

The Kolanupaka Temples of Telangana: A Historical, Architectural, and Cultural Exploration

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Abstract: Kolanupaka, a historically significant town in the Yadadri Bhuvanagiri district of Telangana, serves as a profound symbol of South India's religious plurality, artistic excellence, and cultural resilience. The region is home to several prominent temples, most notably those dedicated to Lord Shiva and Lord Vishnu, which exhibit characteristic features of early medieval South Indian temple architecture and reflect deeply rooted Shaivite and Vaishnavite traditions. These temples not only serve as sacred spaces but also embody the region's dynamic spiritual and socio-political past. Among them stands the ancient Jain temple of Lord Mahavira, believed to be over 2,000 years old, marking Kolanupaka as a crucial center of Jain faith in the Deccan. Together, these religious monuments underscore the syncretic nature of worship that has flourished in the region over centuries. This paper explores the historical evolution, architectural characteristics, and artistic motifs of the Kolanupaka temples while also examining the rituals, festivals, and community traditions associated with them. Further, it assesses contemporary conservation efforts aimed at preserving this invaluable cultural and spiritual heritage. Through multidisciplinary analysis, this study reaffirms Kolanupaka's role as a vital site in the religious and architectural landscape of South India.

Keywords: Kolanupaka Temples, Kalyani Chalukyas , Kakatiyas ,Jain Temples, Heritage Preservation.

1. INTRODUCTION:

Kolanupaka, also known as Kulpakji, is a small yet historically significant town located in the Yadadri Bhuvanagiri district of Telangana, about 80 kilometers from Hyderabad. It is renowned for its cluster of ancient temples representing Shaivism, Vaishnavism, and Jainism, reflecting the region's long-standing tradition of religious pluralism. The Shri Veeranarayana Temple and an early Shaivite shrine mark the town's prominence in Vaishnavite and Shaivite traditions, with architectural influences from the Chalukya and Kakatiya dynasties. Alongside these stands the Kulpakji Jain Mandir, believed to be over 2,000 years old, housing a rare green jade idol of Lord Mahavira. The coexistence of these temples illustrates the syncretic religious fabric of the Deccan. This paper examines the historical evolution, architectural features, and cultural relevance of the Kolanupaka temples, while also addressing the challenges of heritage preservation. It aims to highlight the town's importance as a sacred site and a symbol of South India's inclusive spiritual heritage.

2. LITERATURE REVIEW:

Despite Kolanupaka's long-standing religious and architectural significance, academic scholarship on the site remains sparse and fragmented. Much of the existing research focuses narrowly on its Jain heritage, particularly the Kulpakji temple dedicated to Lord Mahavira. Historical studies on Jainism in South India acknowledge Kolanupaka as an important monastic center during the Rashtrakuta period, emphasizing its role in the religious networks that spanned the Deccan. These works offer valuable insights into the temple's antiquity and devotional practices but seldom engage with the broader religious diversity of the site.

Economic and social dimensions have also been touched upon in studies that explore the role of trade guilds and merchant patronage in temple construction. These analyses suggest that Jain traders were instrumental in the establishment and support of religious institutions in the region, reflecting a larger pattern of commerce-driven cultural patronage in early medieval South India. While such findings help contextualize the Jain temple's prominence, they do not extend their scope to the coexisting Shaivite and Vaishnavite traditions within Kolanupaka.

More recent contributions come from conservation reports and archaeological surveys, particularly those led by the Archaeological Survey of India (ASI) in the last decade. These documents provide descriptive accounts of architectural features, inscriptions, and restoration activities. However, these studies typically treat each monument as an isolated entity, with limited attention to their interconnections or the shared sacred geography they inhabit.

This compartmentalized approach leaves a significant gap in understanding Kolanupaka as a unified religious and cultural landscape. The coexistence of temples from three major traditions Shaivism, Vaishnavism, and Jainism within a single site invites a more integrated exploration that situates these structures within their historical, artistic, and socio-religious contexts. This study addresses that gap by bringing together insights from multiple disciplines to offer a composite view of Kolanupaka's temple ecosystem and its place in the broader cultural history of Telangana.

3. OBJECTIVES:

- To investigate the historical evolution of Kolanupaka as a sacred landscape, from its early Jain foundations to subsequent Shaivite and Vaishnavite influences.
- To examine the architectural characteristics and stylistic elements of the Kulpakji Jain Mandir, Veeranarayana Temple, and Someshwara Temple.
- To understand the expressions of religious coexistence and syncretism through shared worship practices and spatial arrangements.
- To assess current conservation practices and propose strategies for the sustainable preservation of Kolanupaka's multi-religious heritage.

4. METHODOLOGY:

This study adopts a qualitative, interdisciplinary methodology to examine the historical, architectural, and religious dimensions of the Kolanupaka temple complex. Given the limited availability of comprehensive academic research on the site especially concerning its multi-faith landscape, the study relies on a combination of archival investigation, field-based documentation, and oral history to construct a more holistic narrative.

Archival Research

Primary data was gathered through the examination of reports and inscriptions archived by the Archaeological Survey of India (ASI), particularly those produced between 2015 and 2020. These documents provided valuable insights into temple renovations, stylistic analyses, and structural conservation efforts. Additional archival materials were sourced from local temple trusts and community-held records, offering contextual data on religious practices, patronage, and administrative histories.

Fieldwork and Site Observation

Field visits to Kolanupaka were conducted to document architectural features, spatial layout, and temple iconography. Close attention was given to the stylistic elements of the Kulpakji Jain Mandir, the Veeranarayana Temple, and the Someshwara Temple. Architectural observations were cross-referenced with historical data to trace changes across dynastic periods, particularly during the Chalukya, Rashtrakuta, and Kakatiya reigns. Photographic documentation and sketch-based mapping were employed to support visual analysis.

Oral Histories and Interviews

Semi-structured interviews were conducted with temple priests, Jain monks, local historians, and community elders. These narratives helped uncover layers of living tradition, ritual practice, and collective memory that are not captured in official records. Oral histories also revealed how local communities perceive the religious harmony among Jain, Shaivite, and Vaishnavite sites, reinforcing the town's reputation as a shared sacred space.

Comparative Analysis

To situate Kolanupaka within a broader regional context, the study undertook comparative analysis with other historic temple towns in Telangana, such as Alampur and Basar. These sites, like Kolanupaka, demonstrate patterns of multi-religious presence and architectural continuity. This comparison helps frame Kolanupaka's uniqueness while drawing parallels that enrich understanding of religious coexistence and cultural synthesis in the Deccan. By synthesizing diverse sources archival, architectural, oral, and comparative the methodology ensures a nuanced and layered interpretation of Kolanupaka's temple heritage, while also addressing the research gaps identified in earlier scholarship.

5. HISTORICAL CONTEXT:

The sacred landscape of Kolanupaka has evolved through successive religious and political influences, reflecting a rich historical continuum from early Jain settlement to the flourishing of Shaivite and Vaishnavite traditions.

The town's layered history reveals not only shifts in dynastic patronage but also an enduring commitment to religious coexistence and temple culture in the Deccan.

5.1. Jainism and Early Settlements

Jain historical accounts and archaeological evidence point to Kolanupaka's an important center of Jainism as early as the 1st to 5th centuries CE. Excavations in and around the temple complex have unearthed remnants of early habitation, including terracotta artifacts and structural foundations suggestive of organized settlement and religious activity. Jain monks are believed to have established monastic institutions in the region, supported by a well-connected trade network that facilitated the growth of such centers across South India. The prominence of Kolanupaka's a Jain stronghold gained momentum during the Rashtrakuta period (8th–10th century CE), when the dynasty extended notable patronage to Jain religious institutions. The Rashtrakutas, known for their relatively tolerant and inclusive policies, often supported multiple faiths within their territories. Inscriptions found in the region including copper plate grants and stone epigraphs record endowments made by Rashtrakuta rulers and merchant guilds to Jain monks. These grants were typically intended for temple maintenance, food provisions, and the construction of educational facilities or basadis (Jain monasteries). The Kulpakji Jain Mandir, dedicated to Lord Mahavira, is believed to have taken its prominent form during this era, possibly built over an earlier structure. Its central idol of Mahavira, carved from a single piece of jade, is traditionally believed to have been transported from northeastern India, signifying the far-reaching influence of Jain devotional networks.

5.2. Chalukya and Kakatiya Patronage

The Western Chalukyas of Kalyani (10th–12th century CE) played a crucial role in expanding the architectural landscape of Kolanupaka. Under their patronage, temples were reconstructed or newly built with more elaborate features. This period is marked by the introduction of refined Dravidian architectural elements pillared mandapas (halls), intricately carved shikharas (towers), and decorative motifs reflecting the artistic sensibilities of the time. The Chalukyas supported a variety of religious traditions, and their contributions to Kolanupaka extended beyond Jainism to include Shaivite and Vaishnavite temples, reinforcing the town's pluralistic character.

The subsequent Kakatiya dynasty (12th–14th century CE), which rose to power in the Telangana region, further enriched Kolanupaka's sacred landscape. The Kakatiyas were staunch patrons of Shaivism, and their rule saw the construction or renovation of several Shiva temples in and around Kolanupaka. One such structure is the Someshwara Temple, believed to have been built or significantly expanded under Kakatiya influence. Despite the rise of Shaivism, Jainism and Vaishnavism continued to thrive alongside it, with no evidence of suppression or conflict. Kakatiya inscriptions emphasize the importance of temple building as both a political and spiritual act. Temples were not only religious centers but also socio-economic hubs that reflected royal authority, regional identity, and artistic excellence. The peaceful coexistence of Jain, Shaiva, and Vaishnava temples within Kolanupaka during this time illustrates the inclusive ethos of the period, where diverse religious communities contributed to a shared cultural heritage.

6. ARCHITECTURAL FEATURES OF THE KOLANUPAKA TEMPLES :

The temple architecture of Kolanupaka reflects a remarkable confluence of religious traditions and regional styles. The site encompasses monuments built across different time periods under various dynasties, resulting in a rich architectural mosaic that embodies both continuity and diversity. While each temple represents distinct theological and ritual traditions, they share a common visual vocabulary that reflects the craftsmanship and aesthetic sensibilities of the Deccan.

6.1. Veerananarayana and Someshwara Temples

The Veerananarayana and Someshwara temples are central to Kolanupaka's Vaishnavite and Shaivite heritage, respectively. Though relatively lesser known compared to the Jain temple, these monuments are significant both for their architectural attributes and for the way they demonstrate the integration of local styles with broader South Indian temple-building traditions. The **Veerananarayana Temple**, dedicated to Lord Vishnu, is believed to date back over a millennium, possibly to the Chalukyan or early Kakatiya period. It features a classic east-facing layout with a sanctum (garbhagriha), an antarala (vestibule), and a pillared mandapa (hall). The exterior and interior walls display carvings of Vishnu's various avatars, particularly Narayana, Krishna, and Varaha. The presence of **Garuda pillars**, flanking the entrance and carved in high relief, is a defining feature of this temple. These pillars are not only iconographically significant but also structurally important, reflecting the mastery of stone artisans in balancing form and function.

Flanking the sanctum are life-sized **Dwarapalakas** (guardian figures), depicted in dynamic postures with ornate weaponry, typical of Vaishnavite temples in the region. The ceiling panels of the mandapa are adorned with lotus medallions and scenes from the Bhagavata Purana, suggesting that the temple also served as a center for Vaishnavite storytelling and ritual drama.

Nearby, the **Someshwara Temple**, dedicated to Lord Shiva, exhibits architectural features characteristic of the **Kakatiya school**. This temple is believed to have been built or substantially renovated during the 12th–13th century, during a period when Shaivism was strongly supported by the Kakatiya rulers. The temple's focal point is the **Shiva Lingam**, housed within a square garbhagriha and accessible through a carved entrance hall. In front of the sanctum lies the **Nandi Mandapam**, a raised platform sheltering a finely sculpted statue of Nandi, Shiva's vahana (vehicle).

The **gopurams** (gateway towers), although smaller in scale compared to those in major Kakatiya centers like Warangal, display detailed carvings of Shaiva motifs tridents, serpent figures, and miniature shrines. Decorative friezes along the base of the temple depict processions, floral patterns, and mythological narratives, contributing to the temple's visual richness. The stone used in construction appears to be local granite, dressed and polished to allow for fine detailing. Together, the Veeranarayana and Someshwara temples represent the layered religious identity of Kolanupaka and stand as enduring symbols of its Vaishnavite and Shaivite communities.



Figure 1 : Veeranarayana swamy temple



Figure 2 : Someshwara Temple and Sahasra Linga

6.2 . Kulpakji Jain Mandir:

The **Kulpakji Jain Mandir** is perhaps the most architecturally elaborate and historically renowned structure in Kolanupaka. Dedicated to **Lord Mahavira**, the temple is a major pilgrimage site for Jains across southern India and is believed to have origins dating back over 2,000 years, although much of the current structure reflects renovations carried out during the Rashtrakuta and later periods. The temple is constructed primarily from **red sandstone and white marble**, with some portions incorporating imported materials from Rajasthan, reflecting Jain temple-building traditions of the north. Its most distinctive feature is the **main idol of Mahavira**, approximately 130 cm tall and carved from a single piece of **green jade (nephrite stone)** a material exceptionally rare in Jain iconography and symbolic of purity and enlightenment. The idol is enshrined in a richly ornamented **garbhagriha**.

Architecturally, the temple presents a unique blend of **northern and southern Indian styles**. The inner sanctum opens into a **navaranga** or pillared hall supported by intricately carved columns. The pillars feature geometric patterns, celestial figures, and depictions of Jain Tirthankaras in meditative poses. The temple's **vimana**, or superstructure above the sanctum, displays a tiered profile more commonly associated with northern Jain temples, yet it is harmoniously integrated with southern stylistic elements in the base and entranceways. The **murals and reliefs** found throughout the

complex focus on Jain cosmology and symbolic motifs. Carvings of **Tirthankaras**, **yakshas**, **yakshinis**, and auspicious symbols such as **swastikas**, **lotuses**, and **kalashas** (ritual pots) are prominently displayed along the inner walls and ceilings. The level of detail in these carvings not only reflects the devotional intent of the artisans but also serves didactic functions for pilgrims and practitioners. The Kulpakji temple complex also includes smaller shrines, a manastambha (pillar of honor), and ceremonial platforms used during Jain festivals. Despite being surrounded by Shaiva and Vaishnava temples, the Jain temple has preserved its distinct identity, underscoring the broader cultural ethos of **religious coexistence** that defines Kolanupaka. Together, these three temples representing Jain, Shaivite, and Vaishnavite traditions form an interwoven sacred complex that illustrates the architectural, spiritual, and social integration of diverse communities across centuries. Their artistic richness and structural resilience offer invaluable insights into the religious history of the Deccan and call for greater scholarly and conservation attention.



Figure 3 : Kulpakji Jain Mandir

7. STALA PURANAM (TEMPLE LEGENDS) AND RELIGIOUS SIGNIFICANCE

The spiritual identity of Kolanupaka is not only rooted in historical records and architectural grandeur but also in the rich oral traditions and localized mythologies known as **stala puranam** sacred narratives associated with specific places. These stories, passed down through generations by temple priests, local devotees, and community elders, play a central role in shaping the cultural and religious meaning of the temples. They infuse the physical landscape with metaphysical significance and continue to inform devotional practice in the region.

7.1. Jain Traditions and Sacred Memory

According to local Jain narratives, Kolanupaka was once a tapasya-bhoomi (land of penance) where several Jain sages and monks undertook deep meditation. It is widely believed that Lord Mahavira himself visited or meditated in this region during his spiritual journey, and that his presence sanctified the land. This belief forms the mythic foundation of the Kulpakji Jain Mandir, elevating it beyond a historical temple to a site of direct spiritual resonance. A well-known tale recounts the story of a local king who experienced divine visions instructing him to construct a grand temple in honor of Mahavira. According to tradition, the king dispatched envoys to distant parts of the Jain world, including Gujarat and Rajasthan, to procure fine materials and skilled artisans. The green jade idol of Mahavira uncommon and highly revered in Jain iconography is said to have been transported across great distances to be enshrined in Kolanupaka. Whether apocryphal or symbolic, this legend highlights the pan-Indian connections and cultural ambition behind the temple's construction and reinforces its role as a major pilgrimage site.

7.2 Hindu Beliefs and Ritual Practices

The Hindu temples in Kolanupaka also carry deep mythological significance. Local lore identifies Veerananarayana as a divine manifestation of Lord Vishnu, who is said to have appeared in this region to protect devotees and uphold dharma during times of turmoil. Oral traditions describe episodes in which the deity intervened in the lives of pious locals, offering boons or protection. Such narratives have reinforced the temple's role as a center for Vaishnavite worship, particularly during seasonal festivals like Vaikuntha Ekadashi, when devotees gather in large numbers. Equally important is the Someshwara Temple, dedicated to Lord Shiva. The temple is especially active during Kartika Masam (the auspicious month of Kartika, usually between October and November), when devotees engage in the deepotsavam or lamp-lighting ritual. Thousands of oil lamps are lit in and around the temple, creating a mesmerizing visual spectacle. This act is believed to please Lord Shiva and is thought to bring moksha (liberation) to devotees and their ancestors. The ritual is not merely symbolic but is deeply embedded in local religious life, blending personal devotion with community participation. Renukacharya, revered as one of the earliest and most influential saints of the Veerashaiva tradition, is considered not only the founder of the sect but also a powerful social reformer. He is believed to have taken

birth from a *Swayambhu Linga* (self-manifested Shiva Lingam) in Kolanupaka, Telangana, making the village a sacred site for Veerashaivas. According to legend, after preaching the principles of *Veerashaivism* across the land, Renukacharya merged back into the same Linga, symbolizing divine unity. It is mentioned in Siddhanta Shikhamani, a sacred book for the veerashaivas written by Shivayogi Shivacharya. He championed progressive ideals, particularly in the upliftment of women, advocating for their equal participation in religious and social life, including entry into temples. The temple dedicated to him at Kolanupaka houses both the *Swayambhu Linga* and a statue of Renukacharya in its sanctum. A prominent architectural feature of the temple is the Kakatiyan-style four-pillared *Nandi Mandapa* that stands before it. Each year, large numbers of Veerashaiva-Lingayat devotees from Telangana, Andhra Pradesh, Karnataka, Maharashtra, and beyond gather here to celebrate *Renukacharya Jayanti*, honoring his legacy of spiritual enlightenment and social justice. These cultural beliefs are not written in formal scriptures but are preserved through oral performance, seasonal rituals, and everyday practices. They provide a crucial lens through which the spiritual importance of Kolanupaka is understood by its people. In this sense, stala puranam acts as a living tradition constantly adapted, retold, and reinvigorated with each generation bridging the historical with the sacred.

8. CURRENT CONDITION OF THE KOLANUPAKATEMPLES:

While the temple complex at Kolanupaka remains relatively intact compared to many other rural heritage sites in Telangana, it is not immune to the pressures of time and modernity. The temples continue to serve as active places of worship, yet they are increasingly threatened by environmental degradation, shifting socio-cultural dynamics, and unregulated development in the surrounding area. These issues pose significant risks to the long-term sustainability of this multi-religious heritage site.

8.1. Environmental Degradation and Material Decay

One of the most visible threats to the temples is the ongoing weathering of stone structures, primarily due to the region's seasonal monsoons and fluctuating temperatures. The red sandstone and local granite, used in the construction of the temples, are particularly vulnerable to erosion, biological growth, and moisture retention. Many surfaces, particularly on the outer walls and shikharas, show signs of lichen accumulation, flaking, and surface pitting, which over time can weaken both the aesthetic and structural integrity of the monuments.

Furthermore, the absence of regular **preventive conservation** such as waterproof lime plastering, anti-fungal treatments, or protective coatings has made the temples susceptible to long-term deterioration. In some areas, earlier repairs made using incompatible modern materials have accelerated decay rather than preventing it.

8.2. Encroachment and Urban Pressures:

The temples are increasingly hemmed in by unplanned urban development. Over the past decade, Kolanupaka has seen a rise in local construction, roadside commercial activity, and vehicle traffic near the temple entrances. These developments have led to encroachment on buffer zones, disrupting the original spatial and visual integrity of the site. Illegal dumping, visual pollution from hoardings and signage, and the absence of proper waste management also contribute to a deteriorating temple environment. In particular, the Jain temple being the most popular with tourists and pilgrims has been affected by crowding and insufficient visitor infrastructure. The lack of clear demarcation between sacred space and public land further complicates efforts to protect the site from urban sprawl.

8.3 Cultural Erosion and Loss of Ritual Continuity:

Another significant concern is the gradual erosion of traditional knowledge systems and ritual practices. As younger generations increasingly migrate to urban centers for education and employment, fewer individuals remain to take up traditional roles as temple caretakers, ritual specialists, or oral historians. In some cases, daily rituals have been reduced or simplified, and important oral traditions are at risk of being forgotten altogether.

The community's shrinking involvement has also impacted seasonal festivals and temple maintenance rituals, many of which were once organized and funded locally. Without robust community participation, both tangible and intangible aspects of the temple tradition face the threat of discontinuity.

9. PRESERVATION AND COMMUNITY EFFORTS:

Efforts to preserve the sacred and architectural heritage of Kolanupaka have emerged from both institutional and community-driven initiatives, although their scope and impact remain uneven across the site's diverse temples. The involvement of religious trusts, government agencies, and local stakeholders has helped maintain a basic level of upkeep, but long-term sustainability still requires a more coordinated and holistic conservation approach.

9.1. Jain Trust Initiatives and Private Patronage

The most visible and sustained preservation efforts have been led by the Jain Trust of Kulpakji, which oversees the operations and maintenance of the Kulpakji Jain Mandir. Since the 1980s, the trust supported by affluent Jain families based in Hyderabad, Mumbai, and Gujarat has initiated several waves of renovation. These efforts have included marble refurbishments, retiling of pathways, the installation of solar-powered lighting systems, and the

development of basic pilgrim amenities such as water supply, seating areas, and rest houses. While these interventions have enhanced the temple's accessibility and appeal to pilgrims, they have also raised concerns among conservationists. Some architectural scholars have criticized the overuse of polished marble and modern materials, which risk compromising the temple's historical authenticity and masking its original features. Nonetheless, the Jain Trust remains one of the few organized bodies that have consistently invested in heritage stewardship at the site.

9.2. Governmental Involvement and Archaeological Support

The Telangana State Department of Archaeology and Museums has played a limited but important role in the preservation of Kolanupaka's temples. Minor restoration works have been carried out, particularly for the Someshwara and Veeranarayana temples, involving structural repairs, stabilization of damaged portions, and the cleaning of stone surfaces. However, the lack of a comprehensive site management plan has meant that these efforts are often reactive rather than preventive. Heritage professionals and archaeologists have long advocated for the development of a UNESCO-style integrated conservation model, which would include documentation, zoning regulations, public engagement, and the appointment of trained conservation architects. As of now, such a framework has yet to be implemented, leaving the temples vulnerable to piecemeal restoration and ad hoc interventions.

9.3 Grassroots and Community Engagement

In recent years, local volunteers, youth groups, and cultural NGOs have taken an active interest in safeguarding Kolanupaka's heritage. Community-led clean-up drives, especially after major festivals, help in maintaining the temple premises. Some non-profit organizations have also organized heritage walks, storytelling sessions, and awareness campaigns aimed at educating locals and visitors about the historical importance of the site. These efforts, although small in scale, are vital in cultivating a sense of shared ownership and responsibility among the residents. The involvement of school groups and college students in such activities has sparked renewed interest among the younger generation, albeit sporadically. However, these grassroots movements often lack institutional backing, making it difficult to sustain them over the long term.

10. CONCLUSION:

The temples of Kolanupaka serve as more than architectural relics they are living embodiments of Telangana's pluralistic spiritual fabric, where Jain, Shaivite, and Vaishnavite traditions have coexisted for centuries. These sacred spaces reflect over two millennia of devotional continuity, dynastic patronage, and artistic evolution, making Kolanupaka rare and invaluable heritage site in South India. What makes Kolanupaka truly distinctive is not merely the antiquity of its temples, but the sustained interplay between different faiths, each leaving behind layered cultural footprints. From the jade-carved idol of Lord Mahavira to the richly sculpted gopurams of the Someshwara Temple, and the Garuda-flanked sanctum of Veeranarayana, the town tells a story of shared sanctity and collective memory. At a time when many heritage sites are endangered by neglect, urban expansion, and cultural disconnection, Kolanupaka stands as a testament to the resilience of living traditions. Its survival depends not only on the preservation of stone and structure but also on the intangible practices of worship, storytelling, and community participation that have kept it spiritually relevant for generations.

To secure the future of these sacred shrines, a multi-pronged approach is essential: reviving public awareness through education and engagement, promoting responsible cultural tourism, and fostering collaboration between government agencies, religious trusts, and local communities. Only through such collective stewardship can Kolanupaka continue to inspire devotion, scholarship, and cultural pride for generations to come.

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