

Tourism Development of Vindhyanchal, Mirzapur, U.P. India

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Abstract:

Vindhyanchal is a very famous tourist place in the west of Mirzapur city of Uttar Pradesh State, India. The name of the City Mirzapur finds its origin as Girija pur [Girija is another name of Parvati, wife of Lord Shiva] (Mishra, 1888). In the Hindu mythology, it is believed that the primordial creative forces of the GOD and the power of the GODDESS form superimposing triangles opposite each other as hexagram at a point/node (Point/node (*Bindu*) + located (*Vasini*) or *Vindhyavasini*, located in a point/node) in Vindhyanchal. The place is blessed with many important tourist and historical places such as; Vindhyan triangle {Religious circumnavigation triangle formed by Lakshmi (Goddess of wealth which originated from Sea; Mir+Za = origin from Sea) , Kali (destroyer form of Girija or Parvati) and Saraswati (Goddess of Knowledge)}, Rameshvar temple, Tarkeshvar temple, Naag Kund, Ojhla Bridge, Kantit Shariff (mausoleum of Khwaja Janab Ismail Chisti Rehematulla, nephew of most famous sufi saint Khwaja Moinuddin Chisti 'Garib Nawaj' of Ajmer). There are many beautiful natural sites for recreation, i.e, Tanda Fall, Vindham Fall, Khajuri Dam, Sidhnath ki Dari, Lakhania Dari, etc. The tourist city of Varanasi is 50 km in east and Allahabad is 90 km in west. There are many thousands of tourists visiting to these two cities but don't prefer to visit Vindhyanchal. It fails to attract good number of tourists. In the present research paper, the reason behind falling number of tourists are examined and proper recommendations are given to improve the place as important centre of tourism.

Keywords: Vindhyan Triangle, circumnavigation, secular, pilgrimage, heritage

Background of the Study

Vindhyanchal is very ancient historical site surrounded by many natural sites as; hillocks, rivers, ponds, waterfalls, etc. The cultural influence of the city is secular with good number of hindu and muslim pilgrimage done in the seasons of navratra (nine days of prayers of Goddess twice in autumn as well as spring seasons among Hindus) in Vindhyanchal and Urs in Kantit respectively. There are many tourist spots such as Great Deccan route, Baman Temple, Lohandi Mahvir, Rameshvar Temple, Tarkeshvar Mahadev Temple, Vindhyavasini Temple, Asthabhuja Temple, Kali Khoh Temple, Sita pond, Gerua pond, Motia pond, Ramgaya Ghat, Ram Shila, Pret Shila, Devi Ghat, Ojhala Bridge, Kantit Sharif, Bandhva Mahavir, Lal Bhairo Temple, Batuk Bhairo Temple, Radha Krishna Temple, Gangeshvar Mahadev Temple, Vankhandishvar Mahadev Temple, Mukteshvar Mahadev Temple, Nag Kund or Bawan Ghat ki Bawali, Nageshvar/ Dugdeshvar Mahadev Temple, Remnants of Bhar's Palace of Kantipuri, etc. Important picnic spots are Tanda Fall, Vindham Fall, Khajuri Dam and Kharanga (Fig. 1).

The ancient chronicles of its evolutionary history is not very regular, but they can be found in the *Puranas*, the ancient Hindu texts eulogizing various deities, primarily the divine three forms of God (Brahma as **Generator/Creator**, Vishnu as **Operator** and Shiva as **Destroyer**) in Hinduism through divine stories. According to Pargiter (1922, 62), the "original Purana" may date to the time of the final redaction of the Vedas. There are eighteen major and twenty five minor *Puranas*. Out of which, seven major *Puranas*, i.e,

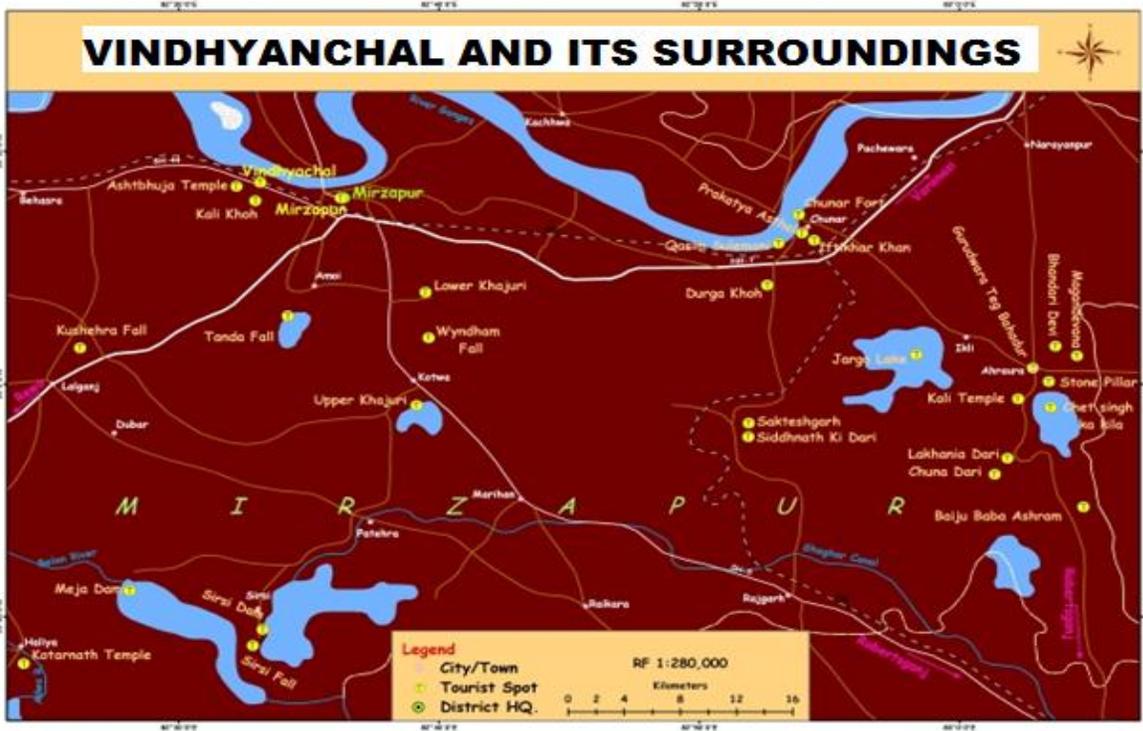


Fig.1: Vindhyanchal and its Surroundings

Agni, Bhagvata, Brahma, Markandeya, Padma (Sankarnarayana, 2001), Skanda and Vaaman have many descriptions of the Vindhyan region. Devi Mahatmya or Devi Durga Saptashati of Markandeya Puran (9000 verses) and Lalita Sahashtanam of Brahmada Purana (12,000 verses) have more details of goddess Vindhyavasini and her presence (Rao,1993). The minor Puranas are lesser or ancillary texts. They include among many: Aushanash, Sanatkumara, Narasimha, Brihannaradiya, Sivarahasya, Durvasa, Kapila, Vamana, Bhargava, Varuna, Kalika, Samba, Nandi, Surya, Parasara, Vasishtha, Devi Bhagavata, Ganesha, Mudgala, and Hamsa, etc. (Hazra, 1979; Sankarnarayana, 2001). Among them, Aushanash, Vamana, Kalika and Devi Bhagvata Puranas have wide description of Vindhyanchal and the trio of goddess Lakshmi of Vindhyanchal (Goddess of wealth), Kali of Kali Khoh (Goddess of Time, Change and Destruction) and Saraswati of Ashthabhuja (Goddess of knowledge). Wendy Doniger (1993), based on her study of indologists has assigned approximate dates to the various Puranas. She dates Markandeya Purana to c. 250 CE (with one portion dated to c. 550 CE), Matsya Purana to c. 250–500 CE, Vayu Purana to c. 350 CE, Harivamsa and Vishnu Purana to c. 450 CE, Brahmada Purana to c. 350–950 CE, Vamana Purana to c. 450–900 CE, Kurma Purana to c. 550–850 CE, and Linga Purana to c. 600–1000 CE.

In **Devi Bhagvat**, it is mentioned that the abode of **Vindhyavasini Devi** is the best among all the places on the land, air or water (Goswami, 1971):-

Vindhyanchal samam sthanam nasti traelokyamanchale.....**....sthanam sarvottam uchhayate.**

Importance of Vindhyanchal is discussed in Aushanas Purana (6, h.17) that it is beyond descriptive capacity of Shesh nag despite his thousand mouths, beyond writing capacity of Shahastrajun despite thousand hands or beyond capacity of Indra to see despite thousand eyes:

Vindhyakshetrasya Mahatmyam Vaktum Sheshyopanishwarah**Likhitum Haihyadhyaksho Drashtumindrah SuraihSah**

The Harivamsa Purāna (16000 verses), a supplement to the Mahābhārata, relates the myth of Ashthabhujā as the child of Yashodā, Krishna's foster mother (Vaidya, 1971). Maha Ashthabhujā is worshipped as Maha Saraswati (Goddess of Knowledge). Kalika Purana has details of Maha Kali (devastating form of Goddess Parvati, wife of Lord Shiva) who wipes out all the devils from the earth.

Statement of Problem

Millions of tourists visit Varanasi and Allahabad but avoid coming for recreation, tourism and leisure activities to Vindhyanchal. Lack of good infrastructure is foremost reason behind this dropping tourism besides lack of coordination among government, private sectors and general public to promote the tourism here.

Research Objectives

1. To study the historical significance of Vindhyanchal
2. To examine the significant problems in its development
3. To give suitable recommendations for the tourism development of the place

Study Area

Vindhyanchal is a western ward of Mirzapur City with extension of 25°09'15"N and 25°10'30"N latitudes, and 82°26'05"E and 82°31'30"E of longitudes. It is approximately 50 km west of Varanasi and 90 Km east of Allahabad. All of these three cities are very ancient places of pilgrimages, tourism, trade, commerce and industry. River Ganges is flows north of the place. The ancient river *Punyogha* or *Ojhla* falls east of Vindhyanchal. The city is well connected with the national highway no. 2 (Grand Trunk Road) at *Aurai* (District: *Bhadohi*) and with national highway no. 7 (Longest national highway in India connecting *Varanasi* to *Kanyakumari*). The latter enters the city from the east, runs parallel with the main railway line and turns southwards for Jabalpur and goes further to south India. The road was called as Great *Deccan* Road, rising from *Olior Ghat* at the bank of river Ganges and passing through the city from north to south and was used for the trade of cotton, lac and shellac between south and north India.

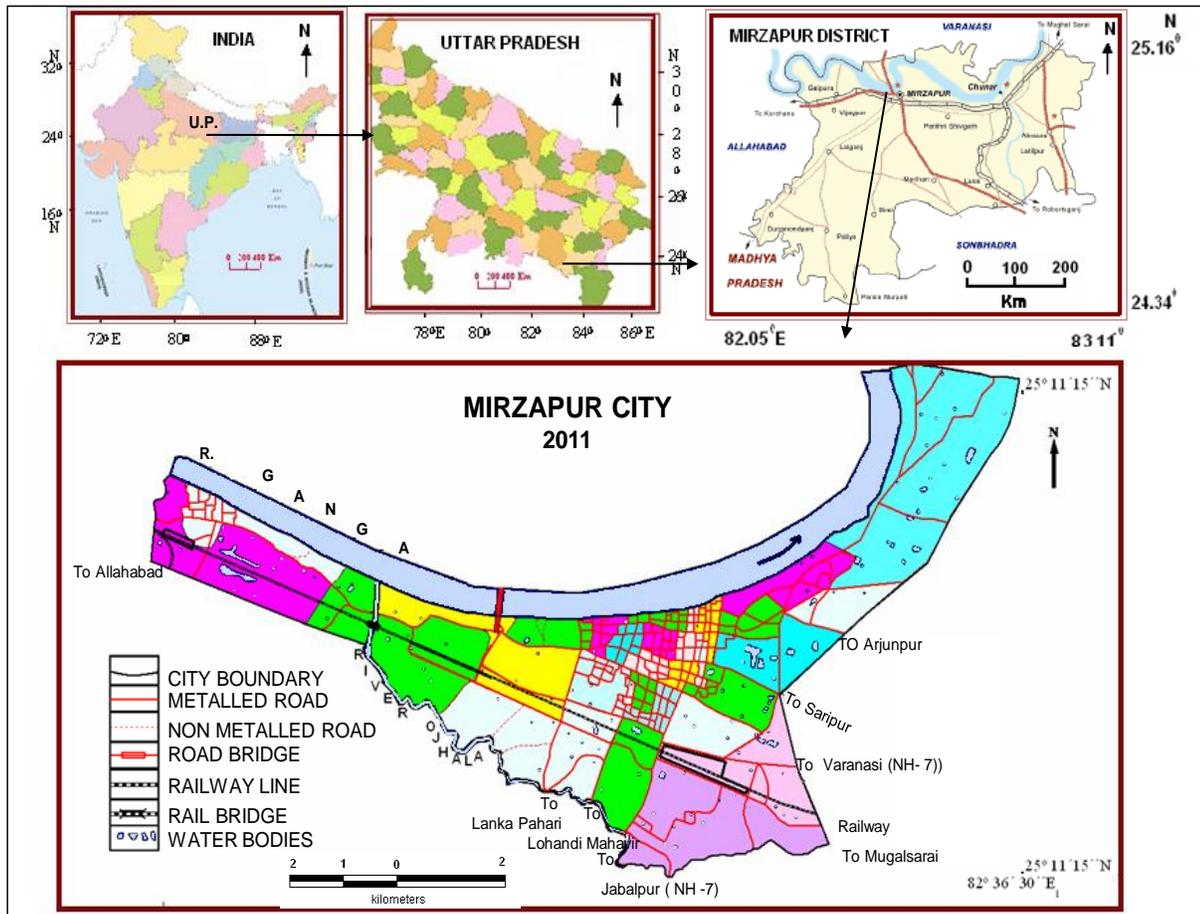


Fig. 2: Location of Mirzapur city

Important Tourist Sites:

1. Vindhyan Triangle

In Hindu mythology there is immense importance of Vindhyan triangle (Fig.3) formed in the east by *Lakshmi (Vindhyavasini)*, in the South by *Kali (Kali khoh)* and the west by *Saraswati (Ashthabhuja) (Agarwal, 1987)*. The *Vindhyan* triangle is a circumnavigation path followed by pilgrims to complete their prayers to the deities. This triangle starts from *Batuk Bhairav* temple (who is worshipped as the gatekeeper of Goddess *Vindhyavasini*), to Goddess *Vindhyavasini* temple. From there devotees go to Ancient Hq`QQ anuman temple and follow *Bandhwa Mahavir* temple, from where they reach *Kali* (Goddess who destroys all demons) temple at *Kali Khoh*. From *Kali Khoh*, they move upstairs through 222 steps reaching the *Ashthabhuja* temple of *Saraswati (Goddess of knowledge)*. There are many small sites on the hill which testimony to the places of worship by different sages, gods and goddess as; *Sita pond* and *Gerua pond*. They come down few steps from the hill at *Bhairav pond*, proceeding towards *Rameshwar* Temple and then go to *Maa Tara* temple. Thereafter, they return to the *Vindhyavasini* temple after praying at the *Vishal Hanuman* temple. Thus, the *Vindhyan* triangle is completed.

A. Vindhyavasini Temple of Goddess of Wealth (Lakshmi)

In

Vindhya Mahatmya of Aushanash Puran (26, hym 3-4), the region finds its earliest mention as Vindhyan Kshetra (Vindhyan Region) as the place of Lakshmi (Goddess of Wealth). It is written as Maha Lakshmi is situated in the east, Maha Kali in the south and Maha Saraswati in the west of Vindhyan Kshetra (Agarwal, 1991):-

**Maha trikone Yantrastha Vindhyanchal Nivasini
Titraridhay swyam rupam lokanam hitkamyagya
Maha Lakshmi purvbhage Maha Kali cha Dakshine
Maha Saraswati pratyek kone yantrastha sansthita**

[The above mentioned lines are also inscribed in the ancient Budhenath Temple in the city in Purani Anjahi ward]

In Mahabharata (25/49, Anushasan parva), it is mentioned that One can get anything by praying at the Vindhyan region for one month with all the truth and peace in his practice :-

**Vindhyesantapya cha atmanam, Satyasandhatwa Vinsakaha.
Vinayat tap asthaay, Masenekensidhyati**

B. Asthabhuja temple of Goddess Saraswati (Goddess of knowledge)

It is located on

the northern most part of the Vindhyan hill. The place derived its name from the deity Ashtabhuja, (Goddess Saraswati), one of the titles of Parvati. It is believed that King Kans was afraid of Devaki's 8th son. The girl child was born instead of son. When Kans wanted to kill her she slipped out of his hand and flew to the sky. That girl became famous as Ashtabhuja Devi. The panoramic view of River Ganges & landscape around may be viewed from the top of the Ashtabhuja temple. In Durga Saptashati (11, hym 42), Goddess Durga says that she will come to the earth at Nand's house as daughter of Yashoda and later move to Vindhyan region as Ashtabhuja :-

**Nandagopagrihe jata Yashoda garbha sambhava.
Tatastau nashiyishyam Vindhyanchal nivasini.**

She has eight hands with each having a weapon to fight evil. They include; bow (Dhanush), arrow (Baan), sword (Talwar), shield (churm), thorn (shul), conch (shankh), wheel (chakra) and mace (gadaa).

**Dhanush shooleshu charmaru shankh chakra gada dhara
Siddhav charan gandharva arapsarah kinnororagaih
Sanstuta pujita divye vimane sanstitha bhavat
Vindhya kshetre samayata stuymana surarshibhih**

C. Kali Temple of Kali Khoh (Goddess of Destruction)

Kālī also known as Kālikā. She is the fierce aspect of the goddess Durga (Parvati). The name Kali comes from kāla, which means black, time and death. Hence, Kālī is the Goddess of Time, Change, Power and Destruction. She is often portrayed standing or dancing on her husband, the god Shiva, who lies prostrate beneath her (Doniger, 2009). In Devi Mahatmyam, She is worshipped as one of the forms of Parvati who defeats the demon Raktabija (Coburn, 1984). The tenth century Kalika Purana venerates Kālī as the ultimate reality. Hugh Urban (2003) notes that although the word Kālī appears as early as the Atharva Veda, the first use of it as a proper name is in the Kathaka Grhya Sutra (19.7). According to David Kinsley (1997), Kālī is first mentioned in Hinduism as a distinct goddess around 600 CE, and these texts "usually place her on the periphery of Hindu

Table 1: Forms and Functions of GODDESS and corresponding GOD in Hindu Mythology

GODDESS	Transcendent Form	Quality	Colour	GOD	Functions
Asthabhujā	<i>Mahā Sarasvati</i>	<i>Sattva</i> (Purity)	<i>Shukla</i> (White)	Brahma	Generator/Creator
Vindhyavāsini	<i>Mahā Lakshmi</i>	<i>Rajas</i> (Passion)	<i>Rakht</i> (Red)	Vishnu	Operator
Kāli,	<i>Mahā Kāli</i>	<i>Tamas</i> (Darkness)	<i>Shyam</i> (Black)	Shiva	Destroyer

(Sources: *Kālika Purāna*, 60.55; 4 Kinsley, 1997 : 42-43).

Triangles of GOD and Goddess superimposed opposite each other to form Hexagon

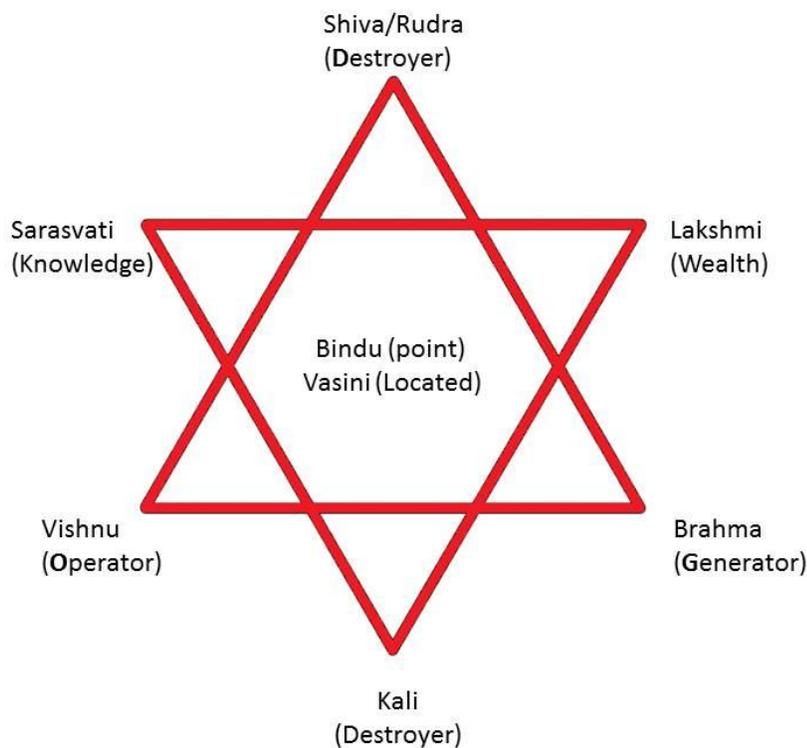


Fig. 4: Hexagon of GOD and GODDESS Powers

3. Lal Bhairo Temple

It is located 2.5 km from Vindhyanchal Railway Station, and 7 km from Mirzapur near Kantit Sharif of Vindhyanchal. Bhairo is considered as guard of goddess. As per the tradition & belief one should visit them only on way back after paying homage to Goddess Vindhyavasini at the main temple.

4. Tarkeshvar Mahadev

This Shiva temple along with many other idols is situated in the Rambagh near district headquarter of Mirzapur, 3.5 km from Mirzapur Railway Station. Lord Shiva who had killed the demon Tarkasur got the title of Tarkeshvar Mahadev. Lord Vishnu had prayed to lord Shiva here,

and gave in offering one of his eyes in place of a flower to Lord Shiva who in return bestowed him with four hands and a Sudarshan Chakra. He also dug Narayan Sarovar, which was near present Naar Ghat. Later the wife of Lord Vishnu, Goddess Lakshmi after listening the importance of this place from her husband Vishnu, prayed here to Lord Shiva for thousand years and dug Lakshmi Kund as an offering to him. Though the original temple is no more existing, it has very high significance. Goddess Parvati had prayed here for thousand of years for getting Lord Shiva as her husband. She got the name of "Aparna" [She had not even taken leaves (Parna) to eat].

In the Mahatma Khand of Brihad Aushanash Puran (-32.27-28), it is mentioned that the area spanning from Tarkeshvar Mahadev to Virbhadrapur (Virohi village, west of Vindhyanchal) spans five koshas (old unit of length, equal to 18.3 Km or 11.25 Mile) is called Vindhyan Kshetra (region) which gives all wisdom naturally:

**Vindhyakshetram Param Kshetram Panchkroshattvamam Param
Tarkeshat Samarambhya Virbhadrapuram Prati
Panch kroshatmakam Kshetram, Sadyah sidhih Pradayakam.**

The present Tarkeshvar Temple is not the one as mentioned in the Aushanash Puran, it was lost by the erosion of the river Ganga, its traces were seen by 1890s and a flag was flurried there to avoid any injury to the boats crossing through there (Tiwary, 2011, p.41).

5. Rameshvar Mahadev Temple and Ram Gaya Ghat

This temple has Shiv linga established by Lord Ram in Ramayan period after performing the Pitra Shradha (rituals to perform prayers for eternal peace to the soul of late father and forefathers) . He also dug a pond which is called as Ram Kund. He worshipped Lord Shiva first and paid obeisance to Goddess Vindhyavasini Devi here. Ram Gaya Ghat is the funeral Ghat located nearby the Ganges river. It is also a famous site of pilgrimage. The same is mentioned in Aushnash Purana (23, hym 31) that Lord Ram established Rameshvar Mahadev linga after performing Pind Daan of Pitir Shradh in the following lines:

**Ganagayam Ramchadresh kritayam Pind Dantach
Nandanti Pitarah Sarve Yavachadrarkmodini**

It is mentioned in **Aushnash Puran(22, hym 45-46)**that Lord Ram performed the ritual of Pitir Shradh to free the soul of his late father and also dug a pond to take holy dip and remove all the sin from life in it.

**Evamuktya Munim Ramo Virram Mahamana
Chakhaan KundamTatraiv Swanamna Papnashnam
Ling Sansthapyamaas Swanamnaiv Mahamatiha
Rameshwar Iti Khyato Ramkundasth tathaiv cha**

6. Kantit Sharif

Kantit Sharif is the famous place of pilgrimage to Muslims in Kantit, east of Vindhyanchal. It is built in memory of Khwaja Ismail Chisti Rahmatullah- the nephew of Khwaja Garib Nawaz of Ajmer. It stands as a secular testimony to the city where people of different religion, caste & creed pray together. On the 5th, 6th, & 7th day of Rajab month (as per Muslim calendar) an annual Urs is held here and people throng this shrine from distance places. This is the symbol of communal harmony and integrity.

7. Ojhla River

Ojhala River flows between Mirzapur city and Vindhyanchal. It is considered to be as holy as the River

Ganges. It meets the river Ganges from south. The place where they meet is very significance. It is said that taking a holy dip here removes all sin from anyone, that's why the name of Ojhla is made up of two words Ogh (Sin) + Jalaa (Burnt). The Ojhla bridge on the road connecting Mirzapur & Vindhyanchal is an excellent example of contemporary architecture. It stands as a testimony to the rich past of the city as the cost of building this bridge was only a single day of profit from cotton trade of Mirzapur city. In Aushnash Purana (24, hym 2-3), It is mentioned that there is a river called Punyojal which is described as the best and pure river by the sages and scholars. A man gets rid of all the sins even by touching its water:

**Proktani Yani Kundani Yogishvaram Mahatmanam
Tesdaam Madhye Nadi Tweka Namna Puyajaleti cha
Yajjal Sparshmatren Naromuchyet Paskat
Mahatmyam Tasya Charnyatmalam Tatwadarshivih**

8. Vaaman Temple

For Vaaman temple, it is mentioned in Aushnash Purana (25, hym 1-2) that Vaaman temple is located on the confluence of River Ojhala (Punyaajala) & River Ganges where Lord Vishnu got settled as Vaaman Dev, one of the ten reincarnations of Lord Vishnu.

**Punyogham Punyaadam Shrutwa Vishnustnikate stithih
Vaamno Bhagwan Yatra Dehinaam Sarvakaamdah
Chaturbhujah Pitvasah Kirti Malayayutah
Shankh Chakra Gadda Padmaan Dadhanah cha Nijkare**

A rare idol of Vaaman Dev adds to the sanctity of this temple. Right bank of Ganges is not too far from the temple. A/c Aushnash Purana (25, hym 11-13-24) Bhadrpash Shukla Dwadashi (A/c Hindu calender) is the day on which taking holy bath in Punyogha river and offering prayer to Lord Vishnu as Vaaman dev wipes all sins and gives salvation.

**Bhadmaase Site Pakshe Sanyukta Shravanen Ya
Tasyamev Vrat Kary Hitmatravkanshivih
Punyogha Yastu Gangayah Ubhayoh Sangmotattame
Pitrnrishisch Devansh cha Santarpay Riddhivatt da
Tattiri Sanstithim Vishnum Vaamanam Suryavarchasam
Yah Pashyati Vidhutatma Drishtam ten charaacharam**

9. Nag Kund

Nag (Snake) is considered to keep balance on the earth and caretaker of wealth and happiness. This Kund/Baawali (water storage tank) has been built by Nag Dynasty King. It has 52 pond terraces and also called as Baavan (52 in hindi) Ghat (terraces) ki Baawali (pond). It is located near Kantit on the scenic right bank of River Ganges and also on the west side of River Ojhala. It is considered to be very auspicious to bathe in this pond on the occasion of Nag Panchmi (July-Aug.) In Aushanash Puran (25, hym 29-31), it is mentioned that Nag kund is located in north west direction from Punyogha river. It was dug by snakes. After holy dip in this pond, the fear of snake completely gets wiped out:

**Punyogha Mahanadya Pratyagdishi Vyasthitim
Nagkundam Mahapunyam Nagairyatt khanitampura
Tasmin snane krite rishno jayte punyamutamam
Tasmajjnaih prayatnen snatowyam vidhivattha
Srawanasya site pakshe panchamyam snati yo narah
Na nagmeyo bhayam tasya prabhaveddi kada chana**

There are many other places of worship in Vindhyanchal, but the above mentioned places are most important and very ancient. Apart from these, the vibrant life of the city is reflected in its fairs and festivals.

Fairs and Festivals

Vindhyanchal has a very vibrant and active culture involving some cultural activities for whole year imbibing rural and urban life styles which can be easily felt and seen in the style of local languages and behavior. Both Vasantik Navrata in Feb-March and Shardiya Navratra in Oct-Nov are celebrated with circumnavigation of Vindhyan Triangle. Some other fairs and festivals of the city include;

1. **Kajali fair:** Kajali' originates from the Sanskrit term 'Kajjal' which means both the 'Black cloud' as well as 'Goddess Vindhya Vasini'. The Fair and festival of 'Kajali Teej' is celebrated here on Bhadra Krishan Tritiya (Indian Calendar) in the month of August-Sept. The famous Akharas (Groups) of Kajali are famous since very ancient times. King Kantit ruler's daughter Kajali loved her husband very much and sang songs in the moment of separation from her husband, although she could not meet her husband throughout her life and died, yet she remains alive through these deep sad-love songs. Her voice and songs impress Mirzapur locals very much, so they remember her through this festival paying homage to her. All the Kajali Akharas have their unique specialties in singing. These Akharas played very significant roles in the freedom struggle of the country and also in awakening the people against the social evils of the society.
2. **Urs of Kantitsharif** is organized in Oct. Those who can't afford to go to Ajmer Shariff, offer their prayers here. It attracts even non muslim pilgrims during these days. Every year in the Muslim calendar month of 'Rajab' 6th, 7th and 8th is treated as yearly 'Urs'. About a million 'Zaireen' (Pilgrims) visit from all over India specially these three days. Apart from these days, thousands of people come during the rest of the year. The people make their own arrangements during Urs festival in which pilgrims from all sects and all parts of India come to celebrate.
3. **Baavani Dwas fair** is organized on Bhadrapash Shukla Dwadashi (Nov). People take holyh dip near confluence of river Ojhla and Ganges , then offer prayers in Vaaman temple.
4. **Dusshehra** is celebrated in October-nov when the dramatic representations of Lord Rama's life are performed at Purani Rajgaddi and Ram Bhawan along with many other places before Dusshehra festivals. On the day of Dusshehra the largest fare of Ravana immolation and Ram's coronation is held at Durga Devi, Bariya Ghath and Trimuhani locality.
5. **Bharat Milaps** are held here after Dusshehra in which like that of carnivals the tableaux based on history, mythology, religion and current topics are taken out over the streets of the city. All along the night the entire city remains full of festive enthusiasm and the routes of the tableau are decorated with electric lighting.
6. **Lohandi fair** is celebrated two km south of Mirzapur in an old temple of Lord Hanuman, which is decorated with light on kartik purnima and every Saturday in the month of Saawan (Hindu month of rain in the middle of July-August), a big fair is arranged. The attraction is tattoo design.
7. **Ojhala fair** is arranged regularly here since 1920, which is a sign of bravery and the only place in India where betting is legal on the days of the fair.
8. **Deep Mahotsava:** Celebrated on the day of Deepawali, all the Ganga ghats are decorated with lights. Locals have immense pleasure celebrating this on kartik amavasya in November.

9. **Jhoolanotsava:** In the month of Saawan celebrated by locals during rain, this Jhoolanotsava is celebrated with swings in the branches of trees for five days. Shree Dwarkadheesh Temple, Ganga Jamuna Saraswati Temple and Kunj Bhawan are decorated.

Important Suggestions and Recommendations

To attract more tourists to the place, important requirements are; development of physical infrastructure, transportation, terminal facilities, peace and security. Vindhyanchal is lacking in all of these fronts. One can't expect such things to be developed by the local people and government because huge fund is required. The natural boundaries of the city are formed by the rivers Ganga in the north and Ojhala in the south. River Ganga is navigable and has more than twenty ghats (river terraces) in very poor condition. They require repairing and cleaning regularly. It can be done by local self help group of youth residing nearby. Pakka Ghat in the city has Ashokan inscriptions (Ashoka, the famous ruler of India in Mauryan Period), but they are getting damaged due to negligence. This place has also a traditional old market of dresses, bangles, metalware, carpets, rugs, tufts, etc. It can be turned into a tourist spot and the maintenance cost can easily be managed. River Ojhala is not navigable but it is heavily polluted by both the industrial and domestic refuse as well as solid waste disposal. A Sewage Treatment Plant is required here, which can be managed by Ganga Pollution Control Board under Central Govt. Funding. The physical infrastructure in terms of roads and terminal facilities in the form of the bus depots, auto and taxi stands require provision of repairing, cleaning, more parking space, resting shades, good restaurants, rest houses, drinking water, clean toilets, Covered Sewerage, ATMs, etc. for the tourists. The cost can be shared among municipal body, State and Central Government. The terminal services for the Shivpur and Akorhi have yet not developed, so the pilgrims face problems and tourists avoid going to these places. To solve heavy traffic congestion, the outbound heavy vehicles should be diverted via NH2 in north or NH7 in south. Three flyovers would make things easier, especially one connecting Shastri bridge to Vindhyanchal Shrine and other two connecting it to Vindhyanchal Railway Station and Mirzapur Railway Station. There are only two government guest houses 'Janhvi' near Shastri Bridge and 'Rahi' in Vindhyanchal. There are many private hotels and guest houses, but serious effort is required from Uttar Pradesh Tourism Department to establish more hotels with restaurants of high standard where tourists could come and enjoy holidays. The booking should be online with package of local sightseeing and exotic locations of Vindhyanchal. Some boats can be managed by them for the tourists to roam around the river and see the beautiful scenery of Vindhyanchal from River side. The tourist information bureau is very poorly functional. The private hotels charge any amount during the festive seasons and run at their will, they try to earn for whole year during Navratra and Urs. The provision of drinking water, toilet, rest house, restaurants, rest shades and ATMS should be made permanent near Vindhyan Triangle and Kantit. The old structures of the ancient temples of Tarkeshvar Mahadev, Lohandi Mahavir, Budhenath temple, Nageshvar/ Dughdhesvar temple and Rameshvar temples are already lost. So, Archaeological Survey of India would not take care of it. Thus municipal bodies have to involve local people in maintenance of these sites and buildings. The ancient water bodies as Nag kund/Baavan Ghat ki Baawali in Kantit, Sagra Nadi/Nala in Vindhyanchal and Kajrwa Pokhra at the city are in very bad condition and need conservation as heritage water bodies. There is serious water logging problem during monsoon. There is lack of lined drainage in the city leading to contamination of ground water supply. The electric supply in the city is not more than twelve hours. This is one of the deciding factors for closing down of the industrial and commercial establishments. There is no control of civic authorities on the unauthorized residential colonies. There is need to have public participation at different levels of development plan, right from formulation to its implementation and also its review (Tiwary, A.N. 2011, p.92) The coordinated effort of

Government, Non government, private sector and local people can improve the tourism in Vindhyanchal. Use of mass media and encouraging fairs, festivals and other cultural activities can attract good number of tourists here who return back from Varanasi and Allahabad.

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