For studying pilgrimage, the 'Tirtha-Yatra', the social anthropologist has to study different centres of pilgrimage. He has to undergo all the hardships like that of a pilgrim i.e. "Tirtha-Yatree" who keeps himself away from all sorts of comforts during his pilgrimage. Actually it has happened in my case during the period of my investigation.

During my M. Phil. degree course, I had also undertaken a research problem on 'Puri' - A centre of pilgrimage which has helped me in adding experience, understanding and new knowledge for carrying out further research in the field of pilgrimage of two different sacred centres of Hindu India. From the student career onwards I have always been very much interested to know about the functioning of Hindu pilgrimage at different sacred centres of India. I have found that the cultural unity and integration of India depend on her liberal distribution of different sacred centres even beyond its administrative territory. So these sacred centres helped to determine human history and cultural activities of people in the early periods. The centres of pilgrimage have been treated as the resort of ascetics and the philosophers who stirred their spiritual and religious thoughts and also they have influenced the national life.

Like other religions, in Hinduism, the institution of pilgrimage plays an important role in Hinduism which strengthens the national solidarity. At present anthropological approach to study places of pilgrimage has become an important and independent topic of research in India even in the World Scholars emphasize the linguistic, geographical, regional and social diversity of India to study the roles played by the institution of pilgrimage. However, this study of pilgrimage has treated as an important dimension of Indian civilization.
To carry out the present problem, I have taken data from the pilgrims and priests of two neighbouring Vaishnavite shrines of India i.e. Lord Jagannath Temple, Puri of Orissa and Lord Narasimha Temple, Simhachalam of Andhra Pradesh. I have organised the research project under eight chapters with a number of sub-chapters to discuss the analyses and interpretations of the problem. The first chapter clarifies the concepts, their developments, objectives, methods and techniques used for data collection. Second chapter consists of the sacred geography of two pilgrim centres - their histories, origins, and national level importance in Hindu literature. Third chapter discusses important festivals and sacred performances of the temples whereas fourth chapter deals with typology of sacred specialists and their network, organisations. Fifth chapter discusses the typology of Pilgrims - their purpose and activities during pilgrimage. Sixth chapter contains discussions on cultural beliefs and practices of pilgrims and the seventh chapter discussed the sacred- secular continuum. And the last chapter contains the concluding remarks of the findings of preceding chapters.