

Socio-Psychological Dynamics of Pilgrimage Tourism: A Case Study of Hazratbal Shrine

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ABSTRACT:

Kashmir is widely known as *Pir-i-Wair* 'the valley of saint's from the times immemorial. There are innumerable pre-eminent shrines and temples associated with different faiths and Hazratbal being the repository of the sacred hair of Prophet Muhammad *PBUH* has emerged a leading pilgrimage centre in Kashmir. In times of personal and public troubles the shrine has not only been the source for religious rituals but also serves the socio-psychological needs. Given the long drawn conflict of two and a half decades all avenues of leisure and outing have been inaccessible to the inhabitants thus the shrines alone remain accessible to the common man irrespective of faith, thereby, meeting the needs of their socio-religious worldview. As a consequence the shrines have been frequented by the people in the turbulent times to experience a socio-spiritual and psychological relief that has helped them to live up the personal and public troubles. Among the many functions that are performed by the shrine, the leisure and recreational functions stands out eminent. A cycle of fairs are held at the shrine that are considered red letter days in the times of dull lives of Kashmiri people and serve as a break from troubled times and offer an opportunities of leisure and entertainment.

In times of life crisis and life cycle events a visit to the shrine is considered a Baraka with a strong belief that the radiation of sacredness of the shrine would help in healing the crisis. Notwithstanding an increasing consumption of media, pilgrimage to shrines remains the most important leisure activity in Kashmir. To sum up in this paper the central argument would be to contextualize the social reality of pilgrimage by closely examining the efficacy and relationship of pilgrimage with the personal/public troubles, besides analysing how the pilgrimage sites help in the sustained integration of society at macro and micro level during the troubled times.

Thus through the qualitative and quantitative approach there will be an attempt to develop a sociological knowledge of the contemporary relationship amongst the variables such as personal/impersonal troubles and the pilgrimage to the shrine at Hazratbal.

KEYWORDS: Hazratbal Shrine, Holy Relic, Holy shrine, Leisure, Pilgrim, Pilgrimage.

INTRODUCTION:

India with its kaleidoscopic variety and rich cultural heritage is a land of pilgrimage. Travelling for religious purposes has been there since antiquity when people used to visit their respective religious places as a part of fulfilling their religious obligations and also as a prerequisite to achieve the *spiritual Nirvana*. Practically, all religions Hindu, Muslim, Buddhism, Christian, Sikhism and Jainism have their major and minor pilgrimage centers in different parts of the country. Accorded a status of *Export house*, India's tourism industry has become one of the important sectors of its economy contributing

substantially in the country's GDP with pilgrimage tourism as its jugular vein. In fact, to a majority of domestic tourists in India, pilgrimage has always been the major motivation. Representing the country in all its diversity, the state of **Jammu and Kashmir** stands as an epitome especially when it comes to religious tolerance and, hence, pilgrimage tourism. Considered as a holy place by people of all faiths, the state is brimmed with sacred sites thronged by pilgrims from all over the world. An *Abode of Gods* replete with the sacred places, **Jammu and Kashmir** expresses itself in tripartite blending of **Jammu "City of Temples"**, **Kashmir "Land of Saints"** and **Ladakh "Land of lamas; Gompas and Monastries"**. Presenting an awe-inspiring range of holy sites spanning across the length and breadth of the state, each and every pilgrim spot of Jammu & Kashmir Pilgrimage Tourism from Sufism and Hinduism to Islam and Buddhism speaks of a distinct religious heritage. The entire pilgrimage tourism of the state is structured around **a) Jammu Pilgrimage** comprised of Ragunath Mandir, Mata Vaishno Devi, Bawey Wali Mata, Peer Kho, Ranbireshwar Temple, Peer Mitha, Panchbakhtar temple, Peer Budhan Ali Shah or Peer Baba **b) Kashmir Pilgrimage** comprised mainly of Shankaracharya Temple, Amarnath ji, Charar-e-sharif, Hazratbal mosque, Khanqah-e-moulah, Kheer Bhawani, Takht-e-Suleiman, Hari Parbat Fort, Shrine of saint Makhdoom Sahib, Sikh Gurudwara Chatti Padshahi and **c) Ladakh Pilgrimage** comprised of Rizong Monastery, Likir Monastery, Lamayuru Monastery, Stakana Monastery, Cave Monastery, Thiksey Monastery, Spituk Monastery and Stongdey Monastery. Although each of the pilgrimages of the state are dedicated to a particular faith, yet these sacred places are held in a high reverence and awe by one and all, and hence, visited by the people of all the faiths, thereby, symbolizing the all pervasive message of brotherhood, communal harmony and peace.

Religious Background and Historical Importance of Hazratbal Shrine:

Hazratbal shrine also known as the *Assar-e-Sharif*, *Madinat-us-Sani* and the *Dargah Sharif*, is the leading Muslim pilgrimage destination in Jammu and Kashmir. Located in Hazratbal area of the District Srinagar, this white marble mosque is situated on the western banks of famous Dal Lake with Nishat Garden on the opposite side and, hence, commanding a grand view of the lake and the mountains beyond. Having assumed an extra speciality for being the only domed mosque in Srinagar, its pristine white marble elegance with mountains as background when reflected in the waters of the lake offers an enchanting and spectacular view to the visitors. One of the most revered Muslim shrines, Hazratbal reflects the devotion and respect of Muslims for **Prophet Mohammad (PBUH)**, being the repository of Prophet's hair i.e., "*Moi-e-Muqqadus*". Held in glass casket, this Holy Relic is displayed to the devotees only on certain holy, sacred and religious occasions related with life of Prophet Mohammad (PBUH) and his four holy companions. The marvel shrine carries the monumental and historical significance and its history dates back to early 17th century when in 1632, Sadiq Khan — the Subedar of Mughal Emperor Shahjahan laid out a garden and constructed a palace **Ishrat Mahal/Pleasure House** at the site of mosque. However, during his visit in 1634, the emperor Shahjahan ordered the conversion of the Pleasure House into a Prayer House with some additions and alterations. In 1699 during the time of Aurangzeb, when *Moi – e-Muqqadus/ The Holy Relic* of **Prophet Mohammad (S.A.W)** arrived in Kashmir, it was preserved in the shrine of **Naqashbad Sahib** in the heart of the city. Mirza Qalandar Baigh describes the occasion of arrival of holy relic in Kashmir as "*Kashmir Madina Ba-Shud-Az Moi-Nabi*", means thereby Kashmir have become Madina because of the hair of the Prophet (PBUH). But as the fate had it, the place of Naqashbad Sahib notwithstanding the unprecedented rush of devotees who thronged the place to have a glimpse of the *Moi – e- Muqqadus*, it

was shifted to Hazratbal — the then Sadiqabad. Given this significance, the Hazratbal shrine has emerged as a powerful religio-political organization in Kashmir valley wielding an enormous influence on the lives of Kashmiri Muslims. Realizing the importance of Hazratbal shrine being the **Second Madina (Madina Thani)**, the shrine has emerged as the important centre of attraction for the governing political elite of the valley, and it was because of this shrine that Hazratbal resulted in the emergence to the institution of **Auqaf** when Sheikh Muhammad Abdullah replaced the custodian by chairman, thus **bureaucratizing** the shrine in the same way what *Max Weber* calls the bureaucratization of religious structures. The construction of present day marble structure/ architectural splendor (a unique blend of Kashmiri and Mughal architecture) was started by Muslim Auqaf Trust in 1968 presided over Sheikh Mohammad Abdullah and completed in 1979.

Socio-Psychological Mapping of Hazratbal Shrine:

Allin Morins(1992)¹ in his book, argues that:

“Pilgrimage is born of desire and belief. The desire is for solution to problems of all kinds within human situation. The belief is that somewhere beyond the known world there exists a power that can make right the difficulties that appear so insoluble and intractable here and now”.

Pilgrimage tourism as an act of religious tourism is a vehicle for change towards better and has important role in creating peace and social solidarity at various levels if properly guided by the codes of ethics and conduct that are sourced from religions and socio-cultural values derived from religions. The holy shrine of Hazratbal being the repository of holy relic of Prophet Mohammad (PBUH), has been a lightening conductor for the religious fervour, besides being an ambassador of peace. The shrine because of magnetic strength has emerged as a centre of *mass faith* attracting the sick, the childless, the blind and pilgrims irrespective of gender, age, class and faith. The various socio-psychological dimensions of this historic and leading shrine can be gauged through following themes as:-

- **Hazratbal Shrine on the Touch Stone of Conflict**
- **Shrine and normalcy**
- **Reunification of society**
- **The platform of social cohesion, peace and integration**
- **Agency of perceptual change and mutual harmony**
- **The pilgrimage to the shrine and the attendant economy**

Conflicts inherently affect, even reshape, the social fabric of any society both in positive and negative ways. Apart from changing livelihoods and behavioral patterns, prolonged conflicts also affect the basic cultural ethos and particular value system of a particular society. As certain institutions become increasingly active in conflict situations, which in turn enriches and irrevocably changes the social structure. The state of Jammu and Kashmir has been a worst victim to the long drawn and **violent conflict/interneccine warefare and strategems** of more than two decades now. Having permeated the length and breadth of the state, this catastrophe wrecked the havoc in the lives of people especially the residents of Kashmir valley who experienced the worst form of conflict victimization in the form of genocide, disability, disappearances, homelessness, *en masse migration* of the Kashmiri pandit's, physical and mental tortures, economic exploitation etc. Having deprived people of their lives, livelihood, food, shelter and survival, conflict in Kashmir affected the members of society irrespective of age, class, gender and religion. There were times when probably all the institutions and social

¹ Morins Allin".1992.*Sacred Journey's: The anthropology of pilgrimage. Westpost: Greenword Press.*

relationships transformed into a sense of apprehension, fear and trauma. Property devastation, health problems, corporal loss, economic devastation and breakdown of social fabric became the order of the day. Freezing of employment opportunities, closing of various institutions catering to the educational and health needs of people amidst the all-around destruction added to their suffering. The spectacular landscape lost its appeal resulting in major setback to the valley's premier tourism industry. Life came to a standstill and all the means of recreation/amusement such as nature tourism, adventure tourism, and leisure tourism etc. virtually vanished away. **However**, despite all the crisis and offshoots of the conflict, the chain of *Khanqahs* and shrines especially, the **revered shrine of Hazratbal** provided a new lease of life to the disgruntled masses irrespective of their socio-cultural backgrounds by offering them a *refuge* and *psychological capital*. The role of tourism as a potential vehicle and ambassador of peace has been even acknowledged by the United Nations. **World Tourism Conference in 1960 in Manila** has declared that tourism as a vital force for world peace since it brings both “**hosts**” and “**guests**” together to learn about peace by understanding and appreciating diverse cultural issues. Tourism in the form of pilgrimage tourism has played a yeoman's role in achieving the desired ends of peace and integration, for it transcends government boundaries by bringing people together particularly through the understanding of different cultures, heritages and beliefs. Holy shrines being an important source of pilgrimage tourism in Kashmir act as **harbinger of peace** for they provide a direct contact between the diverse pilgrims and groups resulting in improving the intercultural attitudes by removing the notions of prejudice, stereotyping, ethnocentrism and also by developing tolerance, compassion, goodwill, justice and respect and, hence, are bestowed with an inherent capacity to contribute to the national integration. **Hazratbal shrine** because of its historicity, religious importance, enthralling surrounding landscape, centripetality and hence high accessibility has been the lead shrine in achieving the aforementioned objectives of peace and integration. As an agency of perceptual change viz a viz conflict situation, the shrine proved to be an epitome of peace and tranquility. Having emerged as a centre of pilgrimage by virtue of the unmatched faith and reverence attached to it by the masses, **Hazratbal shrine** represents an important landmark in the sacred geography of Islam in Kashmir. The preservation of relic of Prophet Mohammad (PBUH) and sufi saints and their public displaying on special occasions has been a unique practice prevalent among the Muslims of Kashmir since hundreds of Years now and has historically been a binding glue culminating into we feeling, communal harmony and hence, social cohesion/social integration. Further assembling at shrines during the cycle of fairs, festive occasion, various rituals or life cycle events (rites de passage) is out of the deep rooted religiosity, age old culture of paying obeisance at shrines, Sufi Islamic tradition, spiritual development, leisure and recreation, etc.,. Amidst all this the, institution of shrines in the valley represented by the **holy shrine of Hazratbal** have played a pivotal role in building bridges, lessening hatred, maintaining peace and have acted as an abode of spirituality, love and reverence even in the most turbulent times.

The continuum formed by two polar ends of turmoil and holy shrines though vibrating out of phase, wherein on one hand, the turmoil characterized by the political turbulence lead to a greater social disorder, chaos, alienation, sense of insecurity and fear psychosis among people and thus created a considerable gap among different communities and groups leading to disharmony, distrust and hatred for one another and on the other hand, the holy shrines and in particular the **Hazratbal shrine** have emerged as vehicles of peace building and mutual harmony by providing a soothing platform to people seeking solace both at the individual and the collective level, thereby, mitigating the ill effects of the turbulence. The common platform offered by the shrines by virtue of various fairs (urs), festive

occasions, life cycle events etc. and shared by the people irrespective of religious affiliations resulted into the frequent interactions, exchange of feelings, mutual understanding, increased tolerance, sense of brotherhood among People, thus leading to social cohesion of even a higher order. With millions of refugees and displaced persons, shrines have become the **gathering places** of people uprooted from their homelands and, hence, resulting in reunification of societies. Further, as a manifestation to accomplish the spiritual and salvational ends of devotees, the holy shrine of Hazratbal has offered certain latencies in the form of leisure, outing and recreation to one and all.

Amidst the prolonged turbulence, Shrine Visiting or the trend of pilgrimage tourism in this part of the world sustained despite certain significant but more interfering factors like the increasing influence of Wahabi (puritan) Islam, the decades of political instability, continuing social chaos, incessantly increased access to mass media and diverse forms of home entertainment, change in life style and myriad of other leisure activities etc. This happened for certain but deeply rooted cultural traits like unbound love and historical attachment with such revered shrines and Sufi Islamic culture, deep faith in the power and belief in the divinity of these shrines, to quench the thirst of soul by the spiritual power of these shrines, etc.,. Moreover in times of insecurity, fear psychosis and alienation only such revered places were perceived as the sites of solace, comfort and peace. People even during the most chaotic phase of the conflict situation did not abandon such age old practices of pilgrimage to shrines because of the very Sufi culture and furthermore perceived shrine visiting as a coping strategy to give vent to their inner sufferings and expressions. Also shrines continued to be visited by people during the times of life crisis and life cycle events be it the arrest of their nears and dears or killing episodes or other related incidents or events of rites de passage resulting in the dilution of distinction between religious pilgrims and secular tourists. Owing to the Spiritual and cultural value of shrines in the valley, **Dargah Hazratbal** is a household name and attracts pilgrims throughout the year not only for religious or spiritual motives or the various fairs or festive occasions that are associated with Hazratbal shrine or observed with religious fervor, but people benefit of its beautiful location and enjoy leisure in its premises being on the bank of famous Dal lake with scenic beauty around.

Despite of the **dual proliferation of Wahabism and media consumption/access**, shrine visiting practices especially that of the Hazratbal Dargah continued unabated for the majority of the masses denounce wahabi brand of Islam and do not simply feel satiated with mass media or religious programmes broadcasted on TV or radio, etc.,. People out of their age old habit or socialization or routinisation of shrine visiting practice have not paid much heed to media or other forms of leisure but take pride in seeking both divine blessings and **leisure with experience** at such revered places. Being the embodiments of peace despite conflict situation and prolonged turbulence, people continued to visit holy shrines as a coping strategy, thus healing their wounds while enjoying leisure in the form of arranging tea parties in shrine premises, utilizing shrines as the sites of outing, etc.

Finally, the inextricability of the economic component from the ritual and cosmological aspect of pilgrimage can't be argued, though economy has been often overlooked as an essential element of the complex system of pilgrimage. Fundamentally, every pilgrimage is closely associated with a field of economic exchange as in carnivals, fairs, marketplaces etc. The spiritual journey of pilgrimage is often structured around debit or exchange relations between the pilgrim and the deity that makes the whole journey a redistributive process. During the pilgrimage, these relations of spiritual exchange are appropriated/mirrored in the mundane world/ physical world through economic transactions in the form of money and goods leading to **materialization of ritual process**. Sacred shrines besides being the

religious institutions are often surrounded by religious oriented business and facilities in the form of souvenir shops, lodges, hotels, travel agencies, hospitals etc. thus providing the avenues of employment to the host community. Trade in souvenir items and other tangible goods such as icons and candles, sacred water, artisan works and other related religious items is a rich source of revenue for the people and, therefore, a sustainable source of sustenance. Given its religious, monumental and spectacular importance, **Hazratbal shrine** has emerged as a primary locus for both ideological and economic transactions for diverse pilgrims who throng this holy place, thereby making it altogether a complex dynamic of pilgrimage, leisure, recreation, vocation, peace and hence social integration.

OBJECTIVES:

1. To identify the main reasons pilgrims visit the holy shrines.
2. To identify the role of shrines in fostering the communal harmony, peace and integration with due focus on Hazratbal shrine.
3. To provide some indication of future demand for Holy shrines.

METHODOLOGY:

To study the socio-psychological dynamics of the Hazratbal shrine, a sample of **150 pilgrims/respondents** was selected after purposive random sampling. Accordingly, respondents were selected based on their age groups with equal representation to rural-urban pilgrims and subsequently classified on the basis of educational status and income levels/occupational status with the help of frequency distribution tables. A pilot study was undertaken to develop the familiarity with the shrine settings and to formulate the questionnaire in order to gather the necessary information. The structured questionnaire was then distributed among 150 respondents selected for the purpose with a response rate of 100%. This was followed by interviews and necessary observation of the devout behavior to suffice the study qualitatively and also to remove the vagueness because of the structured nature of the questionnaire.

Discussions and Findings:

In order to carry out the case study of Hazratbal shrine and to collect the preliminary data, a pilot study was undertaken to design and formulate the survey instrument i.e., questionnaire/ schedule to get all the relevant information to realize the objectives of the study. The survey instrument was two part questionnaire. The questions in the first part were aimed at getting the socio-demographic profile i.e., occupation/income, educational qualification etc. of the respondents on the basis of which frequency distribution was done so as to classify them based upon their educational and income/occupational status. The second part comprised the questions based on various indices and relevant to the objectives of study. Besides the questionnaire, the major emphasis was put on observation of the pilgrim behavior and informal talks.

Table 1

N = 150 Frequency distribution of respondents based on the age group in Rural and Urban contexts.

Age group	Rural (75)		Urban (75)		Total
	N	%	N	%	
Young age group (20-35)	25	33.33	25	33.33	50

Middle age group (36-50)	25	33.33	25	33.33	50
Old age group (above 50)	25	33.33	25	33.33	50
Total	75	100	75	100	150

As shown above in the table, **25 (33.33%)** respondents each were selected on the basis of different age groups in both rural and urban categories. The three age groups selected for the purpose were young age group (**20-35**) years, middle age group (**36-50**) years and old age group (**above 50**) years. This was done to ensure a proper representation to the diverse pilgrims based on their age group.

Table 2

N=150 Frequency distribution of respondents based upon their educational status

Education Status	Rural (75)		Urban (75)		Total
	N	%	N	%	
Illiterate	28	37.33	25	33.33	53
Under Matric	15	20	17	22.66	32
Under Graduate	19	25.33	18	24	37
Graduation and above	13	17.33	15	20	28
Total	75	100	75	100	150

From the above table, it is obvious that the respondents through the holy shrine irrespective of their educational background/status. While in the rural category, the percentages recorded were (**Illiterate-37.33%**); (**Under Matric-20%**); (**Under Graduate-25.33%**); (**Graduation and above-17.33%**), the percentages of the pilgrims in the urban category were (**Illiterate- 33.33%**); (**Under Matric-22.26%**); (**Under Graduate-24%**); (**Graduation and above-20%**). The above all-round percentages beyond any doubt negate the misconceptions about decline of the religious influence in modern times, where attaining worldly education seems to be a priority.

Table 3

N= 150 Classification of the respondents based on their income/occupational status in Rural and Urban Context.

Income group	Rural (75)		Urban (75)		Total	
	N	%	N	%	N	%
Below Rs. 4000 PM (Labour class)	39	52	34	45.33	73	48.66
Rs.4000-7000 PM(Service class)	19	25.33	28	37.33	47	31.33
Above Rs.7000 PM (Business class)	17	22.66	13	17.33	30	23.33
Total	75	100	75	100	150	100

On the basis of above data, it can be inferred that pilgrims visiting the holy shrine belong to all the income/occupational groups. However, with increasing income level, the number of pilgrims in both the rural and the urban categories registered a decline as is evidenced from the declining percentages of (**Labour class-52%**); (**Service class-25.33%**); (**Business class-22.66%**) in rural category and those of (**Labour class-45.33%**); (**Service class-37.33%**); (**Business class-17.33%**) in urban category. This decreasing trend can be attributed to less turbulence and hardships faced by the comparatively better

income groups as a result of which individual disintegration in these groups is less compared to the low income groups. Further, the all-round presence of pilgrims at the holy shrine can be attributed to the diverse factors of Health and wellness, solace, spirituality, religiosity etc. of the said pilgrims.

Table 3: Research objective 1 Why do people visit pilgrimage shines?
(N=150)

Motivations	Number of Pilgrims	Percentage of Pilgrims
Pilgrim or Religious interest	77	51.33%
Spiritual Purpose	37	24.66%
Health and Wellness	30	20%
Leisure and Experience	6	4%
Total	150	100%

The above data reveals beyond doubt that the pilgrims/people thronging the holy shrines possess an array of motivations ranging from pilgrim or religious interests through spiritual purposes, health and wellness intentions to leisure and experience. This all-round motivation can be attributed to the modern times where turbulence perceived at individual and collective levels has a telling effect on the people, who, therefore, find a refuge in these holy shrines which offer them solace, leisure, answers to health problems besides help them in attaining spirituality.

Table 4:
Research objective 2 Perception of pilgrims regarding Holy Shrines being places of peace and integration
(N=150)

Perception of pilgrims regarding Holy Shrines being places of peace and integration	YES	NO	Total
Number of Pilgrims	137	13	150
Percentage of Pilgrims	91.33%	8.66%	100

On the basis of above data, there is no denying the fact that holy shrines and other pilgrimage sites have emerged as gathering places and places of cultural contact for the diverse pilgrims/visitors visiting these holy shrines. Further, when the respondents were asked about the speciality of Hazratbal shrine, in achieving the objectives of peace and integration, a special preference was attached to the Hazratbal shrine by the respondents for being the premiere shrine because of its being repository of Holy Relic of Prophet Mohammad (SAW) - the messenger of peace and also because of its monumental significance alongside the spectacular attendant landscape and the rich accessibility.

Research objective 3: Indications of future demand for holy shrines

Analyzing the broad motivations of the respondents, with which pilgrims visit the holy shrines and as is clear from their responses above, it is obvious that the holy shrines based on their universal appeal serve as pull factors for the pilgrims and as such always hold a sustained demand. Further the additional prospects for the continued growth in demand factor for holy shrines are evidenced in the pilgrims renewed interest in spiritual matters, renewed quest for meaning etc. coupled by the resiliency of this pilgrimage tourism sector to economic downturns.

CONCLUSION:

To sum up, the role of shrines in the tech-savvy lives of contemporary societies can't be undermined given their omnipresence in all walks of lives of people. Serving as a **connecting link** between two extremities of **sacred (after worldly affairs)** and the **profane (this worldly affairs)**, shrines have evolved as a sustainable means to address the never ending aspirations of the devotees thronging these holy marvels. From individual disorganizations to collective ends, shrines have emerged as a panacea/universal care to the all round sufferings of the people, besides being the institutionalized means to attain spirituality and salvation. As ambassadors of peace, the shrines have bridged the gap between the varied diversity of people at both the macro and micro levels. Connecting the Diasporas, building horizons, developing inter-religious faith and the communal ethos, besides leading to attitudinal and perceptual changes at the individual level, shrines have helped in chasing the intangible and impossible. Hazratbal shrine being the most revered and most visited shrine of the valley, has been a spectacular abode of peace by virtue of its **magnetic strength** and **historical magnificence**. This goes without saying that the shrines have played a significant role in reunification and integration of Kashmir society, rebuilding of social order besides abridging the widened gulf between the various communities.

Based upon the findings of the study, it can be rightly pointed out that pilgrimage tourism plays a **positive contributor** to promote peace by reinforcing the Guest-Host relationship, fostering cross-cultural understanding, strengthening the regional economy, building international understanding and, hence results in national integration. Pertinently, in the so called hi-tech and busy lives of the people abuzz with modern facilities, where seeking **physical pleasure** can be a matter of click, **mental satisfaction** is still an imagination. Fortunately, the holy shrines with all their magnetism and universal appeal have offered everything under a single roof by being the **role repertoire** and **wonder places** for peace, solace, spirituality, leisure, outing and, hence, offering the universal cure to the all-round sufferings of the people the world over. Hence protecting these treasures for the sake of saving the precious human lives is the need of the hour.

“They say, Ultimate peace begins within but this within gets enlightened at holy shrines. For peace to seek, we need to purify our body by spiritual environs and purify our mind busting stress through leisure activities”.

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