

HISTORY OF YAMUNANAGAR

YAMUNANAGAR Distt. came into existence on 1st November, 1989. Its area is 1756 square kilometers, in which 441 Panchayats, 655 Villages, 4 Tehsils (Jagadhri, Chhachhrauli, Bilaspur, Radaur) and 2 Sub-Tehsils (Sadhaura, Mustafabad) are existed. Before being named Yamunanagar it was known as Abdullapur. Large part of the district lies under the Shiwalik foothills. Sugarcane, wheat and rice are its main crops. It is an important industrial town having metal, utensil and plywood industries. Large industries like Shri Gopal Paper Mills and Saraswati Sugar Mills (biggest Sugar mill in Asia) are also located here.

Yamunanagar was earlier known as 'Abdulahpur'. Pre-independence, it was a small village with population concentrated around its Railway Station. After partition of India, many refugees from Punjab in Pakistan chose to make Yamunanagar their new home, and in the process adding to the culture of the town. The area where land was allocated to the refugees later developed into the model town area of Yamunanagar.

Geographical Facts

Yamuna Nagar district is bounded by the state of Himachal Pradesh in the north, by the state of Uttar Pradesh in the east and south east by the districts of Yamuna Nagar and Kurukshetra in the south west and by Ambala district in the west. The district has a sub-tropical continental monsoon climate where we find seasonal rhythm, hot summer, cool winter, unreliable rainfall and great variation in temperature. In winters, frost sometimes occurs during December and January. The district also gets occasional winter rains from cyclones. The rain fall is mostly restricted to rainy season. The district has Shivalik hills and foot hill rolling plain in the north and north- east, and flood - plain along the Yamuna river in the east and south-east. The important rivers/ streams of the district are Yamuna, Sarasvati, Chautang, Rakshi, Somb, Boli, etc.



Yamuna river after rising from the snow-clad peaks of the middle himalayyas at Yamnotri, enters the district from its northeastern corner through a narrow corridor in the Siwaliks. It is a perennial river. Boli nadi joins the Somb nadi near Dadupur and then the combined Somb and Boli nadis join the Yamuna River at Mehar Majra. The Rakshi stream takes its birth in the rolling foot hill plain while the Chautang and Sarasvati rivers originate in the lower hills. Generally, the slope of the district is from north-east to south-west, in which direction most of rivers/nadis/ rainfed torrents flow down.

The soils in the district are mainly silty loam (Khadar), loam (Bhangar and Nardak), and light loam (Seoti). The soils as classified by the national bureau of soil survey and land use planning (ICAR), Nagpur, the district has mainly udalfs, aquents-fluents and ochrepts-orthents types of soils.

The underground water in the district is generally fresh and suitable for domestic and irrigation purposes. The district has favorable climate for the growth of rich

vegetation due to reasonably good rainfall and elevation. Shisham (*dalbergia sissoo*), kikar (*acacia nilotica*), Aam (*mangifera indica*), Jamun (*syzygium cumini*), pipal (*ficus religiosa*), Bodh (*ficus bengalensis*) Neem (*azadirachta indica*), etc. are the important tree species grown in the area. Safeda (*eucalyptus hybrid*) has been introduced since 1963 in forest areas as well as on private land and popular is also grown on private land and also along the road routes. The natural vegetation is mainly of forest growth and its degradation stages. Tropical dry deciduous forests and sub-tropical forests are found here.

Important places:-

Yamunanagar

Initially, a few factories and a timber market were established at Abdullapur on the western bank of the Western Jamuna (Jumna) canal. After 1947, a camp to accommodate refugees was established on Radaur road. Later, model town and other few colonies were established. Thus Yamunanagar a name derived from the river Yamuna, was established.

It is one of the major industrial centre of Haryana and has distinction of having many large scale as well as small scale industrial units. Yamunanagar has a big timber market and there are many saw mills to process the wood. The municipality is developing a city centre complex on the banks of Western Yamuna (Jumna) Canal, at an estimated cost of Rs. 60 lakh. The complex will have a restaurant, club, view tower, stadium, swimming pool, library, museum and gymnasium hall.

CHHACHRAULI : Known as the main tehsil situated in north east and 11 k.m. from Jagadhri. In the past it was the capital of Kalsia state. Created by Raja Gurbaksh Singh in 1763. Today 'Ravi Mahal', Ghantaghar, Janak Niwas and the fort have their own dignity. There is also a Sainik Parivar Bhawan & Bal-kunj social welfare institution at Chachrauli

Jagadhri

Jagadhri is thought to be a relic of the old name Yugandhari the king of the Yugandharas. In the *Mahabharata*, Yugandhara stands for the name of a warrior, a people, a place or a mountain². As a mountain, Yugandhara has been referred to in some Buddhist texts also.

It, therefore, seems probable that the name Yugandhara was used for a region inhabited by a tribe of that name and it comprised some mountainous tracts also which were given the same name. It probably extended from the Sirmaur hills to the southern part of erstwhile Jind state. The punch marked square coins, a hemidrachm of Appllodotumand one of Antimachus, a gold coin of Samudragupta and other coins of the period upto the Chauhan and Tomara Kings of Delhi, obtained from Jagadhri prove antiquity of the place. It was possibly the capital city of Janapada and it seems very probable that it derives its name from Yugandhari.

The town seems to have come into prominence again in Sikh times when Rai Singh of Buria conquered it and encouraged commercial and manufacturing classes to settle here. Nadir Shah destroyed it during his invasion of India but it was rebuilt in 1783 by the Buria chief, Rai Singh.

Jagadhri has been famous for brass utensils. Ornamental lamps and forms of brassware were exceptionally well-made. The brass utensils of Jagadhri are famous all over India and it is the biggest centre for this industry.

The metal working was a flourishing industry in Jagadhri region during the early of the Christian era which is borne out by the discovery of a large number of crucibles and copper and iron lumps and slags from Sugh during the excavation in 1964 and 1965. There are two important temples, Gauri Shankar

temple and Devi Bhavan.

Bilaspur

The place is said to be associated with sage Ved Vyas, the compiler of *Mahabharata*. Tradition has it that it was the place where Ved Vyas hermitage was located. It was named as Vyaspur after the name of great sage but later on the name corrupted to Bilaspur.

The antiquity of the place is established by the discovery of several archaeological finds. These include Indo Sassanian coins of the 3rd century A.D.², an image of Uma Maheshvara of the 9th-10th century A.D., another of Ganesha belonging to the 11th-12th century A.D.³, and two fragmentary stone inscriptions recorded in Gupta character⁴ from Kapal Mochan and the adjoining areas.

Here are a number of *tirthas* in and around Bilaspur, among these the most famous is Kapal Mochan where a big fair is held annually for five days from *Ekadshi* to *Puranmashi* in *Kartik* (October-November). *The holy tank of Kapal Mochan is situated about 2 kilometres north of Bilaspur.*

The mythological legend of the Kapal Mochan tank is mentioned in the Mahabharata and other Puranas. According to Skand Purana, three fire pits (agni-kunds) were created by Brahma for performance of Yajana. The fire pit which was in the north became known as Plaksh Tirath. It is popularly associated with the name of Pulastya Rishi who is said to have meditated here for a long period. It is located near Rampur, about 6 kilometres north of Kapal Mochan.

The firepit originally in the shape of half moon in the south at first became the Somsar Tirath and later on became famous as Kapal Mochan Tirth. The third firepit which was close to Kapal Mochan was called Rin Mochan Tirath. It is said that Shiva stayed at Kapal Mochan for some time and at a little distance towards the north installed a linga (phallus) himself, named Sidheshwar which is now located in village Sindhai at a distance of about 2.5 kilometres from Kapal Mochan. According to Skand Purana those who take bath in Kapal Mochan tank in the bright half of Kartik month and visit the linga of Shiva, get eternal bliss.

Kapal Mochan Tank.— This is the main holy tank. It was known as Somsar Tirath and was renamed by Shiva as Kapal Mochan because a bath in the tank has effected the removal of (mochan) the impression of the skull (Kapal) from his hand which had appeared when he chopped off Brahma's head. Its western ghat is called Ram-ashram ghat because it is said that Bharata, the younger brother of Lord Rama, who happened to visit this tirtha got an image of Rama placed on the western side of the tank. The statues of a black cow and black calf are located on the eastern bank and of a white cow and a white calf are on the western bank. It is said that a cow and calf turned black as a consequence of killing a Brahmin, entered Kapal Mochan tank raising the tail and nostrils above water and took their bath. Their original white complexion was restored to their bodies but for the nose and tail which continued to remain black. Whatever the mythological basis, the tank is held in high esteem and a fair is held in October-November which is the biggest fair of the district.

Rin Mochan Tank.— Located to the south-east of Kapal Mochan tank, it was the place of the third fire-pit (*agni-kund*) created by Brahma. It is said that after the battle of *Mahabharata*, the Pandavas who had killed a number of their kith and kin and their guru Dronacharya, performed a *yajna* at this place and took bath in the tank to get rid of the sins. The tank has pucca *ghats* on all four sides. A temple containing idols of Pandavas is located on the western side of the tank.

Suraj Kund.— It is another holy tank to the east of Kapal Mochan. A mausoleum of a swami who is said to have got the tank dug, lies close to the tank. The holy place is traditionally regarded to grant a boon of a child to issueless women.

Vyas Kund.— The tank of sage Ved Vyas, the compiler of the *Mahabharata*, lies to the south of Bilaspur, 2.5 kilometres south of Kapal Mochan. This is said to be the place where the hermitage of Ved Vyas existed. It is also believed that Duryodhana hid himself in this tank in the last stage of the battle of *Mahabharata*.

Sidheshwar Temple.— It is situated about 2.5 kilometres north of Kapal Mochan in village Sindhai. The temple contains linga (phallus) said to be installed by Shiva himself, after his bath in the Kapal Mochan tank.

Gurudwara Kapal Mochan.— Towards the east of the Kapal Mochan tank is a gurudwara dedicated to Guru Gobind Singh. He is said to have stayed here for 52 days after the battle with the hill *rajas* in A.D.1687. He is also said to have cleaned the weapons used in the battle in the Rin Mochan tank and this place with the tank is called '*Shastra Ghat* Guru Gobind Singh ji'. A stone slab probably a lower part of some sculpture bearing an inscription in Brahmi is lying at the gurdwara. On the basis of paleography, the inscription can be assigned to 7th-8th century A.D.

Sadhaura (Yamunanagar)

It is said that Sadhaura was camping ground of *sadhus* on their way to the Ganga and is the corruption of its original name Sadhu-rah. The existence of old temples and tanks in and around the town is quoted to support the tradition. The discovery of ancient copper cast coins, Kuninda coins, Indo-Sassanian coins and coins of Samanta Deva from Sadhaura point towards the antiquity of the place.

here are three temples, Gaggarwala, Toronwala and Manokamna and three tanks along with them. These temples and tanks are held in high esteem. Besides, there is a tomb of Hazrat Shah Kumesh built in A.D. 1450 with a mosque dating from A.D. 1600². A fair is held every year and is reported to have been started in A.D.1556 by Bairam Khan. A Sangni mosque built of blocks of grey stone, in the 16th century is located in the west of the town and is in ruins.

It is said that Banda Bairagi built his fort at Lohgarh about 7 kilometres away from the town and Sadhaura had been the centre of activity of Banda Bairagi. A place 'Katalgarhi' in the town is associated with the massacre of those who betrayed him.

The place is also associated with Pir Budhu Shah, a Muslim saint, who helped Guru Gobind Singh in the battle of Bhagani in which all four sons of Pir Budhu Shah were killed. A Gurdwara named after Budhu Shah was built to commemorate his name.

The places of public utility include a police station, a post and telegraph office, a telephone exchange, a primary health centre, a veterinary hospital, a maternity hospital, a degree college, two high schools, a civil rest house and a few *dharmsalas*.

Sugh

The ruins at Sugh were rightly identified by Cunningham with the ancient city of Srughana on the basis of the description given by the Chinese traveller Hiuen Tsang (Yuan Chwang). Srughana was an important city of north India and has been frequently referred to in early and medieval literature. The earliest reference to the city is found in the *Astadhyavi* of *Panini*. While proving the formation of words by applying rules of grammar, Panini indirectly suggests Srughna to be well known city of his times after whose name a road and a gate of Kanyakubja were named.

An earlier reference to the city may perhaps be found in the form of Turghna mentioned in the *Taittiriya Aranyaka*². Turghna is stated here as marking the northern border of Kurukshetra, the place where gods performed the *Sattra*.

The city is mentioned several times in the early Pali literature. Patanjali's reference to the name of the city as many as six times indicated the premier position of the city in the 2nd century B.C. The city ranks

high in importance in the *Mahabharata* where it is mentioned along with the famous cities of Ahichchhatra and Hastinapur. Varahamihira while describing the region belonging to Jupiter recounts the Srughnas along with Bharatas, Sauviras and others. In the 7th century, a Sanskrit work *Vasavadatta* refers to it which suggests the continued importance of the town in later times. It may have been founded round about 1000 B.C. and developed into a big city during the early centuries before and after Christ.

A more detailed account of the city is recorded by Hiuen Tsang, the Chinese traveller who visited the city in the first half of the 7th century A.D. According to him the *Su-Lo-Ki-No* country extended over 6000 *li* in circuit. It bordered on the Ganga in the east and was backed by mountains in the north. The capital city was 20 *li* in circuit and located on the western bank of the Yamuna.

It had been much deserted by this time though the foundations of the structures were still strong. There were 5 *Sangharams* housing 1,000 Buddhist monks who engaged themselves in learning and learned discussions. Hiuen Tsang also saw several stupas, which commemorated the visit of the Buddha or enshrined the relics of Buddhist saints Sariputra and *Maudgalyayana*.

He also mentions 100 Brahmanical temples in the city. The above accounts shows that Srughna was the capital city of a kingdom extending on either side of the Yamuna under the Shiwaliks. Besides, it was an important centre of Buddhism in this part of the country for it maintained a large number of learned Buddhist monks, although the religion of the Buddha was on the decline and Brahmanism was growing popular with the people in India about this time.

The city probably lost its importance after the 7th century and the name survived in a localized form as the only memory of its former glory.

Some welcome light on the history of the site has been thrown by the excavation conducted by the Department of Ancient Indian History, Culture and Archaeology of the Panjab University during 1965. Remains, ranging in date from c.600 B.C. to c. A.D. 300, were discovered here.

The archaeological finds included pottery, terracotta figurines and miscellaneous terracotta objects, coins, sealings and animal remains. The pottery found here hardly differs from its counterpart met with at other early historical sites in north India, and the bulk of it falls either in the Grey Ware or Red Ware traditions. The terracotta figurines, male, female and animal deserve special mention for their imbued beauty, plastic conception and artistic disposition.

The other terracotta objects recovered included flesh rubbers, stamp, seal impression, wrattle, gamesmen, discs, frames and wheels, balls, crucibles, goldsmiths heating cup and an ear ornament grooved on the exterior.

Among these terracotta finds, a broken figure depicting a headless child with a *takhti* (wooden plank) in lap now on display in the National Museum, New Delhi is of special interest. The importance of the plaque lies in the fact that the writing board has alphabets belonging to Sunga period. No such figure has yet been found from any other site in India.

Chronologically, these terracotta finds can be grouped in various divisions, such as, Mauryan, Sunga, Kushana, Gupta and medieval. Two terracotta sealings one bearing the name of Vyaghraraja in Gupta characters of the 5th-6th century A.D. and other bearing the name of the city 'Sugh' in early Devanagari characters of the 12th-13th century A.D. are also important finds and may stretch the life span of the city by a few centuries.

A few more ancient monuments are located around Sugh. In between Amadapur and Sugh is located a late medieval temple facing a rectangular tank on the east. The temple as well as the tank are both constructed of *lakhauri* bricks. There are still preserved flights of steps and screened *ghats* for women in the tank.

The shrine, though locally known as the sun temple, in fact houses a shiv *linga* in it. The use of *lakhauri* bricks in *chunam* and domical roof of the temple might suggest a late Mughal date for the shrine. Two more significant ancient monuments in the vicinity are a monastery, in the south-west of

the Sugh village and a stupa in the north-west at Chaneti, both constructed of burnt bricks. Though nothing can be said about these structures with certainty yet it seems to suggest that these monasteries were of the Mauryan and Kushana period.

Buria

It is an ancient place which has seen many upheavals. The Chinese traveller, Hiuen Tsang who visited Buria in the 7th century, referred the place in his memoirs. The place was rehabilitated by Mughal emperor Humayun and Birbal, one of the nine ministers of emperor Akbar, was born here. Shah Jahan also used to visit this place and erected a Rang Mahal, a well built palace with stone arches. The Rang Mahal is now in ruins.

Buria was captured by the Sikhs in 1760, and became the headquarters of a considerable principality, which before the treaty of 1809 between the British Government and Ranjit Singh, had been divided into two chiefships of Buria and Dialgarh. Contention between the widows of the last male holder of Dialgarh led to its sub-division a few years after it came British protection, into the estates of Jagadhri and Dialgarh. Jagadhri lapsed in 1829.

The Rani of Dialgarh was one of the nine chiefs who were retained as independent protected chiefs. She retained her position until her death in 1852, when Dialgarh also lapsed. Buria proper was reduced to the status of an ordinary *jagir* in 1849¹.

A small fort of the erstwhile Buria chief is used by his successors as their residence.

Places of Archaeological Interest

Chaneti.- It is a small village situated about 3 kilometres east of Jagadhri and nearly the same distance from the famous site of Sugh. Just about one hundred metres south-west of the village lies a huge brick mound which is of 20 metres diameter and is 8 metres high.

The bricks used are well burnt and yellowish red in colour. The very shape and structure of this mound, the laying of concentric layers of huge bricks, the gradually diminishing diameter as the structure rises, the bricks well set in the circular fashion and the testimony of Hiuen Tsang, the Chinese traveller, lead us to believe that the mound is the remnant of an Asokan stupa. This finding, however, has to be confirmed by more positive epigraphical or excavational evidence.

Adi Badri.— Situated about 18 kilometres to the north of Bilaspur on the foot-hills of the Shiwaliks, it is a place associated with ancient past. The river Saraswati is believed to have originated from this place.

A number of sculpture of Shiva-Parvati and Ganesha belonging to A.D. 9th-10th century and a few Buddhist images belonging to 11th-12th century A.D. have been discovered from this place.

Basantoor.— It lies north-east of Chhachhrauli and is said to be associated with Raja Shantanu of *Mahabharata*. There is a sacred well whose water is said to be as sacred as that of the Ganga. The place has also yielded Painted Grey Wares.

Bhuria : A famous town situated 3 k.m. away from Jagadhri and 8 k.m. from Yamunanagar railway station. It is said that Hamayun came here for hunting in Shivalik forests made up a 'Rang-Mahal'. Many people guess the relation of 'Rang-Mahal' of Bhudia to Birbal, one of the Navrattana of Akbar. In nearby Dayalgarh, there is a very beautiful place of worship - the renovated old temple of Shree Pataleshvar Mahadev with a beautiful garden and some ashrams of saints made during mediaeval times.

.CHANETI : It is situated 3 k.m. away from Jagadhri. There is a grand Tomb of 8 meters in height made of bricks, in the area of about 100 square meters near the village. Made in round shape this is an old

Buddhist Stupa. According to Hieun Tsang, this was built by the great King Ashoka.

HARNOL AND TOPRA : A religious place named 'Panjtirthi' is situated 15 k.m. away from Yamunanagar on the road coming from Topra Kalan to Harnol. There are Shiv Temples and a Gurudwara which indicate the cordial relations of Sikhs and Hindus. People come here for sacred bath. There are statues of Lord Ram, Sita and five Pandavas.

STATISTICAL FIGURE OF DISTRICT YAMUNANAGAR																							
Date of Creation of District	1st November, 1989																						
Geographical Area of District	1756 Sq. Km																						
Name of Division	Ambala																						
No. of Sub Division	2 (Jagadhri, Bilaspur)																						
No. of Tehsils	3 (Jagadhri, Chhachhrauli, Bilaspur)																						
No. of Sub- Tehsils	3 (Sadhaura, Mustafabad, Radaur)																						
No. of Development Blocks	6 (Jagadhri, Chhachhrauli, Bilaspur, Sadhaura, Mustafabad,Radaur)																						
No. of Gram Panchayats	441																						
Municipal Corporation	Municipal Corporation, Yamunanagar																						
No. of Market Committees	7 (Yamunanagar,Jagadhri,Radaur, Sadhaura,Mustafabad,Chhachhrauli, Bilaspur)																						
No. of Total Villages	655 (41 merged in MC area)																						
Jagadhri Sub Division	1 Tehsil (Jagadhri) 2 Sub-Tehsil (Radaur, Mustafabad)																						
Bilaspur Sub Division	2 Tehsil (Chhachhrauli, Bilaspur) 1 Sub-Tehsil (Sadhaura)																						
Longitude, Lantitude	77 ⁰ -17', 30 ⁰ -17'																						
<table border="1"> <thead> <tr> <th>Teh Sub- Tehsil Sub- Division</th> <th>No. of Villages</th> <th>Patwar Circles</th> <th>Kanungo Circles</th> <th>Total Area (Hect.)</th> <th>Total Cultivable Area (Hect.)</th> <th>Forest Area (Hect.)</th> <th>Non- Cultivable Area (Including Forest) (Hect.)</th> </tr> </thead> <tbody> <tr> <td>Dist. Yamunanagar</td> <td>655</td> <td>88</td> <td>8</td> <td>172209</td> <td>124990</td> <td>13364</td> <td>47219</td> </tr> </tbody> </table>								Teh Sub- Tehsil Sub- Division	No. of Villages	Patwar Circles	Kanungo Circles	Total Area (Hect.)	Total Cultivable Area (Hect.)	Forest Area (Hect.)	Non- Cultivable Area (Including Forest) (Hect.)	Dist. Yamunanagar	655	88	8	172209	124990	13364	47219
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Dist. Yamunanagar	655	88	8	172209	124990	13364	47219																

Sub-Div Jagadhri	321	48	4	83022	69048	13692	13974
Sub-Div Bilaspur	334	40	4	89187	55942		33245
Teh Jagadhri	153	20	2	38546	29587	328	8959
Teh Chhachhrauli	152	18	2	45570	25316	11592	20254
Teh Bilaspur	119	14	1	28435	19576	584	9719
S.Teh-Sadhaura	63	8	1	15182	11050	860	3272
S.Teh-Radaur	83	15	1	23995	21090		2905
S.Teh-Mustafabad	85	13	1	20481	18371		2110

Touriest Places:-

Santpura Gurudwara

Santpura Gurudwara is a sikh religious place. This Gurudwara situated in the heart of Yamuna nagar on MLN College Road Yamunanagar, Haryana.

Budia Sahib Gurudwara

There is also a sikh Gurudwara. It is said that once Guru maharaj ji visited here and this Gurudwara is very famous. On every sunday there is a guru langar and thousands of devotees take parsada. It is one of the short cut to dadupur one can move on the road and enjoy the real haryana green fields.

Chitta Mandir

It is one of the most oldest and famous Hanuman Mandir which is situated near the bank of Yamuna river. On every Tuesday , Thousands of devotees come to this Mandir for Darshans of Bajrang Bali

Panchmukhi Hanuman Mandir

The temple is situated on the road coming from Bilaspur to Chhachhrauli, 4 km away from Bilaspur and attracts large numbers of people. This temple has a statue of Hanuman with five faces, contributing to temple's name, Panchmukhi (five faces).

ADIBADRI

It lies 40 kms. North of Yamunanagar town. It is approached by road via Bilaspur and is about 2 kms from the nearest village Kathgarh. It is located in the foothills of the Siwaliks. It is a picturesque location, abundant with natural beauty and tranquility, with the Adi-Badri Narayana, Shri Kedar Nath and Mantra Devi Temples in the background.

HANUMAN GATE GURUDWARA

This Gurdwara is associated with the Tenth Guru, Guru Gobind Singh Ji. He spent a night here while on his way from Kapal Mochan to Kurukshetra. This Gurdwara is located on the Hanuman Road, near Hanuman Gate, about one km from Jagadhri. A small room was constructed to commemorate the Guru's visit and a Gurdwara was built around 1945. However, this gurdwara is being rebuilt under the supervision of Baba Harbans Singh Ji.

Bilaspur Town and Kapal Mochan

Bilaspur town, named after the writer of the Mahabharata - Maharishi 'Ved Vyas', is a historical place. It is supposed that there was an Ashram of Ved Vyas on the bank of a pond situated here. The statue of Uma Mahadev made in 9th-10th century, and statue of Ganesha made in 11th-12th century and remains of Gupta period prove the antecedence of Kapalmochan. People came from all parts of the country feel spiritual elevated by taking bath here in ponds (kunds) known as Rinmochan, Kapalmochan and Surya kund. There is also a Hindu temple and Gurudawara of Dasham Patshahi. Near future it is going to be a top most educational area in the district because recently 8 colleges open in the area. The kapalmochan mela comes after 16 days from Diwali and almost 10 lakhs people come and take bath on Guru Puran. It is being said that Shri Ram and Lakshman washed their weapons at this pond.

Chaneti Buddhist Stupa

It is situated 3 km away from Jagadhri. There is a grand Tomb of 8 meters in height made of bricks, in the area of about 100 sq meters near the village. Made in round shape, this is an old Buddhist Stupa. According to Hieun Tsang, this was built by the King Ashoka.

During the reign of the Mauryan king Ashoka, the ancient city of Shrughna (modern Sugh) became an important center of Buddhism. As mentioned in the travel account of the Chinese pilgrim Yuan Chwang that this place was adorned by tens of stupas and a monastery. The village Chaneti is about 3 kms. North-west of Sugh. This Stupa at Chaneti must have been one of those tens of stupas referred by Yuan Chwang. To construct this baked brick stupa, concentric layers were put one over the other, each time leaving some space on the underlying layer,

so that the whole structure should give a hemispherical look. Thus, this stupa corresponds to the Shahpur and Dharmarajika stupas at Taxila. No trace of stone railing surrounding this stupa was found. Probably, it might have been wooden railings. At the top of the stupa, square space about 1.5 mt. was found filled with earth. This was the place for harmika which bore the chhatravali (umbrella). Four shrines in four directions near the old circumambulatory path (Pradakshina Path) were added to the stupa during Kushana Period and new pathway was built below to walk around.

KALESAR WILD LIFE SANCTUARY

This place is spread in 11570 Acres area in the lap of lower hills of Shivaliks, situated in the eastern part of Yamunanagar. Mainly the forest has sal trees and Khair, Shisam, Tun, Sain & Amla. In this forest there are many wild animals.

CH. DEVI LAL Herbal Nature Park

Situated in village Chuharpur on the Yamuna Nagar - Paonta road. The mountainous belt of Shivaliks in Haryana has a rich diversity of medicinal plant species. In view of the increasing market demand for medicinal plants, both national and international and to exploit the commercial potential of medicinal resources wealth of this region, the Ch. Devi Lal Herbal Nature Park has been created and developed at Chuharpur in district Yamunanagar to conserve and propagate the resource base of medicinal plant material in Haryana.



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