



THE RAMPART OF KALINJER FORT: AN ARCHAEOLOGICAL ANALYSIS

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India's famous Kalinjar has remained only a village since centuries, covering its international level importance. This area is a heritage of history and culture. Due to the long period of political rise and fall, few people know about its religious especially pilgrimage environment and it is equally true that its history may be bleak but its pilgrimage form is still present as a living truth. In fact, when the links of religion started loosening a little and the importance of politics started increasing, Kalinjar also could not escape the influence of that period and became a major event center of politics. There has been a constant attraction in the pilgrimage sites of India due to geographical features, even today, whether they are pilgrimage places in the Himalayan mountain ranges or holy pilgrimage centers on the sea coast. Kalinjar is also the same, it is history, geography, religion-field, pilgrimage site and an unbroken source of cultural tradition.

Situation: The famous historian Ptolemy has discussed the province named 'Sandrabanis' in his description. This Sandrabanis province is the whole of Bundelkhand, such is the opinion of the scholars of history. He has described Sandrabanis as district Kurpurna, which in fact represents the modern city of Khajuraho. Similarly, Apiloka has been identified with the modern cities, which is Epilodhraka' modern Mahoba. Similarly, Talmi has addressed Kalinjar as 'Tamasiska'. In Vedic literature, Kalinjargiri has been anointed as a place of penance. Being the favorite land of ascetics, Ptolemy rightly called it 'Tamasiska'. Thus, in his description, 'Tapisiska Tapis' is indicative of Kalinjar mountain itself. Famous geologist Franklin sir has divided Bundelkhand into three natural parts. The third division has been addressed as the hills of Vindhyachal to the low-lying mountain ranges located in the north-east of Bundelkhand. These mountain ranges increase after becoming the Kalinjar Vindhyavasini, further becoming Ganganuvartni. The holy places of pilgrimage are situated on the south-east part of Bundelkhand in these ranges. Historical fort has been built on this famous Kalinjar mountain.

Presently Kalinjar fort and Kalinjar village comes under Jhansi Mandal in Tehsil Naraini of Banda district. Its geographical location is 25023° latitude 80025° longitude. The position of this village is on the border of Uttar Pradesh and Madhya Pradesh provinces. To reach here from Uttar Pradesh, one has to



go from Banda to Naraini. The distance of this place from Banda is about 60 kms. Is. State and private buses are available on this route. The road to reach from Madhya Pradesh is from Satna, whose distance is about 95 km. Is. This route comes through Nagod and Pahari Kheda. Naraini is about 25 kms from Kalinjar. And the nearest station of Central Railway, Atarra is about 40 kms. Is. The settlement named Kalinjar is just a small town which is situated under the Kalinjar hill, hence the hill of this region is also called Kalinjar. The height of Kalinjar hill is about 1250 feet above sea level and 700 feet from the nearby ground. Its estimated area is about 340 acres. The small flat land spread in the top part of the mountain was surrounded by a huge ancient, whose length was about 6.5 km. Is. Due to this rampart, this pilgrimage site got fame by the name of Durg.

Naam Karan - There is some reason behind the naming of any place. It has also been seen that many times the names get changed completely due to some specific event. Like coming on the rule of a majestic king or from some big event. Similarly, sometimes the sound changes with the use of a long time, and the Apabhramsa form of the name is also formed. This name of Kalinjar is quite ancient and this name is found in historical texts. By the way, according to public opinion, Kalinjar had different names. In Satyuga it was named Kirti, Giri, Treta in Mahadgiri Dwapar as Pingalgarh and in Kaliyuga it was called Kalinjar. The word Kalinjar is a corruption of Karljar. Kalanjar is also the name of Shiva which means destroyer of death (Kalanjatti iti Kalanjar). Shiva also has a deep connection with this place, which is evident from the temples and idols of Shiva here. This name of this place is definitely a proof of its being a holy land and pilgrimage site. Therefore, the interpretation of its name can be that due to its purity and floral effect, the mountain which destroys even the fear of time or death, that is, gives salvation, that place is Kalanjar. In course of time its name became Kalinjar.

Kalinjar, witnessing the rise and fall of many landowners of the land of India, who has preserved the glory of the Chandela kings in its ruins, is not fond of his historical introduction, however, a little historical mention here will be helpful in the analysis of the desired theme. The history of Kalinjar is not as clear and famous as it is in its later period, even after many investigations in the earlier period, it is not received in a series. In many places in the Puranas, this holy land is mentioned as a place of pilgrimage, however the historical form is very blurred.

Kalinjar remained a famous pilgrimage site even during the Ramayana period and the Mahabharata period. Although there is a legend that this was also one of the five villages that the Pandavas had asked for from the Kauravas. (Kanchi, Karak, Kannauj, Kashi and Kalinjar). The site remained under the control of Bindusara and the Buddhist sculptures installed on the fort came at the time of Ashoka. Pushyamitra, the founder of Shunga dynasty, took



possession of it and in 249 BC. to 185 BC Till then the Shung dynasty had the right over it. After this, the Haihaya dynasty Kalchuri Krishna took control of it in 249 AD. On the basis of the inscriptions found in Kaushambi, this fort remained under the control of the Gupta Empire and according to the account of Hrsang, the rule of Harshavardhana also remained on this fort for a long time. The Chandelas got this fort from the Pratiharas. Two facts are given for the construction of the fort. According to the first historian Firishta, its founder was a contemporary named Kedar and Chandra Varma, the ancestor of the second Chandel kings, built this fort. But both these facts seem to be misleading. Because this fort has been transferred from earlier times than these, and is mentioned in history. The long successful rule of the Chandelas lasted till the last king Parimardideva. It was the Chandel dynasty that took its Yashasaurabh to every corner of India on the strength of his sword. In this dynasty, Chandra Brahm, Bal Brahm, Brajbhoomi Brahm, Vela Brahm, Maan Brahm, Sauthan Brahm, Gaj Brahm, Gyan Brahm, Par Brahm, Jai Shakti Brahm, Earth Brahm, Bhakti Brahm, Jaiti Brahm, Surya Kalyan Brahm, Surya Kalyan Brahm Brahm, Roop Brahm, Vidhi Brahm, Rahil Brahm, Madan Brahm, Kirti Brahm, Parimal Dev etc. became successful rulers. Qutbuddin Aibak conquered it in 1202, and after the invasion of Ghaznabi, this fort city came into the hands of Muslim rulers for the first time. In 1234 Iltutmish attacked it and in 1530-31 Humayun attacked Kalinjar. In 1545, Sher Shah Suri was hurt while conquering it. In 1569, Akbar's general Majnu Khan conquered it and became its fort. In this way for 120 years this fort remained in the hands of the Mughal rulers. After the Mughal rule, this fort came in the hands of the Bundela rulers and Champatarai Bundela Keshari Maharaj Chhatrasal, Hridayshah, Sabha Singh, Aman Singh, Anurudh Singh, Sarnetra Singh, Dhaukal Singh etc. were ruled by the Bundelakh kings. After the Bundelas, Ramkrishna Choubey of Chaubevansh, who held the post of minister under his rule, treacherously occupied it and became the ruler. On 18 January 1812 AD, the British General Martindil attacked and by 2 February Chaubey was defeated in the war. In 1857, the freedom fighters planned to attack it, but the fort remained safe in the hands of Colonel Ramington and General White Hawk. The British destroyed it by keeping it in their hands for 100 years.

In the light of this historical short ray, the past of Kalinjar makes it clear that the rule of central India always accepted Kalinjar as a challenge and every ambitious ruler of the time tried to subdue it. The only reason for this has been its geographical location. Every ruler of North India had to pass through this powerful gate to gain expansion in power. In fact, its central position was like a crossroads. To move in any direction North, South, East, West, it was necessary to compete with this strong fort. This is the reason that this fort became the measure of the greatest power of mighty kings and emperors till the Middle Ages.

Puranic pilgrimage area - It is clear from the perusal of ancient Indian religious literature that in ancient times the holy pilgrimage site Kalinjar had got the same place which today Kashi, Badrinath, Dwarkadhish, Jagannathpuri and Rameshwaram etc. Its purity and virtuous effect was well known to every nook and corner of India. This is the reason that in the ancient texts, there is a discussion of many gods and Adi Rishis doing penance or traveling here. Lord Brahma Vishnu Mahesh, Surya, Moon, Rama and Brihaspati etc. of this holy land and sages like Maharishi Tughla, Agastya, Dhaumya, Bhrigu, Saraswat, Angira Valmik etc.; The warriors like Dronacharya, Yudhishtira and Parashurama consumed them inspired by the spirit of penance and public welfare.

The purity, virtuous influence and greatness of Kalinjar shrine are scattered everywhere in the ancient texts. It would be appropriate to give some examples here. According to the legend of Mahabharat, Yudhishtira performed Surya Yagya here. The following verses from Mahabharata itself are visible -



*Atra Kalinjaro Nama Parvatam Lokam Vishrutam.
Tatra devhride snatva go sahasram phalam labhet.
Yo snatah snapayet tatra giro kalijjare nrp.
Swarg Loke Mahiyet Narau Nastyatra sansayah.*

That is, here the Giri Lok named Kalinjar is famous, here one gets the fruit of a thousand Godan by bathing in a lake called Devhrid. Those who take bath here or get others done, they surely attain heaven. There is no mere doubt in this. In Shiva Purana, Shiva himself describes its greatness while explaining its condition -



*Ardh yojana wide tat kshetram mama mandiram.
Kalanjreti Vikhyatam Muktidam Shiva Sannidhau.
Gangaya: dakshine range Kalinjar iti smrith.
Sarvatirtha Phalam Tatra Punyachaiva Hayanantakam.*

That is, that area of expansion up to two kos is my temple. This place is known as Kalinjar (according to my name) because of being close to Shiva and bestowing salvation. This holy place is situated in the south part of the Ganges and here the merit and fruits of all the pilgrimages are obtained without any effort. Similarly, in the Bhagavata Purana, this incident has come that Prajapati Brahma did very severe penance for the creation of the universe on Mount Kalinjar and there Satisfied Lord Vishnu by taking a common bath at the holy pilgrimage site called Aghamarshan.

*Tam Brihit Malokya Praja Sarga Prajapatiah.
Vinghya Padanup Vrajaya Socharad Duskararam Tavah.
Tatraghmarshanam nama teertha papaharam param.
Uppashyanusavanam Tapasotosayadhrim.*

According to Padma Purana, Kalinjar is one of the Nava Ukhlas. Brahma himself resides on these openings, and the waters of the Holocaust are released from these openings.



*Renuka Shunkara, Kashi, Kali, Kaal Bateshwarauh.
Kalanjar Mahakalaya Ukhla Nav Kirtih.*

According to the story of Harvansh Purana, Vishwamitra had expelled his seven sons dissatisfied. His sons found refuge at Maharishi Garg, but due to meat-eating and false speech, he became an antelope cursed by Maharishi and resided at Kalinjar Giri. While residing in this pious land, he attained auspicious speed through good deeds.

*Shuben karmana ten jaata, jatismara mriga.
Bhasanupadya Sanvigra Rame Kalinjre Girau.
Tesham Maru Sadhyatam Pad Bathani India.
That's why Dashyante Girau Kalinjre nrp.*

During the Ramayana period, Shri Ram had come here while describing the forest and came to the ashram of Angira Rishi. Even today, the footprints of Rama are inscribed there. Many places related to Sita are also famous here. According to the Mahabharata, the sons of Brahma's daughter Sunda and Nisunda, the gods, had achieved success by doing penance at this place for the attainment of a beautiful woman. The Pandavas themselves had come here on

the instructions of their guru Maharishi Dhaumya during their exile and Bhima himself had occupied Karlijar for the Rajasuya Yagya. Maharishi Mrigu had established a fire here and performed a yajna and it is here that Angira Rishi and Brihaspati remembered and performed the Vedas. All these episodes are scattered everywhere in the Mahabharata. In Linga Purana and Kurma Purana also, Kalinjar has been discussed in the form of a pilgrimage. After the demolition of Daksha Yagya, the body of Sati was dismembered by Vishnu to stop the frantic Shiva carrying Sati's body and its pieces fell at 108 places. These 108 places are spread over every corner of India in the name of Satipeeth and Kalinjar is considered as one of them. Jaad Bharata, the hero of a famous story of Shrimad Bhagwat, wore a mrigyoni on this because of deer fascination. According to the Mahabharata, there is a great place in Kalinjargiri, a beautiful pond named Hiranyabindu. On the other hand, in the Agastya mountain, there is a virtuous fall of Shankar ji and there is also the best ashram of Agastya Rishi.



Hiranyabindu: Sochatou Girau Kalinjre the great.
Agastya Parvato Ramya: Punyao Girivar Shiva.
Agastasya Tu Rajendra Tatrashram Varo Nripa.

In this way, the description of Kalinjar Giri as a pilgrimage site is full of ancient texts at the site. It is not possible to mention all those places here. The



above few quotes are enough to explain the pilgrimage form of ancient Kalinjar.

Seven gates were constructed for the construction of Kalinjar fort. The ascent of the hill starts from the Rathor palace on the fort route. In the first gate, which was earlier called Singh Dwar and now called Alamgir Dwar, there is an inscription erected by Muhammad Murad. The second gate is the Ganesh gate near the Kafir valley and the third gate is known as the Chandi gate. It has inscriptions of 1119, 1272, 1578, 1580 and 1600 Samvat. The fourth door is named Budh Bhadra Dwar which has an inscription dated 1531 AD. The fifth gate is known as Hanuman Dwar in which the names of the Chandela kings and 1530 and 1580 samvats are inscribed. The sixth gate is called Laye Phatak. Its last is the seventh gate, which is also called Bada gate and Nemi gate. In the path of these gates, which is about seven furlongs, many ancient pilgrimage sites are scattered. About twenty sites of Kalinjar Giri are famous as holy places, whose assessment is presented in the geographical perspective.

Pilgrimage in geographical contexts

Cultural geography serves to present the true nature of cultural sites in their original form. In this context, the study of pilgrimage sites and religious places is done. The meaning of pilgrimage site is the study of places. The place of pilgrimage refers to the purity of the site, which is seen in two contexts. The first is the natural wonder which is related to a particular place and the second is the historical religious purity, which is related to the historical existence.

In the early period, when man was completely ignorant of natural mysteries, he continued to worship it as a divine gift. This is the reason that almost all the gods worshiped in the Rigveda period were those parts of the universe (eg- Indra, Mitra, Aditya, Savita, Pusha, the night air system (eg- Indra, Rud, Marut, Vayu, Parjanya and and the earth system). Such as earth, fire, vegetation, Soma etc.) were those land forms of the earth plane which have some natural features or differences from others such as mountains, plains, rivers, springs, ponds, forests have always provided magical charm to human beings. As a result of this, after experiencing a unique effect in them, they were given a place of purity and it was believed that this place is supposed to give purity. That is why it is called- "Sarva Nadyah Sarva Shailah Teertha Devadi Sevitam." As a second factor, historical religious purity can also be considered as an important factor in the study. Or any specific historical event related to them has happened, it has got the status of a holy place. This classification is available in the books of Dharmashastras and examples are found in the Puranas. Even after long historical ups and downs in Kalinjar, many places which are seen as pilgrimage, it is proof that there is a firm basis behind their supremacy. Will put



The introduction of Kalinjar pilgrimage points is presented by dividing the attraction of natural features which takes the form of pilgrimage sites in the following three parts -

Iconic mountainous landforms-

Mountains have always had an important place as our religious heritage. In this context, the holy places of the Himalayas got a high position. Different types of landforms have been formed in Kalinjar. Hills, caves, specific rocks and stone belts, passes, sources etc. Often the patta land shape assumes the place of a pilgrimage site due to its magical charm.

Kalinjar Giri which is a part of Vindhyan range has been of great importance. This mountain itself has been praised in the Puranas, the main reason for which is its very attractive landform. According to geographical studies, Vindhyan is older than the Himalayas and according to the age of the mountains, various types of landforms are formed in them by erosion and seasonal weathering. The Kalinjar hill, which itself was important because of its unique position south of the vast Ganges plain, could acquire the status of a pilgrimage site. This forest covered holy hill used to be very close to the Aryans who lived in the vast plains (especially in the plain of Prayag). Therefore, in the early period, this place could get fame as a tapasthali (like Chitrakoot) and after that it became a place of pilgrimage. A brief description of the holy places of the mountain along with their geographical features is presented as follows -

Sita Sej - It is an ancient period of a huge stone, it is a small cave-like site, inside which a single stone has been cut and a plank-shaped bed has been constructed. It is characterized by having no joints. It is even before the appearance of the Chandelas and the students of geography can clearly see the natural effects in it. Legend has it that when Rama came here, he rested on this rock. Made from a single stone, this stone plaque is visible.

Mrig Dhara - There are seven stone deer mouths in view of Mrigdhara, from which water is always dripping. According to the mythological story, seven sons of Vishwamitra lived here in the form of deer due to curse. Nowadays this place is the center of great attraction and its purity is the best place in the public mind, this is the reason why in the Shradh Mantras 'Sapya Vyadha Dasharaneye Mrigah Kalanjare Girau' is chanted by the Karma Kandi pundits. In fact, it is a natural mountain source on which stone deer mouths have been built. In uplifted rocks, such water sources usually come out due to slight erosion on the surface, because the geographical water currents come up due to the raised rocks.



Ascension - This is the most attractive place of Kalinjar hill. In fact, it is a huge natural cave (in which many later constructions were also done) which is always filled with water. The mountain caves are often filled with water due to the opening of the geological water sources. This site can mainly be said to be a combined form of these two mountainous landforms. Even now, the water keeps dripping from the roof of this huge cave. The cave has three lanes in which the water gradually deepens. There are seven huge pillars which support the roof of the cave. Inside the cave there is a lot of darkness and the two pillars are not visible at all. Darkness and depth gradually increase in the hallways of the cave. The first hallway is four feet, the second nine feet and the third is extremely deep. The presence of snakes etc., due to the water filled and solitude in a dark mountainous huge cave, has given its appearance the form of a holy shrine, making it a frightening yet magical attraction. That's why it is said in the context of this- "God form should be attained from Majjan, at the end time Surlok Sidhavan."

Patal Ganga - Patal Ganga is also a cave inside which there is a small reservoir. The shape of a cave has been made in the huge stone block and there is a small water tank at the bottom. To reach here, one has to descend to a depth of about 150 feet, for which stairs have been made. Probably for this reason it has been called Patal Ganga. Water still drips from the rocks, the amount of which increases during the rainy season. The inscriptions of 1339, 1534 and 1640 AD have been carved in this cave, which shows the fame of this small cave Baoli. It has also been given the name of Baan Ganga. Legend has it that after consuming poison, Shiva rested here and attained peace. For this place there these lines go somewhere -

Naam vaan-ganga jehin jana, majjan te nashat adh nana.

Saying Patal Ganga is rare for everyone, Devan has slept.

Kaal Bhairav - Near Rohini, there is a huge statue of Kaal Bhairav. According to the mythological story, Kaal Bhairav was created by Shiva to destroy Daksha. This is the place where Kalinjar has got the place of Sati Peeth due to the fall of the body part of Sati. The geographical attraction of this place is that rock situated in the water, whose height is about 20 feet and on which the idol of Kaal Bhairav has been engraved. Kaal Bhairav was worshiped with effort on this huge standing stone. The idol is decorated with Narmund garland and weapons.

Religious reputation of water sites -

Water is an integral need of human beings and places have always attracted human beings. Sites are seen on earth in many geographical forms, such as rivers, lakes, springs and India has accepted the importance of sites since the beginning of its civilization. That is why Vedic men have honored them by



"praising the river", and they have been worshiped and respected since time immemorial.

Kalinjargiri has abundance of water sites. These are scattered all over the hill, and all of them are considered sacred and have been given a place of pilgrimage. It is clear that many geographical water streams came on the hill and the site is located in the form of water bodies on the ground. Some of the major reservoirs are as follows -

Pandava Kund - This is a small reservoir which is of contemporary origin. There is good collection of water here during the rainy season. Its water is very clean. Legend has it that Pandavas had spent some time here during their exile and Dwarka King Shri Krishna had come here to meet them. His Charan Singh is inscribed on a stone as his memory. In the greatness of this kund, it is called Soratha -

Pandey Kund Bakhan, Mahima Taki Amit.

There is a loss on the part of Majjan, many fruits are performed by worshipping.

Old age site - This is a very ancient pair reservoir, whose specialty is pair reservoir. Their name in the region is Budha-Budhi and the ancient name is Ravi Shashi Kshetra. The geographical feature of these ponds is that they are separated by a single wall, however there is a difference in the temperature of the water. The water of one reservoir remains warm while that of the other reservoir is cool (the temperature difference of these reservoirs is getting set now due to the water getting fragmented inside the wall due to the mixing of both the reservoirs during the rainy season) Probably for this reason they have been named Ravi Shashi Kshetra. The only geographical reason for the difference in temperature is that although when viewed from above, these reservoirs are seen separately from only one wall, but the geographical sources supplying their water are different and due to the difference of depth in the ground, the differences between these sources. There is a difference in the temperature of the jelly. According to mythological stories, Yudhishtira worshiped the Sun here and heard the story of Rama through Markandeya Rishi. Kashi King's leprosy was cured by bathing in its water. Even today people take bath here for the treatment of skin diseases. Probably substances like sulfur have been dissolved in the water of Ravi Kund. There is a need for chemical analysis of its water because even today it is said here -

Ravivasar Sankranti Majhara, Shukla Paksha Dashami ravivasarah.
With humility, there should be avikara, leprosy disease, Jarakshara.

Koti Teerth - This is the largest natural lake located on Kalinjar Giri, in fact this lake is natural, but later the Chandela rulers have arranged and built its ghats. It is a reservoir that remains throughout the year and remains at its



former glory during the rainy season. As mentioned earlier, many geothermal water streams of Kalinjar Giri have come up due to the specific geographical shape, which has resulted in its water supply. It is said to be the place of Koteswar Rishi and the lake named Hiranyavindu of Van Parva of Mahabharata is associated with this. This lake is very attractive due to its cool clean water. There is a reputation for this.

Koti tirtha burnt snatva purnayanta mahashivam.

Koti janmarjitat papanmuchye name doubts..

Rishi Babli - This small pool is also called Rishi Rugged in the area. After bathing in this pond, worship of Neelkantheshwar Dev has special significance. It is such a popular belief that by taking a bath here people get the memory of their previous birth.

Other than these big lakes, small ponds and ponds are spread all over the Giri. In fact, there is no such pilgrimage point of Kalinjar where there is not even a small pond or puddle. The names of reservoirs like Lakshman Talaiya, Ram Katora, Matang Vapik, Narayan Kund etc. can be taken.

In the pre-religious sanctuary, a large part of India was covered with forests. References to these Aryans or forests are accessible from place to place in ancient literature. These aranyas have been the place of penance for the sages. Which he used for penance. These people had great respect for the forest environment because it fulfilled many basic needs of the sages. This is the reason why the Aranyas or the forests were called the Indian sages following the culture or the first school. Rishis were given a very high position in our society. There is a belief that the sages attained the supernatural powers through the path of spirituality. Those who are remembered even today and the places associated with them have become holy and have attained the place of pilgrimage.

Kalinjar Giri has been a dense forest in the beginning, if it is said that the entire Kalinjar was just a desert, then it will not be an exaggeration. The dense forests of Kalinjar and the water sources here are the only ones. who had attracted the ascetics. Gradually, Kalinjar's past moved away from religiosity and entered politics, so here, the smell of gunpowder exploded from the dance of politics and the glow of swords established Attalikas in place of aranyas. Today, the brilliance of the palaces has changed into ruins amidst tall grass and bushes as if Kalinjar is looking again towards its past. Shrubs, Ver, Kaith, Tendu, Pickle and Palash and vegetation are prominent in Kalinjar forest. accessible and verb in ancient literature The Aranya pilgrimage points of Kalinjar found in Taman are as follows.

Van Khandeshwar Teerth - As the name suggests, this place is situated in the middle of the forest. There is a linga car of Shiva about five and a half feet high and nearby is the idol of Goddess Parvati. The importance of the forest



province of this place is clear from this that it has been named Vankhandeshwar. There is a dense forest around this place and also on the way. This place in the dense forest must have certainly been the tapo land of Shiva devotees.

Manduk Bhairav - This forest block is near the Yug stream. People also call this by the name of Mendhuki Bhairav. Although this place is not very forested, but in the past there was a very dense forest and it was considered a suitable place for penance. Even today, solitary people worshipping Bhairav worship Bhairav here.

Shiv Sir Ganga - This place is situated towards the north of the fort and is situated towards the east from the Badi Terai. It must have been a beautiful penance place in earlier times. There is a small reservoir here after which it is called Shiv Sir Ganga. This place is very uninhabited solitary and beautiful forest place. The wild scene here is still observable and two rare statues of Sheshasayee Vishnu are proof that this place has been a great place for worship at some point of time.

In this way, many ascetic places on the same hill have given Kalinjar the place of pilgrimage area. The pilgrimage is divided into two parts of pilgrimage site and pilgrimage area. This regional division is also indicated in the Puranas.

It has been recognized that there are many places of pilgrimage in one pilgrimage area. From this point of view, Kalinjar has been called as the pilgrimage area. The different sites of a pilgrimage area may be of similar influence and fame or even of a different level. It may also happen that there may be one major pilgrimage and the rest are its sub-teerths. Top sites are divided into two sections in the form of natural features or historical religious places. Both the categories of places are visible in Kalinjar, in which a brief description of the geographical places with natural features has been presented above. The best pilgrimage point of historical importance is the temple of Neelkanth Mahadev. This is a wonderful example which is now being destroyed. The murals, engravings and building style of the temple are one of the many evidences of the progress of Chandela period art. Thousands of sculptures spread all over the mountain area are the living museum of Bundelkhand, which are in need of protection.

Kalinjar Giri is a valuable cultural heritage of Bundelkhand. It should be considered as a historical place only because the historical past has passed and it is not going to come back. The pilgrimage form of this place is intact, which has disappeared from the point of view of society due to time. It should be reinstated. Natural landform, landform and the miraculous feature of nature and the religious feelings associated with it are both eternal. Kalinjar, from the point of view of geographical influence on religion and culture, Kalinjar represents Bundelkhand in both geographical and cultural form.



Neel Kantho Yatra Devo, Bhairavah Kshetra Nayakaah.

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