

Impact of Pilgrim Tourism at Haridwar

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ABSTRACT Tourism become an engine for economic development and plays a great role towards socio-economic changes. According to Indian sentiment the pilgrim centers or tirthasthan used to visit by number of tourists to earn virtue. Haridwar – ‘The Gateway to the abode of Gods’ is one of such holy city situated at the base of Shivalik ranges of high Himalayas, as well as on the flow path of the river Ganga. It is a center of Hindu religion and mysticism for centuries. Lakhs of devotees from all over India visit Haridwar every year to take a dip in the holy river Ganga to earn virtue. Not only domestic but also foreign tourists are also come here throughout the year. The tourism industry has played an important role centering Haridwar and it becomes a boon.

INTRODUCTION

Man as a traveller is known since time immemorial. Initially their travel was for the quest of food followed by shelter. Generally with the passage of time their travel turned to several new dimensions-travel as an adventure, travel as hobby, for relaxation, to enjoy natural beauty, as a pilgrimage, to acquire knowledge on historical aspects and archaeological sites. Travel sometimes is associated with adventure and sometimes for religious purpose by visiting pilgrimages or by taking holy dip. All these are to quench the thirst of mind. Thus, travel or tour has a very important position in human life and ultimately tourism that is movement of people within their own country or across the national border became one of the largest and gainful industries in the economic domain of human life (Dasgupta and et al. 2007).

Pilgrimages are not a destination only for our religious faith but they also strengthen our national unity and promote brotherhoodness also. Now the time has to come when these should be used to earn foreign exchange also keeping guarded our cultural heritage. On domestic front Pilgrim Tourism can be very helpful for regional development, employment generation, and can enroot again the cultural values. Many modern social evils, which are caused by materialism, can be cured with the help of religious tourism.

Religious tourism generates revenue in a way as no other kind of tourism does. It has a distinct edge over other kinds of tourism due to the pull of huge crowds in the form of tourists (Chatto-

padhyay 2006). Pilgrim tourism to holy places (*tirtha-yatra*) is an ancient and continuing religious tradition of the Culture of Hindus. Here religion, as a cultural dimension, assumes the vital role and central focus of tourism in which the tourists (pilgrims) from all strata of the Hindus participate. In pilgrim tourism, the dimension of religion forms the basis of tourism of pilgrimage by offering the reward of purification of the soul and attainment of objectives related to the problems of mundane existence. Hindus from time immemorial were attracted to their numerous holy sites spread throughout India. Pilgrimage is thus a pan-human and pan Indian phenomenon, the meaning of which within the traditional structure of each religion, if not, within castes and communities.

According to *Skandapurana* (a religious treatise), truth, forgiveness, control of senses, kindness to all living beings and simplicity is *tirtha*. Thus, *tirtha yatra* not only means physically visiting the holy places but implies mental and moral discipline as well. It has rightly said that following the Vedic period, the practice of religious tourism or pilgrimage seems to have gained increased popularity as evident from the great epic Mahabharata (Bhardwaj 1973: 5). The largest numbers of the sacred centres are located in the central Himalayas. The socio-political boundary of the central Himalayas, also known as Uttarakhand is full of Hindu shrines belonging to various sects and tradition, which have been centres of pilgrimage since time immemorial. Haridwar is one of such famous pilgrim center of Uttarakhand where people criss-cross of the

country being attracted and come to earn virtue. Haridwar, popularly known as 'Hari ka Dwar' has a great religious importance and ultimately it has got a position in the tourist map of India and thought as a place of pilgrim tourism. An attempt has been made, in this paper, to highlight the importance significance of Haridwar not only as a religious icon but at the same time how tourism industry has grown centering Haridwar as a religious spot and its impact on tourism industry at Haridwar which has earned a great mythological heritage place among Hindus.

LITERATURE REVIEW

In India different castes and communities with their varied cultural patterns, offer a rich field for research on religion. Anthropological studies on temples were made by Bose et al. (1958), Bhoumik (1960), Saraswati (1963), Ray (1969), Goswami and Morab (1970, 1970a, 1974), Freeman (1971), Sinha (1972), Mahapatra (1973), Jha (1971, 1973 and 1974), Narayan (1974), Chakrabarty (1974), Mahapatra (1974), Sahay (1974), Upadhyay (1974) among others.

The work of Bose et al. (1958) studied the Lingaraj temple of Orissa, especially the organization of services, and discussed daily services, annual celebration, sacred specialists, and distribution of services and emoluments. Among the Indian scholars, the most notable study on religion in the framework of Redfield's and Singer's concept was made by Vidyarthi, who elaborately studied the sacred city Gaya and changes through history as dimension of Indian civilization (1961). Bhoumik (1960) studied four temples in the district of Midnapore, West Bengal, particularly the iconography, caste participation, and service pattern, modes of offerings and purpose of worship. Saraswati (1963) studied the temple festivals, management of temple organization of Shantadurga temple in Goa. The study of Ray (1969) is, in fact, a study in historical sociology of the Pasupatinath temple, Nepal. Sinha (1972) made a brief but interesting study on the famous Kalighat temple covering the history and legends, secular invasion of this sacred area, the *sevayets* of temple and their changes in occupation, organization pattern, the pilgrims and their purpose of visit, the role-played by this temple in regional and national integration and lastly the role of modern scientific media in the spread of the cult of the Kali temple. Narayan

(1974) studied the pilgrim of Kashi and observed that pilgrims come from different parts of India having varied socio-economic background. Chakraborty (1974) studied the pilgrims of the famous Tarakeswar temple, and observed composition as well as behavioral differences among them. Mahapatra (1974) studied the sacred geography Guptakasi (Bhubaneswar) following the concepts of Vidyarthi. Sahay (1974) discussed the sacred geography of Kashi. Sahay (1974) made a preliminary study on Rameswaram and Tirupati shrines of South India and noted the sacred geography, sacred centre, background, and history of these areas. Upadhyay (1974) studied Dwarka, its historical background, sacred geography, the rituals performed, and the sacred complex, and tried to compare and develop the sacred complex concept put forward by Vidyarthi. The pilgrimage is not only religious institution, but it has many significant social dimensions that ultimately strengthens the national solidarity. It can be conceived as a system of nodes having varying degrees of socio-religious traits (Jha 1985).

The present article of the sacred place Haridwar highlight about the impact of pilgrim tourism with all its multi-dimensional approach as a place of Hindu pilgrimage, which attracts the people from distant places, and disseminate through the generation its cultural tenets which in valuable, being one of the repository of the great Indian cultural heritage.

METHODOLOGY

Empirical data were collected from field itself and secondary data were collected from library of Anthropological Survey of India, Kolkata. A variety of techniques was used to piece together a socio-cultural and religious picture of the selected place. The present author employed several techniques for collection of data, *viz.*

- Direct, firsthand observation of the daily behavior of several tourists.
- Conversation with varying degrees of formality, from the daily chitchat that helps maintain rapport and provides knowledge about what is going on to prolonged interviews, which can be unstructured or structured depending upon the need.
- Interview schedules to ensure that comparable information is available for everyone of interest to the study.

- To conduct the historical method for recording the past events, because it involves very deep and intensive investigation of material that already exists.
- To conduct the Narrative technique, which helps the investigator to gain preliminary and generalized knowledge about the topic, inquired?

From Anthropological point of view, I concentrated my attention on the behavior of the tourists, their preferable items for marketing, their pilgrim attitude in Har-ki-pairi area and side-by-side their pleasure approach in the crowded environment of Haridwar.

IMPORTANCE OF HARIDWAR

Myth-tourism

In ancient times, the place was known as Ahoganga and Gangadvara. Subsequently, when legends were woven around the town, it also came to be known as Kapildvara (after sage Kapila), Swargadwara (the way to heaven), and Mayapuri. Probably the nomenclature Haridwar or Hardwar came into vogue for Gangadvara sometime after the seventh century AD when the rival Vaishnava and Saiva sects laid claim to the area as the abode of their respective deities' viz. *Hari* and *Hara* (Vishnu and Shiva) (Thapliyal 2005). Haridwar is mentioned in the Mahabharata as Swargadwara or gateway to heaven. At the end of the epic war the blind king Dhritarashtra, his wife Gandhari and sister-in-law Kunti, left for Gangadvara to seek salvation. The *Pandava* (the sons of King Pandu) brothers and their queen Draupadi also passed through Haridwar during their last journey to the Himalayas. According to *Puranic* (mythological) legend, the *Devas* (Gods) and the *Danavas* (Demons) churned the ocean (*amrita-manthan*) and obtained an *Amrita-kumbha* (potful of nectar). In the ensuing struggle for its possession between the rival parties, when the *Kumbha* was being carried to safety by *Devas* a few drops of nectar fell at the site. In commemoration of this event the great festival of *Maha-Kumbha* is organized every twelve years and an *Ardha-Kumbha* after every six years at the site, around thirteenth of April. The Hindus (Thapliyal 2005) consider a bath at Brahmakunda during these celebrations most purifying.

In earlier days, there was no proper road to come to Haridwar. Pilgrims used to travel through

dense forests, rivers, and rivulets. On the occasion of *Maha-Kumbha* (every 12 years), and *Ardha-Kumbh* (every 6 years) the *Rajas* (Kings), *Sadhus* (Saints), *Sanyasis* (ascetic), and general pilgrims used to travel on foot, bullock-carts, on the back of horses, camels and elephants in groups, camping on the way at several places. It took months to reach Haridwar. In course of time when the way to Haridwar became relatively easier the provincial *Rajas*, *Seths* (an upcountry merchant) and businesspersons, wealthy persons started constructing their respective buildings, places, dharmasalas, and temples mainly around the Brahmakund complex and later extended to other areas of Haridwar. This is how community based, region based dharmasalas and pandas and priests, started arriving and still functioning at Haridwar. The community based *jajmani* (one on whose behalf a priest worship) system exists between the priests of various regions and their *jajmans* from time immemorial. Haridwar is at present is well connected by rail and road from all-important places of the country. Direct trains stop at the railway station from Howrah, Mumbai, Delhi, Varanasi, Amritsar, Jammu, and Dehradun. Regular Bus services are available between Haridwar and Delhi, Haridwar and Chandigarh, Haridwar-Dehradun, Haridwar-Agra, Haridwar-Jaipur, Haridwar-Ujjain-Indore, and other important cities of Uttarpradesh and Uttarakhand. Haridwar also happens to be gateway for the '*Charidham*' of the holy shrines of Kedarnath, Badrinath, Gangotri, and Yamunotri.

Ethno-historical Background of Haridwar

It is said that Rajputs of Pauri (Garhwal) were the original inhabitants (settlers) and founders of Haridwar city. Raja Islam Singh, son of Mandasur Singh, came from Kanesur in 1708 and settled here. He was the founder of Haridwar city. Raja Benu was the last ruler, the remnants of whose building and fort still exists at Mayapur in Haridwar. In course of time, the ruling of the Rajput from Pauri ended in Haridwar, but the Rajputs of Pauri are still distributed in wide areas of neighboring Saharanpur (Distt. Gaz. Saharanpur 1981).

Until 1984, Haridwar was not even a tehsil. Haridwar was declared a tehsil of Saharnpur only on 1.1.1984. It took four more years to acquire the status of a district of U.P. on 28.12.1988 and about 12 more years to include as a district of newly

formed state of Uttaranchal on 9.11.2000 (now Uttarakhand). With an area of 23358 sq. kms. and a population of 14, 44,213 (according to the Census 2001) Haridwar is included under the Garhwal Circle of Uttaranchal (now Uttarakhand).

A number of castes and communities are involved, directly or indirectly, in the sphere of religious pilgrimage / tourism activities in Haridwar playing their respective roles at their own levels. The relation between Muslim and Hindus in Haridwar is generally found to be cordial, which is evident from the fact, that no incident of any communal riot has yet been reported. During the *Kanwar mela* (July, the largest yearly festival), lakhs of Hindu pilgrims from the neighboring districts of Uttar Pradesh, Uttarakhand and Haryana ritually carry the holy water of Ganga in small pitchers kept in two baskets fitted to a semicircular bamboo carrier, called *Kanwar*. The Muslim artisans from Bakrapur in Jwalapur and Bansphor community men (a section of the Dom) descend to Haridwar to manufacture the *Kanwar* for the visiting Hindu *Kanwaries*. The community of the priests, *purohits*, and *pandas* has been operating at Haridwar from the immemorial and has emerged as a powerful and important organization and in its own right.

Incourse of time some of the *purohits* (priests), become the owners of residential hotels, providing package service of lodging, fooding and ritual services to their *jajmans* (clients) at a reasonable price. From anthropological perspective the phenomenon of the network of traditional interaction involving the *purohits* or priests, their *jajmans* or client i.e. pilgrim-tourists, at the religious tourist spot i.e. temples, ghats, and the mode of remunerative transactions made therein is a fascinating and interesting area for study. It is also observed that many *dharmasalas* at Haridwar are regional basis, caste or community based (like Gujarati *dharmasala*, Maharastrian *dharmasala*, Rajasthani *dharmasala*, Bengali *dharmasala*, Punjabi *dharmasala* etc.) where the visiting pilgrim tourists from different region of the country flock in search of comfortable stay (both accommodation and food) with people of the same area, caste and community to feel homely.

Potentiality of Haridwar being a Tourist Spot

The pilgrim city Haridwar is a place of temples of various magnitudes. The holy river Ganga is the lifeline of Haridwar and its religious activities.

It is a city of temples. Haridwar is a place of *ashrams* (hermitage), *dharmasalas*, and *akharas* (a place where the Vaishnavas assemble for religious worship), originally inhabited by the *sadhus*, *sanyasis*, saints, ascetics and priests. There are many sacred spots in and around Haridwar.

Har-ki-pairi or Hari-ki-pairi complex: To the north of the center, this is Haridwar's focal point, where devotees gather to bathe and worship on the Ganges and considered as the epicentre of all the religious activities of Haridwar. *Hara* means Lord Shiva and *Hari* is Lord Vishnu, whereas *pairi* means steps or footprint. All the religious activities and performances of the tourists or pilgrims visiting Haridwar commence with the bathing at the Brahmakund in the flowing holy water of the Ganga and worshipping at the temples.

Kushavarta-ghat: To the right of Har-ki-pairi lies the Kushavarta-ghat. People believed that offering of oblations (*Pindadana*) to the departed ancestors at this spot ensures eternal peace to them. As Bhishma offered oblations to his father Santanu at this spot, it is also known as Santanu-*tirtha*.

Mansa Devi Temple: Situated at the top of Bilwa Parwat, the temple of Goddess Mansa Devi, literally meaning the Goddess who fulfills desires (*Mansa*) is a popular tourist destination, especially because of the cable cars, which offer a picturesque view of the entire city.

Maya Devi Temple: This is an ancient temple of Maya Devi the *Adhithatri* (creator) deity of Haridwar, known as one of the *Siddhpeethas* (holy place). Said to be the place where the heart and navel of goddess *Sati* had fallen.

Daksha Mahadev Temple: The ancient temple of Daksha Mahadev is situated in the south Kankhal town. According to Hindu mythology, King Daksha Prajapati, father of Dakshayani (*Sati*), Lord Shiva's first wife, performed a *yagna* here, to which he deliberately did not invite Lord Shiva. When he arrived uninvited, the king, seeing this *Sati* felt was infuriated and self-immolated her in the *yagna kund*, further insulted him.

Sati Kund: *Sati Kund*, another well-known mythological heritage worth a visit is situated in the Kankhal. Legend has it that *Sati* immolated herself in this *kund*.

Sapt Rishi Ashram and Sapt Sarovar: A picturesque place near Haridwar, where seven great sages or *Saptarishis*, namely Kashyapa, Vashisht,

Atri, Vishwamitra, Jamadagni, Bharadwaja and Gautam, said to have meditated. Ganga split herself into seven currents at this place so that the Rishis would not be disturbed by the flow.

Kankhal: Kankhal: It is another sacred spot near Haridwar. According to *Puranic* legends king Daksha performed a sacrifice at this spot, to which all gods excepting Siva were invited. Sati, the daughter of Daksha, could not bear this humiliation of her consort, in rage flung her into the burning sacrificial altar, and died. The importance of Kankhal as an important spot of pilgrimage is attested to by the epics, the works of Kalidasa and the *Puranas*.

Except these, other sacred spots at Haridwar include Vishnu *tirtha*, *Bhimagauda*, *Ujjayini-ghata* etc.

Fairs and Festivals

A number of Hindu religious fairs and festivals are held annually, several of which are the bathing fairs held on the banks of the Ganga at Haridwar. One of the most important factors of the fame of Haridwar has been the *Kumbha* and *Ardha-Kumbha*, world famous fairs celebrated every 12th year and 6th year respectively. At Haridwar, the great *Kumbha* occurs when the Sun is in Aries and Jupiter enters Aquarius (known as *Kumbha*). Many are of the opinion that Adi Shankaracharya (an Indian philosopher who consolidated the doctrine of Advaita Vedanta, a sub-school of Vedanta school of Hindu philosophy) began or revived the festival as yet another means of revitalizing Hinduism. He envisaged the great assemblage of people as an opportunity for interaction between sages and sanyasis and the lay people (Mishra 2000). It became the world's biggest religious gathering wherein devotees gather from all over the world to rejuvenate themselves with religious discussions, preaching along with gathering *punya* (blessings/pious) by participating in the mass bathing in the Ganga (K M Sant 1996-97). Haridwar is one place where fairs are being organized with full enthusiasm round the year, such as *Somwati Amavasya*, *Kartik Poornima*, *Shravan Poornima*, *Ganga Dussehra* and other important bathing dates of Hindu calendar. Following table shows month wise festivals/fairs arranged in this district (<http://haridwar.nic.in/fair.htm>).

Month	Occasion
January	<i>Makar Sakranti</i>
Feb-March	<i>Maha Shivratri</i>
March-April	<i>RamNavmi</i>
April	<i>Baisakhi</i>
May	<i>Buddha Poornima</i>
May	<i>Ganga Saptami</i>
June	<i>Kanwar Mela</i>
July	<i>Somwati Amavasya</i>
August	<i>Janmashtmi</i>
October	<i>Durga Puja</i>
November	<i>Kartik Poornima</i>

Flow and Composition of Tourists

At Haridwar, different seasons of the year are associated with a different regional representation of pilgrims. Both domestic and foreign tourists over the years have been shown here. Among domestic tourists the pilgrims are noticed from different states, of which mainly are Andhra Pradesh, West Bengal, Bihar, Delhi, Gujarat, Haryana, Himachal Pradesh, Punjab, Rajasthan, Karnataka, Madhya Pradesh, Tamil Nadu, Uttar Pradesh etc. Foreign tourists are also prevalent at Haridwar through out the year. Case studies reveal that the foreigner tourists are mainly coming from U.K., France, Italy, Canada, U.S.A., Germany, Malaysia, Austria, Switzerland, Japan etc. Haridwar attracts tourists round the year for its spiritual importance and scenic beauty. However, tourist arrivals pick up mostly in the time of *Chardham Yatra* (journey to the four main centers of pilgrimage in Uttarakhand viz., Badrinath, Kedarnath, Gangotri, and Yamunotri) from May to November. Maximum tourists are recorded in May and June due to drier month. Again, September is also the ideal time with comparatively high profile due to clearer sky and green environment for a memorable journey (Gupta 2002). According to the opinion of several purohits (priests) of Haridwar, and particularly of the President and the Secretary of the *Ganga Sabha*, confirmed the varying regional predominance of pilgrims during different parts of the year which is mainly increase on few specific occasion, like *Ardha Kumbha* (a world famous fair celebrated every 6th year).

At Haridwar, accommodation includes all available hotels, travelers' lodges, dharmshalas, ashrams, camps etc. At Haridwar, we see considerably good accommodations for tourists and pilgrims under both public and private sectors, though limited to some key points. GMVN (Garhwal Mandal Vikas Nigam) is doing

fairly well in this direction and other than GMVN, many other government departments have their rest houses and dak bungalow at various tourist centres of Haridwar. Apart from government accommodation private owners at various centres run hotels and it includes dharmashalas, *chattis*, *gurudwaras* etc.

Interaction of Communities with the Tourism Industry

Through the process of gradual growth and development over the years, Haridwar has come up as one of the most popular and famous pilgrim centers of the Hindus of India. Development of communication and transportation network with most parts of the country has been one of the main attributes for its growth and development as a famous religious centre. To cater to the needs and requirements of the visiting religious tourists or pilgrims, initially small businessmen from various parts of the country reached Haridwar with their marketable commodities which brought about a fully regulated market place in and around Har-ki-pairi and other tourist spots throbbing with business transactions almost throughout the year. Major parts of religious activities of the pilgrims at Haridwar revolve round propitiating or worshipping mother Ganga wherein the Har-ki-pairi complex becomes the hub. The host of resident immigrant local communities like the pujaris (priests), pandas, the barbans, breakfast eating places and the malis who sell *deepdan* (containing flower and small lamp in a leaf-bowl) are directly dependent on the visiting pilgrim-tourists for their day-to-day earning. The immigrant local businesspersons dealing with various types of religious pots and pans are the largest in number and the pilgrims like and purchase these popular items in large numbers. The wholesale dealers of brass and copper made religious pots and pans import them from places like Moradabad, Rewari (Haryana), Mthura, and supply to the local shops in the market. Warm clothing i.e. sweaters, pullovers, cardigans, shawls, blankets etc. are some favorite items of shopping for the pilgrim-tourists in Haridwar. Another popular item sold in the market is the walking sticks of cane, bamboo, and wood of various shape and size. Since Haridwar happens to be the gateway to *Chardham Yatra* of Kedarnath, Badrinath, Gangotri, and Yamunotri, the pilgrim-tourists often try to purchase walking sticks at Haridwar for

safety during their sojourn in the hilly track of Chardham. The pilgrim tourists are generally found interested in purchasing rudraksh-mala from Haridwar. There are a number of shops dealing with the item, which they generally import from Nepal. There are 29 units, mainly located at Kankhal, manufacturing Ayurvedic medicines thereby doing useful work to revive our oldest traditional system of treatment. The existence of the Siwalik forest afforded employment to a large number of workers in cane, bamboo and similar other products. Baskets and cane work industry is still carried on at Haridwar in about 15 units. The cultural icons of various places mentioned are exchanged at Haridwar market before tourist both domestic and foreign, which indicates the impact of the place to far away through these cultural items.

In addition to these, there are number of breakfast and eating places, residential hotels, ashrams and dharmshalas spread all over Haridwar, which are thriving reasonably well through catering to the need of the visiting pilgrim tourist. The tourism based economy of Haridwar, particularly which of the religious complex, may continue to flourish and thrive as long as water of the holiest river Ganga flows through Har-ki-pairi and its religious sanctity is ensured to satisfy religious sentiment of the pilgrim tourists. Otherwise, the pilgrim – tourists may find some other place somewhere for religious tourism and in that case the tourism-based economy of Haridwar may crumble and struggle for survival.

OBSERVATION AND CONCLUSION

The previously mentioned discussion on pilgrim tourism depicts that geographical location of Haridwar makes it more significant. It rests beside the sacred river Ganga, poised between the Himalayan realm of the Gods and the mundane world of illusion. To the casual visitor Haridwar appears to be a place wholly preoccupied with religion, revealing varied aspects of a tradition, which has survived for more than about over 2000 years. Through the process of gradual growth and development over the years, Haridwar has come up as one of the most popular and famous orthogenetic pilgrim centers of the Hindus. Haridwar is also one of four places; (other three are Allahabad, Ujjain and Nasik) where *Kumbha Mela* occurs after rotation of every twelve years and *Ardha Kumbha* after every six years that

draws huge pilgrims from across the country. Pilgrims to Haridwar are obliged to make offerings to deceased ancestors, especially paternal, as well as to make offerings to Mother Ganga and ritually bathe in the holy river only for to take *punya*. The *Panda* (sacred specialist) oversees and assists in all of this. A number of caste and communities are involved, directly or indirectly, in the sphere of pilgrim tourism activities in Haridwar playing their respective roles at their own levels. It is a center of Indian culture and civilization as well as a paradise for nature lovers; therefore, Haridwar attracts both domestic and foreign tourists round the year. Several small businesspersons from various parts of the country reached Haridwar with their marketable commodities to fulfill the need and requirements of the visiting religious tourists.

Haridwar on *Ardha-Kumbha* attracts its pilgrim largely from the states of the Sutlej-Ganga plain, Rajasthan, Himachal Pradesh, and Jammu-Kashmir. The majority of the pilgrims, however, originated from Punjab, Haryana, Western Uttar Pradesh, and Delhi. Some districts with large cities (e.g. Mumbai and Kolkata) stand out in their contribution of pilgrims. Foreigner pilgrims from U.K., France, Italy, Canada, U.S.A., Germany, Malaysia, Australia, Switzerland, Japan, Singapore, Iran, Bangladesh, etc. (Source: Regional Tourist Office, Haridwar, Govt. of India) are also prevalent in Haridwar.

Due to the gathering of many pilgrims every year, a number of hotels, ashrams, restaurants etc. are built in Haridwar area. For the construction of those hotels every year a number of persons are engaged. Therefore, hotel business is playing an important role in the economic system of Haridwar. For fulfilling the necessities of the tourists, the restaurant owners prepare different types of dishes like Marwadi, Chinese, Continental, South Indian, Gujrati etc. Therefore the restaurant owners have to deal with various whole-sellers for supply their cooking item and

vegetables. There also an economic transaction happens for the restaurant business. Moreover, Haridwar is the gateway for the Char Dham Yatra. A number of buses, shared jeep are available here for the journey of holy Garhwal Shrines. Therefore, transport economy is also play an important role here due to pilgrim tourism. Uttarakhand tourism development board always engaged for the betterment of the pilgrims.

Haridwar is one of the first towns where Ganga emerges from the mountains to touch the planes. In addition, that is why the water is clear and cool. Lush green forests and small ponds add to the scenic beauty of this holy land. In the evenings, the ghats look breathtakingly beautiful as thousands of *diyas* (lamps) and marigold flowers float and illuminate the holy waters. The tourism based economy of Haridwar, particularly which of the religious complex, may continue to flourish and thrive as long as water of the holiest river Ganga flows through Har-ki-pairi and its religious sanctity is ensured to satisfy religious sentiment of the pilgrim tourists.

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