- No provision of Ramp/Lift for differently able and old aged people.
- No sufficient space for keeping footwear's and lockers for luggage.
- Most of the Prasad is wasted, therefore some other provision of Prasad management is required.
- Separate waiting area for V.I.Ps
- Kitchen areas to should be re allocated
- Encroachments to should be removed
- Roadside vendors should be relocated.

10.5.3.2. Shortcoming experience by visitors

People from different parts of world visit Pushkar for religious and spiritual activity. Main purpose of visiting the town is for Pushkar Sarovar and Brahma Mandir. Sunset point at Jaipur ghat is very popular among tourist, foreign tourist come especially to enjoy scenic beauty of the town and stay for 3-4 days to a month. Tourists don't have awareness about other places in Pushkar and lack of signage restricts their visit to Brahma temple and Brahma Ghat. Government has provided good visitors facilities such as drinking water tabs, public toilets and garbage bins.

10.5.4. Periodic festivities/events

All the festivals of Hindus is given importance in the temple. However, the main festivals of the temple are the *Guru Purnima* and *Kartik Purnima*. Beside this, several other occasions/ festivals which are prominent are *Purnima/Amavasya* of any month specially *Vaishakha Shukls Purnima/ Somvati Amasvasya* and other Hindu Festivals. During festivals the circulation pattern changes as already discussed.

As per the interviews with Temple *Mahant ji*, on an average around 30,000-50,000 thousand tourists visit the temple every day, but during festivals *Guru Purnima* and *Karthik Purnima*, the number of devotees coming to the temple reaches upto 1-2 lakhs.

The temple organizes special *bhandara* on the day of *Guru Purnima* and *Brahma Utsav* at rear portion of temple compound.

10.6. Architectural description and spatial planning

10.6.1. Main temple

The components of temple are 1) *Temple complex* and 2) *the landscaped area*

Said to be constructed around 2000 years ago, and renovated multiple times in 15th, 18th and 19th century, the Brahma Mandir is a unique amalgamation of the Pratihara temple and the Jain Mandir architectural styles with a few pre Mughal elements. The layout resembles the typical Indian temple planning style with steps leading to the base platform or the '*pittha*' over which the temple rests. Another few steps lead to the porched entrance or the '*ardhamandapa*' and further into the main hall or '*mahamandapa*' which can also be approached by the steps on both sides of the temple. A small chamber or '*antarala*' further leads to the chamber or '*garbhagriha*' housing the idol of Lord Brahma. The '*shikharas*' or roof of the *ardhamandapa* and *mahamandapa* are of Jain temple architectural style with perfect domes and inverted lotus flower and fluted disk or '*amlaka*' and '*kalasha*' on top. The *shikharas* or spire on top of garbhagriha, however is of 'Latina' typology of Nagara style (north Indian temple architecture style) with miniature shikharas or '*ururshringa*' on all four sides of spire and an *amlaka* and *kalasha* with swan (vehicle or '*vahana*' of Lord Brahma) on four sides of the *kalasha*. The ornamentations of the elements of the temple like the floral carvings on sides of the *pittha* and the exterior walls of the temple also reflect the architecture of their relevant time periods.



Image 10.7: View of Brahma Mandir (Source: SHC)

The temple has articulated *water outlet*. The columns with rectangular base and circular and octagonal shaft resembles the style of columns in Jain temples but with less ornamentation i.e. the statues of different devotees of Lord Brahma on top of the columns as well as on the roof of *ardhamandapa*. The flooring of the temple is done in white marble and walls and ceiling have been painted during renovation work.



Image 10.8: A view of the articulate columns
(Source: SHC)



Image 10.9: The main water outlet from
garbhagriha (Source: SHC)

10.6.2. Complex architectural style

Besides this the architecture of the complex around the temple is predominantly Mughal with a fortress with bastions running all around the temple and surrounding structures including *Baradari*, the temple and few smaller shrines. The tapering buttressed walls interrupted by bastions at corners give massive volume to the complex and have a few simple Mughal elements like, '*Jharokhas*' with different arches, delicate overhangs, *jalis* and arched parapet wall, which accentuate the architecture of the fortress. Also there are few structures in the complex with different architectural styles.



Image 10.10: Huge Mughal style
gateway (Source: SHC)



Image 10.11: Massive tapered buttressed walls, interrupted
by bastions (Source: SHC)

10.6.3. Existing Horticulture & landscape features

The temple compound has a huge landscaped area at the rear portion of the temple. The landscaped area has two main gateways. The garden has Charbagh typology, with elements like Baradari, well and channels. The Baradari also has a kund which was traditionally used to perform *yagya*. One can experience entire landscaped area from Baradari, which is situated at an elevated altitude.



Image 10.12: Baradari at the entrance of the landscaped area (Source: SHC)



Image 10.13: The main Baradari (Source: SHC)

Baradari: The structure has stone finish, the Baradari has majorly Mughal style of architecture with multi-foliated arches, circular columns with floral bases, simple brackets and stone carved railings. The Baradari also has a kund in front to perform puja.



Image 10.14: The kund area in front of Baradari (Source: SHC)

Samadhi: simple marble shrines with footprints marked over the surface. These are the smadhi's of previous saints. Few are in the temple complex and others are in the landscaped area.



Image 10.15 : (Left) the samadhi in the landscaped area. (Right) the smadhi in temple complex (Source: SHC)

Wells: simple circular wells constructed in stone with water channels supposed to irrigate the gardens.

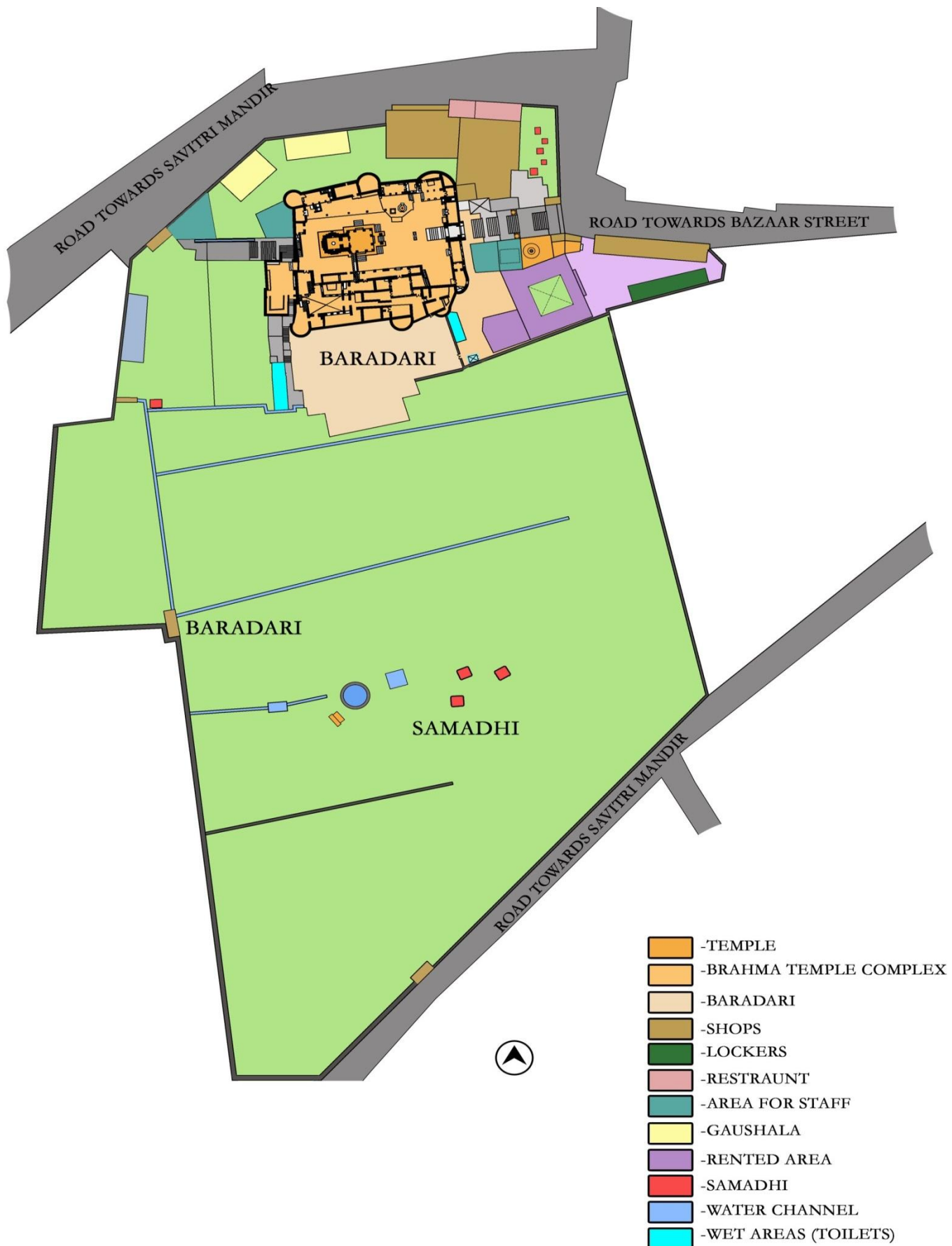


Image 10.16: **The wells in the landscaped area.** (Source: SHC)

Gateways and boundary wall: Influenced from Mughal architectural styles, multi foliated and simple arches and brackets are the main elements or ornamentation. *The boundary wall is buttressed.*



Image 10.17: **Parapet in the front façade** (Source: SHC)



Map 10.7: Site Plan (Source: SHC)

10.6.4. Material and construction and architectural elements

The basic material used for construction is stone masonry. Only new additions / alterations are in brick masonry. Baradari is constructed in red Sand stone which has been lately lime plastered and painted.

10.6.4.1. Site and surrounding:

The temple complex has 5 gateways, three gateways are for entry in the main complex, rest two enter in the landscaped area.

- a) **Boundary wall:** The boundary wall is constructed out of stone masonry. The surface is not lime plastered.
- b) **Gateways:** The gateways are also of stone masonry. The main gateway is adorned with jharokhas.
- c) **Baradari:** The Baradari is constructed of stone masonry



Image 10.18: The rear portion of temple constructed entirely in stone (Source: SHC)

10.6.4.2. Temple complex

- a) **Plinth:** The plinth of the temple raised on a high platform of stone masonry.
- b) **Floor:** The floor is of stone with marble finish.
- c) **Wall:** the walls are of stone masonry.
- d) **Door/ Window:** Originally added door/windows are of wood, but at some places later added panels are of metal. Lately, layer of paint have been added on the door/ window panels.

- e) **Columns:** In the main sanctum columns are of stone, whereas lately added colonnade aisle has columns constructed out of brick masonry. The columns base is rectangular with octagonal shaft having sculptures of devotees of Brahma.
- f) **Roof:** The roof of the structure is of stone slabs in the aisle area whereas, temple *mandapa* has dome structure and the *garbhagriha* has shikhara. The shikhara constructed of stone as well.
- g) **Parapet:** The parapet has circular opening for view; parapet in other areas is simple.



Image 10.19: Parapet in the front façade (Source: SHC)

10.6.5. Finishes

- a) **Oil paints and stone cladding**

The surfaces of the structure at several places are either oil painted or have been cladded. This stone cladding is of stone with names engraved with the names of the donors. These stones are cladded in walls and flooring.



Image 10.20: Oil painted façade (Source: SHC)

b) Walls

The stone walls of the temple have recently been painted with oil paints. The surface is stone cladded at several places. At the rear portion of the building the structure has lime plaster.



Image 10.21: Stone cladding inscribed with the name of the donors. (Source: SHC)

c) Flooring:

The temple has marble flooring, Baradari has lime flooring.

d) Roof:

The roof is oil painted at several places.

10.7. Building Usage

10.7.1. Existing residential area details for the priest

The temple complex has main temple sanctum placed in the courtyard around which are colonnade aisles, on the left side wing is the residential area for saints which includes rooms for saints, kitchen and storage area and toilets whereas the right side wing has rooms for saints, storage area, temple lockers, on the upper floor of the wing are rooms for saints and washroom area. The rear portion has *Amba ji* Mandir which is on the left side leads to visitor's toilets and the right side are steps leading to gaushala and landscaped area.



Map 10.8: Plan showing building usage (Source: SHC)



Image 10.22: Left side aisle having kitchen areas in the courtyard (Source: SHC)



Image 10.23: Kitchen area (Source: SHC)

The floor below on the left wing this is basically used by armed police and police personals; they have residential area for police personals. On the same floor, on the right wing are godowns and a shop. Beside this, there is a gaushala at the same level.

Below this is the Samadhi area on the right wing and Bihari ji Mandir on the left wing which opens only once a year for the visitors.

The lowest level is rented out and encroached. The left wing has a huge courtyard compound with a gateway which has been encroached; further this is the locker area for pilgrims. The right wing has few restaurants which have been rented.

During *bhandaras* held during festivals like *Guru Purnima* and *Ankut* after Diwali around 10,000 pilgrims have their meal in *bhandaras* conducted by Temple trust, in the landscaped area at the rear portion of the temple.

10.7.2. Issues

Several areas inside the temple compound are not used properly, like the landscaped area and the two Baradari which have rich heritage architectural character are left abandoned. The landscaped area has Charbagh garden typology characteristics with Baradari, wells and water channels.



Image 10.24: Baradari area left abandoned (Source: SHC)



Image 10.25: Gateway leading towards landscape area (Source: SHC)

a) Spaces not properly utilized

There are several areas in the temple complex not being utilized or the current usage is not appropriate for instance, the present location of kitchen is inappropriate; there is no natural light and proper ventilation in the kitchen, which makes the space suffocating. Secondly, the landscaped has great potential which is left like an abandoned space.

b) Lack of awareness about places

Samadhi structures of previous Mahant are left abandoned and pilgrims are not aware of the Samadhi's. Baradari and its surrounding areas like wells and channels, which have great potential need to be captured.



Image 10.26: Baradari having Samadhi of *sanyasis* (Source: SHC)

c) Lack of accommodation facility for priests

The areas allocated for accommodation of priests is inadequate, most of the areas require organization.

d) Lack of space for large scale gathering

10.7.3. Proposal

In order to utilize all spaces appropriately the potential of unused areas shall be explored to create proper accommodation facilities for priests.

10.8. A detailed report on the present state of conservation and repair undertaken in the past (if any) including condition assessment

10.8.1. Previous repairs

Although no major work has been carried in the past, except in the bastion where some restoration work has been done. Also in the Baradari some restoration works have been carried out.



Image 10.27: Restoration works done in bastion (Source: SHC)

10.8.1.1. Additions/ alterations

At several spaces verandah have be closed by construction of a new wall. Some of them are being used as rooms.

Lately a verandah has been extended in the right side of the wing, which does not compliment the morphology of the place.



Image 10.28: Additions/ alterations done in the complex (Source: SHC)

10.8.2. Issues

10.8.2.1. Structural

- a) **Cracks:** bastions are showing signs of deterioration, cracks are visible in certain areas.



Image 10.29: Minor Cracks visible in the bastion (Source: SHC)



Image 10.30: Cracks visible in the bastion (Source: SHC)

- **Proposal:** All Cracks to be stitched.

Some cracks are visible in the Baradari as well, recently some restoration work has been carried out in cement mortar



Image 10.31: Restoration works done in Baradari (Source: SHC)

10.8.2.2. Non structural

a) Flaking of plaster:

Bastions have major problem of flaking of plaster, these areas are rarely used and therefore no proper maintenance is done of these areas.



Image 10.32: Flaking of plaster in Bastion (Source: SHC)

- **Proposal:** Re-plaster of certain areas.

b) **Incongruous Finishes:**

- Paints:** The oil paint applied on the walls and in the main temple needs to be removed, so the original fabric can be restored.



Image 10.33: Incongruous finishes like oil paint (Source: SHC)

- **Proposal:** Removal of enamel paint from the surface.

- Stone Cladding:** The stone cladding having names of the donors from the wall surface of the temple need to be removed, as to restore historic fabric.



Image 10.34: Incongruous cladding in wall and floor (Source: SHC)

- **Proposal:** Stone cladding to be removed to restore historic fabric.

c) **Incongruous additions:**

- iii. **Enclosed Verandah:** Later added wall which have recently added to enclose the verandah deteriorate the historic fabric.



Image 10.35: Enclosed verandah (Source: SHC)



Image 10.36: Enclosed rooms (Source: SHC)

- **Proposal:** Later added walls must be removed and accommodate these spaces in some other area.
- d) **Soot deposits:** One of the major issues in the building are of soot deposit in the kitchen area.



Image 10.37: Soot deposits in kitchen area (Source: SHC)

- **Proposal:** Soot deposit must be removed from the area.
- e) **Algae deposit:** In certain areas in the exterior areas one can find blackening due to algae deposits
- **Proposal:** Algae shall be scrapped off carefully from the walls without damaging the original fabric of the building.



Image 10.38: Algae deposits in façade (Source: SHC)

- f) **Vegetation:** The area around Baradari has huge vegetation, thus accessibility is difficult.



Image 10.39: **Vegetation in the passage of Baradari** (Source: SHC)

- **Proposal:** Vegetation must be removed in order to improve accessibility.

- g) **Deteriorating condition and historic fabric of Baradari, wells, channels and access way.**



Image 10.40: **Baradari in the landscaped area** (Source: SHC)

- h) The channels is showing some signs of deterioration as it has not put in use since a long time.



Image 10.41: **Broken channels need urgent restoration work** (Source: SHC)

- i) The well requires proper restoration as cracks are visible.



Image 10.42: **Cracks inside well** (Source: SHC)

j) **No proper accessibility in the landscaped area**

There is no proper pathway to walk in the compound, it is over vegetated and deteriorated .The steps are broken, thus making the access difficult. Although,, the original footprints are visible at certain areas.



Image 10.43: **Broken steps making the accessibility difficult** (Source: SHC)

- **Proposal:** Restoration of landscaped areas.

10.9. Infrastructure

10.9.1. Electrical services system

The electricity supply is regular and is provided by municipality. At places the haphazard wiring is resulting into loss of character of the place.

10.9.1.1. Issue

a) Exposed haphazard wiring

All the wiring should be cased, so no wiring is visible and the temple doesn't lose its historic character.



Image 10.44: Haphazard wiring (Source: SHC)

- **Proposal:** Exposed wiring shall be concealed to retain aesthetic appealing facade n the temple.

10.9.2. Water supply

The temple complex has municipal water supply connection and submersible tank. According to sources 10,000-15,000 Litres water is being consumed every day. There are 6 tanks of 1,000 liters capacity which are used for visitors drinking and toilet purpose and 6 tanks of approx. 800 litres consumed for priests daily activity. They have segregated water tanks for cleaning and cooking purpose. They have separate tanks for gaushala and for Security guards residential.



Image 10.45: Water tanks at the roof of fort of the temple complex (Source: SHC)

10.9.2.1. Traditional water supply system

The landscaped area behind the temple has two wells as well and proper channels which is the traditional water supply system which is not in use anymore.



Image 10.46: Well in the landscaped area (Source: SHC)

10.9.2.2. Drinking water

There are three water coolers installed in the complex which provide drinking water to the pilgrims and sanyasis.



Image 10.47: Drinking water facility inside compound (Source: SHC)

10.9.2.3. Issues

a) Shortage of water supply during huge gathering

There is shortage of water during major functions like Karthik and Guru Purnima.

b) Loss of traditional water supply system

The wells and channels are not in use, which can be major source of water supply

c) No proper filtration process of drinking water

The Drinking water should be filtered properly as this water is hardly utilized by the foreigners

10.9.2.4. Proposal

- a) To create provision of water during mass gathering.
- b) To revive traditional water system.
- c) To have system for filtration of water.

10.9.3. Sewerage Drainage system

There are 4 toilet blocks in the compound out of which only one, toilet sewerage goes in municipality and rests three have soak pits for disposal.

10.9.3.1. Issue

There is no major issue with the sewerage disposal system.

10.9.4. Toilets

The temple complex has mainly 4 toilets area, among which two are used by sanyasis, one for visitors and other one for police personals, which is also used by shop keepers of the area.

10.9.4.1. Issue

Unhygienic condition in washrooms.

These toilets requiring proper monitoring by a personal appointed by temple trust so that proper cleanliness is maintained, as crowd from urban areas and foreigners hardly use these toilets.

10.9.4.2. Proposal

Regular monitoring of cleaning of toilets shall be done to have clean, and hygienic washrooms equipped with modern facilities. Also the three toilets connected to sewer.



Image 10.48: Unhygienic condition inside toilets
(Source: SHC)

10.9.5. Garbage disposal

All the garbage from the temple compound is dumbled in the rear portion of the temple complex, from where it is collected by a tractor few months. The temple compound has several dustbins stationed at various places.

10.9.5.1. Issue

- a) There is a lack of garbage disposal areas. The garbage from the fort is dumped in the rear portion of the complex in the landscaped area just outside the complex gate.



Image 10.49: **Garbage disposal outside temple compound** (Source: SHC)



Image 10.50: **Garbage disposal in the backyard area** (Source: SHC)

b) Disposal of prasad in the compound

Inside the complex, the major problem is the prasad dropped by devotees on the floor every day. Most of the pilgrims drop prasad on the floor, which gets wasted



Image 10.51: **Prasad scattered all over the place in the temple complex** (Source: SHC)

c) Manual cleaning of complex in limited time

The compound is cleaned from 1:30 to 3:30, this is done by temple trust staff.

10.9.5.2. Proposals

- Areas for dumping of garbage shall be located at appropriate locations.
- Proper management of prasad offering shall be made and floors shall be cleaned regularly.

10.9.6. Public amenities, including other amenities

10.9.6.1. Waiting area/sitting areas

During noon time when the temple premises is closed, the devotees sit outside temple, as there is no provision of sitting space. Due to continuous circulation pattern, there is conflict points, which makes the area congested. Thus the present sitting areas cannot be used properly.



Image 10.52: Sitting areas inside the temple (Source: SHC)



Image 10.53: Sitting areas inside the temple (Source: SHC)

- Issue:
 - a) No proper waiting area for the visitors



Image 10.54: Devotees waiting outside during day (Source: SHC)



- b) **Lack of sitting areas during peak hours:** During off hours 1:30- 3:00 , there is no place for devotees to sit



Image 10.55: Inappropriate signage in the temple complex (Source: SHC)

- c) **Lack of Pause points:** There are no spaces in the temple where the devotees can sit and relax. There circulation movement is such that no space left for devotees to sit in the compound.
- **Proposal:** Proper waiting area shall be located or designed for the visitors in or around the temple.

10.9.6.2. Signage

There are signage's placed at the entrance but due to encroachment the signages are hardly visible. Secondly, inside the temple complex there are no proper signage's to guide the pilgrims.

- **Issue:** Pilgrims have problems in circulation inside the complex due to lack of signage.
- **Proposal:** Directional and descriptive signage shall be installed for proper comprehension of the visitors.

10.9.6.3. Hoardings

The areas rented out for restaurants have their hoardings inappropriately placed, thus hampering the historic fabric of the temple.



Image 10.56: Hoarding hiding the aesthetic of the structure (Source: SHC)

- **Issue:** Hoardings placed in an unorganized manner.
- **Proposal:** All incongruously added hoardings shall be removed in order to have a clean and original facade of the historic building.

10.9.6.4. Lifts/ ramps

- **Issue:** There is no provision of lifts/ramps for old aged and physically challenged people.
- **Proposal:** Ramps or lift shall be installed in the temple to make it universally accessible.



Image 10.57: No provision of lifts or ramps. (Source: SHC)

10.9.6.5. Locker area and storage of footwear

In the present scenario temple trust has an area allocated to store footwear's and lockers for cameras. But due to heavy influx of pilgrims, this space tends to be insufficient. Therefore, pilgrims keep their things in lockers owned by private shopkeepers. Some pilgrims even place there footwear's in the middle of the road.

Thus the whole situation is disorganized.

- **Issue:** Lack of organized lockers and shoe storage area.
- **Proposal:** Lockers and shoe racks shall be provided in or around the temple complex for the visitors.



Image 10.58: Footwear's placed in the center of road
(Source: SHC)

10.10. Property management

The property is managed and owned under *Sbri Tirth Guru Purohit Sangh trust*, whereas the protection of the temple is under **A.S.I.**

There are several areas in the temple complex on the ground floor which are rented for commercial usage and storage areas. The amount derived from rents is utilized for the functioning of the temple.

Several areas in and around the temple compound are being encroached, this is the major concern. Like a huge courtyard compound adjacent to the temple compound is being encroached.

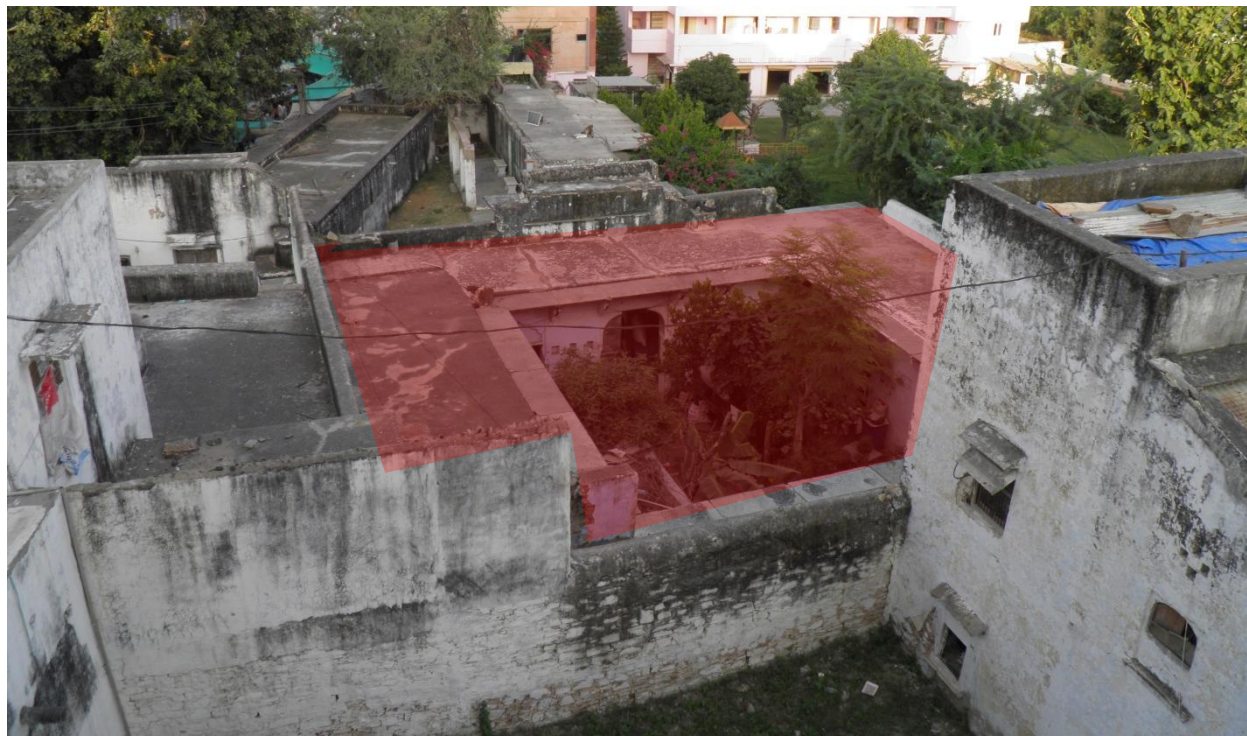


Image 10.59: **Building encroached inside temple** (Source: SHC)

10.10.1. Issue

- Encroachments of prominent areas.
- Tenants not paying rents and encroachments of temple property.



Image 10.60: **Encroachments of prominent areas** (Source: SHC)

10.11. Human interventions

The area around the complex is encroached by road side vendors, which obstruct the free movement of the population. The free movement is also obstructed by the presence of kiosks selling different kind of items.



Image 10.61: Road encroached by vendors (Source: SHC)

10.11.1. Issue

Encroachment by vendors around temple complex.

10.11.1. Proposal

Encroachments shall be removed from front of temple to restore a complete front view of the gateway to temple complex.

10.12. Environment pressures

The parikrama marg has less vegetation, which creates difficulty in pedestrian movement for devotees.

10.11.1. Issue

Less vegetation in the Parikrama Marg. Plantation shall be done along parikrama marg for a better visitor/pilgrim experience.



Image 10.62: Plantation of trees along Brahma temple. (Source: SHC)

11. Disaster Preparedness Plan

In the last few years India has witnessed many natural disasters(Tsunami, earthquakes, floods, cyclones, etc.) and is at risk to man- made disasters(fire- stampede) as well. These disasters, natural, man-made or hybrid, typically, result in a large number of casualties along with societal agony and huge economic loss.

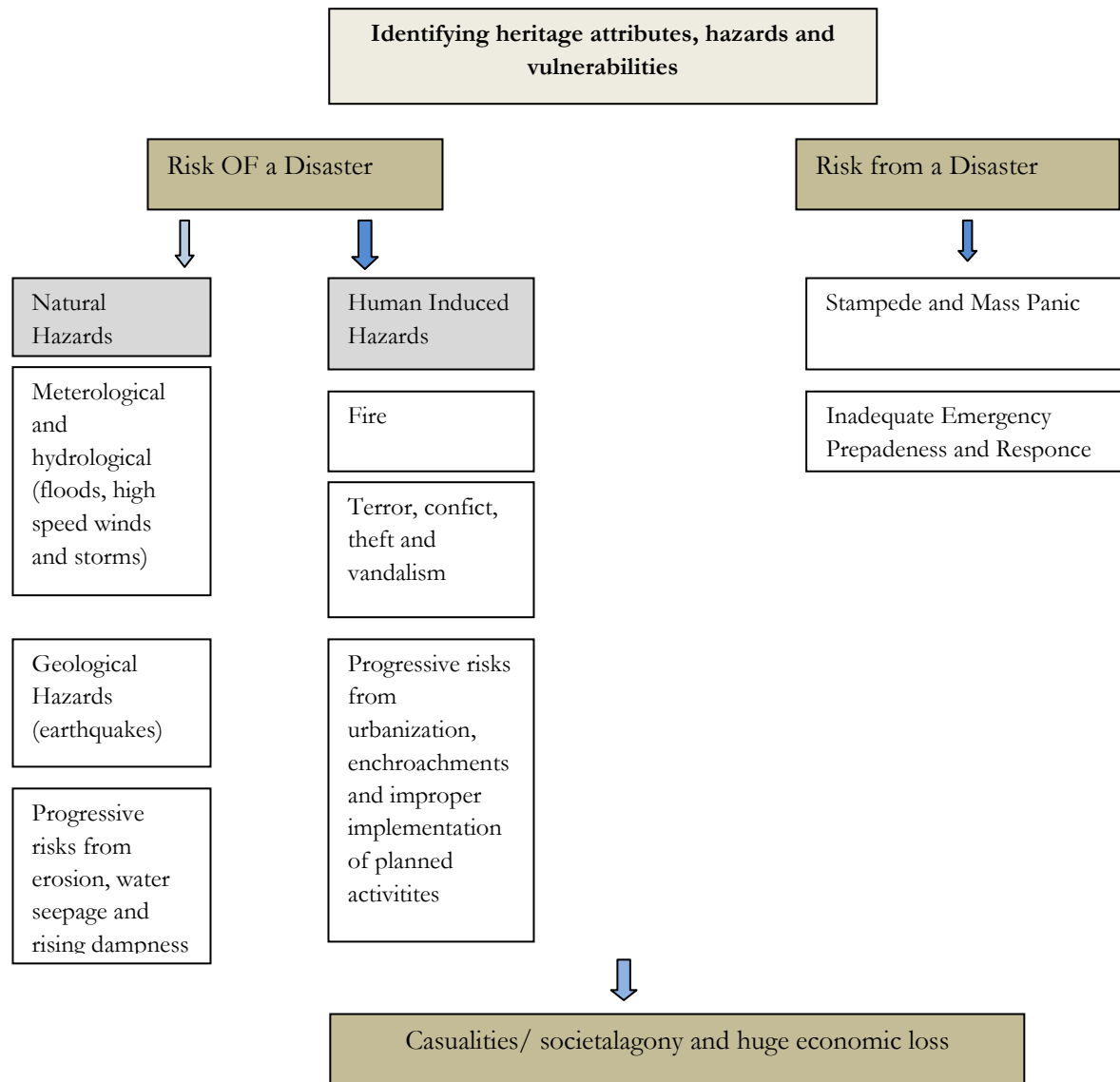
“Disaster management” means a continuous and integral process of planning, organizing, coordinating and implementing measure that are necessary or expedient for the basic approach that can be adopted for preventing and mitigating risks can be broadly dealt under:

- a) Prevention of Hazards:
- b) Reduction of risk of any disaster or its severity or consequences;
- c) Capacity building
- d) Preparedness to deal with any disaster;
- e) Prompt response to any threatening disaster situation or disaster,
- f) Assessing the severity or magnitude of effects of any disaster,
- g) Evacuation, rescue and relief,
- h) Rehabilitation and reconstruction;

The recurring stampedes at places of mass gathering, including religious places, railway stations, spots/social/political events etc. are a great concern too. With population explosion, urbanization, a lot of people visiting religious congregation, there is probability in such events. Pushkar, being a major pilgrim and tourist destination, is very prone to such disasters.

Therefore, the Risk Assessment Process which should be adopted, is broadly described below.

11.1. Risk Assessment



11.1.1. Disaster Profile of Pushkar

Name of District	Wind	Flood	Drought	Earthquake
Pushkar	High	High	Medium	Low

Table 11.1: Disaster profile of Pushkar (Source: SHC)

11.1.1.1. Meteorological Hazards

S.no	Year	Rainfall (mm)
1	2005	663.00
2	2006	508.00
3	2007	387.00
4	2008	647.00
5	2009	276.00
6	2010	1055.00
7	2011	441.00
8	2012	690.00
9	2013	579.00
10	2014	458.00

Table 11.2: Rain fall pattern of Pushkar (Source: SHC)

- If we consider the rainfall of last 10 years, there is drastic change in the annual rainfall pattern in the year 2010.

a) Floods

- Pushkar has history of floods. In year 2006 and 1976, severe flooding occurred and the entire ghats were flooded.

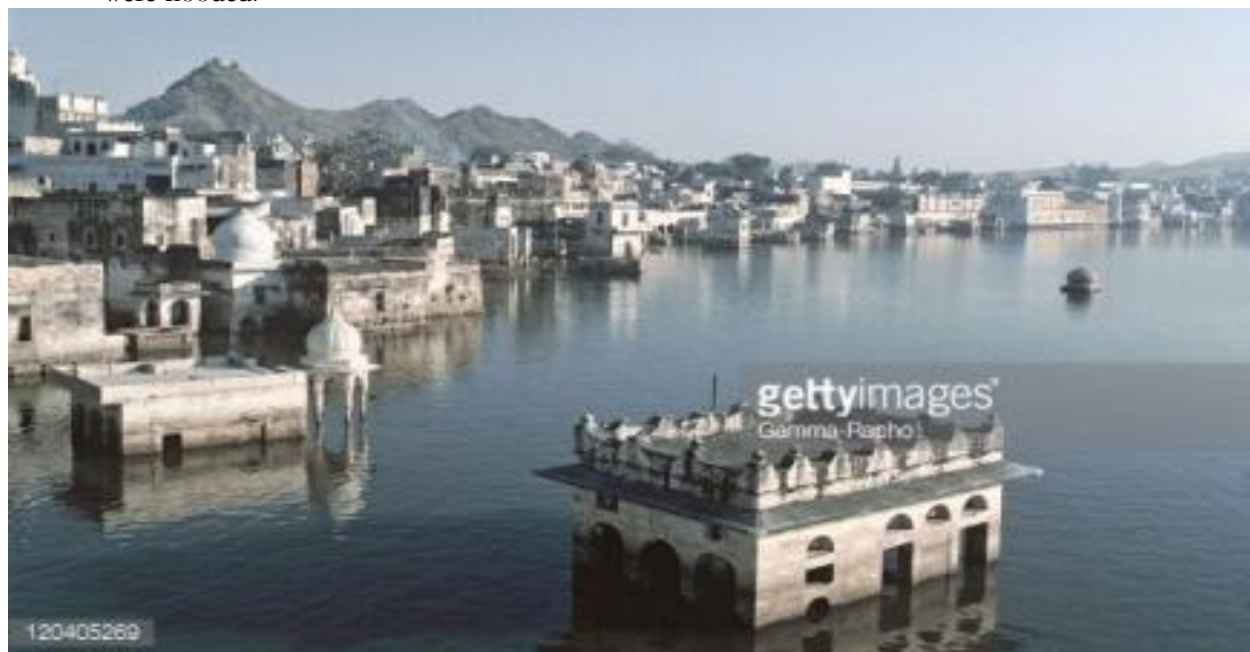


Image 11.1: Figure showing 1976 Flooding of ghats at Pushkar (Source: Getty Image)

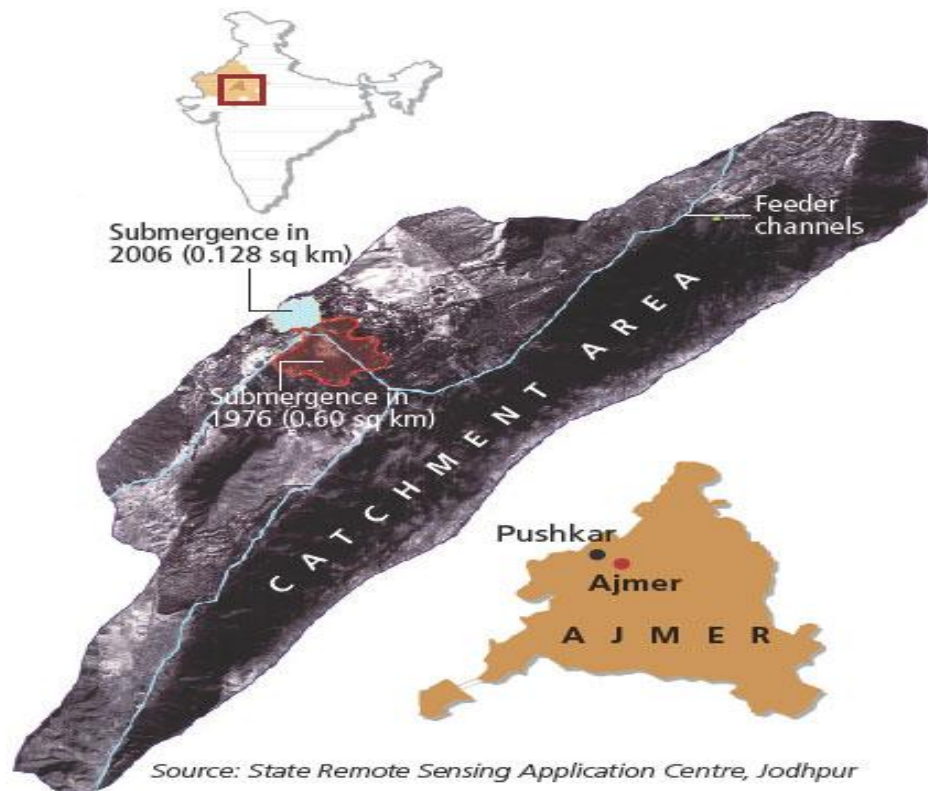
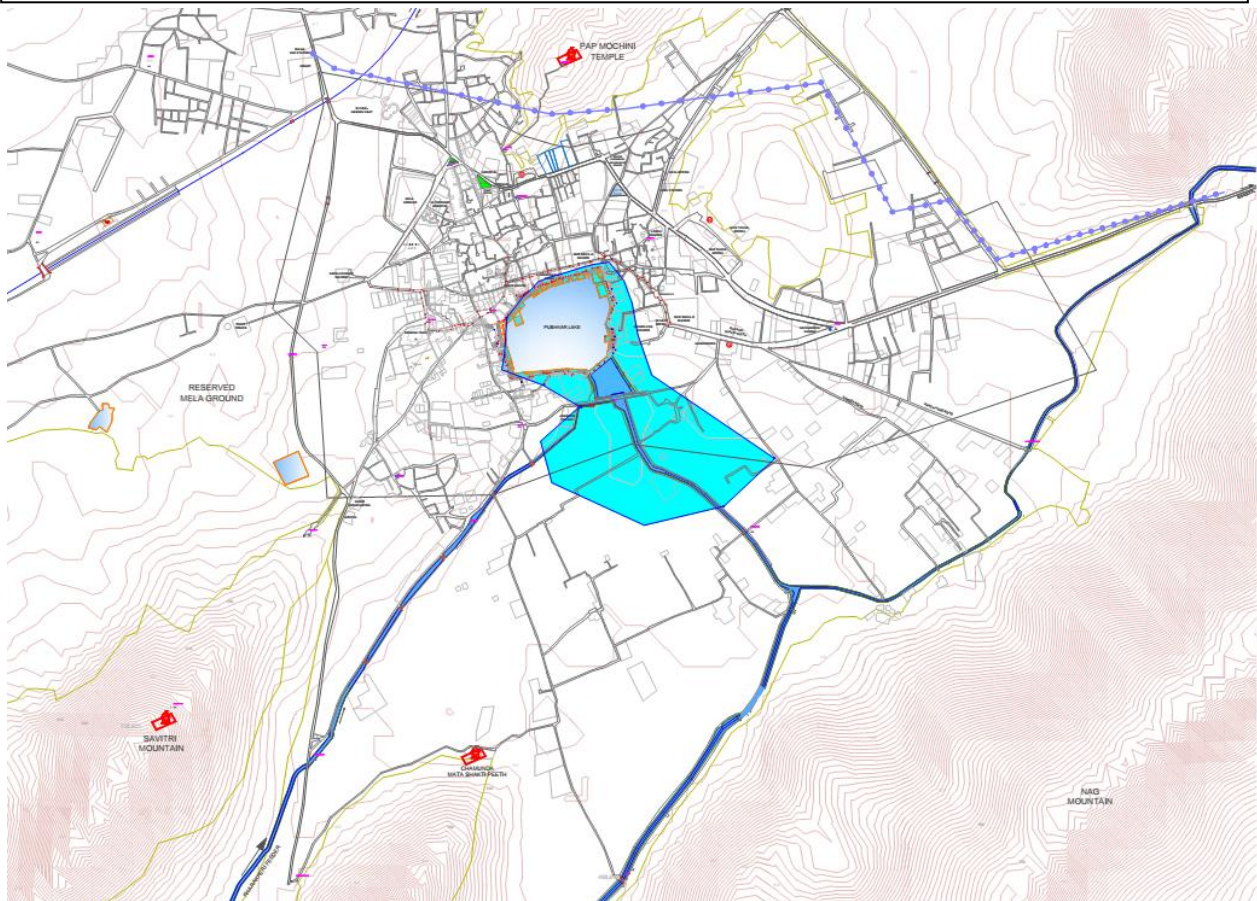


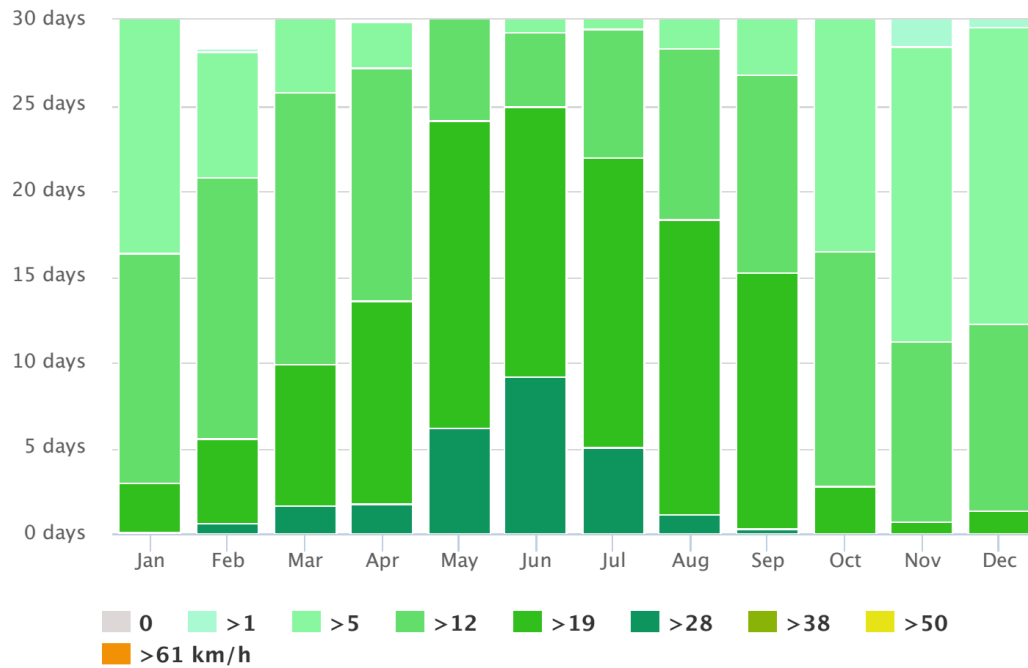
Image 11.2: Figure showing flooded submerged area (Source: state Remote sensing Application Centre,



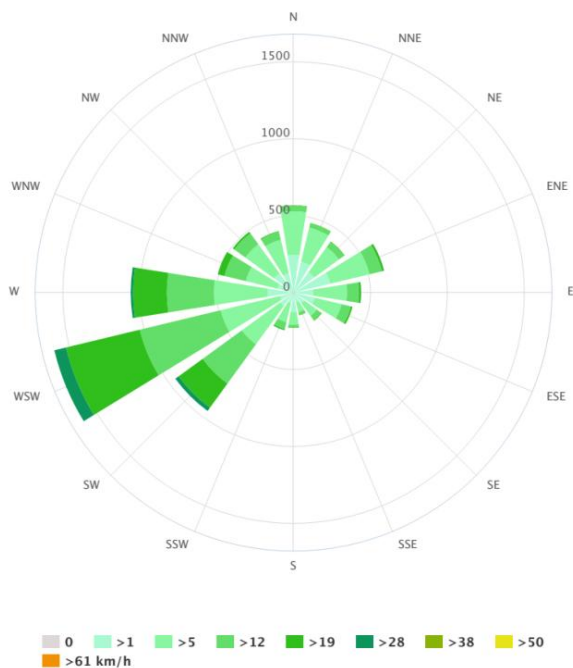
Map 11.1: Flood Plains (Source: SHC)

b) Wind

The wind speed in the area is generally high, and this leads in deposition of silt in the Pushkar Lake.



Graph 11.1: Graph showing the variation of wind speed in Pushkar (Source: <http://www.meteorblue.com>)



Graph 11.2: Graph showing the variation of wind direction in Pushkar
(Source: <http://www.meteorblue.com>)

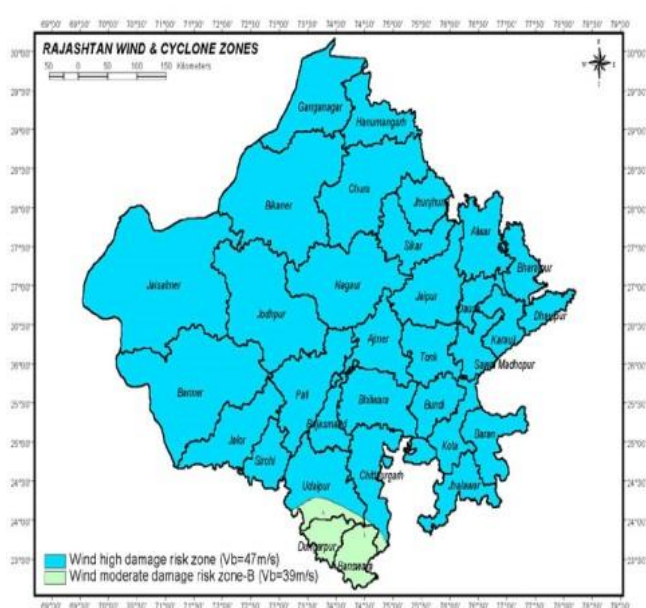


Image 11.3: Fig. Showing Rajasthan Wind and cyclone map (Source: Geological survey of India)

11.1.1.2. Seismic Hazards

The area is not prone to Earthquakes, as this area lies under zone V of seismic zone, which is least prone to earthquakes.



Image 11.4: Fig. Showing seismic and other hazard prone zones of Rajasthan (Source: Geological survey of India)

Heritage attributes of Pushkar covers a wide range:

- Temples
- Streets
- House temple
- Ghats
- Dharamshalas
- Ashrams
- Water systems
- Havelis

Beside this, Pushkar has natural attributes as well, which covers:

- Sarovar
- Natural ecology

11.2. Major Issues Identified At Town Level

11.2.1. Crowd

Pushkar has wide range of religious attributes where mass gathering is common. This kind of mass gathering can result into crowd disasters. Crowd disaster is man- made disasters which can be completely prevented with pro-active planning and flawless execution by dedicated groups of well-trained personnel.

Given below is an account of history of crowd disasters in religious towns:

S.no	Place and date of Disaster	Casualties
1	Baripada, Odishla, 24 February 1997. Fire at A Religious Congregation	206
2	Wai, Satara, Shri Kalubai Yatra Mandhardev, Maharashtra, 25 January, 2005	293
3	Chamunda Devi temple, Jodhpur, Mehrangarh Fort, Rajasthan, 30 September 2008	249
4	Ramjanaki Temple, Pratapgarh , Local ashram , Uttar Pradesh, 4 March 2010	65

Table 11.3: Account of History of crowd disaster in Religious towns (Source: SHC)

Causes for Crowd Disasters:

- a) **Structurally unattended /abandoned structures:** Some of the structurally unstable historic structures might collapse in near future, and some structures have undergone incongruous transformations, which needs monitoring. The collapse of such structure may lead to crowd disaster in case of any calamity.
- b) **Barriers on the way:** Barriers on roads creates obstructions for pilgrim movement, which results in crowding.
- c) **Difficult terrain:** Various significant religious sites like Paap Mochani Mandir and Savitri Mandir are situated on top of hills with improper access routes.
Ghats structures which have water body at one end and access at the other end, are also susceptible to crowd disasters.
- d) **Traffic and Mobility:** Narrow streets with vendors/ encroachments on sides and slope gradients result in uneasy traffic movement.
- e) **Narrow and very few entry/exits:** Lanes in mohallas areas are most prone to such disasters. Dense areas of Pushkar have narrow lanes, in case of causality like earthquakes, brick debris would fall in the lanes, and this would result in the choking of lanes.



Image 11.5: **Dense settlement that require height restriction in order to reduce the impact of risk** (Source: SHC)

11.2.2. Fire/ Electricity

Existing fire brigades have limited access to narrow lanes, in case of fire these brigades don't have access to these dense areas. Also, the disfunctional and worn out wiring lead to fire.



Image 11.6: Fire extinguisher Hydrant (Source: SHC)



Image 11.7: Proposed fire extinguisher system (Source: SHC)

Proposal:

- Nagar Palika must identify all structurally unstable buildings.
- Building line guidelines must be formulated for dense areas, Restricting building heights to G+1.
- Proper access way must be created for all religious sites.
- Proper pressurized fire system in the town is required, this fire system should function on bikes that would provide emergency services in the congested areas during emergency.

11.2.3. Pilgrim/Visitor Security

There is no provision for security of pilgrims in the town. During festive season, there is huge influx of floating population in the town which needs to be properly managed.

Also there is a lack of adequate CCTV surveillance of the crowd with PA system with the police on duty.

11.2.4. Ecological imbalance

The Pushkar valley is important catchment area for Luni River, which originates from this Valley. Thus the Pushkar Valley Catchment plays a crucial role in the region.

The depleting Ground water table is a major concern in the region. The over exploitation of Ground water has resulted in remarkable depletion of Ground water table from 7.70m to 21.45m. In 2001, the area was declared as “**Dark Zone**”. The main reasons which resulted in this drastic downfall are:

- Withdrawal of ground water for water supply of Ajmer Town and Railways
- Cultivation of crop which require more water.
- Alarming rate at which tube wells have been constructed.
- No usage of Traditional water system
- Construction in the catchment area.

Proposal: The catchment area must be declared as “No construction Zone”

11.2.5. Infrastructure:

Due to lack of proper drainage system, during rainfall storm water mixes with the storm water which enters the Pushkar Sarovar. This unfiltered water enters sarovar and pollutes the water. This even results in flooding of the Parikrama Marg.

Proposal: New drainage system needs to be installed which segregates storm water from sewer water.



Image 11.8: Flooding due to inefficient drainage system (Source: SHC)



Image 11.9: Existing condition of drains in the town (Source: SHC)

11.3. Major Threats/Risk Identified At Brahma Mandir

11.3.1. Structural

Structurally unstable structures: Few structures inside the complex require structural restoration like Baradari.

Proposal: Baradari must be restored urgently.

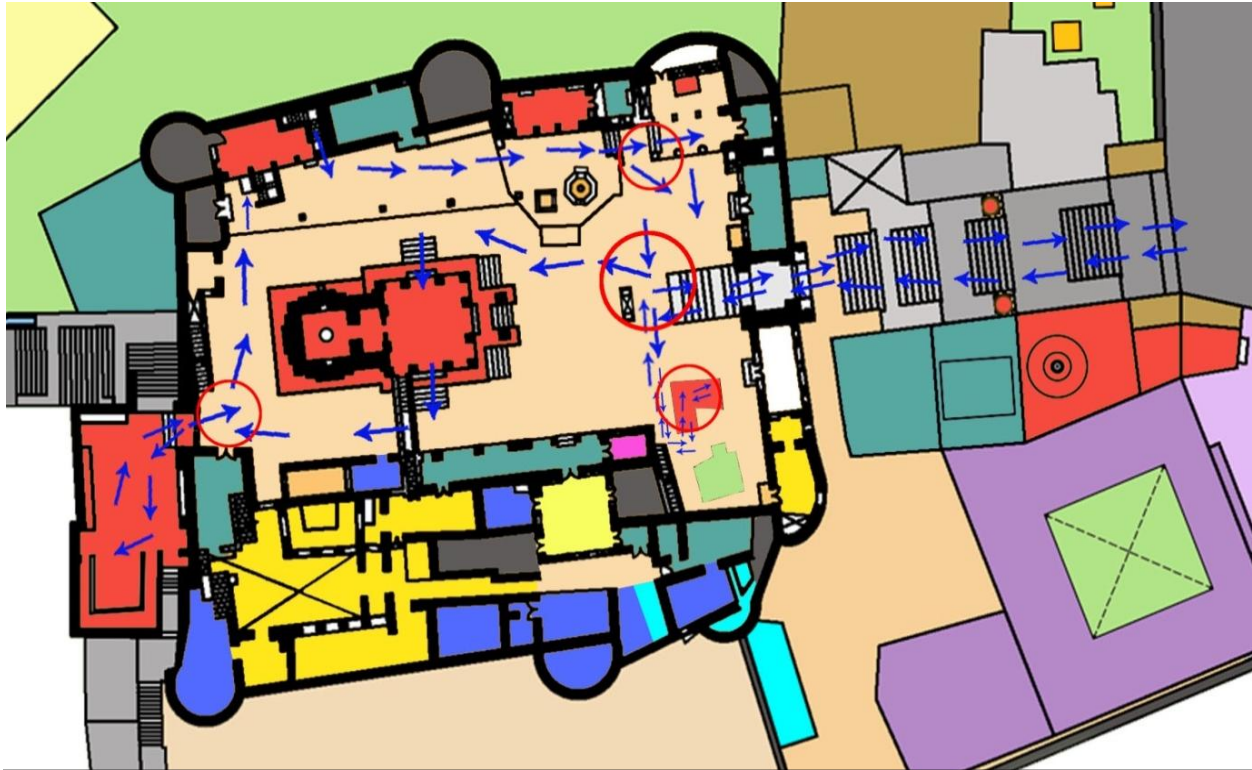


Image 11.10: **Structurally unstable baradari** (Source: SHC)

11.3.2. Crowd control / crowd behavior

- More than anticipated crowd due Kartik festival or camel fair.
- Underestimation of Pilgrims, staffing, services.
- Lack of sectorial partitions to segregate assembled crowd. : The movement pattern of the crowd is continuously in the same direction with no segregation of crowd.

- Collision between large inwards flows and outward flow at Brahma temple, as the entry and exit of the temple is from same point.



Map 11.2: Collision between large inwards flows and outward flow at Brahma temple (Source: SHC)

Proposal

For proper movement ramp is proposed that will reduce the collisions and congestion of pilgrims entering the temple premises.

Also, in order to have smooth movement pattern, segregated crowd assemblage area/ waiting hall for 200 people has been proposed along the ramp leading from the street to the entrance gateway of the temple complex. The pilgrims would be released in batches of 100 at a time to enter the temple, while the rest wait in the waiting hall. Also, the frequency of batches entering the temple should be less compared to the batches exiting the temple. This will reduce the chances of crowding and stampede.

11.3.3. Infrastructure

Electrical wiring: In present scenario, the haphazard wiring pose a serious threat to the safety of locals and visitors. Also, there is no provision of medical facilities and fire extinguishers inside the compound.

Water Supply: No usage of traditional water system.

Related Hazards: Stampede, Fire

Proposal

- All the electrical wiring must be concealed.
- There has to be provision of Medical Facilities inside the premises.
- Traditional water system must be revived.

12. Issues

12.1 *Seclusion of cultural heritage of Nand*

Pushkar has various nodes of cultural heritage and religious sites, which are not being seen in a singular context due to the defined limits of Urban Region of Pushkar, which has been defined by the Master plan 2011- 2031. However, Nand village, which is at the periphery of the Urban limits of Pushkar and is in the Pushkar Tehsil, is also, culturally very important village with various religious sites like Nanda Prachi Saraswati Sangam, Nandrai Mata Mandir, Kakreshwar Makreshwar Mahadev Mandir etc. This village should be included in the urban limits so that the cultural heritage of the entire region can visualized/ comprehended in a singular context.

12.2. *Ecological imbalance*

The Pushkar Urban Region has various water sheds and catchments, sand dunes, forests, hills, etc. which form important ecological content of Pushkar Tirth Kshetra but various actions and interventions are being undertaken, which disturbs the topography and ecology of the region. There is not policy or plan to visualize their status in future.

12.3. *Depriving water table*

Due to various human interventions like increased farming with insufficient ground water recharge, excessive pumping of water, discontinuity of usage of traditional water systems etc. the ground water table of Pushkar has depleted many folds. This has led to listing of Pushkar as Black Zone.

12.4. *Discontinuity of traditional farming*

Rose cultivation and fruit farming are one of the traditional practices of Pushkar region and also one of the most important factors contributing to the economy of the region as these fruits are exported out Rajasthan and the roses are exported out of India as well. However, these practices are might be discontinued as water table has reduced and the increasing demand of tourist infrastructure has resulted in conversion of green lands into concrete jungles. Also, there is a lack of policies for conservation of the age old traditional practices and lands which is an issue.

12.5 *Last Mile connectivity*

Though there is a road network which connects Pushkar to Ajmer and other main cities, but the cultural/ religious sites which are sometimes only a kilometer or so away from the main highways, are not connected with any proper road which discourages pilgrim/ visitors to visit such places. For example, Madhya Pushkar is only 1 KM away from the Ajmer Pushkar road.

Also there are several roads which need to be developed further considering the volume of traffic of pilgrimage expected to use the roads like Pushkar to Budha Pushkar via Leela Seori, etc. This roads need to be upgraded.



Image 12.1: Image showing poor road connecting Pushkar to Madhya Pushkar (Source: SHC)

12.6 Signage and tourist infrastructure

- a) There is a lack of signage in and around Pushkar, making the religious trails of pilgrims and movement of visitors quite difficult.

The signage inside the town are incomprehensive and insufficient, because of which many historically and spiritually important sites are not visited by the tourists/pilgrims.

- b) Also there is a lack of street lighting and visitor sheds/ *vishramsthal* along the *Parikrama* routes (24 KOS and 84 KOS), discouraging many pilgrims to follow the KOS *yatra*.



Image 12.2: Image showing one of the signage at the Parikrama Marg (Source: SHC)

12.7 No access to Naag Pahad

The complete range of Naag Pahad has spiritual and cultural heritage like Agastya Muni Gufa, Panch Kund, Gau Mukh etc. flanked along the valleys. However the connectivity of these pilgrimage sites is poor and most of them are even not accessible by the visitors due to lack of proper access and signage. Besides this, the infrastructure along the routes is also negligible.



Image 12.3: Image showing improper route connecting to Agastya Muni caves at Naag Pahad (Source: SHC)

12.8 Bottle Necks

There are variations in street widths due to unregulated expansions to shops and other structures. This results in bottle necks and congestion points hindering free movement of pedestrians as well as vehicles across the town.

12.9 Unsafe pedestrian movement

The large number of tourists/pilgrims visiting the holy town face an issue of unsafe pedestrian movement disturbed by both rushing vehicles and unorganized stray animals roaming on the narrow streets and lanes of Pushkar. This is also an issue for the ease of movement of the local residents' vehicles.

Also the encroachments done to shops add further to the uneasy movement in the streets/lanes.



Image 12.4: Cattle roaming on the main Bazaar street (Source: SHC)



Image 12.5: Image showing an encroached bazaar street with 2 wheelers further jamming the movement (Source: SHC)

12.10 *Insufficient and unorganized parking*

The parking areas of the town are insufficient for both local and visitors' vehicles coming to Pushkar. This results in unorganized parking on the streets and in front of shops adding further to the uneasy pedestrian and vehicular movement in the town.



Image 12.6: 2 wheeler parking done on a chowk inside the residential area (Source: SHC)



Image 12.7: Unorganized 2 wheeler parking on the main bazaar street at Brahma chowk (Source: SHC)



Image 12.8: **Unorganized 4 wheeler parking done on one of the streets** (Source: SHC)

12.11 ***Insufficient Bus Stands***

The existing bus stands are not sufficient and properly managed to accommodate the visitors' inflow to the town.

12.12 ***Depleting Historical and Architectural Fabric***

The unique historical and architectural fabric of the town is depleting due to rapid and unplanned growth. Main Bazaar Street and other access roads leading to Brahma temple are prone to risk of unregulated development which is a potential threat to the historic fabric of the town.



Image 12.9: **A view of unregulated development on historic structure on the main bazaar street** (Source: SHC)

12.13 *Conversion of Green fields and Agricultural Land into Non-agricultural Usage*

The built cultural heritage and its natural setting of Pushkar, are one of its kind which is losing its charm due to conversion of green fields and agricultural lands into non agricultural usage like hotels, resort and other commercial activities due to increasing demand of tourist infrastructure with rising number of tourists visiting Pushkar yearly.



Image 12.10: Image showing new construction happening on the backside of Brahma temple complex
(Source: SHC)

12.14 The tourism portfolio of Pushkar is incomplete and needs promotion, as the diverse range heritage and historic buildings present in the town is not appropriately presented to the visitors/ pilgrims. Hence, many of important buildings are not visited by the pilgrims/ visitors.

12.15 *Need of conservation of Heritage buildings*

Many heritage structures are being repaired/ retrofitted, but with improper methods, which further deteriorate the condition/ alter the original historic fabric of the building.



Image 12.11: Image showing improper addition to the dome of Koteswar Mahadev Mandir
(Source: SHC)

- 12.16** Many heritage structures of Pushkar are in deteriorating condition, which are not being addressed, posing major threat to the historic fabric of the town.



Image 12.12: Image showing deteriorating condition of complex of Varah Mandir (Source: SHC)

12.17 *Brahma Mandir surroundings*

- 12.17.1.** At present there is no waiting area in front or near the Brahma temple, which causes inconvenience for the visitors/ pilgrims visiting temple as they have to wait outside on the busy streets during the time temple is closed and while rush hours. This might even cause stampede.



Image 12.13: Visitors waiting outside the temple during the closing hours (Source: SHC)

- 12.17.2.** There is insufficient or no provision of visitors infrastructure like shoe stands, lockers etc. outside the temple.
- 12.17.3.** There are much conflict points in the movement pattern inside the temple as mentioned in the previous chapter.
- 12.17.4.** The unorganized wiring, slippery water points, and the collision points inside the complex cause possibility of stampede or other major disaster inside the complex.
- 12.17.5.** The temple has gone through multiple layers of addition and alterations like name engraved stone tiles cladded to walls and flooring of the temple complex, multiple layers of oil paint done to the main temple etc.
- 12.17.6.** A few verandahs have been closed by adding masonry which has changed the original planning/ setting of spaces and the closure of the temple complex.
- 12.17.7.** Other structures in the complex like, samadhis, wells, baradari etc. besides the main temple are structurally damaged.
- 12.17.8.** There is excessive unwanted vegetation in the entire complex which needs to be managed.
- 12.17.9.** Dissemination of information / easy availability of information about the town from a tourist’s perspective are major lacunae. Prominent tourist information booths, detailed guide books and maps, and signage are highly inadequate.
- 12.17.10.** There is no proper facility for fire safety as town has narrow lanes fire brigades can’t go and extinguish the fire. There is need of proper planning for dealing with fire disaster.

12.18. Pushkar Sarovar and Ghat

- 12.18.1** As already mentioned, the sewage water and other untreated water entering the lake, contaminates the holy water. Also the flowers and other prasad offered to the holy lake add to the pollution of the lake.
- 12.18.2** There are a few buildings on the periphery of the ghats which are left abandoned or unused which result in vandalism of these historic structures



Image 12.14: A view of abandoned buildings at the Varah ghat (Source: SHC)

- 12.18.3** There are total 52 ghats out of which 5-7 ghats are used daily, rest are left unused. Other ghats are used only during Kartik Purnima. As these ghats are left unused, no proper maintenance is done during the whole year.



Image 12.15: Image showing rapid development in areas adjoining lake (Source: SHC)

- 12.18.4.** Mushrooming of hotels and roof top restaurants in the vicinity of ghats is affecting the historic fabric of the buildings at the ghat.
- 12.18.5.** There is a lack of tourist infrastructure at the ghats, like shoe racks, lockers, dustbins, changing rooms for the pilgrims etc.
- 12.18.6.** All the ghats are not connected at one level which makes it difficult for all differently abled and elderly people to circumambulate/ make parikrama around the ghats.

12.19. *Water harvesting and Management*

- 12.19.1.** Due to the saucer like topography, all the slopes of the town are towards the Pushkar Sarovar. SO the natural flow of water is always towards the Sarovar. At present there is no segregation of sewage lines and storm water drains, which results in mixing of the two and eventually overflowing of drains which further worsens the situation of the unhygienic and unmaintained drains in the town. Also the overflows of the drains reach the Sarovar polluting it as well as disturbing the sanctity if the Sarovar. The existing sewer network of the town, hence, is inefficient with leakages, overflows and improper alignment with respect to slope.



Image 12.16: Flooded bazaar street (Source: SHC)

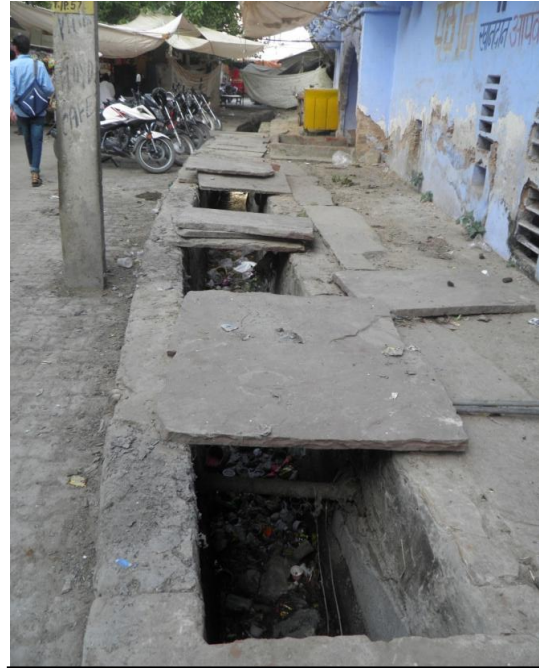


Image 12.17: Open solid waste dump (Source: SHC)

12.19.2. Due to the topography of the town, the drains in few area of the catchment portion connect to the existing feeder channels of the lake which contaminates the lake water.



Image 12.18: Image showing drains overflowing into the feeders (Source: SHC)

- 12.19.3** There are Jal ghar (drinking water facility) and toilets for public provided by local governing bodies but improperly managed which result in unhygienic situation of public facilities.



Image 12.19: Unmanaged condition of one of the jal ghars (Source: SHC)



Image 12.20 Unhygienic toilets (Source: SHC)

12.20 Lack of proper system of solid waste disposal

- 12.20.1** Garbage/ solid waste collection and disposal system has many short falls resulting in unhygienic conditions at streets of the town.

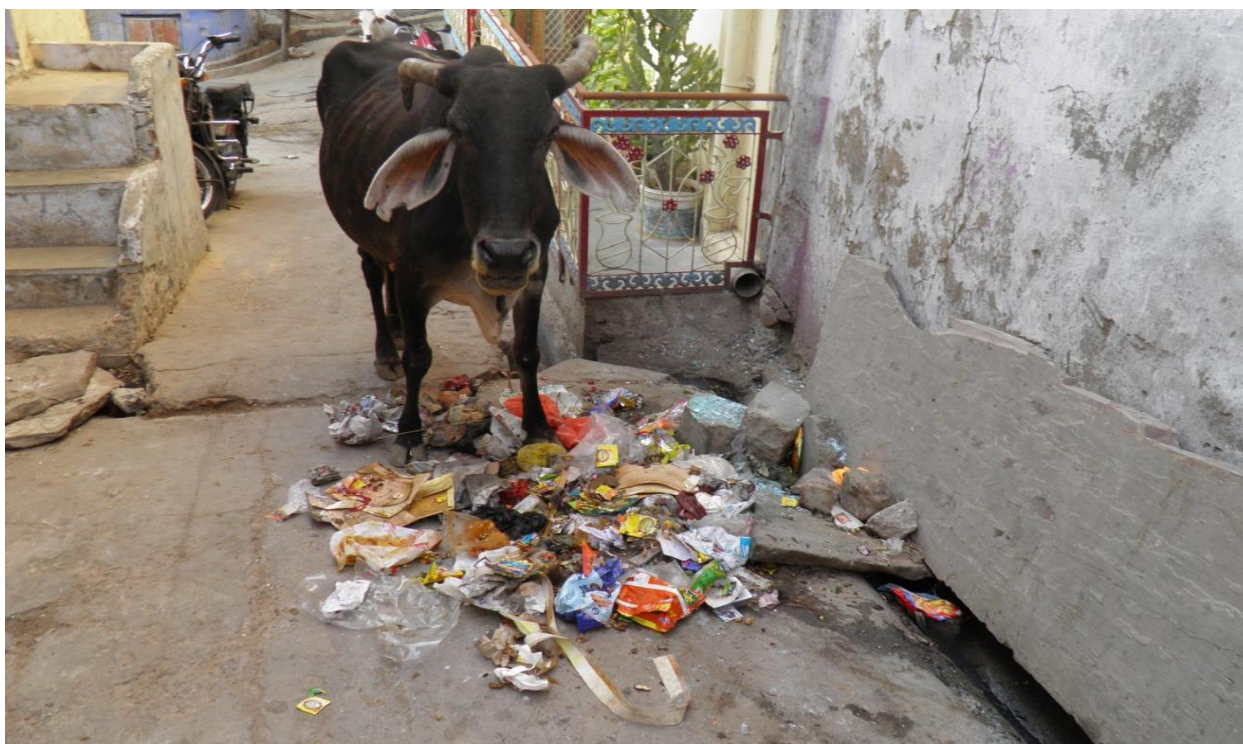


Image 12.21: Improper garbage disposal outside the Brahma temple (Source: SHC)



Image 12.22: A view of solid waste dump near drains inside residential area (Source: SHC)

12.20.2. Lack of appropriate land fill site and solid waste treatment plant/ system is impacting the ecology of the town.



Image 12.23: A view of existing land fill site near Budha Pushkar: affecting the ecology of the area (Source: SHC)

12.21. Others

- 12.21.1.** There are insufficient cattle passes over the feeder channels which result in death of many cows/ other animals stuck in the feeders during rains.
- 12.21.2.** There is a lack of public open green areas like parks and play fields for the residents of Pushkar.

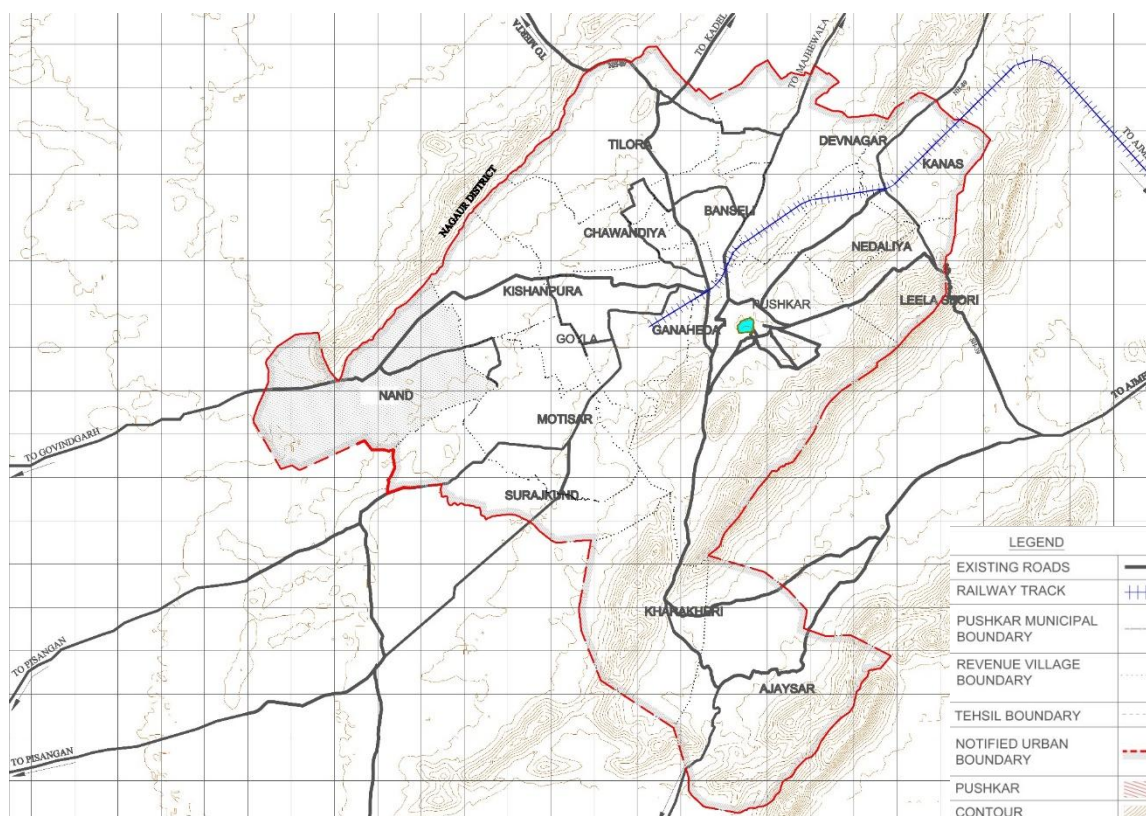
12.22. Approved master plan of 2011-2031

- 12.22.1** A large portion of the area between the Vam Dev road and Panch Kund road from the main road on north till Naag Pahad on the south has been changed into commercial usage from earlier master plan's usage, i.e., agricultural land use. This area falls in the watershed of Naag Pahad and hence is prone to floods as well. So, this change in land use of this area is one of the major issues of the master plan of 2011-2031.
- 12.22.2** The present location of Mela ground have been changed and shifted to the area at the foothills of Savitri Pahad, which again is not a suitable location for such activities as the area is in the watershed of mountain. This may result in flow of polluted water from slope of mountains toward the holy lake. This location is more suitable to agriculture related activities which stop flow of sand and pollutants towards lake and should be used for those only. The existing mela ground, should, hence be retained.

13. Recommendations

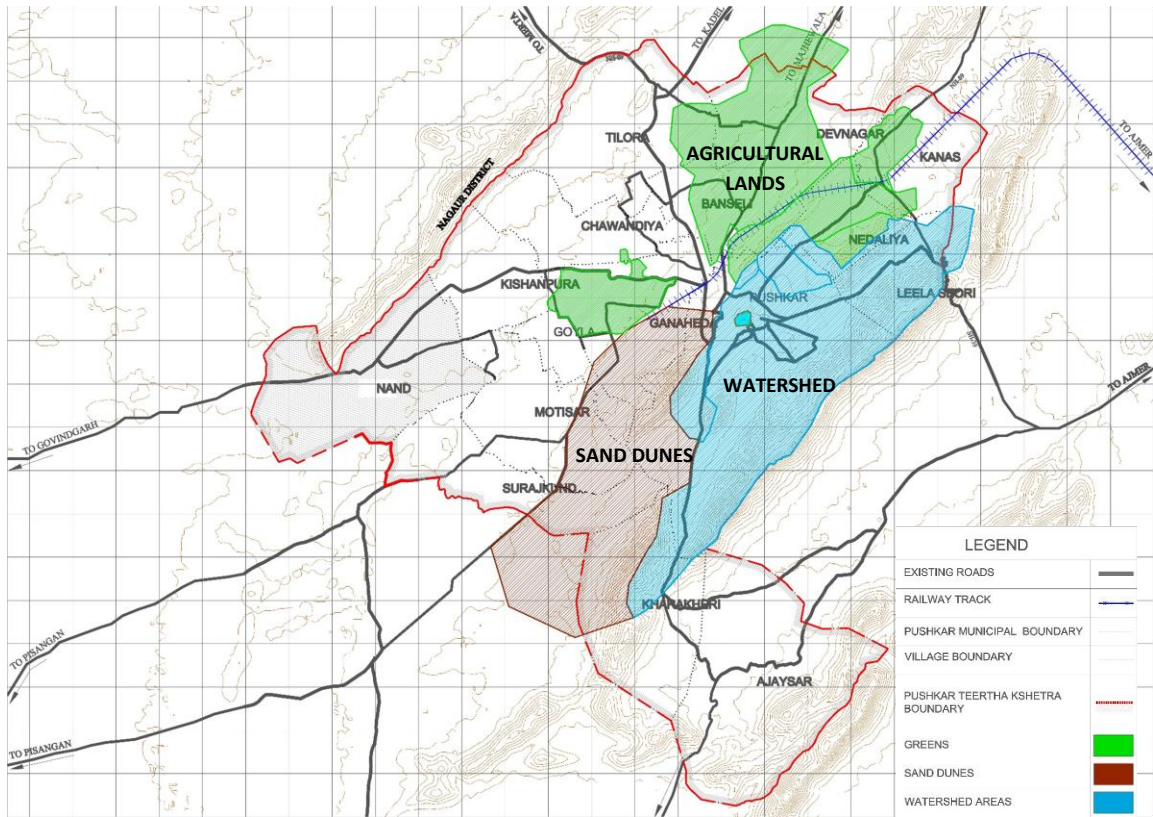
13.1. Inclusion of Nand in Urban area of Pushkar Tirth Kshetra:

As per the approved Master Plan of 2011-2031, Urban Area Limit of Pushkar includes of 15 villages, namely, Pushkar, Ganaheda, Chawandiya, Tilora, Kishanpura, Goyla, Motisar, Surajkund, Kharakheri, Ajaysar, Banseli, Devnagar, Nedaliya, Kanas and Leela Seori.

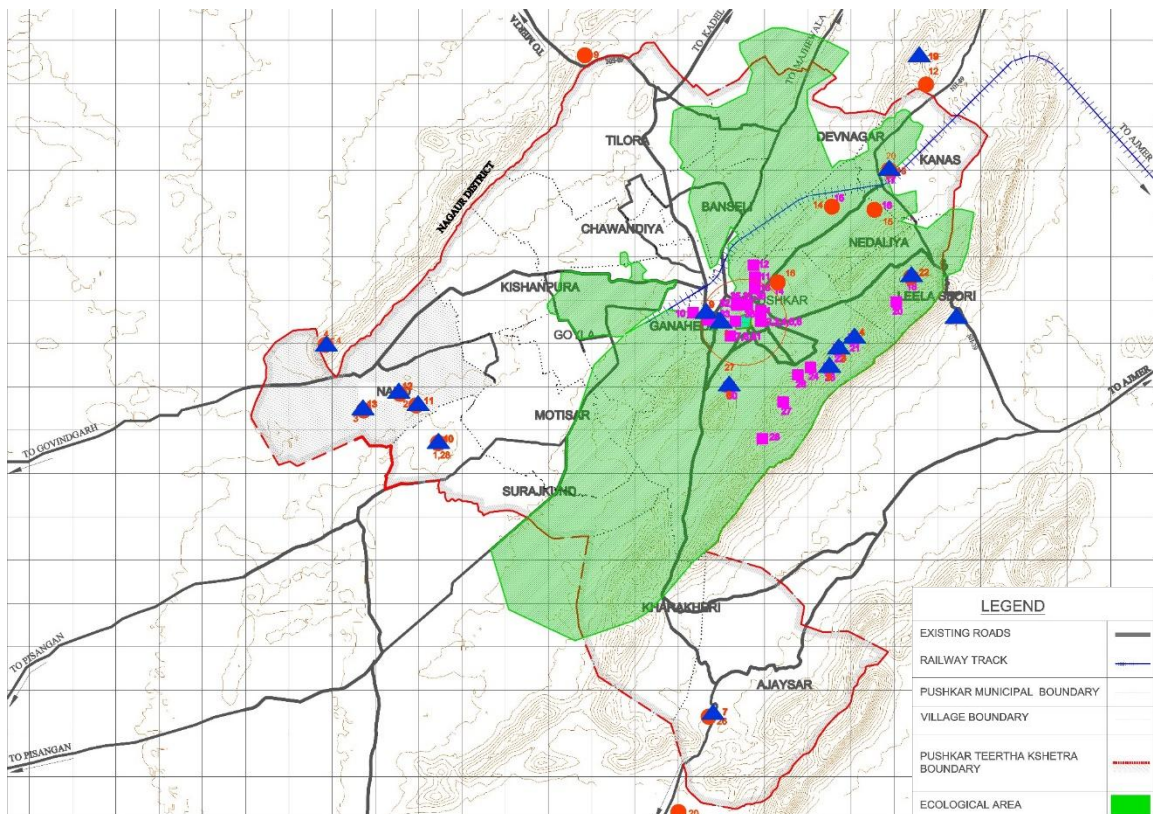


Map 13.1: Notified urban area according to Master plan 2011-2031 (Source: SHC)

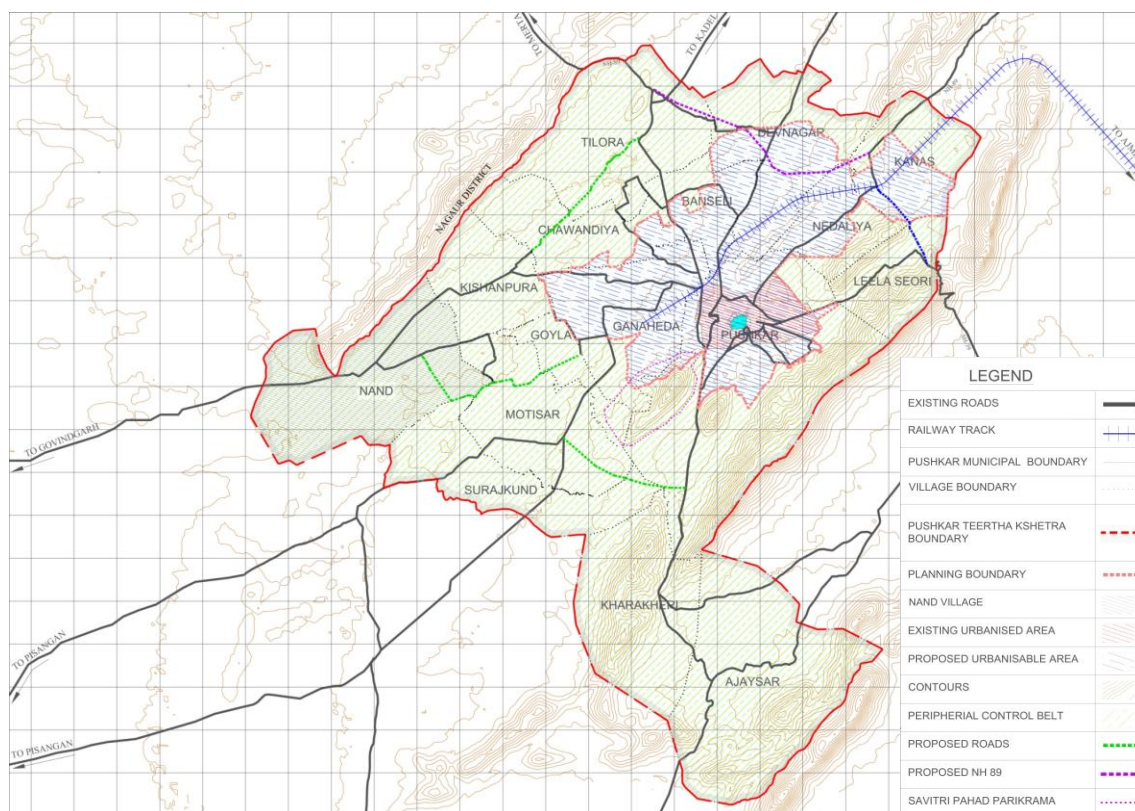
As per study conducted by the team, it is found that culturally Nand is a very important village, which falls under Pushkar Tehsil and also falls in the 24 KOS and 84 KOS parikrama of the Tirth and house many ancient and religiously important temples and sites including Nanda-Prachi-Saraswati Sangam, Kakreshwar and Makreshwar Mahadev Mandir, Nandrai Mata Mandir, etc. Therefore, it is recommended that Nand should be included in the Urban Area Limit of Pushkar (Pushkar Tirth Kshetra), so that its future development can be undertaken in line with the Pushkar cultural region "Pushkar Tirth Kshetra".



Map 13.2: Ecological layers of Pushkar Tirth Kshetra (Source: SHC)



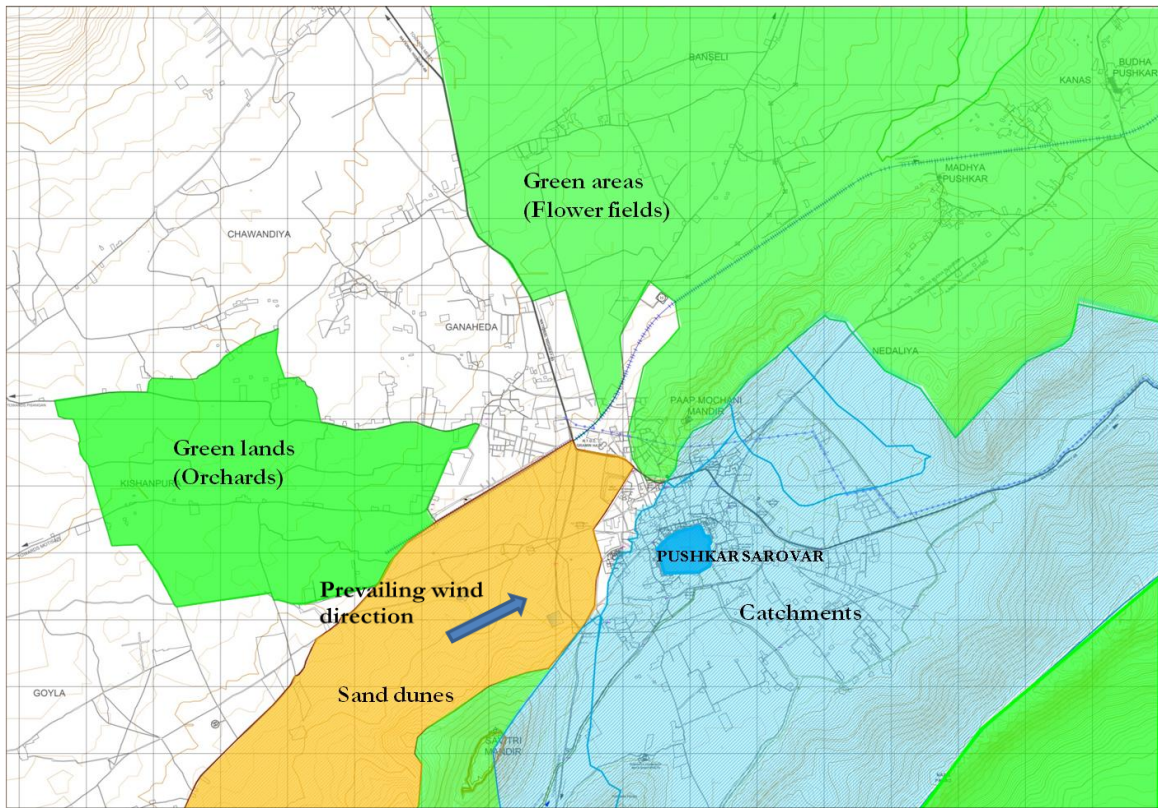
Map 13.3: Area under ecological layers with cultural resources of Pushkar Tirth Kshetra (Source: SHC)



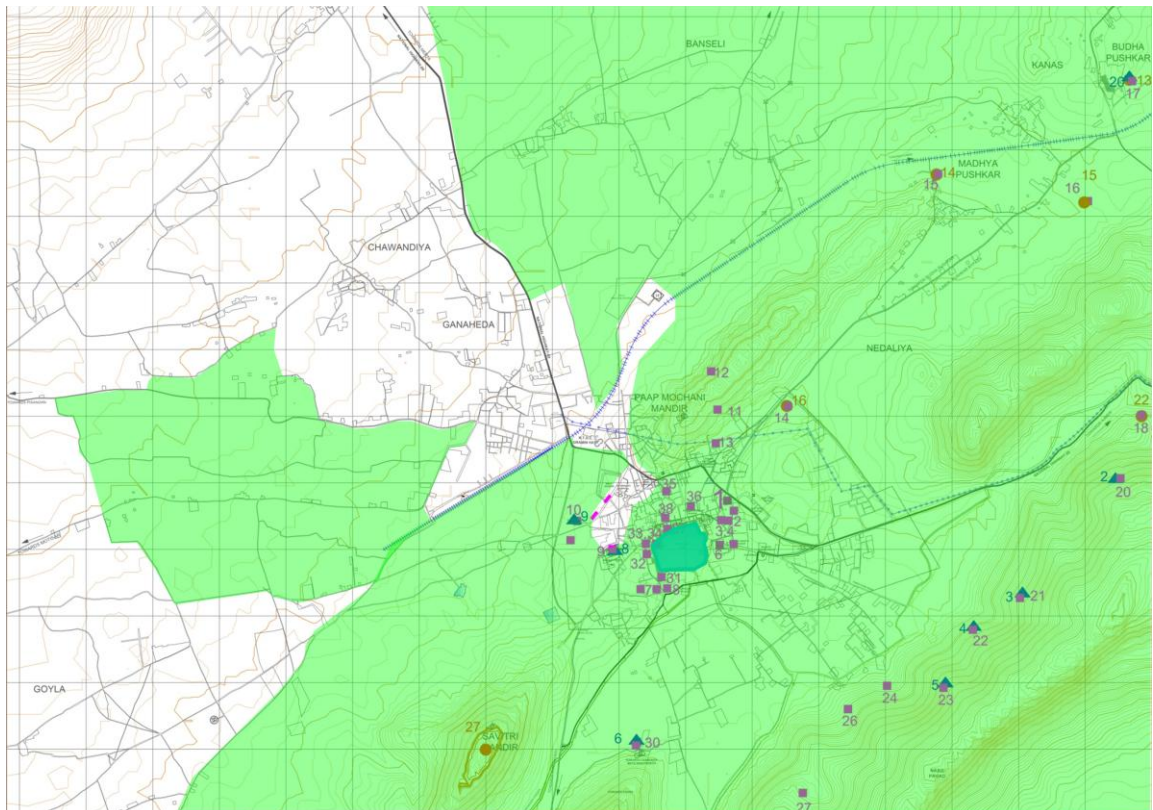
Map 13.4: **Proposed Pushkar Tirth Kshetra (Urban area Limit)** (Source: SHC)

13.2. Master plan:

As per the studies and research, Pushkar has emerged as an 'Aranya Kshetra' with clean and beautiful Pushkar Sarovar at centre and small settlement sprawling in prosperous lush greenery around it. Also, on analyzing the ecological layers of water shed, greenery and sand dunes around the Pushkar Sarovar, it has been observed that the major part of the present settlement of Pushkar lies in the catchment of the Pushkar Sarovar. Also there are green lands including fruit orchards and flower fields and other agricultural lands on northern and western side of the settlement. The large sand dunes present on the south western side of the Pushkar Sarovar, lies on the axis of the primary direction of wind direction, which leads to dust storms resulting in more siltation in the Sarovar.



Map 13.5: Ecological layers around Pushkar Sarovar (Source: SHC)



Map 13.6: Area under ecological layers with cultural resources in Pushkar (Source: SHC)

13.2.1. These areas, hence, are very important and shall be retained green for ecological sustainability and sustenance and sanctity of Pushkar Sarovar. Therefore, majority of these areas have been recommended to be converted into green zones i.e., no construction zone, agricultural zone, control belt, nurseries, orchards, charagah etc.

13.2.1.1. The area lying in the sand dunes, has been proposed for extensive afforestation with trees suitable to grow in the region, i.e., *Amla, Ber, Jamun, Aam, Nimbu, Khejri, Peepal, Banyan*, Rajasthan desert grass (*sewan*), etc. to reduce the siltation in the Sarovar. Nurseries, orchards, gaushala and charagah has been proposed in the area.

13.2.1.2. The entire catchment and flood plains of Pushkar Sarovar has been recommended as no construction zone in order to ensure pure water entering the sarovar and to preserve its ecology.

13.2.1.3. As emerged during stakeholder public meeting, to facilitate *Sadhu* and *Sant Samaj* to undertake their spiritual activities in this holy land, it is recommended to make provisions for *Sant Nagri* between Pushkar and Budha Pushkar, so that all 14 *Akhdas* of *Sant* and *Sadhu Samaj* can make their representations in this *Sant Nagri*. An area of 170 acres has been allocated in Nedaliya village to set up this *Sant Nagri* which will be made following the principles of ecological and sustainable development.

13.2.1.4. During the stakeholder public meeting, it also emerged that Pushkar being a spiritual town, is also center for learning and has a greater potential for promoting study of vedas, puranas and ancient texts and *Sanskrit* language. Therefore, it is proposed that an institution of a nature of university (*Sanskrit Mahavidyalaya*), shall be established within Pushkar Tirth Kshetra. An area of 70 acres has been allocated for the purpose in Kanas village.

13.2.1.5. Since Pushkar is a tirth for moksha, there are several rituals and religious practices which results in donation/ release of cows/ cattle, these cattle predominantly remain as unclaimed and wander around in the town. This has culminated in problems related to cleanliness, hygiene and pilgrim safety. Therefore, it is proposed that a large gaushala with charagah should be established near Pushkar town to take care of these abandoned cattle. An area of 80 acres at the foothill of Savitri Pahad towards existing Mela ground has been proposed for approximately 1000 cows.

Also there shall be designated areas marked within the town, where cattle shall be allowed so that pilgrim can perform their ritual/religious practices conveniently.

13.2.1.6. From the study undertaken at Pushkar, it has emerged that majority of the pilgrims and the visitors do not have comprehensive information about the heritage town, its significance, visitor facilities, various temples, ashrams, dharamshalas etc. It is also felt that there is a necessity for a place to conduct discourses, seminars, workshops and events in relation to the importance of Pushkar and its

spirituality. Therefore, it is proposed that a visitor interpretation centre/ convention centre shall be established in Pushkar.

This centre shall be made as node for pilgrim and visitors. The centre shall be located and the confluence of NH 89 and bye pass road so that 95 % of the visitors arriving at Pushkar from Ajmer can reach here conveniently before entering the city. This place will also house large parking area and CNG vehicle will be operated to ferry commutes from here to various destinations within the town so that visitors need not to take their vehicles inside the town. An area of 90 acres has been proposed for conventions centre/ interpretation centre and it will include:

- a) A museum or **Panorama of Pushkar/ Pushkar Darshan**,
- b) Tourist reception centre for information like list of temples and heritage structures in the town, directory of Pandas, list of hotels, dharamshalas, ashrams, and other recreational facilities.
- c) Parking
- d) Bus stand
- e) Hotels and restaurants
- f) Commercial centre

13.3. Land use

Based on the studies undertaken and concept developed for Aranya Pushkar with respect to spiritual, ecological and public need of the town, the land use of the proposed master plan has been developed. Hence, we recommend the following land use:

S. No.	Land use	Area proposed(acres)
1.	Residential	652
2.	Mixed	24
3.	Commercial	132
4.	Industrial	14
5.	Government/ Semi- government	11
6.	Public/ semi public	502
7.	Recreational- mela ground, gardens and stadiums	335
8.	Water body	50
9.	Nursery, orchards, gaushala and charagah	550
	TOTAL	2270

13.3.1. Residential

The existing residential core in the interior of the town (core) have been retained as it is (residential). However, new residential zones have been proposed to cater to natural growth and development patterns. This zone lies in the natural direction of growth of the town, i.e., along Merta road in Ganaheda, and Chawandiya. A total of 652 acres of land have been proposed with population density between 150- 200 ppH. for the residential expansion of the town. Proposed density of residential zone has been optimized accordingly to accommodate concepts of smart city.

13.3.2. Mixed

Majority of buildings along the bazaar street and other major visitor circulation streets are used for commercial activities like shops, restaurants and hotels. These buildings are included in mixed use land use.

All these usage have been retained as it is. However, this usage is given to land which are primarily residential in nature but having commercial activities on the ground floor as shops. This does not include hotels and restaurants.

13.3.3. Commercial

The existing commercial stretch in the bazaar street have been retained as it is. a set of guidelines/ bye laws has been proposed to retain the heritage character of the town. A new commercial core of 80 acres have been proposed on side of Mela ground as it would be the core of future expansion with railway station on one side and Mela ground on other.

13.3.4. Industrial- small scale industries

Only the small scale industries based on agricultural products/ flower shall be established and therefore, the proposed land has been allocated near the nurseries and agricultural lands and an area of 9 acres has been provided for the purpose.

An additional area of 5 acres have been proposed for Kutir Udhdyog toward Banseli along the NH 89 to cater to the tie-dye and textile related activities.

13.3.5. Government/ Semi- government

The existing government offices have been retained and few more have been proposed in the adjoining area. An area of 11 acres has been allocated for the same.

13.3.5.1. Educational

The existing educational institutions have been retained and a new professional college (Sanskrit Mahavidyalaya) has been proposed in Nedaliya village near Madhya Pushkar. A total of 70 acres has been allocated for the purpose.

13.3.5.2. Community facilities

All the existing community areas have been retained as it is. Also, for the sadhus and saints visiting Pushkar during various festivals and rituals, a vishramsthali has been proposed in a land of 20 acres near Brahma Mandir, behind Jaat Dharamshala.

13.3.6. Recreational- mela ground, gardens and stadiums

13.3.6.1. Mela ground

The existing mela ground is holding melas for past several centuries and is appropriately located in relation to Pushkar settlement and its natural drainage slopes are favorably away from the Pushkar sarovar. Therefore, the runoff water from this land does not pollute the sarovar. Hence, the existing mela ground should be retained as it is.

13.3.6.2. Stadium

A multipurpose athletic/ cricket stadium has been proposed in Ganaheda on the main road connecting to NH 89 to promote sports and track and field among the youth of the town. The proposed location is pt with respect to the old settlement as well as the proposed new residential area of the Pushkar town. An area of 5 acres have been allocated for the same.

13.3.6.3. Gardens

The existing gardens of Pushkar town has been retained as it is. Besides these, green breathing spaces or pockets have been allocated for parks in the proposed new residential area of the Pushkar town.

13.3.7. Nursery, orchard, gaushala and charagah

An area of 324 acres have been allocated for nursery, orchards and gaushala in the area at the foot hills of Savitri Pahad. This would promote afforestation and help in conversion of sand dunes into green land and further reduce the sand storms leading to deposition of silt in the Pushkar sarovar. Provision for establishing solar power and bio-mass generation plant shall be kept integrated in this area along with gaushala. Besides these, the existing nursery and orchards have been retained.

A 7.15 kms. long Savitri Pahad Parikrama of an eco friendly non motor able pedestrian route has also been proposed along through the nursery and orchards of Amla, Ber, Jamun, Aam (mango), Nimbu (lemon), Khejri, Peepal, Banyan and Rajasthan desert grass (Sewan).

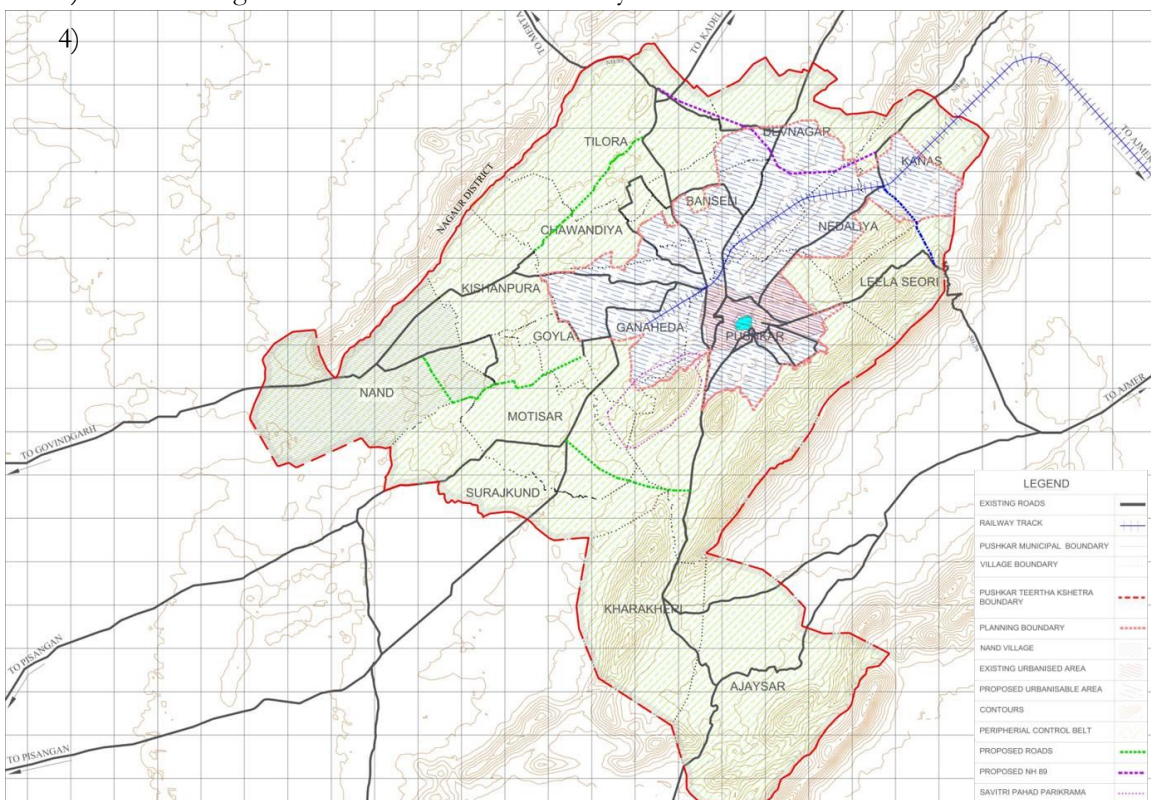
13.4. Circulation

With the vision of developing the region as Pushkar Tirth Kshetra, it is envisaged that pilgrim movement will increase within the region. This is further endorsed with the proposal of facilitating and promoting 84 KOS and 24 KOS yatras in the Pushkar Tirth Kshetra. Therefore, it is proposed to facilitate pilgrim movement and connectivity of temples and pilgrim destinations in the villages within Pushkar Tirth Kshetra. The proposed road network will also help in by passing thorough fare traffic from entering Pushkar town. This will considerably reduce entry of vehicular traffic into Pushkar. To achieve the above, some new roads have been proposed and certain other existing roads have been proposed for up gradation.

The proposed new roads are:

13.4.1. Tirth Kshetra level

- 1) 3.3 kms. long 36 M wide road from Kharakheri road till Pushkar- Bhagwanpura road joining to the 3 M wide track proposed along the feeder of Naag Pahad.
- 2) 7.5 kms. long 36 M wide road from Goyla till Nand along the route of the KOS parikramas.
- 3) 3.5 kms. long 24 M wide road from Chawandiya to Tilora.

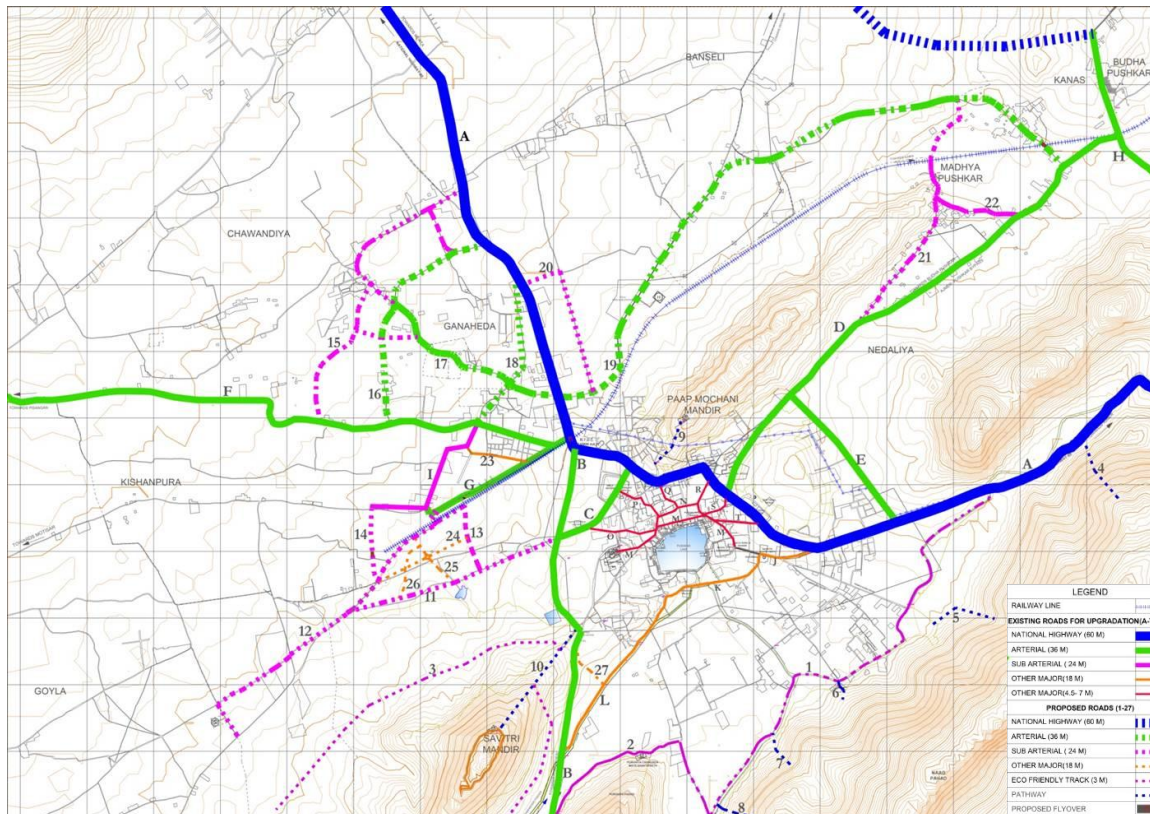


Map 13.7: Proposed road in Tirth Kshetra Level, Pushkar (Source: SHC)

13.4.2. Regional level

- 1) 6 km long 3 M wide eco friendly village road along the feeder at base of Nag Pahad from the junction of feeder and Ajmer-Pushkar road (NH89) till Kharakheri road.
- 2) 2 km long 3 M wide eco friendly village road along the foothill of Puruhita Pahad starting from the feeder along Nag Pahad till the Kharakheri road.
- 3) Savitri Pahad Parikrama:
7.15 km long 3 M wide eco friendly village road for circumambulatory path around the Savitri Pahad for provision of Parikrama to the pilgrims.
- 4) 0.5 km long 3 M wide eco friendly pathway from the proposed road along feeder at foot hills of Naag Pahad to Pandeshwar Mahadev Mandir or Pandu Bairi at Naag Pahad.
- 5) 0.4 km long 3 M wide pathway from Paanch Kund to Gau Mukh.
- 6) 0.1 km long 3 M wide eco friendly pathway from proposed road along feeder at foot hills of Naag Pahad to Vam Dev Gufa.
- 7) 0.3 km long 3M wide eco friendly pathway from proposed road along feeder at foot hills of Naag Pahad to Vishwamitra ashram.
- 8) 0.3 km long 3M wide eco friendly pathway from proposed road along feeder at foot hills of Naag Pahad to Agastya Muni Gufa.
- 9) 0.3 km long 3 M wide eco-friendly pathway from Marwar Bus stand to Paap Mochani Mandir.
- 10) 0.6 km long 3 M wide eco friendly pathway from foothill of Savitri Pahad to Savitri Mandir.
- 11) 2 km long 36 M wide road from Kharakheri road to Pushkar Bhagwanpura road.
- 12) 3 km long 36 M wide road from proposed helipad, along the railway track till railway station.
- 13) 0.5 km long 36 M wide road from proposed nursery/orchards/gaushala/charagah area till railway station.
- 14) 1.2 km long 36 M wide road from Pushkar Bhagwanpura road till new proposed road along railway line.
- 15) 2 km long 24 M wide road running clockwise at the periphery of proposed urbanisable area starting from road running from Pushkar to Pisangan till NH 89.
- 16) 1.8 km long 36 M wide road running clockwise parallel to the periphery of proposed urbanisable area starting from road running from Pushkar to Pisangan till NH 89.
- 17) 3 km long 36 M wide road along the centre of the proposed urban development.
- 18) 1.8 km long 36 M wide road from Pushkar Pisangan road to NH 89.
- 19) 5 km long 36 M wide road starting from NH 89 along the nursery running parallel the railway line meeting Pushkar bye pass.
- 20) 2 km long 36 M wide road running parallel to NH 89 meeting NH on side of proposed area for Kutir Udhyog.

- 21) 1.6 km long 24 M wide road from Pushkar Bye pass till new proposed road running parallel to railway line
- 22) 1 km long 36 M wide road from Pushkar Bye pass till new proposed road 21.
- 23) 0.6 km long 18 M wide road along residential settlement from road parallel to railway line till Pushkar Bhagwanpura road.
- 24) 1 km long 18 M wide road parallel to the new proposed road running between Mela ground and proposed nursery/orchards/gaushala/charagah.
- 25) 0.5 km long 18 M wide road perpendicular to the new proposed road running between Mela ground and proposed nursery/orchards/gaushala/charagah till railway station.
- 26) 0.6 km long 18 M wide road across the proposed commercial development on side of Mela ground.
- 27) 0.8 km long 18 M wide village road starting from Kharakheri feeder meeting Kharakheri road on side of Khadi Gram Udhog.



Map 13.8: Proposed road in Regional level, Pushkar (Source: SHC)

13.4.3. The roads for upgradation to width of 60 M:

- A. NH 89 starting from junction with feeder at foothill of Nag Pahad till the end of Pushkar Tirtha Kshetra.

13.4.4. The roads for upgradation to width of 36 M:

- B. The road starting from the junction with NH 89, running across present Mela ground meeting Kharakheri road at the foothill of Savitri Pahad.
- C. Mela ground road starting from NH 89 till Pump house.
- D. Ajmer Pushkar bye pass road starting from NH 89 till Budha Pushkar.
- E. The road between NH 89 and Pushkar bye pass road.
- F. The road from Pushkar to Pisangan starting from junction of NH 89 till settlement of Nand.
- G. The road running parallel to railway line starting from junction of railway line till railway station.
- H. The road from Leela Seori to Budha Pushkar, starting from the junction of existing NH 89 (coming from Ajmer) till the junction with new proposed NH 89 (coming from Devnagar).

13.4.5. The roads for upgradation to width of 24 M are:

- I. Pushkar Bhagwanpura road till intersection with proposed new road no 14.

13.4.6. The roads for upgradation to width of 18 M are:

- J. Bus stand road starting from Navkhandiya Mandir to Gurudwara.
- K. Vamdev road starting from Gurudwara to the junction with Parikrama marg.
- L. The road along Kharakheri feeder, starting from junction with Parikrama marg till junction with Kharakheri road.

13.4.7. The roads for upgradation to width of 4.5 M are:

- M. Parikrama marg from Brahma Mandir to Naya Rangji Mandir.
- N. The road parallel to the bazaar street, starting from Shahi Masjid, passing through Holika chowk and back of complex of Purana Rangji Mandir, till the Varah chowk.
- O. Kapaleshwar road from junction with Mela ground road to Shahi Masjid.
- P. The road starting from Malino ka chowk, till NH 89.
- Q. The road starting from Holika chowk connecting to the NH 89.
- R. The road starting from Varah chowk, running along the side of Purana Rangji Mandir, Maheshwari Seva Sadan and joining the NH 89.
- S. The road starting from the Varah chowk to Varah temple.
- T. The road starting from Mahadev chowk to NH 89.

13.4.8. To achieve the completeness of 84 KOS and 24 KOS yatras, certain roads which are outside the periphery of Pushkar Tirth Kshetra may also be needed to be upgraded. Therefore, it is

suggested that, those roads may be given priority for development under their respective development programs/ master plans.

- 1) 10 Km long road from Nand to Thanwala.
- 2) Ecological track route from Khori to Hokran via Vaidyanath Mahadev Mandir complex.
- 3) Ecological track route from Khori to Hokran via Rojadi Mata Mandir complex.

13.5. Visitor/pilgrim facilities

13.5.1 Visitor shed including toilets, drinking water, waiting area and parking is proposed at all heritage destinations and at appropriate locations as indicated in the map no. 13.10 along the routes of heritage/ religious trails of the Pushkar Tirth Kshetra.

13.5.2 Directional and descriptive signage are proposed to be installed at all suitable locations as indicated in the map no.13.10 for proper connectivity of all sites of the region.

Large signboards with map of Pushkar and surroundings indicating locations and routes of major temples and other pilgrim related facilities should be installed at appropriate locations in the town and at the interpretation centre.

13.5.3 Roads used very frequently by pilgrims should be provided with the street lights as these will be used by pilgrims during very early mornings and late evenings also, specially roads connecting Pushkar with Budha Pushkar and Madhya Pushkar, ecological trails of Naag Pahad, parikrama of Savitri Pahad, pathway to Paap Mochani Mandir, Savitri Mandir and all other major streets within the town.

13.5.4 An area of 20 acres on west/ backside of Brahma temple is proposed at Vishramsthal or resting area for *Sants* to carry out their rituals and gatherings throughout the year.

13.5.5 A heritage walk or pilgrim route as indicated in the map no. 13.9 is proposed for the visitors to encourage the visitors to visit different heritage buildings besides the main temples of the town. A network of CNG based vehicular has also been proposed for the ease of commuting of the visitors.

13.5.6. A general bus stand of a capacity of 300 buses/day is proposed in an area of 4 acres near visitor interpretation centre to accommodate all types of public buses arriving and departing from the town. Furthermore, parking space for private/ chartered buses bringing pilgrims is also proposed near the visitors interpretation centre.

13.5.7. To promote local handicrafts and agricultural based products, a haat/ craft centre has been proposed at the existing Marwad Bus stand.

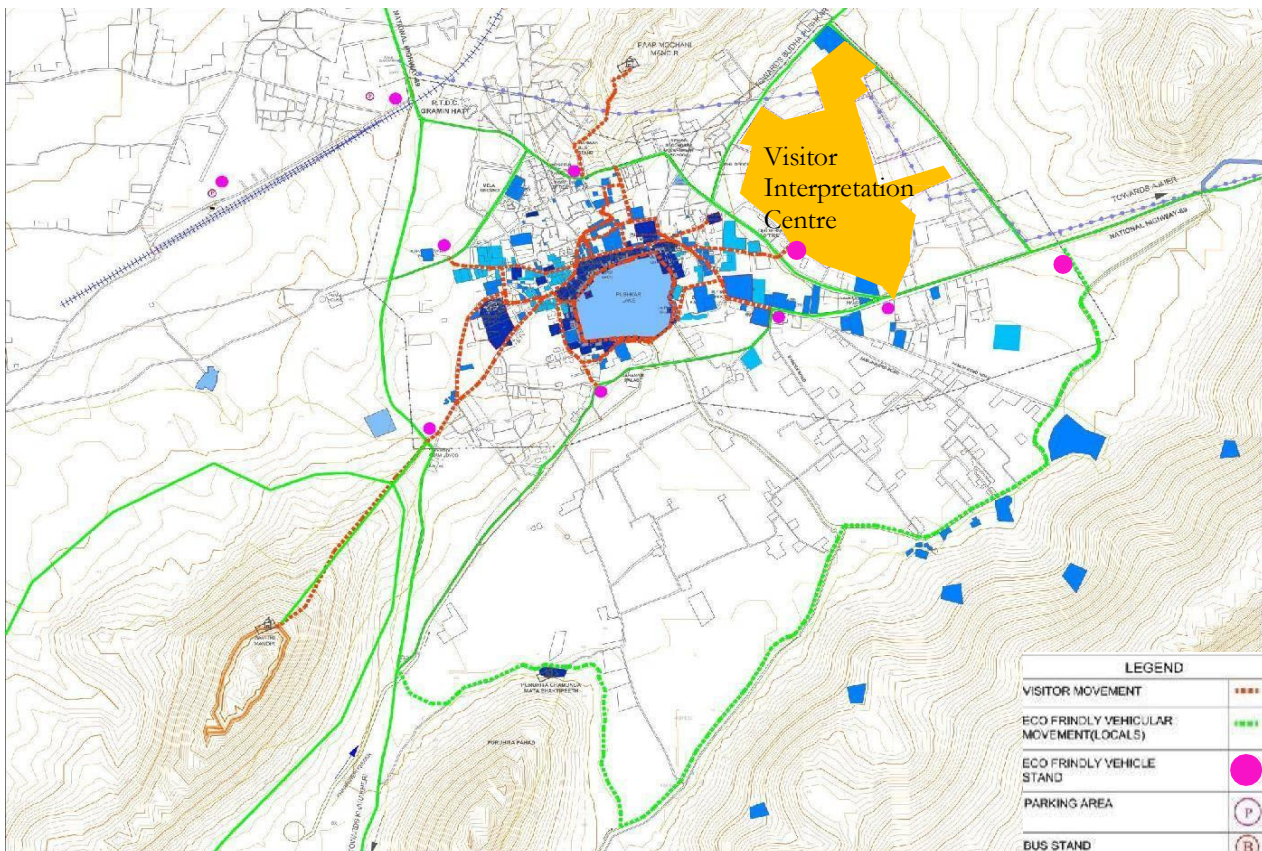
- 13.5.8.** New parking areas are proposed for the visitors' vehicles coming to Pushkar and eco friendly vehicles like rickshaw and carts would be encouraged for the movement of the visitors inside the town.
- 13.5.9.** To promote eco-tourism activities like mountain trails, trekking, meditation etc., various pockets have been identified within forest land and on Naag Pahad.
- 13.5.10.** The facade beautification/ development of all buildings in the historic precincts (heritage walk including Hanuman gali, bazaar street etc.) is proposed.
- 13.5.11.** Electrical, telephone and other cables shall be laid underground along with other services in an organized manner in the selected streets in order to enhance the aesthetic of the heritage buildings and streetscape.
- 13.5.12.** Descriptive, informative, and directional signage at locations indicated in the map no 13.11 should be installed inside the town for easy movement and better interpretation of the town by the pilgrims/ visitors in the town.
- 13.5.13.** The supply of RO filtered drinking water is proposed at all public drinking water points or jal ghar in order to encourage the visitors to use it. This will reduce the usage of plastic water bottles, eventually reducing the plastic waste generated.
- 13.5.14.** Pushkar Kumbham can be started in the Holy town to showcase the rich religious significance of the town.



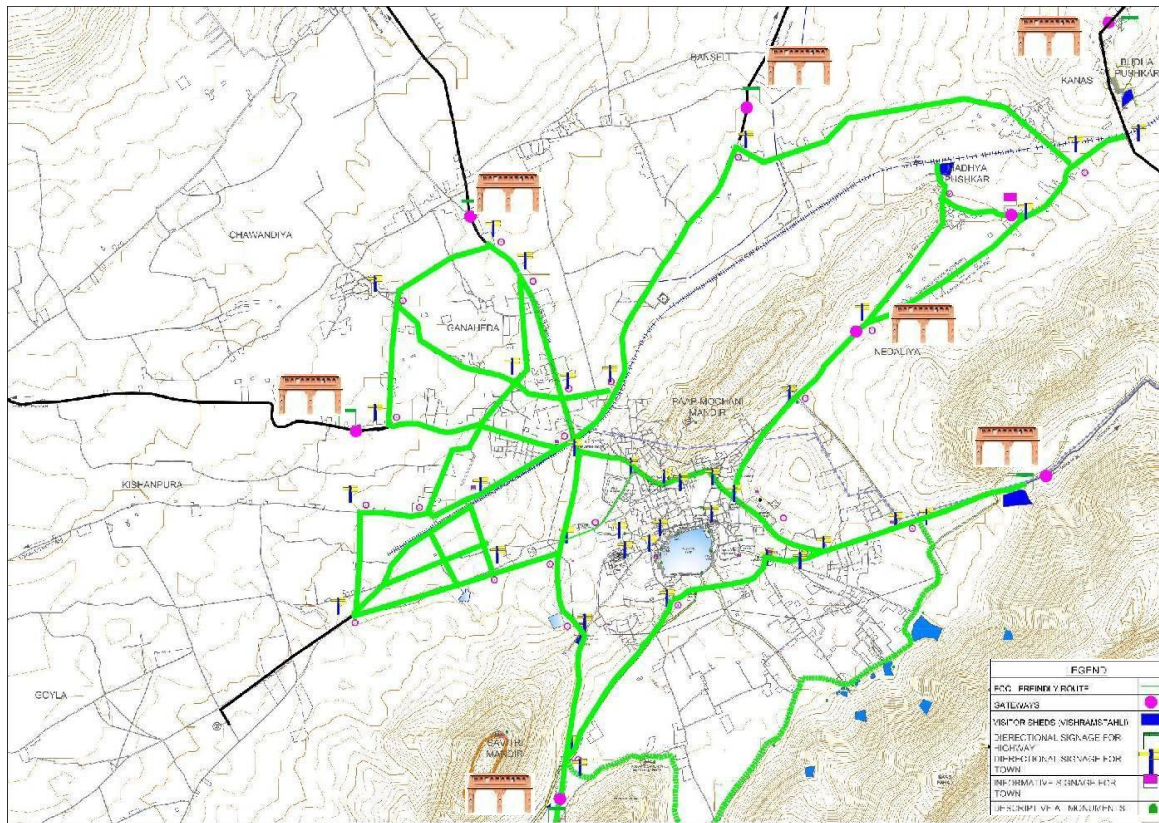
Image 13.1: Pushkar Kumbham



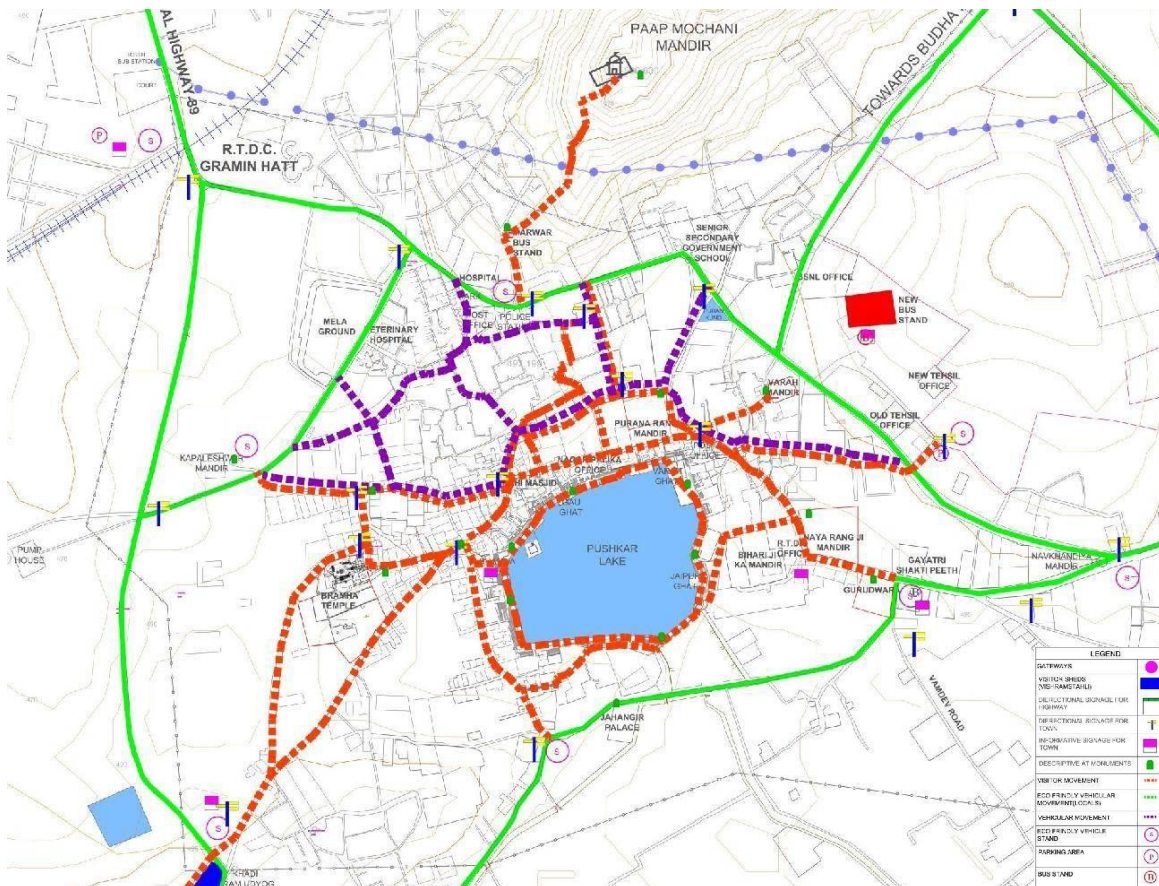
Image 13.2:



Map 13.9: Tourism- Proposal- Visitor Circulation (Source: SHC)



Map 13.10: Tourism- Proposed Location Of Gateways, Signages And Visitorsheds (Source: SHC)



Map 13.11: Location of Proposed Tourism-Signages (Source: SHC)

13.6. Conservation and restoration/rehabilitation

13.6.1. Conservation and restoration/rehabilitation of a few heritage buildings is proposed to retain the historicity and cultural significance of the town and to improve the visitors' experience. These shall be undertaken in consultation with the owner. The proposed Pushkar Temple Town authority may derive guidelines and procedure to undertake the building conservation.

The buildings proposed for conservation and restoration are:

- 1) Varah Mandir
- 2) Koteswar Mahadev Mandir
- 3) Hanuman Baoli
- 4) Savitri Mandir
- 5) Paap Mochani Mandir
- 6) Panch Kund
- 7) Gau Mukh
- 8) Jamni Kund
- 9) Agastya Muni ki Gufa
- 10) Vamdev Gufa
- 11) Devrani Jethani Ki Baoli
- 12) Pandu Bairi/ Pandeshwar Mahadev Mandir
- 13) Purana Rangji Mandir
- 14) 108 Mahadev Mandir
- 15) Paanch Mahadev Mandir at Kurmanchal ghat
- 16) Marathon ki Chhatri at Gau ghat
- 17) Kedarnath Mandir
- 18) Gyan Gopal ji ka Mandir (Hanuman gali)
- 19) Shahi Masjid
- 20) Neelkanth Mahadev Mandir
- 21) Bhat baye Ganesh kund/ baoli
- 22) Badri Narayan Mandir
- 23) Bihari Ji ka Mandir
- 24) Ras Ka Mandir (Hanuman gali)
- 25) Atmateswar Mahadev Mandir
- 26) Naya Rangnath ji Mandir
- 27) Sudha Bai

28) Madhya Pushkar

29) Jal Ghars

13.6.2. The buildings proposed for conservation and reuse/ rehabilitation are:

- 1) Man Mahal as Yoga or meditation centre
- 2) Dharamshala at Bansi ghat as Bhajan-ashram
- 3) Nagar Palika building as a library with cafe
- 4) Radha Krishna Mandir (Hanuman gali) as multipurpose community activities
- 5) Kota Kunj (Kota ghat) as cultural centre or for light and sound show.
- 6) Janana Ghat as changing room
- 7) Sri Seth Ram Chandra Dharamshala as vishramsthal

13.7. *Brahma Mandir and surroundings*

13.7.1. Planning

13.7.1.1. An entrance plaza with all facilities and amenities like toilets, drinking water points, waiting area, lockers, and shoe racks, prasad stalls etc. has been proposed at the entrance of the temple complex.

13.7.1.2. The temple complex and surrounding area has been proposed to be open as shown in the map no 13.12, to create large open space in front of the temple. A ramp has been proposed from the main square to the main gate of the temple for the ease of access for all pilgrims. This is necessary to manage the high volume of pilgrims and to avoid any consequential stampede/ disaster. Waiting area is proposed along the entrance ramp leading to the temple so that division of crowd is done and they are allowed to enter the temple complex in batches of not more than 150 pilgrims at a time.

13.7.2. Conservation

13.7.2.1. The temple complex should be restored to its original condition by removal of incongruous addition from the verandah resulting in open corridors which might be used for multiple purposes and activities by the pilgrim and sadhus.

13.7.2.2. The marble cladding with the names of the devotees engraved, is proposed to be removed from the walls and flooring of the temple complex to restore the original fabric and they will be stacked and displayed at allotted areas.

13.7.2.3. The oil paint and other additions done to the main temple are proposed be removed and the original finishes should be restored.

13.7.2.4. The construction of kitchen with new layout is proposed in place of present kitchen.

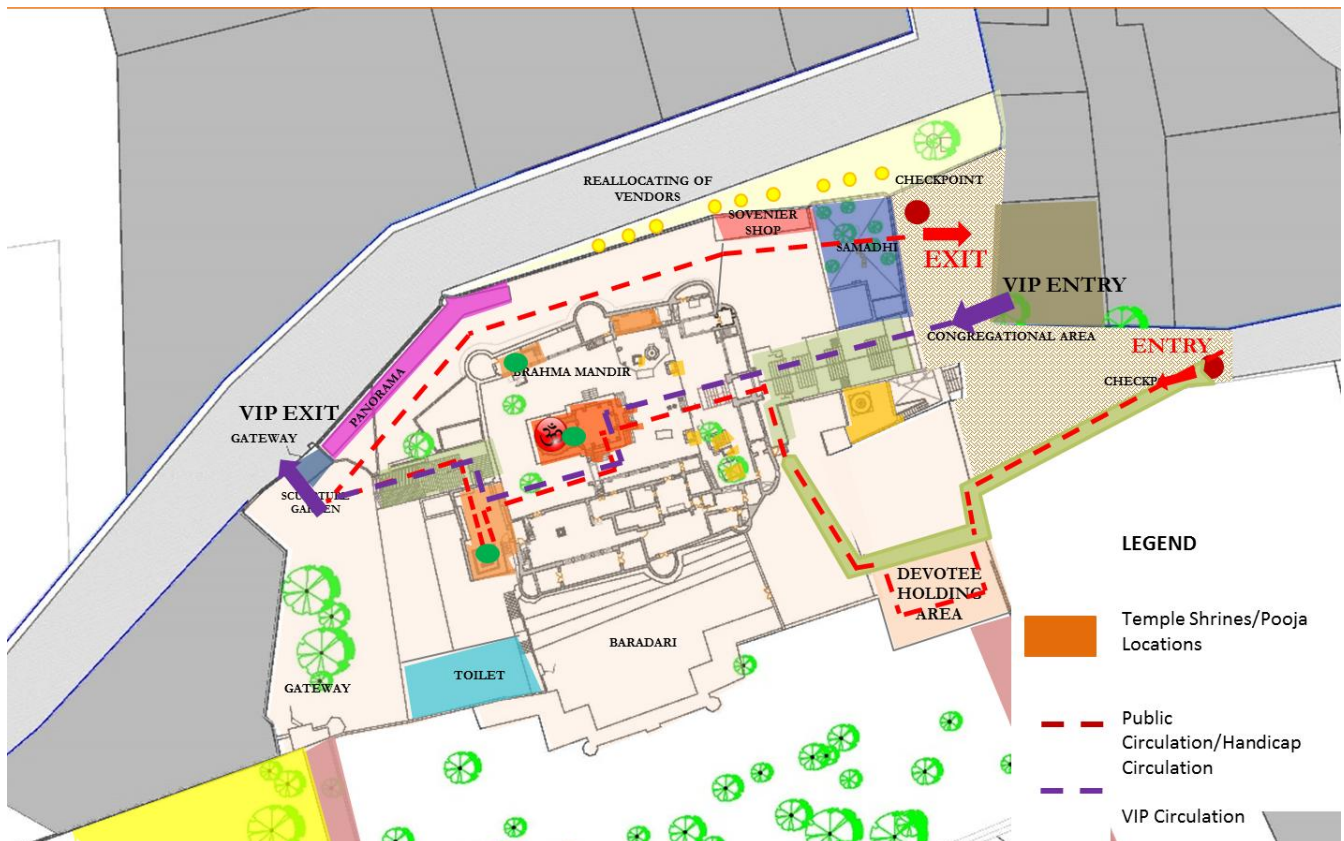
13.7.2.5. The water channels and entire irrigation system in the complex should be restored and brought back into use.

13.7.2.6. The Baradari should be conserved.

13.7.2.7. The electrical wiring system is proposed to be redone to avoid any sort of hazard that might take place due to loose wiring.



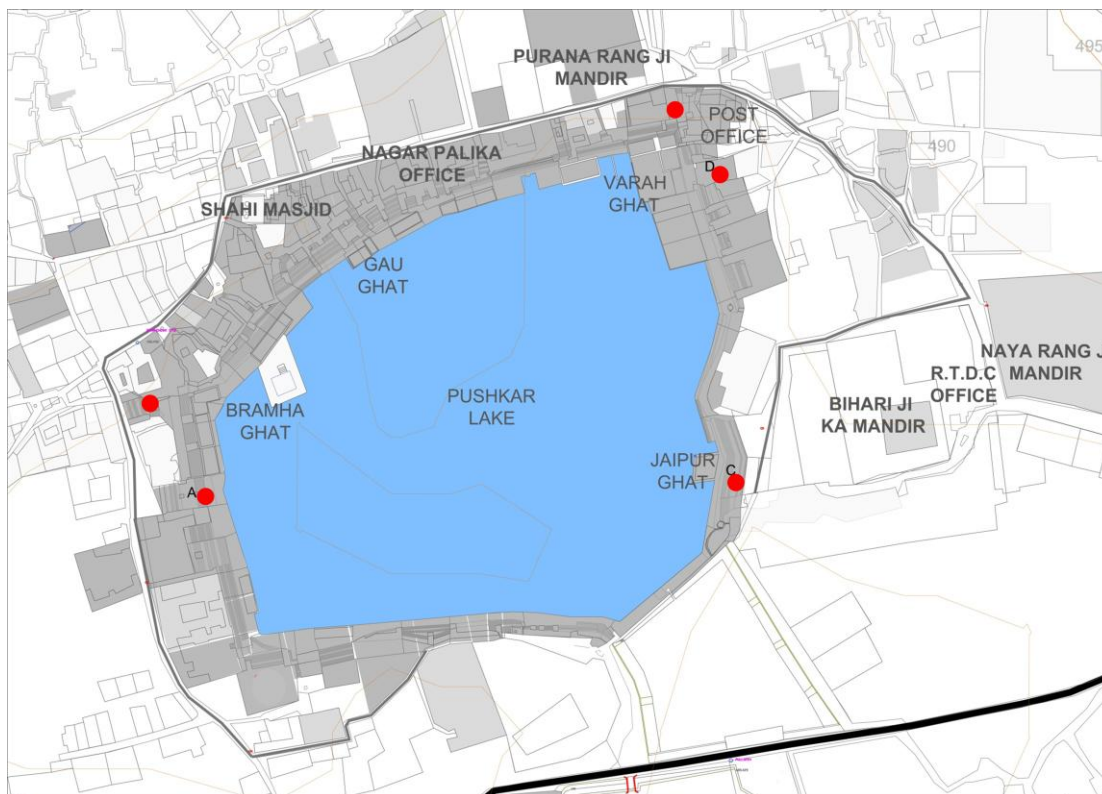
Image 13.3: View showing Proposed Circulation at Bramha Mandir (Source: SHC)



Map 13.12 : Proposed Circulation at Bramha Mandir (Source: SHC)

13.8 Sarovar and ghat

- 13.8.1. Provision of water harvesting and lake recharge mechanism for the Pushkar Sarovar should be made.
- 13.8.2. A mechanized floating system for the aeration and cleaning of the lake water should be installed to improve the BOD of the water of sarovar.
- 13.8.3. The top surface of the kunds/ tanks in the sarovar should be below water surface of the lake to retain the original look or shape of the lake.
- 13.8.4. Construction of ramps are proposed at Brahma and Tarni ghat, Kota ghat, Jaipur ghat and Bansi ghat from the main road to the base platform for the universal access of the ghats.
- 13.8.5. The ghats should be connected at the points required to ensure the connectivity of ghats at one level for the parikrama done by the pilgrims as well as for the ease of access of all.
- 13.8.6. According to the different activities related to the ghats observed, different zones for immersion of ashes/ remain (*asthi visarjan*) and prasad offerings have been defined.
- 13.8.7. The conservation of the buildings with materials matching the original fabric of the structures at the ghat is proposed to restore the original look and fabric of the buildings and the ghat.
- 13.8.8. The inappropriate additions like tin shed are proposed to be removed from the ghats and new sheds matching the style and fabric of the buildings at the ghats would be installed.
- 13.8.9. Tourist infrastructure like shoe racks, lockers, dustbins, changing rooms etc. will be provided at all ghats.



Map 13.13: Location of proposed ramps at the ghats (Source: SHC)

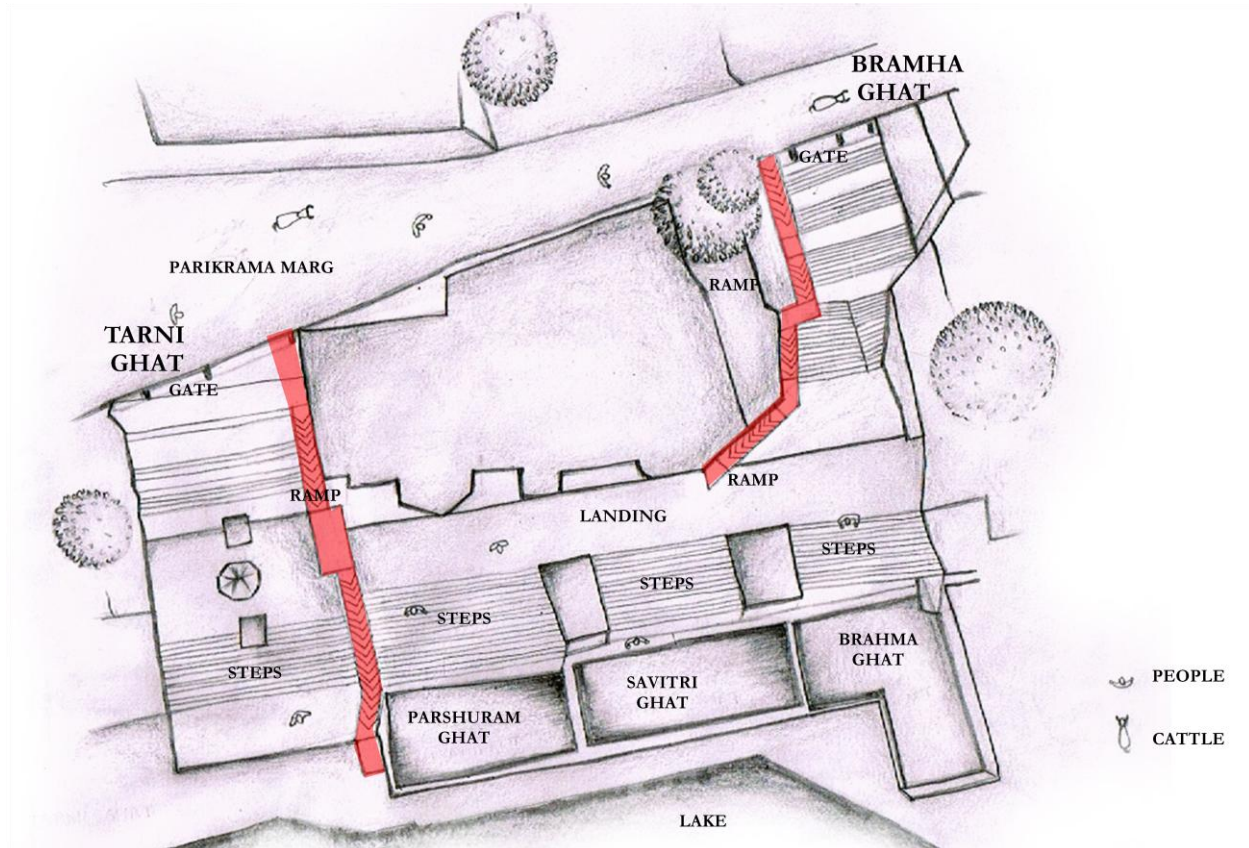


Image 13.4: **Proposal of ramps at Brahma and Tarni ghats** (Source: SHC)



Image 13.5: **Proposed view of ramps at Brahma** (Source: SHC)

13.9. Water harvesting and management

13.9.1. In order to maintain cleanliness and sanctity of the lake which is being contaminated due to overflow of sewer water during heavy rains, segregation of storm water drains and sewer system is must. Therefore it is proposed, that an independent storm water drain system should be made which will carry the rain water to water harvesting ponds to recharge the ground water table after through filtration process at designated locations. The sewer water should be treated separately through the STPs. This will help in further reducing the pressure on the sewer systems and capacity of STPs required.

13.9.1.1. New sewer network with strategic locations of STPs should be laid to replace the inefficient and choked 30 years old sewer system to ensure no mixing of storm water and gray water. The sewer system in Santoshi Mata ki Dhani is proposed to be laid at priority as due to natural topography of the site, entire sewerage of the area is going into the feeders and eventually into the lake.

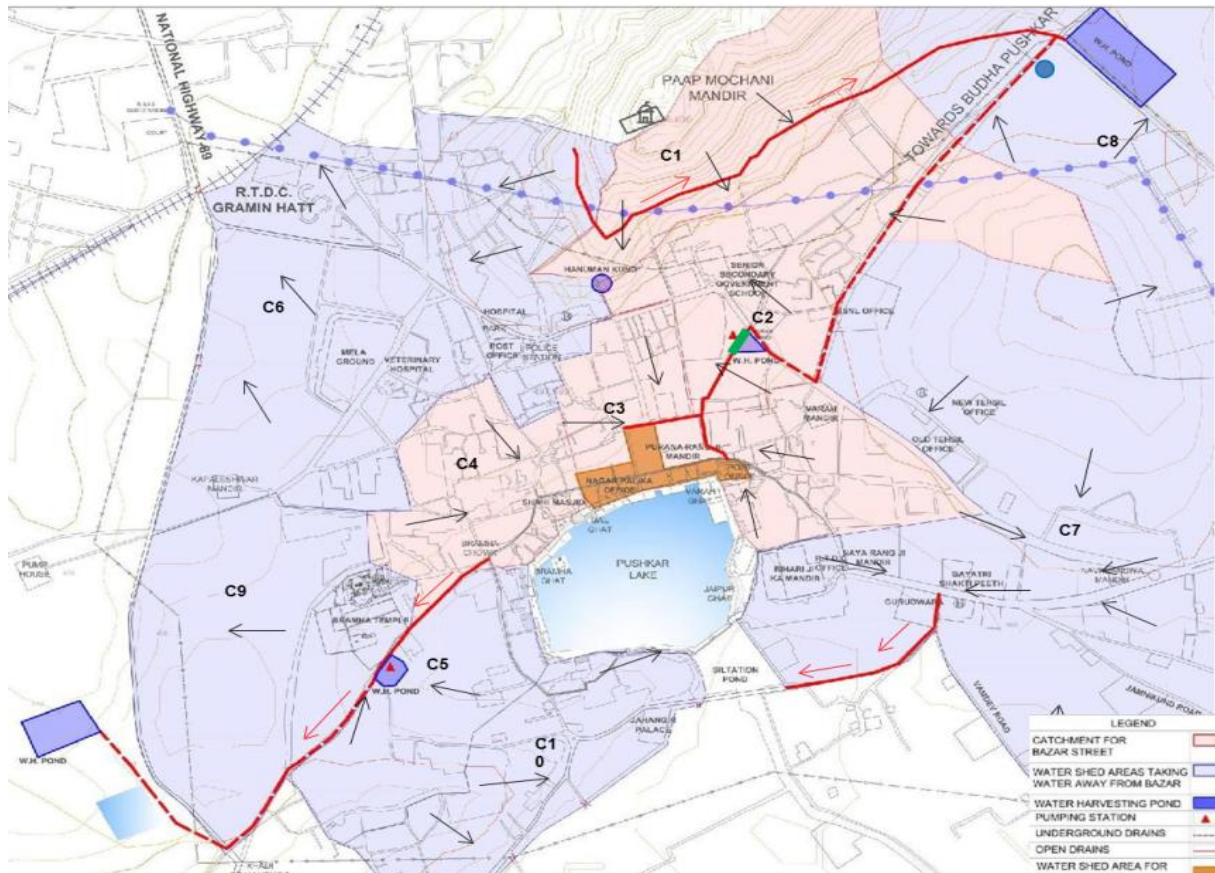
13.9.1.2. Proper storm water drainage network system with locations of traditional wells/baolis and strategic location of filtration chamber and treatment plants is proposed to recharge the ground water table. The town can be divided in 6 major zones based on the topography of the area and following main drains are proposed to manage storm water drainage:

- a) Drain 1: Drain will start from the foothill of Paap Mochani hill and connect with Hanuman Baoli. This drain will recharge Hanuman Baoli and the overflow will be drained towards water harvesting pond in forest area near Bhat Baye Ganesh Kund.
- b) Drain 2: Drain will start from Holika chowk till backside of Purana Rangji Mandir connecting to Puran Kund.
- c) Drain 3: Drain will start from Varah Chowk and end at Puran Kund.
- d) Drain 4: Drain will start at Brahma Chowk till back of Brahma Mandir.
- e) Drain 5: The Major drain will start from Puran Kund to water harvesting pond in forest area near Bhat Baye Ganesh Kund.
- f) Drain 6: The Major drain will start from back side of Brahma Mandir, end at the foothill of Savitri Pahad connecting with the pumping station.

13.9.1.3. Large amount of silt gets washed away and reaches Pushkar Sarovar during the rains. Therefore, siltation chambers should be provided along feeder channels at regular intervals to reduce the incoming silt in sarovar.

13.9.1.4. Based on the studies and understanding from the PHE department, condition of the present water supply line is deteriorating and suffers with leakage. Hence, it is recommended that a new supply line shall be laid. This can be integrated with the medal project of 24 X 7 piped and metered water supply connection system within Pushkar town, which will not only encourage water conservation

but also contribute to the public health and substantial decrease in the water borne diseases and ailments in the public.



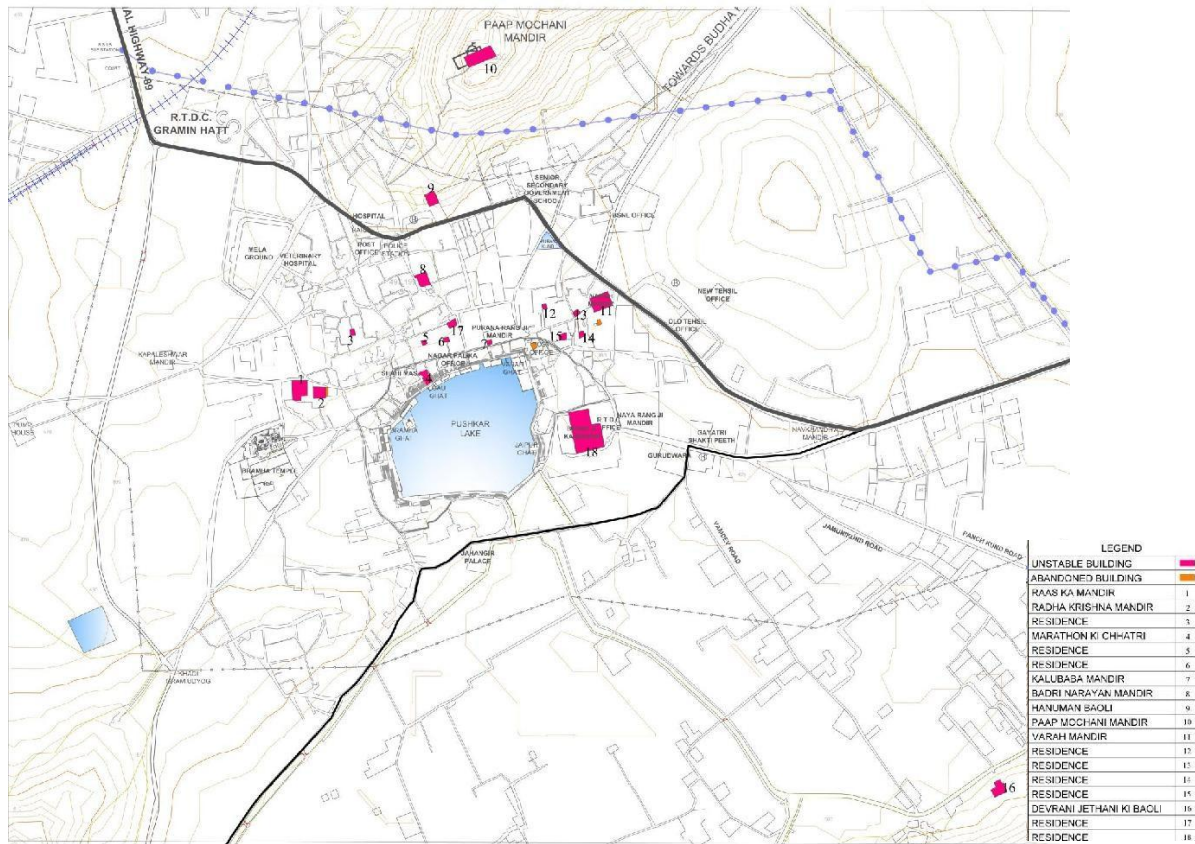
Map 13.14: Water Management And Harvest Analysis (Source: SHC)

13.10. Risk Preparedness

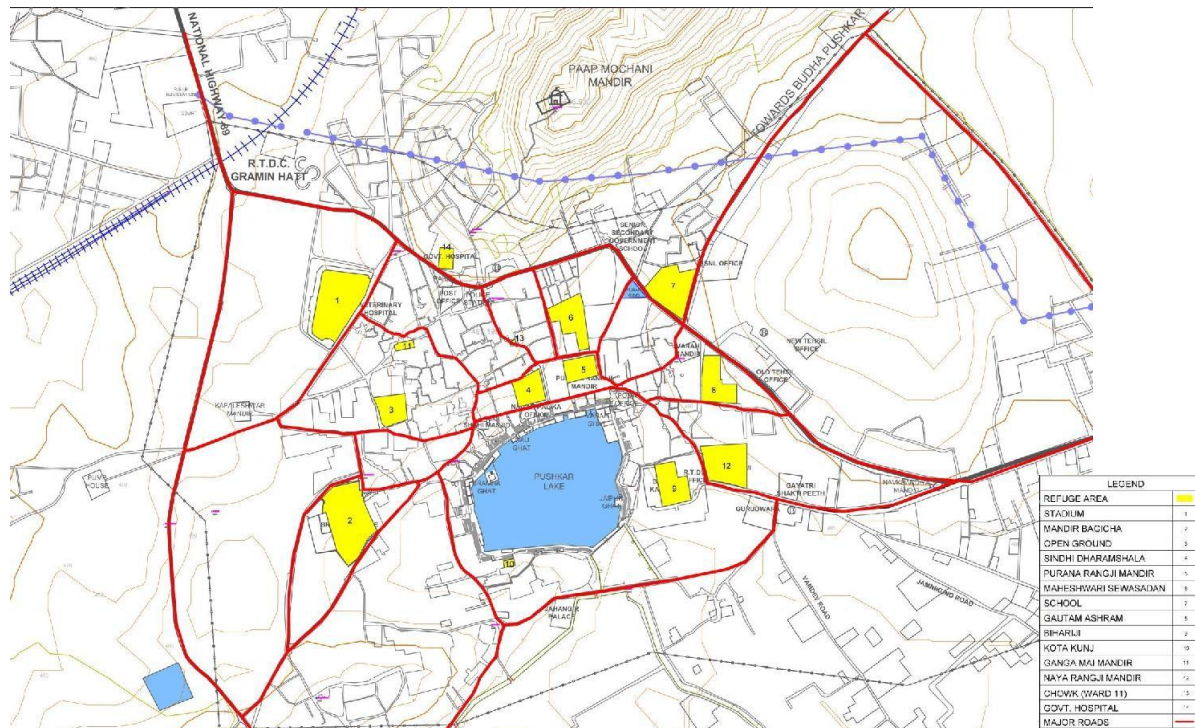
- 13.10.1.** Considering the large number of visitors coming to Pushkar and the narrow lanes and street of the settlement, segregation of vehicular and pedestrian movement is proposed to avoid any kind of disaster mis-happenings.
- 13.10.2.** Installation of pressurized water fire hydrant system is proposed in the old town area which is densely populated with narrow lanes and has no access for fire engines. Further fire fighting bikes shall also be brought into the service so that fire fighters can reach at the spot in minimum time and can avert major fire incidences.
- 13.10.3.** To avoid any sever disaster in case of any calamity, all structurally unstable buildings are proposed to be identified by Nagar Palika and either stabilized or demolished. Heritage buildings must be restored/retrofitted and shall not be demolished.
- 13.10.4.** Evacuation and rescue routes are proposed. In order to ensure the access of ambulances in the interior core of the town, some bottlenecks shall be removed. Ambulance should be stationed near Brahma Mandir and Brahma chowk.
- 13.10.5.** Network of CCTV cameras is proposed at strategic locations like, approach roads, bus stands, parking, bazaar street, ghats, temples, chowks etc.
- 13.10.6** Gwalior ghat is only huge congrgational area around the dense Sarovar settlement, therefore it can developed into an area for spiritual activity.



Image 13.6: **Proposed Disaster Preparedness**



Map 13.15: Existing Structurally Unattended /Abandoned Structures (Source: SHC)



Map 13.16: Proposed Evacuation And Rescue Route (Source: SHC)

13.11. Management

13.11.1. Existing management system

Pushkar Municipal Board is responsible for providing basic services to town that includes solid waste management, operations and maintenance of various infrastructure assets. Other departments are Public Health Engineering, Animal Husbandry Department, Ground Water Department, Devasthanana Department, electricity board, Post and telegraph, BSNL, police etc. with the District Collector being the administrative head of all the departments.

Majority of the department listed above falls directly under district administration and are state's subjects. District Collector is the administrative head of all the Departments.

Few departments like Railways, Forest Department, and Tourism Department are subject of Central Government. Two monuments, namely, Brahma Mandir and Jahangir Mahal/ Mahal Badshahi are protected by the Archeological Survey of India, and Marathon Ki Chhatra is protected by the Department of Archeology and Museums.

13.11.1.1. Role of Management framework

The implementation of the Management Plan requires the support and participation of many organizations and individuals.

Pushkar is an important temple town and a heritage city. Central and State government has taken several initiatives to conserve the rich heritage, for which various schemes have been sanctioned by the government:

S.no	Scheme	Sponsored by
1.	HRIDAY	Ministry of Urban Development, Government of India
2.	Amrut Smart cities	U.S/ India Business Council of Washington
3.	Prasada	Ministry of Tourism, Government of India
4.	Swadesh Darshan	Ministry of Tourism and Culture, Government of India
5.	RRR(repair/renovation and restoration of water bodies)	Government Of India, Ministry of Water Resource.

6.	Theme based development of greater Pushkar Region and mela ground on the Petal of Suraj Kund.	Government of Rajasthan, Local Self Govt. Department, Jaipur
7.	Pushkar Beautification	Govt. Of Rajasthan
8.	Temple town Deevasthen	Govt. Of Rajasthan

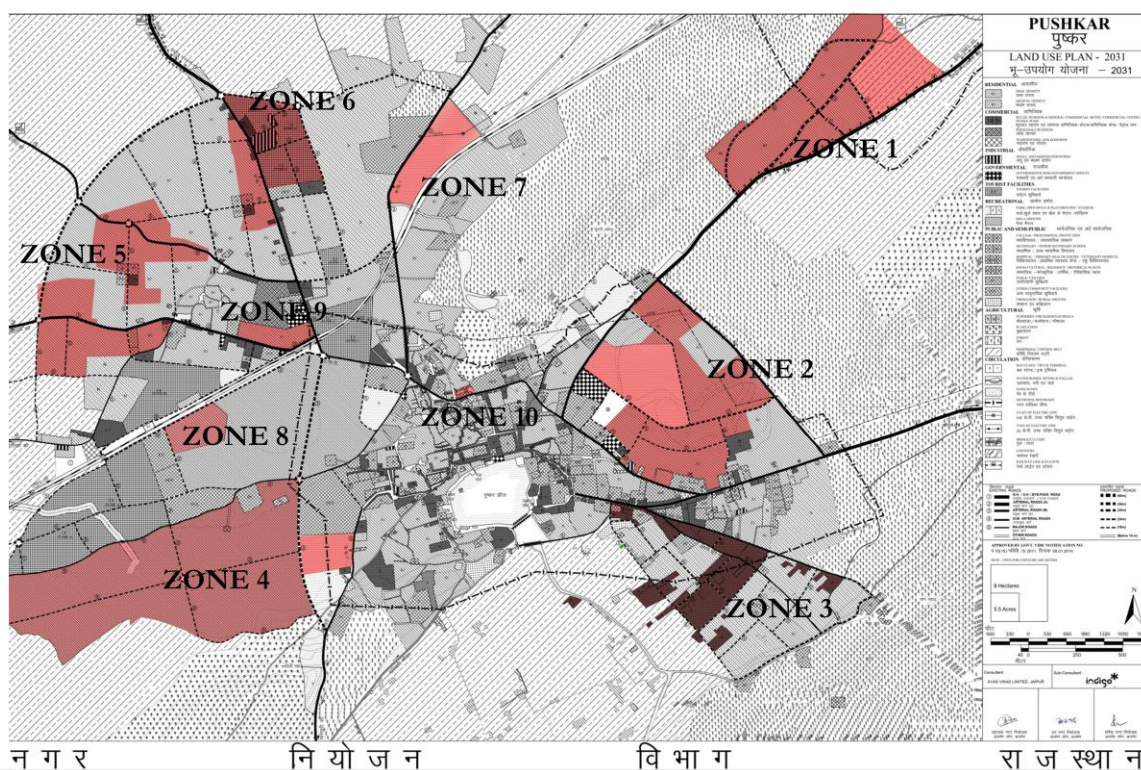
Table 13.1: **Various schemed sanctioned by Government** (Source: SHC)

13.11.2. Recommendations for management

- 13.11.2.1. Special Purpose Vehicle (SPV) is proposed for organization of visitor management and various activities and monitoring of several programmers. It shall be registered as a Section 25 (Non-profit) Company, CEO / Executive Director of which should be of a position equivalent to OSD /SDM. EO of Nagar Palika can be a Member Secretary of the Board.
- 13.11.2.2. GIS based database and survey shall be prepared for the historic structures of the town by the SPV.
- 13.11.2.3. The provision of the circulation of stagnant water and cleaning of the kunds inside the lake should be made to ensure the cleanliness of the lake.

13.12. Deviations from the approved Master Plan of 2011- 2031

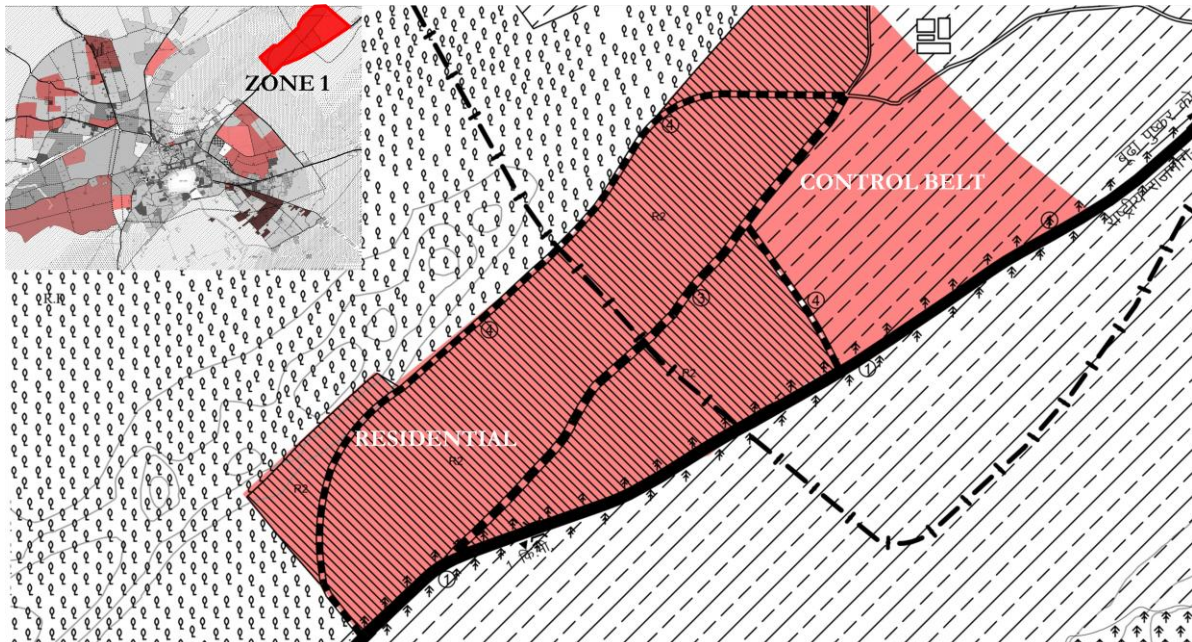
The approved master plan of 2011- 2031 for Pushkar has been proposed appropriately considering the various factors and projections worked out for the upcoming 20 to 25 years. However, upon research, studies and discussions with stakeholders and experts, it have been noted that some ecological and cultural issues have emerged in the town of Pushkar due to some improper land usage allocation. These have been worked upon in the recommendations in order to maintain the ecological balance and to preserve the spiritual and cultural values of the holy town. Hence, there are a few deviations in the proposed land use from the land use plan of the approved Master Plan of 2011- 2031:



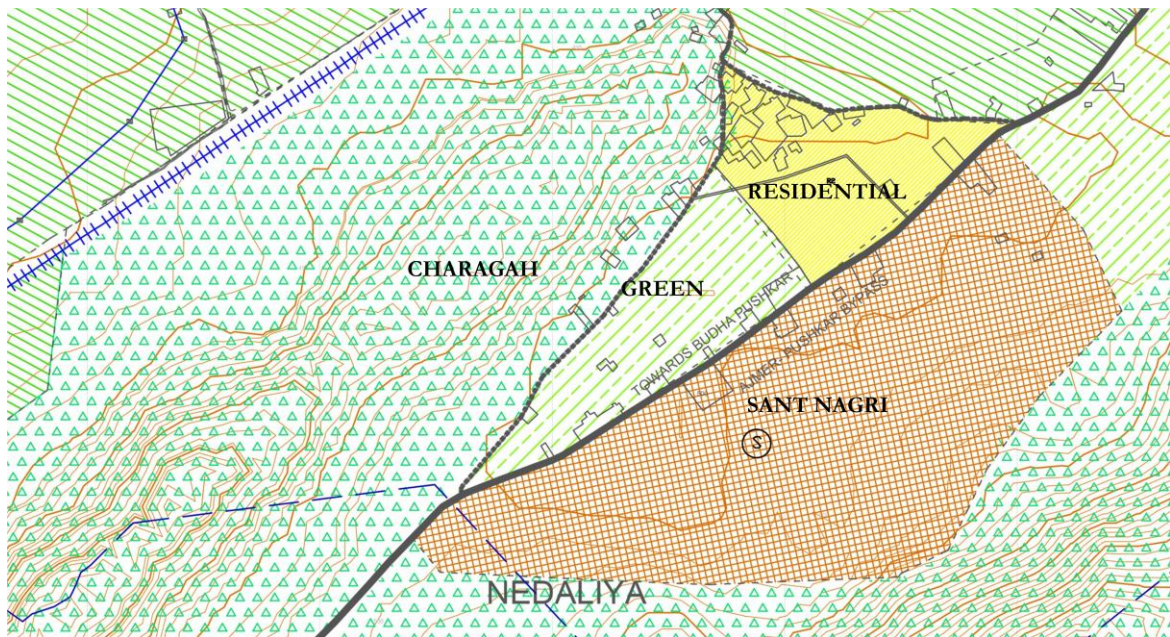
Map 13.17: Map showing the zones of deviation on the proposed land use of Master plan 2011-2031
(Source: Pushkar Master Plan 2011-2013)

13.12.1. Deviation zone 1

Currently this area has been proposed for residential land use in the Master plan 2011-2031. As the area lies in the shown green belt of the Pushkar region, it has high ecological values. Also, it lies between Pushkar and Budha Pushkar and is more appropriate location for spiritual activities. Hence any kind of residential growth should not be promoted and a Sant Nagri is being proposed in the area.



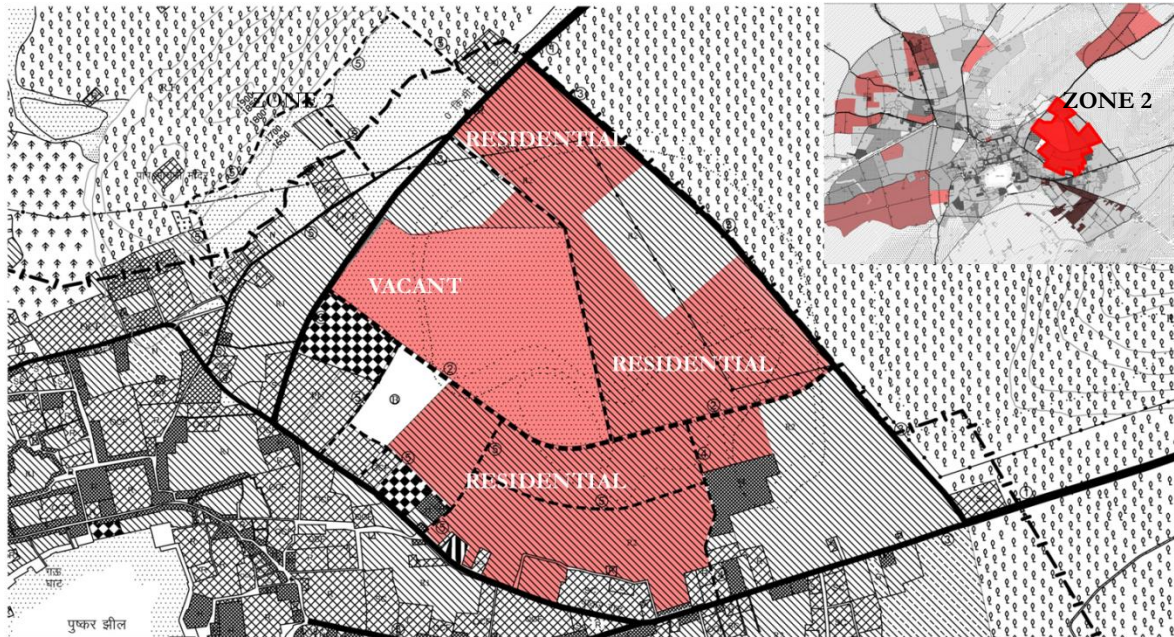
Map 13.18: Map showing the existing land use of Deviation zone 1 (Source: Pushkar Master Plan 2011-2013)



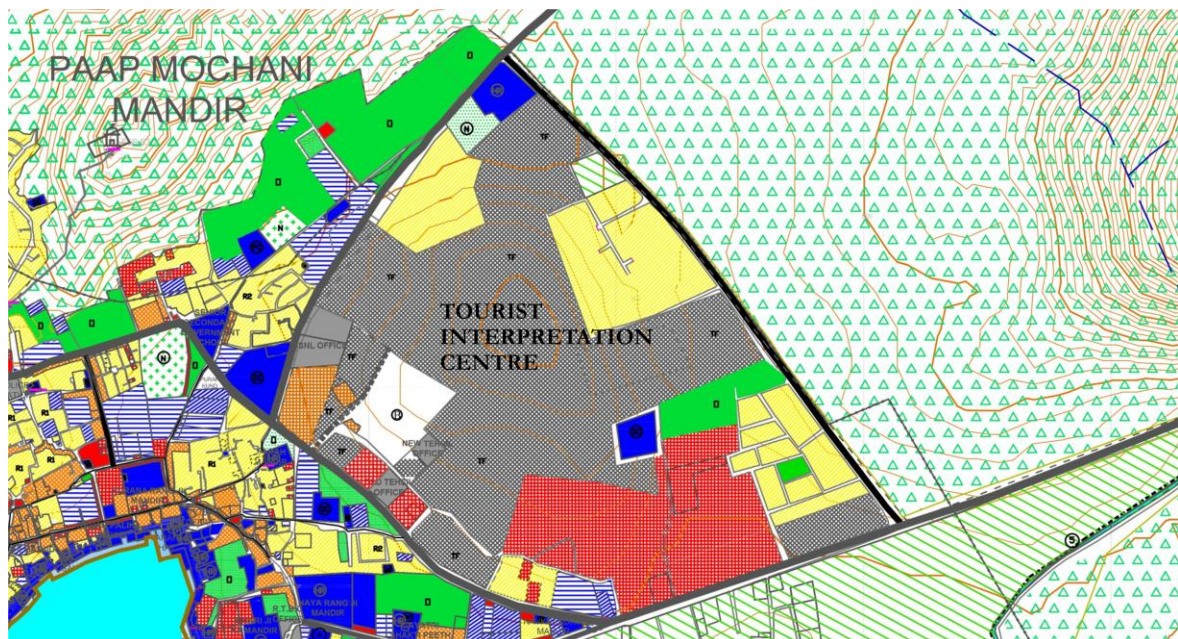
Map 13.19: Map showing the proposed land use of Deviation zone 1 (Source: SHC)

13.12.2. Deviation zone 2

The major influx of the pilgrim/tourists coming to Pushkar is from Ajmer via NH 89 and Ajmer Pushkar bye pass. Hence it is the most appropriate location for the Pilgrim/Tourist Convention/ Interpretation Centre. Presently, majority of land is vacant, and rest is residential. The residential area has been relocated in the proposed new residential area of Pushkar town.



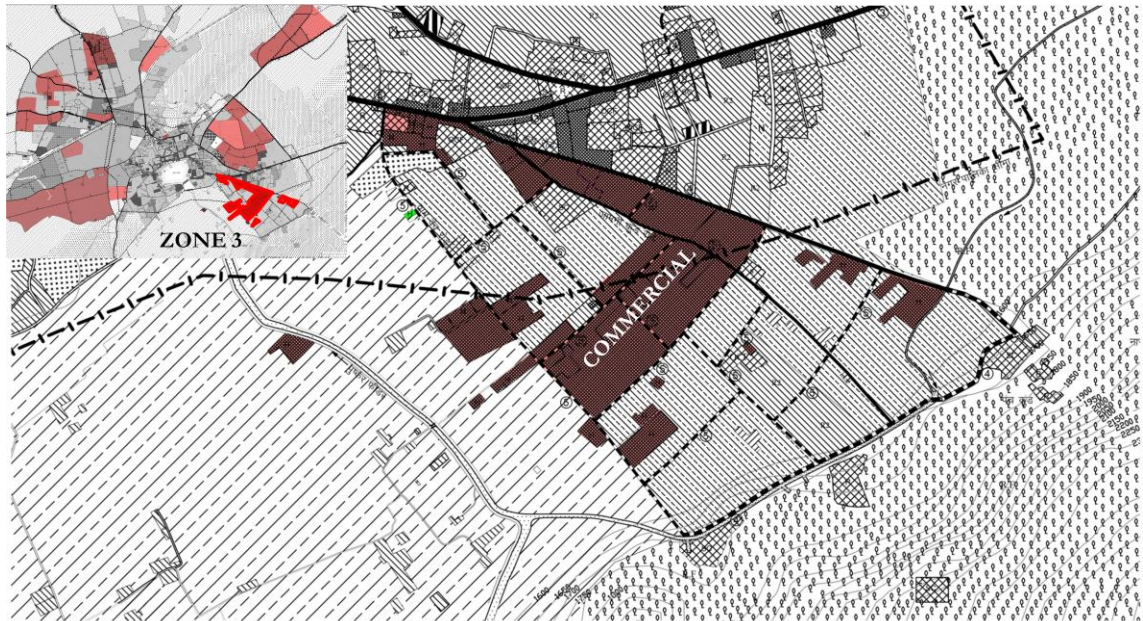
Map 13.20: Map showing the existing land use of Deviation zone 2 (Source: Pushkar Master Plan 2011-2013)



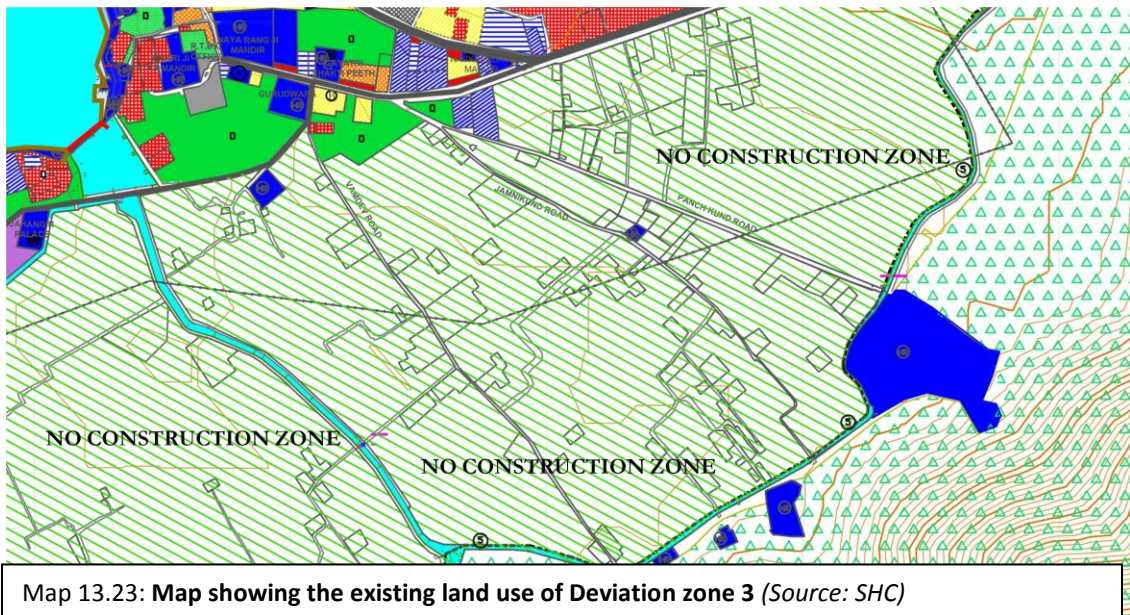
Map 13.21: Map showing the existing land use of Deviation zone 2 (Source: SHC)

13.12.3. Deviation zone 3

The area lies in the catchment of Naag Pahad which is prone to floods. These areas have been proposed as commercial land use in the Master plan 2011-2031. The conversion of these green lands into commercial would create ecological imbalance and have direct effects on the ecology and water level of the Pushkar Sarovar. Hence any kind of development should not be permitted and this area is proposed to be declared as a No Construction Zone.



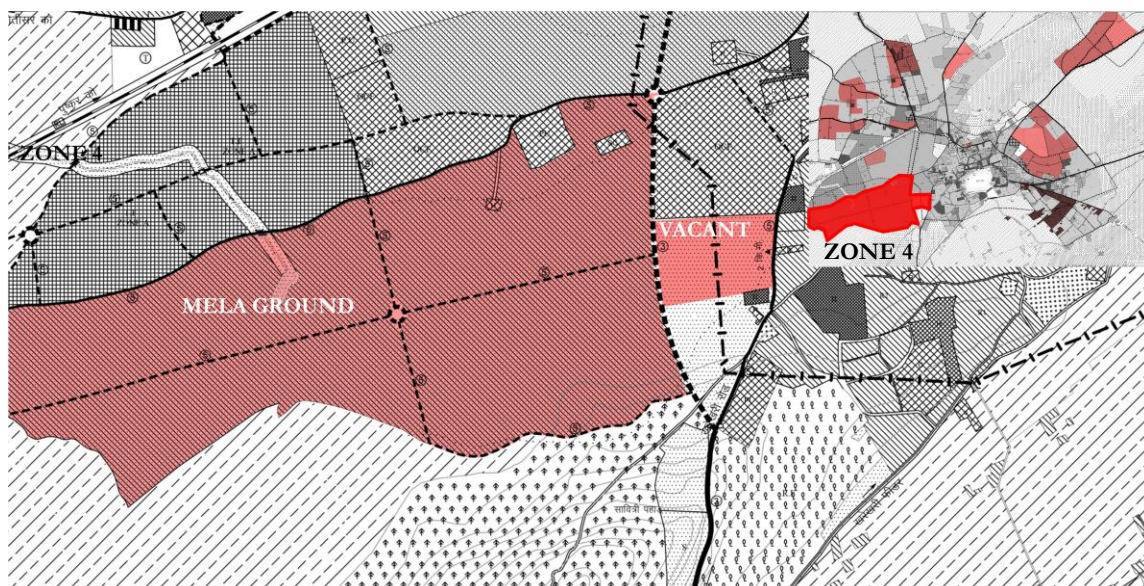
Map 13.22: Map showing the existing land use of Deviation zone 3 (Source: Pushkar Master Plan 2011-2013)



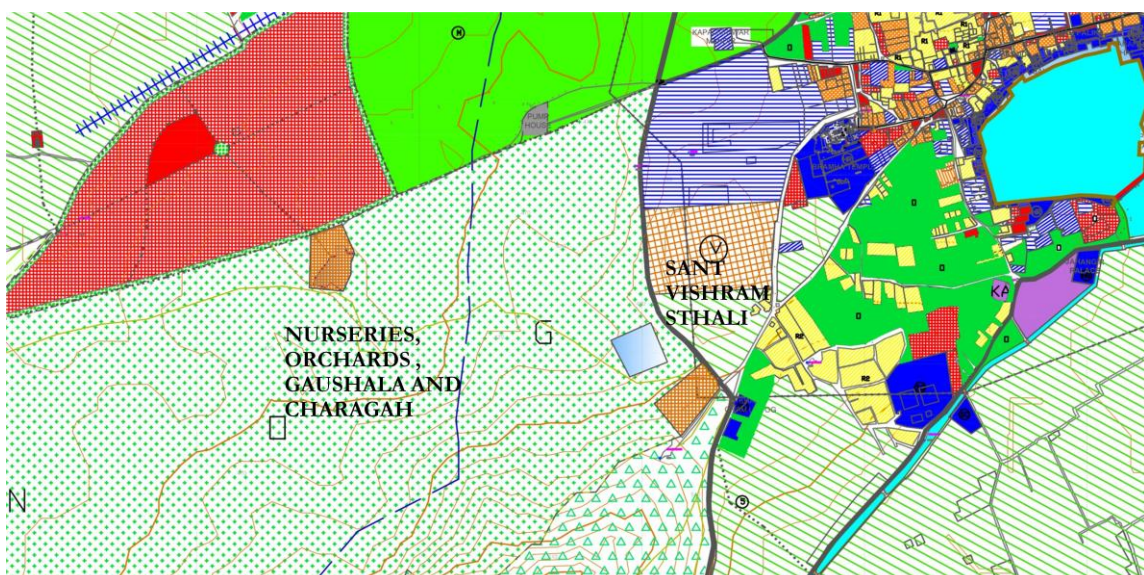
Map 13.23: Map showing the existing land use of Deviation zone 3 (Source: SHC)

13.12.4. Deviation zone 4

As already mentioned, the mela ground has been shifted from its present location to the land along the foot hills of the Savitri Pahad in the Master plan 2011-2031. However, this lies in the sand dunes, and dust storms and water flow towards sarovar (due to natural terrain), lead to silt deposition in the Sarovar. Hence this area shall be promoted for afforestation and nurseries, orchards, gaushala and charagah has been proposed in this area. Also the adjoining area between Brahma Mandir and proposed orchards is suitable for spiritual activities. Hence, a Sant Vishramsthal is proposed.



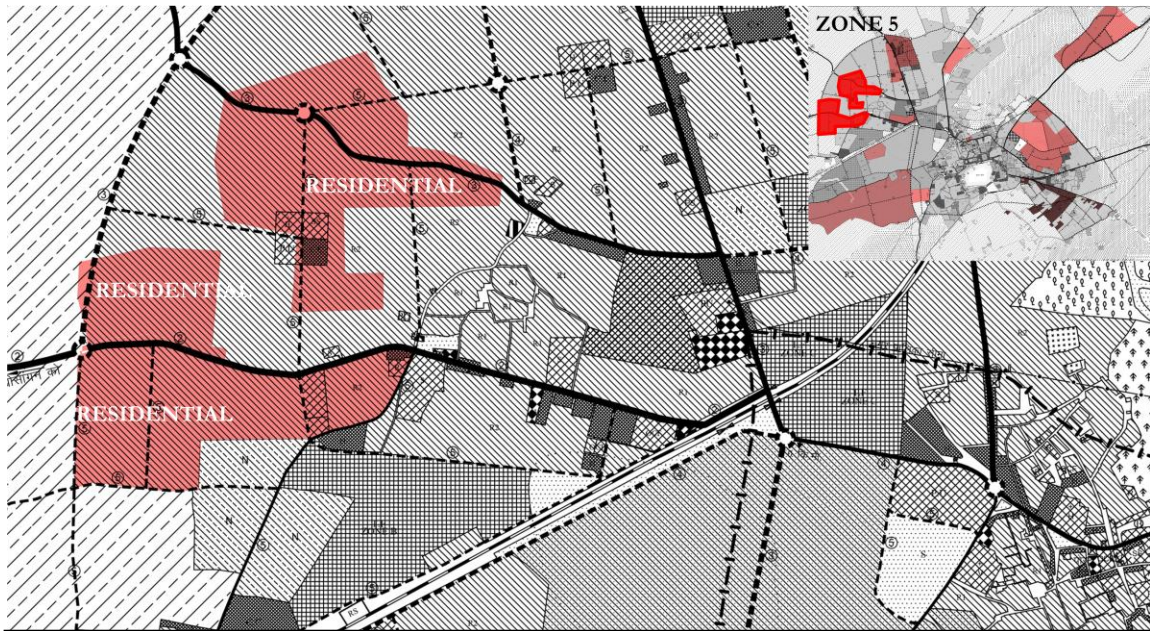
Map 13.24: Map showing the existing land use of Deviation zone 4 (Source: Pushkar Master Plan 2011-2013)



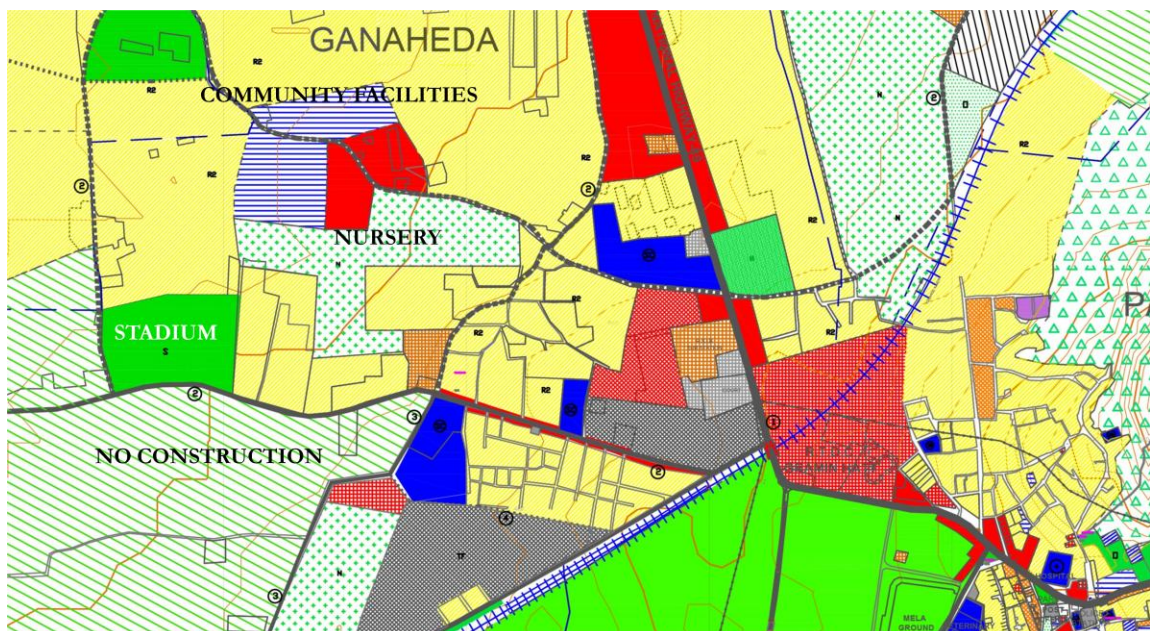
Map 13.25: Map showing the existing land use of Deviation zone 4 (Source: SHC)

13.12.5. Deviation zone 5

The area lies in the old green fields, i.e., orchards and flower fields, which has been proposed for residential usage in the Master plan 2011-2031. In order to safeguard the centuries old tradition of cultivation of fruits and flowers, the rich ecology should be preserved. Hence the area is proposed to be a No Construction Zone.



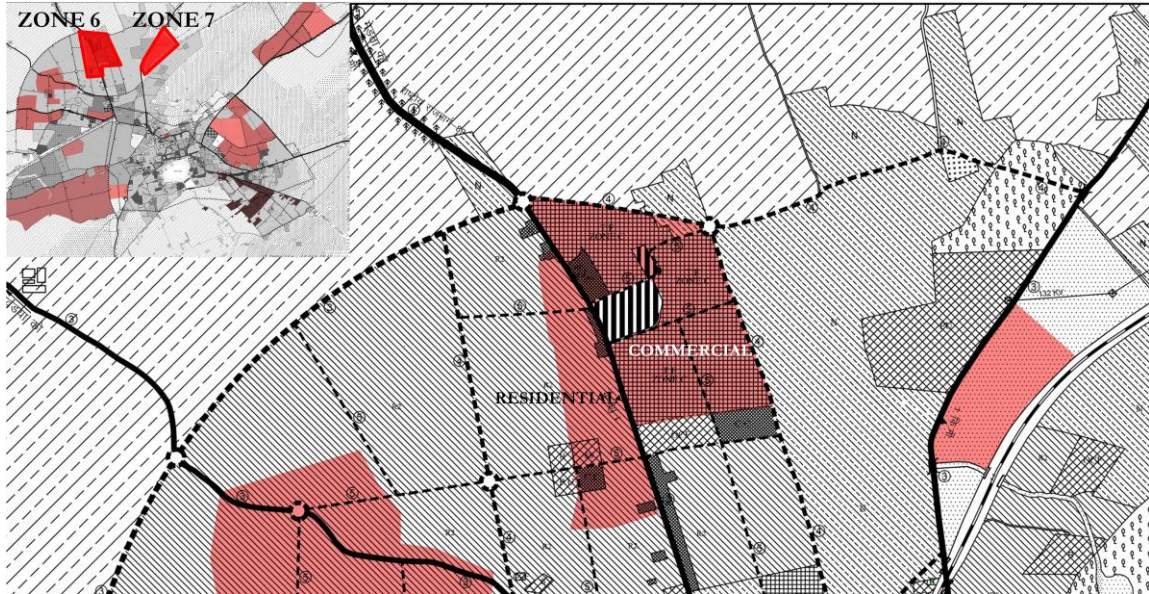
Map 13.26: Map showing the existing land use of Deviation zone 5 (Source: Pushkar Master Plan 2011-2013)



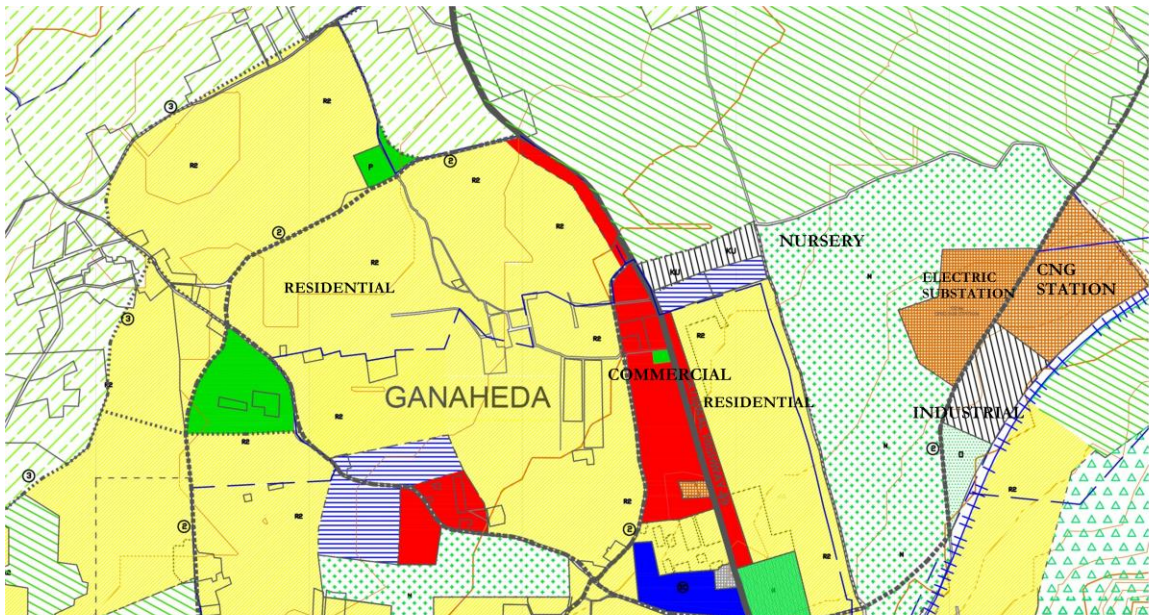
Map 13.27: Map showing the existing land use of Deviation zone 5 (Source: SHC)

13.12.6. Deviation zone 6 & 7

The area in zone 6 is proposed for Agricultural usage as conservation/ preservation of natural ecology is promoted. The area on left of NH is proposed for commercial, supporting the existing commercial growth of the area. The barren area of zone 7, which has been left vacant in Master plan 2011-2031, lies next to nurseries and is well connected with major roads. Hence, it is the appropriate location for agricultural based small scale industrial. A CNG filling station with parking is also proposed in the area.



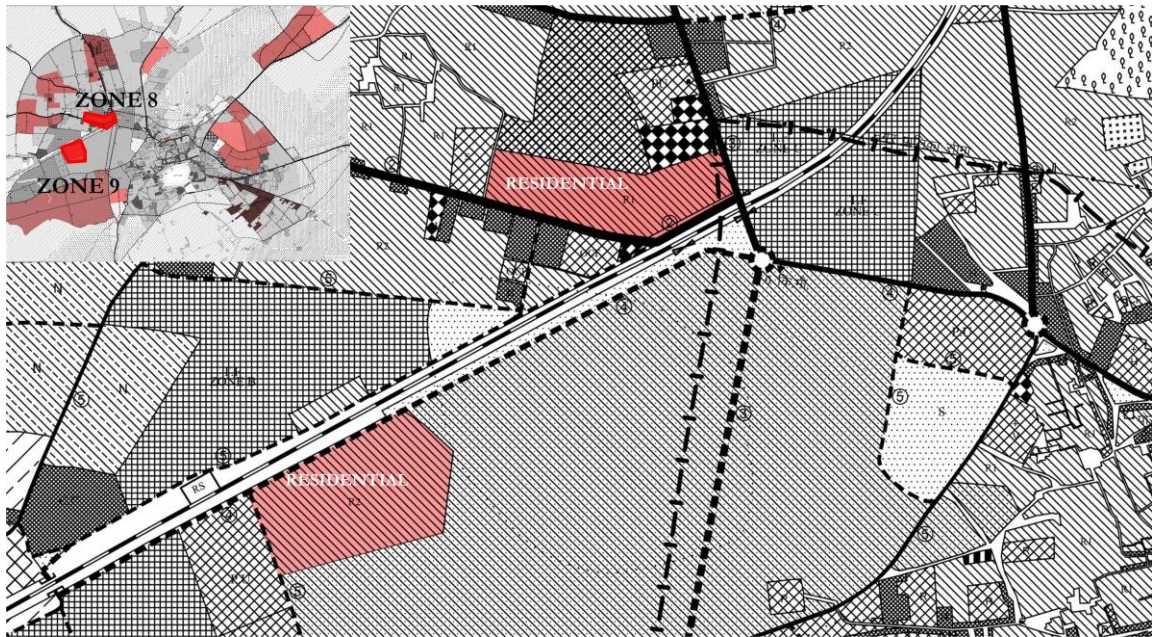
Map 13.28: Map showing the existing land use of Deviation zone 6&7 (Source: Pushkar Master Plan 2011-2013)



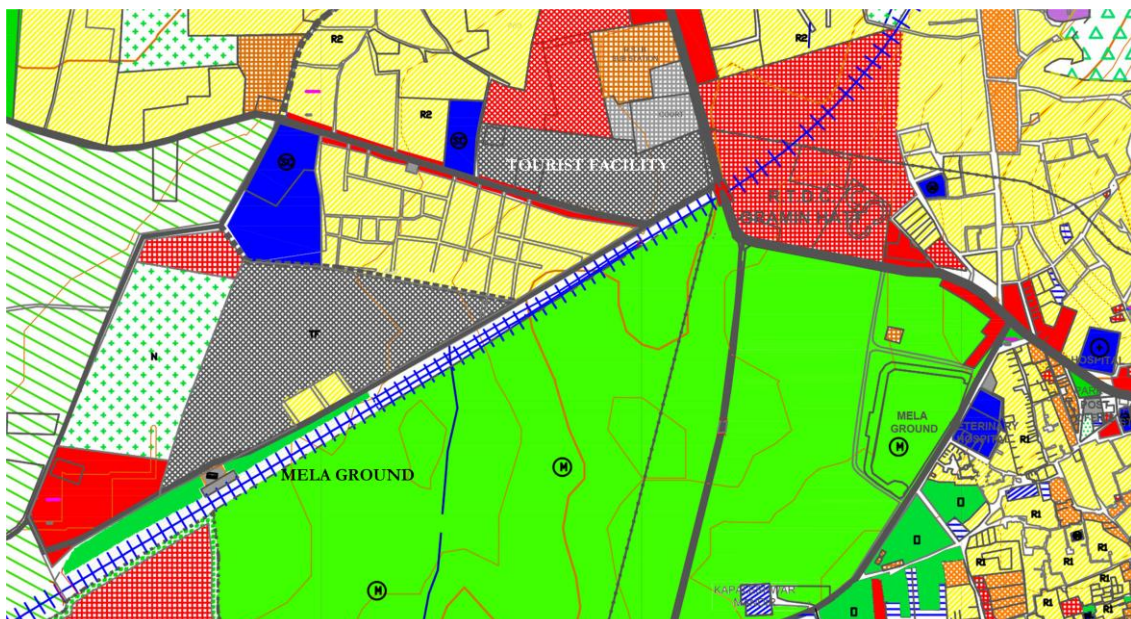
Map 13.29: Map showing the existing land use of Deviation zone 6&7 (Source: SHC)

13.12.7 Deviation zone 8 & 9

The residential area in zone 8, in centre of Mela ground, is proposed residential in Master plan 2011-2031. This area is more apt for the usage related to tourists and infrastructure. Hence this residential area is proposed to be re allocated towards the proposed new residential pockets of Pushkar, and the land be included in the mela ground. The residential area of zone 9 is more suitable for public utilities as is accessible by all major roads. Hence a parking has been proposed at the location.



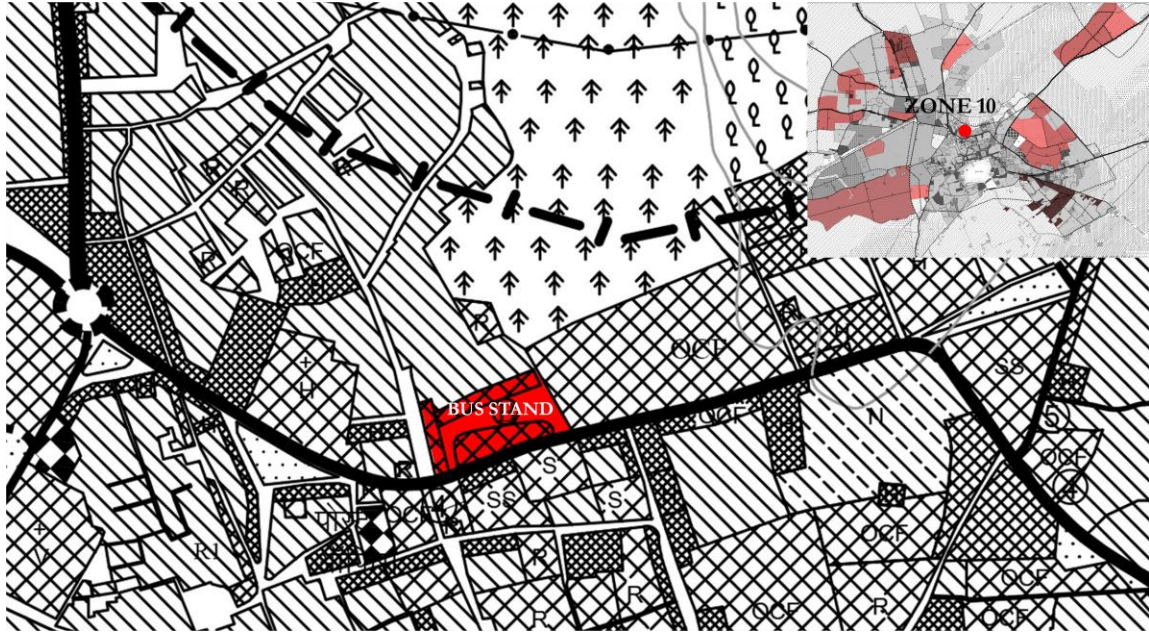
Map 13.30: Map showing the existing land use of Deviation zone 8&9 (Source: Pushkar Master Plan 2011-2013)



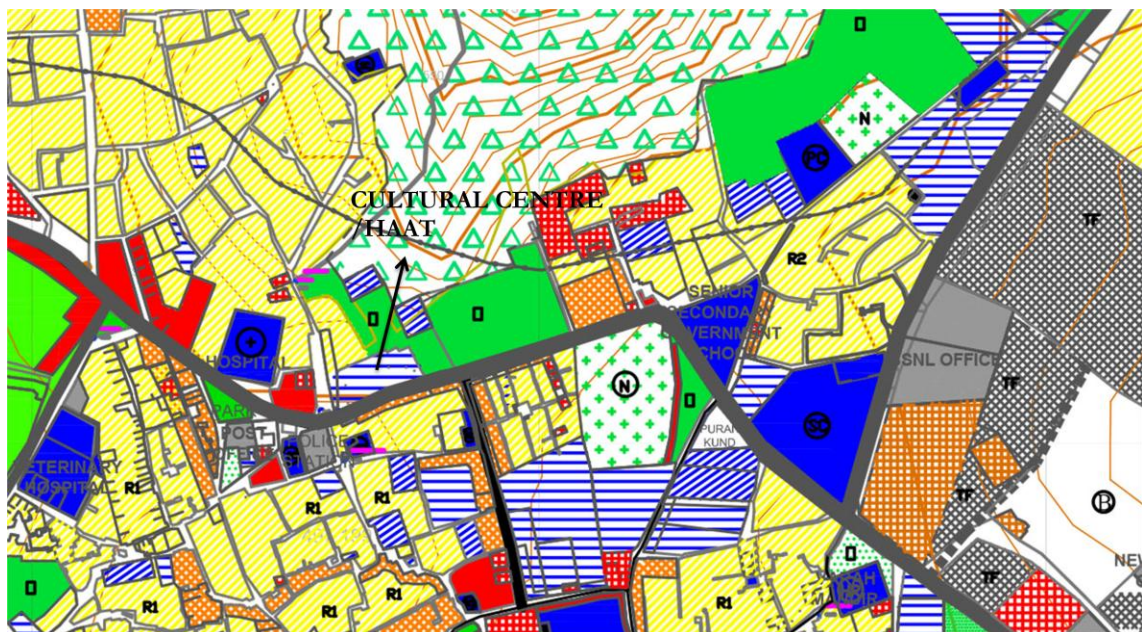
Map 13.31: Map showing the existing land use of Deviation zone 8&9 (Source: SHC)

13.12.8. Deviation zone 10

The present Marwad bus stand is located at a node with proper connectivity and is more apt area for activities related to community facilities. Hence a haat/ cultural centre is proposed in the area.



Map 13.32: Map showing the existing land use of Deviation zone 10 (Source: Pushkar Master Plan 2011-2013)



Map 13.33: Map showing the existing land use of Deviation zone 10 (Source: SHC)

13.13 LIST OF PROJECTS PHASE -1

S. NO	PROJECT LIST	TENTATIVE BUDGET
1	Directional and Descriptive Signage within a) Pushkar Town b) Pushkar Tirth Kshetra	1.21 Cr 0.44 Cr
2	Development of Brahma Mandir front court and visitor facilities	8 Cr
3	Development of Brahma Ghat Chowk	3 Cr
4	Visitor Interpretation Centre & Panorama – Pushkar Darshan (construction of new building and interiors)	40 Cr
5	Construction of new drains and water recharge wells / Ponds in Pushkar town	6 Cr
6	Development of Savitri Pahad Parikrama	2.5 Cr
7	Development of Koteswar Mahadev Mandir, Gwalior Ghat & its complex	8 Cr
8	Development of Paap Mochani Mata Mandir	2.5 Cr
9	Provision of Universal Access at Ghat, Parikrama, Changing room, Revival of Ghat steps, Birds shelter, Aeration of Kund, setting up of laboratory	4 Cr
10	Conservation & Development of a) Varah Mandir b) Hanuman Baoli c) Bhat Bai Ganesh Kund d) Janana Ghat e) Man Mandir f) Jal Ghars (and provision of RO water supply)	6.5 Cr 2.0 Cr 1.5 Cr 2.0 Cr 8.0 Cr 3.0 Cr

S.NO.	PROJECT LIST	TENTATIVE BUDGET
11	Development of Eco – route at Naag Pahar and access to various spiritual sites at Naag Pahar	2.5 Cr
12	Improvement of Public infrastructure facilities at important nodes of Pushkar <ul style="list-style-type: none"> a) Taking underground - electric, water supply, telecommunication etc. b) Improving sewer line & storm water drains c) Construction of Fire Fighting System for old town of Pushkar d) Resurfacing of streets 	52 Cr
13	Development of Gateways at the access routes of Pushkar	2.5 Cr
14	Provision of Cattle pass over lake feeder and siltation chambers	2 Cr
15	Development of Pushkar - Budha Pushkar Road (including Madhya Pushkar)	35 Cr
16	Preparation of GIS Based Database and application for Nagar Palika and Development of Web site and Mobile applications for visitors	1 Cr

17	<p>Projects under “PRASADA Scheme”: (budgets allocated under scheme, and work in progress)</p> <p>a) Conservation and Development of Brahma Temple</p> <p>b) Conservation and Development of Ghats</p> <p>c) Development of Savitri Mata Mandir</p> <p>d) Aeration system for Sarovar</p> <p>e) Restoration and Development works at Pushkar market street</p> <p>f) Refurbishment, Restoration and Development of Parikrama Path</p>	
18	<p>Projects under “HRIDAY Scheme”:</p> <p>a) Restoration and Development of street facades for Heritage Walk</p>	

13.14 LIST OF PROJECTS PHASE -2

S.NO.	PROJECT LIST		TENTATIVE BUDGET
1	Development of cultural centre/ haat at present Madwad bus stand	Private land	3 Cr.

2	Development of Vishramsthali on rear side of Brahma Mandi	Private land	10 Cr.
3	Development of Gaushala, bio energy plant and other facilities	Public Land	5 Cr.
4	Development of Sant Nagiri on Pushkar-Budha Pushkar Road	Primarily public (forest land)	25 Cr. Infrastructure cost Individual Akharas will develop further
5	Development of Sanskrit Mahavidhalaya	Public land	PPP Mode
6	Development of Stadium of 5 acres	Private land	20 Cr.
7	Upgradation and development of road from Pushkar to Budda Pushkar	Public	35 Cr.

8	Conservation and Adaptive reuse of Dharamshala at Bansi ghat Nagar Palika Building Radha Krishna Mandir Sri Seth Ram chandra Dharamshala	Private Nagar Palika Private Private	16 Cr.
S.NO.	PROJECT LIST		TENTATIVE BUDGET
9	Conservation and restoration Devrani Jethani ki Baoli. Raas Ka mandir Atmateshwar Mandir 108 Mahadev Mandir Marathon ki Chhatri at Gau ghat Paanch Mahadev Mandir at Kurmanchal ghat Kedarnath Mandir Old Rangji Mandir Gyan Gopal ji ka Mandir at Hanuman gali Shahi Masjid Neelkanth Mahadev Mandir Sudha Bhai Kund Madhya Pushkar Old buildings & Temples at Budha Pushkar	Private land Private land Private land Private land State protected Monument Private land Private land Private land Private land Private land Private land Public (surrounding area is private)	25 Cr.
10	Provision / Upgradation of Visitor facilities and Interpretation Centers at religious Sites of 7.5 Kosi, 24 Kosi and 84 Kosi yatra	Partially private and public.	30 Cr.
11	Provision of Afforestation along major roads.		

12	Provision of bio energy plant and decomposer at landfill site	Public	3 Cr
13	CNG filling station	Private Land	PPP mode

LIST OF PROJECTS – Phase 1

PROJECT I

PROJECT: Provision of Directional and Descriptive Signage in Pushkar Town and Pushkar Tirth Kshetra.

RATIONALE: During our surveys and studies it was noticed that there is a lack of directional and descriptive signage to facilitate pilgrim movement in and around Pushkar. Due to which, many important spiritual sites remained either unnoticed or become difficult to reach. Directional Signage on the Highways, village roads are required for pilgrims to reach various spiritual sites / temples which are part of 7.5, 24 and 84 kos Yatras. The signage within the Pushkar town is incomprehensive and insufficient, because of which many historically and spiritually important sites are not visited by the tourists/pilgrims. Following type of signage are required to be installed:

- a) Highway Signage
- b) Village Directional Signage
- c) Descriptive signage at various destination of Kos Yatra
- d) Directional Signage within Pushkar City
- e) Descriptive Signage at various temples within Pushkar

ESTIMATED COST: 1.65 Cr

Based on previous experiences at various other heritage cites within the country. It is estimated that exact number of signage will be derived in the detailed project report but it is envisaged on preliminary assessment following number of various types of signage will be required:

S.NO.	TYPES OF SIGNAGE	QUANTITY	RATE	AMOUNT
1	Highway Signage	10	5,00,000	50,00,000
2	Village Directional Signage	52	20,000	10,04,000
3	Descriptive signage at various destination of Kos Yatra	52	50,000	26,00,000
4	Directional Signage within Pushkar City	40	40,000	16,00,000
5	Descriptive Signage at various temples within Pushkar	50	1,25,000	62,50,000
TOTAL				1,64,90,000

Actual detailed cost estimate will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan BSR (PWD) and wherever items/specifications are not available in BSR, Rates will be derived on the bases of market rate analysis.

LAND: No private land is required as signage will either be placed on roadside (PWD) or religious properties.

TIME PERIOD OF EXECUTION: 6 Months

PROJECT II

PROJECT: Development of Brahma Mandir front court and visitor facilities

RATIONALE: During our surveys and studies it was noticed that basic visitor facilities were inadequate. Due to which following issues arise:

- a) At present there is no waiting area in front or near the Brahma temple, which causes inconvenience for the visitors/ pilgrims visiting temple as they have to wait outside on the busy streets during the time temple is closed and while rush hours. This might even cause stampede. So, the front court needs to be developed for the visitors safety .
- b) There is insufficient or no provision of visitors infrastructure like shoe stands, lockers etc. outside the temple.

ESTIMATED COST: 8 Cr

It is estimated that exact cost will be derived in the detailed project report but it is envisaged on preliminary assessment that Brahma Mandir front court needs to be developed according to per square feet cost and proper visitor facilities shall be introduced.

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Brahma Temple Trust and Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 18 Months



PROJECT III

PROJECT: Development of Brahma Ghat Chowk

RATIONALE: During our surveys and studies it was noticed that Brahma Ghat Chowk requires amendment:

- a) Widening of Bazaar Street near Brahma Ghat Chowk.
- b) Paving to be done along with provision of street furniture around the Chowk.
- c) Restoration of heritage structures on the Brahma Ghat Chowk.

ESTIMATED COST: 3 Cr

After analysis of Brahma Ghat Chowk, the actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12 Months



PROJECT IV

PROJECT: Visitor Interpretation Centre & Panorama – Pushkar Darshan (construction of new building and interiors)

RATIONALE: From the study undertaken at Pushkar, it has emerged that majority of the pilgrims and the visitors do not have comprehensive information about the heritage town, its significance, visitor facilities, various temples, ashrams, dharamshalas etc. It is also felt that there is a necessity for a place to conduct discourses, seminars, workshops and events in relation to the importance of Pushkar and its spirituality. Therefore, it is proposed that a visitor interpretation centre/ convention centre shall be established in Pushkar including:

- a) A museum or **Panorama of Pushkar/ Pushkar Darshan**,
- b) Tourist reception centre for information like list of temples and heritage structures in the town, directory of Pandas, list of hotels, Dharamashalas, ashrams, and other recreational facilities.
- c) Parking
- d) Bus stands
- e) Hotels and Restaurants
- f) Commercial centre

ESTIMATED COST: 40 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12-30 Months

PROJECT V

PROJECT: Construction of new drains and water recharge wells / Ponds in Pushkar town.

RATIONALE: During our surveys and studies it was noticed that in order to maintain cleanliness and sanctity of the lake which is being contaminated due to overflow of sewer water during heavy rains, segregation of storm water drains and sewer system is must. Therefore it is proposed, that an independent storm water drain system should be made which will carry the rain water to water harvesting ponds to recharge the ground water table after through filtration process at designated locations.

Proper storm water drainage network system with locations of traditional wells/baolis and strategic location of filtration chamber and treatment plants is proposed to recharge the ground water table. The town can be divided in 6 major zones based on the topography of the area and following main drains are proposed to manage storm water drainage:

- a) Drain 1: Drain will start from the foothill of Paap Mochani hill and connect with Hanuman Baoli. This drain will recharge Hanuman Baoli and the overflow will be drained towards water harvesting pond in forest area near Bhat Baye Ganesh Kund.
- b) Drain 2: Drain will start from Holika chowk till backside of Purana Rangji Mandir connecting to Puran Kund.
- c) Drain 3: Drain will start from Varah Chowk and end at Puran Kund.
- d) Drain 4: Drain will start at Brahma Chowk till back of Brahma Mandir.
- e) Drain 5: The underground drain will start from Puran Kund to water harvesting pond in forest area near Bhat Baye Ganesh Kund.
- f) Drain 6: The underground drain will start from back side of Brahma Mandir, end at the foothill of Savitri Pahad connecting with the pumping station.

ESTIMATED COST: 6 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12 Months

PROJECT VI

PROJECT: Development of Savitri Pahad Parikrama.

RATIONALE: From the study undertaken at Pushkar, an area of 324 acres has been allocated for nursery, orchards and gaushala in the area at the foot hills of Savitri Pahad. This would promote afforestation and help in conversion of sand dunes into green land and further reduce the sand storms leading to deposition of silt in the Pushkar sarovar. Provision for establishing solar power and bio-mass generation plant shall be kept integrated in this area along with gaushala. Besides these, the existing nursery and orchards have been retained.

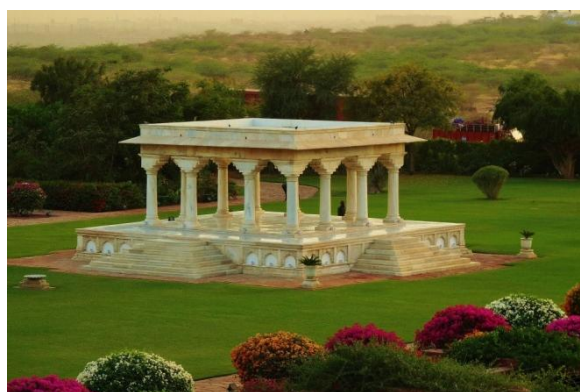
A 7.15 kms. long Savitri Pahad Parikrama of an eco friendly non motor able pedestrian route has also been proposed along through the nursery and orchards of Amla, Ber, Jamun, Aam (mango), Nimbu (lemon), Khejri, Peepal, Banyan and Rajasthan desert grass (Sewan).

ESTIMATED COST: 2.5 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika and Forest Department. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 3 Months



PROJECT VII

PROJECT: Development of Koteswar Mahadev Mandir, Gwalior Ghat & its complex.

RATIONALE: From the study undertaken at Pushkar, Conservation and restoration/rehabilitation of Koteswar Mandir is proposed to retain the historicity and cultural significance of the town and to improve the visitors' experience. The proposal also focuses on a gathering space and a well maintained orchard inside the complex.

ESTIMATED COST: 8 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 6 Months



PROJECT VIII

PROJECT: Development of Paap Mochani Mata Mandir.

RATIONALE: a) Conservation and restoration/rehabilitation of Paap Mochani Mata Mandir is proposed to retain the historicity and cultural significance of the town and to improve the visitor's experience.

b) Provision of 0.3 km long 3 M wide eco-friendly pathway from Marwar Bus stand to Paap Mochani Mandir.

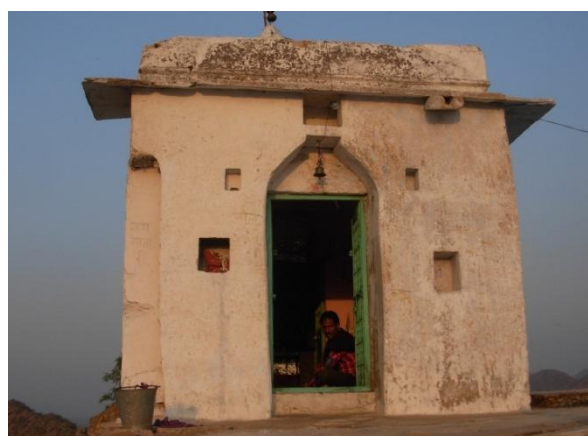
c) Installation of street light on the pathway to Paap Mochani Mandir which is being used very frequently by pilgrims during early morning and at late nights.

ESTIMATED COST: 2.5 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika and Forest Department. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 6 Months



PROJECT IX

PROJECT: Provision of Universal Access at Ghat, Parikrama, Changing room, Revival of Ghat steps, Birds shelter, Aeration of Kund, setting up of laboratory.

RATIONALE: Main idea is to develop the area around Ghat and make it viable for everyone to enter the space without any hassle. Provision of Changing Rooms and separate Kunds for asthi visarjana around the Ghats. Cleaning and purification of water of Kunds needs proper attention.

ESTIMATED COST: 2.5 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12 Months



PROJECT X

PROJECT: Conservation & Development of

- a) Varah Mandir
- b) Hanuman Baoli
- c) Bhat Bai Ganesh Kund
- d) Janana Ghat
- e) Man MandirJal Ghars (and provision of RO water supply)

RATIONALE: a) Conservation and restoration/rehabilitation of following sheritage structures are proposed to retain the historicity and cultural significance of the town and to improve the visitor's experience

ESTIMATED COST: 23 Cr

Based on previous experiences at various other heritage cites within the country. Estimated cost for development of all the places listed below will be derived in detailed Project Report:

Conservation & Development of	Estimated Cost
a)Varah Mandir	6.5 Cr
b)Hanuman Baoli	2 .0 Cr
c)Bhat Bai Ganesh Kund	1.5 Cr
d)Janana Ghat	2.0 Cr
e)Man Mandir	8 .0 Cr
f)Jal Ghars (and provision of RO water supply)	3.0 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with several other departments mentioned in the table:

Conservation & Development of	Land
a)Varah Mandir	Devasthana and their own managing trusts
b)Hanuman Baoli	Private property
c)Bhat Bai Ganesh Kund	Devasthana and their own managing trusts
d)Janana Ghat	Nagar Palika
e)Man Mandir	Devasthana and their own managing trusts
f)Jal Ghars (and provision of RO water supply)	Nagar Palika

TIME PERIOD OF EXECUTION: 18-24 Months

PROJECT XI

PROJECT: Development of Eco – route at Naag Pahar and access to various spiritual sites at Naag Pahar.

RATIONALE: During our surveys and studies it was noticed that the area of Naag Pahar needs to be revived and several activities like Eco-trail Route and parikrama can be envisaged for the same. This will increase the tourist footfall and helps in better functioning of the place.

ESTIMATED COST: 2.5 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Forest Department and Irrigation Department

TIME PERIOD OF EXECUTION: 3 Months

PROJECT XII

PROJECT: Improvement of Public infrastructure facilities at important nodes of Pushkar

- a) Taking underground - electric, water supply, telecommunication etc.
- b) Improving sewer line & storm water drains
- c) Construction of Fire Fighting System for old town of Pushkar.

Resurfacing of streets RATIONALE: During our surveys and studies it was noticed that the basic facilities needs to be looked into and installation of proper services on time should take place.

ESTIMATED COST: 52 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Nagar Palika. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 24-30 Months

PROJECT XIII

PROJECT: Development of Gateways at the access routes of Pushkar (Seven Gateways)

RATIONALE: During our surveys and studies it was noticed that gateways in and around Pushkar needs to be developed matching the heritage fabric of THE Temple Town.

ESTIMATED COST: 2.5 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with PWD. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12 Months

PROJECT XIV

PROJECT: Provision of Cattle pass over lake feeder and siltation chambers.

RATIONALE: During our surveys and studies it was noticed that there should be a provision for cattle pass over lake feeder and siltation chambers to avoid the congestion and maintain the proper functioning of the same.

ESTIMATED COST: 2.5 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with Irrigation Department. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12 Months

PROJECT XV

PROJECT: Development of connecting road to including Madhya Pushkar from pushkar-budha Pushkar road. (2.25 Kms)

RATIONALE: During our surveys and studies it was noticed that a proper road for commutation needs to be constructed for ease of access and transportation. This road will serve public to travel from one village to another.

ESTIMATED COST: 1.25 Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Requisite land is available with PWD. Therefore no cost of land has been considered in the budgetary permissions.

TIME PERIOD OF EXECUTION: 12 Months

PROJECT XVI

PROJECT: Preparation of GIS Based Database and application for Nagar Palika and Development of Web site and Mobile applications for visitors

RATIONALE: From the study undertaken at Pushkar, it has emerged that GIS based database and survey shall be prepared for the historic structures of the town by the SPV

ESTIMATED COST: 1Cr

Actual detailed cost estimate as per design will be prepared in the DPR based on detailed drawings and specifications. Rates will be derived primarily from Rajasthan DSR/PWD and wherever items/specifications are not available in DSR. Non schedule items based on market rate analysis will be prepared.

LAND: Not Applicable.

TIME PERIOD OF EXECUTION: 6 Months

PROJECT XVII

PROJECT: Projects under “PRASADA Scheme”: (budgets allocated under scheme, and work in progress)

- a) Conservation and Development of Brahma Temple
- b) Conservation and Development of Ghats
- c) Development of Savitri Mata Mandir
- d) Aeration system for Sarovar
- e) Restoration and Development works at Pushkar market street
- f) Refurbishment, Restoration and Development of Parikrama Path

TIME PERIOD OF EXECUTION: Already Under Execution

PROJECT XVIII

PROJECT: Projects under “HRIDAY Scheme”: Restoration and Development of street facades for Heritage Walk

TIME PERIOD OF EXECUTION: Already Under Execution

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ANNEXURE – I

Complete inventories list done by Sanrakshan team

Name on inventory

- 1 Jagat Pita Shri Brahma Mandir
- 2 Shri Rangnath Venugopal Mandir (Old)
- 3 New Rangnath Temple
- 4 Shri Varah Mandir
- 5 Atmateshwar Mahadev Mandir
- 6 Shree Ganga Mandir Pushkar
- 7 Shri Goraksha Nath Maha Yogi Ji Mandir
- 8 Shri 1008 Mahavir Digambar, Jain Mandir.
- 9 Jhoolelal Mandir Vishram Ghat
- 10 Rajborah Baori Samaj Mandir
- 11 Shri Ram Mandir
- 12 Shri Chaar Bhuja Mandir (Sisodhiya Rajput Samaj)
- 13 Jai Baba Ramdev Mandir
- 14 Shri Gorakshanath Mandir (Barah Panth Dalicha)
- 15 Shree Sawai Bhooj Mandir
- 16 Shri Charbhuja Ji Mandir (Rajaput)
- 17 Narsingh Mandir
- 18 Shri Vishwakarma Ji Ka Mandir (Jagir Brahman)
- 19 Pracheen Shree Siddhi Vinayak Bada Ganesh Ji Ka Mandir
- 20 Bhuda Nath Ji Mandir
- 21 Jai Chamunda Mata Ka Mandir
- 22 Purana Ganesh Ji Ka Mandir
- 23 Kali Mata Ka Mandir (Nat Samaj)
- 24 Maa Kali Ka Mandir
- 25 Shri Chandpol Balaji
- 26 Shri Khedapati Balaji
- 27 Shri Raghunath Ji Ka Panchayati Mandir
- 28 Shri Koteshtwer Mahadev
- 29 108 Mahadev Mandir
- 30 Gayatri Shakti Peeth
- 31 Guru Nanak Darbar Sahib
- 32 Prachin Kedarnath Mandir
- 33 Navkhandiya Temple
- 34 Neelkanth Mahadev
- 35 Prachin Hanuman Gadhi
- 36 1008 Panch Saint Veer Samadhi

- 37 Santoshi Mata Ka Mandir
- 38 Asthbhu Vekunth Ashram
- 39 Prachin Brahm Gayatri Mandir
- 40 Prachin Shri Siddha Ganesh Ji Mandir
- 41 Hanuman Gadhi
- 42 Shri Ram Dham
- 43 Radha Krishna
- 44 Vaidyanath Mahadev Temple
- 45 Raghunath Ji
- 46 Panch Kund
- 47 Chamunda Mata Shaktipitha
- 48 Ajay Pal
- 49 Aloo Baba Ka Mandir
- 50 Savitri Mandir
- 51 Papmochani Mandir
- 52 Pandit Bal Krishna Satyanarayan Thakur Ka Haveli
- 53 Bihari Ji Ka Mandir
- 54 Shri Char Bhuj Mandir
- 55 Shree Raghunath Ji Ka Mandir (Lakhara Samaj)
- 56 Shree Laxmi Narayan Ji Mandir
- 57 Shri Gyan Gopal Ji Ka Mandir
- 58 Shri Radha Krishna Mandir
- 59 Krishna Radha Mandir (Raipur Madir)
- 60 Teli Mandir
- 61 Bhagwan Shri Radha Krishna Mandir
- 62 Ras Ka Mandir
- 63 Mandir Swami Shree Shankracharya
- 64 Shree Naam Dev Vitthal Bhagwan Ji Ka Mandir
- 65 Nepali Guru Ka Mandir
- 66 Radha Ballaw
- 67 Shree Dariyav Ji Maharaj Ka Mandir
- 68 Bhoora Narsingh Ji Ka Mandir
- 69 Akhil Bhartiya Jingar Samaj Mandir
- 70 Shree Namdev Vitthala Mandir

- 71 Shree Dhanna Bhagat Karmabai Ewam Ram Sita Radha Krishna Mandir
- 72 Shree Chaar Bhuj Mandir
- 73 Mukhya Brahma Ghat
- 74 Savitri Ghat
- 75 Parshurama Ghat
- 76 Tarni Ghat
- 77 Karni Ghat
- 78 Kalyan Ghat

- 79 Chouri Paidi Ghat
- 80 Rajborah Ghat
- 81 Tantu Vaya Vaishya Ghat
- 82 Kota Ghat
- 83 Vallabh Ghat
- 84 Sikar Ghat
- 85 Veer Gurjar Ghat
- 86 Jodhpur Ghat
- 87 Krishna Ghat
- 88 Balunda Ghat
- 89 Shiva Ghat
- 90 Saptrishi Ghat
- 91 Jaipur Ghat
- 92 Kishangarh Ghat
- 93 Bangla Ghat
- 94 Gwaliyar Ghat
- 95 Indra Ghat
- 96 Chandra Ghat
- 97 108 Mahadev Ghat
- 98 Bansi Ghat
- 99 Varah Ghat
- 100 Holkar Ghat
- 101 Kurmanchal Ghat
- 102 Narsingh Ghat
- 103 Vishram Ghat
- 104 Palika Ghat
- 105 Badri Ghat
- 106 Asthal Ghat
- 107 Gangaur Ghat
- 108 Mukti Ghat
- 109 Ram Ghat
- 110 Chir Ghat
- 111 Jagannath Ghat
- 112 Janana Ghat
- 113 Nagar Ghat
- 114 Gau Ghat
- 115 Regran Ghat
- 116 Gandhi Ghat
- 117 Bharatpur Ghat
- 118 Yagna Ghat
- 119 Chheenk Mata Ghat
- 120 Sheetla Mata Ghat
- 121 Amaranth Ghat

- 122 Hada Ghat
- 123 Budha Pushkar Ghats
- 124 Shri Jat Shiv Mandir Pushkar
- 125 Shri Char Bhuja Mandir (Bassiwan Meghwal Samaj)
- 126 Shri Jammeshwer Mandir
- 127 Baba Ram Dev Mandir
- 128 Radha Krishna Mandir (Khteek Mahasabha)
- 129 Shri Matsya Bhagwan
- 130 Shri Seth Ramchandra Dhramshala
- 131 Mali Seva Sadan
- 132 Anand Kutir
- 133 Shri Gautamashram Pushkar
- 134 Prem Prakash Ashram
- 135 Shree Bairwa Aashram Panchayat Mandir
- 136 Shree Bhishma Das Ji Ka Ashram
- 137 Shri Krishna Piyau
- 138 Piyau At New Rangji Chowk
- 139 Piyau
- 140 Bhagwan International Exporters
- 141 Unknown Shop
- 142 Unknown Shop
- 143 Lila Shyam Exporters
- 144 Mahesh Cloth Store
- 145 Unknown Shop
- 146 Unknown Shop
- 147 Unknown House
- 148 Uday Kishna Ji Ka Bhawan
- 149 Bhadkatiya Bhawan
- 150 Brahmawat Bhawan
- 151 Unknown
- 152 Ekta Handicap
- 153 Unknown
- 154 Unknown
- 155 Unknown
- 156 Unknown
- 157 Unknown
- 158 Unknown
- 159 Unknown
- 160 Unknown
- 161 Unknown
- 162 Unknown
- 163 Unknown
- 164 Unknown

- 165 Unknown
- 166 Unknown
- 167 Prachin Shree Baldau Ji Ka Mandir
- 168 Shree Daadu Dwar Mandir
- 169 Chandraun Ki Haveli
- 170 Chaar Bhuja Mandir
- 171 Unknown
- 172 Dhanop Mata
- 173 Unknown
- 174 Akhil Bhartiya Gurjar Bhaat Samaj Mandir
- 175 Shree Rajpurohit Panchayat Bhawan Sansthan
- 176 Shree Laxmi Narayan Mandir
- 177 Bhagwan Shree Nar Narayan Nagar Dhakad Mandir
- 178 Unknown
- 179 Nim Ji Ki Haveli
- 180 Unknown
- 181 Unknown
- 182 Unknown
- 183 Bhagwan Shree Radha Krishna Mandir
- 184 Unknown
- 185 Ram Dev Temple
- 186 Rathi AC Restaurant
- 187 Rawat Mandir
- 188 Unknown
- 189 Seva Ram Hansraj Dharamshala
- 190 Regran Mukti Dham
- 191 Shree Dwarikadheesh Wa Papa Ji Ka Mandir
- 192 Shree Girdhar Gopal Wa Meera Bai Ka Mandir
- 193 Shree Laxmi Narayana Mandir
- 194 Prachin Shree Satya Narayan Mandir
- 195 Shree Sita Ram Mandir
- 196 Laxmi Narayan Mandir
- 197 Sindhi Dharamshala
- 198 Shree Soorya Dharamshala
- 199 Nayakeshwar Mahadev Mandir
- 200 Pracheen Shri 108 Mahadev Rudra Gau Mukh
- 201 Van Bibhag
- 202 Hotel Pushkar Palace
- 203 Kapaleshwer Mahadev
- 204 Nagar Palika
- 205 Sharweshwer Kala Mandir
- 206 Pujiya Jan Sewarth Braksh
- 207 Piyau At New Varah Chowk

- 208 Unknown
- 209 Tija Bai Ka Ashram
- 210 SBI Building
- 211 Marathao Ki Chatra (Shiv Mandir)
- 212 Sai Baba Recycle Handmade Papers
- 213 Suleman Garments
- 214 Kabir Mandir
- 215 Kalu Baba Mandir
- 216 Lakshmi Narayan Temple
- 217 Shree Lakshmi Narayan Ji Temple
- 218 Marudhar Paramarthik Samiti Dharamshala
- 219 Unknown
- 220 Narsingh Temple
- 221 Prince House
- 222 Radha Krishna Temple
- 223 Shwetambar Temple
- 224 Siddhivinayak Temple
- 225 Brahma Yaghya Sthaan
- 226 Alka Guest House
- 227 Hotel Parisar
- 228 Hotel Lake View
- 229 Mount View Hotel
- 230 Hotel Ok Palace
- 231 Shriya Guest House
- 232 Madhya Pushkar
- 233 Shahi Jama Masjid
- 234 Holika Chowk Bastion
- 235 Bangali Baba Ashram
- 236 Devrani Jithani Baori
- 237 Gorakhnath Ji Ka Dalicha Prole
- 238 Prachin Hanuman Baori
- 239 Jamani Kund
- 240 Old Rangji Shrine
- 241 Shanti Pushkar Narayan Memorial School
- 242 Udaipuri Moholla
- 243 Jahangir Mahal
- 244 Man Mahal
- 245 Samadhi
- 246 Gurjar Dharamshala
- 247 Maha Prabhu Ji Ki Baithak
- 248 Shiv Mandir (Brahma Temple Behind)
- 249 Kota Kunj

ANNEXURE – II**Preparation of Development and Management Plan for Historic Temple Complex and Settlement “Pushkar”****Office of Commissioner, Devasthanana Department, Udaipur, Rajasthan****Study Conducted by: Sanrakshan Heritage Consultants Pvt. Ltd. New Delhi.**

Date of visit ____/____/____

Form Number: _____

VISITOR SURVEY

- 1. Your nationality**
- | | | | |
|----------------------------------|-------------------------------------|-----------------------------------|---------------------------------|
| <input type="checkbox"/> Indian | <input type="checkbox"/> American | <input type="checkbox"/> English | <input type="checkbox"/> French |
| <input type="checkbox"/> German | <input type="checkbox"/> Italian | <input type="checkbox"/> Japanese | <input type="checkbox"/> Korean |
| <input type="checkbox"/> Spanish | <input type="checkbox"/> Other..... | | |

- 2. Are you travelling as:**
- | | |
|---|--|
| <input type="checkbox"/> Tourist on independent Visit | <input type="checkbox"/> Tourist on package tour |
| <input type="checkbox"/> Other _____ | |

- 3. Is this your first visit to Pushkar?** ☐ Yes ☐ No
a. And first visit to India ☐ Yes ☐ No

4. Which of the following, if any, influenced your decision to visit Pushkar?

- ☐ Advice from friends/relatives, visited the fort in past
☐ Advice from a Tourist Information Centre
☐ Tourist guidebooks
☐ Newspaper/magazine articles back home ☐ Newspaper/magazine advertisement back home
☐ TV programs (where?) _____
☐ Other: _____

- 5. What is the size of your group?**
- | | |
|--------------------------------|-------------------------------------|
| <input type="checkbox"/> Alone | <input type="checkbox"/> 4 |
| <input type="checkbox"/> 2 | <input type="checkbox"/> 5 |
| <input type="checkbox"/> 3 | <input type="checkbox"/> more _____ |

- a. How many children aged below 15 are in your group?**
- | |
|--|
| <input type="checkbox"/> None |
| <input type="checkbox"/> 1 |
| <input type="checkbox"/> 2 <input type="checkbox"/> 4 <input type="checkbox"/> 5 <input type="checkbox"/> more _____ |

6. What is the main purpose of your visit?

- ☐ To see Pushkar Built Heritage
☐ Camel safari /desert visit
☐ Business and professional

- ☐ to attend social function
- ☐ Religion/pilgrimages
- ☐ Other _____

7. What are the main characteristics of the site that made you decide to visit (rank the top three)?

- ☐ Historical & Architectural Interest
- ☐ Scenery and countryside (Desert landscape)
- ☐ Adventure / safari
- ☐ Entertainment & recreation
- ☐ Quality of accommodation
- ☐ Accessibility
- ☐ Friendliness/hospitality
- ☐ Visiting friends and relatives
- ☐ just passing through (on route to other destination)
- ☐ Specific attractions
- ☐ Particular activities _____
- ☐ Other _____

8. How many nights do you intend to stay in Pushkar?

- ☐ 0 (day visitor)
- ☐ 1
- ☐ 2-3
- ☐ 4-7
- ☐ More than 7

9. How did you get to Pushkar? ☐ Railway ☐ Road

If road...

- ☐ Organized bus
- ☐ Public Bus
- ☐ Taxi
- ☐ Private vehicle / Car
- ☐ Other _____

10. Did you find descriptive signage appropriate to convey information & significance of the site?

- ☐ Yes ☐ No

11. Did you use any of the following visitor facilities?

- ☐ Toilet
- ☐ Drinking water
- ☐ Garbage bin

a. How did you located the same

- ☐ Signage
- ☐ Easily locatable / visible
- ☐ You asked someone
- ☐ On your own,

☐ Marked in guide book/ brochure

b. How do you rate the services?

- ☐ Excellent
- ☐ Good
- ☐ Fair
- ☐ Bad
- ☐ Unusable

12. What you desire at place where you stay...

- ☐ Heritage hotel
- ☐ new rooms
- ☐ View from room
- ☐ Restaurant Service
- ☐ Large & Spacious Rooms
- ☐ Attached toilets
- ☐ Open common areas
- ☐ Other _____

About yourself:

13. Are you: ☐ Female ☐ Male

14. What is your age range?

- ☐ 15-24
- ☐ 25-34
- ☐ 35-44
- ☐ 45-54
- ☐ 55-64
- ☐ ≥65

15. Please indicate which of the following categories applies to you:

- ☐ Employee
- ☐ Business / self employed
- ☐ Student
- ☐ unemployed
- ☐ pensioner
- ☐ Home maker
- ☐ other _____

16. What would you say was the most memorable experience in Pushkar (name of the site)?

17. Would you recommend this site to someone else?

Yes _____ No _____

If you answered No, please explain further in this space:

18. Are there any specific ways in which we could improve your site experience?

19. Your Name _____ **Email** _____

You may receive an Email to verify this form

Surveyor: _____ Date: ____/ ____/ 2013

**Preparation of Development and Management Plan for Historic Temple
Complex and Settlement “Pushkar”**

Office of Commissioner, Devasthan Department, Udaipur, Rajasthan

Study Conducted by: Sanrakshan Heritage Consultants Pvt. Ltd. New Delhi.

Building Identification

Name of the Property

Present Name: _____

Original Name: _____

Other Names / Subsequent Names: _____

Local Name: _____

Age of Property

Year of Construction: _____

Source: Inscription on the building_____, Municipal Records_____, Historical Texts_____, Oral history_____, Other_____ (specify)

Location of Property

Plot no. _____

street _____

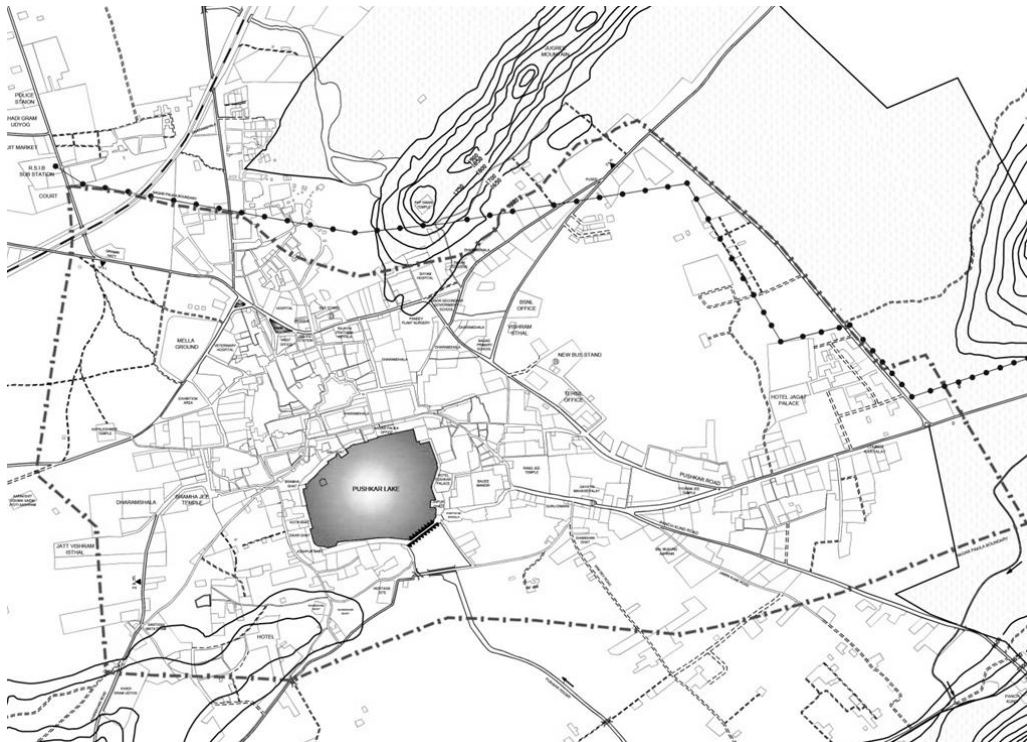
Village: _____

ward no. _____

District: _____

pin code _____

Location Map:



Classification of Property

Ownership

Present: Government: __ Public/ Community: __ Private: __ Trust / Organisation: __

Name of Owner: _____ Contact No: _____

Address: _____

Original Owner: _____

Subsequent: _____

Building Typology

Planning: Complex _____ Individual building _____ Site _____

Functional: Religious Residential Educational Office / Administrative Social/recreational

Commercial/Shop Hotel Guest House Mixed _____ & _____

Components in the Complex:

Associated Sites / Properties:

Associated Person:

Associated Event / Date:

Use / Function

Present: _____ Religious _____ (in use Locked Vacant)

Original: _____ Religious

Subsequent: _____

Status of Protection

National: _____ State: _____ Municipality: _____ Community___ None_

Grade of Listing: _____ (I, II, III)

Description

Architectural:

Materials:

Foundation: _____

Plinth _____

Flooring _____

Wall _____

Door / windows _____

Ceiling _____

Columns / Beams/ _____

Other structural elements

Roof _____

Courtyard _____

Structural System

Finishes

Floor _____

Wall _____

Ceiling _____

Steps _____

Special Characteristics

Inventory prepared by:

Name: _____ Designation _____ Date of recording ____/____/____

References:

Text / history: _____

Photograph reference: _____

Condition Record reference: _____

**Preparation of Development and Management Plan for Historic Temple
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Office of Commissioner, Devasthanana Department, Udaipur, Rajasthan

Study Conducted by: Sanrakshan Heritage Consultants Pvt. Ltd. New Delhi.

Survey format for accommodation facility

Name of the property: _____

Address of the property:

Plot no. _____

street _____

Village: _____

ward no. _____

District: _____

pin code _____

1. **Building type:** ☐ Hotel: ☐ Dharamshala:
☐ Guest house: ☐ bed and breakfast:
☐ Home stay:
2. **Owner of building:** _____
3. **Run by/managed by:** _____
4. **Owner of land:** _____
5. **Year of establishment:** _____
6. **Earlier use of property:** _____
7. **Owned by:** ☐ Government ☐ Private ☐ Trust
8. ☐ Freehold ☐ Lease
9. **Wether a temple on the permises:** ☐ yes ☐ no
10. **Wether within the permises of temple:** ☐ yes ☐ no
11. **Number of employees:** ☐ > 5 ☐ 5-10 ☐ < 10
12. **Number of rooms:** ☐ >5 ☐ 5-10
☐ 10-15 ☐ 15-20
☐ 20-50 ☐ <50
- year:** ☐ > 100 ☐ 100-500 ☐ 500-1000 ☐ < 5000
- Number of visitors every** ☐ upto 5000
13. **Occupancy:** a.) Peak -: occupancy _____(%)
-: month _____
b.) lean :occupancy _____(%)
-: month _____

14. Accomodation for: ☐ only foreigners ☐ only Indian
☐ any specific community ☐ only male
☐ only female ☐ anyone

15. Number of beds: _____

16. Source of funding: ☐ grants from government ☐ donation
☐ Trust ☐ savings
☐ bank loan

17. Plot area: Total area: _____

a.) Built area : _____ (%)

b.) open area : _____ (%)

18. Building height: ☐ G ☐ G+1 ☐ G+2
☐ G+3 ☐ G+4 ☐ G+ _____

19. Facilities provided: ☐ food ☐ medical
☐ security ☐ wheelchair access
☐ swimming pool ☐ Room service
☐ Parking ☐ transport
☐ guide/tours/safari
☐ communication(Wi-Fi, phone etc.)

any other: _____

20. Room category and rent:

Category	Ac (yes/no)	occupancy	Number of rooms	Rent

21. Any additional facilities provided during festival:

Preparation of Development and Management Plan for Historic Temple Complex and Settlement “Pushkar”

Office of Commissioner, Devasthanana Department, Udaipur, Rajasthan

Study Conducted by: Sanrakshan Heritage Consultants Pvt. Ltd. New Delhi.

Survey format for Health care buildings

1. Name of the property: _____
2. Address of the property:

Plot no. _____	street _____
Village: _____	ward no. _____
District: _____	pin code _____
3. Type:

<input type="checkbox"/> poli-clinic	<input type="checkbox"/> hospital
<input type="checkbox"/> nursing home	<input type="checkbox"/> village health care

 specialty: _____
4. Run by/managed by: _____
5. Year of establishment: _____
6. Earlier use of property:(if any) _____
7. Heritage Building: ☐ yes ☐ no
8. Owned by: ☐ Government ☐ Private ☐ Trust
9. ☐ Freehold ☐ Lease
10. Number of employees: ☐ <5 ☐ 5-10 ☐ > 10
11. Number of beds:

<input type="checkbox"/> <5	<input type="checkbox"/> 5-10
<input type="checkbox"/> 10-15	<input type="checkbox"/> 15-20
<input type="checkbox"/> 20-50	<input type="checkbox"/> >50
12. Availability of Emergency department: ☐ yes ☐ no
13. No. of doctors: _____
14. Building height:

<input type="checkbox"/> G	<input type="checkbox"/> G+1
<input type="checkbox"/> G+2	<input type="checkbox"/> G+3
<input type="checkbox"/> G+4	<input type="checkbox"/> G+ _____

15. Type of structure: ☐ earthquake resistant ☐ traditional ☐ retrofitted

16. Services :

<input type="checkbox"/> barriers free	<input type="checkbox"/> parking facility
<input type="checkbox"/> pharmacy	<input type="checkbox"/> fire services
<input type="checkbox"/> morgue room	<input type="checkbox"/> blood bank
<input type="checkbox"/> trauma center	<input type="checkbox"/> path lab
<input type="checkbox"/> X-Ray	

17. Path lab:

<input type="checkbox"/> blood	<input type="checkbox"/> ultrasound
<input type="checkbox"/> x-ray	<input type="checkbox"/> ct scan
<input type="checkbox"/> endoscopy	

18. Plot area: total area: _____
 a.) Built area : _____ (%)
 b.) open area : _____ (%)

19. Source of funding:

<input type="checkbox"/> grants from government	<input type="checkbox"/> donation
<input type="checkbox"/> trust	<input type="checkbox"/> savings
<input type="checkbox"/> bank loan	

20. I.C.U: ☐ yes ☐ no

21. Ambulance: ☐ yes ☐ no
 number of ambulance: _____

22. Patient : ☐ local ☐ other parts of India ☐ foreigners

23. Disease:

<input type="checkbox"/> cold	<input type="checkbox"/> diarrhea
<input type="checkbox"/> food poisoning	<input type="checkbox"/> malaria
<input type="checkbox"/> dengue	<input type="checkbox"/> aids
<input type="checkbox"/> cancer	<input type="checkbox"/> chicken pox
<input type="checkbox"/> heat stroke	<input type="checkbox"/> heart disease
<input type="checkbox"/> ENT	<input type="checkbox"/> TB

others _____

Preparation of Development and Management Plan for Historic Temple Complex and Settlement “Pushkar”

Office of Commissioner, Devasthan Department, Udaipur, Rajasthan

Study Conducted by: Sanrakshan Heritage Consultants Pvt. Ltd. New Delhi.

Survey format for Education Institutes

1. Name of the property: _____
2. Address of the property:

Plot no. _____	street _____
Village: _____	ward no. _____
District: _____	pin code _____
3. Type:

<input type="checkbox"/> primary school <input type="checkbox"/> sr. secondary school <input type="checkbox"/> Collages <input type="checkbox"/> coaching	<input type="checkbox"/> secondary school <input type="checkbox"/> Technical institutes <input type="checkbox"/> university <input type="checkbox"/> Research and Development centre
--	---
4. Run by/managed by: _____
5. Year of establishment: _____
6. Earlier use of property:(if any) _____
7. Heritage Building: ☐ yes ☐ no
8. Owned by: ☐ Government ☐ Private ☐ Trust
9. ☐ Freehold ☐ Lease
10. Number of employees: ☐ < 5 ☐ 5-10 ☐ >10
11. Number of teachers: _____
12. No of students: total: _____

a.) no. of boys: _____	b.) no. of girls: _____
------------------------	-------------------------
13. No of classes: _____
14. Number of Pass out student every year: _____
15. Number of demoted students per year: _____

16. Institution type: ☐ private ☐ semi-government ☐ government

17. Building height : : ☐ G ☐ G+1
☐ G+2 ☐ G+3
☐ G+4 ☐ G+_____

18. Plot area: total: _____
a.) Built area : _____ (%)
b.) open area : _____ (%)

24. Source of funding: ☐ grants from government ☐ donation
☐ trust ☐ savings
☐ bank loan

25. Services: parking: ☐ transportation ☐ sports facility
☐ music facility ☐ boarding
☐ day-boarding ☐ mid-day meals
☐ computer lab

Preparation of Development and Management Plan for Historic Temple Complex and Settlement “Pushkar”

Office of Commissioner, Devasthan Department, Udaipur, Rajasthan

Study Conducted by: Sanrakshan Heritage Consultants Pvt. Ltd. New Delhi.

Survey format for Electricity supply and consumption

1. Source of electricity: _____
2. Location of main power station: _____ Capacity: _____
3. Location of sub stations: _____ Capacity: _____
4. Location of transformer: _____ Capacity: _____
5. Available: _____ supply: _____
6. Consumption (Year):

S.no	Year	Residential	Commercial	industrial	Agriculture	Total
1						
2						
3						
4						
5						
6						

7. Consumption(month):

s.no	Month	Residential	Commercial	industrial	Agriculture	Mixed	Public	Total
1	January							
2	February							
3	March							
4	April							
5	May							
6	June							
7	July							
8	August							
9	September							
10	October							
11	November							
12	December							

8. wire method: ☐ concealed ☐ throw poles
9. Map indicating location of supply source/ sub stations/ transformers/ main power stations



Preparation of Development and Management Plan for Historic Temple Complex and Settlement “Pushkar”

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Survey format for Water Supply

1. Source of Water: _____
2. Location of water tanks: _____ Capacity: _____
3. Location of tube wells: _____ Capacity: _____
4. Over head tanks: _____ Capacity: _____
5. Present requirement: _____ Availability: _____
6. Consumption (Year):

S.no	Year	Residential	Commercial	industrial	Agriculture	Total

7. Consumption (month):

s.no	Month	Residential	Commercial	industrial	Others	Public
1	January					
2	February					
3	March					
4	April					
5	May					
6	June					
7	July					
8	August					
9	September					
10	October					
11	November					
12	December					

8. Distribution system:

