

R. Gupta's®



# Haryana

## *General Knowledge*



A Concise Description of History, Geography, Economy, Polity, Flora & Fauna, Culture etc.



R. Gupta's®

# HARYANA

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# GENERAL KNOWLEDGE

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## CHAPTER 1

# HARYANA : A FACTFILE

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**Date of Formation: 01-11-1966**

### THE LAND

Location	:	North-western India
Latitude	:	27° 39' (north)
Longitude	:	30° 55' (east)
Area	:	44,212 square kilometres
Terrain	:	(A) Shivalik Hills (B) Ghaggar Yamuna Plain (C) Semi-desert Sandy Plain (D) Aravalli Hills
Average Rainfall	:	45 cm.
Soil	:	<i>Loamy, Alluvial, Sandy, Rocky, Marl</i>
Average Temperature	:	39-45°C (Summers)
Average Temperature	:	10-21°C (Winters)

### THE DEMOGRAPHY

Population	:	25,351,462 (2011)
Males	:	13,494,734 (2011)
Females	:	11,856,728 (2011)
Overall Literacy Rate	:	75.6 % (2011)
Male Literacy Rate	:	84.1 % (2011)
Female Literacy Rate	:	65.9 % (2011)
Population Density	:	573 persons per square kilometre
Sex Ratio	:	Male: Female: 1000-879

Populace	:	Hindus Muslims Sikhs Christians Others
Language Spoken	:	Hindi, Punjabi

### ADMINISTRATIVE STRUCTURE

Capital	:	Chandigarh
Jurisdiction	:	Punjab and Haryana High Court at Chandigarh
Districts	:	22
Divisions	:	6—Ambala, Hissar, Rohtak, Gurugram, Karnal and Faridabad
Sub-divisions (Jan. 2023)	:	74
Tehsils (Jan. 2023)	:	95
Sub-tehsils (Jan. 2023)	:	49
Blocks (Jan. 2023)	:	143
Villages	:	6,841
Cities	:	154
Strength of Legislature	:	90
Seats in Lok Sabha	:	10
Seats in Rajya Sabha	:	5

### DISTRICTWISE DATA

<i>District</i>	<i>Date of Formation</i>	<i>Area (sq. km)</i>	<i>Population 2011</i>	<i>District HQ</i>
<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
Ambala	1 Nov., 1966	1,574	11,28,350	Ambala
Kurukshetra	23 Jan., 1973	1,530	9,64,655	Kurukshetra
Karnal	1 Nov., 1966	2,520	15,05,324	Karnal
Jind	1 Nov., 1966	2,702	13,34,152	Jind
Sonepat	22 Dec., 1972	2,122	14,50,001	Sonepat
Panipat	1 Jan., 1992	1,268	12,05,437	Panipat
Rohtak	1 Nov., 1966	1,745	10,61,204	Rohtak
Faridabad	2 Aug., 1979	741	1,809,733	Faridabad

1	2	3	4	5
Gurugram	1 Nov., 1966	1,258	15,14,432	Gurugram
Mahendragarh	1 Nov., 1966	1,899	9,22,088	Narnaul
Bhiwani	22 Dec., 1972	4,778*	16,34,445*	Bhiwani
Hissar	1 Nov., 1966	3,983	17,43,931	Hissar
Sirsa	26 Aug., 1975	4,277	12,95,189	Sirsa
Rewari	1 Nov., 1989	1,594	900,332	Rewari
Kaithal	1 Nov., 1989	2,317	10,74,304	Kaithal
Yamunanagar	1 Nov., 1989	1,768	12,14,205	Yamunanagar
Panchkula	15 Aug., 1995	898	5,61,293	Panchkula
Fatehabad	15 July, 1997	2,538	9,42,011	Fatehabad
Jhajjar	15 July, 1997	1,834	9,58,405	Jhajjar
Nuh (Mewat)	4 April, 2005	1,507	1,089,263	Nuh
Palwal	13 August, 2008	1,359	1,042,708	Palwal
Charkhi Dadri	1 Dec., 2016	—	—	Charkhi Dadri

\* Data of Charkhi Dadri district are included in it.

### CHIEF CENTRES OF TOURIST INTEREST

- (A) Kasna Lake Resort (Uchana)
- (B) Morni Hill Tourist Complex (Morni)
- (C) Jyotisar, (Kurukshetra District)
- (D) Brahma Sarover (Kurukshetra)
- (E) Black Partridge Tourist Complex (Abubshehr)
- (F) Yadvindra Gardens (Pinjore)
- (G) Badkhal Lake (Surajkund)
- (H) Rajhans (Surajkund)
- (I) Skylark Tourist Complex (Panipat)
- (J) Magpie Tourist Complex (Faridabad)
- (K) Sohna
- (L) Sultanpur Bird Sanctuary (Sultanpur)
- (M) Parakeet (Pipli)

### MAJOR EDUCATIONAL CENTRES

#### Universities

- (A) Kurukshetra University, Kurukshetra
- (B) M.D. University, Rohtak
- (C) Chaudhary Charan Singh Agricultural University, Hissar



- (D) Guru Jambheshwar University, Hissar  
 (E) Chaudhary Devi Lal University, Sirsa

## RESEARCH INSTITUTES

1. National Dairy Research Institute, Karnal

## EDUCATION (ENROLMENT)

Arts and Science Colleges	91.04%
Teacher Training Colleges	1.11%
Medical Colleges	1.66%
Agricultural Colleges	1.00%
Engineering Colleges	3.20%
Veterinary Colleges	0.33%
Physical Educational Colleges	0.59%
Oriental Study Colleges	1.47%

## RIVERS

1. Yamuna
2. Ghaggar
3. Saraswati (Now extinct)
4. Dohan
5. Tangri
6. Krishnawati
7. Sahibi
8. Markanda

## CANALS

1. Western and Eastern Yamuna Canal
2. Gurgaon Canal
3. Bhakra Canal
4. Jawahar Lal Canal
5. Bhiwani Canal

## LAKES

- |              |            |
|--------------|------------|
| 1. Damdama   | 4. Kotla   |
| 2. Khalilpur | 5. Badkhal |
| 3. Sultanpur |            |

## GOVERNORS OF HARYANA

- |                                |                        |
|--------------------------------|------------------------|
| 1. Shri Dharamvir              | 1.11.1966–31-3.1967    |
| 2. Shri B.N. Chakravarty       | 15.9.1967–26.3.1976    |
| 3. Shri R.S. Narula            | 27.3.1976–14.8.1976    |
| 4. Shri Jai Sukhlal Hathi      | 18.8.1976–23.9.1977    |
| 5. Shri Harcharan Singh Brar   | 24.9.1977–8.12.1979    |
| 6. Shri S.S. Sandhawaliala     | 10.12.1979–28.2.1980   |
| 7. Shri G.D. Tapase            | 28.2.1980–13.6.1984    |
| 8. Shri S.M.H. Burney          | 14.6.1984–21.2.1988    |
| 9. Shri H.A. Barari            | 22.2.1988–6.2.1990     |
| 10. Shri Dhanik Lal Mandal     | 7.2.1990–13.6.1995     |
| 11. Shri Mahavir Prasad        | 14.6.1995–13.6.2000    |
| 12. Shri Babu Parmanand        | 14.6.2000–2.7.2004     |
| 13. Shri A.R. Kidwai           | 7.7.2004–July 2009     |
| 14. Shri Jagannath Paharia     | July 2009–July 2014    |
| 15. Shri Kaptan Singh Solanki  | 27.07.2014–25.8.2018   |
| 16. Shri Satyadev Narayan Arya | 25.8.2018 – 06.07-2021 |
| 17. Shri Bandaru Dattatraya    | 07.07.2021 – .....     |

## CHIEF MINISTERS OF HARYANA

- |                       |                      |
|-----------------------|----------------------|
| 1. Sh. B.D. Sharma    | 1.11.1966–23.3.1967  |
| 2. Sh. Virender Singh | 24.3.1967–20.11.1967 |
| 3. Sh. Bansi Lal      | 31.5.1968–30.11.1975 |
| 4. Sh. B.D. Gupta     | 1.12.1975–30.4.1977  |
| 5. Ch. Devi Lal       | 21.6.1977–28.6.1979  |
| 6. Sh. Bhajan Lal     | 29.6.1979–4.6.1986   |
| 7. Sh. Bansi Lal      | 5.6.1986–19.6.1987   |
| 8. Ch. Devi Lal       | 20.6.1987–1.12.1989  |
| 9. Sh. O.P. Chautala  | 2.12.1989–22.5.1990  |

10. Sh. B.D. Gupta	23.5.1990–11.7.1990
11. Sh. O.P. Chautala	12.7.1990–17.7.1990
12. Sh. Hukam Singh	17.7.1990–22.3.1991
13. Sh. O.P. Chautala	23.3.1991–6.4.1991
14. Sh. Bhajan Lal	23.6.1991–10.5.1996
15. Sh. Bansi Lal	11.5.1996–June, 1999
16. Sh. O.P. Chautala	24.7.1999–Feb., 2000
17. Sh. O.P. Chautala	2.3.2000–March, 2005
18. Sh. Bhupender Singh Hooda	5.3.2005–25.10.2014
19. Sh. Manohar Lal Khattar	26.10.2014 — .....

### FAMOUS PERSONALITIES

Lala Duli Chand	(1873-1965)
Sir Shaadi Lal	(1874-1941)
Sir Chhotu Ram	(1881-1945)
Dr. Gopichand Bhargava	(1886-1966)
Pt. Neki Ram	(1887-1956)
Chaudhary Devi Lal	(1914-2001)
Pt. Bhagwat Dayal Sharma	(1918-1993)
Kapil Dev Nikhanj	(1959- )
Rao Tula Ram	(1825-1863)
Altaf Hussain Haali	(1837-1914)
O.P. Chautala	(1934- )

### TRANSPORT

(Upto 31-10-2022)

Total road length	: 31,263 km
National Highway	: 3,216 km
State Highway	: 1,676 km
Major District Roads	: 1,375 km
Other District Roads	: 24,996 km
Bus fleet	: 2,989 buses
No. of large bus depots	: 24
No. of sub-depots	: 13
Total length of railway lines	: 3,737.91 km

# STATE CABINET



## CABINET MINISTERS

Name	Ministry
<b>Manohar Lal Khattar</b>	Chief Minister, Finance, Institutional Finance and Credit Control, Town & Country Planning and Urban Estates, Irrigation and Water resources, Planning, Administration of Justice, Architecture, General Administration, Criminal Investigation, Personnel & Training, Raj Bhawan Affairs, Social Justice, Empowerment, Welfare of Schedule Cast and Backward Classes and Antyodaya (SEWA), Youth Empowerment & Entrepreneurship, Information, Public Relations & Languages, Sports, Any department not specifically allotted to any Minister
<b>Dushyant Chautala</b>	Dy. Chief Minister, Revenue, Disaster Management, Excise & Taxation, Industry & Commerce, Food, Civil Supplies & Consumer Affairs, Public Works (B&R), Civil Aviation, Rehabilitation.
<b>Anil Vij</b>	Home, Health, Medical Education & Research, AYUSH.
<b>Kanwar Pal Gujjar</b>	School Education, Environment, Forests & Wildlife, Heritage & Tourism, Parliamentary Affairs, Hospitality.
<b>Mool Chand Sharma</b>	Transport, Mines and Geology, Elections, Higher Education.
<b>Ranjit Singh Chautala</b>	Power, Jails.
<b>Jai Prakash Dalal</b>	Agriculture and Farmers welfare, Animal Husbandary and Dairying, Fisheries, Law & Legislative.
<b>Banwari Lal</b>	Cooperation, Public Health Engineering.
<b>Kamal Gupta</b>	Urban Local Bodies, Housing for all.
<b>Devender Singh Babli</b>	Development & Panchayats.

## MINISTERS OF STATE

<b>Om Prakash Yadav</b>	Sainik and Ardh Sainik Welfare (Independent Charge), Social Justice, Empowerment, Welfare of Schedule Cast and Backward Classes and Antyodaya (SEWA) (Attached with Chief Minister).
<b>Kamlesh Dhanda</b>	(Inde. Ch.) Women & Child Development, Archives.
<b>Anoop Dhanak</b>	Labour, Revenue and Disaster Management, Industries & Commerce, Food, Civil Supplies & Consumer Affairs (All Departments Attached with Deputy Chief Minister)
<b>Sandeep Singh</b>	(Inde. Ch.), Printing & Stationery

**Rural and Urban Population of Haryana - Districtwise,  
Population of age-group (0-6) and population of literates (2011)**

S. N.	State/ Dist	Total Rural/ Urban	Total Population 2011			Population of age group (0-6)			Literates		
			Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12
	Haryana	Total	25351462	13494734	11856728	3380721	1843109	1537612	16598988	9794067	6804921
		Rural	16509359	8774006	7735353	2285112	1245090	1040022	10158442	6140099	4018343
		Urban	8842103	4720728	4121375	1095609	598019	497590	6440546	3653968	2786578
1.	Panchkula	Total	561293	299679	261614	66302	35583	30719	405318	229862	175456
		Rural	248063	133153	114910	32010	17107	14903	163427	95926	67501
		Urban	313230	166526	146704	34292	18476	15816	241891	133936	107955
2.	Ambala	Total	1128350	598703	529647	127689	70541	57148	818025	461288	356737
		Rural	627576	331703	295873	74425	41467	32958	426642	244282	182360
		Urban	500774	267000	233774	53264	29074	24190	391383	217006	174377
3.	Yamuna-nagar	Total	1214205	646718	567487	146789	80393	66396	832457	474793	357664
		Rural	741376	393957	347419	93904	51380	42524	477813	276833	200980
		Urban	472829	252761	220068	52885	29013	23872	354644	197960	156684



1	2	3	4	5	6	7	8	9	10	11	12
4.	Kurukshetra	Total	964655	510976	453679	116957	64320	52637	646893	370828	276065
		Rural	685430	361020	324410	86773	47734	39039	437671	253287	184384
		Urban	279225	149956	129269	30184	16586	13598	209222	117541	91681
5.	Kaithal	Total	1074304	571003	503301	139393	76258	63135	646529	385782	260747
		Rural	838293	445931	392362	110499	60425	50074	485223	293066	192157
		Urban	236011	125072	110939	28894	15833	13061	161306	92716	68590
6.	Karnal	Total	1505324	797712	707612	196610	107797	88813	978013	564516	413497
		Rural	1050514	557110	493404	142691	78011	64680	647883	380886	266997
		Urban	454810	240602	214208	53919	29786	24133	330130	183630	146500
7.	Panipat	Total	1205437	646857	558580	169662	92380	77282	786599	464136	322463
		Rural	650352	349642	300710	94584	51786	42798	402944	243714	159230
		Urban	555085	297215	257870	75078	40594	34484	383655	220422	163233
8.	Sonepat	Total	1450001	781299	668702	188262	104693	83569	998316	589881	408435
		Rural	996637	538750	457887	132007	73328	58679	665141	400112	265029
		Urban	453364	242549	210815	56255	31365	24890	333175	189769	143406
9.	Jind	Total	1334152	713006	621146	168554	91710	76844	832758	502049	330709
		Rural	1028569	550519	478050	131390	71437	59953	617715	377967	239748
		Urban	305583	162487	143096	37164	20273	16891	215043	124082	90961

1	2	3	4	5	6	7	8	9	10	11	12
10.	Fatehabad	Total	942011	495360	446651	121024	65279	55745	557578	327471	230107
		Rural	762423	400814	361609	99259	53426	45833	434531	258814	175717
		Urban	179588	94546	85042	21765	11853	9912	123047	68657	54390
11.	Sirsa	Total	1295189	682582	612607	157667	84684	72983	782897	456968	325929
		Rural	975941	514177	461764	120421	64422	55999	559635	331990	227645
		Urban	319248	168405	150843	37246	20262	16984	223262	124978	98284
12.	Hissar	Total	1743931	931562	812369	215167	116229	98938	1114311	670200	444111
		Rural	1190443	634139	556304	150650	81222	69428	714796	439026	275770
		Urban	553488	297423	256065	64517	35007	29510	399515	231174	168341
13.	Bhiwani	Total	1634445	866672	767773	212011	115756	96255	1069871	643158	426713
		Rural	1313123	696212	616911	172608	94039	78569	840162	511763	328399
		Urban	321322	170460	150862	39403	21717	17686	229709	131395	98314
14.	Rohtak	Total	1061204	568479	492725	129330	71041	58289	747582	436025	311557
		Rural	615040	332034	283006	77793	42691	35102	412667	248850	163817
		Urban	446164	236445	209719	51537	28350	23187	334915	187175	147740
15	Jhajjar	Total	958405	514667	443738	120051	67380	52671	676091	399480	276611
		Rural	715066	384219	330847	89704	50465	39239	496455	296833	199622
		Urban	243339	130448	112891	30347	16915	13432	179636	102647	76989

1	2	3	4	5	6	7	8	9	10	11	12
16.	Mahendra-garh	Total	922088	486665	435423	111181	62638	48543	630255	380440	249815
		Rural	789233	416358	372875	95381	53778	41603	533442	324741	208701
		Urban	132855	70307	62548	15800	8860	6940	96813	55699	41114
17.	Rewari	Total	900332	474335	425997	113893	63743	50150	636947	375453	261494
		Rural	666902	349710	317192	84052	47154	36898	464452	276558	187894
		Urban	233430	124625	108805	29841	16589	13252	172495	98895	73600
18.	Gurgaon	Total	1514432	816690	697742	202602	110705	91897	1111116	638666	472450
		Rural	472179	251462	220717	67473	37469	30004	324087	192288	131799
		Urban	1042253	565228	477025	135129	73236	61893	787029	446378	340651
19.	Mewat	Total	1089263	571162	518101	248128	130168	117960	454897	308435	146462
		Rural	965157	506086	459071	225069	117967	107102	384749	266086	118663
		Urban	124106	65076	59030	23059	12201	10858	70148	42349	27799
20.	Faridabad	Total	1809733	966110	843623	251955	136679	115276	1272739	734940	537799
		Rural	370878	198103	172775	60653	33077	27576	227022	139717	87305
		Urban	1438855	768007	670848	191302	103602	87700	1045717	595223	450494
21.	Palwal	Total	1042708	554497	488211	177494	95132	82362	599796	379696	220100
		Rural	806164	428907	377257	143766	76705	67061	441985	287360	154625
		Urban	236544	125590	110954	33728	18427	15301	157811	92336	65475

### Haryana : Districtwise Population and Growth Rate in a Decade-2011

S.N.	State Districts	Census 2011			1991-2001	2001-2011
		Persons	Male	Female		
	Haryana	2,53,51,462	1,34,94,734	1,18,56,728	28.43	19.90
1.	Panchkula	5,61,293	2,99,679	2,61,614	50.91	19.83
2.	Ambala	1128350	598703	529647	25.78	11.23
3.	Yamunanagar	1214205	646718	567487	29.19	16.57
4.	Kurukshetra	964655	510976	453679	23.32	16.86
5.	Kaithal	1074304	571003	503301	21.02	13.55
6.	Karnal	1505324	797712	707612	23.06	18.14
7.	Panipat	1205437	646857	558580	38.58	24.60
8.	Sonepat	1450001	781299	668702	22.39	13.35
9.	Jind	1334152	713006	621146	21.36	12.13
10.	Fatehabad	942011	495360	446651	24.76	16.85
11.	Sirsa	1295189	682582	612607	23.59	15.99
12.	Hissar	1743931	931562	812369	27.11	13.45
13.	Bhiwani	1634445	866672	767773	22.49	14.70
14.	Rohtak	1061204	568479	492725	21.00	12.88
15.	Jhajjar	958405	514667	443738	23.06	8.90
16.	Mahendragarh	922088	486665	435423	19.16	13.48
17.	Rewari	900332	474335	425997	25.34	17.64
18.	Gurgaon	1514432	816690	697742	44.15	73.14
19.	Mewat	1089263	571162	518101	45.67	38.65
20.	Faridabad	1809733	966110	843623	58.88	32.54
21.	Palwal	1042708	554497	488211	34.21	25.76

## CHAPTER 2

# THE EPIC

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### INTRODUCTION

*The Bhagwad Gita* is the most widely read and revered religious text of the world. The State of Haryana is proud of the fact that this legendary epic was orated by Lord Krishna at Jyotisar (Kurukshetra), which is located here. Further, it was also compiled by Veda Vyasa on the bank of river Saraswati, which was once a perennial river of this State. Hence, the greatest philosophy of life is associated with Haryana because Lord Krishna had given the Supreme Sermon to Arjuna on this land.

This poem is long poem, which, in fact, describes the gist of life, *karma* and duties of an individual. Lord Krishna narrates to Arjuna how he should do his duty and become a part of the Ultimate Soul. This poem forms the sixteenth chapters (adhyayas) of the Mahabharata, written by Veda Vyasa. It is in the form of Sanskrit hymns (*Shlokas*). Let us study, in brief, what *The Bhagwad Gita* tells every human form of the world.

### THE BHAGWAD GITA

The Gita had little religious impact until Shankaracharya's commentary appeared. From this time onward, it had an important influence on Hinduism. Krishna, presented in the poem as Vishnu in the flesh, is the spiritual teacher who recited the Gita. Most of *The Bhagwad Gita* consists of a dialogue between Krishna and Arjuna on the battlefield on Kurukshetra. That is where the armies of the royal cousins, the Pandavas and the Kauravas, face each other for the decisive



battle to end their feud. *The Bhagwad Gita* debates the right and wrong of conflict. It also discusses a person's duty to himself, or herself, his or her fellow human and God. It explores God's relationship with humans. It shows how people can begin to understand God and thus, free themselves from the burden of *Karma* (deeds done in previous lives and in this present life).

Krishna and Arjuna are not the only speakers in *The Bhagwad Gita*. King Dhritarashtra, the father of the Kauravas, asks the charioteer, Sanjay, to describe the course of the battle for him. The remainder of *The Bhagwad Gita* deals with the report of Sanjay, who describes what he sees in a trance. Prince Arjuna watches his cousins and brothers preparing for the battle and is greatly troubled. He asks Krishna, who acts as his charioteer, how he can justifiably take part in the battle because it must be wrong to slay his kinsfolk for the sake of power. He would rather die than kill his relatives. Due to this dilemma, he throws down his weapons and gives up the fight.

Krishna thinks Arjuna is merely showing signs of weakness. But when He realizes that the prince is genuinely anxious about where his duty lies. He speaks as God Vishnu. He explains the nature of the *atman* (soul). The *atman* can never be killed nor can it kill. When the body dies, it simply passes into another body and continues to live. Death must come to all who live and rebirth must come to all who die. Why mourn for what cannot be avoided? It is Arjuna's duty to fight in a war for the right cause. He is soldier and his responsibility is to fight. Real sin lies not in the killing of his enemies but in failing in his *dharma* (duty).

Krishna instructs Arjuna about three ways to have union with God. The first is *Karma Yoga* (the Way of Action). Every person should do his or her duty according to caste, without hope of personal benefit or ambition, but with faith in God. Those who go through the motions of performing rituals without care or interest, or do their work only for profit, will never be released from the cycle of birth, death and rebirth. Only if a person acts with his or her mind fixed on *Brahman* (God), will he or she become free. Moreover he will also remain at peace and unified with the Almighty. Anyone in that state feels no disturbing desires. Where there is no desire, there is no disappointment and there

are also competitive ambitions. In work, one's sole ambition should be to serve as an example to others so that they too may do their duty.

The second way is *Jnana Yoga* ( the Way of Knowledge). Through this method also, the contemplative person can seek union with God. Such a person has great self-control and spend much of his or her time in meditation. Through God's grace, he or she will come to realize that *Brahman* and *Atman* are one. Arjuna asks, which one of these two paths is the best. Krishna replies that the result will be the same, whichever path is followed. The end means absorption is *Brahman*. The entire universe exists because of *Brahman* but only few are only mature enough to perceive His power. Most people are absorbed with their own petty and temporary concerns, which are only *maya* (illusion); and *maya* can not last but must pass away in time.

The third way is *Bhakti Yoga* ( the Way of Devotion). This is one of the most important contributions made by *The Bhagwad Gita* to the development of modern Hinduism. Krishna becomes the Ishvara (personal God), who may be worshipped as a spirit or as an image by his followers. He will accept any offering, however humble, as long as it is made with love. Every worshipper, who approaches with a loving heart, is welcomed. Union with God and release from the sufferings of birth, death and rebirth shall be bestowed on all those who are devoted to Krishna.

Krishna then reveals Himself to Arjuna as Lord Vishnu, Arjuna is overwhelmed and bursts into a great hymn of praise. He is fearful and ashamed because he had addressed Krishna as his friend. But Krishna is merciful and returns to the human form to comfort Arjuna . He explains to Arjuna that His Majesty is too great for human beings to behold. Krishna continues to teach Arjuna about the nature of man. He defines the qualities that bring people nearer to Brahman and those that tend to lead them astray. The individual nature of people decides what and how they worship. Some people look to God, others to worldly things. When people make an offering to God, it must be made in faith, otherwise it is unreal and cannot bring good results.

*The Bhagwad Gita* provides a summary of the Hindu religious thought and practice; much of it is based on the Upanishadas. These are part of the *Vedas*, the oldest sacred books of Hinduism. It gives a

methodology for developing belief as well as for forging a personal relationship between the deity and his/her worshipper. It offers a new approach to the full perception of, and absorption in, *Brahman*.

### **The Mahabharata**

This is one of the two great epics that were written in India nearly 3000-4000 years ago. *The Bhagwad Gita* is a part of *The Mahabharata*. The latter was written by the sage Veda Vyasa after the Mahabharata war. It has 18 Chapters (Adhyayas). It describes the ascent of the Kauravas, the entire story of the Kauravas and Pandavas, the war and finally, the Supreme Sermon of Lord Krishna to Arjuna. This sermon is in the form of *The Bhagwad Gita*. The epic concludes with the ultimate migration of the Pandavas into heaven; Yudhishtira went to the same in his mortal form while other Pandavas and Draupadi died while they were on their last journey (on a mountain).

The entire epic has been written in Sanskrit, the language of the Aryan race during the historic times. It is the longest poem of the world.

For more details, please read the chapter on history in this book.

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## CHAPTER 3

# HISTORY

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### **The Region that gave Birth to History**

“There is a region called Haryana which is like a heaven on earth”- Quoted from the inscription found in Sarwan district near Delhi in Vikrami Samwat 1385.

Haryana was formed as a new State of India on Tuesday, 1 November 1966. Replete with myths, legends and Vedic references, Haryana’s 5,000—year old history is steeped in glory. It was here, 3,000 long years ago, that Lord Krishna had preached *Bhagwad Gita* to Arjuna at the set of the great battle of Mahabharata. He had stated, “your right is to do your duty and not to bother about the fruits (outcomes) thereof. Since then, this profound philosophy of the supremacy of duty has become the foundation of Indian culture and thought. It was on this soil that saint Veda Vyasa had written Mahabharata. Before the Mahabharata war, a battle of ten kings took place in the Kurukshetra region in the Saraswati valley. But it was the Mahabharata War fought approximately in 900 BC, which gave worldwide fame to the region. The Mahabharata names Haryana as *Bahudhanyaka*—the land of plentiful grains and *Bahudhana*—the land of immense riches. The word Haryana occurs in the Sanskrit inscription dated 1328 AD, which is kept in Delhi Museum. This inscription refers to this region as “the very heaven on earth”. It was here that the Aryans had kindled their first sacrificial fires. Their culture took birth, bloomed and matured in this very region.

Excavations of archaeological sites at many places in Haryana, such as Naurangabad, Mittathal and Tigrana in Bhiwani, Kunal in Fatehabad, Agroha and Siswal near Hissar, Rakhi Garhi and Balu in Jind, Rukhi near Rohtak and Banawali and Bari near Sirsa have



unearthed evidences of pre-Harappan and Harappan culture in India. Sizeable findings of pottery, sculpture and jewellery at sites located in Kurukshetra, Pehowa, Tilpat, Panipat, Sonapat, etc. have established the credibility of the Mahabharata war. These are the places, which have been mentioned in the Mahabharata as Prithudaka (Pehowa), Tilprastha (Tilput) Panprastha (Panipat) and Sonprastha (Sonapat).

The legendary tales state that Manu had deemed this area the creation of gods (*devatas*). Hence it was also called Brahmavrata. The excavations at various sites of the State have revealed that the Indus Valley Civilisation and the Mohenjodaro culture had flourished here. Ancient Scriptures also call Brahmavrata as Brahmarishi Pradesha or the "Uttarvedi of Brahma". This State is also believed to be the place of creation of the universe. It is also believed that Manu was the entrant of this region. Artefacts obtained from Harappan, Pre-Harappan, Post-Harappan sites confirm the existence of many cultures in this region during the pre-historic eras. Such artefacts have been collected at Banawali, Seeswal, Karnal, Mirzapur, Daulatpur and Bhagwanpura.

The ancient king, Sudasa, who was from the Bharata clan, started his victory campaign from this region. He organised the Aryan forces, which expanded their areas of influence to far east and south in due course of time. The name of India was christened Bharata because of the sagas of victory and valour of these Aryan ancestors of the yore.

### **Pre-Mahabharata Times**

Much before the war of Mahabharata, the Kurus (of Aryan descent) had started the era of agriculture in this region. According to the Puranas, the 48 kosas of the land of mother Adiroopa were made cultivable by the Kurus. The region came to be known as Kurukshetra, because it was owned by these Kuru rulers. Later, a great part of the land between, the Ganges and the Saraswati came to be known as Kuru Pradesha (Kuru Land)

### **The Mahabharata Era**

As would be explained in this book at a later stage, the war of Mahabharata was fought in 900 B.C. At that time, the Aryan civilisation was at its peak. Lord Krishna gave the legendary sermon to Arjuna at



gyotisar (near Kurukshetra). His sermons are better known as *The Bhagwad Gita*.

### **The Post-Mahabharata Era**

The Aryakulas of the region fought many wars against the invaders. This era proved to be a dark chapter in the history of India. The area was divided into Janapadas; a cluster of villages was deemed a Janapada. The combination of some Janapada was called Gana. The Gana was a political unit and the Ganasabha was arranged/organised by the representatives of Janapadas. Several Ganas used to make a Sangha; it was also called Gana Sangha. One Gana Sangha ruled the land starting from Shatadru (Sutlej) up to Ganga (the Ganges). The Gana system was respected even by the erstwhile monarchs and emperors. This system had become deeply embedded in the social system of the populace. The Supreme panchayat of Haryana region was respected by Harshavardhana. It continued to reign supreme till the end of the Mughal empire.

The region has been theatre of many a war because of its status of “the gateway of north India”. As years rolled by, successive streams of Huns, Turks and Afghans invaded India and decisive battles were fought on this land. After the downfall of Gupta Empire during the middle of sixth century AD, north India was again split into several independent kingdoms. The Huns established their supremacy over the Punjab. It was this period that one of the greatest King of ancient India, Harshavardhana had initiated his rule. He became the king of Thanesar (Kurukshetra) in 606 AD and later, became the ruler of most of northern India.

At the end of the fourteenth century, Tomars led an army through this area to Delhi. Later, the Mughals under Babar, defeated the Lodhis in the First Battle of Panipat in the year 1526. Another decisive battle was fought in Panipat in 1556, establishing the reign of the Mughals for centuries to come. Taking advantage of Humayun’s death, Hemu has marched to Agra and Delhi and occupied it without difficulty. In response, Bairam Khan (Akbar’s guardian) marched towards Delhi. Both the armies clashed in the Second Battle of Panipat. Hemu was in a winning position when a stray arrow struck him in the eye. He fell

unconscious, causing panic among his troops. The tide of the battle turned and the Mughals won the battle. Towards the middle of the eighteenth century, the Marathas had established their supremacy over Haryana. The entry of Ahmed Shah Abdali into India, culminated in the Third Battle of Panipat in 1761. Marathas' defeat in this battle marked the end of their ascendancy and the decline of the Mughal Empire, leading to the advent of the British rule.

In 1857, the people of Haryana joined the Indian leaders in the revolt against the British government. By the end of June, 1857, most of the present Haryana region was liberated from the British. But the British managed to put down the rebellion in November, 1857 by bringing in additional forces from outside this area.

The history of India is replete with tales of heroism of the highest order and in this context, the historic significance of the battles of Panipat and Kurukshetra in Haryana cannot be ignored by any means. The new State, which emerged as a separate political entity of the Indian union on November, 1966, is considered to be the cradle of rich Indian cultural heritage. In terms of development, Haryana, indeed, has come a long way during past years.

## THE MAHABHARATA WAR

It was fought in 900 BC. Mahabharata is the longest poem in the world, made up of 220,000 lines divided into 18 sections. It was written in Sanskrit, the ancient sacred language of India. It tells the story of a great battle that occurred about 3000 years ago. It was on the banks of river Saraswati the saint Veda Vyasa wrote Mahabharata in 900 BC. Lord Krishna preached *The Bhagwad Gita* the gospel of duty, to Arjuna at the onset of great battle. Since then, this profound philosophy of the supremacy of duty has become the foundation of Indian culture and psyche. The Mahabharata knows Haryana as *Bahudhanyaka*—the land of plentiful grains, and *Bahudhana*—the land of immense riches.

Dhritarashtra and Pandu were born to Bhishma's brothers. Dhritarashtra was born blind and though he was the elder one, he had to forfeit his claim to the throne due to this physical defect. Pandu became the king. Dhritarashtra married Gandhari, whereas Pandu, the younger, had two wives—Kunti and Madri. Gandhari was so devoted

to her husband that she bandaged her eyes, not to enjoy anything that she could not share with her royal husband and remained voluntarily blind for life. She became the mother of the Kauravas, 100 in total whereas Kunti got three sons from Pandu and Madri got two.

One day while hunting, Pandu accidentally killed the wife of a sage, who got enraged and cursed Pandu that if ever he had intercourse with a woman, he would die instantly. Pandu renounced his crown to become a religious hermit and went to the jungle with his two wives, Kunti and Madri. But in day, Pandu could not resist himself and had intercourse with Madri and died. Madri immolated herself and walked into her husband's funeral fire leaving behind her two sons Nakul and Sahadev in the custody of Kunti, who already had three sons Yudhishtira, Bheema and Arjuna. After the Pandu's death, Dhritarashtra became the king and the five sons of Pandu, known as the Pandavas grew up under the guardianship of Kunti. The five Pandava princes were educated along with Kaurava boys under the supervision of Bhishma and the patronage of Dhritarashtra. Drona, though a Brahmin, was a very skilful and efficient teacher, who taught them the art of archery and the various techniques of warfare.

Yudhishtira the eldest of the Pandavas, was so righteous that he gained the name Dharmaputra. Bheema was a giant in terms of physical strength. Arjuna was handsome and the most skilful archer of his times. Dharmaputra was the beloved of the people and being the eldest among the 105 princes, was naturally, and by his right, the heir to the throne. Duryodhana, the eldest of the Kauravas, however was jealous of the Pandavas and tried every method and machination to destroy them. When Yudhishtira was proclaimed king, Duryodhana could not sit quiet and watch. Dhritarashtra loved all the 105 princes alike and there was no partiality in his mind between his own sons and nephews, the Pandavas. The great blind royal father, came under the bad influence of Duryodhana and though directly not an evil-doer, was in sympathy with his son's disappointments and sorrows.

Duryodhana plans to kill the Pandavas like giving poison to Bheema, burning down the lac-house etc., failed miserably. Bheema was strong enough to digest the poison. The Pandavas were warned in time by their uncle Vidura and so in the darkness of the night, the five

brothers, along with their mother, escaped into the jungle from the burning lac-house. After their miraculous escape from the lac-house, they did not return to the palace. They roamed about in the guise of Brahmins with their mother. Everyone, including the Kauravas, believed them to be dead.

During that time, they heard of the *Swayamvara* of Draupadi. The qualification to marry her lay in the extraordinary skill of archery in hitting a moving target. Arjuna easily won. Everybody congratulated the winner and discovered that it was Arjuna. Thus the Pandavas were in the limelight once again. Then, Arjuna took his bride to their hut and called to his mother to come outside and see what he had brought. Instead of doing so, she answered back, "My dear children, whatever it be, you share it among yourselves". Therefore, Draupadi became the common wife of all the five Pandavas. Krishna, who was also present at the marriage ceremony, became a great friend of the Pandavas from then onwards. On Bhishma's advice, the kingdom was divided into two parts. Naturally, the better part of the half was taken away by the Kauravas. Still, the Pandavas built a wonderful city in their own part and called it Indraprastha. Duryodhana was jealous of the increasing prosperity of the Pandavas and could contain himself no longer. He openly challenged Dharamputra for a game of dice, Shakuni, deceit in a human form, was the maternal uncle of the Kaurava. He played for them. Inevitably Dharamputra lost everything-his kingdom, his brothers and also his wife.

Not satisfied with this gain, Duryodhana tried to insult Draupadi in the royal court. Due to Krishna's power, nothing disastrous happened. Dhritarashtra, fearing that this might bring unforeseen calamities, begged Draupadi to take whatever she wanted. She asked for the freedom of her husbands. It was granted. Dhritarashtra due to his excessive love for the eldest son, was blind to what was right or wrong. So again, Duryodhana invited Dharmaputra for another game of dice and the bet was that the losers would live in the forest for 13 year without any claim to the kingdom, the last year however to be spent incognito. But if in the thirteenth year, they were detected, then again a round of 13 years of exile would be in force; and this would go on forever.



Dharmaputra lost again. During the stay of twelve years in the forests, the Pandavas visited many holy places. They had many interesting adventures during the course of this time. One of them led to Hanuman's friendship and grace. Arjuna is called Kapidhvaja as he kept on his flag the emblem of Hanuman. Krishna visited them now and then. Arjuna, at the advice of Vyasa, practised penance, propitiated Shiva and got from Him the mighty weapon, the Pasupatastra. He propitiated the other gods, too, like, Indra, Agni, Varuna and others and got very powerful weapons from all of them. Thus twelve years were not wasted but spent in securing the divine, weapons, which were to be used at the opportune moments of time.

In the thirteen year, hiding all their weapons in the hollow trunk of a tree in a burial ground, all the Pandavas along with Draupadi, went to the palace of the king of the Viratas and stayed there as servants. Duryodhana was making frantic efforts to discover them. When he heard about the strange murder of Kichaka the brother-in-law of the king, he concluded that the Pandavas must be in the Virata country. So, the Kauravas attacked the Viratas, with the apparent purpose of carrying away its cattle wealth. Of course, the Pandavas took part in the battle, but when they were recognized as Pandavas the time limit of thirteen years had already passed.

Dharamputra was fond of peace, and was in favour of eschewing violence. So, he sent Krishna as a messenger to Hastinapur to claim his kingdom back from Duryodhana. But Duryodhana had become used to treating Indraprastha as his own. He not only refused to give their kingdom back, but also refused to give even five houses for the five brothers to live! Thus, a war was fought at Kurukshetra. Hundred Kauravas, Bhishma, Drona, Asvatthama etc., were on one side and the Pandavas, Krishna, Drupada, etc., were on the other. Krishna did not actually fight. He was the charioteer of Arjuna and hence, he is called Parthasarathy. Krishna was very impartial. He gave his army to the Kauravas and himself offered to serve the Pandavas. The Kaurava and the Pandava armies planned for the war. The Kauravas planned their attacks under the supervision of Bhishma and under Bheema's directions, the Pandava army marched ahead. This is the point at which, Arjuna had second thoughts about fighting in the battle. Krishna gave Arjuna good advise that brought back his war-spirit. This advice came to be known as *The Bhagwad Gita*.



Lord Krishna gave the Supreme Advice to Arjuna at Jyotisar, which is very close to Kurukshetra. All the Kaurava princes died in this battle and Yudhishtira became the king. He continued to reign until he felt that he had completed his life's work. Then, he renounced the throne and set out for heaven with the other Pandavas and Draupadi. With them, also went a dog, which represented Dharma the God of duty and moral law. After more adventures, the Pandavas were finally united in heaven.

This story, which forms the main theme of the Mahabharata, makes up only about a quarter of the poem. The Mahabharata contains many other popular stories, including the tales of Nala and Damayanti, Savitri and Satyawati, Dushyant and Shakuntala etc. The battle of Kurukshetra offers an opportunity to discuss military strategy. But the underlying theme of the Mahabharata relates to moral duty and right conduct. The long and complex dispute that divides the royal family of Bharata affords an opportunity to explain the duties and conduct expected of a king. It also shows the ideals of behaviour for subjects, soldiers, religious hermits and people suffering due to misfortune.

Sage Ved Vyasa is traditionally regarded as the author of the Mahabharata but he is more likely to be its compiler. The epic seems to be a collection of writings by several authors who lived at various times. The oldest parts are probably about 3,000 year old while others can be traced to as late as 500 A.D.

The God Vishnu became a very personal deity for his worshippers through his appearance as Krishna, the adviser and friend of Arjuna in the Mahabharata. About 1,300 greatly varying manuscripts of the Mahabharata exist today. All of them show the poem in its latter form because the earliest of them goes back only to the 1400s.

### **The Treatise on Karma**

The most famous addition to the Mahabharata is *The Bhagwad Gita*. It finds its place in the sixth book and is now the most widely recognized of Hinduism's sacred texts. *The Bhagwad Gita* tells how Arjuna, the third of the Pandavas princes, has misgivings about whether he should be fighting his cousins, the Kaurvas. Krishna, speaking with the authority of God Vishnu, persuades him that his action

is just, and then Arjuna's military skill becomes a deciding factor in the ensuing Pandava victory. The teaching of *The Bhagwad Gita* are fundamental to Hinduism.

**THE VARDHANA DYNASTY—Harshavardhana (606-647 AD):** After the downfall of the Gupta Empire in the middle of the sixth century AD, north India was again split into several independent kingdoms. The Huns established their supremacy over the Punjab and certain other parts of central India. The northern and western regions of India into the hands of a dozen or more feudatories. Gradually, one of them, Prabhakar Vardhana, the ruler of Thanesar, who belonged to the Pushabhukti family, extended his control over all other feudatories.

Prabhakar Vardhana was the first king of the Vardhana dynasty with his Capital at Thanesar, which is now a small town in the vicinity of Kurukshetra. It is located at a distance of nearly 150 km. from Delhi. After his death in 606 A.D, his eldest son, Rajya Vardhana ascended the throne. He was killed in a battle, which he won against Devagupta. The latter had killed Grahavarman, the husband of his sister Rajyashri and usurped the throne of Kannauj.

Harsha ascended the throne at the age of 16. Though quite a young man, he proved himself to be a great conqueror and an able administrator. After his accession, Harsha first rescued his sister just as she was going to commit sati. At the request of his sister, he united the two kingdoms of Thanesar (Kurukshetra) and Kannauj and transferred his Capital from Thanesar to Kannauj. Harsha waged many wars. He defeated Sasank of Bengal. He also brought the five Indies—eastern Punjab (The present-day Haryana), Kannauj, Bengal, Bihar and Orissa—under his control. He conquered Dhruvasena of Gujarat. He also conquered Ganjam, a part of the modern Orissa state.

His empire included territories of distant feudal kings too. Harsha governed his empire on the same lines as those of the Guptas. The kings whom he conquered paid him revenues and sent soldiers whenever he was fighting wars. They accepted his sovereignty but remained rulers over their own kingdoms. Harsha's ambitions of extending his power to the Deccan and southern India were stopped by Pulakesin II, the Chalukya king of Vatapi in northern Mysore.

His reign is comparatively well-documented, thanks to his court poet Bana Bhata and Hieun Tsang. Bana composed an account of