

## A Focused Review to Clear the Impact of Sustainable Environmentally Cultured Habitat on Indian Spirituality & Local Economy- The Truth of Kumbhamelas from a Perspective to Promote the Principle of Philosophical Good Governance

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### Abstract

Spirituality, the term does not denote only a kind of religious attainment. Rather it speaks about some people emotion which is regarded as much prolific in daily life practices. Human belief goes on higher level in the line of divinity from the basic things of regularity. The Kumbhamela is not only a religious practice but also there is a significance of Indian culture. Culture is altogether form of human acts. In this theoretical understanding it is not much opaque to come into a view that a cultural heritage has become a spiritual possession because the society needs it. Undoubtedly India is such a vast country but hardly all places are equally honoured but the originalities which have some reasons to be sustainable are respected by the people. The Kumbhamelas are observed in some places which are significantly mature. The place by name Allahabad or Haridwar or Nashik or Ujjain is environmentally sound. In the historical age or even before than that nobody was there to sustain with a habit on good environment which is required to keep on an ecological living. So the spiritual thinkers had initiated a plan to organize Kumbhamelas in every four years which is very alike to today's NGO planning on any environmental program where a concurrent & an end-term evaluation help to realize the success. And then the thinking mix up with common living so became a cultural aspect. This total happening spirituality played a gigantic role though the total phenomenon is much usual to see as spiritual. Here the study will comparatively analyse the components out of proper reasoning to clear a link up in between them.

**Keywords:** Spirituality, Religious, Cultural heritage, Kumbhamelas, India, Environmentally sound

### Introduction

“lobhahpravrttirambhahkarmanamasamahsra  
rajasyetanijayantevivrddehbaratarsabha”

--Bhagvad Gita

There is a relationship between greed and unsustainable living as suggestion of Mahatma Gandhi in his book by name Hind Swaraj. He said nature has the power to provide as per human need but it cannot satisfy human greed. It was realized by the Vedic age sages who uttered “tasmadvaetasmadatmanaakasha sambhutahakasadvayuh/vayoragnih/ agnerapah/ abdhya prithivi/ prithivyaosadhyah/ osadhibhyoasnam/anantpurushah”. If one could not understand the meaning of this shloka in proper way then also it is clear that some nature veneration is the main point to describe here. Yes, the people of that age were really sensible about the environment and they were usual to respect nature.

In the modern communication science as well it can be said that a mass gathering is important for its capacity to spread a message by socializing the same and Kumbhamela plays a good role in this case for a larger period of time (Singh & Bisht 2014). In the kumbhamelas it was expected that the sense of spirituality will join hands with environmental aspect as the components are different from each other but considerable in altogether for a development in the human society as per the hexagonal plan of development. Henceforth a model picture can be drawn here below.

**Figure 1: The Relation between Spirituality and Environment**



Henceforth a role establishment is possible in between these two which are seldom not much near to each other. In a recent article by Rai, 2013 has suggested a point that due to Kumbhamela many people make a congress to throw waste into the riverbed. But undoubtedly it was not desired by the holy minds who made it a place of spirituality for protection measurement. A quote says about the Kumbhamelas as spiritual in the line of Saint Augustine as “faith is to believe what you do not see, the reward of this faith is to see what you believe”. So it is highly possible that the people tried to make a pious legacy on the name of Kumbha (aquarius).

And the relationship is taking another prominent aspect in itself by linking with economic purview. As the Kumbhamelas take a form of spiritual tourism and this kind of tourism leads to local economic development (Sultan 2015). So in this connection the places of kumbhamelas are getting economic importance. Therefore this study is considering a review on this nexus for not only preach the spiritual significance of the paper rather a good impact analysis will be done on environment and the local economy. There is a sustainable practice which is proved with a fact that Muslim rulers even did not try to stop the melas in placid way. But a future has to figure out from this trio-combination so the study is doing this work.

## **Literature Review**

### *Kumbhamela and Economics*

The Kumbhamela has changed itself with changing social, economic and political conditions (Lochtefeld 2006) so this occasion is very much affiliated with economy and which is undoubtedly a true observation. It has certain potentiality to be a place of religious tourism as a study by Tomar & Yadav (2015) where they confirmed that in 2013 Kumbha more than 100 million people conglomerate there to having a spiritual time. So Kumbhamela is not a spiritual entity but there is some economic points in it. In this connection The Economic Times on 11<sup>th</sup> January 2013 has published an article by a version of ASSOCHAM which said Rs 12 K crore around money in form of revenue the authority may earn. Therefore economy and spirituality relating to Kumbhamela has a unique relationship of altogether. So some other prominent festivals Kumbhamelas catch a boost up in economy (Sonone 2015).

### *Kumbhamela and Environment*

Ecology is a very important component in human society as he is a component of ecology. Ecology is a part of environment so human is very much related with environment. In this connection human-ecology is a good perception on energy transformation system (Bubolz & Sontag 2009). But human just do not care about their action on environment and they pollute of melas with fueling of coal, wood or other items or by simply adding plastics (Das 2011). In this relation Kumbhamelas are too critical as it has high potentiality of water pollution where track water availability is not adequate (Srivastava & Sandha 2016) and the pollution may create some health hazards. So it is a very strategic point to figure out that in huge mass gathering sanitation and hygiene-related reasons may promote affect of the disease proneness (Memish et. al. 2014). It is a threat for Kumbhamelas as well. So the place of nectar has some ill health impact possibility due to the poison of churned!

### *Kumbhamela and Spirituality*

In India the modern spirituality can be easily traced back 2500 years in written form (Kroeber 1944) when it is understood that Kumbhamelas have started to inception from the first millennium CE. In Indian consideration human spirituality denotes to meet with God after death (Inbadas 2017) and the people believe that certain practices are needed for realizing the ultimate. Kumbhamela is also known as simhastha parva as Jupiter (Guru) and Sun (Surya)

enters in Leo (Simha) zodiac sign and the astrology is an exemplary spirituality in India. Spirituality can define happiness (Dhar, Chaturvedi & Nandan 2011) and a mela (fair) means a place where people can seek equal treatment (Google Online Dictionary) therefore Kumbhamela is a place where unity speaks on the sweetness of internality or soul. It is an believe that a bath during a Kumbha can serve like a panacea for all and empirical evidences tell that spirituality can act on palliative care as an adjunct relief (Narayanasamy 2007). Nonetheless Kumbhamela is a place of pilgrimage which is important and purposive for life and spirituality (Maheshwari & Singh 2009) so Kumbhamela is very impactful on the field of spiritual wellbeing.

## **Research Methodology**

The study will be multidimensional in approach as a simple level of analysis is not sufficient to realize a UN-heritage of a nation and a mela is of multiple components.

## **Research Objective**

The study is an unique one as by keeping a central focus on Kumbhamela it has seen the environment which is relating with local economy for a sustainable living. The development policy ideology would be another linkage with this study. It can take a form of an overview studies from a critical and analytical approach.

## **Scope of the study**

It is a socio-economic study but with a deep engagement of environment in this aspect. A spiritual role play will be critically seen on other components because it will signify the importance of Kumbhamela. It is not only an heritage but a place of overt sentimentality for the people of the Hindu religion. Some studies were done in previous times which will be verified here with one to another and that comparison will help to make a proper ground theory to establish a sustainability level on a clear cut nexus.

## **Rationale of the study**

Kumbhamela is not only a simple a theoretical religious practice which may be termed as spiritual. But it is a great to realize with intelligentsia as it is a good habitat practice for a superb nexus of economy, environment and spirituality. Here the study is taking a place in policy document storage. The study has used several previous works in analytical and comprehensive practicality. This study is needed as it has told about the spiritual understanding for social sustainability with two most valuable components of society and culture.

## **Limitations of the study**

A nexus study is always very crucial and complicated as depicting a model is a job of hardship. Especially it is tough when it is ameliorating with human sense & feelings. Spirituality is also not an easy task to link with other socio-cultural components. This study is a review study so it needs various works which have been published in earlier time. So in this connection the study has got a challenge to link up with other works as not a great number of works have already done on this kind of topic. It is highly possible that in this study a prominent research gap is present as well. So this theoretical understanding has to be of more elaboration. A limitation is also present with the thinking as

many other components of society are significantly important to study on Kumbhamela but those are not in consideration because of unavailability of resources mostly. Lastly a situational analysis has occurred over this work but no further policy has been documented here with which a more positive time may be asked for.

### **Research Design**

This study will explore no new fact rather the facts will be on a strong pillar to realize the potentiality of Kumbhamelas in an explicit way. Only critical review method would be in use. The form of this paper will be descriptive one. This paper is of theoretical understanding at utmost realization of the available facts and thereon. It has used the sources which are accessible over internet media.

### **Description and Analysis**

"I will not let anyone walk through my mind with their dirty feet"

-----Mahatma Gandhi

In Indian Philosophy cleanliness is a very great factor. It is needed for realizing eternal peace in this living world. The Kumbhamelas are happening for this kind spiritual revealing. Henceforth some factors are told here.

The whole world is a big play ground of environment. Many aspects and so many preforms are complimenting each other to build an environment but all of them are not adjustable in a single & concise paper so here the cleanliness is in further consideration as the Kumbhamelas are for bathing and the act of bathing is essential for animal cleanliness.

### **Cleanliness & Economy & Environment**

A cleanly atmosphere can be a good place for a good business. In the period of 1500 to 1800 people were highly active with cleaning by wives and midwives (Bavel&Gelderblom 2009) and it was the time scale of renaissance when the realization of economic sophistication was started to being realization. A positive vibe always much helpful to concentrate on any subject so a good living is also attached with it. Travel & tourism is a stimulus for economic growth (Jovanovic, Jankovic-Milic&Illic 2015) and henceforth also cleanliness is an important factor. Sometimes the cleanliness propaganda relates with issue of social policies as because local politicians can use the norms of cleanliness as their captivating power dimension (Ban, Das Gupta & Rao 2008) so the economic standard of living is much related to cleanliness. Cleanliness is not only necessary for an individual rather for a whole country as the communities of good practices indicate economic wellbeing.

In this connection it can be said that a good economic purview helps to a powerful health and a cleanliness atmosphere has a guarantee on it. Environment plays a good role on health-cantered prosperity (Boyce 2007) so a good environment has to be maintained. In a paper by Ackerley 2016 has cleared that a bad cleaning may spread food borne diseases which can be fatal. So it says clearly about a point that is a good environment is so much needed as because a good and clean atmosphere only can manage a good environment which helps to reach in a good

economic status. Here another point has to be mentioned that sexually transmitted diseases may spread from a dirty room as the study of Meertens et. al. 2013 has described. Now it is a clear point to say that cleanliness makes a holistic human improvement as a good environment is the ultimate necessary for obtaining a better human society which is prosperous.

### **Cleanliness & Spirituality**

As per the Islam cleanliness is an important part of the fact (Maptuh 2013) and all other religious faiths have the basic sense of "suchita" which is related with body cleanliness. And it is observable in all religions as spreading of river water or other fragrance liquid which is intending the thought the water is cleaning the mal portions of a human body. In Hinduism a culture of Menstruation period is very prominent when a woman cannot touch the religious settlements as a paper (Preston & Ritter 2012) has just told about Judaism where a woman is unclean after the first week of the cycle of the said physiological change. It may be stigmatic and unscientific but non-deniable that the people think that the rotten blood is not cleanable in any way so the woman is not pure to realize the spiritual highness. But still religions are seen as theocentric and not the eco-centric one (Chuvienco 2012) so it is possible to see that in religions the river water is in use but hardly the rivers are being protected by the religious people so the condition of water becomes worse. Recently Syria has undergone a critical and massacre stage where water and climatic conditions worked in a great role (Gleick 2014) though the anti-government force is very much sensitized in the name of a particular religion. Henceforth a clear emancipation of water for cleanliness is possible which is very relevant to spirituality in the line of Durkheim, 1912. Water is described as one of the components of human body as well in Hindu faith so it is spiritual and when it touches a human body then that becomes pure. From the ancient or archaeological period of time the cleanliness is a high goal. There is a shloka in the Devnagari as

"Ganga Cha Yamuna Chaiva Godavari Saraswati  
Narmada Sindhu Kaveri JalesminSannidhim Kuru"

### **Kumbhamelas& Cleanliness**

According to Wikipedia, 2018 a bath is said as washing of the body with water or any form of liquid. No part of society or culture can deny the need of bathing as it is a common thing in the ground of secularism or spirituality. There was no sense of hygiene in the ancient period of time but the spirituality was making the people mind for bathing in a regular basis (Bushak 2015) as in the period of Mohenjo-Daro the great bathtub can be seen so it may be possible that the people observed that bathing is helping to be of good health. The infrastructural public bathing was started in Rome (which is archeologically proved) with variously heated rooms or community bathrooms (Fagan 2001).

Bath is a daily activity in India and it is relating with socio-religious life of India (Rao 1982). The religious life in the continent is highly venerated as spiritual which means the completeness of the being i.e. spirit. Bhadula 2012 has said that the zone in Ganga River of seven sages was less polluted during Mahakumbha 2010 and there may be a

reason that the pilgrims are not to disturb the serenity of the spirituality in cost of their „mukti“. In Padma Purana (V. 60.39) it is said, “there is no need of sacrifice or difficult penance if one worships Ganga” and it may be for a reason that the then society was agricultural and the river water was much needed for the economy. The Ganga has self-cleansing and special healing properties (Khairnar 2016) as the water of the river has antibacterial properties.

From the very early period of History even in that period which can be named as the time of mythology humans have made a habit of pattern seeking (Banyal 2012) so the valuation of astrophysics has got a form of God’s own role playing. In an edited volume by Jacobsen (2008) the Kumbhamelas are termed as climatic moment and it is clearing the scientific valuation of the Kumbhamelas which is merely westernized though. In Indian view the „Simhastha mela“ when Jupiter ascends into Sun sign Leo’s quarter is the time of purification (Power & Bhatia 2016) but the purification is relating any real physical effect or not has to be studied in later time.

### Conclusion

Kumbhamelas are good example to know how the spirituality relates with environmental prospect of a country. Both of the components are powered with economic aspect. A moral society can only have the level of prominence so these three are very specifically important for boosting up the common people. This is not the present day ideology only rather a viewpoint of the Vedic people. They invented everything is under the possibility cycle of recycling. And hydrological bodies were much of honour. A river which was very significant in that age was respected by the common people and it is the basis of the Kumbhamela celebration.

It is a heritage place of India which is prominent with human vitality and prosperity. The divinity of this place speaks from the hearts of the pilgrims. But a lose management and unawareness make the worse in this atmosphere. People are damaging the land or polluting the river which can be taken under cost-benefit analysis. Therefore the spirituality of this place is abandoning the massive importance on economy or environmental arena. So the government and other authorities must look after the places with more curiosity by doing valuation. In this way the people of pilgrim or for business has to be more sensitized. It may be a hope but an overall wish will prove it to get a place proper spirituality. As in Bhagvad Gita (13.8\_12) it is said that external cleanliness means taking bath.

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