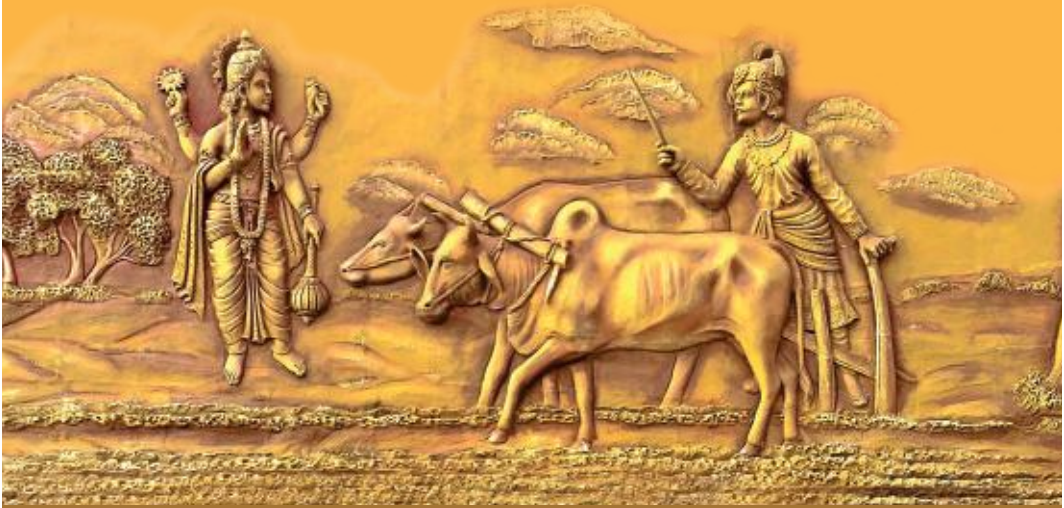




48 KOS KURUKSHETRA

A Glance of Tirthas



आद्यैषा ब्रह्मणो वेदिस्ततो रामहृदः स्मृतः । कुरुणा च यतः कृष्टं कुरुक्षेत्रं ततः स्मृतम् ॥

Vaman Puran 22/58

In the beginning it was called 'Brahmavedi' and later it was named 'Ramhrad'.
After being ploughed by king Kuru, it was named 'Kurukshetra'.

48 KOS KURUKSHETRA

A Glance of Tirthas



Published by
Kurukshetra Development Board
Kurukshetra, Haryana, India





अपवित्रः पवित्रो वा सर्वावस्थां गतोऽपि वा ।
यः स्मरेत कुरुक्षेत्रं स बाह्याभ्यन्तरः शुचिः ॥

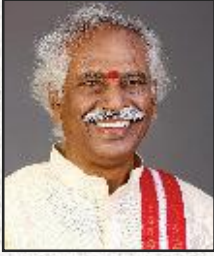
वामन पुराण- 33,15

Be it impure or pure or lying in any state,
If a person remembers Kurukshetra, he becomes
pure from within and outside.

Vaman Puran- 33,15



Maha Aarti at Brahma Sarovar, Kurukshetra



Bandaru Dattatraya
Hon'ble Governor, Haryana &
Chairman
Kurukshetra Development Board

It is a matter of great pride and happiness that like every year, this year also International Gita Mahotsav-2024 is being organized in Kurukshetra. This sacred land was watered by Saraswati and Drishadwati rivers which formed part of ancient Sapta-sindhu land later called Brahmarishi region and Kurukshetra. It was included in the Brahmavarta where numerous yajnas were performed and the foundation of Indian culture was laid.

The first mention of Kurukshetra is found in the Maitrayani branch of Krishna Yajurveda. In this holy land the Vedic hymns and the Puranas were composed by the sages. Being the birthplace of Srimad Bhagavad Gita, the fame of this land has spread all over the world. Even today, this land is revered as a spiritual and cultural centre for devotees who visit our country.

Since the constitution of the Kurukshetra Development Board, many unprecedented steps have been taken by the Board for conservation, promotion and development of the tirthas of this sacred 48 Kos Kurukshetra region. According to ancient texts, religious beliefs and historical evidences, hundreds of tirthas are located in this region, out of which the Board has so far documented 182 tirthas with precision following scientific approach. This work is still going on so that the valuable cultural and spiritual heritage of this region can be located and preserved.

This year, on the auspicious occasion of International Gita Mahotsav, Kurukshetra Development Board is publishing a book titled '48 Kos Kurukshetra- A Glance of Tirthas', which is a very commendable and important effort. This book highlights the historical, cultural and religious importance of the tirthas of Kurukshetra which I hope will make the people to understand the importance of this region.

I extend my hearty congratulations and best wishes to Kurukshetra Development Board for the publication of this book on this memorable occasion.

Bandaru Dattatraya



Nayab Singh
Hon'ble Chief Minister
Haryana

Kurukshetra is considered one of the oldest pilgrimage sites in the world where human civilization began and developed. This historic land is situated between the Rivers Saraswati and Drishadvati and is currently spread over the five districts of Haryana. The era-initiating war of Mahabharata was fought here. Before its commencement, Lord Sri Krishna had delivered the immortal message of Srimad Bhagavad Gita to mankind through Arjun. This is the reason why this land holds a priceless and unique place not only in Indian history but also in global history.

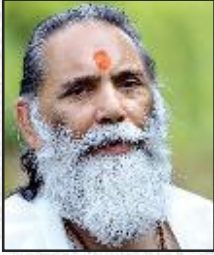
In the Mahabharata, Kurukshetra has been described as the most special pilgrimage centre in the whole world. It has been mentioned in this text that if the dust of Kurukshetra falls on someone's body, it helps to attain salvation.

According to beliefs, there are 367 tirthas in the 48 Kos region of Kurukshetra. Many of these pilgrimages have disappeared with the passage of time. Kurukshetra Development Board is documenting these pilgrimages through scientific survey. So far, the documentation of 182 tirthas have been completed and the survey work of rest of pilgrimage sites is going on.

The Government of Haryana and Kurukshetra Development Board are fully committed to preserve this rich pilgrimage heritage of Kurukshetra. The publication of this book titled '48 Kos Kurukshetra- A Glance of Tirthas', on the occasion of International Gita Mahotsav-2024 will provide a detailed information about the pilgrimage sites of Kurukshetra and help to understand their historical importance.

I convey my best wishes to Kurukshetra Development Board for this significant effort and believe that this book will prove to be useful for visitors as well as those interested in the history and culture of Haryana.

Nayab Singh



Gita Manishi Swami

Shri Gyananand Ji Maharaj

Vice President

**International Gita Jayanti Mela Authority
Haryana**

Kurukshetra has become a symbol of Indian culture and tradition in the entire world. This holy land is famous as Dharmakshetra, where at the beginning of the war of Mahabharata, Lord Krishna gave the invaluable message of Gita to Arjuna, which has become the eternal source of guidance for humanity.

During the Mahabharata period, Kurukshetra was considered not just a land but the best pilgrimage site. In the Mahabharata, we are told that Naimisharanya tirtha is meant for the inhabitants of the earth, Pushkar for the inhabitants of the space but Kurukshetra stands for the inhabitants of the three worlds as a place of special pilgrimage. This land is such that the person who resolves to go and reside in Kurukshetra becomes free from all sins. The Mahabharata and other sacred texts mention countless pilgrimage sites in this holy land situated between the Rivers Saraswati and Drishadvati. This place is important not only from the religious point of view but also from the cultural and historical point of view. The glory of these pilgrimages is constantly increasing and Kurukshetra Development Board is constantly working to preserve these pilgrimage sites so that future generations may know the importance of our glorious tradition.

On the occasion of International Gita Mahotsav this year, Kurukshetra Development Board is publishing a book titled '48 Kos Kurukshetra- A catalogue of Tirthas' heighliting the religious, cultural and historical heritage of this sacred region. I congratulate all the people associated with this effort.

A handwritten signature in blue ink, appearing to read 'Swami Gyananand'.

Swami Gyananand

Acknowledgement

Kurukshetra, the centre of Indian culture and civilization is well-known for the divine message of Srimadbhagavad Gita. The hymns of the Vedas were composed in this land. First of all, I pay my tribute to Bharat-Ratna Shri Gulzari Lal Nanda, the Founder-Chairman of Kurukshetra Development Board. This Board was established for the preservation and development of the religious and cultural heritage of the 48 Kos Kurukshetra region.

I express my heartfelt gratitude to Shri Bandaru Dattatreya, Hon'ble Governor of Haryana & Chairman of the Kurukshetra Development Board under whose able leadership efforts are being made to preserve the pilgrimage heritage of this holy land. I also express my deep gratitude to Shri Nayab Singh, Hon'ble Chief Minister of Haryana, whose vision, commitment and dedication is behind the development of the pilgrimage heritage of 48 Kos Kurukshetra. His unwavering efforts will always be remembered for taking pilgrimage tourism to new heights in Haryana. I also express my gratitude to Gita Manishi Swami Gyananand Ji Maharaj, due to whose efforts; the Gita is being propagated now in many parts of the world.

It is indeed a matter of great pleasure that on the occasion of International Gita Mahotsav-2024, a book titled '48 Kos Kurukshetra- A catalogue of Tirthas', is being published by the Kurukshetra Development Board. This book will enlighten pilgrims in understanding the cultural and religious heritage of this holy land.

I congratulate Sh. Pankaj Setia, HCS, Chief Executive Officer, Kurukshetra Development Board for the publication of the book. I thank Sh. Upendra Singhal, Honorary Secretary of the Board and Sh. Madan Mohan Chhabra, Chairman, 48 Kos Tirtha Monitoring Committee and all the members of the Board for their co-operation in the publication of this book. Along with this, I also congratulate Sh. Rajendra Singh Rana, Coordinator and Sh. Balwan Singh, Curator-cum-Artist, Srikrishna Museum for preparing the text and design of the book. In this context, I congratulate all the officials of Kurukshetra Development Board who have been helpful in this endeavour.

Vikas Gupta, IAS
Member Secretary
Kurukshetra Development Board

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Tirthas of district Kurukshetra

S.N.	Name of Tirtha	Place	Category	Page No.
01.	Rantuk Yaksha	Bir Pipli	Yaksha Tirtha	30
02.	Maa Bhadrakali Temple	Kurukshetra	Dev Tirtha	30
03.	Sthanvishvar Mahadev Temple	Thanesar	Dev Tirtha	31
04.	Sri Kaleshwar Tirtha	Thanesar	Dev Tirtha	31
05.	Nabhikmal Tirtha	Thanesar	Dev Tirtha	32
06.	Badar Pachan Tirtha	Thanesar	Rishi Tirtha	32
07.	Kuber Tirtha	Thanesar	Dev Tirtha	33
08.	Ram Tirtha	Thanesar	Dev Tirtha	33
09.	Sannihit Sarovar	Kurukshetra	Dev Tirtha	34
10.	Brahma Sarovar	Kurukshetra	Dev Tirtha	34
11.	Baan Ganga	Dayalpur	Mahabharata	35
12.	Bhishma Kund	Narakatari	Mahabharata	35
13.	Birthplace of the Gita	Jyotisar	Mahabharata	36
14.	Saraswati Ghat	Kheri Markanda	Dev Tirtha	36
15.	Tripurari Tirtha	Tigri	Dev Tirtha	37
16.	Kulottaran Tirtha	Kirmich	Moksha Tirtha	37
17.	Aditi Tirtha	Abhimanyupur	Dev Tirtha	38
18.	Som Tirtha	Abhimanyupur	Dev Tirtha	38
19.	Amba Tirtha	Abhimanyupur	Dev Tirtha	39
20.	Kaushiki Tirtha	Abhimanyupur	Moksha Tirtha	39
21.	Ojas Tirtha	Samshipur	Dev Tirtha	40
22.	Aapga Tirtha	Dayalpur	Moksha Tirtha	40
23.	Karna ka Tila	Mirjapur	Mahabharata	41
24.	Kamyaka Tirtha	Kamauda	Dev Tirtha	41
25.	Narasimha Tirtha	Barva	Dev Tirtha	42
26.	Baranavati Tirtha	Barana	Nitya Tirtha	42
27.	Bala Sundari Temple	Hathira	Dev Tirtha	43
28.	Vishnupad Tirtha	Ghararsi	Dev Tirtha	43
29.	Yam Kund	Bhainsi Majra	Dev Tirtha	44
30.	Lomash Tirtha	Lohar Majra	Rishi Tirtha	44
31.	Bhurishrava Tirtha	Bhor Saidan	Mahabharata	45
32.	Shalihotra Tirtha	Sarsa	Yaksha Tirtha	45
33.	Manipurak Tirtha	Murtajapur	Nitya Tirtha	46
34.	Arunai Tirtha	Arnai	Dev Tirtha	46
35.	Prachi Tirtha	Pehowa	Moksha Tirtha	47
36.	Saraswati Tirtha	Pehowa	Moksha Tirtha	47
37.	Brahmayoni Tirtha	Pehowa	Dev Tirtha	48
38.	Prithudak Tirtha	Pehowa	Moksha Tirtha	48
39.	Renuka Tirtha	Arnaicha	Rishi Tirtha	49
40.	Som Tirtha	Gumthala Garhu	Dev Tirtha	49
41.	Brahm Tirtha	Thana	Dev Tirtha	50
42.	Sapta-Saraswat Tirtha	Mangna	Rishi Tirtha	50
43.	Galav Tirtha	Guldehra	Rishi Tirtha	51
44.	Shukra Tirtha	Sataura	Rishi Tirtha	51
45.	Soma Tirtha	Sainsa	Dev Tirtha	52
46.	Trisandhya Tirtha	Sandholi	Dev Tirtha	52

Tirthas of district Kaithal

S. N.	Name of Tirtha	Place	Category	Page No.
47.	Gyaraha Rudri tirtha	Kaithal	Dev Tirtha	54
48.	Vriddhakedar Tirtha	Kaithal	Dev Tirtha	54
49.	Surya Kund	Kaithal	Graha Tirtha	55
50.	Budh Kund	Kaithal	Graha Tirtha	55
51.	Brihaspati Kund	Kaithal	Graha Tirtha	56
52.	Shukra Kund	Kaithal	Graha Tirtha	56
53.	Shani Kund	Kaithal	Graha Tirtha	57
54.	Navdurga Tirtha	Devigarh	Dev Tirtha	57
55.	Devi Tirtha	Kalshi	Dev Tirtha	58
56.	Sarak Tirtha	Shergarh	Dev Tirtha	58
57.	Shuddhaspada Tirtha	Peoda	Mahabharata	59
58.	Anyajanma Tirtha	Deod kheri	Dev Tirtha	59
59.	Kukriyanashan Tirtha	Kakaut	Nitya Tirtha	60
60.	Vaman Tirtha	Songal	Dev Tirtha	60
61.	Sri Tirtha	Kasan	Dev Tirtha	61
62.	Rasmangal Tirtha	Jakholi	Yaksha Tirtha	61
63.	Havya Tirtha	Bhana	Moksha Tirtha	62
64.	Kavya Tirtha	Karora	Nitya Tirtha	62
65.	Vir Barbarik Shyam Tirtha	Sisla	Mahabharata	63
66.	Chakra Tirtha	Serhada	Mahabharata	63
67.	Juhomi Tirtha	Hajwana	Rishi Tirtha	64
68.	Vishnupad Tirtha	Barsana	Dev Tirtha	64
69.	Suryakund	Habri	Dev Tirtha	65
70.	Kanva Rishi Ashram	Deeg	Rishi Tirtha	65
71.	Rinmochan Tirtha	Rasina	Moksha Tirtha	66
72.	Pundarik Tirtha	Pundri	Dev Tirtha	66
73.	Devi Tirtha	Mohna	Dev Tirtha	67
74.	Trivishtap Tirtha	Teontha	Dev Tirtha	67
75.	Luv-Kush Tirtha	Mundri	Rishi Tirtha	68
76.	Yagyasang Tirtha	Geong	Mahabharata	68
77.	Phalgu Tirtha	Pharal	Rishi Tirtha	69
78.	Pawneshwar Tirtha	Pharal	Dev Tirtha	69
79.	Dhruv Kund	Dherdu	Dev Tirtha	70
80.	Alepaka Tirtha	Sakra	Deva Tirtha	70
81.	Kulottaran Tirtha	Kaul	Moksh Tirtha	71
82.	Kapilmuni Tirtha	Kaul	Rishi Tirtha	71
83.	Garh Ratheshvar Tirtha	Kaul	Mahabharata	72
84.	Pawanhrad Tirtha	Pabnawa	Dev Tirtha	72
85.	Banteshwar Tirtha	Barot	Rishi Tirtha	73
86.	Kotikoot Tirtha	Keorak	Nitya Tirtha	73
87.	Vedavati Tirtha	Balwanti	Dev Tirtha	74
88.	Naimish Tirtha	Nauch	Rishi Tirtha	74
89.	Srikunj Tirtha	Banpura	Dev Tirtha	75
90.	Matri Tirtha	Rasulpur	Dev Tirtha	75
91.	Swargadwar Tirtha	Siwan	Dev Tirtha	76
92.	Sutirtha	Sotha	Nitya Tirthaa	76
93.	Ikshumati Tirtha	Polar	Nitya Tirtha	77
94.	Gandharva Tirtha	Gohran Kheri	Dev Tirtha	77
95.	Brahmavarta Tirtha	Prabhawat	Dev Tirtha	78
96.	Arantuk Yaksha	Beharjakh	Yaksha Tirtha	78
97.	Shringi Rishi Tirtha	Sanghan	Rishi Tirtha	79

Tirthas of district Kaithal

S. N.	Name of Tirtha	Place	Category	Page No.
98.	Gobhavan Tirtha	Guhna	Nitya Tirtha	79
99.	Suryakund	Sajuma	Dev Tirtha	80
100.	Brahmodumber Tirtha	Shila Kheri	Dev Tirtha	80
101.	Manush Tirtha	Manas	Dev Tirtha	81
102.	Aapga Tirtha	Gadli	Moksha Tirtha	81
103.	Kapil Muni Tirtha	Kalayath	Rishi Tirtha	82
104.	Mukuteshwar Tirtha	Mator	Rishi Tirtha	82
105.	Sritirtha	Mator	Dev Tirtha	86
106.	Khatwangeswar Tirtha	Khadalwa	Dev Tirtha	83
107.	Varnesar Tirtha	Sangrauli	Mahabharata	83
108.	Panchatirthi	Sangrauli	Dev Tirtha	84
109.	Chyavan Rishi Tirtha	Salimpur Madud	Rishi Tirtha	84
110.	Jamdagni Kund	Jajanpur	Rishi Tirtha	85
111.	Vindusar Tirtha	Bandrana	Dev Tirtha	85
112.	Jadbharat Tirtha	Jadaula	Rishi Tirtha	86
113.	Amarhrad Tirtha	Chandlana	Dev Tirtha	87
114.	Balkhilya Tirtha	Balu	Rishi Tirtha	87
115.	Dharm Kund	Pai	Dev Tirtha	88
116.	Dwadsharashi Tirtha	Meoli	Rishi Tirtha	88
117.	Sarvroghar Tirtha	Pilni	Naimittik	89
118.	Nirakar Tirtha	Pilni	Dev Tirtha	89
119.	Kulottaran Tirtha	Kultaran	Moksha Tirtha	90

Tirthas of district Jind

S. N.	Name of Tirtha	Place	Category	Page No.
120.	Bhuteshwar Tirtha	Jind	Dev Tirtha	92
121.	Ekhans Tirtha	Ikkas	Mahabharata	92
122.	Ramhrad Tirtha	Ramrai	Dev Tirtha	93
123.	Sannihit Tirtha	Ramrai	Moksha Tirtha	93
124.	Govind Kund	Rajpura	Moksha Tirtha	94
125.	Pushkar/Kapil Yaksha Tirtha	Ponkari Kheri	Yaksha Tirtha	94
126.	Som Tirtha	Pandu Pindara	Dev Tirtha	95
127.	Varaha Tirtha	Brah Kalan	Dev Tirtha	95
128.	Ashwini Kumar Tirtha	Assan	Dev Tirtha	96
129.	Jamdagni Tirtha	Jamni	Rishi Tirtha	96
130.	Yayati Tirtha	Kalwa	Nitya Tirtha	97
131.	Chausath Yogini Tirtha	Kalawati	Dev Tirtha	97
132.	Panchanad/Hataakeshwar Tirtha	Haat	Mahabharata	98
133.	Sarpadman Tirtha	Safidon	Mahabharata	98
134.	Sarpadadhi Tirtha	Safidon	Mahabharata	99
135.	Vanshumulak Tirtha	Barsola	Moksha Tirtha	99
136.	Kayashodhan Tirtha	Kasuhan	Nitya Tirtha	100
137.	Ramsar Tirtha	Kucharana Kalan	Nitya Tirtha	100
138.	Lokoddhar Tirtha	Lodhar	Rishi Tirtha	101
139.	Mallikeshwar Tirtha	Dhatrath	Dev Tirtha	101
140.	Soham Tirtha	Sahanpur	Rishi Tirtha	102
141.	Parashar Tirtha	Paju Kalan	Rishi Tirtha	102

Tirthas of district Panipat

S. N.	Name of Tirtha	Place	Category	Page No.
142.	Machruk Yaksha	Seenk	Yaksha Tirtha	103

Tirthas of district Karnal

S. N.	Name of Tirtha	Place	Category	Page No.
143.	Mishrak Tirtha	Nising	Rishi Tirtha	104
144.	Dashrath/Raghavendra Tirtha	Aungad	Nitya Tirtha	105
145.	Daksheshwar Tirtha	Dachar	Dev Tirtha	105
146.	Gautam Rishi/Gavendra Tirtha	Gondar	Rishi Tirtha	106
147.	Jamdagni Kund	Jalamana	Rishi Tirtha	106
148.	Panchdev Tirtha	Padha	Dev Tirtha	107
149.	Koti Tirtha	Kurlan	Nitya Tirtha	107
150.	Dashashwamedha Tirtha	Salwan	Nitya Tirtha	108
151.	Brahma Tirtha	Risalwa	Dev Tirtha	108
152.	Phalgu Tirtha	Phaphrana	Rishi Tirtha	109
153.	Dhankshetra Tirtha	Assandh	Nitya Tirtha	109
154.	Jarasandh Ka Tila	Assandh	Mahabharata	110
155.	Jambunad Tirtha	Jabhala	Nitya Tirtha	110
156.	Pawan Tirtha	Uplana	Nitya Tirtha	111
157.	Chucchukarandav Tirtha	Chorkarsa	Nitya Tirtha	111
158.	Trigunanand Tirtha	Guniana	Rishi Tirtha	112
159.	Vyas-Sthali	Bastali	Rishi Tirtha	112
160.	Prithvi Tirtha	Balu	Nitya Tirtha	113
161.	Parashar Tirtha	Bahlolpur	Rishi Tirtha	113
162.	Vimalsar Tirtha	Sagga	Dev Tirtha	114
163.	Vedavati Tirtha	Sitamai	Dev Tirtha	114
164.	Kaushiki Tirtha	Koer	Nitya Tirtha	115
165.	Sudin/Narvada Tirtha	Omkar Ka Khera	Nitya Tirtha	115
166.	Aahan Tirtha	Nigdhu	Nitya Tirtha	116
167.	Prokshni/Pranita Tirtha	Patnapuri	Nitya Tirtha	116
168.	Brahma Tirtha	Sawant	Dev Tirtha	117
169.	Jyeshthashram Tirtha	Bodshyam	Dev Tirtha	117
170.	Koti Tirtha	Bodshyam	Dev Tirtha	118
171.	Surya Tirtha	Bodshyam	Dev Tirtha	118
172.	Vishnupad/Vamanak Tirtha	Bodshyam	Dev Tirtha	119
173.	Som Tirtha	Samana Bahu	Dev Tirtha	119
174.	Anjani Tirtha	Anjanthali	Dev Tirtha	120
175.	Akshayavat Tirtha	Barthal	Nitya Tirtha	120
176.	Yayati Tirtha	Raisan	Nitya Tirtha	121
177.	Arogya Tirtha	Baras	Naimittik Tirtha	121
178.	Manojava Tirtha	Baras	Naimittik Tirtha	122
179.	Dhundiraj Tirtha	Sonkra	Dev Tirtha	122
180.	Shakumbari Devi Tirtha	Alawala	Dev Tirtha	123
181.	Kulottaran Tirtha	Karsa Dod	Moksha Tirtha	123
182.	Ramsharan Tirtha	Hathlana	Mahabharata	124

Kurukshetra- The tirtha par excellence

The land of Kurukshetra, situated to the south of River Saraswati and north of River Drishadvati, is known as Brahma's Uttar Vedi and Samantapanchaka. This land is also known as cradle of Vedic civilization. In this land, on the sacred banks of River Saraswati, the Vedic literature was created and compiled by the sages.

According to the Brahmanas, the texts related to Vedas, this land was revered as sacrificial ground of the gods. According to Aitereya Brahman, the gods, who wished for heaven, attained heaven by performing yajnas in Kurukshetra. In the Mahabharata and Puranas, the religious importance of Kurukshetra was at its zenith. It is said that if a particle of dust blown by the wind of Kurukshetra touches even a great sinner, he attains the ultimate salvation. It is said in the Mahabharata that Naimisha tirtha is the best on the earth, Pushkar Tirtha is the best in the space and Kurukshetra tirtha is the best tirtha in all the three worlds. Kurukshetra is famous all over the world for being the battlefield of the Mahabharata war and the birthplace of Srimad Bhagavadgita.

The archaeological evidences found on this land confirm the literary evidences related to Kurukshetra. There are many archaeological sites of historical and cultural importance here. Excavation of these sites have revealed the existence of various cultures in the land of Kurukshetra which have played an important role in the creation of the glorious history of India.



Bird eye view of Brahma Sarovar, Kurukshetra

New Kurukshetra in Laos



Location of New Kurukshetra in Laos



Ruins of ancient temples, Vat Phou, Champasak, Laos

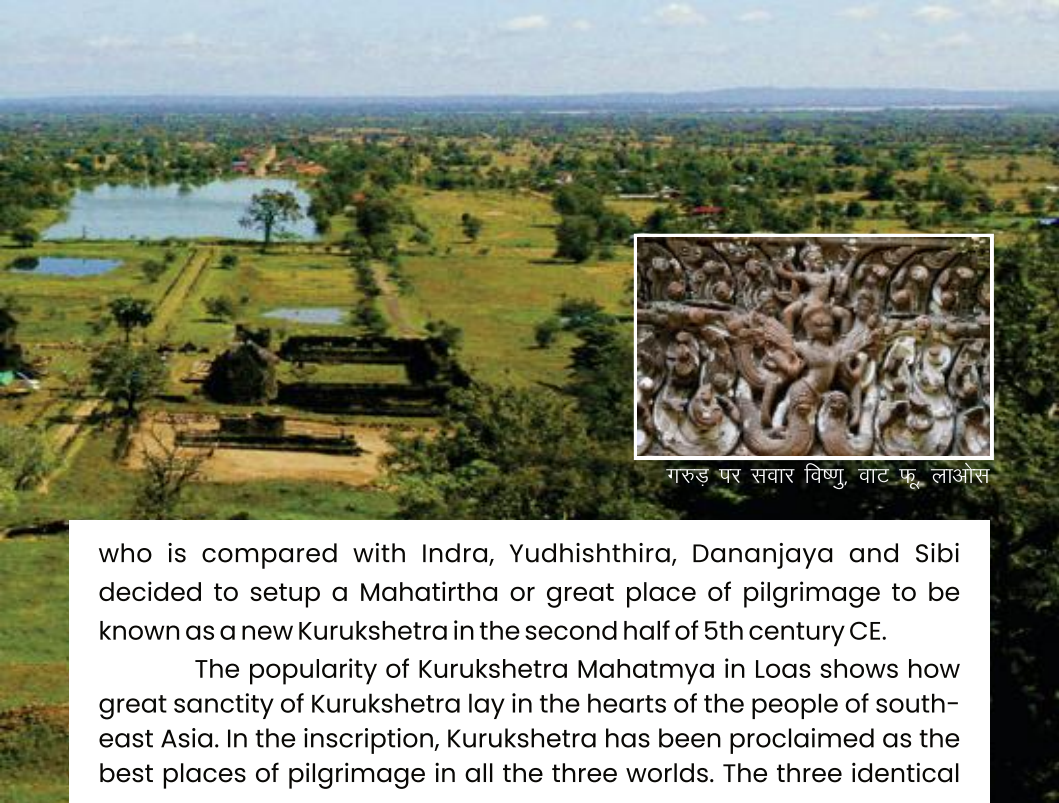


Ancient temple at Vat Phou, South Laos



Shiva riding on Kaal, carved plaque, Vat Phou, Champasak, Laos

Kurukshetra the land of righteousness and pilgrimage par excellence in the Mahabharata, retained its pristine glory in the subsequent periods of Indian history. Owing its reputation as Dharmakshetra or the land of righteousness, Kurukshetra was held in high veneration in the countries of South-East Asia in the succeeding centuries of Common era. During Gupta period Kurukshetra enjoyed great reputation as a seat of religion and spiritual benefits. A stone inscription found in Laos shows how king Maharajadhiraj Sri Devanika



गरुड पर सवार विष्णु, वाट फू, लाओस

who is compared with Indra, Yudhishtira, Dananjaya and Sibi decided to setup a Mahatirtha or great place of pilgrimage to be known as a new Kurukshetra in the second half of 5th century CE.

The popularity of Kurukshetra Mahatmya in Laos shows how great sanctity of Kurukshetra lay in the hearts of the people of south-east Asia. In the inscription, Kurukshetra has been proclaimed as the best places of pilgrimage in all the three worlds. The three identical verses found in the inscription and in the Mahabharata show that the eulogy of Kurukshetra in Devanika's record had its origin in India.

Another inscription found at Prah Vihar in Cambodia dated 1037-38 CE states that the keeper of the Royal Archives named Sukarman was a native of Kurukshetra who was granted a village named Vibheda by king Suryavarman for rendering his excellent services. Sukarman had named this gifted village as Kurukshetra after his native place. The inscription throws an eloquent light on the missionary zeal of the people of Kurukshetra who ventured to the distant land for propagating the Dharma or righteousness.



Inscription eulogising Kurukshetra
(Kurukshetra Mahatmya)
at the site of New Kurukshetra created by
King Devanika in 456 CE
at Champasak Province, Laos

Sacred Rivers

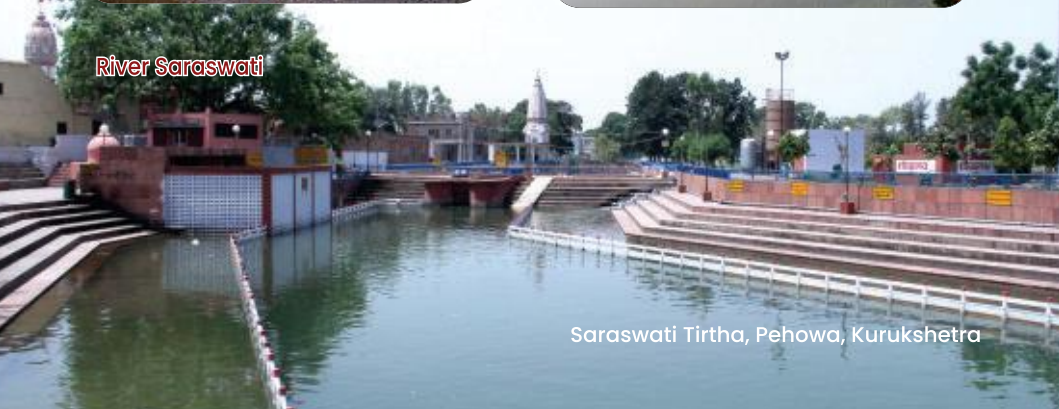
The lifeline of the tirthas

River Saraswati is counted among the major salvation-giving rivers of India. In the Rigveda, it has been called the best of the rivers. This Veda include many hymns in praise of Saraswati, which were composed by various sages. Apart from River Saraswati, a few other rivers also flowed in the land of Kurukshetra. According to the Vamana Purana, nine rivers flowed in this land including Saraswati. The other rivers were Vaitarni, Aapaga, Ganga-Mandakini, Madhusrava, Vasunadi, Kaushiki, Drishadvati and Hiranyavati. Out of these rivers Saraswati was the only perennial river while others were only seasonal rivers. A detailed description of River Saraswati is also found in the Vana Parva and Shalya Parva of the Mahabharata. According to Shalya Parva, Srikrishna's elder brother Balarama had visited the tirthas situated on the bank of River Saraswati from Prabhas tirtha (Gujarat) to Kurukshetra. Till this time, River Saraswati was visible at some places but had dried up at other places. In Manusmriti, the land between Saraswati and Drishadvati rivers is called Brahmavarta. The Vamana Purana describes in detail the pilgrimages situated on the banks of River Saraswati. The river and goddess Saraswati finds mention in many Puranas like Bhagavat, Markandeya, Skanda, Brahmavaivart etc.

The basin of River Saraswati and Drishadvati was actually the lifeline of the tirthas of entire Kurukshetra region. As per folk traditions, there were 767 or 367 tirthas located in this region. At present, many of these tirthas have been lost in oblivion and become extinct. Archaeologists have discovered 558 sites of Pre-Harappan culture, 114 sites of mature Harappan culture and 1168 sites of Late-Harappan culture from the banks of Saraswati and its tributaries in Haryana. The total number of these sites is 1840 whereas a total 2378 archaeological sites of this culture are found on the banks of River Saraswati from Haryana to Gujarat. This strengthens the possibility of the presence of a large number of tirthas in the land of Kurukshetra. It is possible that many sites situated in the Saraswati and Drishadvati valley may have been turned into tirthas over time.

Tirthas situated on the banks of Rivers

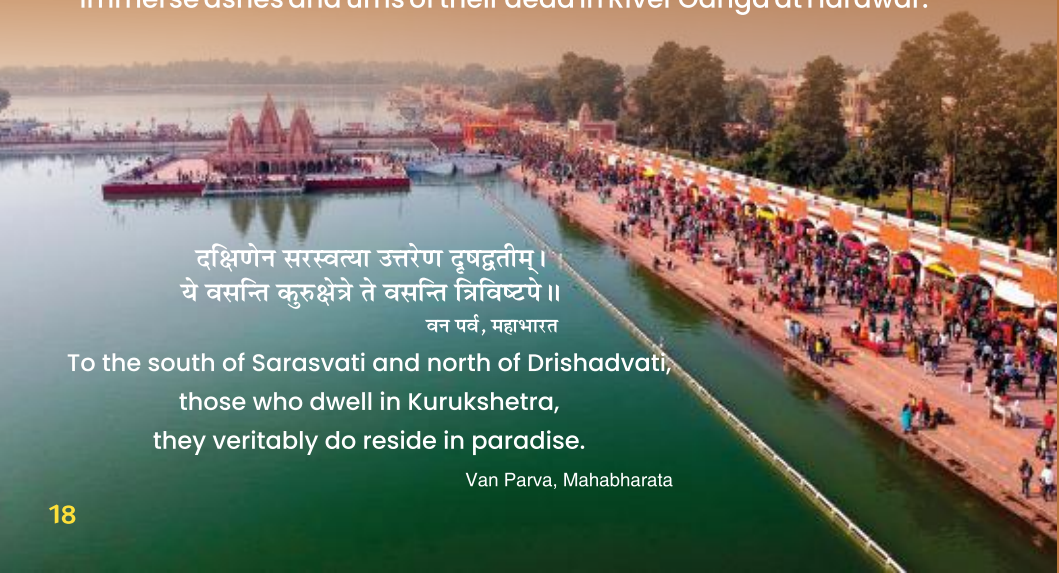
According to Vamana Purana there flowed nine rivers Saraswati, Drishadvati, Apage, Ganga-Mandakini, Madhusrava, Hiranyavati, Vasunadi, Kaushiki and Vaitarani in ancient Kurukshetra region. Even today, many tirthas are situated on the palaeochannels of some of these rivers.



48 Kos Kurukshetra region

The ancient land of Kurukshetra is called '48 Kos Kurukshetra Bhumi'. This holy land, irrigated by nine rivers and covered by seven forests, had many tirthas which have been mentioned in the Mahabharata and Puranas. At present, this land is spread over five revenue districts of Haryana i.e. Kurukshetra, Kaithal, Karnal, Jind and Panipat.

In the Mahabharata, Kurukshetra has also been called Samantapanchaka and northern-alter of Lord Brahma which in the past was spread over five yojans of land on all sides. River Saraswati was situated to the north of this land and Drishadvati to the south. According to the Mahabharata, four Yakshas named as Tarantuk, Arantuk, Ramhrad and Machruk as guardians of the land were located in four cardinal directions of 48 Kos Kurukshetra region. As per local tradition there were 767 or 367 tirthas located in this sacred land. Although with the passage of time many tirthas by now have disappeared due to various reasons but hundreds of tirthas still exist in this region. Out of these sacred spots, 182 tirthas have been documented so far by Kurukshetra Development Board and this work is still going on. The local people have a tradition to immerse the ashes and urns of the dead people of the region in River Saraswati or its tributaries located in the land of 48 Kos Kurukshetra while the people living outside the holy circuit of Kurukshetra immerse ashes and urns of their dead in River Ganga at Hardwar.



दक्षिणेन सरस्वत्या उत्तरेण दृषद्वतीम् ।
ये वसन्ति कुरुक्षेत्रे ते वसन्ति त्रिविष्टपे ॥

वन पर्व, महाभारत

To the south of Saraswati and north of Drishadvati,
those who dwell in Kurukshetra,
they veritably do reside in paradise.

Van Parva, Mahabharata

Seven major forests of ancient Kurukshetra



Arantuk Yaksha
Beharjakh

Rantuk Yaksha
Bir Pipli

Kamyaka Van
Kamauda

Aditi Van
Abhimanyupur

Shit Van
Siwan

Phalki Van
Pharal

Surya Van
Sajuma

Madhu Van
Mohna

Vyas Van
Basthali

According to the Vaman Puran there were seven forests named Kamyaka, Aditi, Vyas, Phalaki, Surya, Sheet and Madhu Van in the 48 kos Kurukshetra region where many hermitages of ancient sages were located.

Karnal

Jind

Panipat

Kapil Yaksha
Ponkari Kheri

Machkruk Yaksha
Seen

TIRTHAS OF 48 KOS KURUKSHETRA REGION

48 कोस कुरुक्षेत्र भूमि के तीर्थ

Haryana
हरियाणा

India
भारत

कुरुक्षेत्र

Kurukshetra

कैथल

Kaithal

करनाल

बरेilly

Meerut

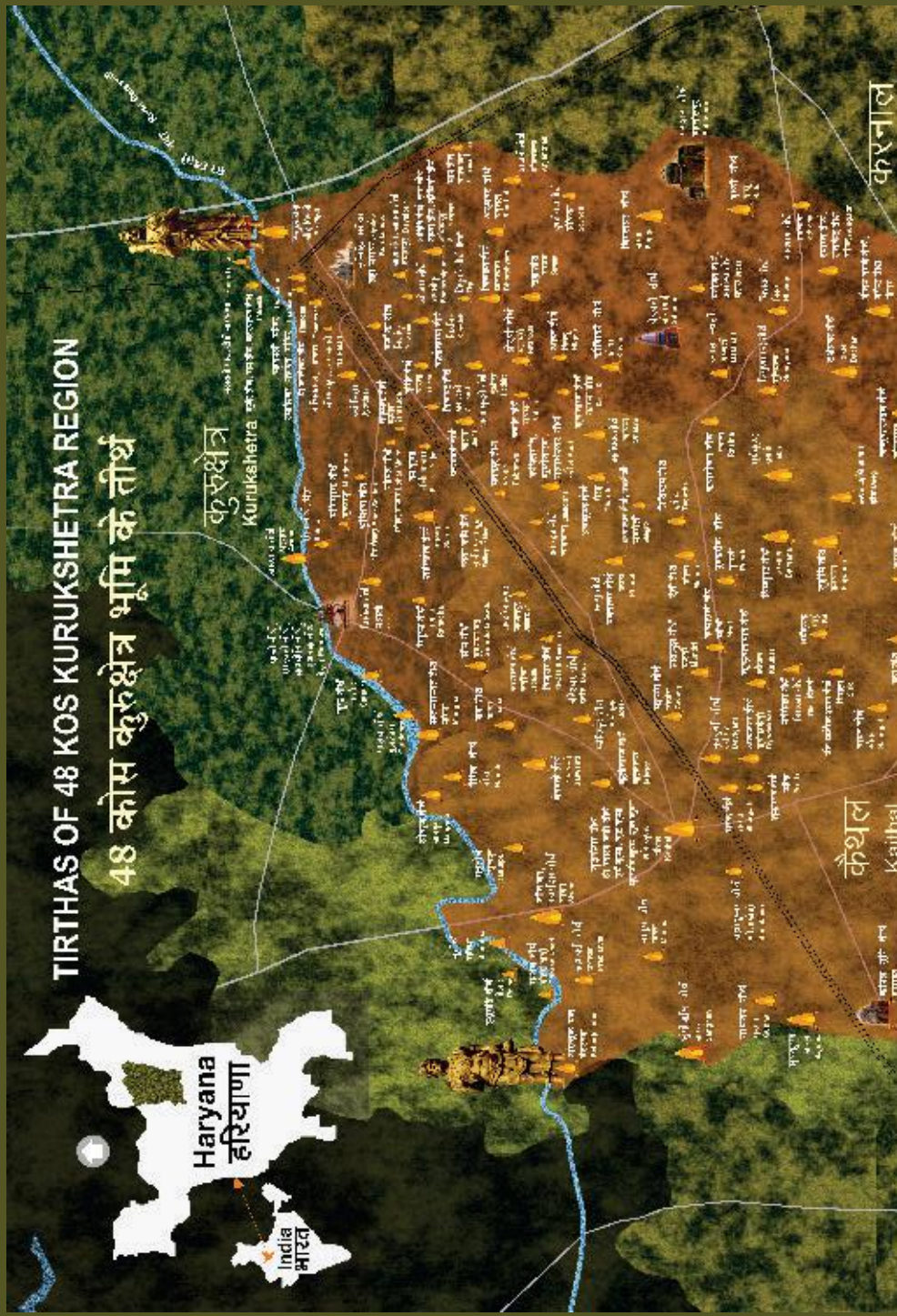
Dehra Dun

Muzaffarnagar

Aligarh

Mathura

Delhi



Kamal

पानीपत Panipat

Index

- Latitude
- Longitude
- Railway Line
- Road
- River



जिंद Jind

राजपूत
Rajput



Worship of Yakshas in Kurukshetra

Since Vedic times, the worship of Yakshas, the guardian deities, is widely practiced in the Indian subcontinent. In Vibhuti Yoga of the Gita Lord Krishna mentions Kubera, the king of Yakshas and Rakshas as his own manifestation. In Jainism the Yaksha and Yakshini are mentioned as the protectors of the Tirthankaras. The worship of the Yakshas was also adopted by the Buddhists. The Buddhist texts often mention Buddha as halting at Yaksha Chaityas during his journeys. He was accompanied by a Yaksha called Vajrapani during



Arantuk Yaksha, Beharjakh, Kaithal



Kapil Yaksha, Ponkari Kheri, Jind

his journey from Hastinapur to Gandhara.

The cult of Yaksha worship was very popular in Kurukshetra also. As per the ancient literary texts Lord Vishnu assigned the work of protecting the land of Kurujangala to a Yaksha named Chandra. According to the Mahabharata and the Vamana Purana four cardinal Yakshas were assigned the work of protecting the holy land of Kurukshetra. These Yaksha were Ratnuk (the Yaksha of north-east corner) Arantuk (the Yaksha of north-west corner)



and some of the places like Jakholi, Beharjakh, Tirkhu and Sarsa situated in this holy land seem to have been named after the Yakshas.

Kurukshetra Development Board, as a part of its efforts to preserve the religious and cultural heritage of ancient Kurukshetra in recent past, has installed the bronze images of four guardian Yakshas, the protector of the land of the tirthas at four corners of 48 Kos Kurukshetra region.



Rantuk Yaksha, Bir Pipli, Kurukshetra

Kapil (the Yaksha of south-west corner) and Machakruk (the Yaksha of south-east corner). Out of these four Yakshas, Ratnuk and Arantuk were located on the bank of River Sarasvati and Kapil and Machakruk on the bank of River Drishadvati, the main tributary of Sarasvati. The sculpture and other archaeological evidences establish the popularity and prevalence of the cult of Yaksha all over the Kurukshetra region. The Yaksh-Yakshini images recovered from Abhimanyupur (Kurukshetra)



Machakruk Yaksha, Seenk, Panipat





Kurukshetra- The centre of Sun worship

Kurukshetra is one of the most ancient places of Sun worship in India. More than a dozen places in the land of 48 kos Kurukshetra Bhumi have their association with Sun worship. Some of the sacred water ponds and tanks of these places are called Suryakund or the water bodies dedicated to Sun-God. The holy dip in the water tanks of Kurukshetra on the occasion of solar eclipse has been equated with performance of hundreds of Aswamedha Yajnas (horse sacrifice) in the Puranas.

In the Vedas, Sun god has been referred to Savita, Pusha, Bhag, Vivasvan, Mitra, Aryama and Vishnu. During the exile Yudhishtira had worshipped Sun god in the land of Kurukshetra and received Akshaya Patra from him. According to Bhagawata Purana, once on the occasion of solar eclipse, Krishna, Balarama and many others from Dwarka came to Kurukshetra to take holy dip. Many kings and princes from other parts of India, such as the kings of Matsya, Usinara, Koshala, Vidarbha, Srinjaya, Kamboja, Kekaya, Kunti, Anarta etc. also visited Kurukshetra on this occasion.

The Vardhan rulers of Thanesar (Kurukshetra) were also great worshippers of Sun god. On the occasion of solar eclipse, Sikh Gurus also kept coming here to take sacred bath in tanks of Kurukshetra. On this occasion, devotees from different parts of India and abroad perform the ritual of Pind-daan to their forefathers at Brahma Sarovar and other sacred tanks of Kurukshetra region even today.



Kurukshetra- The Birthplace of Bhagavadgita

The immortal message of Gita given by Lord Krishna at the beginning of Mahabharata war is an unprecedented event in the world history. It is believed that Lord Krishna delivered the message of Gita to Arjuna at a place called Jyotisar in Kurukshetra. As per the tradition, the incidence took place 36 years before the beginning of Kaliyuga. During the delivery of this immortal message, Lord Krishna showed his cosmic form (Vishwaroopa) to Arjuna, which is described in the eleventh chapter named 'Vishwaroopdarshan Yoga' of Srimad Bhagavadgita. The deliverance of Gita has made Kurukshetra a special place in the philosophical history of the world.

It is said in the Gita Mahatmya that all the Upanishads are like a cows and Krishna is its milcher, Arjuna is the calf, the wise enjoy that milk which is elixir of the Bhagavadgita.



Banyan Tree- the witness of Bhagavadgita at Jyotisar, Kurukshetra

ग्रहनक्षत्रताराणां कालेन पतनाद् भयम् ।
कुरुक्षेत्रे मृतानां च पतनं नैव विद्यते ॥

वामन पुराण- 33.15

There is a fear of the fall of planets,
constellations and stars at times,
But those who die in Kurukshetra never fall.

Vaman Puran - 33.15



Tirthas of District Kurukshetra

Within 48 Kos Kurukshetra Region



01



Rantuk Yaksha Bir Pipli

Yaksha of north-eastern
corner of
48 Kos Kurukshetra



According to the Mahabharata, the holy land of Kurukshetra is situated between the River Saraswati and Drishadvati. Four Yakshas are located in the four cardinal corners of this land. In Mahabharata, these Yakshas have been named as Tarantuka, Arantuka, Ramhrada and Machkruka. This tirtha dedicated to Rantuk Yaksha is located on the bank of River Saraswati at a place called Bir Pipli in Kurukshetra. According to scriptures, pilgrims should visit this land only after seeing the Yakshas. This tirtha is also presently known as Chitta Temple.

Reference – Mahabharata

02



Maa Bhadrakali Temple Thanesar

Only Shaktipitha
located in Haryana



This Shaktipitha located in Kurukshetra is one of the 51 Shaktipithas of the country. It is said that the right ankle of Sati, cut by Vishnu's Chakra fell here in the well located here. The presiding deity of this Shaktipitha of Kurukshetra is Goddess Savitri and her Bhairav is called Sthanu. It is said that before the Mahabharata war, Arjuna had worshipped Bhagawati Jagadamba here along with Krishna. This tirtha is also associated with the tonsure ceremony of Krishna and Balarama.

03



Sthanvishvar Mahadev Temple Thanesar

Presiding deity of
ancient Thanesar



It is said that Lord Brahma himself had established the Sthanu Linga of Lord Shiva here. In the Vaman Puran, apart from many tirthas around Sthanu tirtha, there is also a mention of a large Banyan tree to the north, east, south and west are the abodes of the deities like Shukra, Som, Daksh and Skanda respectively. The present Thanesar city was named after Sthanu tirtha, which was called Sthanvishvara in ancient times. Before Mahabharata war, Pandavas had pleased Lord Shiva at this site and received the boon of victory in the forthcoming war.

Reference – Vaman Puran

04



Sri Kaleshwar Tirtha Thanesar

Tirtha existed during
the times of Ramayana



Popular belief associates this tirtha with king Ravana of Lanka, who is said to have worshipped Lord Shiva here in the absence of Nandi. This is the only temple in India where there is no image of Nandi. According to Vaman Puran, the Linga here was established by Rudra who is capable of removing all the sins of the devotees. From the archaeological point of view, ancient remains dating from 1st to the 18th century CE are found around this place.

05



Nabhi Kamal Tirtha Thanesar

The place associated
with origin of Brahma



It is said that at this place, while Lord Vishnu was resting in Kshirsagar, a lotus flower emerged from his navel which gave birth to Brahma, the creator. Brahma started the creation of the universe here on the orders of Lord Vishnu. On the occasion of Krishna Chaturdashi falling in the month of Chaitra, the famous Ashtakosi Parikrama of Kurukshetra starts from here and also concluded here. To the north of the tirtha lies a famous archaeological site called Raja Harsha Ka Tila.

06



Badarpachan Tirtha Thanesar

Tirtha associated with
Arundati & Shrutavati



This tirtha is associated with Arundhati, the wife of sage Vasishtha and Shrutavati, the daughter of sage Bharadwaj. According to the Mahabharata, Arundhati cooked berry fruits for Shiva and Shrutavati cooked them for Indra, the king of gods. Presently, this tirtha is also known as Nand-Bhauji Tirtha. Lord Krishna's elder brother Balarama visited this tirtha before reaching to Kuber tirtha. This tirtha which is located on the bank of ancient River Saraswati, has yielded Late-medieval archaeological remains.

Reference – Mahabharata

07



Kuber Tirtha Thanesar

The place where Kubera was made treasurer of gods



According to the scripture, Kuber, the king of Yakshas attained the position of treasurer of the gods, after performing severe penance here. This tirtha is located on the stream of River Saraswati. The tirtha was visited by Balarama, the elder brother of Krishna during his pilgrimage to the land of Kurukshetra. Jagatguru Sri Vallabhacharya also stayed at this tirtha, which is considered to be his 75th visiting point out of 84 tirthas hallowed by him. This tirtha site has archaeological remains from ancient to medieval times, which also proves its antiquity.

Reference – Mahabharata

08



Ram Tirtha Thanesar

The tirtha associated with Parashurama



Myths relate this tirtha to Parashurama, the incarnation of Lord Vishnu. It is said that after performing the Vajpeya yajna and one hundred Ashvamedha yajnas, he gifted the entire earth to sage Kashyap. Balarama, the elder brother of Krishna also visited this tirtha during his pilgrimage. Located on old palaeochannel of River Saraswati, this tirtha has medieval ghats. It has yielded earthen pots and remains related from ancient to medieval times.

Reference – Mahabharata

09



Sannihit Sarovar Kurukshetra

One of the prominent
centre of Sun worship



According to the Puranas, on the occasion of Amavasya, all waters of all the trithas located on the earth gather here. For this reason this tirtha has been named as Sannihit. There is an ancient tradition of offering pindaan and shraddha for forefathers here at this tirtha. According to the Bhagavata Puran, during a total solar eclipse, Krishna who had come here from Dwarka and met Nanda, Yashoda and other cow-herds who had come here from the region of Gokul and Vrindavan (Mathura).

Reference – Vaman Puran

10



Brahma Sarovar Kurukshetra

The largest tirtha of
48 Kos Kurukshetra region



This tirtha is associated with Lord Brahma. According to folklore, this tank was first renovated by king Kuru, the ancestor of Kauravas and Pandavas. Bathing in this tank on the occasion of solar eclipse is considered to be equivalent to the fruits of performing thousands of Ashvamedha yajnas. Remains of an ancient Buddhist stupa, structures and archaeological remains of early historic period have been found on the western bank of this tank, which prove the antiquity of this sacred tank.

Reference – Vaman Puran

11



Baan Ganga Dayalpur

Tirtha associated
with the incident of
Mahabharata war



Many folk tales are popular about the origin of this tirtha. According to one legend, before killing Jayadratha on 14th day of the Mahabharata war, Arjuna shot an arrow called Parjanyastra at this place and created a stream of water. Krishna had bathed the tired horses of Arjuna's chariot with the water that came out of this stream. For this reason this tirtha is called Baan Ganga. A bow like structure made of Lakhori bricks has been built in the tank of the tirtha. Some Late medieval temples are also standing in the tirthas premises.

12



Bhishma Kund Narakatari

The place where Bhishma
fell in Mahabharata war



According to popular legends, Bhishma, the commander in chief of Kauravas lay on a bed of arrows on the 10th day of Mahabharata war after being injured by Arjuna's arrows. He breathed his last only after the sun entered into the northern hemisphere. After Mahabharata war, it was here that Yudhishtira learnt the teachings of Rajdharma- the statecraft and discipline from Bhishma. Before his death, Bhishma also praised Lord Krishna reciting Vishnu Sahasranama. It is a major tirtha of Ashtakoshi Parikrama of Kurukshetra.

Reference – Mahabharata

13



Birthplace of the Gita Jyotisar

Witness of first
day battle of
Mahabharata war



It is believed that Lord Krishna preached the Gita to Arjuna at this place before the commencement of Mahabharata war. It is said that Adi Guru Shankaracharya was first to have marked this place during his journey to Himalayas. In 1850, king of Kashmir built a temple here. After this, in 1924, king of Darbhanga built a platform around the Banyan tree, which is believed to have witnessed the delivery of message of Bhagavadgita. The fragment of a temple pillar of 9th-10th century kept in the platform built around the banyan tree also reveals the historical importance of this tirtha.

Reference – Mahabharata

14



Saraswati Ghat Kheri Markanda

Tirtha associated with
Ashtakoshi Parikrama of
Kurukshetra



Located on the bank of the River Saraswati, this tirtha is also associated with Ashtakoshi Parikrama of Kurukshetra. This parikrama starts from Nabhi Kamal tirtha and reaches this Saraswati Ghat via Kartik temple, Stanvishwar Mahadev temple and Kuber tirtha. After this tirtha, the devotees visit Rantuk Yaksha, Shiv temple- Palwal, Ban Ganga- Dayalpur, Bhisma Kund- Narkatari and this journey ends again at Nabhi Kamal tirtha. There are two ghats with octagonal turrets of medieval period at this tirtha.

15



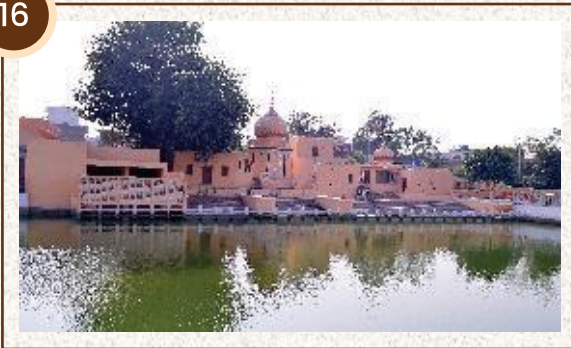
Tripurari Tirtha Tigri

Tirtha associated
with worship of Shiva



This tirtha is associated with the destruction of Tripuras, the three cities of demons by Lord Shiva. It is said that the demon Maya built three cities made of gold, silver and iron for three sons of demon Tarakasur known as Varakaksha, Kamalakaksha, Vidyutmali. All these three cities were destroyed by Lord Shiva with a single arrow on the request of the gods. For this reason, Lord Shiva was named Tripurari. Folklore connects this incident with this tirtha of Kurukshetra. Lord Shiva pleases quickly after being worshipped here by the devotees.

16



Kulottaraan Tirtha Kirmich

One of the tirtha of
48 Kos Kurukshetra
which ensures salvation



This tirtha has been named Kulottaraan as it gives salvation to the generations of the devout. According to Vaman Puran, this tirtha was created by Lord Vishnu himself. By taking bath in the waters of this tirtha a persons saves his 21 generations. According to tradition, Yudhishtira performed Shraddha and Pindaan for the peace of the souls of the warriors killed in the Mahabharata war at this tirtha. Ghats and temples of Late medieval period exist at this tirtha.

Reference – Vaman Puran

17



Aditi Tirtha Abhimanyupur

The place where Aditi, the mother of Gods undertook penances



This tirtha is situated in the Aditi forest area of ancient Kurukshetra. According to the VamanPurana, a woman who bathes in the waters of this tirtha and sees Aditi is freed from all sins and gives birth to a brave son. It is said that at this place Aditi, the mother of gods, performed severe penances for thousands of years and conceived Martand (Aditya) as her son. According to folklore, Abhimanyu attained martyrdom while breaking the Chakravyuh at this place. There is a huge archaeological mound to the west of the tirtha.

Reference – Vaman Puran

18



Som Tirtha Abhimanyupur

One of the Som tirtha of ancient Kurukshetra



According to folklore, Som deity, the moon god, attained health by worshipping Lord Shiva here. The villagers also call this tirtha Shasmaali. The presence of this tirtha in Aditi forest area shows the tradition of ancient planet worship. Antiquities of the proto-historic period are found in the tirtha premises, among which the images of Yaksha and Yaksha-Yakshini of the 2nd century BCE are noteworthy. Probably in the past, this tirtha must have been a part of the archaeological mound of Abhimanyupur.

19



Amba Tirtha Abhimanyupur

Tirtha associated
with mother
goddess in Aditi forest



This tirtha is located to the west of Aditi tirtha. In ancient times, Aditi forest was one of the seven major forests situated in the land of Kurukshetra. Many tirthas must have existed in this great forest. Amba tirtha is associated with Amba or mother goddess. Mother Aditi, the wife of sage Kashyapa, is considered the mother of gods. Therefore, this tirtha must have been related to Aditi or some other goddess. The mound adjacent to the tirtha contains archaeological remains from the proto-historic period to the Late medieval period.

20



Kaushiki Tirtha Abhimanyupur

The tirtha located on
River Kaushiki in Aditi forest



This tirtha is located on the banks of River Kaushiki, a tributary of the River Saraswati. In ancient times, this tirtha must have been located in the Aditi forest itself. Folk tradition knew this tirtha as Manasi Ganga. Apart from the ancient structures, remains of the Late medieval Ghats can also be seen here. From the mound of Abhimanyupur situated in the vicinity of this tirtha, one finds antiquities from the proto-historic period to the Late medieval period. These remains prove the antiquity of all the tirthas of this region.

21



Ojas Tirtha Samshipur

Tirtha associated
with Kartikeya,
the son of Shiva



This tirtha is associated with Kumar Kartikeya, the son of Lord Shiva. According to the Mahabharata, the gods conferred the post of commander of their army on Kumar Kartikeya and anointed him at this tirtha situated on the bank of River Saraswati. According to the VamanPurana, the place where Kumar was anointed is famous by the name Ojas. By taking bath in the waters of this tirtha, a person attains fame and a person who performs Shraddha here attains the world of Kumar Kartikeya. The Shraddha performed here is considered immortal.

Reference – Mahabharata

22



Aapga Tirtha Dayalpur

The salvation ensuring
tirtha located on the
bank of River Aapga



The Vaman Puran mentions nine rivers located in the land of Kurukshetra. Out of these nine rivers, accepts River Saraswati all were seasonal rivers. This tirtha is situated on one of these rivers named as River Aapga which followed between saraswati and Drishadvati as mentioned in the Rigveda. According to the Puranas, a person who offers Pind Daan at this tirtha in the month of Bhadrapad, especially on the Chaturdashi of Krishna Paksha at noon, attains salvation. Remains of the Late-Harappan culture have been found from Mirzapur mound near the tirtha.

23



Karna Ka Tila Mirzapur

A famous archaeological site of Kurukshetra



Folklore associate this mound with Karna, one of the prominent warrior of Kaurava side during Mahabharata war. According to popular belief, Karna used to operate in Mahabharata war from this place. This mound was first surveyed by A. Cunningham and excavated by D.B. Spooner. The excavation conducted by Kurukshetra University have yielded archaeological remains from 400 BC to 18th century CE. These include Painted Grey Ware, red shiny and black polished potteries, stone beads, figures of animals, seals with Brahmi inscriptions etc. Remains of medieval settlements have also been found from here at the top level.

24



Kamyak Tirtha Kamoda

One of the seven forests of ancient Kurukshetra



This tirtha is located on the bank of River Saraswati in the ancient Kamyak forest of Kurukshetra where the Pandavas met Ved Vyas during their exile. Lord Krishna, Vidur and sage Maitreya also came to see the Pandavas here. The Pandavas also met sage Markandeya in this forest. Draupadi was also kidnapped by Jayadrath in this forest. According to folklore, Ashwatthama, who is believed to be immortal, performs one sandhya puja out of three Sandhyas here at this tirtha. A fair is held at this tirtha when Shukla Saptami falls on Sunday.

Reference – Mahabharata, Vaman Puran

25



Nrisimha Tirtha Barwa

Tirtha related to
Nrisimha incarnation



This tirtha is associated with Nrisimha, the fourth incarnation of Lord Vishnu, which is located in 48 Kos Kurukshetra region. In the incarnation of Nrisimha, Vishnu killed the demon named Hiranyakashyap and saved his son Prahlad who was a great devotee of Vishnu. According to popular belief, during the Mahabharata war, Bhima worshipped Nrisimha at this place and received the boon of victory in the Mahabharata war. There are also some Samadhi temples of saints in the tirtha complex. A part of a broken image of a deity of 9th-10th century CE has also been found here.

26



Baranavati Tirtha Barana

Tirtha located on the
bank of River Varna



This tirtha is located in the area of ancient Kamyak forest. Local people also call it Ban tirtha. During their exile, Pandavas stayed in Kamyak forest for a long time. This village must have been named Barana because it is located on the bank of the River Varanavati. In the 17th century CE, Guru Teg Bahadur also visited the village and preached Satnaam to his followers. There are Late-medieval ghats at the tirtha. Medieval pottery has also been found from the surroundings of the tirtha.

Reference – Mahabharata

27



Bala Sundari Tirtha Hathira

Temple dedicated to
the family goddess
of Pandavas



According to folklore, the goddess of this tirtha is the family goddess of the Pandavas, whose symbolic form was found here by a saint who came from Maharashtra in the medieval times. After finding the Pindi or symbolic form of the goddess a temple of the goddess was built at this place. The people of this region also consider this goddess as their family deity. There is also a tradition of performing the tonsure ceremony of children here. Painted Grey Ware associated with Mahabharata period and some medieval potteries have also been found from the vicinity of the tirtha.

28



Vishnupad Tirtha Ghararsi

The only tirtha of ancient
Kurukshetra associated
with Garuda



This tirtha is also known as Garuda tirtha. After taking bath in the tirtha, it is customary to worship the Vaman incarnation of Lord Vishnu. This tirtha is also one of the tirtha associated with Vaman incarnation of Lord Vishnu in Kurukshetra. Folk beliefs associate this place with the birth of Ghatotkacha, the son of Bhima from Hiddimba. There is a tank to the east of the temple which has Late medieval bathing ghat made of lakhori bricks. Apart from this, medieval pottery has also been found in the tirtha premises.

29



Yam Kund Bhainsi Majra

The only tirtha of
ancient Kurukshetra
related to Yama



This is a unique tirtha dedicated to Yama, the god of death, in the Kurukshetra region. It is said that ancestors are pleased by visiting this tirtha. And for this reason, Gods and sages also come to this tirtha. According to popular beliefs anybody who comes to this tirtha and takes a holy bath in its waters and meditates on Yama, gets rid of all his sins and attains the world of Lord Brahma.

30



Lomash tirtha Lohar Majra

The place related
to sage Lomash



This tirtha situated in the ancient Kamyak forest is considered to be the place of penance of sage Lomash. He was a great storyteller. He narrated the message of Indra and Arjuna to Yudhishtira in Kamyak forest and apprised the Pandavas about their well-being and the attainment of divine weapons by Arjuna. Sage Lomash narrated the tales of sage Agastya, Rama, Parshurama, Sage Dadhichi's great sacrifice and also the story of King Sagar, the descent of Ganga on earth by Bhagirath etc. to Yudhishtira. These stories occur in Mahabharata epic.

Reference – Mahabharata

31



Bhurishrava Tirtha Bhor Saidan

The place of heroic
death of Bhurishrava



This tirtha is related to Bhurishrava, one of the commander of Kauravas in Mahabharata war. He had defeated the armies of Pandavas several times. During the war he also killed ten sons of Satyaki, the cousin of Krishna and commander of Pandavas. Once when Bhurishrava was about to kill Satyaki, Arjun pierced his right arm with an arrow. Immediately Satyaki killed Bhurishrava when he was grieved and sitting in meditation. Being a devotee of Lord Shiva, the temple situated at the tirtha is called Bhurishraveshwar Mahadev.

Reference – Mahabharata

32



Shalihotra Tirtha Sarsa

Tirtha associated with
the dialogue between
Yaksha & Yudhishtira



This tirtha is associated with sage Shalihotra. The dialogue between Yaksha and Yudhishtira. Yudhishtira took place at this place. Yudhishtira had answered all the questions of Yaksha and got back the life of his four brothers Bhima, Arjuna, Nakula and Sahadeva from the Yaksha. According to folklore, Parashurama started his campaign against unjust kings from here after killing King Sahasrabahu. According to Mahabharata, a person gets the reward of donating a thousand cows by taking bath in the waters of this tirtha.

Reference – Mahabharata

33



Manipurak Tirtha Murtazapur

Tirtha associated with
Arjuna's marriage



According to folklore, Arjuna married Chitrangada, the daughter of king Chitravahan, at this place and lived here for about three years. Folklore also relates this tirtha to Ashwatthama where the Pandavas seized the gem attached to his forehead. Remains of Late Harappan period to the medieval period are found from the bank of River Saraswati near this tirtha. This indicates the importance and antiquity of this tirtha.

34



Arunai Tirtha Arnai

One of the prominent
tirtha related to Shiva



The story of the origin of this tirtha is related to sages Vishwamitra and Vashishtha whose hermitages were located on the banks of River Saraswati. Seers and sages brought the River Aruna here to clean the blood-soaked River Saraswati due to Vishwamitra's curse. This confluence of River Saraswati and River Aruna became famous as Arunai tirtha. It is said that a person who stays here and bathes with restraint for three nights becomes free from all sins.

Reference – Vaman Puran

35



Prachi Tirtha Pehowa

Tirtha located on east
ward flowing Saraswati



At this tirtha of Kurukshetra region, River Saraswati flows towards the east, due to which it is famous as Prachi tirtha. According to the Puranas, nothing remains attainable for one either in this world or in other world who performs Shradha at this tirtha. Here, on the bank of River Saraswati, three temples of the Late medieval period can exist. A large number of sculptures of Pratihara period (9th-10th century CE) can be seen in one of these temples. This shows the religious and cultural importance of this tirtha.

Reference – Vaman Puran

36



Saraswati Tirtha Pehowa

Prominent salvation
ensuring tirtha on the
bank of River Saraswati



River Saraswati is considered to be a major river of Vedic period on the bank of which King Matinar chose her as his consort after performing many yajnas. It is said that Asim Krishna, a descendant of Pandavas, performed Yajnas here for 12 years on the banks of River Saraswati. Shradh and Pindaan are performed at this tirtha for the salvation of forefathers. In the tirtha complex, an inscription of 9th century CE is found which describes the fair organized at Prithudak tirtha. The famous Kartik temple is also located in the tirtha complex.

Reference – Rigveda, Mahabharata, Vaman Puran

37



Brahmayoni Tirtha Pehowa

Tirtha associated with
Brahma, the creator



It is said that Lord Brahma made the rules of Varnashram Dharma at this tirtha standing on the bank of the River Saraswati. According to the Vaman Puran, the said tirtha was built by Brahma. It is said in the Mahabharata that a person who bathes in the Brahmayoni tirtha with a pure, restrained and sacred mind attains the world of Brahma and undoubtedly uplifts his lineage. Prithudak and Saraswati tirtha lay in the south and north of this tirtha. Bathing at this tirtha on Saturday leads to salvation.

Reference – Mahabharata, Vaman Puran

38



Prithudak Tirtha Pehowa

The tirtha par excellence
in Kurukshetra



According to the Mahabharata, tirtha located on the bank of the River Saraswati was considered as the best tirtha of the entire land of Kurukshetra. According to the Vaman Puran, Lord Shiva also took a ritualistic bath in Prithudak tirtha. It is said that a person who leaves his body while chanting at this tirtha is undoubtedly entitled to an eternal position. The archaeological remains found in the vicinity of the tirtha confirm the literary description of this tirtha.

Reference – Mahabharata, Vaman Puran

39



Renuka Tirtha Arnaicha

Tirtha related to
Renua, the mother
of Parashurama



This tirtha is associated with Renuka, the mother of Parashurama. Once, Surya, disguised as a Brahmin, had sought forgiveness from sage Jamadagni for the pain caused to Renuka by scorching heat. According to the Mahabharata if someone visits this excellent tirtha and takes bath here and worships the forefathers and gods, gets free from all sins and achieves the fruits of performing Agnishtom yajna. According to the Vamana Purana by bathing in the waters of this tirtha the seeker gets the fruit of motherly devotion.

Reference – Mahabharata, Vaman Puran

40



Som tirtha Gumthala Garhu

One of the Som
tirthas located in
ancient Kurukshetra



It is said that Som Dev, suffering from the disease of tuberculosis due to the curse of Daksha Prajapati. He freed himself from that terrible disease by performing fierce and rigorous penance at this place. It is said that by taking a bath in Som tirtha here, a person gets the fruits of performing Rajsuya yajna and becomes free from all diseases, sorrows and faults and he attains the world of moon god and lives there happily for a long time. The ruined pillars and sculptures of a temple of Pratihara period (9th-10th century CE) from the tirtha premises prove the antiquity of the tirtha.

Reference – Vaman Puran

41



Brahm Tirtha Thana

One of the largest tirthas
of ancient Kurukshetra



This tirtha is one of the largest tirthas of Kurukshetra region. It is said in the Mahabharata that by visiting this tirtha, a person gets the fruits of performing Rajsuya and Ashvamedha yajnas. According to scripture, a person who stays in this tirtha for three nights gets the fruits of donating thousands of cows and achieves the heaven. According to the Puranas, sage Markandeya received the Mahamrityunjaya Mantra from sage Bhrgu under a tree named Ballivat situated at the tirtha. The bricks and earthen pots of Kushana and Gupta period recovered from here prove the antiquity of this tirtha.

Reference – Mahabharata, Nrisimha Puran

42



Saptasaraswat Tirtha Mangna

Confluence place of
seven Saraswati



Tradition believes that seven streams of River Saraswati flowed together to fill this tirtha. According to Vaman Puran, the confluence of seven Saraswatis makes this tirtha rarest in three worlds. This tirtha is also called the seat of penances of sage Mankanak who was a great devotee of Lord Shiva. According to popular belief, Ganga appears in a well named Gangakoop situated at the premises of tirtha on the day of Baisakhi. Bathing from the waters of this well on this occasion is considered equivalent to bathing in the Ganges.

Reference – Mahabharata, Vaman Puran

43



Galav Tirtha Guldehra

The seat of penances
of sage Galav



This tirtha is associated with sage Galav, the son of sage Vishwamitra. After receiving education from his father, he gave 600 horses and Madhvi, the daughter of king Yayati, as Guru Dakshina to his father Vishwamitra. This same sage Galav used to grace the assembly of Indra, the king of gods and Yudhishtira with his presence, as mentioned in Sabha Parva of Mahabharata. This sage Galav had performed severe penances for a long time at this place, due to which this pilgrimage became famous as Galav tirtha.

Reference – Mahabharat

44



Shukra Tirtha Sataura

Tirtha associated
with Shukracharya,
the preceptor of demons



Located on the bank of River Saraswati, this tirtha is considered to be the place of penances performed by Shukracharya, the preceptor of demons. It is said that Shukracharya had revived the dead demons by applying Mrit Sanjivani Vidya on them which he had learnt from Lord Shiva. According to Brahma Puran, this tirtha fulfills all the wishes of human beings and eradicates their all the sins and diseases. There exists a temple which has paintings on its walls and ceilings.

Reference – Brahma Puran

45



Som Tirtha Sainsa

One of the Som tirthas
of ancient Kurukshetra



According to Vaman Puran, this tirtha is has been related to Som, the moon god. According to popular belief, Som, who was suffering from the curse of Daksha Prajapati and was forgiven by the kingdom, freed himself from that terrible disease by performing fierce and rigorous penance at this place situated on the bank of River Saraswati. By taking bath at this tirtha, a person obtains the fruits of performing Rajsuya Yajna and becomes free from all diseases, sorrows and defects. Besides, devotee also attains the worlds of moon god and lives there happily for a long time.

Reference – Vaman Puran

46



Trisandhya Tirtha Sandholi

Tirtha located on
the palaeochanel
of River Saraswati



This tirtha named Trisandhya is situated on one of the palaeochanel of River Saraswati which used to enter the town of Pehowa (ancient Prithudaka tirtha) after passing from here. According to folklore, hundred widows of Kauravas took holy bath at this tirtha and then all of them died willfully following sati dharma at nearby tirtha called Sauranda. Remains of an early medieval ghat, potteries and other artefacts of Rajput period dating 8th-9th century CE have been found from this tirtha. Stone image of Uma-Maheshwar belonging to 10th-11th century has also been found from here.

Tirthas of District Kaithal

Within 48 Kos Kurukshetra Region



47



Gyaraha Rudri tirtha Kaithal

Tirtha dedicated to
the eleven Rudras



This tirtha is dedicated to the eleven Rudras named Mrigvyadh, Nirriti, Ajaikpad, Dahan, Ishwar, Kapali, Sthanu, Bhag, Sarp, Ahirbudh and Pinaki. It is mentioned in Vishnu Purana that Brahma had disposed the eleven Rudras at eleven places of the heart here. According to folklore, at the end of the Mahabharata war, Ashwatthama had worshipped Lord Shiva at this place before attacking the camp of Pandavas at night. Religious and secular paintings may be seen on the inner walls of the temple.

Reference – Mahabharata

48



Vriddhakedar Tirtha Kaithal

One of the major
Shaivite tirthas of
Kurukshetra region



This tirtha is described as Kapisthal in the Vaman Puran and Mahabharata. Probably the corrupted form of Kapisthal became famous as Kaithal over time. The name Kapisthal is also confirmed by the location of the famous south-facing Hanuman temple in the tirtha complex. According to Vaman Puran, one gets the benefits of visiting the pilgrimages of Kedarnath and Varanasi by visiting this tirtha. The Shradha performed here on the Chaturdashi of the Shukla Paksha of Chaitra month is considered as highly meritorious.

Reference – Mahabharata, Vaman Puran

49



Surya Kund Kaithal

One of the kunds dedicated to the nine planets



According to folklore, Yudhishtira, who was upset by the massacre of many heroes in the Mahabharata war, had constructed sacred Kunds dedicated to the nine planets in the land of Kurukshetra on the advice of Lord Krishna. Out of these nine Kundas, this Kund is known as Surya Kund. The other eight Kunds related to the planets of Kaithal town were built in the four cardinal directions of Surya Kund. Kaithal town is also called Choti Kashi due to its association with the nine planets. Late medieval bathing ghats with octagonal towers have been built at this tirtha.

50



Budh Kund Kaithal

One of the Kunds dedicated to the nine planets



Along with other nine Grah Kunds, this Kund was also constructed by Yudhishtira on the advice of Lord Krishna. Among the Kunds dedicated to the nine planets, this Kund dedicated to Budh or planet Mercury is located to the east of the main Surya Kund. A Late medieval temple with Nagar Shikhara is dedicated to Budh and Lord Shiva stands at the tirtha. Shivalinga is installed here with the human image of Budh. The rectangular tank located near the temple has stairs built from all four sides. Bathing here on Shravan Trayodashi has special significance.

51



Brihaspati Kund Kaithal

One of the kunds dedicated to the nine planets



This Graha Kund is dedicated to Brihaspati, the preceptor of the gods. It was also built by Yudhishtira, which is located in the northern direction of Surya Kund. There is a Late medieval temple dedicated to Brihaspati and Lord Shiva at the tirtha, the interior of which has some wall paintings. The Tirtha tank lies to the east of the temple complex, has Late medieval male and female bathing ghats with octagonal turrets. Earlier, there was a tradition of taking bath at this tirtha during the month of Kartik every year.

52



Shukra Kund Kaithal

One of the Kunds dedicated to the nine planets



This kund was also built by Yudhishtira, which is situated towards the south-east of Surya Kund. Pataleshwar Mahadev temple of Nagar style situated at the tirtha is a temple of the Late medieval period, which is important from the point of view of architecture. Bricks of 8th-9th century CE have been found from the tirtha complex. The credit for the renovation of this tirtha goes to Seth Chhajjumul, the minister of Bhai Uday Singh, the ruler of Kaithal. Because of this association, the tirtha is also called Chhajju Kund.

53



Shani Kund Kaithal

One of the kunds
dedicated to the
nine planets



This kund is located to the north-western direction of Surya Kund, which was also built by Yudhishtira. This tirtha is also called Diwal Wala. There are two Late medieval temples dedicated to Lord Shani and Lord Shiva at the tirtha. Tirtha tank is situated to the north-west of the temple with Late medieval ghats with octagonal turrets which have been renovated recently. Bricks of 8th-9th century CE have also been found from the tirtha complex.

54



Navdurga Tirtha Devigarh

One of the tirthas
dedicated to
mother goddess



According to popular tradition, this place named Devigarh could not be inhabited due to outbreak of floods every year. The Goddess appeared in the dream of a sage and said that if the idol of goddess Durga is installed at this place, then this place will be properly inhabited and everyone will be blessed. After this, the Navdurga temple was built here. The temple located here has a beautiful depiction of Raaslila with floral decoration.

55



Devi Tirtha Kalashi

One of the tirthas
dedicated to
mother goddess



This tirtha is one of the famous Devi tirthas of Kurukshetra region. It is mentioned in the Mahabharata and Vaman Puran. According to the Mahabharata, a person who is devoted and has controlled his senses, gets the fruits of performing Agnishtom yajna by visiting this tirtha. According to Vaman Puran, Bhadra, Nidra, Maya, Sanatani and Katyayani forms of goddess Durga are always present here. A person who takes bath in the waters of this tirtha and sees goddess Durga, undoubtedly gets rid of mundane troubles.

Reference – Mahabharata, Vavan Puran

56



Sarak Tirtha Shergarh

A rare Rudra tirtha
of Kurukshetra



According to the Mahabharata, crores of tirthas are present at this tirtha. By seeing Lord Shiva at this tirtha on the Chaturdashi of Krishna paksha, all the wishes of a person are fulfilled and he attains heaven. Here Rudrakoti is situated in the well in the middle of the tank of the tirtha. A person who takes bath and remembers Rudrakoti, undoubtedly worships Rudrakoti and by the blessings of Rudras, he gets freed from all sins and attains the ultimate aim of life.

Reference – Mahabharata, Vavan Puran

57



Shuddhaspada Tirtha Peoda

Tirtha related to
Mahabharata war



A reference of the tirtha is found in the Vana Parva of Mahabharata where it is mentioned after Rudrakoti Tirtha. According to local belief, water was supplied to the armies from here during the Mahabharata war. Out of the seven wells of ancient times, only three wells are seen here now. In the past, the water of this tirtha was considered as pure and clean as the water of River Ganga. In Late medieval times, there was a hermitage of the famous saint Baba Dayalpuri, whose samadhi – temple stands along with the Shiva temple in the tirtha complex.

58



Anyajanma Tirtha Deod Kheri

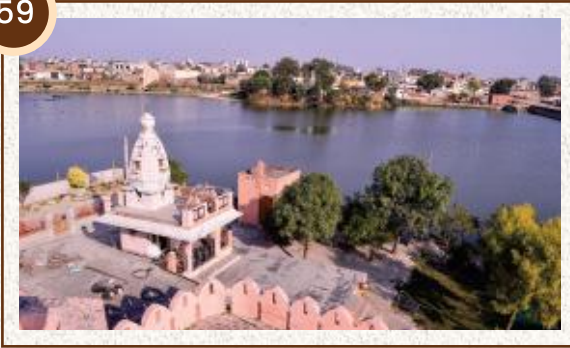
Tirtha dedicated to
the incarnations of
Shiva and Vishnu



This tirtha is related to Narasimha, the incarnation of Vishnu and Sharabha, incarnation of Shiva. It is said that Narasimha was transformed into Shaligram and Sharabh into Linga at this tirtha. This tirtha is called Ambajanma in Mahabharata and Anyajanma in the Vamana Purana. According to the Mahabharata, a person who takes bath and sacrifices his life in this tirtha, attains the best worlds with the will of sage Narad. A person who performs oblation of water for ancestors here gets knowledge related to the senses.

Reference – Mahabharata

59



Kukriyanashan Tirtha Kakaut

Sin eradicating tirtha



Legends associate this tirtha with Kunti, the mother of Pandavas. This tirtha had such an influence that many sages and saints performed penances here and made it more sacred. Probably due to the power of their penances, this tirtha was able to destroy the evil deeds of living beings. According to the popular belief among the common people, many living beings also remain engaged in penances here, which ultimately increases the positive vibrations of this tirtha.

60



Vaman Tirtha Songal

One of the Vamanaa
tirthas of Kurukshetra



According to the Mahabharata, a person who visits this tirtha related to incarnation of Lord Vishnu, gets freed from all sins and attains the world of Vishnu. According to Vaman Puran, Lord Vishnu took the form of Vaman here and abducted the kingdom of King Bali and gave it to Indra. There are many wall paintings made in the temple situated here, in which the prominent ones are Vishnu reclining on Sheshnaga, birth of Brahma from the navel lotus of Vishnu, Hanuman, Raaslika, Matsya Avatar etc.

Reference – Mahabharata, Vavan Puran

61



Sri Tirtha Kasan

A tirtha dedicated to
goddess Lakshmi



This tirtha bestows people with opulence, wealth and prosperity. According to the Mahabharata, a person who visits this tirtha and takes bath in waters of this tirtha with a restrained heart and worships the gods and ancestors, attains immense wealth and prosperity. It is mentioned in Narada Purana that a person who takes a bath at Sri tirtha and worships Sri Hari finds deity's present near him every day. The walls of the temple are decorated with paintings.

Reference – Mahabharata, Brahma Puran & Narad Puran

62



Rasamangal Tirtha Jakholi

One of the Yaksha
tirthas of Kurukshetra



According to folklore, a special yajna was organized by Brahma at this tirtha, in which he invited all the gods and goddesses. Brahma offered Som Rasa to the gods which was their favorite drink. In many folklores this tirtha is related to Yaksha. Medieval potteries and bricks have been found from an ancient mound in the tirtha complex. This also reveals the antiquity of this tirtha.

63



Havya Tirtha Bhana

Tirtha associated
with Brahma's Yajna



According to popular belief, Brahma had organized a yajya here in the Satyuga in which all the gods and goddesses were invited and fed. The word Havya means the substance offered as an offering. It is said that the Pandavas also lived at this place for some time during their exile. Magnificent ghats of Late medieval times adorn the tank of this tirtha. Floral ornamentation on the interior of the temple located at the tirtha is attractive.

64



Kavya Tirtha Karoda

Situated at the
central point of
Kurukshetra region



This tirtha is considered to be located almost in the centre of 48 Kos Kurukshetra region. So, the local people count this tirtha among the most special tirthas of Kurukshetra. According to popular legends, Brahma had performed yajya at this place. According to popular belief, if Ekadashi of month of Magh falls on Sunday, then taking bath here gives the merit of performing crores of yajnas. Three temples are standing in the tirtha complex, of these one was built in Late medieval times while two other modern constructions.

65



Veer Barbarik Shyam Tirtha, Sisa

Tirtha related to
the Mahabharata



According to folklore, before the Mahabharata war, Lord Krishna had asked for the head of Ghatotkach's son Barbarik in donation here. After that his head was kept on a pillar in the nearby village Serhada from where Barbarik watched the entire Mahabharata war for eighteen days. The tirtha tank has Late medieval ghats with octagonal turrets. From the western bank of the tirtha tank remains of structures of 8th–9th century CE and structures of Kushan period of 1st–2nd century CE have been found. Some fragments of sculptures of 9th–10th century CE are placed in the sanctum–sanctorum of the temple of Barbarik.

66



Chakra Tirtha Serhada

Tirtha related to
Mahabharata episode



According to Brahma Puran, this is a great tirtha where a person attains the world of Vishnu by taking bath with devotion. It is said that in the war between Yama and Indra, Lord Vishnu had sent his Sudarshan Chakra to protect Yama, the god of death. For this reason, this tirtha is known as Chakra tirtha. According to folklore, Bhima's grandson Barbarik watched the entire eighteen days Mahabharata war from his severed head placed here on a pillar.

67



Juhomi Tirtha Hajwana

Tirtha related to
sage Juhomi



The land of Kurukshetra has been a place of penances for many sages and saints. According to popular folklore, this tirtha is named after sage Juhomi where he had undertaken penances for a long time. A large number of devotees come to this tirtha for taking sacred bath on the day Amavasya in general and on Solar Eclipse in particular. A Late medieval ghat made of lakhori bricks and having octagonal turrets adorn the tank of this tirtha. It has three arched chambers on both sides of the main entrance.

68



Vishnupad Tirtha Barsana

Tirtha related to Bali
and Vamanaa



It is said that Lord Vishnu resides here in the form of Vaman. Bali had asked Vaman that by what method he will be able to remember Him continuously residing in the Paatal Lok. Then Vaman had told him that charity given without rituals, Shraddha without Brahmin and Havan done without faith have been destined for you in the netherworld. According to the Mahabharata, one who worships Lord Vaman after taking bath in the waters of this tirtha gets free from all sins and attains the world of Lord Vishnu.

Reference – Mahabharata

69



Suryakund Habri

One of the Suryakunds
of Kurukshetra region



According to legends, a person who takes bath, worships deities and ancestors and observes fasting here, gets the fruits of performing Agnishtom yajna and attains the world of Surya, the sun god. According to a legend, at this place the great sages worshipped Surya with devotion for attaining the salvation for the warriors killed in the Mahabharata war. There are Late medieval bathing ghats with octagonal turrets at this tirtha. The wall paintings in the sanctum sanctorum of the temple may be seen here.

70



Kanva Rishi Ashram Deeg

Tirtha related to
sage Kanva



Legends relate this tirtha to sage Kanva who was the foster father of Shakuntala, the mother of king Bharat. At present, a magnificent Rama temple with Nagar Shikhara stands at the tirtha. The tirtha is located on the palaeochannel of River Drishadvati. Late medieval bathing ghats with octagonal turrets adorn the tirtha tank. Remains of structures from the Maurya period (4th century BCE) have been located in the tirtha complex. The mound, spread over about 20 acres of land near the tirtha complex, has yielded potteries and other artefacts belonging to the Harappan and Painted Grey Ware periods.

71



Rinmochan Tirtha Rasina

The debt-relieving tirtha
of Kurukshetra region



In the scriptures, this tirtha is called Rinmochan and Rinpramochan at some places, but its literal meaning is that which frees one from the debts. According to the Brahma Puran, Rinmochan tirtha frees a person from all types of debts, be it Shrouta, Smarta or any other. By taking bath and making donation at this tirtha, the indebted person becomes happy after getting free from debts. The clearance work done in the tank of this tirthas have yielded to sculptures of Vishnu of 9th-10th century CE. These sculptures are presently on display in Srikrishna Museum, Kurukshetra.

Reference – Brahma Puran

72



Pundarik Tirtha Pundri

Tirtha related to
Pundarik Yajna



According to the Mahabharata, by taking sacred bath in this tirtha, a person gets the fruit of performing Pundarik Yajna. The Vaman Puran also prescribes that this tirtha should be visited on 10th day of Shukla Paksha in the month of Chaitra. By bathing, chanting and performing shraddha at this tirtha one gets salvation. There are many Late medieval temples built at this tirtha. The inner walls of these temples have paintings based on mythological and epic themes.

Reference – Mahabharata

73



Devi Tirtha Mohna

Devi Tirtha situated in
ancient Madhuvan



This Devi tirtha is situated in Madhuvan, one of the seven forests of ancient Kurukshetra region. According to the Mahabharata, one who goes to the Devi tirtha of Madhuvati with a pure heart and bathes there and worships the deities and ancestors, by the grace of the goddess he gets the merit of donating thousand cows. It is said in Vaman Puran that a person who worships the deities and ancestors here, by the grace of the goddess, gets the desired success.

Reference – Mahabhara, Brahma Puran, Vaman Puran

74



Trivishtap Tirtha Teontha

Tirtha located on
the bank of ancient
River Vaitarni



In the Mahabharata and Vaman Puran, this tirtha is said to be situated on the bank of River Vaitarni, which is one of the nine rivers of ancient Kurukshetra, namely Saraswati, Drishadvati, Ganga, Mandakini, Madhusrava, Vasunadi, Kaushiki and Hiranyavati. This tirtha is mentioned in the Mahabharata after Pundarik tirtha. According to the Mahabharata, worshipping Lord Shiva after taking sacred bath in River Vaitarni, a person is freed from all sins and attains salvation.

Reference – Mahabharata, Vaman Puran

75



Luv-Kush Tirtha Mundri

Tirtha existed during the
times of Ramayana



According to popular legends, it was at this place that Lava and Kusha, the sons of Lord Rama and Sita, had memorized the entire story of the Ramayana from sage Valmiki. According to popular belief, after Lava and Kusha memorized the entire Ramayana, sage Valmiki took a vow of silence. The sanctum sanctorum of the temple contains paintings. Excavation of the tirtha has yielded archaeological remains from the 1st to the 9th-10th century CE. Some earthen pots and a well of Kushana period (1st cent. CE) existed at this tirtha.

76



Yagyasang Tirtha Geong

Tirthas related to
Ganga and Bishma



The popular folklore about this tirtha relates it to the Mahabharata period. It is said that Ganga and her son Gangeya (Bhishma Pitamah) performed many yajnas at this place during the Mahabharata war. Since this shrine was a place of sacrifice, it was named Yagyasang tirtha and due to its association with Gangeya, the village might have been named Gangeya at that time, which later got corrupted and became famous as Geong.

77



Phalgu Tirtha Pharal

A salvation providing
tirtha in Phalkivan



This salvation providing tirtha is situated in Phalkivan, one of the seven forests of ancient Kurukshetra region. It is considered to be the place of penance of sage Phalgu. According to the Vamana Purana, the Shradha performed at this tirtha on Amavasya falling on Monday satisfies the ancestors and is equivalent to Shradha performed at Gaya. On the day of Somvati Amavasya which occurs in the month of Ashwin, lakhs of pilgrims come here to perform Pind Daan to satisfy and please their ancestors. On this day Shradha ceremony is not performed at Gaya, the famous tirtha in Bihar.

Reference – Mahabharata

78



Pawaneshwar Tirtha Pharal

Dedicated to Hanuman
located in Phalkivan



This tirtha is located in the Phalki forest of ancient Kurukshetra. Being associated to Hanuman, the son of Pawan, this tirtha is known as Pawaneshwar tirtha. This tirtha is mentioned as Panikhaat in the Mahabharata after Phalgu tirtha. Although this pilgrimage was built later, yet the common people attach immense faith and devotion for this tirtha.

Reference – Mahabharata

79



Dhruv Kund Dherdu

Tirtha associated with
devotee Dhruva



This tirtha related to Dhruva, the great devotee of Lord Vishnu, is mentioned in the Varaha Purana. There are ample details available about Dhruva's life and character in the Puranas, especially the Vishnu Purana. According to popular belief, Dhruva had performed severe penance by staying at this place, due to which this tirtha became famous as Dhruva Kund. It is also believed that, the gods grant the desired boon to the person who worships on the occasion of the Shukla Paksha in the month of Chaitra.

Reference – MahaBharata

80



Alepaak Tirtha Sakra

One of the Shaivite tirthas
of Kurukshetra region



According to the Vamana Purana, a person who worships Lord Shiva after taking sacred bath in the waters of this tirtha on Chaturdashi of Shukla Paksha in the month of Chaitra and is not even touched by sins. The Narada Purana also relates this tirtha to Lord Shiva and gives the special importance for taking bath in it on Chaturdashi of Shukla Paksha in the month of Chaitra. According to this Purana, it makes a person free from all sins. There are Late medieval ghats made of Lakhori bricks which adorned this tirtha.

Reference – Vaman Puran & Narad Puran

81



Kulottaran Tirtha Kaul

The salvation ensuring
tirtha of Kurukshetra region



This is another Moksha tirthas of Kurukshetra region. In the Mahabharata, the name of this tirtha occurs as Kulampun. According to the Vamana Purana, this tirtha was built by Lord Vishnu to save the people who follow Varnashram Dharma. People who desire salvation visit this tirtha and get the ultimate aim of life. According to the Narada Purana, a man who visits this tirtha and takes a sacred bath here, saves his clan and lives in heaven for a Kalpa.

Reference – Mahabhara, Vaman Puran, Narad Puran

82



Kapilmuni Tirtha Kaul

Tirthas related
to sage Kapila



This is one of the tirthas of Kurukshetra region related to sage Kapila, the exponent of Samkhya system of philosophy. In the tirtha complex, there is a Late medieval temple dedicated to Krishna. The paintings depict various theme such as figures of Lord Jagannath, Daan Leela, Gajalakshmi, Bhisma lying on bed of arrows, Radha Krishna, Krishna killing Kamsa, Krishna decorating Radha's braid, Narasimha, Varaha, Parshurama killing king Sahasrabahu etc. Floral ornamentation on the walls of the sanctum sanctorum of the temple have been executed carefully.

83



Garh Ratheshvar Tirtha Kaul

Tirthas associated
with killing of Karna



According to folklore, at this place, while fighting with Arjuna on the 17th day of Mahabharata war, the wheel of the chariot of Karna, the commander of Kauravas got stuck in the ground. Due to this reason, Karna was killed by the mighty Arjuna. According to popular legends, it was at this place that the Karna, the great donor presented his gold-plated tooth to Krishna who appeared before him as a Brahmin in disguise.

84



Pavanhrad Tirtha Pabnawa

Tirtha associated with
Pawan, the wind deity



In the Mahabharata, it has been related to the Wind deity and in the Vamana Purana, it has been related to both Shiva and Wind deity. According to myths, this is the same tank where the Wind deity had disappeared after being saddened by the loss of his son and later he reappeared after being pleased by prayers sung by all the divine beings along with Brahma. Late medieval ghats have been built at the tirtha. Banke Bihari temple located here has beautiful wall paintings.

Reference – Mahabharata, Vaman Puran, Padam Puran

85



Banteshwar Tirtha Barot

The seat of penance
of sage Kardama



According to popular belief, sage Kardam along with his wife performed severe penance here to please Lord Vishnu with a desire to get a son. Hence, it is believed that whoever takes bath in this tirtha with the desire of getting a son, definitely his boon is fulfilled. Another popular belief connects this tirtha with sage Vasishtha. The existence of Pre-medieval remains found near the tirtha tank prove the antiquity of this tirtha.

86



Kotikoot Tirtha Keorak

Tirtha associated
with Kunti



According to the Brahma Puran, in this tirtha the waters of crores of sacred tirthas is mingled. According to popular belief, during the Mahabharata period, when Kunti was filled with remorse, then a sage advised her to take bath in one crore tirthas as a way of atonement. Then Kunti took bath here and got rid of her sins. People believe that by taking bath in the waters of this tirtha, a pilgrim is freed from all sins. Painted Grey Ware associated with Mahabharata period has been found from the surroundings of the tirtha.

Reference – Brahma Puran

87



Vedvati Tirtha Balvanti

Tirtha existed during the times of Ramayana



This tirtha of Kurukshetra region is mentioned in the Uttara Kanda of the Ramayana and in the Vamana Purana. It is said that at this tirtha, being saddened by the insult of Ravana, Vedvati entered into the fire and in the next birth was born as Sita in the house of king Janaka of Magadh. According to the Vamana Purana, by taking sacred bath here, a pilgrim gets the fruits of performing Kanya Yajna, gets rid of all sins, and attains the supreme position. According to the Mahabharata, by taking bath in this tirtha, one gets the merits of performing Agnishtom Yajna.

Reference – Ramayan, MahaBharat, Vaman Puran

88



Naimish Tirtha Nauch

Tirtha established by the sages



According to the Vana Parva of Mahabharata, this tirtha was built in the land of Kurukshetra by the sages living originally at Naimisharanya. According to the Mahabharata, Naimish tirtha is a holy tirtha served by the Siddhas where Brahma resides with the divinities. It is also stated that half of the sins of a person are destroyed the moment one enters to this tirtha. There are Late medieval ghats which adorn the tirtha tank. The walls of the temple are decorated with beautiful paintings.

Reference – Mahabharata

89



Shrikunj Tirtha Banpura

Tirtha situated on the
bank of River Saraswati



In the Mahabharata and Vamana Purana, this tirtha is said to be located on the bank of River Saraswati. According to the Mahabharata, a person gets the fruits of performing Agnishtom Yajna by taking a sacred bath here. Even in the times of the Vamana Purana, the importance of this tirtha was exactly the same as it was in the times of the Mahabharata. This tirtha is located in the forest of Seonsar in Pehowa. The bricks of early historic period recovered from here prove the antiquity of this tirtha.

Reference – Mahabhara

90



Matri Tirtha Rasulpur

Tirtha related to
Mother Goddesses



According to myths, Matrikas or Mother Goddesses were born here due to the sweat droplets falling from Lord Shiva's forehead. Matrikas further destroyed the demons. On this, the gods gave the boon to mothers to be worshipped and respected like Lord Shiva. All places related to Mother Goddesses turned into the Matri tirthas. According to Brahma Puran, a person who listens, meditates and reads about Mother Goddesses attains happiness and lives long. According to the Vaman Puran, a person who takes bath here in the tirtha becomes the owner of abundant wealth.

Reference – Brahma Puran, Vaman Puran

91



Swargdwar Tirtha Siwan

Tirtha situated in
the ancient Sheetvan



It is said in the Vamana Purana that a person who takes a balanced diet and has controlled his senses must visit Sheet Van, one of the seven forests of ancient Kurukshetra. Popular tradition associates this tirtha with Sita, the daughter of king Janak. According to popular belief, Sita had entered into the earth at this place. For this reason, this tirtha is also known as Swargdwar. According to the Narada Purana, if someone takes sacred bath in the waters of this tirtha on the day of Chaturdashi of month of Chaitra, gets salvation.

Reference – Mahabharat

92



Sutirtha Sautha

Tirtha associated with
the world of ancestors



According to the Mahabharata, one should go to the Sutirtha where the ancestors and gods are always present. After visiting there, one should worship and anoint the ancestors and deities. The person doing this act gets the fruits of performing Ashwamedha Yajna and ultimately attains the world of ancestors. The bathing ghat at the tirtha tank is made of Late medieval Lakhori bricks. There are two Late medieval temples at the tirtha which have been renovated recently.

Reference – Mahabharata

93



Ikshumati Tirtha Polar

Tirtha situated on the
bank of River Saraswati



This tirtha is located on the bank of River Saraswati also known as Ikshumati in the past. River Ikshumati has also been mentioned by Panini, in his famous grammar treatise Ashtadhyayi. In the Ayodhya Kand of the Ramayana by sage Valmiki, this river finds mention when the messengers were going to the country of Kekaya to bring prince Bharata back to Ayodhya. The remains of Early historic to medieval period have been found from an ancient mound adjacent to the tirtha.

Reference – Ramayan

94



Gandharva Tirtha Gohran Kheri

Tirtha associated
with Gandharva



This tirtha is associated with divine dancers known as Gandharvas. It is mentioned in the Shalya Parva of the Mahabharata that Balarama, the elder brother of Krishna, after taking bath in the waters of this tritha satisfied the Brahmins by making donations of wealth, gold and silver to them. This tirtha was existed on the bank of River Saraswati where many Gandharvas like Vishwvasu used to organize dances. Considering the importance of this tirtha, Balarama must have visited it during his pilgrimage.

Reference – Mahabharata

95



Brahmavarta Tirtha Prabhavat

Tirtha associated
with Brahma



Situated on the border of 48 Kos Kurukshetra region, this is one of the tirthas related to Lord Brahma. According to the Mahabharata, a person attains the world of Lord Brahma by taking sacred bath in the waters of this tirtha. It is said in the Vamana Purana that a person becomes an expert in Brahmavidya by taking bath in this tirtha. Such person can give up his life according to his wish. Similar importance of this tirtha is also described in the Narada Puran.

Reference – Mahabharata, Vaman Puran, Agni Puran

96



Arantuk Yaksha Beharjakh

The place of Yaksha
situated on the north-west
corner of Kurukshetra



Arantuk Yaksha of the north-west corner was situated on the bank of River Saraswati. According to the Mahabharata, a person gets the fruit of performing Agnishtom yajna by taking bath here. A medieval sculpture of Lord Vishnu depicting incarnations have been recovered from this tirtha. To the south-east of this tirha lies a Gurudwara dedicated to Guru Teg Bahadur, the ninth Guru of the Sikhs.

Reference – Mahabharata

97



Shringi Rishi Tirtha Sanghan

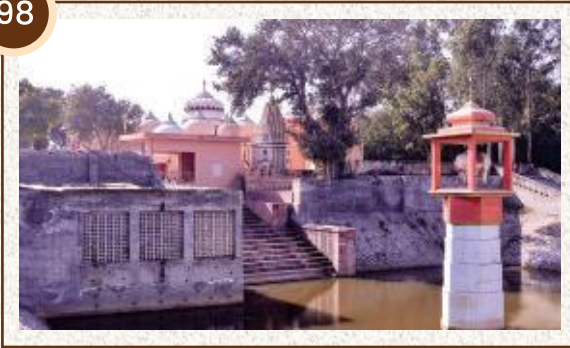
Tirtha dedicated to
sage Shringi and
goddess Shankhini



This tirtha is mentioned in the Mahabharata which is associated with sage Shringi and goddess Shankhini. It is said that a person devoted to this tirtha attains the best form by taking sacred bath in the waters of this tirtha. Goddess Shankhini is named as Sangini in the Vaman Puran. According to popular belief, Goddess Shankhini worshipped sage Shringi at this tirtha and did penance at Behar Jakh. The walls of the existing temple have paintings of Matsya Avatar and Raaslila.

Reference – Mahabhara

98



Gobhavan Tirtha Guhna

Tirtha providing the
fruits of making
donation of cows



This Tirtha is mentioned by the name of Gavan Bhavan in the Mahabharata and the Padma Purana. According to the Mahabharata, the devotee should go to Gavan Bhavan tirtha and take sacred bath there. The person doing this act gets the fruits of donating a thousand of cows. According to popular folklore, an ascetic named Nyalgiri had made a dead cow to take bath in the tank of the tirtha due to which it was revived. It is considered best to take bath at this tirtha on sixth day of Shukla Paksha of the month of Bhadrapad.

Reference – Mahabharata, Brahma Puran

99



Suryakund Sajuma

Tirtha dedicated to
Surya, the Sun god



This tirtha is one of the Suryakund located in Surya van, one of the seven forests situated in ancient Kurukshetra region. Since time immemorial the land of Kurukshetra has been famous for its solar worship. Many water bodies of this region are called Surya Kunds where the devotees come to take sacred bath on the occasion of Amavasya in general and solar eclipse in particular. The walls of a Late medieval temple are profusely painted with floral ornamentation.

100



Brahmodumbar Tirtha, Shila Kheri

Tirtha related
to Brahma



This is one of the tirthas related to Lord Brahma in Kurukshetra region. At the tirtha were present seven sacred ponds dedicated to seven great sages Bhardwaj, Gautam, Jamadagni, Kashyap, Vishwamitra, Vashishtha and Atri. According to the Mahabharata, by taking bath in the ponds dedicated to seven great sage, a person attains the world of Brahma. In the Vaman Puran, this tirtha has been called Brahmodumbar because it is associated with Lord Brahma. The artefacts of Kushan period (1st century CE) from the mound adjacent to the tirtha tank prove the antiquity of the tirtha.

Reference – Mahabharata, Vaman Puran

101



Manush Tirtha Manas

Higher birth
providing tirtha



The earliest mention of the Manush tirtha occurs in the Rigveda where kings of the Bharat clan had performed yajnas. It shows the antiquity of the site. According to Mahabharata the deers injured by the hunter's arrow got human body after bathing in this tank, hence this tirtha was named as Manush tirtha. The Vaman Puran and the Skanda Purana also describe the origin of this tirtha as it has been described in the Mahabharata. A person attains salvation just by hearing about this tirtha.

Reference – Mahabhara, Vaman Puran & Sakand Puran

102



Aapga Tirtha Gadli

Tirtha situated on the
ancient River Aapaga



Aapga, the holy river of Rigvedic period is also mentioned in the Mahabharata and the Vaman Puran. This river was a major tributary of River Saraswati. According to the Mahabharata, a person who bathes here, worships the divinities and ancestors and stays here for one night, gets the fruits of performing Agnishtom Yajna. The Vaman Puran states that a person who offers Pind Daan here in the afternoon of Chaturdashi of Krishna Paksha of the month Bhadrpad, attains salvation.

Reference – Mahabharata, Vaman Puran

103



Kapilmuni Tirtha Kalayat

Tirtha associated with sage Kapil, the exponent of Sankhya system of philosophy



This tirtha is related to the conversation held between sage Kapil and his mother Devahuti. According to the Mahabharata, a person who observes celibacy and worships the divinities and ancestors with a reverential mind after bathing in Kapil tirtha, gets the fruits of donating a thousand of cows. It is said in the Vaman Puran that a person who sees Shiva at this tirtha is entitled to salvation. Two brick temples of 7th century CE are at tirtha complex, which are among the rare brick temples of India.

Reference – Mahabharata, Vaman Puran

104



Mukuteshwar Tirtha Mator

Tirtha associated with sage Markandeya



Popular legend relates this tirtha to sage Markandeya, who was born at this place. The name of sage Markandeya and Markandeya tirtha occurs in various Puranas. It is said that at this tirtha, Lord Shiva had killed Yama to protect sage Markandeya and had revived Yama's life again on the request of the divinities. Late medieval ghats can be seen in the tank of the tirtha.

105



Sritirtha Mator

Tirtha dedicated to
goddess Lakshmi



According to the Mahabharata, a devotee with a restrained heart attains abundant wealth and prosperity after taking bath in the waters of this tirtha. The Narada Purana states that a devotee who bathes in the waters of this tirtha and worships Lord Vishnu always feels the presence of deity with him. Bricks of the early medieval period and a stone female head dating 7th-8th century CE have been found from here. The surroundings of the tirtha contain archaeological remains from Late Harappan period to the Early historic times.

106



Khatvangeshwar Tirtha, Khadalwa

One of the major
Shaivite tirthas of
ancient Kurukshetra



This tirtha is associated with king Khandeshwar of Ayodhya who rested and prayed Lord Shiva here. King Khandeshwar had settled a village named Khadalwa at this place but the village at present is not into existence. The temple of the tirtha has a huge stone Shivlinga. The height of this Shivlinga is about two feet. Bricks and potteries dating first century CE have been found from the tirtha complex, which proves the antiquity of this tirtha.

107



Varnesar Tirtha Sangroli

Tirtha related to
Karna's cremation



This tirtha is located at the confluence of Varnavati and Drishadvati rivers, which were tributaries of River Saraswati. According to folklore, the Pandavas built Karna's funeral pyre here on Kunti's advice. It is said that Karna was killed in Garhratheshwar tirtha, which is located at a distance of about five km from this place. Potteries and sculptures of Pratihara period (9th-10th century CE) have been found in the tirtha complex, which proves the antiquity of this tirtha.

108



Panchtirthi Sangroli

Tirtha dedicated
to five deities
of Sanatan Dharma



This tirtha, popularly known as Panchtirthi, is situated on the border of five villages named Sangroli, Sakra, Dherdu, Kaul and Kheri Sakra. In the past, there might have been temples or places of worship of all five sub-sects of Hinduism related to five major deities i.e. Shiva, Surya, Vishnu, Ganesha and Shakti. This tirtha is also known as Sadhu Wala Dera. There is a Late medieval well in the tirtha complex. The medieval pottery and other archaeological remains found from the tirtha complex prove its antiquity.

109



Chyavan Rishi Tirtha Salimpur Madud

The place of penance
of sage Chyavan



This tirtha is related to sage Chyavan who was given youthfulness by Ashwini Kumars, the physicians of the gods. In return for this favour, sage Chyavan made them eligible to drink Somras. According to folklore, during the Mahabharata war, food was prepared here for the Pandavas and their camp. Therefore, in folk belief, it is also called Chulha tirtha. Early historic and medieval artefacts have been found from the vicinity of the tirtha.

110



Jamdagni Kund Jajanpur

Tirtha related to
sage Jamdagni



According to folklore, Jamdagni, the great grandson of sage Orva and son of Richik, stayed at this tirtha during his pilgrimage. Sage Jamdagni, born in the Bhrigu clan, was the father of sage Parashurama. There are samadhis of many saints in the tirtha complex. For this reason, the tradition of Rishi Puja has been going on here since the distant past. Late medieval ghats with octagonal turrets made of lakhori bricks exist at the tank of the tirtha.

111



Vindusar Tirtha Bandrana

Tirtha dedicated to
Goddess Vindeshwari



According to folklore, before the Mahabharata war, the Pandavas worshipped Goddess Vindeshwari at this site. Local legends consider this tirtha to be an hermitage of sage Kardam, whose second hermitage is located in the nearby village named Barot. The tirtha complex has the samadhis of many sages and saints. A late medieval temple located in the Tirtha complex has wall paintings. A Late medieval ghat made of lakhori bricks also exist at the tank of the tirtha.

112



Jadbharat Tirtha Jadaula

Tirtha related to Bharat,
son of king Rishabhdev



This tirtha is one of the largest tirthas of 48 Kos Kurukshetra region. Popular belief associates this tirtha with Bharat, son of king Rishabhdev of solar dynasty of Ayodhya. Bharat was born as a deer in his second birth. It is believed that by taking bath at this tank and worshipping Lord Vishnu, one attains self-knowledge. The ghats of the tirtha are built of medieval lakhori bricks. Some broken sculptures and potteries belonging to 9th-10th century CE have been found from the tirtha premises.

Reference – Mahabharata

113



Amarhrad Tirtha Chandlana

Tirtha which
ensures immortality



Local belief associates this tirtha with king Dang of Mahabharata period, due to which it is also called as Dangali tirtha. In the Mahabharata, it has been called Amarhrad tirtha, according to which, by worshipping Indra after taking bath in the waters of this tirtha, one gets immortality. Remains from the Late Harappan period to the medieval period are found from the vicinity of the tirtha. An image of goddess Amba dating 7th-8th century CE recovered near this site is displayed in Srikrishna Museum, Kurukshetra.

114



Balakhilya Tirtha Balu

The seat of penance of
sages Balakhilyas



According to the Vaman Puran, this tirthas is the seat of penance of sages Balakhilyas who were born from Lord Brahma at the time of the beginning of the creation. According to local beliefs, this tirtha is also known as Shobhani Rishi tirtha who might have been the mythical sage Shobhari. To the north of the tirtha, at a distance of 2 km from village Balu, there is a mound of Harappan period, from where the remains of three cultures i.e. Pre-Harappan, Mature-Harappan and Late-Harappan period have been excavated.

Reference –Vaman Puran

115



Dharmakund Pai

Tirtha dedicated
to Yama



According to local belief, this tirtha is dedicated to Yama, the god of truth or Dharma. At this tirtha the sacred bath is allowed only for local people. The pilgrims coming from outside are prohibited to take bath in the waters of this tirtha. They can only worship at this tirtha. Medieval potteries and lakhori bricks are found in the tirtha premises. However, potteries and other antiquities of Early historic period are found in the vicinity of the tirtha.

116



Sarvroghar Tirtha Pilni

Disease curing tirtha
of Kurukshetra region



According to folklore, king Janmejaya, the son of Parikshit got relief from a serious skin disease here. The tank here is famous by the name of Siddh Johri whose water is still considered miraculous for skin diseases. It is said that during the Mahabharata war, the injured warriors as well as the wounded animals used to be cured by its waters. The Samadhi temple of Baba Devi Das situated at the tirtha is indicative of a long ascetic tradition. The archaeological remains from the Late Harappan to the Early historical period from the vicinity of the tirtha show the antiquity of the tirtha.

117



Niraakar Tirtha Pilni

Tirtha dedicated
to Lord Shiva



This tirtha is named after Niraakar, one of the names of Lord Shiva. According to popular belief, women used to take bath here during the Mahabharata war. Late medieval ghats with chambers exist on the tirtha tank. The pottery of same period have been found in the tirtha complex. At a distance of one kilometer archaeological remains from the Late Harappan to Early historical period are also found. All these evidences indicate the cultural continuity. Earlier there was a tradition of taking bath in tirtha tank in the months of Shravan and Kartik.

118



Dwadasha Rashi tirtha, Meoli

Tirtha situated on the
bank of River Kaushiki



This tirtha is located on the palaeochannel of ancient River Kaushiki, a tributary of River Saraswati. In the Vaman Puran, Kaushiki has been called Papanashini or the destroyer of sins. From tirtha complex archaeological remains from Late Harappan period to the medieval period are found. The temple situated at the tirtha is related with some unknown Brahmachari which was built here by the king of Kashmir. There is a tradition of taking twelve dips in the tirtha tank in the name of twelve zodiac signs.



Kulottaraan Tirtha Kultaran

One of the salvation
ensuring tirtha of
Kurukshetra region



The tirtha named Kulottaraan is mentioned in the the Mahabharata and Vaman Puran, which ensures salvation in the Kurukshetra region. Village Kultaran is named after this tirtha. According to folklore, the Pandavas performed Tarpan and Pind-daan for their ancestors at this tirtha. Since then, the tradition of offering Pind-daan and Tarpan is continuing here on every Amavasya. The temples of Shiva, Hanuman and Samadhi temples of saints exist at this tirtha. Of these main Samadhi temple belongs to Baba Balwan Giri.



Kapilmuni Tirtha, Kalayat, Kaithal

Tirthas of District Jind

Within 48 Kos Kurukshetra Region



120



Bhuteshwar Tirtha Jind

One of the
Shaivite tirthas
of Kurukshetra region



This tirtha is mentioned in the Mahabharata as Jayanti tirtha. In the Vaman Puran, this tirtha is called Bhuteshwar Jwalamaleshwar which comes after Som Tirtha. According to one opinion, the temple built by king of Jind is the real Bhuteshwar Jwalamaleshwar tirtha. According to other opinion, the temple located in nearby Aparahi Mohalla is the real ancient Bhuteshwar Jwalamaleshwar tirtha. According to the Vaman Puran, a person who worships these two Lingas named Bhuteshwar and Jwalamaleshwar is freed from the cycle of birth and death.

Reference – Vaman Puran

121



Ekshans Tirtha Ikkas

The tank where
Duryodhana hid



Popular belief associates this tirtha with goose incarnation of Lord Vishnu. According to the Mahabharata, a person who bathes in this tirtha gets the fruit of donating thousands of cows. Folklore connects this tirtha with the lake where Duryodhan came to hide in the waters on the eighteenth day of Mahabharata war. Thereafter, Pandavas searched him and challenged for the duel. For this reason this tirtha is also called as Dhundu by the folks. Discovery of the sculptures of 9th-10th century CE recovered from the tirtha premises shows the antiquity of the tirtha.

Reference – Mahabharata, Vaman Puran, Padam Puran

122



Ramhrad Tirtha Ramrai

Tirtha related to
Parashurama



This tirtha is related to sage Parashurama, son of sage Jamadagni, who is counted among the ten incarnations of Lord Vishnu. Enraged by the unjust behaviour of the tyrannical and oppressive Kshatriyas, sage Parashurama, destroyed them and filled five tanks at this place with their blood. According to the Mahabharata, by offering tarpan to the ancestors, the devotee gets rare things in the world. It is also said that the decisive duel between Bhima and Duryodhana took place at the shore of this tirtha.

Reference – Mahabharata

123



Sannihit Tirtha Ramrai

One of the salvation
providing tirthas



The name and importance of this tirtha is described in detail in the Mahabharata and Vaman Puran. The charity made at this tirtha on the occasion of solar eclipse has special importance. According to popular belief, this tank is the real Sannihit Sarovar and Sannihit tirtha of Thanesar was built later on. According to the Mahabharata, the only touch of this tirtha on the occasion of solar eclipse provides the fruits of performing hundreds of Ashvamedha yajnas to the devotees.

Reference – Mahabharata, Vaman Puran

124



Govind Kund Rajpura

One of the five tanks
related to Parashurama



Govind Kund is situated on the bank of the ancient River Drishadvati situated on the border line of 48 Kos Kurukshetra region. This tirtha is counted among those five Kunds along with Ramhrad, Sannihit, Surya Kund and Kalyani which were created by Parashuram. Today, all of them are regarded salvation ensuring tirthas. Late medieval temples and ghats stand at the tirtha. A grand Gita Updesh Rath has been installed in the middle of the tirtha tank. Medieval remains are found from the tirtha complex.

125



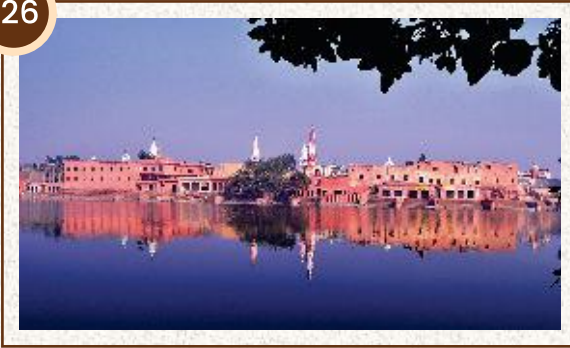
Pushkar Tirtha Kapil Yaksha Ponkari Kheri

The Yaksha of the
south-western corner
of Kurukshetra



In the Vaman Puran, sage Parashuram has been mentioned as the creator of this tirtha which is a seat of Kapil Yaksha. According to Vaman Puran, by visiting the Pushkar tirtha, all the wishes of a person are fulfilled. It is also said that if a king visits this tirtha, he gets the fruits of performing Ashwamedha Yajna. On the day of Kartik Purnima, the person who makes charity here, gets desired boon from the gods.

126



Som Tirtha Pandu Pindara

Tirtha related to
Somvati Amavasya



This tirtha is related to Som, the moon god in the Mahabharata, Vaman Puran and Padma Puran. According to the Mahabharata, a person gets the fruits of performing Rajsuya Yajna by taking bath in waters of this tirtha situated in Jayanti region (Jind). According to popular belief, Pandavas had waited for twelve years for taking bath here on the occasion of Somvati Amavasya. According to popular belief, after the Mahabharata war, Pandavas had performed Pinda Daan for their ancestors at this place.

127



Varaha Tirtha Brah Kalan

Tirtha related to
Varaha incarnation
of Vishnu



This tirtha is dedicated to Varaha, the third incarnation of Lord Vishnu. According to the Vaman Puran, a person who takes bath in the waters of this tirtha with devotion becomes entitled for supreme bliss. The tirtha temple has a stone image of Varaha dating 8th–9th century CE. It is a eight-armed image of the deity. This village was named Brah Kalan after the name of the tirtha.

128



Ashwini Kumar Tirtha Assan

Tirtha dedicated to
Ashwini Kumars



Ashwini tirtha is associated with Ashwini Kumars, the physicians of the divinities. On the request of Sukanya, Ashwini Kumars had given youthful life to her husband sage Chyavan here. Among the five Pandavas, Nakul and Sahadev two Pandava heroes born to Madri, were the sons of Ashwini Kumars. According to the Vaman Puran, a devout and self-controlled person becomes handsome and famous by visiting this tirtha.

129



Jamdagni Tirtha Jamni

Tirtha situated on the
bank of River Drishadvati



This tirtha is related to sage Jamdagni, the great grandson of sage Chyavan. According to popular belief, sage Jamadagni performed severe penance at this tirtha. Once a demon named Haiheyi disturbed his penance and insulted the sage and killed his disciples. The saddened sage got the demon Haiheyi killed by his son Parshuram. This tirtha is counted among the 68 holy places. Remains of Harappan culture are found from the tirtha complex which prove the antiquity of the tirtha.

Reference – Mahabharata

130



Yayati Tirtha

Kalwa

The place of yajna performed by king Yayati



This tirtha of Kurukshetra region is related to Yayati, the second son of king Nahush. Lord Krishna was born in the lineage of Yadu, who was the son born to king Yayati from his wife Devayani. Kauravas and Pandavas were born in the lineage of Puru, the son of the king Yayati from second wife Sharmishtha. According to the Vaman Puran, River Saraswati poured honey for performing yajna of king Yayati at this tirtha. In this Purana, instead of Yayati, the tirtha has been mentioned by the name of Yayaat.

Reference – Mahabharata

131



Chausath Yogini Tirtha, Kalawati

Tirtha situated on the palaeochannel of River Drishadvati



This tirtha is dedicated to the sixty-four Yoginis, who are usually worshipped in the south-east corner along with the Navagrahas. The joint temple located here is dedicated to the sixty-four Yoginis and a sage named Bhai Ji. The top of the temple comprises the images of four out of the sixty-four Yoginis who could not answer the questions asked by Bhai Ji and since then stayed here at the tirtha. The name of village Kalavati also seems to have been named after one of the Yoginis. There stands a Late medieval bathing ghat on the tank of the tirtha. Sacred bath in the tirtha tank is taken on the tenth day of every month in Shukla Paksha.

132



Panchanad/ Hatakeswar Tirtha

Haat

Tirths related to
Ashwatthama



According to popular belief, it was at this place that Arjuna, on the advice of Lord Krishna, removed the gem from the forehead of Ashwatthama with the tip of his bow and left him bereft of the gem. The image of Ashwatthama is worshipped in the tirtha temple. According to the Vaman Puran, Rudra himself is present here after incorporating crores of tirthas in this tirtha, hence this tirtha is also called Koti tirtha. According to popular belief, the brilliance and power of 68 tirtha of the earth is contained in the sacred tank of this tirtha.

Reference – Mahabhart, Vaman Puran

133



Sarpadman Tirtha Safidon

Place of serpent
sacrifice performed by
king Janamejaya



According to popular belief, to take revenge for his father's death due to snake bite, Janamejaya, the son of king Parikshit in consultation with sages and Brahmins, had performed a huge Sarpadman Yajna at this place to destroy the entire race of serpents. Due to the miraculous effect of the mantras, large and powerful snakes started falling into the sacrificial altar. Finally, the yajna was stopped at the behest of Aastik, the son of sage Jaratkaru. The temples situated at the tirtha were built by the king of Jind dating the Late medieval times.

134



Sarpadhi Tirtha Safidon

A tirtha dedicated
to Nagas



This tirtha is mentioned in the Mahabharata as Sarpadevi and in the Vaman Puran as Sarpaddhi. According to the Mahabharata, on visiting this best Nag tirtha, a person gets the fruit of performing Agnishtom yajna and becomes the owner of the world of Nagas. Traditionally, clarified butter and curd are donated to the snakes here. According to folklore, in this connection the residential arrangements for the participant Brahmins and sages were also made at this tirtha.

Reference – Mahabharta, Vanam Puran

135



Vanshmoolak Tirtha, Barsola

Tirtha related to
redeeming of lineage



This tirtha is famous for redeeming the lineage of the people. According to the Mahabharata, a person who takes bath in the waters of this tirtha, gets his lineage redeemed. According to the Vaman Puran, a person who controls his senses properly, visits the Vanshmoolak tirtha and takes sacred bath there, gets success for his lineage. Ancient sculptures of Gandharvas and Kinnaras of 9th-10th century CE are installed on the façade of a temple which exists here. This proves the antiquity of this tirtha.

Reference – Mahabharata, Vaman Puran, Padam Puran

136



Kayashodhan Tirtha Kasuhan

The tirtha that purifies
the human body



According to the Mahabharata, there remains no doubt in purifying the body of a person who takes sacred bath in the waters of Kayashodhan tirtha. According to the Vaman Puran, by taking bath in this tirtha, a person gets freed from the cycle of birth and death. The Purana further state that, after visiting this tirtha, there is no need to visit any other tirthas. It is said that the leprosy of the king of Patiala was also cured after bathing in this tirtha.

Reference – Mahabharta, Vaman Puran

137



Kush/Ramsar Tirtha Kuchrana Kalan

Seat of penance
of sage Kush



According to the Mahabharata, a sage named Kush who was as glorious as the fire god (Agni). Had performed rigorous penance for a long time at this tirtha. In the Anushasana Parva of the Mahabharata reference of two tirthas named Kushastamba and Kushavart is found. These may have been connected with this tirtha. Samadhi of Baba Brahmadas is built in the tirtha premises.

138



Lokoddhar Tirtha Lodhar

The place associated
with sage Lauha



This tirtha is related to Lord Vishnu because he liberates the three worlds, hence it is named Lokoddhar tirtha. According to the Mahabharata, a devotee who wants to know the essence of Dharma liberates his loved ones by taking sacred bath in the waters of this tirtha. According to the Vaman Puran, a person can liberate his near and dear ones by taking bath in this tirtha which is revered in the three worlds. It is a popular belief that sage Lauha also performed sever penance here.

Reference – Mahabharta, Vaman Puran

139



Mallikeshwar Tirtha Dhatrath

Shaiv tirtha located
on the bank of River
Drishadvati



This tirtha is situated on the bank of the River Drishadvati, a tributary of River Saraswati. According to folklore, this tirtha is known as Mallikeshwar tirtha, which is one of the name of Lord Shiva. Folk tales relate this tirtha to Lord Krishna who had stationed Arjuna's chariot at this place. According to another folk belief, this village is named after Dhritarashtra. Archaeological remains of Kushan and Gupta period have been found from the village mound. A fragment of doorjamb depicting goddess Ganga of 9th-10th century CE has also been found from this tirtha.

140



Soham Tirtha Sahanpur

Tirtha related to
sage Dattatreya



According to folk belief, worshipping Dattatreya at this tirtha leads to unique enlightenment. The deity of the tirtha is a Siras tree which is worshipped here. Devotees use to pour water in its roots. Situated on the boundary line of the land of 48 Kos Kurukshetra region, this tirtha is situated on the palaeochannel of the ancient River Drishadvati. Early medieval potteries and other archaeological remains are found from the fields of the village.

141



Parashar Tirtha Paju Kalan

Tirtha dedicated to
sage Parashara



Folklore connects this tirtha with sage Parashara who was the grandson of sage Vashishtha and father of sage Ved Vyas. This tirtha is also famous by the name of Pagdhoi. It is said that during the Mahabharata war, Lord Krishna stayed here for some time and washed his feet with the waters of this tirtha. On every Amavasya, milk is donated from every household of the village for making the prasad at this tirtha. Medieval pottery has been found from the tirtha and Early historic and medieval remains have also been found from a nearby village called Panju Khurd to the west of the tirtha.

Tirtha of District Panipat

Within 48 Kos Kurukshetra Region

142



**Machruk Yaksha
Seenk**

Yaksha of the
south-eastern corner
of Kurukshetra region



This tirtha is dedicated to Machruk Yaksha which is one of the four Yakshas mentioned in the Mahabharata. This Yaksha tirtha is located on the bank of River Drishadvati. There is a Yaksha Kund in the tirtha premises. Remains of an ancient temple have been found at the tirtha. Now a modern temple has been constructed over the old structures. Late medieval bathing ghats made of lakhori bricks exist in the tirtha tank.

Tirthas of District Karnal

Within 48 Kos Kurukshetra Region

143



Mishrak Tirtha

Nissing

Tirtha associated with
sages Ved Vyas
and Dadhichi



This tirtha named Mishrak contains waters of many sacred tirthas. In the Vaman Puran, sage Vyasa had done this pious act for sage Dadhichi. According to the Mahabharata, the waters of many tirthas was collected here by the sage Ved Vyas for the sake of Brahmins. According to the Vaman Puran, bathing in the tank of this tirtha bestows the merits of bathing in all the tirthas existing on the earth. The temple at tirtha contains modern paintings related to religious themes.

Reference – Mahabharata, Vaman Puran

144



Dashrath/ Raghavendra Tirtha, Aungad

Tirtha which existed
during the
Ramayana era



This tirtha related to the time of Ramayana is supposed to have been built by king Dashratha of Ayodhya. Due to this reason, it is known as Dashrath or Raghavendra tirtha. Being childless, king Dashratha, on the advice of sage Vasishtha, the family priest of solar dynasty of Ayodhya built this tirtha to get the offspring. The tank of the tirtha have Late medieval ghat adorn with octagonal turrets.

145



Daksheshwar Tirtha

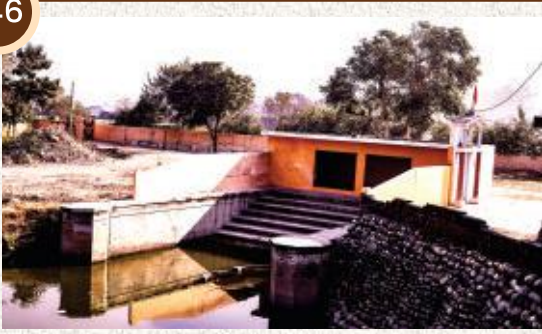
Dachar

Tirtha associated with
the marriage of Sati
and Shiva



According to the Vaman Puran that a devotee who sees Daksheshwar Shiva at this place gets the merits of performing Ashwamedha yajna. According to popular belief, the marriage ceremony of Shiva and Sati took place here. As mention in the Mahabharata the Pandavas visited this place during their exile period. Roof of a Late medieval temple standing at the tirtha has been embellished with floral depiction.

146



Gautam Rishi/ Gavendra Tirtha Gondar

Tirtha associated
with sage Gautama



This tirtha associated with sage Gautam who is counted among the seven great sages. He is mentioned in the Ramayana and Mahabharata. Due to curse of Gautama, his wife Ahalya turned into a rock. According to the Uttara Ramayana, Lakshman, the younger brother of Lord Rama built a grand palace near the hermitage of sage Gautam. Tirtha premises comprises the Samadhi temples of sages of Giri sect. The temple dedicated to Lord Shiva at the tirthas comprises the wall paintings based on religious theme.

Reference – Mahabharta

147



Jamdagni Kund Jalmana

Tirtha associated
with sage Jamdagni



This tirtha related to sage Jamdagni, the father of Parashurama was according to folklore, the place where his hermitage stood and lived with wife Renuka and his sons. His son Parashurama was a great devotee of his father who was forced to kill his mother on the orders of his father. After getting a boon from his father, he revived his mother again. It is also said that Parashurama started his struggle against the unjust Kshatriyas from here.

148



Panchadev Tirtha Padha

Tirtha associated
with five cults of the
Sanatan Dharma



This tirtha is associated with five cult deities of Sanatan Dharma. Shiva, Vishnu, Devi, Surya and Ganesha shrines dedicated to these deities may have existed at this place. At present, the shrines named Ramkundhi, Shyorgarhi and Dera Santram are present in the tirthas complex. These would have been representing the continuity of ancient cults at this site.

149



Koti Tirtha Kurlan

A sacred spot created
to contain waters of
various tirthas



The Brahma Puran refers to a Koti Koot tirtha which the local people identify with Karori tirtha. It is said that a sage had stored waters from crores of tirthas in his kamandal. As soon as he put a drop of water from this tirtha into his kamanadal, his kamandal fell down. Then the sage understood the importance of this tirtha and declared that this tirtha comprises the waters of crores of tirthas which existed on the earth.

150



Dashashwamedha Tirtha, Salvan

Tirtha which ensures the merits of performing ten Ashvamedha Yajnas



This tirtha is located on the bank of River Drishadvati, which anciently flowed on the eastern border of Kurukshetra region. This tirthas has been mentioned by the name Shalukini in the Van Parva of Mahabharata. According to the Mahabharata, by bathing and making charity here, a person gets the fruits of performing ten Ashvamedha Yajnas. It has been said in the Vayu Puran that by performing Shraddha at the tirtha named Dashashwamedha and Panchashwamedha, one gets the merits of performing ten and five Ashvamedha yajnas. Late medieval temple and ghats of the tirtha are embellished with wall paintings.

Reference – Mahabharta, Brahma Puran, Vayu Puran

151



Brahm Tirtha Risalwa

One of the tirthas related to Brahma



This is one of the tirtha related to Brahma in the land of Kurukshetra. According to the Vaman Puran, Brahma had worshipped Lord Shiva here with devotion to atone for his sins. Pleased with Brahma's devotion, Shiva ordered him to establish four lingas. Then Brahma, who was freed from sins, established four lingas on the land of Kurukshetra out of which one was installed here. It is believed that by merely seeing this linga, a person attains the ultimate salvation. Tirtha premises contains the architectural fragments of a temple dating 9th-10th century CE.

152



Phalgu Tirtha

Phaphrana

The second tirthas of of Kurukshetra region dedicated to sage Phalgu



According to the Vayu Puran, a person should visit Phalgu tirtha, the best among all the tirthas. Those who perform Shraddha here, their ancestors always get salvation. In ancient times, on the request of Brahma, Lord Vishnu himself appeared in the form of Phalgu here. Regarding the greatness of this tirtha, it is said that even a person who performs one lakh Ashvamedha yajnas does not get as much benefit as the one who takes bath in the waters of Phalgu tirtha.

Reference – Vayu Puran

153



Dhanakshetra Tirtha

Assandh

The seat of penances of many sages and seers



According to popular belief, the name of this tirtha is Dhanakshetra which has been the seat of penances of many sages and seers over the ages. It is still important due to their blessings. According to popular belief, one who takes a Parikrama of the Samadhi situated in the tirtha brings very auspicious results and all pending works of a person get completed. By taking a Parikrama here, the animals which have stopped giving milk start giving milk again. Late medieval lakhori bricks are found in the surroundings of the tirtha complex.

Reference – Mahabharata

154



Jarasandh Ka Tila Assandh

The site of an ancient
Buddhist Stupa



The archaeological mound is identified with ancient city of Assandh. Popular belief associate the site with king Jarasandh of the Mahabharata period. It is said that the city named Asandhiwat was the second capital of the Pandavas. Asandhiwat was a prosperous city at the time of king Janmejaya, the son of king Parikshit. Jarasandh's mound is actually the lower part of a huge Buddhist stupa which is built with Kushan bricks of 1st century CE.

155



Jambunad Tirtha Jabhala

Tirtha which ensure
success in life



Of the many tirthas mentioned in the Mahabharata and the Puranas, by visiting the Jambunad tirtha a person gets merits of performing Ashwamedha Yajna. As per scripture, the tirtha is also visited by the deities, sages and forefathers. It also finds mention as Jambukeshwar in the Agni Puran and Kurma Puran. Sage Vyasa also visited this tirtha considering its importance.

Reference – Mahabharata, Vayu Puran, Agni Puran

156



Pavan Tirtha Uplana

Tirtha providing the merit of performing Agnistom yajna



This tirtha is mentioned in the Mahabharata after Swastipur. Visit the tirtha and offering of tarpan to the deities and ancestors is considered equivalent to performing Agnishtom yajna. In the Mahabharata itself, under Anushasana Parva, Pavan has been counted among one of the Vishwadevas. Popular tradition mentions it as a tirtha of the time of Pandavas. The people here believe that the wishes of the devotees are fulfilled after visiting here. The villagers also call this tirtha as Gopalmochan.

Reference – Mahabharta

157



Chucchukarandav Tirtha, Chorkarasa

Tirtha dedicated to saints



This tirtha is dedicated to the saints whose temple exists adjacent to the modern temple. The sanctum sanctorum of the temple contains an image of Lord Vishnu of Pratihara period (9th–10th century CE) along with some modern images. This indicates the existence of a temple of medieval period at this place in the past. Samadhis of many Naga Sadhus are located in the tirtha complex.

158



Trigunanand Tirtha Guniana

Tirtha related to
sage Gautama
and Dronacharya



According to popular belief, sage Gautama performed penance at this place. As per the Mahabharata evidence, sage Gautama along with other had a pleasant stay here on Arjuna's birthday. According to the Drona Parva of Mahabharata sage Gautama made a request to Acharya Drona to stop the war of Mahabharata at this place. The octagonal-shaped turrets of late medieval period exist on the ghat of the tirtha tank.

159



Vyas-sthali Bastali

Seat of penance related to
sage Veda Vyasa



This tirth named Vyas-sthali is related to sage Vyasa who was the son of sage Parashar and the editor of the Mahabharata epic and Puranas. It is mentioned that sage Vyasa started to live at this place after being saddened as his son Shukdeva who had abandoned the world. Since then it was named as Vyas-sthali. According to the Mahabharata, bathing and making donation here gives the merits of donating thousands of cows. It is also said that by visiting this tirtha a person never has to mourn the separation of his son.

Reference – Mahabharata, Vaman Puran

160



**Prithvi Tirtha
Balu**
Tirtha of
Ramayana era



The religious importance of this tirtha is described in the Mahabharata. Here it is said that by visiting this tirtha, one gets the merits of donating a thousand cows. The Vaman Puran also clearly mentions the religious importance of this tirtha and says that all sins committed on the earth are destroyed by taking a sacred bath in waters of this tirtha. Popular belief also considers it to be the place of penances of sage Valmiki, the author of the Ramayana epic.

Reference – Mahabharta, Van Parva

161



**Parashar Tirtha
Bahlolpur**
Place of penances
related to sage Parashar



According to folklore, sage Parashar had organized a yajna in which thousands of demons were burnt to death. Then sage Vashishtha and Pulastya etc. stopped his yajna. Later sage Vyasa as the son of sage Parashar was born from his wife Satyavati who composed the Mahabharata and eighteen Puranas. Remains from the Late Harappan to the Early historic period are found in the tirthas complex. Walls of the temples comprise the paintings related to religious themes.

162



Vimalsar Tirtha Sagga

Tirtha leading to
Rudra Lok



This tirtha is one of the Shaiv tirthas of Kurukshetra region. According to Vaman Puran, a person who takes bath in the waters of this tirtha attains Rudra Lok. It is also said in the Mahabharata that by taking bath in this excellent tirtha, a person soon attains Indra Lok and gets salvation by purifying himself from all sins. Proto historic potteries and bricks have been found in the tirtha complex and remains of a well of Late Harappan period have been found in the village Sagga.

Reference – Mahabharta, Vanam Puran

163



Vedvati Tirtha Sitamai

Tirtha existed during
Ramayana era



This tirtha is related to Sita who was Vedvati in her previous birth. According to folklore, Sita has entered into the earth at this place. It is said in the Vaman Puran that by taking bath here, a person gets the merits of performing Kanya Yajna and gets rid of all sins and attains the supreme position. The lower part of the temple located at the tirtha is made of moulded bricks is comparable with the brick temple of Kalayat (district Kaithal) dated to 7th-8th century CE.

Reference – Ramayan, Vaman Puran

164



Kaushiki Tirtha Koer

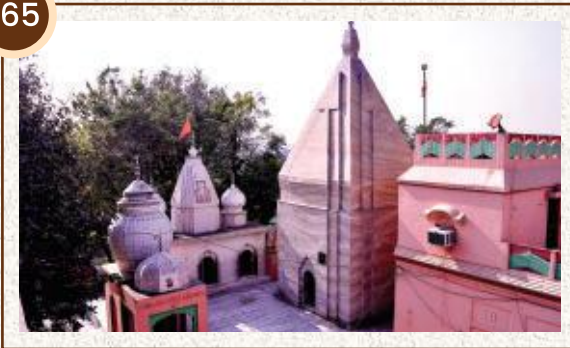
Tirtha situated on the
bank of River Kaushiki



This tirtha became famous as Kaushiki tirtha because it is situated on the bank of River Kaushiki included among the nine river system which followed in Kurukshetra region. The other rivers were Saraswati, Vaitarni, Aapga, Ganga-Mandakini, Madhusrava, Vasunadi, Drishadvati and Hiranyavati. In the Vaman Puran, the Kaushiki river has been called the destroyer of sins. Sanctum sanctorum of the temple at this tirtha depicts wall paintings out of which scenes of Kaliyadaman and Matsya Avatar are worth mentioning.

Reference – Vaman Puran

165



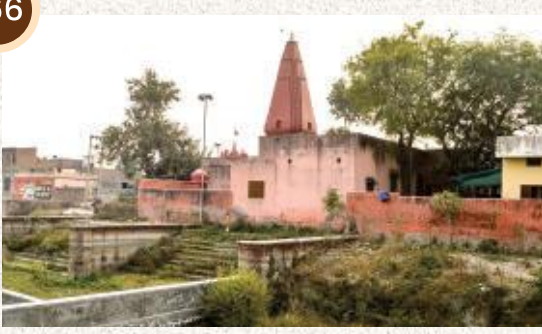
Sudin and Narvada Tirtha Omkar Ka Khera

Tirtha located on
an ancient mound



This tirtha is situated on an ancient archaeological mound known as Omkar Ka Khera. In the Mahabharata and mythological literature, this tirtha is described as rare sacred spot where a devotee who visits attains the Surya Lok or the world of Surya. This proves that this tirtha must have been dedicated to the Surya or Sun deity. Remains from the Late Harappan to the Gupta period are found from this mound. Tirtha temple contains wall paintings on religious themes.

166



Aahn Tirtha Nigdhu

Tirtha related to Surya



This tirtha is mentioned by the name Ahna in the Rigveda, Mahabharata and Vaman Puran. Probably this Ahna tirthas became famous as Aahn over times. The Mahabharata refers two tirthas named Ahna and Sudin most famous on the earth. And a person who takes bath in the waters of these tirthas attains the world of Surya. In the Vaman Puran also, importance of this tirtha has been emphasized.

Reference – Mahabharta

167



Prokshni/Pranita Tirtha, Patnapuri

Tirtha bearing similarity
to ritual-pot called
Prokshni



A temple made of lakhori bricks at the tirtha is called Mata ka Mandir. Near the tank the Samadhi of Gausain Baba who took alive Samadhi here exists. This tirtha is mainly associated with saints. It is believed that if the milch animals stop giving milk, they start giving milk again by bathing them in the tank of this tirtha. In ancient times, some Siddha made this place his seat of penance. This tirtha has been made in the shape of Prokshni, a ritual-pot.

168



Brahma Tirtha Sawant

Tirtha associated
with Brahma



According to the Mahabharata, by taking bath in the waters of this tirtha, a non-Brahmin attains brahminhood. In the Brahma Puran, this tirtha is mentioned along with Samantak Panchak tirtha. In this Puran, this tirtha is said to be rare even for the gods. It is said that this tirtha provides enjoyment, prosperity and salvation to the human beings. The bathing ghats of the tank of the tirtha are made of Late medieval lakhori bricks comprising octagonal turrets.

Reference – Mahabharta, Brahma Puran, Bhagvat Puran, Kuram Puran

169



Jyeshthashram Tirtha, Bodshyam

Tirtha related to
Lord Vishnu



In the Vaman Puran, it is said that by performing Shradha, donation, fasting at Jyeshthashram and Vishnupad tanks according to rules, one gets imperishable merits. The tirtha is said to be the destroyer of all sins. There is a tradition of fasting on the day of Ekadashi of Shukla Paksha falling in the month of Jyeshth and taking a holy bath on the day of Dwadashi at this tirtha. At this village three other tirthas- Vishnuhrad, Koti tirtha and Surya tirtha also exist. Archaeological remains from Late Harappan to Gupta period has been found from the village Bodshyam.

Reference – Vaman Puran

170



Koti Tirtha Bodshyam

Tirtha related to
Lord Shiva



This tirtha is related to Lord Shiva. The importance of this tirtha is described in the Vaman Puran in such a way that a person who bathes in the tank of this tirtha gets the merits of performing crores of yajnas. The devotee dedicated to the tirtha gets the title of Gananayak after visiting Kotishwar Mahadev here. The presence of three other tirthas named Jyeshthashram, Vishnuhrad and Surya Tirtha has also been reported from the village. Archaeological remains of Late Harappan, Painted Grey Ware, Maurya, Shunga, Kushan and Gupta period have been found from its ancient mound.

Reference – Vaman Puran

171



Surya Tirtha Bodshyam

Tirtha related to
Surya



This is the third tirtha located in Bodshyam village. It is dedicated to Surya, the Sun deity. A person who bathes in the waters of the tank with devotion is considered great in the world of Surya. Sun worship has been of special importance in Kurukshetra region since ancient times. There is an ancient tradition of bathing in the Surya Kunds of this land on the occasion of solar eclipse. The remains of many ancient cultures have been found from Bodshyam village.

Reference – Vaman Puran

172



Vishnupad/Vamanak Tirtha, Bodshyam

Tirthas related to
Lord Vaman



This is fourth tirtha located in the village Bodshyam. It is famous as Vishnuhrad, Vishnupad or Vamanak tirtha. It is said in the Mahabharata that one should take bath in the Vishnupad and worship Lord Vaman. In the Vaman Puran it is related to Vaman incarnation as well as king Bali. According to this Puran, by bathing and making most of the donation here on the day of Ekadashi of the Shukla Paksha of the month of Jyeshtha, the devotee attains the supreme position. Evidences of different cultures from the Late Harappan to historical periods have been found from the vicinity of this place.

Reference – Mahabharta, Vaman Puran

173



Som Tirtha Samana Bahu

One of the Som tirthas
of ancient Kurukshetra



In the Mahabharata, this tirtha has been called provider of Som Lok or the world of Som deity. The importance of taking sacred bath here has been described same in the Vaman Puran and Mahabharata. According to the Vaman Puran, bathing in the Som tirtha provides the merits of performing Rajsuya yajna. The sacred bath here also destroys the diseases and defects of the devotees. It is said that thirteen saints had taken alive Samadhi here in the past.

Reference – Mahabharata, Vaman Puran

174



Anjani Tirtha Anjanthali

Place related to Anjani,
the mother of Hanuman



It is said that this tirtha belongs to the times of Ramayana where Anjani, the mother of Hanuman did penance. The village Anjanthali in fact is named after her. According to folk belief, a monkey comes here to take bath on every second Tuesday. Village folk look at him as Hanuman. According to folk beliefs, if the water of this tirtha is used for farming, then the crop dries up. The remains of a stone doorjamb of 9th-10th century CE have been found from the tirtha premises, which proves the antiquity of this tirtha.

175



Akshayavat Tirtha Barthal

Tirtha associated with
ancestors and divinities



The donation given at this tirtha for ancestors is considered everlasting. Hence it is called Akshayavat tirtha. According to the Vayu Puran, a person who visits Akshayavat tirtha and worships Brahmins and offers them Havya and Kavya, all the gods including his ancestors get satisfied. In the Brahma Puran, it has been called the place of penance of sage Pulastya. It is also said that due to being indestructible, it became famous as Akshayavat and the people who visit and remember this tirtha get the merits of performing yajna.

Reference – Mahabharata, Agni Puran, Padampuran, Vayu Puran, Brahma Puran

176



Yayati Tirtha Raisan

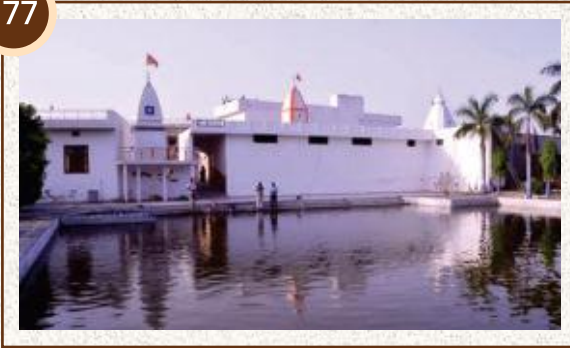
Tirtha related to
Chandravanshi
King Yayati



Popular belief associate this tirthas with king Yayati, the remote ancestor of Kaurava, Pandava and Yadavas. He pleased Saraswati by performing many yajnas in the land of Kurukshetra. According to folklore, food was prepared here for the armies of Pandavas during the war of Mahabharata. About one km to the north-west of the village, a mound is located which has yielded the remains of Late Harappan, Painted Grey Ware, Early historic and Medieval periods.

Reference – Mahabharta

177



Arogya Tirtha Baras

Tirtha known for the
treatment of paralysis



According to local belief, this tirthas is the place of penance of saint Mast Giri who is known for the treatment of paralysis. This tirtha is also known as Dera Saudapur. Remains of late Harappan, Painted Grey Ware, Early historic and medieval artefacts have been found from the vicinity of this tirtha. Remains of brick temple of 7th-8th century CE are located in the nearby village Sitamai.

178



Manojav Tirtha Baras

Tirtha situated
in Vyas van



This tirtha is situated in Vyas van, one of the seven major forests of ancient Kurukshetra region. According to the Vaman Puran, after taking bath in the waters of this tirtha, one should have a sight of Lord Shiva, the jewel among the gods. Later, this tirtha became famous as Manokamana tirtha, which fulfils the wishes of the devotees. There is a Samadhi temple dedicated to Swami Jagdishanand in the tirtha premises. A well of Kushan period has been found near the tank of the tirtha, which proves the antiquity of this tirtha.

Reference – Mahabhart, Vaman Puran

179



Dhundiraj Tirtha Sonkra

Tirtha associated
with Ganesh



This tirtha is related to Ganesh which must have been one of the rare temples of Lord Ganesh in this region in the past. In ancient India, Ganesh worshippers were called Ganapatyas which were included in five major sects- Sauras, Vaishnavas, Shaktas and Shaivas. At present, this tirtha is also known as Ram Kundi. According to popular belief, a person who takes bath in this tirtha tank becomes free from all obstacles. Remains of Late Harappan culture have been reported from the vicinity of the tirthas.

180



Shakumbhari Devi Tirtha, Alawala

Tirtha dedicated to
Goddess Shakumbhari



This tirtha is situated on the bank of River Drishadvati, a tributary of River Saraswati. According to folklore, before the Mahabharata war, a gate was built here for welcoming Srikrisha and Pandavas in the land of Kurukshetra. The temple located in the tirtha is dedicated to Goddess Shakumbhari. There are many Samadhi temples of the sages of Giri sect in the tirthas complex. Remains of Late Harappan and Painted Grey Ware culture are found in the vicinity of the of the tirtha.

181



Kulotaran Tirtha Karsa Dod

Salvation ensuring tirtha
of ancient Kurukshetra



According to the Vaman Puran, this tirtha was established by Lord Vishnu for the people who follow the Varnashram Dharma. According to the Puran twenty-one generations of devotees are liberated by taking a dip in the waters of this tirtha. The tirtha is mentioned in the Mahabharata as Kulampun, which is considered one of the salvation ensuring tirtha of this land. Archaeological remains of medieval period have been found here. The structure on the bathing ghat of the tirtha tank have wall paintings.

182



Ramsharan Tirtha Hathlana

Tirtha related to an
episode of
Mahabharata war



According to folklore, after Abhimanyu's martyrdom, Jayadratha hid at this place out of fear of Arjuna. Probably this is the same place where Jayadratha was hidden in the Chakra-Shakat Vyuh created by Dronacharya on the fourteenth day of Mahabharata war. There are Late medieval bathing ghats with octagonal turrets at the tirtha. This tirtha is located near the palaeochannel of the River Drishadvati. Potteries and other artefacts of Early historic period to medieval period have been found from the fields to the south of the tirtha. At present, a modern Hanuman temple with Nagar Shikhara is located at the tirtha.



Dashashwamedh Tirtha , Salvan

Fairs and festivals of Tirthas of 48 Kos Kurukshetra



Panoramic view of Brahma Sarovar
during International Gita Mahotsav

Fairs and festivals of Tirthas of 48 Kos Kurukshetra

Fairs /Festival Day	Tirtha
Vasant Navratri	Bhadrakali Temple- Kurukshetra, Bala Sundari Temple- Hathira (Kurukshetra), Shakumbhari Devi Tirtha- Alawla (Karnal)
Chaitra Krishna Saptami	Shuddhaspada Tirtha- Peoda (Kaithal)
Chaitra Amavasya	Surya Kund- Kaithal
Chaitra Shukla Ashtami	Nav Durga Tirtha- Devigarh (Kaithal)
Chaitra Shukla Navami	Sri Tirtha- Kasan (Kaithal)
Chaitra Shukla Dashami	Pundarik Tirtha- Pundri (Kaithal)
Baisakhi	Baan Ganga Tirtha- Dayalpur, Sapt-Saraswat Tirtha- Mangna (Kurukshetra)
Chaitra Shukla Chaturdashi	Bala Sundari Tirtha- Hathira (Kurukshetra) Shakumbhari Devi Tirtha- Alawla, Manojav Tirtha- Baras (Karnal)
Narasimha Jayanti	Narasimha Tirtha, Barwa (Kurukshetra)
Vaishakh Purnima	Ramhrada Tirtha- Ramrai (Jind)
Somvati Amavasya	Brahma Sarovar, Sannihit Sarovar (Kurukshetra), Som Tirtha Pindara, Lokoddhar Tirtha- Lodhar (Jind), Machhakruk Yaksha- Seenk (Panipat), Phalgu Tirtha- Fahadana (Karnaladh), Kulottaran Tirtha - Kultaran (Kaithal)
Jyeshtha Amavasya	Shani Kund- Kaithal
Jyeshtha Purnima	Rasmangal Tirtha- Jakholi (Kaithal)
Ashadh Shukla Dwadashi	Varaha Tirtha- Brah Kalan (Jind)
Shravan Ashtami	Gandharva Tirtha- Gohran Kheri (Kaithal)
Shravan Shivratri	Arunai Tirtha- Arnai, Sthaneshwar Mahadev Temple, Kaleshwar Mahadev Temple (Kurukshetra), Sri Tirtha- Kasan, Khatwangeswar Tirtha- Khadalwa, Bindusar Tirtha- Bandarana, Gyaraha Rudri Tirtha- Kaithal, Bhuteshwar Tirtha- Jind, Kulottaran Tirtha- Karsa Dod, Gautam Rishi Tirtha- Gondar (Karnal)
Shravan Purnamasi	Kapil Muni Tirtha- Kalayat, Lav-kush Tirtha- Mundri, Sarvroghar Tirtha, Pili (Kaithal), Ramhrad Tirtha- Ramrai (Jind)
Srikrishna Janmashtami	Nabhikamal Tirtha (Kurukshetra), Pawanhard Tirtha- Pabnawa, Rinmochan Tirtha- Rasina (Kaithal), Tarantuk Yaksha- Sink (Panipat), Bhuteshwar Tirtha (Jind) Kulottaran Tirtha - Karsa Dod (Karnal)
Bhadrapada Krishna Chaturdashi	Aapga Tirtha- Gadli (Kaithal)
Bhadrapada Shukla Shashthi	Aditi Tirtha- Abhimanyapur (Kurukshetra), Chyavanshi Tirtha- Salimpur Madud (Kaithal)
Vaman Dwadashi	Sannihit Sarovar (Kurukshetra)

Fairs and festivals of Tirthas of 48 Kos Kurukshetra

Fairs /Festival Day	Tirtha
Sharad Navratri	Bhadrakali Temple- Kurukshetra, Bala Sundari Temple- Hathira (Kurukshetra), Shakumbhari Devi Tirtha- Alawala (Karnal)
Sunday Shukla Saptami	Kamyak Tirtha- Kamoda (Kurukshetra)
Ashwin Shukla Dashami	Kanva Rishi Ashram- Deeg (Kaithal), Chausath Yogini Tirtha - Kalawati (Jind)
Ashwin Shukla Chaturdashi	Bala Sundari Tirtha- Hathira (Kurukshetra), Shakumbhari Devi Tirtha - Alawla, Manojav Tirtha- Baras (Karnal)
Kartik Amavasya	Prithvi Tirtha- Balu (Karnal), Banteshwar Tirtha - Barot
Solar Eclipse	Brahma Sarovar, Sannihit Sarovar (Kurukshetra) Sannihit Tirtha- Ramrai (Jind)
Chhath Puja	Brahma Sarovar, Kurukshetra
Kartik Purnima	Brahma Sarovar, Sannihit Sarovar (Kurukshetra), Ramhrad Tirtha- Ramrai, Govind Kund- Rajpura (Jind), Kapilmuni Tirtha- Kalayat, Chakra Tirtha- Serhada, Shudhspad Tirtha (Kaithal)
Gita Jayanti	Brahma Sarovar (Kurukshetra)
Saraswati Festival	Saraswati Tirtha- Pehowa
Bhishma Dwadashi	Sritirtha- Kasan, Sritirth- Mator, Dharamkund- Pai (Kaithal)
Phalgun Shivratri	Arunai Tirtha- Arani, Tripurari Tirtha- Tigr, Sthanvishvar Mahadev Temple- Thanesar, Kaleshwar Mahadev Temple- Thanesar (Kurukshetra), Bhuteshwar Tirtha- Jind, Sri Tirtha- Kasan, Khatwangeswar Tirtha- Khadalwa, Bindusar Tirtha - Bandrana, Gyarah Rudri Tirtha - Kaithal, Brihaspati Kund - Kaithal, Gautam Rishi Tirtha - Gondar, Kulottaran Tirtha - Karsa Dod (Karnal)
Somavati Amavasya	Brahma Sarovar, Sannihit Sarovar (Kurukshetra), Som Tirtha- Pandu Pindara, Lokoddar Tirtha- Lodhar (Jind), Machakruk Yaksha- Seenk (Panipat), Surya Kund - Habari, Rasmangal Tirtha - Jakholi (Kaithal) Falgu Tirtha - Phaphrana (Karnal)
Falgun Shukla Ekadashi	Veer Barbarik Shyam Tirtha - Sisle (Kaithal)
Falgun Shukla Dwadashi	Varaha Tirtha- Brah Kalan (Jind)
Holi	Vimalsar Tirtha- Sagga (Karnal)
Chaitra Chaudas	Saraswati Tirtha- Pehowa, Sannihit Sarovar (Kurukshetra)
Ashtakoshi Parikrama	Starting from Nabhikamal Tirtha of Kurukshetra, Ojas Ghat (Kartik Temple), Sthanvishwar, Mahadev Temple, Kuber Tirtha, Ksheer Sagar, Ddhichi Kund, Saraswati Ghat- Khedi Markanda, Ratnuk Yaksha- Bir Pipli, Vridh Kanya, Vishram Ghat, Oghatia Ghat, Pavan Tirtha- Sunderpur, Shiva Temple- Palwal, Baan Ganga- Dayalpur, Aapga Tirtha- Dayalpur, Bhishma Kund- Narakatari and again to Ojas Ghat, Kartikeya Temple and ends at Nabhikamal Tirtha.

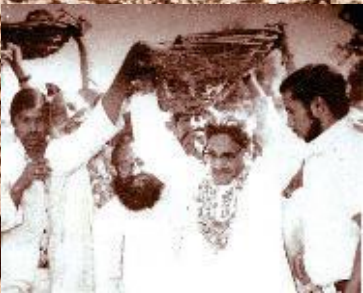


Kurukshetra Development Board

An Introduction

The religious and cultural importance of Kurukshetra has continued from ancient to modern times. In medieval historical documents, it has been considered as the best pilgrimage for Hindus. The cultural heritage of this land was greatly ransacked due to the perpetual medieval invasions which could not diminish its religious significance.

After the independence of the country, the first attempt to revive the ancient glory of Kurukshetra was made by Bharat Ratna Sh. Gulzari Lal Nanda, who was elected as Member of Parliament from Kaithal constituency in the year 1967. In the same year, Sh. Gulzari Lal Nanda came to take a holy dip in the waters of Brahma Sarovar on the occasion of Somavati Amavasya. At that time Brahma Sarovar was in a very poor shape of conservation. Seeing this, Nanda ji took a pledge to preserve the cultural assets of 48 Kos of Kurukshetra region. To fulfill this resolve, he established the Kurukshetra Development Board on August 1, 1968. The main objective of this Board was to renovate the historic tanks of Kurukshetra region, provide civic facilities for pilgrims and tourists and ensure safe stay. After its formation, the Board has developed many tirthas located in 48 Kos Kurukshetra region. In 1990, the chairmanship of Kurukshetra Development Board was handed over to the Hon'ble Governor of Haryana by Shri Nanda ji.

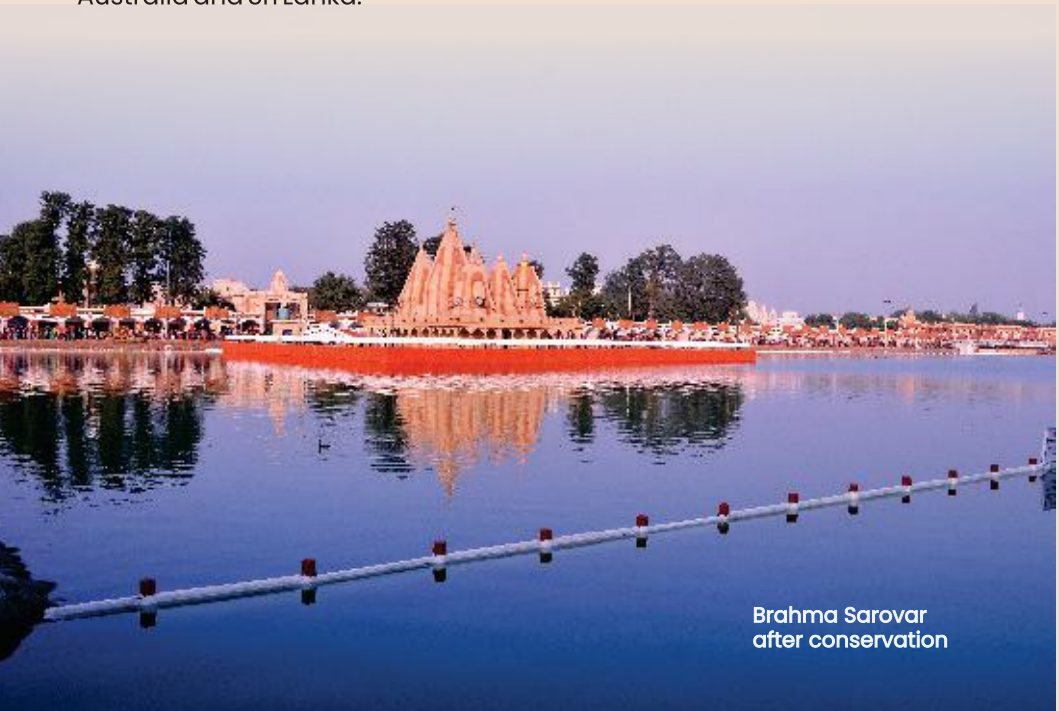


Brahma Sarovar
before conservation

Kurukshetra Development Board Committed to the Development of Tirthas and Cultural Regeneration

Hon'ble Governor of Haryana is the Chairman and Hon'ble Chief Minister of Haryana is the Vice-Chairman of Kurukshetra Development Board. It was during the year 1998-99, the Board surveyed 134 tirthas of 48 Kos Kurukshetra region. After this, again in the year 2021, thirty other tirthas were added in the list of the tirthas after proper survey and documentation. In the year 2023, eighteen new tirthas included in this list. Thus, a total 182 tirthas of 48 Kos Kurukshetra region have been documented so far. This work of survey and documentation of tirthas is still going on continuously.

In the year 1987, Shri Nanda ji established the Srikrishna Museum, the main cultural unit of the Board, which is the only museum in the world on the theme of Krishna. The festival of Gita Jayanti of Kurukshetra is celebrated by the Kurukshetra Development Board since 1989 every year. Now it is celebrated as International Gita Mahotsav by the Government of Haryana since 2016. This festival has been successfully celebrated outside India also in the Republic of Mauritius, United Kingdom, Canada, Australia and Sri Lanka.

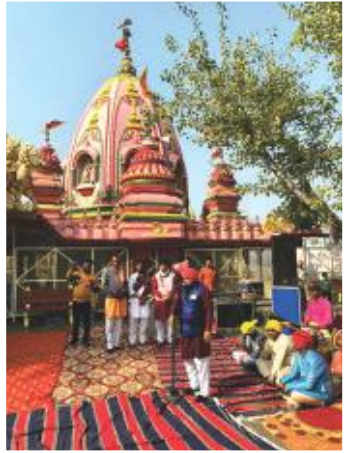


Brahma Sarovar
after conservation

Role of Haryana Government in the Promotion of Pilgrimage Tourism

The Government of Haryana has been making special efforts for the development of the tirthas of 48 Kos Kurukshetra region for the last several years. Due to the efforts of the government, many tirthas of Kurukshetra have been developed under the Krishna Circuit Scheme so that these tirthas can regain their ancient glory.

In the past, the Hon'ble Chief Minister of Haryana visited many tirthas located in 48 Kos Kurukshetra region and has provided sufficient funds for the development of these tirthas, due to which the developmental work of many tirthas has gained momentum. Now, due to the efforts of the Government of Haryana, footfalls of the pilgrims and tourists to Kurukshetra is increasing day by day. State Government is organizing cultural programs at many tirthas of 48 Kos Kurukshetra region on the occasion of International Gita Mahtosav. This effort will definitely take pilgrimage and rural tourism to some new heights and dimensions in the region of Kurukshetra.



These efforts of the Government of Haryana have certainly created the possibility of many schemes and projects based on culture and spirituality in this region. It will certainly promote the message of peace, love, harmony, unity and brotherhood as contained

in the Gita from Kurukshetra and help Kurukshetra to become important place on the international tourism map.

Keeping in mind the aim of restoring the dignity of the tirthas of 48 Kos Kurukshetra region, the Hon'ble Chief Minister of Haryana has visited many tirthas of 48 Kos Kurukshetra region and prepared a concrete strategy for their development. It includes renovation of the ghats, landscaping of tirthas and providing necessary facilities to the pilgrims. In the past, on the occasion of Pitri Paksha, a free bus service was made available to the pilgrims for 15 days by the Government of Haryana so that the pilgrims can undertake the rituals related to Shraddh and Pindaan etc. at the various tirthas of 48 Kos Kurukshetra region. This provided the pilgrims an unprecedented opportunity to perform rituals for ancestors at the important tirthas of Kurukshetra.



These efforts made by the Government have proved fruitful as a new wave of pilgrimage tourism have grown in the entire region. Since last year the groups of pilgrims from many tirthas of this region are visiting the other tirthas of this region. This trend of pilgrimage is continuously progressing under the guidance of the Kurukshetra Development Board.



Unique Identities of Kurukshetra



**Nabhi Kamal
Tirtha, Thanesar**
Place of origin of
Lord Brahma

**Aditi Tirtha
Abhimanyupur
Kurukshetra**
The place
associated with
Vaman
Incarnation



**Sthanvishvar
Mahadev Temple**
Where Srikrishna
and Pandavas
worshiped Shiva
before the
Mahabharata
War



**Maa Bhadrakali
Temple
Kurukshetra**
Haryana's only
Shaktipitha among
the 51
Shaktipithas



**Jyotisar Tirtha
Kurukshetra**
Witness of
eternal message
of the Gita



Unique Identities of Kurukshetra

**Bhishma Kund
Narkatari
Kurukshetra**
Where Vishnu
Sahasranama
was sung
by Bhishma



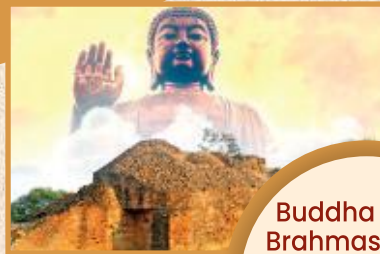
**Sannihit Sarovar
Kurukshetra**
The witness of
meeting of people of
Braj with Srikrishna
on the occasion of
Solar eclipse



**Brahma Sarovar
Kurukshetra**
The Ancient centre
of Sun worship



**Remains of
ancient
Sthanvishwar**
The Capital of king
Harshvardhan



**Buddha stupa
Brahmasarovar
Kurukshetra**
Witness of the
visit of
Lord Buddha

Tourist Destinations of Kurukshetra



Brahma Sarovar

It is believed to be created over the land, where Brahma had performed his first yajna. The merits of taking bath in the holy waters of this tank during solar eclipse have been equated with performing thousands of ashvamedha yajna. Having seen this gigantic water body Akbar's court historian Abul Fazal called it miniature sea.

Sannihit Sarovar

It is believed that on the occasion of every amavasya the waters of all tirthas present on the earth assemble here in Sannihit tank. A holy dip taken in its waters during Solar eclipse is considered highly meritorious and bears the sanctity of performing thousands of ashvamedha yajna.



The Birthplace of Gita, Jyotisar

It is believed to be the place where Lord Krishna had delivered the eternal message of Bhagavadgita to Arjuna in the battle field of Mahabharata. Recently a bronze image showing cosmic form of Krishna has been installed at the tirtha. Everyday light and sound show is organized here which begins just after the sunset.

Bhishma Kund, Narkatari

According to the legends, Bhishma the commander in chief of Kauravas fell in the battle field here on the 10th day of the Mahabharata battle. Arjuna pierced the ground here by an arrow to quench the thirst of wounded Bhishma. The spot where Arjuna's arrow struck into the ground is called Bhishma Kunda.



Sthanvishvar Mahadev Temple

This temple is dedicated to Shiva, the presiding deity of the ancient city of Sthanvishwar. It is said that Lord Krishna worshiped Lord Shiva here along with the Pandavas and got the blessing for the victory in the battle of Mahabharata. A pilgrimage to Kurukshetra without visiting this tirtha is supposed to be incomplete.

Tourist Destinations of Kurukshetra



Harsh ka Tila and Sheikh Chaheli's Tomb

This archaeological site of Thanesar is called Raja Harsha ka Tila, the excavations of which has yielded many cultural artefacts dating from Kushana to Late Mughal period which are displayed here in a site museum. In the eastern part of this mound stands Sheikh Chaheli's Tomb which is often called Taj Mahal of North India.

Srikrishna Museum

This lone museum on the theme of Krishna houses a rare collection of archaeological artefacts recovered from Haryana, Mathura and Dwarka. Museum extended over nine galleries has a rich repository of sculptures, paintings, manuscripts and other art objects on Krishna-Vishnu theme collected from different parts of the country.



Kurukshetra Panorama and Science Centre

Managed by the National Council of Science Museums, the centre brings to life here the epic battle of Mahabharata with special acoustic effects. Here is one science section which highlight the 4,500 years old scientific background and heritage of ancient India.

Haryana Dharohar Sangrahalaya

To enlighten the people with the local culture and rich tradition of Haryana, this museum was established by Kurukshetra University. The museum houses a variety of objects like agricultural and domestic implements and art and craft items from the state of Haryana.



Kalpana Chawla Planetarium

Named after Kalpana Chawla, a renowned astronaut from Haryana, this planetarium offers non-formal astronomy education to the public. With advanced digital and opto-mechanical systems, along with exhibits, it allows visitors and students to explore and learn about the universe.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

गीता 18.78

Wherever there is Krishna, the lord of yoga, and Partha (Arjuna),
the archer, I think, there will surely be fortune, victory, welfare
and morality.



कुरुक्षेत्रं गमिष्यामि कुरुक्षेत्रे वसाम्यहम् ।
य एवं सततं ब्रूयात् सर्वपापैः प्रमुच्यते ॥

महाभारत

He who always says 'I shall go to Kurukshetra and
I shall reside there' is even freed from sin.

Mahabharata



Contact

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