

# Some Pilgrimage Sites of Haryana

Dr. Kusum

## Introduction

India is known for pilgrimage sites which are scattered all over India. We have pilgrimage places for all castes and creeds like Hindus, Sikhs, Muslims, Christians etc. In Haryana as well as there are several places where a lot of pilgrimages comes and worship. In this paper we make an attempt some important pilgrimage sites of Haryana.

## Objectives and Research Methodology

As indicated earlier, this research paper is devoted to the discussion of some pilgrimage sites in Haryana. For writing a research paper a set of methodological issues need to be resolved and set up. The research design adopted for the present research paper is of a composite nature, mixing descriptive and explorative design. The facts in this paper are based on documentary evidence, Marshalls and gleaned from different sources like books, journals, reports, government records, district gazetteers etc. The research paper then on the basis of this wealth of data carries out the analysis depicting the some pilgrimage sites of Haryana.

## Analysis

We know proceed to describe the some pilgrimage sites such as Tomb of Sheikh Chehali and Madrasa, Haridas Chaher Cutab, Dadbu Panth Dera, Sarap Daman Nag Mandir, Bhimeshwari Devi Temple, Gurudwaras, Brahma Sarovar, Jyotisar, Pehowa, Bhadra Kali Temple.

### (1) Tomb of Sheikh Chehali and Madrasa

The tomb of Sheikh Chehali and Madrasa are situated on the part of the old part of Thanesar. In the opinion of Cunningham 'the white marble and the noble position combined make it one of the striking and picturesque monuments in north India. The tomb of Saint Sheikh Chehali was repaved by Johan Dawkins in 1854. Towards south of the tomb enclosures on a lower level is the Madrasa. The whole building is made of bricks. Sheikh Chehali believed to be the spiritual teacher of the mughal prince Dara Shaikoh. Now the entire building is under the control of Central

Government and administered by Archaeological Survey of India (ASI). It is very important place for pilgrimages.

## (2) Chahar Qutab

A tomb of Hansi is very impressive. The dargah here celebrates the annual fair.

## (3) Dadu Panth Dera

Haridas Dadu Panth Dera at Ranila near Bhiwani established in Samat 1780.

## (4) Sarap Daman Nag Mandir

This mandir near Jind construction by Raja of Jind Riyasat in 1803, depicts good architectural beauty. It is very important place of pilgrimage.

## (5) Bhimeshwari Devi Temple

This temple is situated at Beri near Rohtak, built in Rajasthani Haveli style is very impressive. It is very important place of pilgrimage.

## (6) Gurudwaras

A few gurudwaras at Kurukshetra have acquired great sanctity and have become places of religious interest. The site where Guru Nanak stayed is now worshipped as Gurdwara Sadbhiti. Another gurudwara stands besides it where the sixth Guru Har Gobind stayed during a visit. Again, the ninth Guru, Shri Tegh Bahadur stayed at spot near the Sthaneshwar Tirtha that is marked by a gurudwara. Another prominent gurdwara called Raj Ghat is devoted to the memory of the tenth Guru, Gobind Singh. Gurudwara of Chhathi Patshahi is very important for pilgrimages.

## (7) Brahma Sarovar

Amongst the holiest of water tanks in India, the Brahma Sarovar is an important place to visit in Kurukshetra. This large water body is edged with wide platforms, stairs and a wide 'parikarma'. A number of meditation chambers have been built for the convenience of religious tourists. It is believed that it is the cradle of Indian civilization because Lord Brahma, the Creator of the Universe, conceived the Earth here. A dip in the Sarovar bears the sanctity of performing Ashwamedha Yajna, absolves one of all the sins.

**(8) Jyotisar**

It is another very important place of pilgrimage. It is situated on the Kurukshetra Pehowa road. The old bed of the sacred river Saraswati lies near Jyotisar village in the shape of narrow canal. At Jyotisar, no relic is seen except a banyan tree which is said to have been there for more than 5,000 years. Lord Krishna is believed to have delivered his message of the *Bhagvadgita* to Arjuna at this place. Adi Shankracharya also visited this place on his way to Badrinath and Kedarnath.

**(9) Pehowa**

It is an ancient town not far from Kurukshetra has been a centre of pilgrimage for ages. It is on the, left bank of the sacred Saraswati, twelve kilometers from Thanesar. Today, it is an ancient place of great sanctity, where prayer and 'pinddaan' for ancestors is believed to grant 'moksha' or redemption from the cycle of birth and death. Pehowa is also famous for temples devoted to Shiva and his son Kartikya. Unlike the other temples, the temple dedicated to Shiva, has no linga. Instead, it has a panch-mukhi (5 faced) idol of Lord Shiva.

**(10) Bhadra Kali Temple**

From the legend of *Sati*, springs the existence of Maa Bhadra Kali temple. The legends say it is the sanctity of a Sidha Peeth (Place where wishes are fulfilled). It lies at a short 4 km drive from the railway station. The temple has been renovated with red stone. The inner sanctum of the temple houses are inspiring and the sublime forms of the Mother Goddess *Kali*. Thousands of devotees throng the temple on the holy days of Navratre (March-April and September-October) and every Saturday.

**Conclusion :**

It is revealed that Haryana made contribution to some pilgrimages sites in the ancient times. The growth of pilgrimages was not sustained due to variety of reasons, qualitative value system and cultural ethos of the people i.e. contemporary society as a whole. Unfortunately we have also both taken care other there pilgrimages sites in Haryana as we ought to have done most of these are in bad shape. Govt.'s apathy in this regard is evident. Most of the structure, are also facing grave threat due to natural calamity and people ignorance. If proper attention is not given to these

marvellous pilgrimage sites than there are likely to be wiped out Govt., ASI, people and the NGOs should come together to save and reorient these sites.

**References :**

1. The Mary, Vol. xxix (1974) No.1, p.30.
2. C.J. Rodgas, report of the Punjab Circle of the Archaeological Survey for 1888-89, pp.43-44.
3. K.K. Kamra, S.S. Boora, R. Bhushan, M. Chand and R.H. Taxak (Eds.), pp.181-188, Anmol Publications, New Delhi.
4. H.A. Phadke, Haryana : Ancient and Medieval, New Delhi, 1990, p.218.
5. C.R. Kothari, Research Methodology – Methods and Techniques, Willey Eastern Limited, New Delhi, 1986, p.11.
6. Jagdish Saini, Historical Heritage of Hansi, p.290-91.

