

# **GOLDEN PILGRIM & PICNIC TOUR 2011**

**CHANDIGARH – SUKHNA LAKE – PINJORE – MANALI - KULLU – ROHTANG PASS - CHAINA TEMPLE – CHAMUNDA TEMPLE – BHAGSU NAG TEMPLE – DHARAMSALA – KATRA – KANGRA DEVI TEMPLE –VAISHNO DEVI TEMPLE.**

Tour Code	Duration	Starting Dates	Tour Charge
<b>125 NI B</b>	<b>10 Days</b>	<b>Every Sunday APRIL , MAY, SEPTEMBER, OCTOBER</b>	RS. 12500/- With Food

Day 1 : Pick up from Delhi Airport / Railway station. Transfer to hotel. Night rest in the Hotel

Day 2 : 6 AM Delhi to Chandigarh 250 KM Road journey by A/C Coach (6Hrs.)  
Local Sightseeing places - Rose garden , Sukhna lake , Chandigarh City , Pinjore garden. Night rest in Chandigarh

Day 3 : 7 Am Chandigarh to Manali by road (11 Hrs) , Sutlaj , Vas , reverse and Kullu valley on the way . Night rest in Manali.

Day 4 : 7 AM Journey from Manali to Rohtang Pass, 55 Kms (2.5 HRs.). Rohtang pass sight seeing (full snow (Ice) in April & May) and return to Manali; visit Hadimba Temple, Club house, China Temple, Mal Road, . Night Rest at Manali hotel.

Day 5 : 6 AM Manali to Dharamsala Via Chamunda Temple 223 KM (12 Hrs.); visit Chamunda Temple and Bhagsu nag Temple on the way . Night Rest in Dharamsala.

Day 6 : 7 AM Dharamsala Sight seeing. After visiting Dalai Lama monastery, journey to Katra (10 hrs. journey). Pray at Kangra Devi Temple on the way . Night rest Katra.

Day 7 :Katra to Vaishno Devi Temple 14 Kms, and back Trek /Pony ride/Helicopter flight. Night rest : Vaishnoi Devi Temple.

Day 8 : 6 Am Katra To Amritsar 260 Km (8 Hrs.) journey. Visit Golden Temple, Jallianwala bag, Wagha border. Night rest in Amritsar.

Day 9 : 7 Am Journey to Kurukshetra 340 KM (8 Hrs.). Kurukshetra local sight seeing and 5 Pm journey to Delhi 158 KM (4 Hrs. ) Night rest at Delhi hotel.

Day 10: Drop at Railway Station / Airport .

## Terms & Condition

1. Passengers are requested to keep Medicines, sweaters , shawls , Monkey caps, Glouses, etc for safety from extreme cold conditions.
2. **Cost Excluded:** Cost of Entry ticket where ever necessary, boating charges, pony/ helicopter charges from Katra to Vaishno Devi and back and other personal Expenses
3. **Cost Included:** : Vegetarian food as per the tour schedule ,Up and down road transportation, pick up and drop at airport/ railway station , services of Tour Manager, Accommodation on Twin Sharing basis with hot water facility, etc..
- 4 **Booking and payment** : Booking: is to be done by remitting an Advance of Rs.5,000/- 90 days prior to the tour starting dates and balance amount 15 days before the Tour starting date. Remittance could be made through the Company's bank account (details given below).
- 5 **.Refund on Cancellation** : 50% of the advance amount will be lost against cancellation not received 30 days before the starting date of the tour. Cancellation received thereafter will not be eligible for any refund.
- 6 .If the journey is blocked /diverted/ cancelled for reasons beyond our control such as Road Bandh, Train Delay, Strike, Natural Calamities, (Earth Quake, Flood, Cyclone, Tsunami etc) the Company will not allow any refund.
- 7 Passengers should produce their Government authorized identification card with photo for the Producing at the hotel.

Name of the Bank : Axis Bank Ltd., Calicut

Account No. : 910020036088153

Code : UTIB0000136

---

# VIVEKANANDA TRAVELS (P) LTD

BEST TOUR OPERATOR AWARD WINNER

ALL INDIA PILGRIM& PICNIC TOUR OPERATORS

Recognized & Approved by Govt. of India Ministry of Tourism

Sreekanteswara Complex, Kozhikode – 673 001

Ph: 0495 2727100, 2727800. Tour Section: 9544505566

Email: info@vivekanandatravelspltd.com/narendrancvt@gmail.com

*Branhes:* Thiruvananthapuram: 0471-2332433, Palakkad: 0491 2553268,

Eranakulam-0484-2340341,2342341, Guruvayoor-0487-2553657,

Thrissur:0487-2424144, Kannur-0497 2712711, Balussery-0496-2640077

## Kullu Manali

Kullu is a picturesque hill station and valley town in Himachal Pradesh, India. It is a favorite destination of nature lovers, vacationers, trekkers, honeymooners and adventure enthusiasts. Blessed with superb nature beauty, Kullu draws a large gathering of tourists from all over the world. The valley of Kullu has nature's treasure with beautiful wild flowers. The valley of Kullu is trekkers' paradise offering them outstanding opportunity to see copious nature with thrills and excitement. Beautiful meadows, lively valleys, ancient temples, picturesque landscapes, trekking trails, etc are popular attractions of KulluL. A visit to Kullu will no doubt be a life time experience for everyone.

### Places to Visit in Kullu

**Raghunath Temple :** It is the 17th century ancient temple, dedicated to Lord Rama. This temple was built by Raja Jagat Singh.

**Bijji Mahadev Temple :** The temple is situated atop a hill and offers some spectacular views. The temple is dedicated to Lord Shiva.

**Vaishno Devi Temple :** Dedicated to Goddess Ambe the

temple is located at the distance of 5 km away from Kullu on the **Kullu Manali National Highway No. 1**.

**Sultanpur Palace** : It is an architecturally beautiful palace in Kullu. It is one of the major attractions in valley. It is noted for some beautiful miniature paintings in Kullu style. The paintings are based on simple themes showing rural backgrounds without human figures in them.

**Basheshwar Mahadev Temple** : Dedicated to Lord Shiva this temple is situated at the distance of 15 km from Kullu. It is an ancient temple dating back to the 9th century. The temple is located on the banks of the Beas River. It is very popular among tourists. .

**Jagannathi Devi Temple** : It is a beautiful temple in Kullu Valley dedicated to Goddess Durga. The temple provides marvelous views of the city from above.

**Kasol** : It is situated on the River Parvati. It is an open space with white clean sands, lush grass meadows and rocky terrain. It is a favorite destination of vacationers and honeymooners. It is also a hotspot for trout fishing. In general, it is an idyllic holiday destination in Kullu.

**Shoja** : It is a beautiful place perched atop a hill offering marvelous views of Kullu town and its gorgeous valleys, enchanting rivers, gushing streams, thick-wooded forests, beautiful meadows and snow-capped mountains peaks.

**Raison** : Located on the Kullu-Manali Highway, Raison is a popular camping site in Kullu District, run by Himachal Tourism on the banks of the Beas River. It is one of the few places in Himachal that offers solitude and adventure at the same time.

**Adventure activities:** Kullu draws a large number of adventure enthusiasts. It provides wonderful opportunity to indulge in some thrilling adventure and sport activities. They are trout fishing, river rafting, mountaineering, trekking etc.

## **Manali**

Manali is 40 kms from Kullu. It is situated near the end of the Kullu valley on the National Highway leading to Leh. The landscape is breathtaking. One could see the snow capped peaks, the Beas River with its clear water rushing through the town. One could also see on the other side Deodar and Pine trees, tiny fields and fruit orchards as also could have marvelous walks through dappled orchards and fairy tale forests of Deodar. It is an excellent place for having a holiday and a favourite resort for trekkers to Lahaul, Spiti, Kinnaur, Leh and Zaskar regions in Kashmir valley.

**Manali is known as the Switzerland of India because of the breathtakingly beautiful landscape of the area. The Manali Market is crowded with myriads of interesting shops selling Tibetan carpets and crafts and the appetizing aroma of steaming noodles emanating from the little restaurants. Manali, with its Mountaineering Institute, is a popular base for trekking and mountaineering in summer and skiing in winter.**

**Jaipur is the first planned city of India, located in the desert lands of Rajasthan. The city that once had been the capital of the royalty, now serves as the capital city of Rajasthan. The very structure of Jaipur resembles the taste of the Rajputs and the Royal family. In the present date, Jaipur is the major business centre for the natives of Rajasthan with all requisites of a metropolitan city. The city of Jaipur, painted in pink, grasp the appreciation of every visitor. One can see that hoary charm still alive in the avenues of Jaipur.**

**The active streets of Jaipur get plenty of visitors, every year at their footsteps. The Ancient Testimonials in the form of mind-blowing monuments remind one of the past ages. The city comprises the famous structures like Hawa Mahal, City Palace and Amber Fort, the best architectural examples of India. Artistic temples and gardens of Jaipur, marks the atmosphere of serenity and aestheticism to the lands of Rajasthan. The lively city observes its ethnicity by celebrating various festivals like Kite festival, Elephant festival and many others, of Indian origin.**

**All these features make Jaipur, one of the most sought after tourist destinations of Rajasthan, India. The glorious city boasts of its cultural heritage from every nook and corner. Jaipur is the reservoir of Indian customs, traditions, civilization and legacy. Jaipur lies at a distance of 260 kms from Delhi, the capital of India and the city is well-connected with other major cities of India. Every year, People across the globe come to experience this royal capital city of Rajasthan.**



**Amritsar** is one of Punjab's principal cities, dating back in history over 400 years. It is known more for the world famous [Golden Temple](#), the seat of Sikh religion. Situated on the north-western border of India, the city is also gateway for the travelers on the overland route through Pakistan. The Wagah border, which is the check-post is about 29 kms away. Amritsar literally means "the pool of nectar", the name derived from a pool constructed at the sacred site in the 16th century, gifted by the Mughal Emperor Akbar to Guru Ramdas, the fourth preceptor of the Sikh faith.

Under instructions from Guru Amar Das Sahib, this city was founded by Guru Ram Das Sahib in 1574, on the land bought by him for an amount of rupees 700 from the owners of the village Tung. (Earlier Guru Ram Das Sahib had begun building Santokhsar Sarovar, near erstwhile village of Sultanwind in 1564 {according to one source in 1570}. It could not be completed before 1588). In 1574, Guru Ram Das Sahib built his residence and moved to this place. At that time, it was known as Guru-Da-Chakk. (Later, it came to be known as Chakk Ram Das). Guru Ram Das Sahib began excavation of the Amritsar Sarovar (tank) in 1577. It was ready by 1581. This tank was renovated by Guru Arjun Sahib in 1586. Since then this city is known as Amritsar (after the name of the Sarovar). The foundation of the Darbar Sahib had been laid by Guru Arjan Sahib on January 3, 1588. (Later, it was propagated that the foundation stone of Darbar Sahib was laid by Sain Mian Mir, a Muslim holy man. Sain Mian Mir was very friendly with Guru Sahib but the foundation of Darbar Sahib was laid by Guru Sahib himself). In 1590, Guru Arjan Sahib moved to village Wadali where Guru Hargobind Sahib was born on June 19, 1590. By 1601, the Darbar Sahib was fully ready. In 1603-04, the first volume of Guru Granth Sahib, the Sikh scriptures, was prepared in this city and was installed at Darbar Sahib on August 16, 1604.

It is here that Akal Takht Sahib (Throne of the Almighty) was revealed by Guru Hargobind Sahib in 1609. Two flags representing temporal and spiritual authority (Sikh sovereignty) have been set up in front of Akal Takht Sahib. Here Guru Hargobind Sahib wore two swords of Miri and Piri (temporal and transcendental authority). The building of Akal Takht Sahib was twice demolished by Afghan armies and was very badly damaged by the Indian regime (in June 1984). The Indian government repaired in in September 1984. The Sikhs began demolishing it on January 26, 1986. The present structure has been constructed by five service-groups headed by Baba Thakar Singh of Bhindran-Mehta Jatha.



On April 13, 1634, the Mogul army attacked Guru Hargobind Sahib here. From 1635 to 1698, Amritsar remained in the control of the Mina family (descendants of Pirthi Chand). During this period, on November 23, 1664, Guru Tegh Bahadur Sahib visited the town. In April 1698, Bhai Mani Singh was appointed as the caretaker of the shrines of Amritsar.

The Mogul chief of Patti tried to occupy Amritsar several times. One such attempt was made in April 1709. The Sikhs, under the command of Bhai Mani Singh and Bhai Tara Singh of Dall-Wan, repelled this attack. When Baba Banda Singh Bahadur occupied several areas in the Punjab, Bhai Mani Singh chose to leave Amritsar in order to avoid the Mogul attacks.



On December 30, 1711, the Mogul emperor, Bahadur Shah, granted Ajit Singh Palit the charge of Amritsar in order to use him against Baba Banda Singh

Bahadur. After the death of Bahadur Shah, Ajit Singh Palit returned to Delhi. In 1721, Bhai Mani Singh returned to Amritsar and re-started regular worship. His first act was to solve a dispute between so-called Tat Khalsa and so-called Bandai Khalsa for the right to the management of the shrines at Amritsar.

On March 29, 1733, a major gathering of the Sikhs was held here in front of Akal Takht Sahib. During the same time a Sarbat Khalsa gathering was also held. It discussed the Mogul offer of Nawab-hood. In April 1734, Bhai Mani Singh was arrested and was martyred at Lahore on June 24, 1734.



In 1740, Massa Ranghar, a debauched official, desecrated Darbar Sahib. He was punished by Bhai Sukkha Singh and Bhai Mahtab Singh, on August 11, 1740. In 1757 Afghan army demolished Darbar Sahib and Akal Takht Sahib. Baba Dip Singh led several thousand Sikhs against the Afghan. A major battle was fought on November 11, 1757. Baba Dip Singh and several thousand Sikhs embraced martyrdom. Again, in 1762, the Darbar Sahib complex was demolished by Afghan army. On December 1, 1764, the Afghan army made another attack. 30 Sikhs, led by Jathedar Gurbakhsh Singh, fought against mammoth Afghan army and embraced martyrdom. In 1765, the Sikhs began re-construction of the shrines. The central part was ready by 1776. Around 1830, Ranjit Singh gold-plated some part of the inner section of the Darbar Sahib. (It harmed this Sikh institution as some ignorant people began unjustly calling it Golden Temple).

In 1846, the British established themselves in the Lahore Darbar, with a Resident in the Court; and, Amritsar became a place of frequent visits by the British. In order to keep sanctity of the city, H. M. Lawrence, the British Resident, issued an order, dated March 24, 1847, asking the English people to follow the Sikh protocol while visiting the Sikh centres. In 1858, a Municipal Committee was set up here. In 1862, train services between Lahore and Amritsar were started. Khalsa College, the first Sikh college was established here in 1892. [In 1969 Guru Nanak University was established here]. In 1913, the city was electrified. In September 1915, the British declared Amritsar a "Holy City". (This order was undeclaredly annulled after August 15, 1947 by the Indian regime). On April 13, 1919, General Dyer opened fire on the gathering, at Jallianwala Bagh, near Darbar Sahib, killed 379 people and wounded another 1200. The the Shiromani Gurdwara Parbandhak Committee (S.G.P.C.) and the Shiromani Akali Dal were established here in 1920.

## Jalianwala Bagh Massacre



## JALLIANVALA BAGH

**MASSACRE**, involved the killing of hundreds of unarmed, defenceless Indians by a senior British military officer, took place on 13 April 1919 in the heart of Amritsar, the holiest city of the Sikhs, on a day sacred to them as the birth anniversary of the Khalsa. Jallianwala Bagh, a garden belonging to the Jalla, derives name from that of the owners of this piece of land in Sikh times. It was then the property the family of Sardar Himmat Singh (d.1829), a noble in the court of [Maharaja Ranjit Singh](#) (1780-1839), who originally came from the village of Jalla, now in Fatehgarh Sahib district of the Punjab. The family were collectively known as Jallhevale or simply Jallhe or Jalle, although their principal seat later became Alavarpur in Jalandhar district. The site, once a garden or garden house, was in 1919 an uneven and unoccupied space, an irregular quadrangle, indifferently walled, approximately 225 x 180 metres which was used more as a dumping ground.

**I**n the Punjab, during World War I (1914-18), there was considerable unrest particularly among the Sikhs, first on account of the demolition of a boundary wall of Gurdwara Rikabgang at New Delhi and later because of the activities and trials of the [Ghadrites](#) almost all of whom were Sikhs. In India as a whole, too, there had been a spurt in political activity mainly owing to the emergence of two leaders Mohandas Karamchand (Mahatma) Gandhi (1869-1948) who after a period of struggle against the British in South Africa, had returned to India in January 1915 and Mrs Annie Besant (1847-1933), head of the Theosophical Society of India, who established, on 11 April 1916, Home Rule League with autonomy for India as its goal. In December 1916, the Indian National Congress,

at its annual session held at Lucknow, passed a resolution asking the British government to issue a proclamation announcing that it is the aim and intention of British policy to confer self government on India at an early date." At the same time India having Contributed significantly to the British war effort had been expecting advancement of her political interests after the conclusion of hostilities. On the British side, the Secretary of State for India E.S Montagu, announced, on 20 August 1917; the policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India ..." However, the Viceroy of India Lord Chelmsford, appointed, on 10 December 1917, a Sedition Committee, popularly known as Rowlatt Committee after the name of its chairman, to investigate and report on the nature and extent of the criminal conspiracies connected with the revolutionary movement in India, and to advise as to the legislation necessary to deal with them. Based on the recommendations of this committee, two bills, popularly called Rowlatt Bills, were published in the Government of India Gazette on 18 January 1919. Mahatma Gandhi decided to organize a satyagrah, non-violent civil disobedience campaign) against the bills. One of the bills became an Act, nevertheless, on 21 March 1919. Call for a countrywide hartal or general strike on 30 March, later postponed to 6 April 1919, was given by Mahatma Gandhi.



The strike in Lahore and Amritsar passed off peacefully on 6 April. On 9 April, the governor of the Punjab, Sir Michael Francis O'Dwyer (1864-1940), suddenly decided to deport from Amritsar Dr Satyapal and Dr Saif ud-Din Kitchlew, two

popular leaders of men. On the same day Mahatma Gandh,'s entry into Punjab was banned under the Defence of India Rules. On 10 April, Satyapal and Kitchlew were called to the deputy commissioner's residence, arrested and sent off by car to Dharamsetla, a hill town, now in Himachal Pradesh. This led to a general strike in [Amritsar](#). Excited groups of citizens soon merged together into a crowd of about 50,000 marching on to protest to the deputy commissioner against the deportation of the two leaders. The crowd, however, was stopped and fired upon near the railway foot-bridge.

According to the official version, the number of those killed was 12 and of those wounded between 20 and 30. But evidence before the Congress Enquiry Committee put the number of the dead between 20 and 30. As those killed were being carried back through the streets, an angry mob of people went on the rampage. Government offices and banks were attacked and damaged, and five Europeans were beaten to death. One Miss Marcella Sherwood, manager of the City Mission School, who had been living in [Amritsar](#) district for 15 years working for the Church of England Zenana Missionary Society, was attacked. The civil authorities, unnerved by the unexpected fury of the mob, called in the army the same afternoon. The ire of the people had by and large spent itself, but a sullen hatred against the British persisted. There was an uneasy calm in the city on 11 April. In the evening that day, Brigadier-General Reginald Edward Harry Dyer (b. 1864, ironically at Murree in the Punjab), commander 45th Infantry Brigade at Jalandhar, arrived in Amritsar. He immediately established *file facto* army rule, though the official proclamation to this effect was not made until 15 April. The troops at his disposal included 475 British and 710 Indian soldiers. On 12 April he issued an order prohibiting all meetings and gatherings. On 13 April which marked the Baisakhi festival, a large number of people, mostly Sikhs, had poured into the city from the surrounding villages. Local leaders called upon the people to assemble for a meeting in the Jallianvala Bagh at 4.30 in the evening. Brigadier-General Dyer set out for the venue of the meeting at 4.30 with 50 riflemen and two armoured cars with machine guns mounted on them. Meanwhile, the meeting had gone on peacefully, and two resolutions, one calling for the repeal of the Rowlatt Act and the other condemning the firing on 10 April, had been passed. A third resolution protesting against the general repressive policy of the government was being proposed when Dyer arrived at about 5.15 p.m. He deployed his riflemen on an elevation near the entrance and without warning or ordering the crowd to disperse, opened fire. The firing continued for about 20 minutes whereafter Dyer and his men marched back the way they had come. 1650 rounds of .303-inch ammunition had been fired. Dyer's own estimate of the killed based on his rough calculations of one dead per six bullets fired was between 200 and 300. The official figures were 379 killed and 1200 wounded.

According to Pandit Madan Mohan Malaviya, who personally collected information with a view to raising the issue in the Central Legislative Council, over 1,000 were killed. The total crowd was estimated at between 15,000 and 20,000, Sikhs comprising a large proportion of them.

The protest that broke out in the country is exemplified by the renunciation by Rabindranath Tagore of the British Knighthood. In a letter to the Governor General he wrote: "... The time has come when badges of honour make our shame glaring in their incongruous context of humiliation, and I for my part wish to stand shorn of all special distinctions by the side of those of my countrymen who, for their so-called insignificance, are liable to suffer degradations not fit for human beings...." Mass riots erupted in the Punjab and the government had to

place five of the districts under martial law. Eventually an enquiry committee was set up. The Disorder Inquiry Committee known as Hunter Committee after its chairman, Lord Hunter, held Brigadier-General R.E.H. Dyer guilty of a mistaken notion of duty, and he was relieved of his command and prematurely retired from the army. The Indian National Congress held its annual session in December 1919 at Amritsar and called upon the British Government to "take early steps to establish a fully responsible government in India in accordance with the principle of self determination."

The Sikhs formed the All India Sikh League as a representative body of the Panth for political action. The League held its first session in December 1919 at [Amritsar](#) simultaneously with the Congress annual convention. The honouring of Brigadier-General Dyer by the priests of [Sri Darbar Sahib, Amritsar](#), led to the intensification of the demand for reforming management of Sikh shrines already being voiced by societies such as the Khalsa Diwan Majha and Central Majha Khalsa Diwan. This resulted in the launching of what came to be known as the [Gurdwara Reform movement](#), 1920-25. Some Sikh servicemen, resenting the policy of non-violence adopted by the leaders of the Akali movement, resigned from the army and constituted the nucleus of an anti-British terrorist group known as Babar Akalis.

The site, Jallianwala Bagh became a national place of pilgrimage. Soon after the tragic happenings of the Baisakhi day, 1919, a committee was formed with Pandit Madan Mohan Malaviya as president to raise a befitting memorial to perpetuate the memory of the martyrs. The Bagh was acquired by the nation on 1 August 1920 at a cost of 5,60,472 rupees but the actual construction of the memorial had to wait until after Independence. The monument, befittingly named the Flame of Liberty, built at a cost of 9,25,000 rupees, was inaugurated by Dr Rajendra Prasad, the first President of the Republic of India, on 13 April 1961. The central 30-ft high pylon, a four-sided tapering stature of red stone standing in the midst of a shallow tank, is built with 300 slabs with Ashoka Chakra, the national emblem, carved on them. A stone lantern stands at each corner of the tank. On all four sides of the pylon the words, "In memory of martyrs, 13 April 1919", has been inscribed in Hindi, Punjabi, Urdu and English. A semi-circular verandah skirting a children's swimming pool near the main entrance to the Bagh marks the spot where General Dyer's soldiers took position to fire at the gathering

## Wagah boarder

About 28 kms from Amritsar, the Wagah Border is an army outpost on India and

Pakistan border between the cities of Amritsar and Lahore. A prominent tourist attraction in Amritsar is not a monument but a daily event. A little away from Amritsar at the India shares international frontier with Pakistan. Every evening, the change of guard among either national security forces, a handshaking distance apart, is a fantastic spectacle.



## Kurukshetra

**Kurukshetra** is a land of historical importance. Historically the land belonged to Punjab However now it is now in the State of [Haryana](#) of the Indian Union. It is a holy place and is also known as **Dharmakshetra** ("Holy City"). According to the Puranas, Kurukshetra is named after King Kuru, the ancestor of Kauravas and Pandavas, as depicted in the epic [Mahabharata](#). The importance of the place is attributed to the fact that the [Kurukshetra War](#) of the [Mahabharata](#) was fought on this land and the [Bhagavad Gita](#) was preached on this land during the war when Lord Krishna found Arjuna in a terrible dilemma.

Thaneswar or [Sthaneswar](#) is a historical town located adjacent to what is now the newly created Kurukshetra city. Thanesar derives its name from the word "Sthaneshwar", which means "Place of God". The Sthaneshwar Mahadev Temple, whose presiding deity is Lord Shiva, is believed to be the oldest temple in the vicinity. Local hearsay identifies the legendary "Kurukshetra" with a

nearby place known as [Thanesar](#). A few kilometers from Kurukshetra is the village known as [Amin](#), where there are remnants of a fort which is believed to be [Abhimanyu](#)'s fort.

In some ancient Hindu texts, the boundaries of Kurukshetra correspond roughly to the state of Haryana. Thus according to the [Taittiriya Aranyaka](#) the Kurukshetra region is south of Turghna (Srughna/Sugh in [Sirhind](#), Punjab), north of Khandava (Delhi and [Mewat](#) region), east of Maru (desert) and west of Parin.<sup>[3]</sup>

The [Vamana Purana](#) tells how King Kuru came to settle on this land. He chose this land at the banks of [Sarasvati River](#) for embedding spirituality with 8 virtues: austerity ([tapas](#)), truth ([satya](#)), forgiveness (kshama), kindness ([daya](#)), purity ([sucha](#)), charity ([dana](#)), [yagya](#) and [brahmacharya](#). Lord [Vishnu](#) was impressed with the act of King Kuru and blessed him. God gave him two boons, one that this land forever will be known as a Holy Land after his name as Kurukshetra (the land of Kuru) and the other that anyone dying on this land will be going to heaven. The land of Kurukshetra was situated between two rivers — the Sarasvati and the Drishadvati.

This land has been known as Uttravedi, Brahmavedi, Dharamkshetra and Kurukshetra at different periods. When King Kuru came on this land it was called Uttarvedi. Over the period this land has been ruled by many empires. The Bharata Dynasty came and settled on this land.

Later the Battle of [Mahabharata](#) was fought on this land, during which Lord [Krishna](#) preached [Bhagavad Gita](#) to [Arjuna](#).

It reached the zenith of its progress during the reign of King [Harsha](#), during which [Chinese](#) scholar [Hieun Tsang](#) visited this land at [Thanesar](#). By the archaeological grounds it has been proved that [Ashoka](#) the Great made Kurukshetra a centre of learning for people from all over the world.

## Places of interest

- [Brahma Sarovar](#): Every year [lakhs](#) of people come to take a holy bath at Brahma Sarovar on the occasion of "Somavati Amavasya" (Sacred No-Moon Day that happens on a Monday) and on Sun-eclipse believed that bath in holy sarovar free from all sins and cycle of birth-death.
- [Sannihit Sarovar](#): This Sarovar is believed to be the meeting point of seven sacred Saraswatis. The sarovar, according to popular belief, contains sacred water. Bathing in the waters of the tank on the day of Amavasya (night of complete darkness) or on the day of an eclipse bestows blessings equivalent to performing the ashvamedh yajna.

Bhishma Kund

- [Jyotisar](#): The famous site where [Bhagavad Gita](#) was delivered to Arjuna

- Krishna Museum: Has some historical artifacts and paintings depicting the Mahabharata war.
- Kurukshetra Panorama and Science centre: A world-class panorama depicting the Mahabharata war with scientific explanations justifying every episode in the war. There are also several scientific exhibits designed to kindle a curiosity for science.
- Kalpana Chawla Planetarium
- [Kessel Mall](#): A must visit Shopping Mall cum Multiplex at Sector-17 Kurukshetra for Food, Shopping and Entertainment.
- Light and Sound Show : A newly built tourist attraction which highlights some aspects of Geeta Saar through lights and sound.
- Dharohar: A must visit to know the tradition and culture of Haryana; located in [Kurukshetra University](#).
- Bhisma Kund at Naraktari: The place where Arjuna shot an arrow towards the earth to quench Bhisma Pitamah's thirst.
- Saraswati Forest Reserve: It is a large reserved forest area with rich flora and fauna in Kurukshetra district.
- Sheikh Chehli ka makbara (tomb): This monument is maintained by the [Archeological Survey of India](#). It was built during the [Mughal era](#) in remembrance of Sufi Saint Sheikh Chehli, believed to be the spiritual teacher of Mughal Prince [Dara Shikoh](#). However, this is an erroneous belief, since the Prince's main 'Murshid' or 'Sheikh' (Spiritual Guide) is historically known to have been Hazrat Sheikh [Mian Mir](#) Sahib, of [Lahore](#) <sup>[4]</sup>; although Sheikh Chehli might have been an additional/minor guide, There is another theory that possibly, the site of the supposed 'makbara' or tomb was in fact one of the meditative 'Chillas' or sites of Hazrat Mian Mir Sahib, who might have visited the area during his wanderings <sup>[5]</sup>. It is possible that a later caretaker, some disciple of the Hazrat/Sheikh lies buried here, at the place sanctified by his 'Chilla'.
- [Sthaneshwar Mahadev](#)
- Kamal Nabhi
- Valmiki Ashram
- Birla Mandir
- Gurdwara Raj Ghat Patshahi Dasvin
- Gurdwara Chhevin Patshahi
- Gurdwara Siddh Bati Patshahi Pahili vil;lage Dayalpur
- Bhadrakali Mandir - a temple that is one of the 52 [Shakti Peethas](#). As per the story in Hindu mythology, the goddess Sati killed herself by entering the Yagna of Raja Daksha as a protest against the insult of Lord Shiva. Remorseful Lord Shiva wandered across the whole universe with the corpse of his beloved Sati on his shoulder. To bring him back to the original mood, it was necessary to destroy the corpse of Sati. Lord Vishnu hence cut the corpse in 52 pieces with his [Sudarshana Chakra](#). The different parts fell at different places where the temples of the goddess were later built by the devotees. Collectively, these are known as the 52 Shakti Peethas. One of them is in Kurukshetra, where the ankle of the goddess fell.

## Jhansa

[Jhansa](#) is a village in the Kurukshetra district. It is known for its river and canals, and the Markanda temple, built on the banks of the Markanda River.

**There is a beautiful scenic view in the village where SYL Bhakhra Canal and Markanda River intersects. In the summer you can have a chilling bath in Gulla Canal and Bhakhra Canal.**