

JAIN PILGRIMAGE DESTINATIONS AND THEIR POTENTIALITY IN HARYANA TOURISM

Pardeep Kumar*¹, Shishpal¹, Pardeep Singh²

¹Faculty of Tourism Management, K.M. Govt. P.G. College, Narwana, Haryana, India.

²Asst. Prof. & Head of Department of Tourism, K.M. Govt. P.G. College, Narwana, Haryana, India.

ABSTRACT

Pilgrimages are the part and parcel of tourism activities and the concerned places are known as pilgrimage destinations in the tourism domain. Haryana, the pioneer state of India to introduce Highway tourism does also have pilgrimage tourism to show and sell. On the other hand, it is a well known fact that numerous towns and cities of the state were associated with the great religion of Jainism which led the mushrooming of Jain temples and other monuments dedicated to the great saints of Jainism. The systematic study of these areas and concerned Jain sites provide an input for designing and formulation of the Jain pilgrimage destination with mainstream tourism in Haryana. In this regard, the present study focuses on the Jain pilgrimage destinations of Haryana that has an appeal to attract large number of tourists from every nook and corners of the country.

Keywords: Jain pilgrimages destination, Haryana tourism, Temple, India.

INTRODUCTION

Haryana a state in north India was carved out of the state of Punjab in 1966. It is bordered by Punjab and Himachal Pradesh to the north and Rajasthan to the west and south. Eastern border to Uttar Pradesh is defined by river Yamuna. Haryana also surrounds Delhi on three sides forming the northern, western and southern borders of Delhi. Consequently a large area of Haryana is included in National Capital Region (NCR). Tourism is one of the fastest and largest growing sectors of the Haryana state economy; therefore, tourism contributes largely in the development of the state. It is a well known fact that numerous towns and cities of this state were associated with the great religion of Jainism during its crux time which led the mushrooming of Jain temples and other monuments dedicated to the great saints of Jainism. The systematic study of these areas and concerned Jain sites provide an input for designing and formulation of the Jain pilgrimage destination with mainstream tourism in Haryana.

REVIEW OF LITERATURE

Jainism is based on four main concepts given by the twenty-third Tirthankara, Parsvanatha. However, Jainism got an outstanding patronage from the trading communities of western India, the Deccan and central India. Some kings like Kharavela of Orissa of the second century BC, also gave protection and patronage to this region. King Asoka also helped them

in several ways. We have, therefore, great many temples of the Jains in different parts of the country (**Gupta et al., 2002**). The followers of Jain faith have raised a number of magnificent shrines to their apostles. These temples were built either hidden in forest or high on hills for seclusion and meditation. They were elaborately carved and the statues of Tirthankars were striking (**Thandavan & Girish, 2001**). Some influence of Jainism in Haryana can be traced from the time of Budha. Agroha and Pinjore are the main centres of this sect. The Jain images collected from Kabira Chaura and Gogapir mound call in the Pinjore areas suggest the existence of several temple dedicated to Tirthankara of which only two Adinatha or Rsabhanatha and Neminatha are identified on the basis of their distinguish marks (**Phadke, 1990**). The earliest archaeological evidence of the spread of Jainism in Haryana, however, comes from Hansi in the form of a hoard of bronze images containing several figures of Jain teachers. It is quite likely that the image of a Jain tirthankara housed in Lahore museum was acquired from somewhere in Haryana as most of other acquisitions in the Lahore Museum were made from Hansi, Agroha (Hisar), Rohtak, Pehowa, etc. some year back, the Department of Archaeology and Museums, Haryana (HARDAM) acquired a hoard of fifteen Jaina bronzes from Charkhi Dadri. HARDAM also possesses bronzes acquired from village Badhara in district Bhiwani (**Handa, 2006**). The discoveries of idols of Parsvanath from a village Bohar in Rohtak district of Haryana, as male and female deities indicate that this area was under the Jain influence in ancient time (**Sharma, ed., 2005**).

OBJECTIVES

1. To study the religion of Jainism in context to the state of Haryana.
2. To study the destinations related to Jainism in Haryana from pilgrimage tourism point of view.
3. To explore the potentiality of these destinations for the development of pilgrimage tourism of Haryana
4. To assess the intervention for improving the quality of the basic and tourism infrastructure for destination development.

OVERVIEW OF PILGRIMAGE TOURISM

The evolution of tourism could also be attributed to journeys undertaken since ancient times to places considered as sacred. People travelled individually or in group for the purpose of spiritual benefits or to attain salvation or moksha. Pilgrimage tourism is a journey, undertaken for the sake of worship and/ or to pay respect to a site of special religious significance. In Haryana, since time immemorial, tourism has been associated with places of religious significance. These destinations are scattered all over the state. Some of major pilgrimage destinations of Haryana are Kurukshetra Circuit (Brahmsarovar, Bhadrakali temple, Jyotisar, Pehowa along with area of 48 Kose having around 360 destinations of pilgrimage), Panchkula Circuit (Mansa devi shrine, Chandi temple, Kali temple and Bhima devi temple) as well as other pilgrimage sites like Kapalmochan in Yamunanagar, Beri, Agroha in Hisar district and Pindara in Jind district.

JAINISM: A BIRD'S EYE VIEW

The Jainism and Buddhism sects are in for protesting the pivotal of the Vedas and Upanishad. Both are evolved for trying to refinement of excessive rituals as well as monopoly of

priestcraft and sacrifices of animals. The origin of Jainism is shrouded in mystery. In the Rigvedic humns there are clear references to Rishabha and Arishtanem, two of the Jaina ‘‘Tirathankaras’’, the former being the founder of Jainism. The Jains believe that their religion is the outcome of the teachings of the twenty four Tirathankars or saints. Table 1 shows the list of twenty four Tirathankars. The first twenty two Tirthankaras are legendary in character and nothing much is known about their lives. The twenty third Tirathankar named Parshvanath who lived before 250 years before Vardhaman Mahavira, seems to have been a real historical personage. The next and the last Tirthankara was Vardhaman Mahavira himself. He gave the religion its organised form. It must be remembered that the Jainas always favoured a life of discipline, study and suffering. They use no vehicles for going from one destination to another and travel by foot. The Jainas move about for eight months in a year. They stay only one night in a village and the five nights in a town. The monks shelter or dwell on in deserted vacant houses.

Tirthankaras of Jainism

There were 24 Tirthankars who appeared at certain intervals and preached the simple true religion for the salvation of the world. Their names are mentioned as under as:

Table 1: List of the twenty four Jain Tirathankaras

S. No.	Name	S. No.	Name	S. No.	Name
1.	Rsabhadev	9.	Suvidhi	17.	Kuntha
2.	Ajita	10.	Sitala	18.	Aara
3.	Sambhava	11.	Sreyamsa	19.	Mallinatha
4.	Abhinandana	12.	Vasapujya	20.	Munisuvrata
5.	Sumati	13.	Vimala	21.	Nami
6.	Padmaprabha	14.	Ananta	22.	Nemi
7.	Suparsva	15.	Dharma	23.	Parsvanath
8.	Chandraprabha	16.	Shanti	24.	Mahavira

Rsabhadeva: Rsabhadevea was the first and the founder of Jain religion. According to Jain tradition, he was belonged to the Iksvaku family of Ayodhaya. His father named Nabhiraja and his mother was known as Marudevi. The Jains has claimed a great antiquity for their religion. The Rsabhadeva was mentioned as their earliest prophet, even in the Vishnu and Bhagavata Puranas which belonged to very remote past.

Mahavira: Mahavira was also known as the last as well as 24th Tirthankars of Jain religion. He was born in 540B.C. at Kundagrama (Vaishali). In his childhood, he was also known as Vardhamana. His father Sidhartha was the chieftain of Jnatrika Kshatriya clan. His mother Trisala was also a sister of the king Chetaka of Lichchavis of Vaishali. Since the childhood, Mahavira had a reflective mind. Mahavira duly got marry with queen Yashodha and his daughter was named Anoja Priyadarshana, who married with Jamali. Mahavira was realised futility nature of the world and he decided to be the shown great true path for salvation, for this Mahavira accepted as life of mendicant at the age of 30 years. Mahavira was practised hard penance and meditation for twelve years, at finally he attained perfect enlightenment at the age of 42 years near Jarimbika on the bank of river Rijupalika under a Shal tree. After enlightenment, Mahavira was known as Jina (conqueror), Kevalin (omniscient), Mahavira

(the great hero), Arahata (worshiped) and Nirgrantha (without bondages) etc. Mahavira took great steps for the reformation, organisation and propagation of Jainism. Lord Mahavira was passed away at Pavapuri (Rajagriha) at the age of 72 years in 486 B.C.

Teaching of Lord Mahavira: According to Lord Mahavira, a man two fold nature, one is perishable and other eternal. The deeds of human being in the form of right and wrong have an effect on the rebirth and ultimate salvation of man. There is no destination for supreme creators i.e. Gods in Jainism. There is an acceptance of Atma freeing the soul from earthly bondages. The philosophical thoughts of Jain sect were adopted from the Sankhya Darshan. The salvation can be attained by means of Right faith, Right Knowledge, and Right Action, are also called three jewels of Jainism. Jainism gives a wide emphasis to the doctrine of Ahimsa by attributing souls not only to living but also plants, metals and water. Lord Mahavira preached his sermons in the language of Prakrit (Ardha-Madhi).

Main Teachings of Jainism are as under following: (1) Ahimsa (non-violence) (2) Anekantvada (multiplicity of view) (3) Aparigraha (non-possessiveness) (4) Non-Stealing (5) Celibacy (Brahmacharya).

SPREAD OF JAINISM IN INDIA

Jainism is confined to India and never attempted any distant conquests. From Vaishali and Magadha, it reached Gujarat, Malwa, and Rajasthan. It is in these parts of India that Jains (nearly 3.3 million in number) form an influential community. Haryana, being a small state and with a small but sizeable Jain population of 57,167, the Jains constitute about 0.3% to the total population of the state. Though not much evidence of Jain antiquity in Haryana is available, the major excavation works in the recent past have marketed the Hisar district as a prime spot of Jainism.

Major Destinations of Jainism

In India, there is so wide expansion of Jain pivotal destinations which attracts large number of pilgrims through out India. Every year, the pilgrims travelled one destination to another destination. The famous destinations of Jain religion are as Dilwara Jain temple of mount Abu (original name Arbudhachal), Ranakpur in Rajasthan, Girnar Hill, Palitana (Shatrunjaya hill), Patan, Champaner (Pavagarh), Pavapuri (Rajagriha) in Bihar, birth destination of Lord Mahavira Kundagram (Vaishali), Sravanabelagola (literally meaning: Monks of the white pond) in Karnataka, Jain temples of Vimala Vahasahi, Pitlahar and Luna Vashahi in Gujarat, Parasnath hill is situated in Jharkhand (Hazaribag district). The hill was named from the 23rd Tirthankars of Jainism i.e. Lord Parasnath. The Sammet Shikhar is the most significant centres in country. According to Jain traditions, 23rd out of 24th Tirthankars were associated to have attained salvation here. Jain believes that even tigers of the pious hill are vegetarians. Three Jain circuits that have been covered under the identification of Tourism circuits' phase-2 in July, 2012 by Ministry of Tourism, Government of India are as follow:

- Karnataka Jain circuit: Bengaluru-Mandy-Hassan-Dakshani Kannada-Udupi
- Bihar-Jharkhand Jain circuit: Muzaffarpur-Bhojpur-Patna-Nalanda-Giridih-Navada-Jamui-Banka-Bhojpur.

- Gujarat-Rajasthan Jain Circuit: Bhavnagar-Mehasana-Patan-Udaipur-Sirohi-Pali-Jaisalmer-Jodhpur-Bikaner-Nagaur.

Jain pilgrimages destinations of Haryana

Jainism has played a significant role in the history of Haryana from the earliest times to the present day. Jain religion was not only patronised by the rulers and the member of royal families but also received the warm support and had an appeal to the heart of the masses. The contribution of Jainism is apparent in all aspects of the cultural heritage of Haryana. There are numerous Jain temples which are fine specimens of art and architecture and have beautiful carving in sculptures. These are some pivotal destinations of Jain pilgrimage of Haryana, which described as under:

1. Rohitaka: The modern name of this destination is Rohtak, a district headquarter of Haryana. There is shrine of Yaksa which having mentioned in the Upanga text, the Nirayavalika. This pious destination is also mentioned in the Brahat-katha kosa. The holy shrine is dedicated to the 23rd Tirthankars i.e. Parsvanath. This destination was also existence during the time period of Emperor Babur in Vikrami Samvat 1584 and 1586 under the supervision of the Digambara monks of the Kasuha Sangha.

2. Shri 1008 Bhagwan Parshwanath Digambar Jain, Hansi: This temple is basically dedicated to the 23rd Tirthankars of Parsvanath. The temple is located in Hansi (in Hissar district), till 1153, this destination was ruled by the Tomar descendants of Pandavas. The sculpture of this temple was made from Ashtadhatu means eight metals. All the idols were belonged to the 8th and 10th century. The temple is associated to the Digambar sects of Jainism.

Table 2: List of Jain pilgrimage places in Haryana

Jain pilgrimage places	Located at
Jain Pillar	Hissar
Ancient Jain temple	Panipat
Parshwanath temple	Hansi
Shwetambar Jain Sthanak mandir	Gurgaon
Sri Mahavir Jain temple	Kasangaon, Gurgaon
Adinath temple	Ranila, Bhiwani
Sri Digambar Jain temple	Rohtak

Source: www.jaintirthyatra.com and other concerned websites

3. Shri 1008 Mahavira Swami Digambar Jain Atishay Kshetra Kasangaon (Gurgaon): This temple is dedicated to 24th Tirthankara as well as last Tirthankara of Jainism. During excavation, many sculptures were found at this destination. All sculptures were made from ashtadhatu (eight metals). This sanctum is built in the village of Kasangaon in the district of Gurgaon.

4. Shri 1008 Bhagwan Adinath Digambar Jain Temple, Ranila, Adinathpuram (Bhiwani): this temple is dedicated to the Sri Adinath Bhagwan. On 18 October 1991, during excavation, a very old sculpture of Adinath was found. The uniqueness of this sculpture Adinath carved in the centre and the rest 23rd Tirthankar on three sides.

5. Sri Digambar Jain Temple, Rohtak: This temple is dedicated to Lord Mahavira, the 24th Tirthankar of Jainism. Lord Mahavira played a significant role in the reformed, organised and for the propagation of Jainism. The temple has nine platforms, where sculptures were installed. This temple is associated with sect of Digambar of Jainism.

POTENTIALITY OF THESE DESTINATIONS IN HARYANA TOURISM

Haryana has great potentiality for the Jain circuit/destinations to be developed and promoted under its pilgrimage tourism segment. Haryana has pivotal role in the development of pilgrimages tourism since 1980s along with maintenance of ancient monuments and archaeological sites and remains of national significant with coordination of Archaeological Survey of India (ASI). It is the premier organisation under the ministry of culture, for the excavated sites and protection of the cultural heritage of the nation. Besides, it regulates all the archaeological activities in the country as per the provisions which are mentioned in the Ancient Monuments and Archaeological Sites and Remains Act, 1958. Following are the major suggestions for developing Jain pilgrimages destinations with mainstream tourism in Haryana:

- Formulating a master plan for developing Jain pilgrimage destinations of Haryana
- Providing good accessibility to the Jain pilgrimage destinations of Haryana.
- Identifying the potential tourism value of Jain pilgrimage destinations of Haryana
- Encouraging the participation of local community for the conservation and restoration of these destinations.

Tourism infrastructure and development of Jain pilgrimage destinations in Haryana

There can be no tourism without a destination. When people travel, they go to some particular place, For a Jain pilgrimage destination to develop and sustain itself, five 'A's are important to discuss i.e. accessibility; accommodation; amenities; attraction; and activities. Accessibility refers to the transport and transport infrastructure to reach the destination and at the destination. Haryana is at an advantageous position to provide the tourist a comfort and hassle-free travel due to its richness in National and state highway along with good connectivity of rail transport from Delhi and some major cities of India. Accommodation plays a central role in tourism because every tourist needs a place to stay and relax. Haryana is well known for its star hotels located in Gurgaon and Faridabad as well as for its Dharmshalas offering accommodation at a very reasonable price or sometime without money! Although budget accommodation services have no good image due to lack of cleanliness, unhygienic aura and not well maintained services. Amenities refer to the facilities available at the destination which help in meeting the needs and wants of tourists. Tourist amenities include food and beverage facilities, drinking water, good communication network, local transport, automatic teller machine (ATMs), proper garbage and sewage disposal system, medical facilities, etc. However, Haryana needs to brush up its tourism amenities

compatible to the requirements of the tourists. Attraction is known as the core product of any type of tourism and in case of Jain pilgrimage destinations, several attractions has been discussed as above. While talking about the fifth 'A' that is activity where people take a break because they want to see and do different things. Some like an active holiday and would like to go for water sports, indoor games or just having snacks at an enroute restaurant. For this fifth 'A', Haryana is famous for having tourist complexes offering such services along with recreation and entertainment facilities.

CONCLUSION

The state governments of Bihar, Jharkhand, Karnataka, Rajasthan and Gujarat have accelerated efforts to develop the Jain circuit to attract particular and general segment of tourists to their respected state but Haryana which is a major abode of Jainism with long history of delivering some of the important sermons and event on Jainism, is not waking up to the significance of its rich Jain sites. Indeed, Haryana has great potentiality for the development and promotion of Jain pilgrimage tourism along with Jain circuit/destinations of Haryana.

REFERENCES

- Gajrani S, Ram S. Age of Jainism, Commonwealth Publications, New Delhi, 2000; 13-6.
- Roday S, Biwal A, Joshi V. Tourism Operations and Management, Oxford University Press New Delhi, 2009; 51.
- Handa D. Sculptures from Haryana: Iconography and Style, Aryan Books International, 2006; 250-53.
- Phadke HH, Haryana: Ancient and Medieval, Harman Publishers, New Delhi, 1990; 39.
- Sharma S.K. (ed), Haryana: Past and Present, Vol. 2, Mittal Publications, New Delhi, 2005; 320.
- Thandavan R, Girish R. Tourism Product, Part – II, Dominant Publications, New Delhi, 2001; 69.
- Gupta SP. et al., Cultural Tourism in India: Museums, Monuments and Art, D.K. Printworld Pvt. Ltd., New Delhi, 2002; 301.
- Report of the Working Group on Tourism, 12th Five Year Plan (2012- 17), Ministry of Tourism, Government of India.
- Kumar P, Singh P. Tourism Innovations and their implementation: A case study of Haryana, India. International Journal of Innovative research and development 4(5): 22.
- Singh R. Challenges Faced By Tourism Industry of Haryana. International Journal of Management Research & Review 2012; 2(11).
- www.jainworld.com
- www.jainnet.com
- www.jaintirthyatra.com/all-jain-tirths-in