INTRODUCTION

I

A temple is a holy place that propagates the faith and belief in the divine among the people. Etymologically, the term ‘temple’ is derived from the Latin word, *templum* which, in its original sense, would mean a square or a rectangular place marked out by the augur for the purpose of his (God) observations. An extended sense gave it the meaning of a consecrated place or building inaugurated by an augur. In its primitive sense, however, this word corresponds to a place marked off as sacred to God, in which the house for God may be erected. The temple, originally, conceived as an embodiment of faith to serve the religious and spiritual needs of the community, came to be associated with various social, cultural and economic activities as well.

All such temple structures have remained the expressions of deeply-ingrained religious beliefs, emotions and spiritual values. They are variously known in India: *devagriham, devagara*, house of God; *devayatanam, devalaya, devakulam*, meaning seat or residence of God; *mandiram, bhavanam, sthanam, vesman* meaning waiting or abiding place; dwelling, abode; station or abode; entrance or dwelling, respectively; *kiratanam, harmyam*, a palatial building and *vihara*.

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1. According to Webster’s dictionary, the Temple means an edifice for the worship of the deity. It is considered an abode of God.
3. Ibid.
4. Ibid.
The temple, as a matter of fact, evolved as a complete form of a deity conceived as a human being with his various bodily portions vertical from the feet to the head, including the chest. The *pada* (feet), *shanks* (jangha, thighs), *kati* (waist), *madhya* (stomach), *uras* (breast), *shakandha* (shoulder), *shikaras* (head) and *sikha* (crest), all signify it as a protection for human anatomy. There are many observations and viewpoints about the symbolism of the Hindu temple, but one rooted in Indian myth and psyche is that it is an abode of the deity in human form. The deity is the *pran* (life) and the temple structure, its body. Therefore, in all ceremonies of consecration, the last one is that of *prana pratistha* or the incarnation of power of ‘prana’ in the material image. Then it becomes a *deva*, worthy of receiving worship.5

Temples and Muthas are the two principal institutions of the Hindu religious system. They supplement and compliment each other in regard to the spiritual welfare of the persons belonging to that all pervading system. The temples afford opportunities for prayer to and adoration of the supreme being in his various manifestations.

Temple, as we now know, finds no mention in the *Samhita* (the Vedic collection of hymns and prayers) which originated in the first period of Vedic literature. However, is found in the word *agnyagana*, (is a place where fire was lit and oblations made). Whichever deity was invoked, it was the sacred fire (*hutavaha*) which was believed to carry the oblation to him (God). There was no other visible symbol of worship and no place to perform sacrifice except the altar which existed in the householder’s own residence. *Agnyagara* may, perhaps, be said to be the origin of a temple. Although there is no mention of temples in the *Samhita*, it seems

fairly clear that temples in some form or the other were acknowledged during the Sutra period.\textsuperscript{6} "In one of the Brahmanas, which were conceived earlier than Sutras, the word ‘devathavathanam’ (house of God) and ‘devapratima’ (image of God) were used. In the later Brahmana period, reference of images of Gods and temples raised for their accommodation is found whereas Dharmasastra of Gautama and Aparthamta made definite mention of temples."\textsuperscript{7}

Due to lack of historical and archeological data, it is quite difficult to ascertain the antiquity of temple worship although it is a common belief that temple like structures have been in existence over several millennia. The oldest sites which are believed to be connected with certain religious worship have been excavated from over a hundred ancient settlements of the Indus Valley, ranging from Suktagendor in Makrana to Alamgirpur beyond Delhi in the Gangetic plains and Bhagalars, south of Narmada. The great bath of Mohenjodaro, for instance, is believed to be connected with the religion of local inhabitants who performed certain rituals there, similar to those performed by the present day Hindus.\textsuperscript{8} “The earliest free-standing religious building, of which traces remain is a small round hall, probably originally containing a Buddhist stupa, at Bairat near Jaipur; dated 3\textsuperscript{rd} Century B.C., and was made of brick and wood; little but the foundation now exists, and the form had no future.”\textsuperscript{9}

There are no remains of free standing Hindu temples erected before the Gupta period. The Gupta emperor contributed much towards the propagation of the Puranic faith and the construction

\textsuperscript{7} Ibid., p. iii.
\textsuperscript{8} Sairam. T.V. Indian Temples Forms and Foundation. Agamkala Prakashan, 1985, Delhi, p. 21.
of temples where the *Puranic* deities were worshipped. The images worshipped were, generally, those of Shiva and Vishnu in their several forms and manifestations. “The Gupta emperors were the great patrons of religion and the arts and different religions like Hinduism, Jainism and Buddhism throve during their times.”¹⁰

The gradual development of temples evolved during the days of the Pallavas and structural temples built of stone and having lofty towers rising in tiers over the main shrine (e.g. *Kailasnath* Swami temple at Konjeevarman) became popular. The period of Pallava temples ended with the final conquest of the Pallava Kingdom by the rising dynasty of the Cholas of Tanjore around 900 A.D. The Chola period from 1019 A.D. onwards was notable for the large number of new types of temples like those of Tiruvarur and Tanjore as well as the *Vaikunta Perumal* temple at *Uttaranallur*, the climax being reached by the *Rameswaram* and *Madurai* temples. The tradition set up by the Cholas was continued and greatly embellished by the Vijaynagar Kings.¹¹

South India was free from invasions in comparison to north India, and the temples there have been preserved in more or less the same condition in which they were originally constructed e.g., the *Nataraja* temple in Chidambaram, the *Brahadeswara* temple in Tanjore, the *Meenakshi* temple in Madurai and the great temple of *Rameshwaram* as well as the temple at *Srirangam* and *Kanchipuram*.¹² There are temples in the western India, the temple of *Nathdwara*, and in eastern India, *Chandi* temple of Cuttak and *Jaganatha* temple in Puri.

¹¹. Ibid., p. lv.
¹². Ibid.
Hindu kings exercised active supervision over temples and bestowed endowments. According to Hindu tenets, charity in the humanitarian sense is regarded as part of religion and both are integrated parts of dharma (law). From very early times, religious and charitable institutions in the country came under the special protection of the ruling authority. The Hindu kings regarded themselves as specially charged with the duty of properly administering the funds of the temple within their jurisdiction and the application of such funds towards the objects for which the temples were founded.\(^{13}\)

The temple had manifold and multifarious activities. They played a dynamic and vital role in the economic life of the people. Liberal endowments were given to the temples, especially, land endowments made by the rulers. It gave them a feudal dimension.\(^{14}\)

Everything related to the temple had definite economic implication such as the construction of the temple and its maintenance offered employment to a number of architects and craftsmen. It gave employment to priests, musicians, florists, cooks and many other classes of servants. Its economic functions were such as providing employment for workers, masons, artisans, artists, engineers, priests, scholars, and teachers for maintaining the religious institutions.\(^{15}\)

It redistributed the received donations by functioning as the money lender. The large endowment in land, bestowed on each temple by successive generations, made it a landlord and a banker, whose aid was always available to those who needed it. It helped people in the hour of need. Temple was a nucleus around which

\(^{13}\) Ibid., p.vii.
\(^{14}\) Ibid., p.vii.
villages, towns and commerce flourished. It helped in the promotion of trade and commerce in the village.

The temple was a symbolic representation of various socio-cultural activities. It was the largest repository where not only the religious, but also political and socio-cultural aspects of history are preserved on the stone slabs. The structural amplification in the temple construction, in the course of its evolution, had to go hand in hand with functional proliferation in rites, rituals and other mundane activities.

Hindu temple was the pivot round which, the life in India revolved. The money, the energy, the skills and the art of land were exhibited in this singular religious activity. Our surviving monuments are temples alone and they bear ample testimony to the fact.\footnote{Ibid., p. 221.}

Temple has many other dimensions such as, “Temple served often as the town-hall, where people assembled to consider local affairs to hear the exposition of sacred literature. Marriages were celebrated in temples. They were also the meeting grounds for the learned and Vedic scholars. Important religious text treatises and epics covering various aspects of human life and mythology ranging from education and art of renunciation and God realization temple has economic aspect also; grants of lands and villages were discussed here by the specialists in the fields,...Whatever deed people considered noble and sacred, they used to execute it in the presence of God.”\footnote{Ibid., p. 223.}

The temple has economic aspect also, the grants of lands and villages converted the temples into a land owner, which gave it
Chapter-I

economic and political control in the rural areas like a feudal lord. The larger temples were so richly endowed that they had to employ labourers for the routine work and for cultivating the lands which were attached to the temple.\(^{18}\)

The temples were also the centres of service activities. Hospitals were often located in the temple precincts. They were almost centres of selfless services. It’s also continued to be the most important centre of philanthropic activities. Many of them maintained rest houses where free meals were available for the destitute. They maintained choultries or dharmasala for feeding the ascetic and the pilgrim.\(^{19}\) “The temple developed into a great religious as well as educational institution. The recitation of religious scriptures which spread Hindu doctrine and culture among both literate and illiterates, continued to be a special feature of the temple activities.”\(^{20}\) As a cultural centre, the temple witnessed the evolution of different schools of art, painting, music and dance and brought them together.

The temple held a place of supreme importance in the social, religious, and economic life of the people. In olden days, and even now, the temples become rich with donations in cash and kind. It catered to the need of all. In the nutshell, the temple was not only a place of worship, but also the venue, where the very socio-cultural and economic life is reflected. Even in the present scenario, it’s playing the key role, and gives specified dimension to the place it is located. It has not lost its vivacity; some of the temples became so important that the place where they were situated assumed the status of a sacred town.

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18. Ibid., p. 228.
19. Ibid., p. 224.
20. Ibid., p. 221.
Himachal Pradesh (see map 1.1) is quite aptly called ‘Devabhoomi’, the abode of god. A striking feature of the Himalayan topography is the number of shrines, big and small, scattered all over the place. The Language and Cultural Academy of Himachal Pradesh catalogued, approximately, 4000 shrines. Many of these places are quite well known and attract thousands of devotees throughout the year. Himachal lives on terraced fields, orchards, forests and sloppy hills with eternal streams and rivers flowing down the valleys. Himachal lives in the myths and fables, rituals and customs, folk songs and dances, arts and crafts with the legendary village gods witnessing and participating in every activity of the people. The rock temples of Masur, the ancient inscription of Kanihara, the stupas at Chetru, the Gompas of Lahul Spiti and Kinnaur, the shrines of Lakshana, Chamuda, Bhimakali, Bhadrakali, Jawalamukhi, Varjeshvari, Chintpurni, Baijnath, Kaleshwar etc. All speak volumes about the fact that geographical isolation notwithstanding; the area maintained its links with the main stream of Indian cultural life. The wandering monks, the traders and the pilgrims, the search for livelihood and for knowledge kept this region closely linked with the rest of the country.

A majority of these shrines, as well as the people, may be broadly categorized as 'Hindu', though Buddhism was entrenched in some pockets of Chamba, Nurpur, Sirmaur and Kangra-more

popular among the weavers and buffalo herders. However, more than 95.5 percent professed Hinduism.²³

The Kangra cluster (map 1.2) has a large number of temples such as Ashapuri temple, Ambika Devi, Varjeshvari temple, Chamunda Devi temple, Kaleshvara temple, Thardvara temple, Bajnatha temple Indravara temple, Jawalamukhi Temple etc.²⁴

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²³ Census of India, 1951, VIII, Punjab PEPSU, Himachal, Bilaspur and Delhi, p. 297-300.
Chapter-I

TEMPLE CIRCUIT OF KANGRA DISTRICT

The pilgrimage at the regional level, while trying to establish linkage with the sub continental phenomenon, integrates the villages and localities and provides a collective religious identity to these temples. This would also mean an integration of people, faiths, and practices into a well knit system. The entire region is called Jalandhara peetha. The Jalandhar peetha is the foremost among the 51 Shakti peethas25 and is shaped like a bow, spread, as it is over 12 yojans (64 miles).26 The peetha is dotted all over with luminous goddesses. Those who undertake pilgrimage to the tirtha (pilgrimage) of various gods or goddesses in the peetha are liberated from the reoccurrences of rebirth and death and attain salvation. The Main goddesses of the Jalandharpeetha are Brajesvari, Jayanti,

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25. Shaktipeetha is considered a place, where mythologically believed that body parts of the Sati fell, she was the daughter of Daksha Prajapati and she is consort of Siva and she is known as Devi, Shakti, Parvati, Uma, Ambika etc. worshipped nationwide.
the most benevolent is Jawalamukhi and the widely worshipped goddess is Ambika. Jalandharpeethdipika have mentioned 141 pilgrim places to be covered in 68 days on foot journey. In earlier days when there were not enough roads and it was difficult to reach, then the provision was made to spend certain nights at each shrine. This rigorous organization can be illustrated by citing a singular journey, as below:

Those aspiring for salvation should bathe in Vipasa (river Beas) and follow the right method. Perform a shardha (oblation made in the honor of ancestors) to the patriarchs. Those who donate a milch cow and gold to the Brahmins attain the highest heavens. The pilgrim should give dakshina (present or sacrificial fee given to the priest) and food to a maiden girl, a Brahmin woman, and a poor person and to the children. Then he should perpetrate and eulogies the river Vipasa.

Then, asserting control over the sensory faculties and eating left over of the yajna- sacrificial fire only (havishgashi) one should undertake the pilgrimage to Kaleshwara and stay there for three nights. Kaleshwara should be worshipped with the help of sixteen types of objects of ritual. Kaleshwara should eulogize after remembering the feet of the guru, and by controlling the speech, mind and body.

Get up early in the morning and beg forgiveness from Kaleshwara (for any cognizant or non-cognizant sin committed), cross the river of Vipasa, bathe in it and then visit the temple of Saleshwar. Praying and eulogizing the Mahadeva (Shiva), stay there overnight; worship the deity with the available samagri

27. Ibid., p. 1.
28. Ibid., p. 23.
29. Ibid., p. 6.
30. Ibid., p. 8.
(material). Those who give a feast here to the Brahmins, Ascetics and maiden girls, attain the highest heaven (Shivloka). Donations and shardha should be performed in the name of ancestors so that they may attain heaven. The Mahadeva is considered unparalleled in taking away the worries of those who propagate him adequately. After begging forgiveness from Saleshwara, one should visit Krodeshwara.31

The region has certain mythological associations and provides a sacred geography. The story or myth revolves round the demon king called Jalandhara, who was born of the luminosity of Shiva’s third eye and raised by the sea. He received a boon from Prajapati (Brama, the creator) and being, at the same time, the beloved disciple of guru Shukracharya (the tutor of demons), he became ‘invincible’. His kingdom stretched over an area of 100’ 300 yojans (a measurement, one yojan= 5.03 miles) and was a synonym for terror. Even the gods were afraid of him as he derived his invincibility also from the chastity of his wife, Vrinda (the highest attribute to married women in patriarchal social system (pativarta). This made the gods tremble, lest she may imprecate them (shapa). Jalandhar’s invincibility was, however, overcome by Vishnu impersonating as Jalandhar himself and causing Vrinda to lose her ‘fidelity’. The loss of chastity, thereby purity, made Jalandhar vulnerable. He was then buried and killed by Shiva.32 The body occupied an area of 48 kosa or 64 square miles. The parikarma (circumambulation) around the body became the pilgrim route called Jalandhar tirtha peetha and the area came to be known as Jalandhar peetha.33

31. Ibid., p. 11.
32. The myth has also been used by J. Ph Vogel and J. Hutchison, History of the Punjab Hill States, Lahore, 1933. Vol. pp. 100-101.
The various shrines of the region have some important yogic aspects of worshipping shakti (power) through the medium of such shrines. The region is in the shape of kundalini (map 1.3), it is a method; it instructs the true method of worship in and by the mind, known as the samaya worship. The pure samaya is a way of awakening the power that lies latent in every human being, as kundalini shakti. With an awakened kundalini with its three and a half circles into to the ultimate destination, one lives a full life of accomplishment and finally, merges joyfully in the supreme bliss.

The Jalandhar peetha has four gates, the Kaleshwara Mahadeva in the south, Karvieshwar in the west, Nandieswara in the north and Kaleshwar Mahadeva in the east. The journey is to be commenced from Kaleshwara. After crossing the River Vyas, the devotee is expected to go to Shaleshwara temple and thence move to Krodeshwara (Shiva temple). Then, the pilgrim visits Kasheyetirtha, on way reach the Narhari temple, devoted to Vishnu.

It is believed that the devotee must pay a visit to the Karvieshwara, the western door of the Jalandharpeetha and then move towards Triloknatha temple which is situated on one side of the bow. Then move towards Shobantha, and Gangeswar, both of them situated on the outline of the bow.

34. The discovery of Shakti or Psychic energy in man is the aim of the mantra or Sastras. The shakti which resides in man and the development of which is one of the aims of the Yoga-Sastra is called the kundalini Shakti and is understood to be at the lower extremity of the spinal cord. Successful development and working of this Shakti at the Muladhara helps in the attainment of moksha (salvation) is believed to become possible. In the ordinary condition the kundalini shakti is latent sleep quietly at the muladhara. The Yogic aspirant may first awaken the sleeping faculty in two ways, that either by means of mantras. Of these former process consists in the regulations and the holding of the breath for certain definite periods of time. The second process requires the aspirant to be initiated in certain mantras or incarnations which he has to repeat a fixed number of times at certain hours of the day, keeping all the while before his mental vision the image of the deity associated with the mantras. (Iyengar. Tr. Hindu Mythology. Vol I and Vol II combined in one Vol, Intellectual Book Corner. New Delhi, 2004. p. 206.)

35. op.cit., p.1
36. Ibid., p.13.
37. Ibid., p.16.
38. Ibid., p.29.
The pilgrimage is considered auspicious if the pilgrim visits the Chamunda devi temple situated on the east of the northern gate i.e Nandikeswar. Next to be visited is Bhrithasi, a temple of Shiva. Then to be visited are Tumbikesha, Palikesha, Ashapuri, Sidhehwara. Baidnatha another temple dedicated to Shiva i.e., Baidnatha which is considered to be as significant as the Kashi of Benaras. Take its parikrama and then start a journey for Ashapuri and on the way, pay a visit to Mahakal, and Latukesha.39

Additionally, visit to Kujjdwara, a temple of Vyaswara in Siyanpur and Bilvkesha Mahadeva, followed by a visit to Laveweshwara Mahadeva in Nadaun, Jayshree Devi and Chaturmukeshwara, situated on the bank of Vyas has to be undertaken. One should visit Devitaal in Jawalamukhi, Bueshwara, Astabhuji, temple which is around 1 km from the Jawalamukhi. After paying homage to the goddess, have darshan (Sight) of Ambikeshwar and then pay a visit to Jawalmukhi, Goraknatha.40

The journey is completed after paying a visit to the temples of Baglamukhi, Haripur, Baladevi, Tapteswara, Bhadakali, Gangbharava.41 Then a devotee should pay a visit to Anjani, the temple of kanyakdevi, Sangmeshwara, Jayanti, Chakratirtha, Kalika, Suryakunda, kundleshwara, Namieswara, Ramkunda, Arjuneshwara and Baneswara and finally pay a visit to the temples of Ambika, Indraeswara, Varyeshwari.42 This is the whole parikrama of the Jalandhar peetha which is considered as important as the pilgrimage to Kashi.

39. Ibid., p. 43.
40. Ibid., p. 50.
41. Ibid., p. 66.
42. Ibid., p. 76.
Map 1.3: Temple Pilgrimage kundalini path Yatra.
The chosen temple for the research is the Jawalamukhi temple which is part of Jalandhar peetha. The Jawalamukhi temple has an intrinsic beauty, with uniqueness for being sacred without an idol within its precincts. It consists of flames erupting from the earth below due to some volcanic eruptions. People from every part of the country converge here to pay obeisance.

III

The scope of history has widened and, with time, the historians no longer remained satisfied with political history. New fields were explored for example environmental, urban, history of gender relations, science and technology and economic history. Since, the temples are very important part of Indian society not only in the past but also in the present. Study of the various aspects of the temples developed as a new field of interest. Some of the important works which have been done on temple economy and other aspects of the temple such as “The Cult of Jaganath and Regional Tradition” ed. By Aancharlott Eshmann, Harman Kulke, Gaya Charan Tripathi, E.Hein, “Cult of Jaganatha”, P.K Mishra “Administration of Temple” by Sri C.Anna Rao, “Finances of Indian temple”. A Case Study of Finances of the Tirumala- Tirupati Devasthan 1951-1963, by Sanjay Subaramaiah, “Temple Economy under Cholas” by B.K Pandey, “Temple of South India” by J. Ramanaih, “Culture of a Sacred of Nathdwara Town” by Rajinder Jindal, “Temple Culture of South India” by V.P Parameshwaran, “Temples of South India” by J .Ramaiah, The Tirumalavaji Temple (History and culture through the ages) by C. Mooka Reddy, “South Indian Temples. An Analytical Reconsideration” ed. by Burton Stein, “Pilgrimage in the Hindu Tradition A Study of West Bengal” by E. Alan Morinis, “The Sacred Complex in Hindu Gaya” L.P Vidyarthi,
“Holy Pushkar” by Rajni Mishra, “The Renewal of the Priesthood” by C.J. Fuller, “Social Anthropology of Pilgrimage”, ed. by Makhan Jha etc. A cursory perusal of the above mentioned literature amply shows that lot of work on the temple has been attempted but no work on the temple economy, particularly, of Himachal Pradesh has been done. A study of the works done, shows that as for as the temples of Himachal Pradesh are concerned, scholars have worked mainly on architecture, sculpture, religion and cultural significance of all the temples of Himachal Pradesh but not, specifically, of Jawalamukhi. So, it would be my endeavour to cover the entire gamut of the temple of Jawalamukhi temple, howsoever remotely, of course, bearing in mind the contextual propriety. There are many books that lay emphasis on the architectural heritage, cultural significance and religion regarding temples in Himachal Pradesh. Many popular books include “Temple Architecture of the Western Himalaya: Wooden Temples” by O.C. Handa (2001), the book deals with socio-geographical mosaic, racio-cultural background and discusses the factors responsible for the development of wooden temple architecture in this region. A classification of the wooden temples on their elevation- peculiarities has been attempted in the book. Typological analysis of these temples forms a very important component of this study. Attempt has also been made to set right certain glaring incongruities that have cropped up in the writings on the temple architecture and related topics of this region.

“Temples of Himachal Pradesh” by Neelmani Upadhyay (2008) says that the temples are not merely the religious shrines but are also the centres of vibrant social life, resulting in peace, harmony and exalted spiritual life. Himachal Pradesh abounds in Shaiva, Shakti and other temples. The People of Himachal are very
religious-minded and have great faith in their gods and deities. Almost every village has its own temple. The “Temples of Himachal Pradesh” aims at an exposition of architecture, sculpture, religious and cultural significance of the temples of all the districts of Himachal Pradesh. This book emphasises the different architectural styles of temples and also high-lights some of the temple sculptures which are the marvel of folk arts. The book is based on the author’s visits to various temples of Himachal Pradesh and his observations of the hill-temple art and other aspects. He had covered entire Himachal Pradesh and had visited Kinnaur, Lahaul-Spiti, Pangi tribal area and other places during the course of his study of different temples. His interaction with the priests and related functionaries of the various temples provided him a clear, authentic and first-hand knowledge of different characteristics of the temples. Himachal Pradesh, the Dev Bhumi, is a land of thousands of temples scattered throughout the hills and valleys. Every village has its own deota and so a temple for him. The deota is their ishta, protector, guide and a friend in need. A temple is the abode of deota and hence, it is tirtha for the people. It is not only a symbol of deota, but is also a centre of religious, social, cultural and economic activities of the area. Thus, a temple plays an important role in the life of the people.

Laxman. S. Thakur (1996) in his book “The Architectural Heritage of Himachal Pradesh: Origin and Development of Temple Styles” illustrates the architecture of the temples of Himachal Pradesh, but also devotes one chapter to the socio-economic functions of the temple. He mentioned that since, time immemorial, temples have been acting as employer for a large section of society, having on its rolls a number of employees. In addition, the temples
have been linked with spread of art and education. The temple was favoured with the patronage of Rajas, Zamidars and landlords.


The book, “Yatra Pilgrimage in the Western Himalaya” by Man Mohan Sharma (1989), discussed about the myths related to the Jawalamukhi temple. The author discusses about the special importance and the reverence of the temple because of the inflammable gas. It also makes mention of the donations made by Sansar Chand, one of the Katoch rulers.

“God of Himachal Pradesh” by B.K. Sharma (2007) has mentioned that the Himalayas have been a source of spiritual inspiration for the sages and mediators, who called it Dev Bhoomi or the ‘land of God’. The whole of the region is full of mystic vibrations and it has been mythologically painted as the land of divine spirits. The present work clears up the misconception and examines from facts of history the constant, rich and fruitful social cultural history of the state. This book is expected to cater to the needs of those who desire to delve into socio cultural aspects of Himachal Pradesh.

“The Realm of Faith Subversion, Appropriation and Dominance in the Western Himalaya” by Mahesh Sharma (2001), is a book that explains the overlapping of religion, popular belief, caste system and the state in the lives of the people of the Western Himalaya. It traverses through the Western Himalayan landscape across the colonial times to determine the protest and subversion against the
structures of dominance. It mentioned about duties of women, rituals, popular beliefs etc. This book is of much help for sociology and social anthropology. It has not touched the economic aspect of the temple but is helpful in knowing certain unknown facts which help in filling the gaps in oral history.

Another Book, “Myth, Rituals and Beliefs in Himachal Pradesh” by M.R. Thakur (1997), mainly deals with certain superstitions etc. The myths and ritual behavior is a conceptual approach in the life of a family, or a community. A large number of rites are performed with a view to achieving some goal. The work takes us back to the history of the region and its people.

“Temples and Legends of Himachal Pradesh” by P.C. Ray Choudhary (1981) mentions various other shrines of Kangra, their architecture and various myths and parables linked with the temple. It draws attention to the Kangra district where lie a large number of Shiva and Shakti temples. It gives a vivid description of the Jawalamukhi temple, the myth and parables but is again silent about the economic aspect of the temples.


“God of the High Hills” of B.L. Kapoor (2001), discusses the various functions of the temple. It also depicts that pujaris are the integral part of all temples. The author elaborated about various fairs and festivals associated with temples, it also gives insight into various myths and parables of the temples. No doubt, these reveal
the salient features of the deities. Again, it is silent on the economic aspects of the temple and Jawalamukhi temple.

In “Wooden Temple of Himachal Pradesh”, Mian Goverdhan (1999) Singh depicts Himachal Pradesh, the Dev Bhumi, as land of thousands of temples scattered throughout the hills and valleys. Every village has its own deota and so there is a temple for him. The deota is their ishta, protector, guide and a friend in need. A temple is the abode of deota and hence, it is tirtha for the people. It is not only a symbol of deota, but is also a centre of religious, social, cultural and economic activities of the area. Thus, a temple plays an important role in the life of the people. The temple architecture in the Himalaya has been wholly of wood as extensive forests of deodar have been in existence here since times immemorial. The wooden shrines, richly carved, are very large, look picturesque, and look more evocative than the secular buildings.

“Yogini Shrines and Shaktipithas, 2 Parts (Indian Gods and Goddesses Vol. 4)” by Shantilal Nagar (2006). Described the religious history of India, the worship of Shakti or how the following of the tantric practices have their own importance. The Shaktipeethas have been mentioned in Puranas, some of which have given their number as 108 or 51. These Shaktipeethas are scattered throughout the country. With every set of Shaktipeetha, Bhairava-a form of Siva, was attached for its protection. These Shaktipeethas are said to have emerged wherever the parts or the ornaments of the body of Sati fell on earth. Besides the above, there are several other Siddhapeethas of the goddesses, some of which have been included in this work in order to make it more representative. Both the Volume III and Volume IV of the series provide a comprehensive study on the goddesses in India from the earliest times to the late medieval period, based on the literary as
well as the archaeological evidence. Besides the thousand names of the goddess Bhavanisahasranama, have also been highlighted in the volume in quite a lively manner which may appeal to the readers in general as well as those with a scholarly aptitude.

“Woodcarving in the Himalaya Region” by O.C Handa (2006), described the various aspects of woodcarving in Himalaya region, divided into eight chapters. The first chapter outlines the religious, therapeutic and structural uses of the deodar wood, the principal wood-carving medium. In the second chapter, the geophysical setting and the bio-physical zones are discussed in the context of Himalayan flora culture. The third chapter is devoted to the carvers and patrons of the art of woodcarving-their ethnicity, socio-cultural aspects, belief-system, etc. The fourth chapter deals with the woodcarvings found in the wooden temples of the Himalayan interiors. In the fifth chapter, the wood-carvings found in the residential houses and ancient palaces of the region have been discussed. In the sixth chapter, the influences that the art of woodcarving has registered on it from various sources, foreign and indigenous, since the earliest times, have been outlined. Seventh chapter is devoted to the case studies of woodcarvings in the classical and folk wooden temples. In the eighth chapter, the modern trends that have been reflected on the art of woodcarving during the post-independence decades have been brought out, and the utilitarian carved-woodwork discussed.

“History and Culture of Himalayan States vol I, II, III, Himachal Pradesh” by Sukhdev Singh Charak (1978), the third volume focuses on Himachal Pradesh which has diverse culture and beautiful landscape. The author, succinctly, introduces the Himalayan states, attempts their classification, examines their polity and offers a resume of their history. The entire work is
divided into seven chapters covering the sources of its history and its geography including climate geology, flora and fauna, the age of republics, the Kangra state: the offshoots of the Kangra- Jaswan, Guler, Siba, Dararpur, Nurpur and Pathankot state and the Simla hill states. This book is helpful in knowing the architecture of the Jawalamukhi temple, its place in the history and legends associated with the temple. This book is a detailed study of several facets of Himachal history and culture Himachal Pradesh.

In the book “Hindu Places of Pilgrimage in India. A Study in Cultural Geography” by Surinder Mohan Bhardwaj (2003), the author has described diverse institution of pilgrimage in Indian history and the persistence of similar distribution patterns of sacred places over long periods, and also furnished the normative background for contemporary practices. He has depicted, in his book, the relationship of the rank-order of a shrine to its degree of sanctity, kind of deity, caste and motivation of the pilgrim. He examines both the historical and the contemporary pattern of pilgrimage. He discusses various shrines of Kangra district including the temple of the Jawalamukhi and it helps in locating the position of the temple and its importance.

Some writings have been done on the temples of Himachal Pradesh, both specialized and general, but little attention has been paid to the details of village gods, their wooden temples, people associated with the temples and their socio-economic role in the life of the populace. Here, for the first time, effort has been made to collect and present obscure information on different aspects of the temple institution in Himachal Pradesh which so far has remained unknown not only to the outside world, but also to the locals from one part of Himachal Pradesh to the other.
Survey of the above given literature shows that there is no work, particularly, on Temple Economy which is one of the most remarkable and imperative part of the temple besides its architecture, history and its sacred nature.