

INTERNATIONAL JOURNAL OF LAW MANAGEMENT & HUMANITIES

[ISSN 2581-5369]

Volume 6 | Issue 6

2023

© 2023 *International Journal of Law Management & Humanities*

Follow this and additional works at: <https://www.ijlmh.com/>

Under the aegis of VidhiAagaz – Inking Your Brain (<https://www.vidhiaagaz.com/>)

This article is brought to you for “free” and “open access” by the International Journal of Law Management & Humanities at VidhiAagaz. It has been accepted for inclusion in the International Journal of Law Management & Humanities after due review.

In case of **any suggestions or complaints**, kindly contact Gyan@vidhiaagaz.com.

To submit your Manuscript for Publication in the **International Journal of Law Management & Humanities**, kindly email your Manuscript to submission@ijlmh.com.

Temple Tapestry: Unveiling Cultural Sanctuaries and Architectural Narratives

KRISH VIKRAM¹

ABSTRACT

The Temple Tapestry explores the essence of temples, presenting them as conduits between mortals and the divine, their significance varying across India's diverse cultures. From humble mud structures to intricate stone edifices, temples evolved, mirroring beliefs and architectural prowess. The paper traverse's distinct regional temple styles. South Indian marvels like Mahabalipuram's Pallava chariots and the Chola's Tanjore temples reveal architectural brilliance. East, West, and Central India boast the Puri Jagannath Temple, Konark Temple, and the Nagara-styled Kandariya Mahadeo Temple in Madhya Pradesh. Southeast Asia echoes India's temple legacy, seen in structures like the ISKCON Vraja Eco Village in the Philippines. Historically, temples date back to the Indus Valley Civilization, evolving through Buddhist and Brahmin influences. The paper delves into temple structures, from the Sanctum Sanctorum to the Shikhara, guided by ancient texts like Vastu Sastra and Indian puranas. Examining temple strengths like spirituality's spread and cultural preservation, it acknowledges weaknesses like government intervention and societal disinterest. Opportunities in tourism, employment, and charitable endeavors emerge while threats encompass mismanagement, encroachments, and societal shifts. Concluding, it advocates for cultural preservation, emphasizing education, better governance, and community involvement, citing examples from ancient texts, historical instances, and contemporary challenges.

Keywords: Temple, Architecture, Preservation and Employment.

I. INTRODUCTION

The first and most basic question that everyone is exposed to is – What are temples? Is it a place of worship, is it a place to attain peace, is it a place that radiates positive energy or is it a place wherein people evolve or transform? Well, there can't be a definitive answer to this question. People from our diverse country have different interpretations and opinions of what a temple is. What is generally understood is that a temple (commonly referred to as Mandir) is an artistic structure that enables a link between mortal beings and the immortal.

The earliest temples were surprisingly in fact not built by stones or bricks but were built using

¹ Author is a student at Symbiosis Law School Pune, India.

mud with thatched roofs and leaves. Scientists advocated that later stone temples became prominent and replaced the earlier construction techniques. At times in certain places, the presence of ancient cave temples especially in rough terrains can be witnessed. One unique fact about temples remains that even though they are located in different diverse locations throughout India, constructed using different construction techniques, centered around different deities yet most temples in India share similar ideas, symbols and themes.

Hindu's regard temples as sacred and hence, from the Vedic period kings have always respected the temples around the region as well as the priests who managed the same. It is said that each stage of construction of the temple is a grand celebration and is highly patronized by the king and his subjects.

Temples can be elaborated further on the basis of the region they are located in –

- South Indian Temples – The prominent kingdoms such as Pallavas² are known for their rock cut chariot formed kingdoms located in what is called Mahabalipuram present day. Moreover, the world-famous shore temple, Kailashnath temple and Vaikuntha Perumal of Kanchipuram are testimony to how great the people of the ancient civilization were in terms of thinking and implementation of plans. Other kingdoms such as Rashtrakutas and Chalukyas were known for their distinct cave temples like Badami, Virupaksha and Ellora temples. Moreover, one can never forget the Chola empire for their Tanjore temples, the tradition which was later carried on by the Pandavas with a Dravidian style of architecture. Lastly, it was the Vijayanagara Empire especially during the reign of Krishana Deva Raya who set the benchmark for temple architecture worldwide – the empire is known for its beautifully carved Gopurams and thousand pillared corridors.
- East/West/Central Indian Temples – The presence of renowned temples like the Puri Jagannath temple, Konark temple both in Odisha is something that every Indian should be proud of considering how rich our Indian heritage was, is and will be. In central India one can notice how there is an obvious presence and influence of a Nagara style of Architecture in temples. The Kandariya Mahadeo temple of Madhya Pradesh is a prominent example of Nagara style architecture in temples and is well known for its sculptures called Mithun. In East India, one can also witness several diverse styles temples like in Bengal (Pala style influence – example Siddheshwara Mahadeva temple) and Assam (Gupta style influence – Example Kamakhya Temple.)

²Hardy, A. (1995). *Indian Temple Architecture: Form and Transformation* (1st ed.). New Delhi, ND: Indira Gandhi National Centre for the Arts, Abhinav Publication.

- Southeast Asia – India has a very strong cultural background such that many countries especially in South East Asia have taken inspiration from us and have built temples in order to keep the rich cultural history and tradition alive. Temples in South East Asia include Vraja Eco Village (ISKCON) in Philippines, Murugan Hindu temple in Myanmar, Mariamman Temple in Thailand etc.

Looking at Temples in the present day, one can say that the process and technique of construction of temples has spread worldwide for India. We now have temples in every corner of India each representing their own rich history and cultural significance. This Particular research paper aims to help the readers understand how temples are an important part of Indian culture with the help of several facts, figures, detailed explanation of their architecture, SWOT analysis and lastly a case study!

II. HISTORY

According to many historical sources and books, it is said that rock cut structural monuments in India go back to the 3rd century BCE but this is far from true. It was in the 3rd millennium BCE – during the Indus Valley Civilization that India that the traditions of art, architecture and water management systems were showcased and later on during the 3rd century BCE, the Maurya's carried forward the tradition. It is from 700 BCE that we get references of the presence of 16 Mahajanapadas, one of them being the great city of Vidisha (Madhya Pradesh) that possesses a large oval shaped temple dedicated to Vishnu dated 5th Century BCE.

There were many rock cut caves as well for ascetics to pray and meditate. But when the Mahayana phase came to an end in the 7th century BCE, the Buddhist influence and architecture came to a halt until the 20th century BCE when it was revived by a Sri Lankan monk called Bhikkhu Anagrik. From the 5th century BCE, brahmins started making rock cut shrines in the deccan and parts of south India under the royal patronage of the Rashtrakutas, Pallavas, Chalukyas etc.

The structure of temples in general are as below-

1. The Sanctum Sanctorum (Garbhagriha literally meaning womb chamber) – House where the main deity is housed. Along with Hindu temples the structure is also found in Jain and Buddhist temples. It is in the shape of a cube and is a relatively smaller room compared to the bigger room it is placed in. This structure is known for radiating a positive energy around the entire temple.

2. Mandapa is basically the entrance to the temple wherein all devotees assemble. It's more like a Hall shaped structure. It goes through the Gopuram and leads to the Garbhagriha. Some temples have many Mandapas due to their large size.
3. Shikhara meaning mountain peak in Sanskrit. It is the tall structure above the Garbhagriha. The feature is known as Vimana in South India (tall pyramidal structure.) The shikharas form an important part of Hindu Architecture and is divided into three main forms (Latina, Sekhari and Bhumija)
4. Vahan is the mount on which the temple's deity rests. To enhance the strength of the structure a pillar or dhvaj is placed before the sanctum axially.

Sources that tell us about the History of Indian temples are comprehensive texts like the Vastu Sastra, Agamas, Indian puranas, Tantric literature and the Brihat Samhita. But did temples only exist in India? No, there were many south east Asian countries that were under the Indian ruling kingdoms, such as the Hindu temples found in Java, Shiva temples in Dieng, Angkor Vat complex built by Surya Varman II etc. Let us further explore through the architecture of ancient temples.

III. ARCHITECTURE OF TEMPLES

Hindu temples are classified on the basis of their geographical location, architectural style into 3 main categories –

- A. Nagara
- B. Dravida
- C. Vesara

Nagara Style of Architecture (NORTH INDIA)

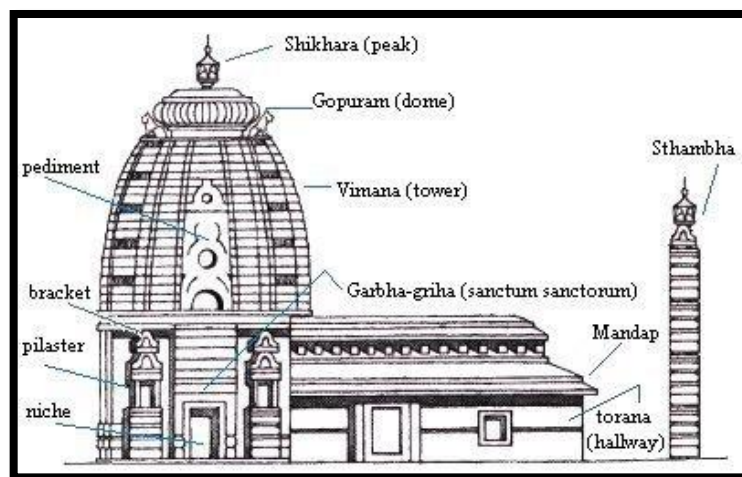
This type of temple architecture involves a four-sided temple wherein the Garbhagriha is surrounded by a Pradakshinapatha or a circumambulatory path and more mandapas are constructed for the devotees can have their Darsana. Moreover, windows for ventilation (light and air) are constructed. This temple rests on a high platform called Jagati³ which is constructed above a smaller platform called Adhistana. One intricate fact about Nagara style temples is its architecture - the presence of beautifully carved and hand sculpted ornaments, decorations in the front entrance using the images of gods and goddesses are extremely unique. These types of temples don't have a large enclosure or entrance rather have only one shikhara above the

³Rastogi, Twinkle., Singh, Tanu., Thakuriya, Kajal., Munjal, Kalpana. Study of North Indian-Style or Nagara Style of Indian Architecture in the Temples of Gwalior fort, 1-5.

Garbhagriha.

The Nagara temples are further subdivided depending on the shape and structure of the Shikharas.

- I. Latina – Square at the base but the walls curve or slope inwards to join at the top. It is also referred to as the Rekha Prasad type of Shikhara.
- II. Phamsana – The roof has several slabs that gently rise to join. It is not downward sloping like Latina but is upward sloping.
- III. Valabhi – Rectangular building wherein the roof rises into a vaulted chamber. Also referred to as Wagon vaulted buildings. These types of temples existed much before the 5th century BCE.



Dravida Style of Architecture (SOUTH INDIA)

These types of temples are enclosed within a wall and the entrance gateway is called the Gopuram. The shape of the main temple tower is called Vimana in Tamil Nadu (similar to shikhara in North India.) In this type of architecture its normal to see water reservoirs or temple tank in the complex. The temples can be with just a single shrine or can have multiple subsidiary shrines either located within the main complex or beside the main temple as smaller shrines.

Under the Dravida style of temple architecture – The Chola Empire and the Vijayanagara Temple are the leading examples that showcases the uniqueness of the Dravidian Style of Architecture.

The Chola Temples -

- First Phase – The Early Chola Temples [Main temple is surrounded by 8 sub shrines known as Asta-Parivaralaya or Eight Family Shrines]

- Second Phase - The architecture reached its peak during the reign of Rajaraja I and his son Rajendra I. The most famous temple that the cholas constructed is the Brihadeesvara temple⁴ dedicated to lord Shiva in Thanjavur (Gangaikonda Cholapuram) (A true symbol of Tanjore art)
- Third Phase – This period witnessed how temple architecture was made more complex. Now the structure didn't just contain a Gopuram but also additional pillars and mandapas were built within the temple complex.

The Vijayanagara Temples –

- This Empire combined various styles of art and architecture such as the Pallavas, Cholas, Pandya, Indo-Islamic etc. This was done to create some of the most unique and famous temples worldwide.
- Raya Gopurams – Massive gopurams were constructed with sculptures of life like figures of men, women and gods. The Shalashikhara is present at the top of the Gopuram resembling a barrel like structure.
- Some Famous temples include the Hazara Rama Temple, Chennakesava temple, Vitthala Temple etc.

Vesara Style of Architecture (COMBINATION)

This style of temple architecture is a combination of both Nagara and Dravida. This style of architecture brings about a bell-shaped structure. Some famous temples include the Chalukya of Badami, Hoyasaleshwara temple etc. One unique feature of this style is the presence of an open ambulatory passageway.

IV. STRENGTHS [S]

Visiting a temple is considered one of the most fundamental duties of an individual. It is unfortunate that the earlier generations valued the practice of going to temple, the benefits associated with it much better than the present generation. The republic of India is such a unique country such that even though it has withstood several plunders, invasions and destruction the cultural traditions of our nation have stood intact. One of the reasons why our cultural traditions are strong rooted in the society is the existence of ancient temples. Some strengths associated with temples in Indian culture are –

Spreads Spirituality – Many people are of the opinion that spirituality is confined to books and

⁴ Prathamesh, Gurme., Prof. Uday, Patil. (2017). A Review Study on Architecture of Hindu Temple. *International Journal for Research & Development in Technology*, 8, 2-7.

scriptures and has nothing apart from theoretical aspects attached to it. But this is far from true, in fact spirituality is enhanced with the presence of temples. People are more enlightened and connected with the gods perhaps through temples. It is the slokas, mantras and hymns that have helped people focus and achieve their goals.

Rejuvenate the 5 senses – The below stated actions if performed in temples will help activate the 5 senses of our body (touch, taste, smell, smell and hearing)

- Hearing – Ringing Temple Bell
- Sight and Sense – Lighting the temple lamp
- Touch and sense – Touching the camphor and then touching eyes
- Smell – Offering flowers to God
- Taste – Drinking Theertham

Radiation of positive energy – In most temples one can observe that the deity is always kept on top of copper plate. This is because this copper plate absorbs the Earth's energy and radiate it to the surrounding atmosphere. Moreover, when the mantras and bhajans are sung in the loudspeaker, the very air vibrates. This can also be observed by someone who visits a temple regularly. The positive vibes that are present there are irreplaceable.

Solemnize the architecture and history associated – Most present-day temples stand testimony to the ancient architecture styles and hence, should be preserved for their uniqueness. The future generations should be aware of their significance and distinct history. The next generation should be imparted stories and legends of the temples as this can enhance their morals and ethical values.

A sign of relief and hope – Everyone faces problems in life, when one is facing a lot of hardships in life, he/she needs someone who believes in him. That one being that's always there for a human is God. God is always with us and remains in our heart guiding us through our life. Temples are a place wherein people get to express their joy and sorrow. Hence, temples also act as charging stations since, they lighten up an individual's mood.

Non – Materialism – In Kali Yug, people are seen to be more driven towards material benefits like wealth, property, clothes, houses etc. This can be counterproductive as it effects are peace and harmony at times. In order to escape the material realm one has to meditate and pray to the divine only then can an individual ascend to non-materialism.

Cure the imbalances of doshas – The doshas are Vata, Pitta and Kapha. The Theertha offered

to the temple devotees cures any imbalances of the doshas in our body. This can also cure common cold, sore throat, heart disorder etc. The Theertha is prepared by placing water in a copper or silver vessel and placing a few Tulsi leaves in them for about 8 hours.

V. WEAKNESSES (W)

Temples are considered as the abode of gods. But as time passed by its unfortunate that the significance of temples was reduced by none other than the society itself. The problems that modern temples face is mainly from the government and certain people of the society

Recent demand of **“Free Hindu Temples”** from government supervision – The rise in government intervention in religious affairs of the people is unwarranted and may result in greater people-government conflicts in the future. In Tamil Nadu many temples faced the issue of not being able to conduct pujas due to a lack of funds as a result of the state’s misappropriation of the same.

Plundering of temple resources by state officials – There are a lot of accusation regarding large scale scams and loots conducted by state officials of the Hindu Religious Charitable Endowments department. The corrupt bureaucracy is another major concern regarding the stagnancy in the development of temples.

Silencing Activists – Public Activists are silenced by power players in the society for bringing out the truth with regards to the funding and development aspect of temples. Arbitrary criminal action is initiated against them to snub them.

No records and audits are conducted nor recorded – The state government which has control of many temples do not initiate any audits or surveys on the temple’s functioning. No external audits are done and most decisions are not implemented in temples properly. The total lack of transparency on the part of the government needs to change and the entire system has to transform.

Present generation – The people of the present world especially the younger generation just show a blind eye towards temples, religion, architecture and art in general. This is extremely shameful as instead of standing up for one’s own belief and community, the present generation seems to be too self – oriented and less interested in temples and its maintenance.

Politics – Famous temples and its management are often dragged into politics unnecessarily. A prime example of this can be seen in Tamil Nadu wherein regular allegations on temples are made such as temples having large assets, properties and incomes yet the same are misappropriated and not used for the upkeep and maintenance of temples. The election

manifestos of several parties are temple oriented to attract large voters and this is extremely devastating to see how society has stooped to such low levels to attract votes.

Rise in religious disputes – As there was a transition from Medieval to Modern period, there was also an increase in religious disputes such as –

- Sabarimala Dispute⁵ – Arguments on gender equality and women's rights were raised against religious beliefs and traditions associated with the temple. Arguments raised against women's entry include such kind of disputes not only violate the traditions of the temple but also disturb the sanctity of the temple. On the other hand, arguments like women's rights, right to equality and gender rights were raised.

The safety and security of pilgrims were affected, intense protests against the SC judgment, political pressure are all results of such disputes involving temples.

- Ayodhya Ram Janmabhoomi Dispute – The impacts of such disputes are unruly and disruptive of the peace and order of the state. Communal tensions, Internet ban, uncontrollable violence and negative consequences on the economic growth and development of the county can be witnessed from such temple disputes. Considering this dispute also had a religious element attached to it, the consequences were far reaching and serious.

Destruction of temples due to natural calamities and other natural effects – Since many temples were built during the ancient and medieval period, due to weathering (heavy rains, soaking and sweltering heat), cracks are built on the walls. Many Hindu temples have also collapsed due to the Earthquakes in Nepal. Examples of structures that collapsed due to natural effects include the Rajagopuram [500-year-old Srikalahasti Temple]

VI. OPPORTUNITIES (O)

The opportunities that temples bring about is that they open the economic and commercial potential of the state. There are certain holy places in India like Mathura, Ayodhya, Tirupati, Sabarimala etc. that are big time religious hotspots. The temples in these places enhance the growth and development, infrastructure and livelihood of the people living in that region.

Tourism – mainly has 6 attractions (Natural beauty, Esoteric Adventure, historical monuments, religion and sports). North India especially has huge potential for religious tourism due to several places being the birthplaces of the gods of religions like Hinduism, Sikhism, Buddhism

⁵Narain, Vrinda. (2022). Constitutionalizing women's equality in India: Assessing the Sabarimala Decision. *Columbia Journal of Gender and Law*, 42, 77-83.

etc. If temples are maintained properly and their donations are utilized sincerely for their upkeep then tourists from not just India but even the rest of the world would be attracted. According to the NSSO survey, the temple economy is worth Rs. 3.02 lakh crore or about \$40 billion but this could be much larger in reality. Furthermore, with developmental projects such as –

- Swadesh Darshan Scheme 2.0 – This scheme aims to attain Aatmanirbhar Bharat and to enhance the domestic tourism capabilities. Theme based circuit trains have been introduced to take pilgrims to all the connected holy places. The Swadesh Darshan 1.0 Scheme was launched in 2014-15 but now recently the revamped version was introduced. The scheme is 100% centrally funded. (Some of the thematic trains have been explained below)
 - i. Ramayan Circuit – Ayodhya to Rameswaram tracing Lord Ram’s footsteps. The prominent destinations include Ayodhya, Shringverpur, Chitrakoot in Uttar Pradesh, Sitamarhi, Buxar and Darbhanga in Bihar, Chitrakoot area in Madhya Pradesh, Nashik and Nagpur in Maharashtra, Nandigram in West Bengal, Mahendragiri in Odisha, Jagdalpur in Chhattisgarh, Bhadrachalam in Telangana, Hampi in Karnataka and lastly Rameshwaram in Tamil Nadu
 - ii. Buddhist Circuit – Lord Buddha’s holy places. Includes a trip to Bodhgaya, Rajgir, Nalanda, Varanasi, Sarnath, Lumbini, Kushinagar, Sravasti and Agra.
 - iii. Krishna Circuit – Centered around Lord Krishna and the places across 5 states are Dwarka (Gujarat), Nathdwara, Jaipur and Sikar (Rajasthan), Mathura, Vrindavan, Barsana, Gokul, Nandgaon and Govardhan (Uttar Pradesh) and lastly Odisha.
 - iv. Northeast Circuit - Aims to connect the 5 sisters with the rest of India by helping people understand and discover more about the North East. The train travels from Delhi to Guwahati, Sivasagar, Jorhat and Kaziranga in Assam, Unakoti, Agartala and Udaipur in Tripura, Dimapur and Kohima in Nagaland, Shillong and Cherapunji in Meghalaya.
 - v. Gandhi circuit – This train aims to cover the most important places in Mohandas Karamchand Gandhi’s life. The following places will be covered; Sabarmati Ashram, Kocharab Ashram, Mahatma Gandhi Museum, Dandi Kutir museum, Kaba Gandhi No Delo, Gujarat Vidyapeeth, Kirti Mandir and Dandi (due to the march and the national salt satyagraha memorial)

- PRASHAD Scheme – Aims to identify and develop pilgrimage sites all over India for enhancing the tourism experience. It integrates destinations and provides a memorable tourism experience.
- Dekho Apna Desh Initiative – Launched by Minister of Tourism in 2020 to encourage people to travel countrywide especially post the pandemic thus enabling the development of infrastructural facilities.



Employment and Livelihood – Temples help create jobs for millions of people nationwide. They are given the basic necessities for sustenance such as food, water, shelter etc. Out of the total employees, some of them even work for the government of India, Government of the states and the Archaeological survey of India (ASI) in certain sites. Moreover, several private contractors are also involved in activities like security and temple management. People can also take up volunteer positions, temple board management positions etc. to contribute to the society in a positive manner.

Rise in Investments and development of cities – Temples in fact attract investment with a huge multiplier potential. Investors are attracted by the high return on investment when associated with temples. Moreover, it such investments that contribute to the overall development of the city in which that temple is located. For Example, the Kashi Vishwanath Corridor temple investments and donations are said to be vital and help in running the city of Varanasi. It is not just private players involved in investments, the government in itself involves itself through large scale donations and developmental projects such as corridors, statues, monuments, museums, galleries etc.

Development of agriculture and positive use of natural resources – If we take the examples of the Golden Temple in Amritsar, Tirupati temple, Shirdi temple, Vaishno Devi Temple etc. food is served to lakhs of pilgrims. For the preparation of food, there is a linkage between the farmers and development board of temples. Wheat, rice, sugar, etc. are procured naturally from farms and are cooked by volunteers and employees together. Water as a natural resource is

conserved to the maximum extent. All of this result in the development of the Agricultural sector as purchase - consumption ratio never decreases due to the constant flow of pilgrims.

Temples being a source of charity – The large-scale donations and grants received by temples are utilized to construct house for the poor, provide food and other resources to the homeless. Moreover, with the donations received temples invest it usually in land, construction of roads, bridges and other public services. Food is donated to old age homes, hospitals, feeding houses, schools etc.

VII. THREATS (T)

Temples face threats that are both internal as well as external. Some of them being –

Management and Governance – Most Hindu temples are run by government appointed trusts that mostly lack transparency and effective decision-making skills. Due to the mismanagement, corruption form bureaucrats, the temple funds being embezzled – this hinders the growth and development of temples.

Financial Constraints – Temples generate large amounts of money from donations and grants on a daily basis. But certain temples do not have such a large inflow and outflow of pilgrims such that at times they don't have enough funds to maintain the temples.

Encroachment and Land disputes – Some temples have acres of land under their name, this leading to high cases of conflict between man and temples in terms of land ownership and encroachment. At times, there have been situations wherein some of the temple property has been illegally acquired by private individuals living in the vicinity.

Safety and security of Pilgrims – Considering temples see a large number of devotees, there have been many instances of stampedes especially in Sabarimala temple and Tirupati temple. Regular thefts of idols, vandalism of temple property and terror threats are common. For Example – 24th September 2002 Akshardham temple attacks in Gandhinagar, Gujarat – 33 dead and 80 injured. The National Security Guard (NSG) killed all the terrorists by 25th September. Recent Vandalism in Shree Laxmi Narayan Temple in Brisbane, Pro Khalistan groups have repeatedly vandalized Hindu temples using graffiti. This is the fourth such vandalism incident in just 2 months. Issue of radical activities against the Indian community in Australia has to be raised in the international forums.



Environmental Impact – The rise in Air pollution has significantly affected temples like the Golden Temple, as these pollutants contribute in oxidizing the gold metal thereby removing the shiny golden coat from the Golden Temple. If the pollution levels increase then this would lead to further degradation of the golden temple. Other environmental problems faced by temples include deforestation, land degradation etc.

Changing times – As times passed by, it is evident that the younger generations are less actively involved in temples and other religious affairs. Traditional religious practices have been eroded giving rise to new religious practices which are more of a modernized copy of the authentic version.

Waste Management – With the massive number of devotees that visit the temple, there is bound to be waste in the form of prasad, flowers and other materials. If there isn't a proper waste management system then the stagnation of waste will create health and environmental hazards. Cleanliness and sanitation in a public place are one of the most important factors and with an effective waste management system the same can be achieved.

All the above threats can be neutralized with the collective efforts of the government and citizens. If the government makes sensible decision and if we as responsible citizens play our part not only can these threats be neutralized, Indian culture and heritage will grow for centuries to come. Since, we are now aware of the threats that our temples face, lets change and start making stall steps towards a big change.

VIII. CONCLUSION

“The temple bell stops but I still hear the sound coming out of the flowers” – Matsuo Basho

It is high time that we the people of India value our rich cultural traditions and respect holy institutions like temples as well as artistic elements like art and architecture. The people of India really need to set an example on how India despite being colonized has stuck to its own ancient

tradition without being totally influenced by western traditions. But, its not just the people (that is citizens) that have a role to play, the government should supplement the same by encouraging people to keep the Indian traditions alive.

The education system needs to change and more relevant portions on Indian temples, traditions and culture need to be incorporated so as to further enhance the next generations indigenous knowledge. Even the middle-aged citizens of India need to be taught on how temples have been constructed with great difficulty and its rich history etc. People of India need to be encouraged to donate money to temples and the Management board themselves, would have to guarantee that the capital donated would be used for the right causes.

Moreover, temple priests need to be trained on their role being much wider than just conducting pujas and decorating the murthis. They need to be trained on basic public speaking, dharma and human psychology. Further, Organization and activists should take up the issue of waste management in temples as well as safety and security in temples.

It is through all these solutions that we can strengthen the strengths {S}, weaken the weaknesses {W}, enhance the opportunities {O} and neutralize the threats {T} faced by our temples.

IX. REFERENCES

1. A. Hardy, *Indian Temple Architecture: Form and Transformation* (1st ed., New Delhi, ND: Indira Gandhi National Centre for the Arts, Abhinav Publication 1995).
2. A. Hardy, *Glimpses of Indian History and Art, Reflections on the Past, Perspectives for the Future* (1st ed., Roma, Italy: Sapienza Università Editrice 2012).
3. Gurme Prathamesh & Prof. Uday Patil, A Review Study on Architecture of Hindu Temple, 8 *Int'l J. Res. & Dev. in Tech.* 2-7 (2017).
4. Twinkle Rastogi et al., Study of North Indian-Style or Nagara Style of Indian Architecture in the Temples of Gwalior fort, 1-5.
5. George Michell, *The New Cambridge History of India, Architecture and Art of Southern India, Vijayanagara and the successor states* (1st ed., Cambridge, USA: Press Syndicate of the University of Cambridge 1995).
6. Dr. Chandni Sengupta, *Government Intervention and the Future of Tourism in India: Analysis of the Swadesh Darshan Scheme*, 1 *Tourism & Hospitality Persp., Patterns & Practices* 4-8 (2020).
7. Michal Apollo et al., *Hinduism, Ecological Conservation and Public Health: What are the Health Hazards for Religious Tourists at Hindu Temples?*, 11(8) 416 (2020, August 13).
8. Vikrant Pandya Niyati & Dr. Parag Sanghani, *Exploring the importance of temple management research in Gujarat*, *Research Gate* 5-6.
9. P.K. Rajagopal, *Caste, Gender and Politics in Kerala: Concerns in Temple Worship*, 5 *Shanlax Int'l J. Arts, Sci. & Humanities* 120-123 (2018).
10. Vrinda Narain, *Constitutionalizing women's equality in India: Assessing the Sabarimala Decision*, 42 *Colum. J. Gender & L.* 77-83 (2022).
11. Seema Srivastava, *Temple architecture and sculpture*, 6 *Nat'l Council of Educ. Research & Training* 69-96 (2022).
12. B.K. Chaturvedi, *Agni Purana* (New Delhi, ND: Diamond Pocket Books Pvt. Ltd. 2004).
13. Fifteen destinations have been identified by the government for development of tourism under the Ramayana circuit, *Press Information Bureau* (July 2, 2019), Government of India, Ministry of Tourism, available at <https://pib.gov.in/newsite/PrintRelease.aspx?relid=191116>.

14. Indian Temple in Australia defaced by ‘Anti-Social Elements’ with ‘Anti-India’ graffiti, Press Trust of India (May 4, 2023), The Indian Express, available at <https://indianexpress.com/article/world/australia-sydney-indian-temple-defaced-8593107/>.
15. 500-yr-old Srikalahasti Gopuram collapses, TNN (May 27, 2010), The Times of India, available at <https://timesofindia.indiatimes.com/city/hyderabad/500-yr-old-srikalahasti-gopuram-collapses/articleshow/5979181.cms>.
