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WelcomZest

An appetite for the good life



ITC GRAND BHARAT

A Tribute to the Glory of India



“Uttaraṃ Yatsamudrasya Himādreścaiva Dakṣiṇam
Varṣam Tadbhāratam Nāma Bhāratī Yatra Santatiḥ”

उत्तरं यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम् ।
वर्षं तद् भारतं नाम भारती यत्र संततिः ।।



"The country (varṣam) that lies north of the ocean and south of the snowy mountains is called Bhāratam; there dwell the descendants of Bharata."

A quote from the Vishnu Purana



THE STORY OF INDIA

The greatest developments in the story of India have come through civilisational dialogue with other civilisations. It is this dialogue from the earliest times that makes the Story of India timeless and eternal.



ITC GRAND BHARAT

GLOSSARY OF IDENTITIES

1.

Bhārata (in the Vishnu Purana; Bha means light and knowledge, Rata means devoted to light as against darkness)

2.

Aja Nabha Varsha (Aja means Brahma, Nabha means navel or central portion, Varsha means nation/country)

3.

Hind/ Hindustan (land of the Hindus)

4.

Hidush (Finds mention in the Naksh – i – Rustam, a necropolis in Iran that dates back to 1000 BC)

5.

Āryāvarta (Abode of the Aryans)

6.

Jambudvipa (Land shaped like a jamun or blackberry, the first geographical creation)

7.

Nabhivarsha (term found in the Bhagavata Purana)

8.

Inde

9.

Hodu (The Bible, Book of Esther)

10.

Indike (Megasthenes, Greek ethnographer and explorer in the Hellenistic period, author of the work Indik, was an ambassador of Seleucus I to the Maurya Dynasty)

Five thousand years of unbroken civilisation draw sustenance from this ancient land. Unique civilisational dialogues, scientific and philosophical thought and travelogues have shaped the experience of Bharatvarsh, a land girdled by snowy mountains to the north and oceans to the south, west and east, which pose not barriers to the land's munificence, but offer passage to the hungry heart. Mastered in the centre of such a vast network of land and sea routes, the kitchens of India reflect a shared heritage born of continuous accretion as well as skilful adaptation to make something uniquely our own. To contemplate India's cuisines that are as varied and as ancient as the land they flavour, is to contemplate the heart(h) of civilisation, its muldahara.

At the heart of this vibrant exchange and dialogue is Taste - the taste for pepper and spices; indeed it was a grand appetite that saw different cultural narratives dovetail into an extraordinary, vibrant, intricate mosaic to complete the story of India. In many ways, the story of India is the history of the cuisines, fragrances, fabrics and architectural styles that have come with successive waves of immigrants and been seamlessly synthesised with the indigenous culture and practices.

2300 BC

THE FIRST HARAPPAN CITIES EMERGE

By 2300 BC, the first villages in the Indus Valley develop into planned and walled cities in the Harappan civilisation. Impressive granaries at Lothal, Mohenjodaro and Harappa, brimming with barley, wheat, oat, amaranth, jowar, sesame, chickpeas, oilseeds, masoor, mung, dates and pomegranates, testify to the technological sophistication and palate of the Indus Valley people. Trade with Mesopotamia appears the lifeblood of this essentially urban civilisation; barley and sesame and linseed oils are among the foods exported.



CEREMONIAL VESSEL, HARAPPAN, 2600-2450 BC



2500 BC

DRAVIDIAN CIVILISATION

A variety of enriching influences shape the development of Southern India, including connections with Africa and South East Asia, which account for the transfer of food plants such as ladyfinger, some gourds and tamarind. Ragi, bajra, jowar, panicum samai, mung and horsegram are among the ancient foods cultivated at the ancient sites of Brahmagiri in Karnataka which provides evidence of food production by 2300 BC and Nagarjunakonda which shows evidence of food cultivation by 2000 BC and of fish and meat consumption by 1500 BC. Rice comes to dominate the palate after 1600 BC so much so that paddy (along with salt) becomes the principal measure of value. Alcoholic beverages are imbibed across sections of society, even by women in the company of their lovers. Wine brewed from germinated grains in pots is frequently mentioned and chewing ginger is the recommended antidote to the heavy drinker.

1500 BC

THE ARYANS SETTLE IN THE INDUS VALLEY

Sometime between 1575 and 1500 BC, nomadic Aryans from the north settle in the ruins of the Indus Valley. Aryan mealtimes of rice, cereal, meat, green leafy vegetables and pulses tempered

with turmeric, coriander, pepper, cumin, cloves, asafoetida and mustard (and, the occasional sips of the intoxicating soma), speak of appetite attuned to nature's bounty and shaped by the Ayurvedic ideal of six essential rasas (tastes). Ayurvedic discourse emphasising well-being through a thoughtful diet influences the Aryan diet in imaginative and insightful ways.

1424 BC

KURUKSHETRA BATTLE ERUPTS

The great Bharata War grows out of a complicated genealogical tangle over inheritance; the Pandava brothers win in a bloody massacre. Vyasa's epic Mahabharata, composed around 200 BC from oral tradition, reflecting the life of such kshatriya princes, describes the most wonderful royal repast, including Yudhistir's feast that honours ten Brahmins with venison, pork and preparations of milk and rice mixed with ghee and honey, fruits and roots.



A MANUSCRIPT ILLUSTRATION OF THE BATTLE OF KURUKSHETRA, FOUGHT BETWEEN THE KAURAVAS AND THE PANDAVAS, RECORDED IN THE MAHABHARATA

1400 BC

ORAL COMPOSITION OF THE RIG VEDA BEGINS

Around 1400 BC, the Aryans begin to compose the Rig Veda, the earliest collection of Indian hymns. The compendium of hymns subsequently composed reflects the agricultural, pastoral and philosophical Vedic culture of the Aryans who are keenly alive to the force of nature. A prayer from the Yajurveda, composed around 800 BC reads like a litany of foods:



WILD RICE

'May for me prosper, through sacrifice, milk, sap, ghee, honey, eating and drinking at the common table, ploughing, rains, conquest, victory, wealth, riches. May for me prosper, through sacrifice, the low-grade food, freedom from hunger, rice, barley, sesame, kidney beans, vetches, wheat, lentils, millets, panicum grains and wild rice. May for me prosper, through sacrifice, trees, plants, that which grows in ploughed and unploughed land.'

700 BC

UPANISHADS ARE WRITTEN

Philosophical writings attached to the Vedas establish the cornerstone of Vedanta philosophy. A verse in the Taittiriya Upanishad reads: 'From earth sprang herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food... From food are all creatures produced, by food do they grow... the self consists of food, of breath, of mind, of understanding, of bliss'.

527 BC

THE NIRVANA OF MAHAVIRA

By the 6th century BC, India's rigid hierarchy is fully entrenched in society. Nataputta Vardhamana, born in 599 BC, later known as the Mahavira, rejects the wealth and privilege of his birth and spends twelve years in silence and meditation.



VEGAN BROWN RICE PORRIDGE

A rigorous kindness flavours food that the Jains, adherents of his teachings, partake of, Ahimsa ('non-injury') being a cardinal tenet. Most extreme in their interpretation of non-violence and practising a kind of vegetarianism that allows only 'absolutely innocent' food, they are perhaps the original vegans. Practising Jains are forbidden even food in which injury is not apparent, but possible; this includes food that has potential for life to manifest itself in it, such as vegetables with underground roots and tubers, pickles more than three days old. The cuisine that evolves under such strict scruples, cooked without onion and garlic, proves itself among the gems of the Indian kitchen, and finds diverse expression in culinary adaptations around the country.

534 BC

THE BUDDHA BEGINS HIS SELF-IMPOSED EXILE

Prince Siddhartha Gautama, later known as Buddha, hopes to come to peace with the



CARAVAN ON THE SILK ROAD

inevitability of decay and corruption; his ultimate enlightenment comes with the realisation that humans must be free from samsara or existence in order to be free from desire. The Middle Path that Buddha teaches, between extreme indulgence and extreme austerity, is born of his six years' experience of wandering emaciated in search of true knowledge until the simple, nourishing bowl of milk-rice gruel Sujata offers him, teaches him how important it is to nourish the body to attain peace of mind.

Eight kinds of juices are allowed to Buddhist monks: juices of the ripe mango, jamun, banana, grapes, phalsa, coconut and edible water lily roots and diluted honey. Seeking a middle path, Buddha enjoins that meat, if offered, is to be accepted with grace, but the meat should be blameless: the killing should not have been either seen or heard or suspected by the monks ('adrastam', 'asrutam', 'aparivirtakam').



PANINI, THE SANSKRIT GRAMMARIAN

350 BC

THE EVOLUTION OF CLASSICAL SANSKRIT

Panini, a Sanskrit grammarian, resident of Gandhara, standardises the grammar and morphology of Sanskrit in the text Ashtadhyayi; his standardised Sanskrit is called Classical Sanskrit.

399 BC

FA-HIEN TRAVELS TO INDIA

Travelling mostly on foot from Central China, taking the southern route through Shenshen, Dunhuang and Khotan, crossing the Himalyas into Gandhara and Peshawar, and thereon to Magadha, Fa-Hien becomes the first Chinese monk to travel to Jambudwipa as India is then called. The travelogue he subsequently composes, 'Record of Buddhist Countries' later known as 'Travels of Fa-Hien', is the first invaluable and

comprehensive eyewitness account of cultures and landscape along the Silk Route. Fa-Hien notes that while Indian peasants are vegetarian, subsisting on a diet of roots, leaves, stalks, flowers and fruit, the rich enjoy meat flavoured with spices, cardamom in particular.



ALEXANDER THE GREAT

327 BC

ALEXANDER THE GREAT INVADES NORTHWEST INDIA

Sikander-e-Azam, the most successful military commander in the ancient world, rides forth from his empire in Ancient Greece and conquers the Persian Empire, before he arrives as far as



CHANDRAGUPTA MAURYA



AIRAVATESWARA TEMPLE, DARASURAM IN THANJAVUR

the Punjab. Ambhi at Taxila surrenders his kingdom, but King Porus puts up a fierce fight at Hydaspes. Alexander's invasion lays the ground for GrecoBuddhist art and a flourishing Indo-Greek culture.

Alexander's Indian campaign assumes significance for another reason: He may well have been among the first Europeans to have tasted a banana; in fact, he mentions the banana specifically in his records. Greek travellers who follow open a window to India.

321 BC

CHANDRAGUPTA MAURYA FOUNDS THE MAURYAN DYNASTY

Chandragupta Maurya, ruler of the Magadha kingdom, conquers the Punjab region and founds the Mauryan dynasty. He extends his empire to Persia, becoming the first emperor to unify almost all of India under one administration. The Greeks know him as Sandrakattos. When Seleucid general Seleucus Nikator cedes to the Mauryan king in battle, their treaty of mutual accommodation has them exchange territories and elephants, Megasthenes is appointed Greek ambassador to the Mauryan court and Helen, daughter of Seleucus, marries Chandragupta. The event heralds a new era in cultural exchange between two distinct worlds.

300 BC

REIGN OF THE CHOLA DYNASTY

The Cholas hold sway at the southern edges of India, from Tanjore. During their reign from the fourth to the twelfth century, the Cholas build many temples as well as sculptures; most famous is the bronze image of Nataraja, the divine dancer Shiva, dancing the dance of death and destruction. Tamil literature collectively called Sangams records feasts as early as 300BC of spit-roasted wild boar, which are fed on rice and kept apart from sows to improve flavour. Rice is a main staple, mixed with vegetables, cooked greens, tamarind and yogurt; dosa is made from lentil; wheat flour forms the base of breads and snacks; pepper, turmeric, salt, fenugreek and asafoetida are common spices. It is only in 400BC that the rasam and sambar, considered the cornerstone of Southern Indian cuisine today, find a mention. Pappadam (papadam) is referenced around 500BC in Buddhist writings that describe women specialists who spend a lifetime learning this skill. The idli we tuck into today, never failing to marvel at its suppleness, is born from the exchange of knowledge, ideas, philosophy and cultures along the 'maritime Silk Route' that develops when the mighty Cholas take to the seas. Cooks accompanying the Hindu kings of Indonesia between 800-1200 AD bring fermentation and steaming methods and their dish 'kedli' to Southern India.



A "CHAKRAVARTIN" RULER, 1ST CENTURY BC

260 BC

ASHOKA CONQUERS THE KINGDOM OF KALINGA AND TURNS HIS ATTENTION TO DHARMA

The Battle for Kalinga in 261 BC, so fierce and bloody that the Daya river beside the battlefield bleeds red, moves Emperor Ashoka, third king of the mighty Mauryan empire, to issue Dhamma edicts preaching 'harmlessness to living beings and non-killing of living beings'. Ashoka's Dhamma sets in stone an ethical code of conduct that holds sway over the Brahmanas, Ajivikas, Buddhists, Sramanas, the atvikas (forest dwellers) and his subjects on the north western border alike.

'Formerly, in the kitchens of Beloved-of-the-Gods, King Piyadasi, hundreds of thousands of animals were killed every day to make curry. But now with the writing of this Dhamma edict only three creatures, two peacocks and a deer are killed, and the deer not always. And in time, not even these three creatures will be killed.' - First Rock Edict.

Once the emperor converts to Buddhism and becomes a practising vegetarian, his Edict-insistence on non-violence towards animals (backed by fines levied on poachers) tempers the diet of the Mauryan empire.

40 AD

HIPPALUS 'DISCOVERS' THE MONSOON WINDS

Whence the Greek merchant Hippalus 'discovers' that the monsoons which nourish India's pepper vines reverse direction mid-year, a fact the Arabs have known and kept secret for centuries, the Romans ride these trade winds. They charter a direct route from ports at Red Sea to the ancient port of Muziris in central Kerala, the aromatic source of pepper and other southern Indian spices that have featured as essential ingredients listed by Apicius as early as the fourth century BC.

After the fall of Rome, Arabs gain monopoly of the spice trade, with bustling market centres at Constantinople and Alexandria. The Venetians, with their mighty presence in the Adriatic Sea, control the distribution of pepper and other spices from the Mid-east to Western Europe.



OLD MAP OF CRANGANORE

52 AD

ST THOMAS THE APOSTLE

St Thomas the Apostle is said to have landed in Kerala in 52AD to found the Syrian church at Muziris (Cranganore), described by Pliny as 'primum emporium Indiae'. Those who take heart in what he preaches come to be known as Syrian Christians. Their cuisine dips liberally into the generous natural bounty of the land: spicy offal, chicken, duck, shellfish, fish, beef and wild boar, prepared with coconut and spice masalas.



ARRIVAL OF THE JEWISH PILGRIMS AT COCHIN, 69 AD

69 AD

JEWS ARRIVE IN INDIA

It is again to Cranganore and Cochin, at the crossroads of the ancient world, that the first Jews arrive after the destruction of the second temple and the final desolation of Jerusalem.



CALICUT, AT THE CENTRE OF THE SPICE TRADE



VIMA KADPHISES WAS KANISHKA'S FATHER

127 AD

MATHURA BECOMES THE INTERNATIONAL CENTRE FOR TRADE

King Kanishka comes to control the Kushan empire in 127 B.C., commanding the middle kingdom between the Aral Sea and the Bay of Bengal. Once the Kushan dynasty's vaulting ambition of establishing trading routes connecting the Mediterranean, Arabia, Egypt, Persia, China and India is realised, Mathura emerges as an international buzzing trading hub at the junction of these splendid trading routes. Pepper, betel, coconut, sugar, garlic, ginger, kohlrabi cabbage, onions, cucumber, indigo and cinnabar, perfumes and medicines such as sandalwood oil, musk and aloe, cotton, wood such as teak and ebony, pearls, ivory, diamonds and rubies from India are traded along the continental 'Spice Route'. India becomes as much a passage as the nerve centre for the exchange of ideas, plants, dishes and cooking techniques to and from the rest of the world.

320 AD

CHANDRAGUPTA I ASCENDS THE GUPTA THRONE

Chandragupta I ascends the throne of the northern Gupta territories and makes a beneficial marriage to Kumaradevi, the princess of the rich ruling family in Magadha. The Gupta period sees the concurrent refinement of mathematics, medicine, sculpture, painting, technology and thought reflected in the food of the time. The light and crisp Gupta palate is enlivened by asafoetida imported from Afghanistan and homegrown spices such as dry ginger and cumin accent the food cooked in

vessels crafted from gold, silver and a variety of metals. Melons, pear, apricots, plums, grapes and peaches are cultivated alongside an intriguing variety of rice.

850-700 AD

PARSIS ARRIVE IN INDIA

Fleeing Arab persecution once Islam is established in their land, a group of Parsis sets



XUAN ZANG, CHRONICLER OF THE SILK ROAD

629 AD

XUAN ZANG TRAVELS TO INDIA

The Chinese monk Xuan Zang spends 16 years in India, visiting '110 of the 138 kingdoms' in every part of the country. In his Indian travelogue, he marvels, 'With respect to the different kinds of wines and liquors, there are various sorts. The juices of the grape and sugarcane are used by the Kshatriyas as drink; the Vaishyas use strong fermented drinks; the Sramans and Brahmins drink a sort of syrup made from the grape or sugar cane, but not of the nature of fermented wine. The mixed classes and base-born differ in way (as to food and drink) from the rest, except in respect of the vessels they use. There is no lack of suitable things for household use. Although they have saucepans and stew pans, yet they do not know the steamer used for cooking rice. They have many vessels made of dried clay... they eat from one vessel, mixing all sorts of condiments together, which they take up with their fingers. They have no spoons or cups, and in short no sort of chopsticks. When sick, however, they use copper drinking cups.'

sail from the port town of Hormuz in seven junks, arriving first at the island of Diu. Nineteen years later, they set sail again, arriving at Sanjan, on the west coast of India, and build their first fire temple. With their assimilation, savoury Gujarati cuisine finds itself sweetened with the Parsi penchant for combining sweet and sour.

1000 AD

MAHMUD OF GHAZNI PLUNDERS INDIA

Apart from the indiscriminate destruction and plunder, the invasion by Mahmud of Ghazni is notable for the arrival of Alberuni in India, who eventually writes the authoritative *Tarikh Al-Hind*, an impartial and unrivalled account of 11th century India. Observing local customs, he writes: 'The Hindus eat singly, one by one, on a long tablecloth made of dung. The earthen plates from which they have eaten are thrown away after the meal. They have red teeth on account of eating areca nuts (supari) with betel leaves (paan) and lime. They drink wine before eating anything.'



1206 AD

DELHI SULTANATE

The establishment of the Sultanate in Delhi in the early 13th century opens Delhi's doors to multiple ethnicities such as the Turks, Taziks, Uzbeks, Mongols, Arabs, Afghans, Iranians, Syrians and Abyssinians from Central and West Asia, among others. The Indo-Islamic society that emerges incorporates aspects of both the nomadic immigrant cultures and settled indigenous ones.

The dietary needs and preferences of the Central Asian immigrants transform the markets of Al-Hind: the sweetest yellow melons from Central Asia are cut into strips, dried and packaged to be sold in Delhi, along with the choicest variety of other Central Asian fruits such as yellow plums and grapes of different kinds, as well as dry fruits such as almonds, pistachios and raisins imported from Bukhara. A bewildering variety of meats, fish and birds like chicken, waterfowl, pheasant, partridge, quail and buttonquail are also available.



AMIR KHUSRO

The fundamental difference that emerges in the market places in the Sultanate is the opening of catering shops or dukanan-itabbkhan where cooked food is sold; restaurants selling baked breads and meats become commonplace in the market squares. Around 1300 AD, royal poet of the Delhi Sultanate, Amir Khusro, describes princes and nobles enjoying 'samosa prepared from meat, ghee, onion and so on'. These are still popular when 14th-century traveler and explorer Ibn Batuta visits India. He describes a meal at the court of Muhammad bin Tughluq, where the samushak or sambusak, a small pie stuffed with minced meat, almonds, pistachio, walnuts and spices, is served before the third course of pulao.



ILLUSTRATION FROM THE ADVENTURES OF MARCO POLO

1288 AD

MARCO POLO TRAVELS TO INDIA

The Italian explorer travels across India and is awestruck by India's rich bounty. Describing trade at the port town of Kollam in his *Travels*, he remarks: 'When you quit Maabar [Malabar] and go 500 miles towards the south-west you come to the kingdom of Coilum [Kollam]... A great deal of brazil is got here which is called brazil Coilumin from the country which produces it; 'tis of very fine quality. Good ginger also grows here, and it is known by the same name of Coilumin after the country. Pepper too grows in great abundance throughout this country, and I will tell you how... You must know that the pepper-trees are (not wild but) cultivated, being regularly planted and watered; and the pepper is gathered in the months of May, June, and July.'



MARCO POLO

1498 AD

VASCO DA GAMA REACHES INDIA

Arab and Venetian monopoly of pepper trade ends in 1498 when Vasco da Gama, riding the winds in search of the fabled land of spices, for pepper in particular which is prized as 'black gold', rounds Africa's Cape of Good Hope and reaches the southwestern shores of India. As they land on the shores of Kerala, it is said that the men shout 'For Christ and spices!'



VASCO DA GAMA LANDS AT CALICUT

Legend has it that before leaving, Vasco Da Gama dares to ask the Zamorin of Calicut whether he may carry a pepper stalk back with him for replanting. While the Zamorin's courtiers are outraged, the Zamorin calmly responds, 'You can take our pepper, but you will never be able to take our rains.' It is one of history's ironies that chili eclipses pepper during the subsequent 400-year-old Portuguese affair with India that transforms the culinary landscape of India. Pineapple, guava, chili, potato, tomato and cashew from Brazil introduced to India by the Portuguese take root in the Indian soil and become indispensable kitchen essentials.

Hungering for a taste of home, when the Portuguese experiment with making cottage cheese in India, 'breaking milk' by using acidic materials, they galvanise culinary traditions of Orissa and Bengal - the chhana mishti in its various sinful avatars that almost everyone is susceptible to finds its humble beginning in this experiment. In 1503, the Portuguese take over the kingdom of Kochi, creating the first European settlement in India.

1526 AD
BABUR HERALDS MUGHAL RULE IN INDIA

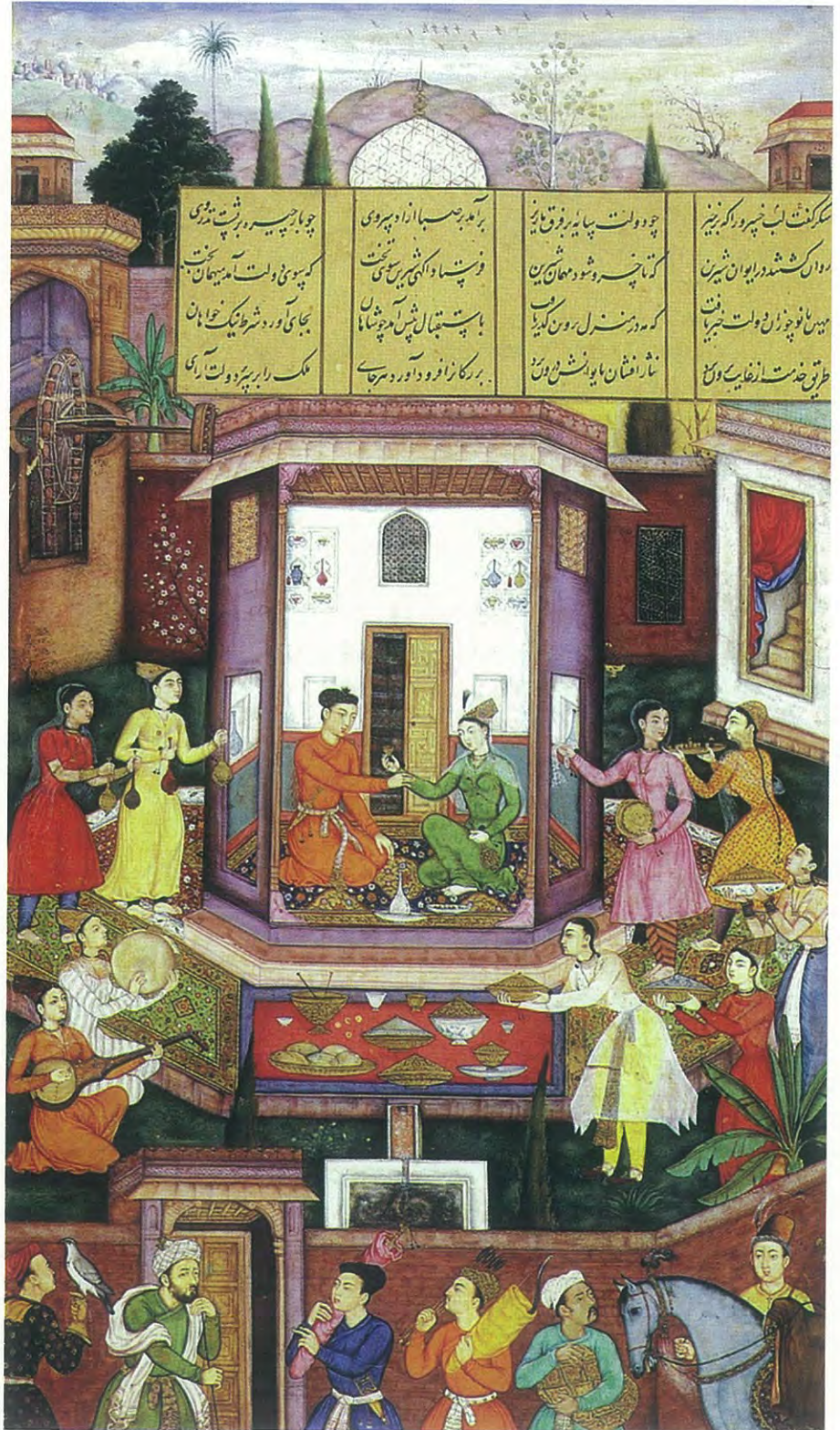
The imperial kitchen is recorded in fascinating detail in the gazetteer of the Mughal empire, the *Ain-i-Akbari*, written by courtier Abul Fazl, testifying to the culinary sophistication of the Mughals. Abul Fazl writes that the kitchen department is helmed by Mir Baqawal (master of the kitchen), an officer of the rank of 600 horses (in Akbar's reign), who supervises an army of cooks, tasters, attendants, bearers and a special officer for betel. A hakim (physician) of repute assists in the preparation of the daily menu keeping in mind the temperament of the emperor and the nutritive value of the food served to him. The recipes he provides make apparent not just the Central Asian and Persian influences, but also indicate that Mughal diet heavily relies on rice, wheat, gram, barley and some other lentils. This is corroborated in the accounts of the French traveller Bernier, personal physician at the court of Aurangzeb for many years, when he describes how the shops are stacked with pots of ghee, rice, wheat and endless variety of other grains. The handwritten account of the royal kitchens of the Mughal emperors reveals that very few spices such as cumin, coriander, ginger, pepper, cinnamon, cloves and fennel are used in cooking. Instead, nuts, raisins, saffron, and sugar with lemon juice are added to dishes to make them more exotic and befitting the imperial table.



MUHAMMAD QUTB QULI SHAH

1589 AD
HYDERABAD FOUNDED

The city of Hyderabad, established by Mohammad Quli Qutbshah and the Muslim royalty, creates a haute cuisine that is greatly celebrated. The composite culture of



MUGHAL EMPEROR FEASTING IN A COURTYARD



HYDERABADI BIRYANI

Hyderabad is reflected in its cuisine of distinctive flavours that represents a superb example of the imaginative use of local ingredients to create totally new concoctions as well as the inimitable fusion of indigenous culinary traditions of the Vedic and Aryan people, with the foods of Arabia, Persia, Afghanistan and the Turkish nations and, later, European accents. The synthesis of North Indian spices such as cumin with the South Indian accents of mustard, curry leaf and sour tang contribute to the Hyderabad palate. It is said that the kind of souring agent used in dishes is a marker of privilege: the poor use tamarind leaves, the lower middle classes use tamarind fruit and lemon, the middle classes use raw mango, the upper middle classes use under-ripe grapes and the wealthy use seeds of the pomegranate.

1605 AD

DUTCH IN INDIA

Merchants of the Dutch East India Company establish themselves first at Pulicat on the Coromandel Coast, looking for textiles to exchange with the spices they trade in the East

Indies. By the time they establish themselves at Surat, Ceylon and Bengal, the Dutch command a lucrative trade in pepper, ginger, turmeric, saltpetre, opium, pepper, indigo, precious stones and silk from India. An enterprising Dutchman sets up a bakery in Surat to give the Dutch their daily bread. When the Dutch leave India, Faramji Pestonji Dotivala, a trusted employee, takes over, renames it Dotivala Bakery. Faced with declining orders, he innovates with 'Irani Biscuit' by drying slices of stale left-over bread in the oven. As the baker experiments more, the Dutch Butter Biscuit become 'Farmasu' or 'Surti Batasa'; the Puff Pastry is 'Khari Biscuit', a salty version spiked with ajwain; and, the Dutch Butter Biscuit combined with a local sweet called Dal, creates the Nankhatai. It is transported to Bombay in huge amounts, where it becomes a popular teatime treat with the Gujarati diaspora. In North India, the Nankhatai, made without any leavening, produces something akin to the European shortbread cookie, and becomes a teatime staple during the Raj.

1612 AD

JAHANGIR BESTOWS A ROYAL FIRMAAN TO ENGLISH EAST INDIA COMPANY

Sir Thomas Roe, the English emissary of the Queen of England, describes in wonder, the court feasts brimming with 'fifty dishes of meats and rice of all types and a spicy venison dish as the most savoury I have ever tasted'. The subsequent steady expansion of the English East India Company thereon to Madras, Bombay and



JAHANGIR DISPENSING FOOD AT AJMER; JAHANGIRNAMA

Calcutta, sets the stage for a more aggressive phase of annexations and alliances through which they control vast swathes of India on behalf of the British Crown, to whom the lands are eventually turned over. Tiffin and tea-drinking become abiding habits in India even as the British Railway Mutton Curry and Mulligatawny is entrenched at the British table.

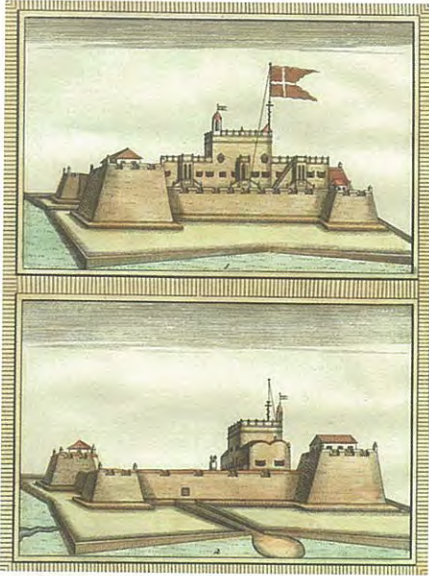
1668 AD

FRENCH IN INDIA

Setting up its first factory in Surat in 1668, the French East India Company establishes its presence at Pondicherry, Karikal and Yanaon on the Coromandel Coast, Mahe on the Malabar Coast and Chandernagar in Bengal. Under the Nawabs, Awadh concedes to selective European influences, French refinement primarily. Even as Awadhi courtly cuisine imbibes the best of culinary traditions such as fine straining, a critical practise in classic French cuisine, the French pate surely learns from the exquisite meat formulations that, by all accounts, are sublimated in Awadh.



DUTCH EAST INDIA COMPANY FACTORY AT HOOGLY



VIEWS OF THE FORT OF TRANQUEBAR

1620 AD
TRANQUEBAR

The king of Tanjore leases out the village of Tarangamabadi to the Danish East India Company in 1620 and grants them permission to build a fortress. Danish colonial presence reshapes this 'land of the singing waves' as the fabled Tranquebar.

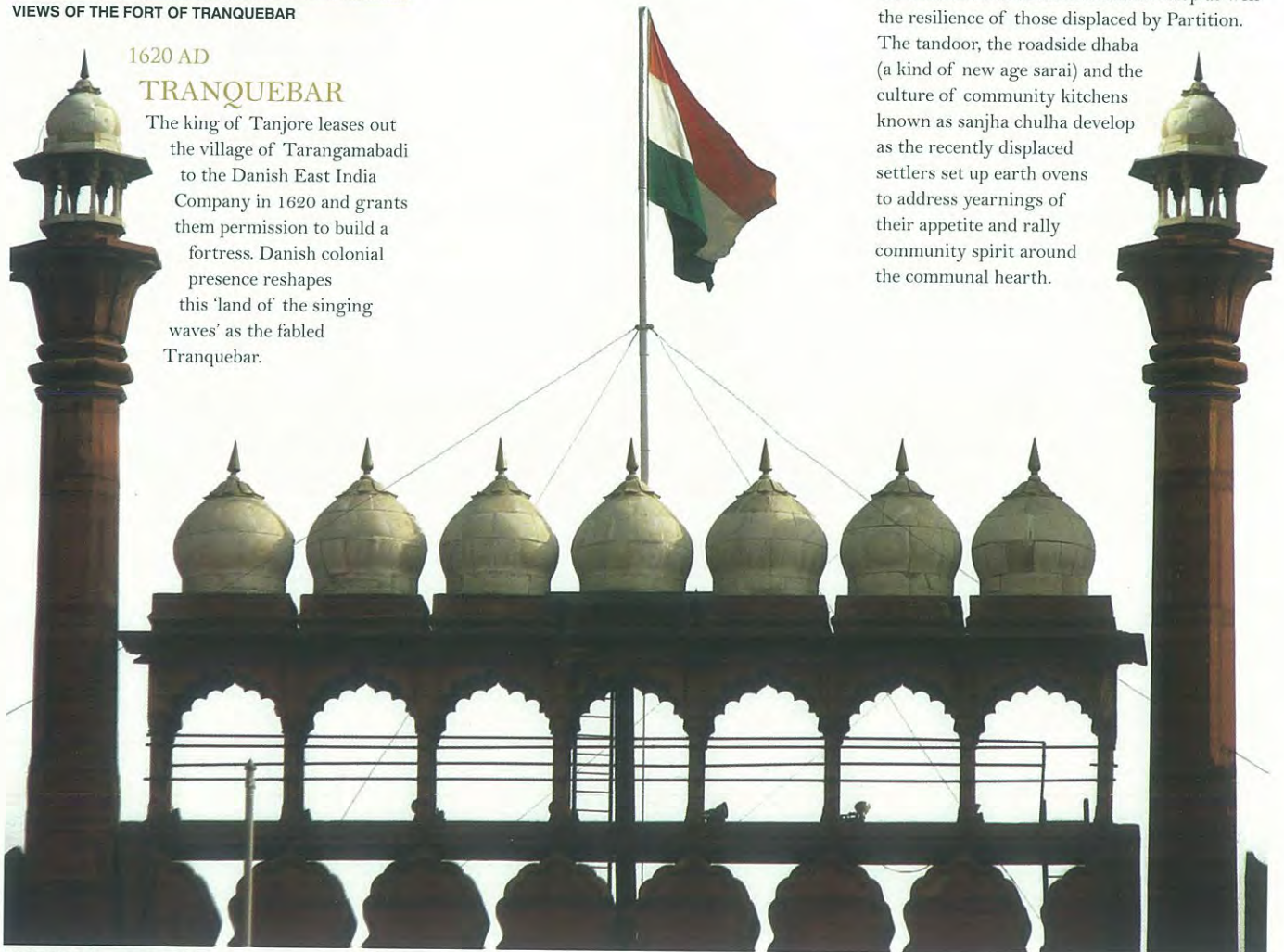
1919 AD
SWARAJ THROUGH SWADESHI

A carefully considered gastro-politics of freedom channels the collective will of the nation for independence. The Amritsar Congress adopts 'Swaraj through Swadeshi' in its December 1919 meeting presided over by Motilal Nehru, and the subsequent Swadeshi agitation boycotts British-manufactured sugar, salt and cotton textiles on account of their 'alien' origin. The hope is that this will lead to a revival of the plough and the spinning-wheel and age-old cottage industries, focal points of India's prosperity and glory. The idea of 'Swaraj through Swadeshi' finds an early expression when the Sugarcane Breeding Station at Coimbatore is established in 1912, when Pandit Madan Mohan Malaviya questions the rationale of India importing sugar from Java

despite already having an established tradition of using sugarcane as a sweetener. Sugarcane finds early commendation in the Atharvaveda and all the Samhitas and it also had Nearchos of Crete, among Alexander's bravehearts, wonder at a reed tree that 'produced honey without the association of bees'.

1947 AD
INDIA GRANTED INDEPENDENCE

The tri-colour flag of a newly independent nation, with the spinning wheel at its heart, is hoisted from the historic ramparts of Red Fort. In a jubilant corner of Shahjahanabad in 1947, tiranga toffees are distributed to the school children of Independent India at the Mazahrul Islam School in Farashkhana. The vision for a modern, secular, independent and prosperous nation is reflected in the architectural aesthetics that develop as well the resilience of those displaced by Partition. The tandoor, the roadside dhaba (a kind of new age sarai) and the culture of community kitchens known as sanjha chulha develop as the recently displaced settlers set up earth ovens to address yearnings of their appetite and rally community spirit around the communal hearth.



HISTORIC LAL QUILA, DELHI



RESPONSIBLE LUXURY



ITC GRAND BHARAT



RESPONSIBLE LUXURY

ITC Hotels' ethos of supporting nature's cause with standards and best practices that support the ecology, are reflected at their best at ITC Grand Bharat.



- Living spaces with carefully designed rooms, each with its own exclusive garden.
- Strategic employment of skylights for the maximum use of daylight
- Landscaped gardens with running water channels, mini orchards, alcoves and indigenous flora, which attract and provide a suitable habitat for the area's abundant bird population.
- Indigenous sewerage treatment plant
- Water conservation facilities and recycling units
- Energy efficient lighting and water systems
- Recycling plant



MADE IN INDIA



ITC GRAND BHARAT



FACADE, ITC GRAND BHARAT

ROOTED IN THE SOIL



- ITC Hotels is recognised worldwide by its trademark 'Namaste' symbol.
- ITC Hotels' underlying philosophy of creating hotels that are 'rooted in the soil'.
- An uber luxury retreat founded on the ethos of 'Responsible Luxury' – luxury without compromising the earth; sustainable practices embedded in luxury experiences.
- 'Farm to Fork' features a sustainable farm growing a variety of herbs, vegetables and grains for the retreat to procure a part of its fresh produce requirements.
- The Club House - A 'Club of Clubs', featuring signature dishes from across clubhouses in the country.
- A tribute to India - 'Bharatvarsh'; its rich history and culture resonate in its signature services, architecture and design.
- An all butler suite resort enabling enhanced personalised and bespoke experiences through ITC Hospitality Management Institute (ITC HMI), facilitating young managers in the making.

A TRIBUTE TO THE GLORY OF INDIA

A manifestation of ITC's philosophy of creating hotels that are 'rooted in the soil', ITC Grand Bharat is India's first 104-suites luxury retreat that heralds a new era in the Indian hospitality industry as the ultimate expression of **'Unhurried Luxury'**.

Envisioned as a supreme leisure getaway destination, the sprawling 1.2 sq. km retreat is situated in an idyllic expanse just outside Delhi, surrounded by the majestic Aravalis and dotted with pristine lakes.



Harsh Vardhan of Thanesar

A place conceived as much for seekers of the finest golfing, leisure, luxury and holistic wellness experiences, as for visiting heads of state, ITC Grand Bharat offers an unparalleled retreat, in an ambience charged with the beauty and positivity of nature.

Abiding by ITC Hotels' commitment to offering authentic experiences rooted in the culture of the region, ITC Grand Bharat is a tribute to India's five thousand years of unbroken civilisation. The tribute to India - 'Bharatvarsh', its rich history and culture - resonates in its signature services, architecture and design. ITC Grand Bharat expresses inspiration through an architectural blend of ancient, medieval and modern Indian influences including its proximity to the River Ganga and the cultural legacy of this region's last historical custodians - the irrepressible Captain James Skinner and his band of legendary Mewat warriors.

The Hotel's bespoke services are delivered with the customary warmth of traditional Indian hospitality, enabled by 'resort hosts', trained by the ITC Hospitality Management Institute (ITC HMI), facilitating young managers in the making.

In this island of tranquility, time slows down to accommodate one's need to reflect on the finer things in life. Discover the beauty that lies in the detail. Fulfil the desire to spend time with your family and connect with yourself at ITC Grand Bharat.

SURRENDER TO OVERWHELMING GRANDEUR

Nestled in a boundless estate in the Aravalis amidst ancient, wooded acres stands a testament to the glory that is India.

Built emotionally and intuitively as a showcase of India's age-old affinity for luxury, here is ambience to sate a soul forever.

The experience is of a grand vision inspired by the finest representatives of various Indian architectural traditions, with interiors embellished with crafted artefacts and details, and unreservedly decorated suites and service long bygone emperors would have marvelled at.

Add to this an environmentally sensitive ethos that pervades the estate, allowing the guests to indulge to their heart's content in unabashed, guilt-free decadence.

Here's an ode to the lavish extravagance that was and is India.



WELCOME TO
ITC GRAND BHARAT



SUITE WITH A SEMI-PRIVATE LAP POOL

A LUXURIOUS VISAGE

- An **uber luxury retreat** founded on the ethos of **'Responsible Luxury'** – luxury without compromising the earth; the retreat features sustainable practices embedded in luxury experiences.
- India's first **all-suites retreat**.
- The Classic Golf and Country Club estate is spread over 1.2 sq.km and also houses south Asia's only **27-holes (of 3 nines each) signature Jack Nicklaus golf course**.
- ITC's internationally acclaimed spa brand, Kaya Kalp showcases the holistic wellness experience, enabled through Ila's range of natural plant and mineral products and accompanied by personalised consultation, hamam, yoga and Swasthya cuisine.
- A tribute to India, 'Bharatvarsh', its rich history and culture – resonates in its signature services, architecture and design.
- One-of-its-kind 'Golf Academy' for the budding golfers.
- **'Farm to Fork'** features a sustainable farm growing a variety of herbs, vegetables and grains for the retreat to procure a part of its fresh produce requirements.
- Unparalleled **recreation facilities** that include segway tours, outdoor sports like trekking, walks, tennis, badminton, squash, adventure sports, cultural shows, amphitheatre as well as themed evenings.
- **'Cuisine Classica'** - a certification based training for home chefs to learn the culinary skills from ITC's master chefs, in a relaxed environ.
- Experience **Culinary safaris** through other ITC luxury hotels in the National Capital Region.
- Unique gourmet experiences enabled by the 'food & fitness' team, with a **'Well-Being Chef'** at its helm.
- The Club House - A **'Club of Clubs'** features signature dishes from across club houses in the country.
- **'Swasthya' cuisine** - eating for health and taste – explores food well researched and inspired to attain a complete sense of well-being - physical, mental and spiritual and the absence of any illness.
- **Luxury through technology:**
 - ◆ **Guest recognition system** – enabling guest identification in public areas through specific devices – a proprietary technology created by ITC.
 - ◆ **Resort smart map** – aiding guests to manoeuvre through the resort with ease through a smart device
 - ◆ State-of-the-art home theatre experience
- Services enabled by Retreat Hosts, students of ITC's Hospitality Management Institute (ITC HMI), the young, aspiring hoteliers of tomorrow.



AN ASSEMBLAGE
OF INDIA
THE INSPIRATIONAL
ELEMENTS



ITC GRAND BHARAT



THE BOULEVARD AT ITC GRAND BHARAT

INSPIRED BY BHARATVARSH

India is one of the world's earliest civilisations, going back to epochs beyond earliest recorded history, with the world's first urban centres in Harappa and Mohenjo-Daro, and a rich, classical tradition of architecture spanning the centuries since.

Over the last five thousand years, there has been a wide range of thought, styles, movements and phases in Indian architecture. Styles have emerged, evolved, morphed, combined, refined, reached a zenith, died out and, at times, been reborn.

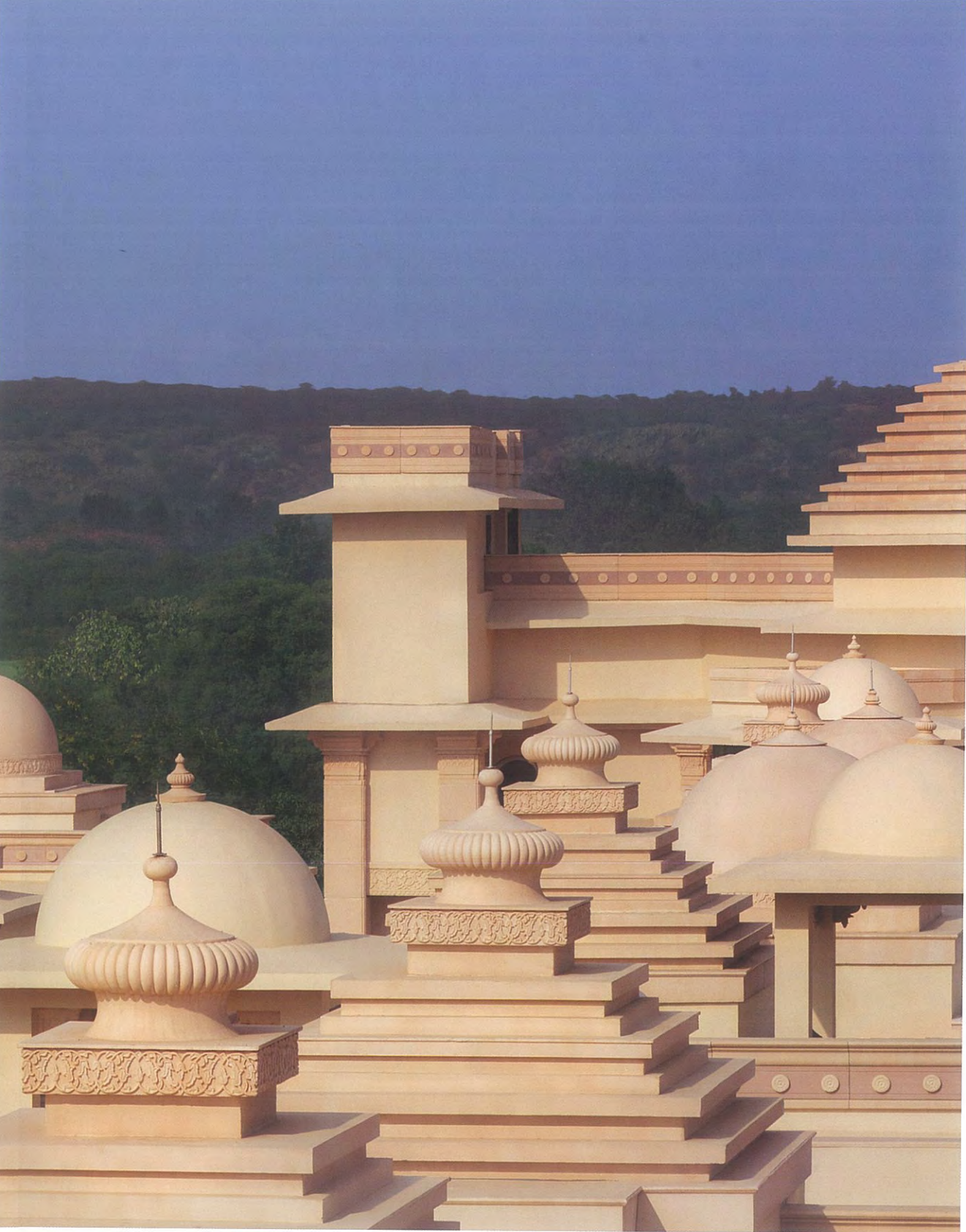
ITC Grand Bharat presents a symphony as rich as the heritage we propose to honour: a world of capitals, domes, frescoes and plinths, of stonework with intricate carving, regal pavilions, rambling courtyards and gentle fountains, of reflection pools and verdant gardens. A picture of majesty, the architecture of ITC Grand Bharat will give the emperors of today a taste of what their counterparts enjoyed in bygone times.

The Stepped Well of Adalaj, Gujarat, is the inspiration behind ITC Grand Bharat's elevations, capitals on the columns and their detailing. The domes on the resort's pavilions and at the central atrium are influenced by the rich temple architecture of Orissa; the main entrance to the resort is inspired by the Torana (arched gateway) of the Nagara style Mukhteshwara temples. Detailing from the Royal Palace of Baroda's Indo-Saracenic architecture can be found in the parapets at ITC Grand Bharat. This architectural style drew elements from native Indo-Islamic and Indian architecture, combined with the Gothic and Neo-Classical styles and was popular in the 19th century. The eternal ghats of Varanasi, symbolising transcendental dimension, are famous for their embankments in the form of stone steps - and The Yamuna at ITC Grand Bharat is a manifestation of that vision. ITC Grand Bharat is an architectural confluence of some of the finest details and techniques India has witnessed. Its beauty makes it a modern masterpiece in its own right, and a destination in itself.

The facades of the various buildings are articulated in tones of native sandstone and characterised by traditional chajjas (sunshades) supported on decorative brackets, ornamental mouldings and panels with intricate relief work. The skyline is framed by domes and pavilions with shaded verandahs and terraces that look out onto the dramatic landscape of the surrounding golf course and the Aravalis beyond.



FACADE DETAIL





SANGAM – THE LOBBY



ENTRANCE TO SANGAM - THE LOBBY

Sangam – The Lobby at ITC Grand Bharat is symbolic of the meeting of three historic rivers, Ganga, Yamuna and Saraswati, which respectively signify power, wealth and knowledge. The lobby's highlight is the painted Tree of Life, surrounded by eight pillars. The eight pillars signify the eight stages of life as indicated in the Vedas. The Tree of Life is an expression of the Indian Philosophy of 'Vasudaiva Kutumbakam' – the world is one family.

Sustainability lessons from the ancient Indian texts and scriptures:

VENERABLE IDEALS FROM GREEN BHARAT

India has, since antiquity, been sustained on a worldview of abundance, of seeing the earth as a community to which we belong, which we treat with love and respect and in which we live in gratitude.

This worldview of being at peace with earth is enshrined in the ancient sacred literature of the Vedic, Upanishadic, Jain and Buddhist traditions. Their carefully nurtured and lovingly preserved worldview enshrines a holistic and poetic cosmic



VATIKA

IN PRAISE OF THE EARTH

Earth in which lie the sea, the river and other waters,
in which food and cornfields have come to be,
in which lives all that breathes and that moves,
May she confer on us the finest of her yield.

Earth, in which the waters, common to all,
moving on all sides, flow unflinching, day and night,
may she pour on us milk in many streams,
and endow us with lustre.

May those born of thee, O Earth,
be for our welfare, free from sickness and waste.
Wakeful through a long life, we shall become
bearers of tribute to thee.

Earth, my mother, set me securely with bliss
in full accord with heaven,
O wise one,
uphold me in grace and splendour.



vision that is manifest even in modern times. In the tradition of gracing the threshold with auspicious kollam, alpana and rangoli decorations in rice flour, which ants may partake of. It is manifest in the practise of leaving some rice cooked in the household hearth, outside, as an offering for the birds. It is manifest in the worship of sacred groves and of the seed as Dhanalakshmi, the goddess of wealth. India's sacred relationship with her environment, as sustenance and nurture, continues to be a vital and living legacy.

We invoke the Earth upon which foliage and trees are firmly held, unthreatened, the Earth which bequeaths and nurtures all things good, pure and bountiful, in a stable environment of harmony, so we may all live in auspicious times.

The ancient sacred literature of the Vedas enshrines a holistic and poetic cosmic vision. They represent the oldest, the most carefully nurtured, the most elaborately systematised and the most lovingly preserved oral tradition in the annals of the world. Unique in their perspective of time and space, their evocative poetry is "a joyous and spontaneous affirmation of life and nature".

Long before ecology became the refrain of the global song at Stockholm and Rio, the ancient Indic heritage had already provided a spacious spiritual home for the environmental ethos. The Vedic seers regarded the Earth as 'sacred space' for the consecrated endeavours and aspirations of humankind and for the practice of restraint and responsibility. This affirmative view of the inviolable sacred space in human consciousness is integral to the Vedas and the Upanishads.

Such a world can only be sustained by "Satyam Brhat Rtam Ugram", the severely exacting discipline of truth, harmony and rectitude, based on a conception of cosmic and comprehensive peace. The spiritual, ethical, individual and collective dimensions of human life constitute a continuum, encompassing the

whole of the Indic heritage and transcending all segments and fragments. The Vedic, Upanishadic, Jain and Buddhist traditions perceived this and together built an enduring spiritual, intellectual and cultural foundation for an environment-friendly value system and a balanced lifestyle.

A collection of beautifully composed incantations in the Vedas, called Sukta, are chanted Vedic Hymns (songs) in the praise of Gods and Goddess. In the Atharva Ved, is found the oldest and the most evocative environmental invocation for Earth:

"The Prithvi Sukta" -

*'Mata Bhumi
Putroham Prithivyah:
Earth is my mother,
I am her son.'*

The Indian environmental ethos declares that all aspects and phenomena of nature belong together and are bound in a physical as well as metaphysical relationship, and views life as a gift of togetherness and of mutual accommodation and assistance in a universe teeming with interdependent constituents.

India's approach to the environment is even today a part of its living legacy. That legacy often seems to be embattled and imperiled all around, and yet it is endowed with an uncanny and time-tested resilience.

In that resilience, there is hope and promise for India and the rest of the world.

- An extract from "The East is Green" essay written by His Excellency Laxmi Mall Singhvi





GASTRONOMY



ITC GRAND BHARAT

THE INDIA ROOM

The India Room showcases 'Creative European Classics', albeit in modern renderings, in a setting which resonates with the pomp and pageantry of that era. The restaurant celebrates the continent's engagement with India from the earliest times, a context that gave rise to the country's modern name.







ARAVALI PAVILION

Home to unique culinary concepts such as Breakfasts of the World, ITC Hotels' signature 'Best of Pavilion' menu, it debuts 'Modern India Mosaics' and introduces the philosophy of 'Swasthya' cuisine.



APAS PROMENADE

The Apas Promenade embodies ITC Hotels' endeavours to showcase local favourites to guests. The restaurant features Mewati barbecues that are integral to the region.







PEACOCK BAR

PEACOCK BAR

Inspired by the national bird of India, Peacock Bar is an ideal place to unwind and indulge in the resort's extensive wine and malt library, complemented by Molecular Mixology inspired Classic Cocktails.



PEACOCK
BAR

THE VERANDAH

The Verandah offers an al fresco dining experience overlooking the residential block and the picturesque Aravalis. The culinary iterations include Pavilion signatures, stacks, wraps and an assortment of teas, coffees and other beverages.



CULINARY EXPERIENCE LIKE NO OTHER

The history of cuisine is also the history of civilisation; a story that is brought alive at ITC Grand Bharat.

Unique gourmet experiences are visualised at the resort with a 'Well-Being' Chef at the helm.

A 'Responsible Luxury' ethos underscores the culinary experiences at the retreat that resonates with global initiatives like the 'slow food' movement, working in complete harmony with nature, preserving local food cultures and ensuring that good, clean and fair food is accessible by all.



APAS PROMENADE

SWASTHYA

EATING FOR HEALTH AND TASTE, 'SEHAT' AND 'RAS'

The 'Well-Being' kitchens have reimagined Indian, Asian and European cuisines and reconstructed dining experiences. Patrons thus enjoy 'Swasthya' cuisine - food crafted to attain a complete sense of physical, mental and spiritual well-being. Promoting physical and emotional well-being through food is an Indian tradition as old as civilisation itself. It stems from the thought that a person who is at ease physically and mentally has the highest proclivity to developing spiritually.

**CENTERED
ON
WELLBEING**

Menu curated by ITC's Chefs and Ishi Khosla
A renowned clinical nutritionist,
Ishi is a strong believer in the power of food.
She founded The Celliac Society of India.





Swasthya Cuisine invokes time-honoured principles through an ideal combination of foods and fluids, selected to enhance both internal and external wellbeing. As purveyors of Responsible Luxury, ITC Hotels present fresh, farm to plate dishes that have been prepared to address both nutritional requirements and taste. The result is an enjoyable mélange of modern and revived flavours that protects your wellness; restores and energises; calms your mind and uplifts your mood; enhances memory, and slows down the effects of ageing.

MODERN INDIA MOSAICS

Founded on our Indian heritage, Modern India Mosaics is a contemporary Indian cuisine experience that stages an experience, reshaping the atmosphere to reimagine and task new flavours of India, breaking free of tradition...in an inspired setting.





BESPOKE MEETINGS & EVENTS



ITC GRAND BHARAT



WORLD-CLASS BUSINESS DESTINATION

As India comes into its own as a centre of economic activity, ITC Grand Bharat addresses the need for avant-garde business centres that play a pivotal role in corporate breakthroughs.

Stretching the boundaries of corporate engagement, the business meeting facilities at ITC Grand Bharat raise the bar for corporate initiatives that demand an environment conducive to out-of-the-box thinking.

Ideal for corporate retreats and other business events, the resort offers all that one could demand from the ideal getaway.

ITC Grand Bharat is incomparable in its completeness as a destination. The business facilities include:

- State-of-the-art audiovisual conferencing facilities.
- A school of trained Service Associates equipped to provide technical support, and an all-inclusive range of secretarial services.
- A proactive Conference Concierge, Event Planners and Conferencing Butlers – available 24 hours a day, to ensure the success of every business event.







THE YAMUNA - SEPERATING THE PERSONAL FROM THE PUBLIC SPHERE

HALL DIMENSIONS AND SEATING CAPACITY CHART, LAYOUT GRID

ITC Grand Bharat features well-demarcated corporate event zones that can accommodate medium and large congregations

THE PRITHVI HALL OR THE STATEROOM: Infused with the moods of the earth across its 460m² pillarless space.

AGNI: This meeting room that celebrates the element of fire provides dedicated corporate assurance for gatherings.

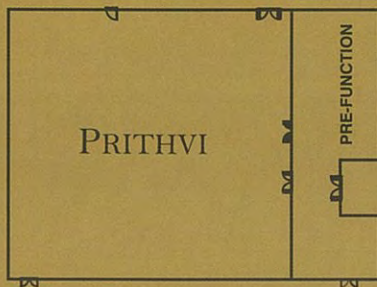
JAL: This meeting room is representative of water – a force of cohesion, and a suggestion of change.

VAYU: Air as an element, is related with the actions of giving and receiving, creating in this boardroom the perfect atmosphere to network.

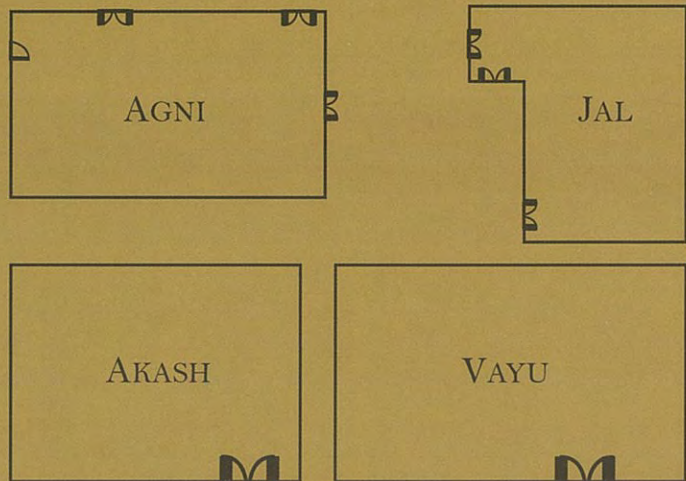
AKASH: This boardroom provides an ideal space for corporate exchange.

BANQUET LAYOUT

GROUND FLOOR



FIRST FLOOR



Hall Dimensions and Seating Capacity

VENUE	AREA (M ²)	SIZE (M X M)	U-SHAPE	BOARD-ROOM	CLASS-ROOM	THEATRE	CLUSTER	FORMAL SIT DOWN	BUFFET SIT DOWN	RECEPTION (FLOATING)
PRITHVI	460	21 X 22	80	100	100	350	140	80	140	400
AGNI	133	13 X 9	22	24	24	40	32	24	32	60
JAL	140	15 X 9	25	30	30	50	40	30	40	80
VAYU	60	9.5 X 5.5	-	14	-	-	-	-	-	-
AKASH	50	8 X 5.5	-	12	-	-	-	-	-	-

NAME OF RESTAURANT	SEATING CAPACITY	AREA	TIMINGS	DESCRIPTOR
The India Room	34 Guests	184 sq m	1900-2300 hrs Lunch on Saturday & Sunday 1300-1600 hrs	Creative European Classics
Aravali Pavilion	44 Guests	154 sq m	Breakfast: 0800-1130 hrs Lunch: 1300-1600 hrs Dinner: 1900-2300 hrs	Bistro & three-meal restaurant serving Modern India Mosaics
Apas Promenade	24 Guests	93 sq m	1900-2300 hrs	Poolside marquee lounge, featuring the Mewati barbeque
Peacock Bar	24 Guests	86 sq m	1130-0000 hours	Bar
The Verandah	16 Guests	0238 sq m	0800-2200 hrs	The bistro

FACILITY	AREA
Kaya Kalp – The Royal Spa	3,251 sq m 1 Ayurveda Room, 7 Therapy Rooms, 1 Couple Suite, Yoga Pavilion, Hamam, Steam, Sauna, Jacuzzi, Swimming Pool Treatment Rooms named after Indigenous herbs – Kesar, Tulsi, Chandan, Chandrika, Amaltas, Prana, Ajna, Kamal and Ela
Fitness Centre	130 sq m
Golf & Clubhouse	27 Hole Jack Nicklaus Course The Club House which houses the Trophy Bar (143 sq m) and The Golf Club Member's Grill (127 sq m) The restaurants at The Club House include The 19th Hole (for members only) and The Sandpit (for non-members too)
Outdoor Activity	Segways, Zorbing, Mountain Biking, Nature Walks, Hiking, ATV, Tennis, Croquet, Squash

LAYOUT	BANQUET CAPACITIES				
	PRITHVI	AGNI	JAL	VAYU	AKASH
U Shape	50	22	25	Fixed Seating	Fixed Seating
Boardroom (Hollow)	60	24	30	14	12
Classroom	100	30	30	Fixed Seating	Fixed Seating
Theatre	300	70	70	Fixed Seating	Fixed Seating
Cluster	120	32	40	Fixed Seating	Fixed Seating
Buffet Sit Down	140	32	40	Fixed Seating	Fixed Seating
Reception (Floating)	350	90	90	Fixed Seating	Fixed Seating
Dimensions					
Sq ft	4925	1430	1510	620	535
Sq m	460	133	140	60	50

YAMUNA

“Ganga Snane, Yamuna Pane, Narmada Dhyane”

Yamuna, considered the epitome of infinite love and compassion in sacred texts, is a body of water at ITC Grand Bharat that flanks the residential space, separating the personal from the public sphere. Like the flowing river with its historic eminence, the Yamuna at ITC Grand Bharat seeks to rejuvenate.

ACCOMMODATION INSPIRED BY BHARATVARSH

According to the Vedas, the area of the continent that lies south of the Himalayas is called Bharatvarsh. As India is infinite, so are its ancient urban centres:

INDRAPRASTHA

This suite block is named after the earliest territory of India supposedly built by the Pandavas that is now known as Delhi.

BANARAS

Named after the spiritual capital of India that dates back to the 11th century BC and one of the world's oldest living cities.

SANCHI

A dedication to the Sanchi stupa, this enclave of suites represents the mosaic that is India. Originally commissioned by the emperor Ashoka in the third century BC, this stone structure was built over the relics of the Buddha.

THANESAR

It takes inspiration from the last local North Indian dynasty to rule the Hindi-speaking belt and its capital on the banks of the River Saraswati; popularly known as Kurukshetra.

HAMPI

Taking its name from the former capital of the Vijayanagar Empire in Southern India, this block recreates the opulence of a city that is reputed to have marketplaces where diamonds and precious stones were sold on the street.

The sixth quadrant houses

THE PRESIDENTIAL VILLAS

and represents India's vast history spanning the third century BC till the 19th century AD, with each villa highlighting The Maurya, Chola, Mughal and Maratha dynasties.

SUITES WITH SEMI-PRIVATE POOL

The elegant Suites open into a charming patio or lounge deck that leads to a luxurious lap pool.

SUITES WITH TERRACE

With exclusive access to a spacious terrace and picturesque view of the scenic environs, these Suites' expansive sunlit living rooms provide the atmospheric of an elegantly appointed residence.



RESIDENCES



ITC GRAND BHARAT



VIEWS FROM THE RESIDENTIAL TERRACES





TERRACED SUITES PRESENTING THE SCENIC ENVIRONS



SUITES WITH A LUXURIOUS LAP POOL



LIVING ROOM, SUITE WITH SEMI-PRIVATE LAP POOL



GOLF



ITC GRAND BHARAT

27-HOLE
JACK NICKLAUS
SIGNATURE
GOLF COURSE



Jack Nicklaus designed the first International standard golf course in Asia at ITC Grand Bharat. The only one of its kind in South Asia, the 27-hole behemoth signature Jack Nicklaus Golf Course features a one-of-its-kind Golf Academy for budding golfers.

The 1.2 sq.km verdant golf course at ITC Grand Bharat comprises of an 18-hole Signature Championship Course, a 9-hole Signature Canyon Course and a Social Club and Sports Complex, which offers non-golfing sports and recreational activities. Classic Golf and Country Club Resort is exclusively a members only Club, open for their guests also. The hillocks and knolls of the Aravalis lend themselves

ideally to create enticing fairways, cunning greens and engaging waterways, which are enough to quicken any serious golfer's heart. Both professional and high handicappers can discover the joys and challenges of golf right here.

CLASSIC GOLF AND COUNTRY CLUB

The club house offers quality service, leisure, relaxation and recreational facilities include a pro shop, a health club & yoga room, steam & sauna, as well as multi-cuisine restaurants like The 19th Hole, The Sandpit and The Club of Clubs.

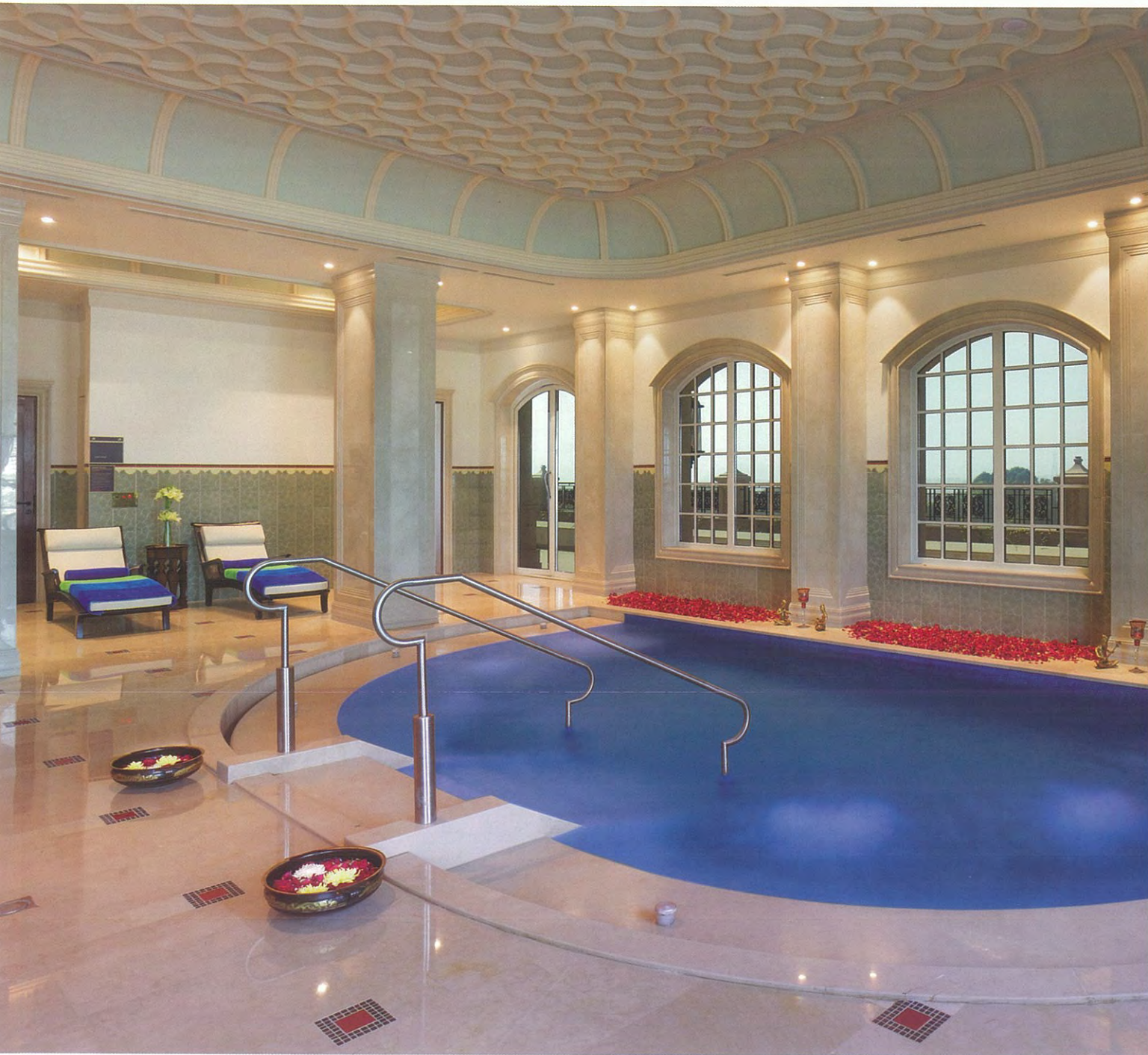




WELLNESS & REJUVENATION



ITC GRAND BHARAT



JACUZZI



HOLISTIC DESTINATION FOR WELLBEING



Enveloped in serenity and tranquility with a generous measure of unhurried pampering, ITC Hotels' internationally acclaimed Kaya Kalp - The Royal Spa is a sanctuary for holistic wellbeing that takes one through a soothing journey of the mind, body and spirit. The 3,251 sq. m. spa endeavours to provide luxury experiences through traditional indigenous therapies, ancient Ayurvedic practices and international forms of healing and well-being.



INSPIRED BY THE POMEGRANATE

KAYA KALP – THE ROYAL SPA



‘Kaya Kalp’ is the Sanskrit term for ‘Complete Transformation’ - alluding to rejuvenation of body, mind and spirit. Kaya Kalp strives to deliver the spiritual and medicinal legacies of India through a healing journey of the senses. At the spa, nature, music and healing hands guide one through an integrated path towards wellness - where stresses and tensions melt away and the eyes are opened to the deep peace that lies within

Nestled in the peaceful surroundings of the ancient Aravalis, Kaya Kalp -The Royal Spa is committed to enhancing the well-being of its guests. The treatments are based on a deep understanding of the ancient healing wisdom which can be found in India’s rich heritage. Using time-honoured practices of Ayurveda and Yoga along with the best international therapy techniques, an experience at the Kaya Kalp transports you to the heart of wellness.

ITC Hotels was the first to introduce the concept of Hamam in India. Hamams can be traced back to the Mughal era and provide a therapeutic environment in which to cleanse the body and mind, reduce stress and return the body to a state of harmony and balance.

The Jacuzzi, with abundant natural light, overlooks the spacious outdoor area of the spa and can be used for pre- or post-treatment relaxation. The warm temperature of the pool and therapeutic water pressure enables further reduction of stress, muscle pain, and improves overall blood circulation in the body.

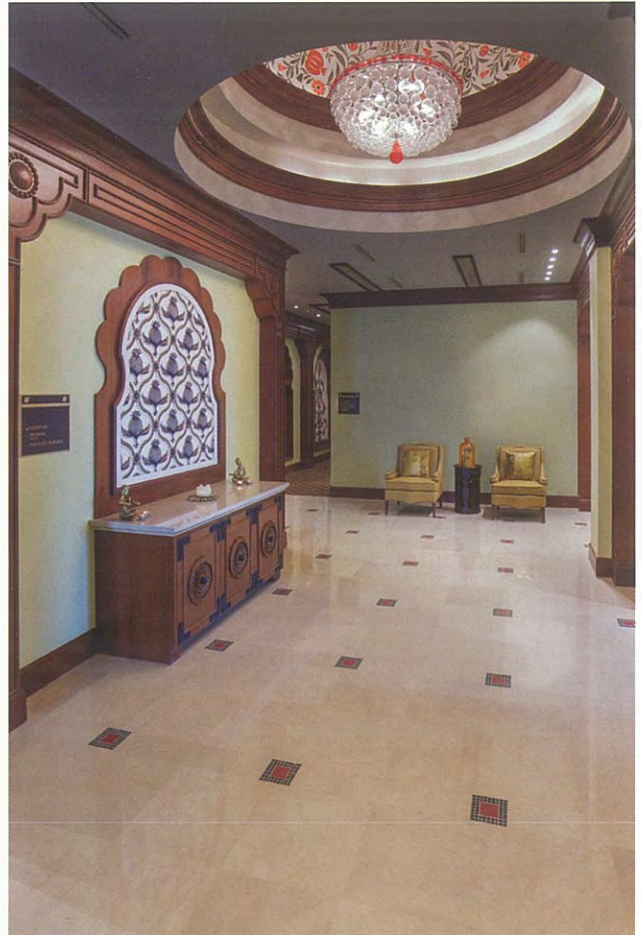
ITC Hotels’ signature salon **Salon di Wills** is equipped to cater to the beauty essentials and indulgences for both ladies and gentlemen.

The Spa Cafe features an assortment of fresh juices, health blends and herbal teas that complete the wellness experience.

Yoga denotes a variety of schools and practices in Hinduism, Buddhism and Jainism. At ITC Grand Bharat, guests are warmly invited to initiate or continue the practice of daily yoga.



COUPLE SUITE TREATMENT ROOM



SPA CORRIDOR



AYURVEDA TREATMENT ROOM



COUPLE SUITE TREATMENT ROOM

Mango 6, 12
Marco Polo 10
Mathura 9
Maurya, Chandragupta 7
Meat 5, 6, 7, 10, 12, 13
Megasthenes 7
Melon 9, 10
Mesopotamia 5
Milk 5, 6, 11
Mohenjodaro 5
Mulligatawny 12
Mustard 5, 12
Muziris 8

N

Nagarjunakonda 5
Nankhatai 12
Nirvana 6

O

Onion 6, 9
Opium 12
Orissa 11

P

Paddy 5
Pandava 5
Panini 6
Parpata, Papadom 7
Parsi 9
Partition 13
Pate 12
Peach 9
Pepper 5, 7, 8, 9, 10, 11, 12
Persia 7, 9, 11
Peshawar 6
Pickle 6
Pineapple 10
Pistachio 10
Pliny 8
Plum 9, 10
Pomegranate 5, 12
Pondicherry 12
Porus 7
Portuguese 10, 11
Potato 10
Pulao 10

Q

Quail 10

R

Ragi 5
Raisin 10, 11
Rasam 7
Rice 5, 6, 7, 9, 11, 12
Roe, Sir Thomas 12

S

Saffron 11
Salt 5, 7, 13
Sambar 7
Sambusak 10
Sangam 7
Sanjha Chulha 13
Sanskrit 6
Sesame 5, 6
Silk Route 7
Soma 5
Spice 7, 8, 10
Spice Route 9
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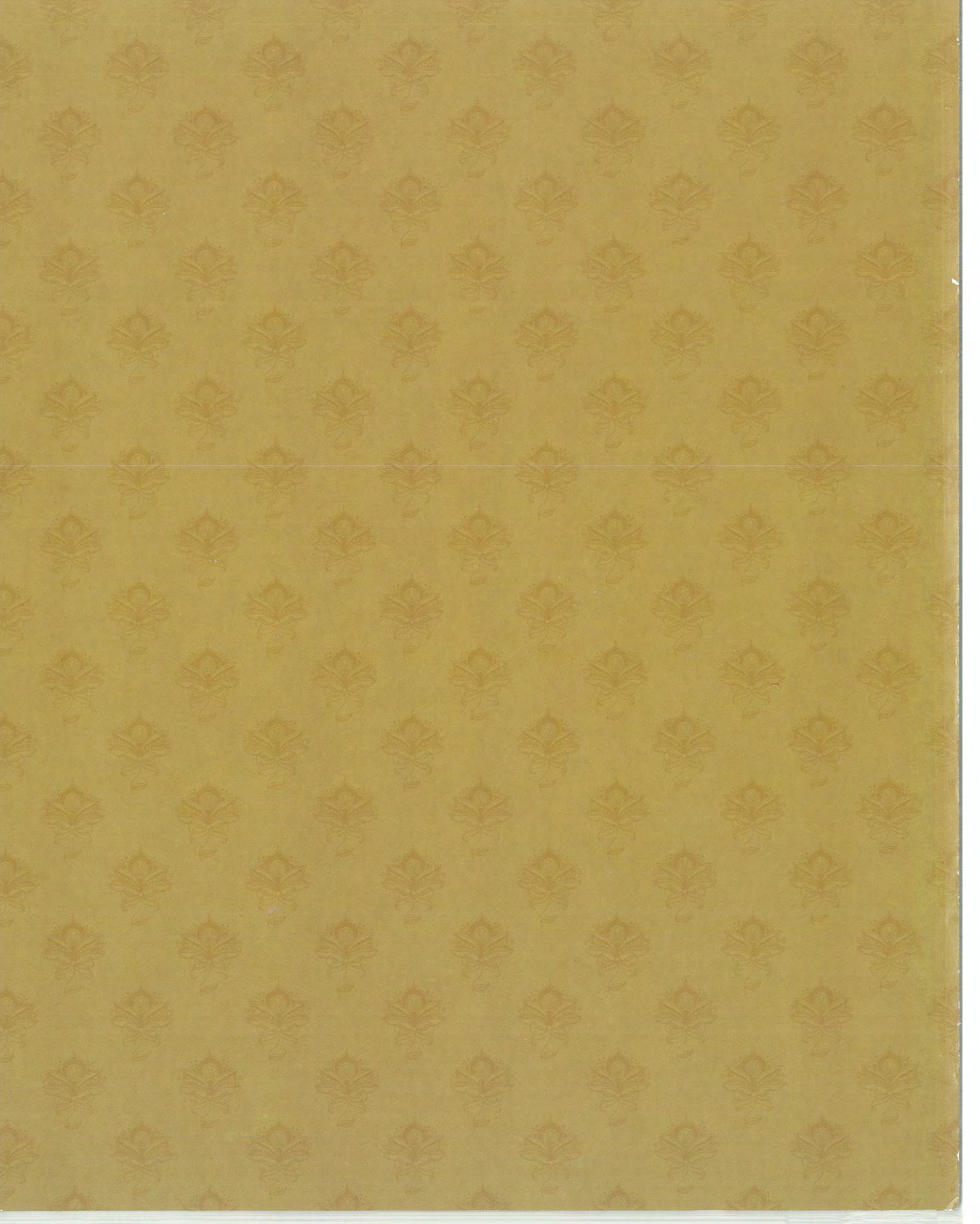
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As an acknowledgement of the essential divinity within every living being,
the Namaste is a powerful expression of mutual respect; A mudra whose innate symbolism
has today made it a worldwide phenomenon.



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