



A STUDY OF GRACEFUL NUDES IN KHAJURAHO

DR. KARISHMA KAMBE

(B.F.A., M.F.A. (Painting),

Dip. A. Ed., Ph.D. (Painting))

Fine Art Department, Nagpur.

(MS) INDIA

ABSTRACT

Nude is a sense of divine, innocent extremely beautiful and sensitive beauty therefore it should never be converted changed or turned into and looked after as a piece of art full of lust, desire, envy, longing hunger or thirst. The idea of nude sculpture and painting is a balanced fundamental of a human body and a self-dignified expression of the divine factor of the body. The nude beauty should never be made to shrink or x-rated due to displaying excessive in thirst, in sex as a normal behavior of human mind and therefore made half nude. The half nude stage when gets converted into full nudity it become extremely delightful piece of art and become a source of divine beauty, pleasure, gladness, satisfaction and heavenly satisfaction. In the field of Arts Nudity is just only an object of art and not a reference to any person's social relationships and behavioral patterns. This is union between the beauty and nature, nature of truth, truth and bliss so nudity always connected with god and its pure divinity.

Keywords- *Nude Art and sculptures, Nude, divine, God, Nature and Truth*

INTRODUCTION

History of Khajuraho Temples

Madhya Pradesh is land of great antiquity. Madhya Pradesh is the home of monuments representative of various periods of history. Among most popular world heritage sites of Central India like Rock paintings, Buddhist Stupas and Temples, Khajuraho is known for its ornate temples that are spectacular piece of human imagination, artistic creativity, magnificent architectural work and deriving spiritual peace through eroticism.

DR. KARISHMA KAMBE

1P a g e



Khajuraho Temples are among the most beautiful medieval monuments in the country. These temples were built by the Chandella ruler between AD 900 and 1130. It was the golden period of Chandella rulers. It is presumed that it was every Chandella ruler has built at least one temple in his lifetime. So all Khajuraho Temples are not constructed by any single Chandella ruler but Temple building was a tradition of Chandella rulers and followed by almost all rulers of Chandella dynasty.

The first recorded mention of the Khajuraho Temples is in the accounts of Abu Rihan al Biruni in AD 1022 and the Arab traveler Ibn Battuta in AD 1335. Local tradition lists 85 temples in Khajuraho out of which only 25 temples are surviving after various stages of preservation and care. All these temples are scattered over an area of about 9 square miles.

Khajuraho is believed to be the religious capital of Chandellas. Chandella rulers had tried to discriminate politics from religious & cultural activities, so they established their political capital in Mahoba which is about 60km. away from Khajuraho and religious/cultural capital in Khajuraho. Whole Khajuraho was enclosed by a wall with about 8 gates used for entry/exit. It is believed that each gate is flanked by two date/palm trees. Due to presence of these date trees Khajuraho get its name Khajura-vahika. In hindi language, “Khajura” means ‘Date’ and “Vahika” means ‘Bearing’. In history Khajuraho is also described with the name of Jejakbhukti.

Khajuraho Temples India

After fall of Chandella dynasty (after AD 1150), Khajuraho Temples suffered destruction & disfigurement by muslim invaders in this area which forced local people to leave Khajuraho. As muslim invaders had a ruling policy of intolerance for worship places of other religions so all the citizens of Khajuraho left the town with a hope that its solitude will not attract attention of muslim invaders into the temple area and in this way both temple and they themselves will remain unhurt. So from about 13th century to 18th century, Khajuraho temples remain in forest cover, away from popularity till it was re-discovered by British engineer.

The Khajuraho sculptures attract a lot of foreign tourists as well as who are interested in the Indian art and culture. Art lovers from all the corners of the world come to see the Khajuraho sculptures every year and the popularity of the Khajuraho sculptures has made the place one of the most popular tourist spot in India. So, the thousands of visitors and tourists from all over the world flock together to envisage this immortal saga of Hindu art and culture engraved in stone by stone craftsmen millennia ago. According to Khajuraho tourism department report, in April 2011 to March 2012, there are 265015 (72%) Indian tourists and 101440 (28%) foreign tourists visited in Khajuraho.

DR. KARISHMA KAMBE

2P a g e



There has been lot of controversy over the issue about Nudity. If we look at the ancient history and the ancient culture carefully it is observed that the nudity was thought of a natural way of life and it was accepted, without hesitation, as natural phenomenon. It only because of the inception of civilization that the civilized society kept itself away from the natural life style that existed and still existing in the tribal life.

How people think of nudity now and how they thought about in the ancient times. would be interesting to find out. How nudity made its way in the art how and when it was accepted and appreciated as work of art in painting.

Current Trends

Sculpture and photography is again a point of research. How modern man considers nude as a way of life and what are his connotations about the concept of nude in painting and how modern artists approach towards the presentation and creation of nudity in art work would be interesting point to discuss.

There sculptures are believed to be fertility goddesses serving a utilitarian purpose. Culturally the nude came into greater prominence during the early classical period (Approximately 600 B.C.) of Ancient Greece the Greek nudes were truly celebrations of the human body rendered to perfection through idolized realism. The art is congruent with the overall progressive thinking of the time as demonstrated for ex. In physical achievement through the Olympic games, the development of theatre, philosophical writing and mythology.

Many of us may be unaware that nudity is a normal condition that has prevailed throughout most of mankind's existence. Anything from complete nakedness to casual body covering was a lifestyle component from prehistoric time through the Greco roman civilizations and into part of the middle ages.

Even today in various remote areas of the warmer climes, naked societies persist as primitive tribes whose members do no wear cloths, These societies point up among other things how drastically our attitudes toward nudity and social organization have changed throughout human history.

Modern civilizations puritanical laws of decency have labeled unclothed tropical zone cultures as offensive and inferior

Conceptual Frame Work

DR. KARISHMA KAMBE

3P a g e



The main focus of this study is on “Graceful Nudity”. People may understand nudity in different ways according to their perceptions and grooming. Every human body has three areas namely Mind, Soul and Sex. These areas are influenced by Family grooming, education, socio-cultural environment so also age and experiences. Wherever human being witnesses some happening through his eyes, it may have impact on any or all of the there areas mentioned above.

So When Khajuraho sculptures are open to visitors eyes, we expect reaction from the watchers or observers based on influence of above mentioned areas of body. Graceful nudity means that the mind solely accepts it as natural truth with divinity without Erotic thought. This is true because the place is termed as “Khajuraho Temples”. Temples are known for presence of God, Truth and Divinity.

Review of Literature

Prabhu Ksb - At that time, Jains and Buddhists were preaching against the Vedas. There were other races non-Indian which wanted to join Hinduism and practice Vedic customs etc.

After Buddha, in time Buddhism degraded, and there was intermixing of castes and also races. Hindus didn't used to allow these races to join them. But when caste was gone, these races became part of India. Buddhism spread to other lands, and it brought back the superstitions and barbaric customs of these races into India. People roaming naked, unrestrained mixing with women (orgies), human sacrifices, eating rotting animals etc.

Hindus used worship fire before. They used to give oblations in fire and that was their worship. They did not have idols and temples. Temples came from Buddhism. Anyway, all these barbaric customs came into India from outside. So these temple sculptures and bad customs we see are from those times. These can be found in Tibet also.

Adi Shankaracharya defeated all these sects which become as many as 72 and re-established Vedic religion. Then all these temples were taken over and made Hindu.

Jagannath was a Buddhist temple before. It also had such carvings, but after it was converted into Hindu, they were hidden way and a spiritual atmosphere came over by Hindu influence. Hindu teachers are not destructive. They did not want to destroy these temples. Also, people already got used to them. So they just converted these temples and gave them new meaning. The carvings are explained away as yajna of creation and such. This is the time when the temple scriptures called Agamas started in India.

All these bad customs you see in society today are remnants of those old times. India is still recovering from them. This is one of the major reasons for the destruction of India. Buddhism

DR. KARISHMA KAMBE

4P a g e



saved India, but later they became worse than the problem they came to solve. That is why you don't see Buddhism prevalent in India in its own land of birth, even though at one time it conquered 70% of it.

Gajendra Sikarwar - Unlike other temples of Hinduism, which are worship centers of Vaishnav, Shaiva and Shakta sects, Khajuraho temples are associated with Tantra sect.

While most religious schools abhor sex and hold it as a degrading act for human soul, Tantra says that sexual energy, if channelized according to the methods mentioned in Tantric canons, can unite the tantra-practitioner with the supreme being (Shiva). Sculptures at Khajuraho are a bold and honest description of this concept.

Bhagat Singh - My native place is Khajuraho so first let correct you. Khajuraho's Temples are not full of sexually explicit sculptures. The Khajuraho temples feature a variety of art work, of which only 10% is sexual or erotic art outside and inside the temples. The arts cover numerous aspect of human life from birth to death like education, marriage and many such activities and other values considered important in Hinduism. Sex is also an essential part of human life and so it is given its due share in the art work. Further, most erotic scene panels are neither prominent nor emphasized at the expense of to.

Chittra Kumar - In the olden days tantric activities were very much prevalent. The sculptures of Aghoris and the Kapaalikas (lady tantric) are evidently seen in Khajuraho temples. The ones holding a skull in their hand. Kundalini awakening is the tapping of huge energy potential within the human being. It is considered to be the ultimate bliss, a spiritual energy and a way to attain Moksha. As a modern day man we know that it is mostly done through intense practice of Yoga. While the tantrics used sex to awaken this energy. It is not the act of making love.

Quora User - There are many temples in India some even in some remote places which do depict many sexually explicit sculptures. Khajuraho happens to be the King amongst them.

If we are trying to understand the temple architecture in India we need to travel back in time, definitely beyond the time the British with their "Victorian" thoughts came to this country. Temples in India were constructed not only for the purpose of worship of the Gods. They were also place of learning more particularly in the fine arts.

To some it may look as offensive to have virtual pornography adorning the temple walls.

Keshav Kashmiri - The temples often are the replicas of the cosmology of the universe. Just as in the Vedic cosmology there are fourteen planetary systems, and beyond these fourteen planetary systems is Vaikuntha. When a seeker is moving towards spiritual world, towards

DR. KARISHMA KAMBE

5P a g e



Vaikuntha, the abode of the Lord, he/she has to pass through the heavenly planets. These heavenly planets have many allurements of the pleasure, the seeker has to resist getting allured by these pleasures, and stay focused on the goal of Vaikuntha. If he/she gets attracted by these worldly pleasures, (they are worldly in the sense that there.

Anand Manikutty - Sex and sexuality is not really a big deal for Hinduism today, but this was not always the case.

Hinduism is both a religion and a philosophy - similar to Buddhism. And philosophically, it's not a very big deal in Hinduism for men and women to have the same rights, or for sexual activity to be depicted in art form.

Part of the reason that Hinduism has an enlightened view of the rights of women and sexuality is that Buddhism has had some very positive effects on the Indian subcontinent as a whole and the idea of women being equal to men is an idea at least two thousand six hundred years old.

Aparna Patel - A lovely Brahmin minister's beautiful girl, Hemavati, troubled with the wrath of work, went to the lake to take a bath. That is when the lunar deity appeared from the sky. He was so fascinated by the beauty of Hemavati that he came to earth. Chandra Devta took Hemavati in her embrace while acknowledging her beauty. When he was about to leave in the Brahma Muhurta, Hemavati gave him the fear of cursing him for violating his virginity. At this, the lunar deity said to Hemavati, O Goddess! I have not done this intentionally you are so beautiful that I am fascinated, but dear! You do not have t...

Amar Singha - The temples of Khajuraho established between AD 900 and 1130. It was the golden period of the Chandela administration. The Khajuraho located in the state of Madhya Pradesh, which is the middle point of India. It was the noteworthy rule of Chandela dynasty that each ruler have to build at least one temple in his period. It has distinguished that they took such decision to establish Khajuraho the capital of art, culture, and religion; probably they tried to take the advantages of the geo-location of this place. I was a part of my research to find out the reason behind those erotic sculptures.

Narayana Alva - The erotic sculptures of Khajuraho or Konark were there as a part of tantra temples. Wherein the outer walls of the temple are covered in sculptures of all the sexual perversions that can arise in a human mind and of course un-natural forms of sex, which arose in a repressed human being's mind.

The temples were meant as sites wherein a human being could understand his mind and the perversions that can arise in it and thereby go beyond them by neither approving of them nor condemning them.

DR. KARISHMA KAMBE

6P a g e



Diniel Patel - It is not just Khajuraho temples. All the sun temples in India are supposed to be having such engravings.

I have been to the Konark Sun temple and seen it myself. I never went to Motera sun temple, or the others but the guide at Konark suggested there would be similar carvings to be found there as well.

For the first part of your question, it is exactly what Kush Kahn said. There were scholars who studied sex and the art of making love. Kings paid huge amounts to the scholars to find new and interesting ways to entertain themselves.

Haritha Priyadarshini - Sex in Hinduism is considered a very sacred act. Unlike the western world where it is reduced to a swear word and forms part of abuse... It is considered holy as it results in the act of procreation. The creation of a new life, a new human! Hence it is considered very sacred. There are innumerable instances from a lot of the epics about the way hinduism has dealt with the subject. Vatsayana has written a whole "Kamasutra" for the benefit of people dealing with it as a science in the most healthy and beneficial way...!! Khajuraho celebrates one of the most important aspects of life.

Yatharth Verma - Instead of a historical reason, there is a spiritual reason to sexually explicit sculptures at the entrance of temples. All of these sculptures are outside the main temple building, for a reason. Lust is one of the biggest impressions in our consciousness and what we think about a lot. To free us from this latent impression, there are the images. Instead of going with a mind full of sexual cravings, one must surrender these cravings to God at the entrance itself, so that he/she can be free and content. In such a state of mind, the prayer bears fruit.

Posani Annapoorna - Kamasutra written by saint Vatsayana itself is Hindu. Why blame Bhuddha and Jain Mahavira. Bhuddism and Jainism of Shamanic tradition's existed much before Hinduism. Regveda was only there as per some. That is the study and interpretations of metal age records, journals and smelters and traders. Don't all of you speak against Bhuddism and Jainism. Caste system was not there in Vedic periods all bull shit Brahminical propaganda.

Kush Kahn - Because sex is a natural part of life. Prior to the advent of puritanical guilt based religions like Islam and Christianity, Hindus did not associate sex with shame. Look at the clothes we wore in those days-primarily an antariya to cover the loins and a loosely draped uttariya -for both men and women. You'll find a lot of the traditional faiths much more comfortable with their own bodies and sexuality than the monotheistic religions



Meet Patel - Khajuraho's Temple consists of engravings of all aspects of ancient lifestyle, sociology and human settlement and not only the sculptures related to sex. As libido happens to be one of the aspect of all the cultures, it is included in the carvings. Statistically only 10% of the sculptures at Khajuraho Temple are sexually explicit. (But because of the active libido in one's mind, we only happen to notice the sexually explicit content first, and be obsessed with it.)

Sai Indra - There is no inscription written to correctly say what's the reason behind it. But it's clear that Khajuraho - chandela dynasty followed tantra. India on a whole as three paths extreme as ceticism, tantra-vamachara, middle path. Buddha came and showed middle path, neither to torture nor to dwell in extreme pleasures, also taught about love. But as the powered of Buddhism decreased, the love misled to sex then entered tantra and then came downfall but sooner it came back to middle path. But now again came extremity of sex repression.

Andrew Roberts - 13% of the Internet traffic is Porn, and the industry turns over \$100bn a year. In a region that had no printed books, TV, internet an artistic sculpture of fifty would have been the local Pornhub of it's day, and would sure attract more donating pilgrims, than say a temple marketing itself as having the fattest Ganesh. Temples are businesses after all, with buildings to build and maintain, staff to support, scrolls to buy.

Objectives of Study

1. To study the objectives and essences of Khajuraho Sculptures.
2. To examine Khajuraho Sculptures from different angles.
3. To verity the affect of Khajuraho Sculptures on the minds and thinking process of tourists visiting this place.
4. To critically examine Foreign as well as Indian Tourists on the basis of their background.
5. To analyze the thoughts, opinions based on their perceptions developed through grooming, education and social as well as environmental surroundings.

Hypothesis

H 0 (Null) – “Nudity in natural form expressed by way of Khajuraho Sculptures does not imbibe divinity and god.”

H 1 (Alternate)- “Nudity in natural form expressed by way of Khajuraho Sculptures imbibe divinity and god.”

Methodology

Various Sculptures at Khajuraho were observed from different angles with conceptual clarity. These observations were based on following domains-

- 1) Historical Domain
- 2) Socio-Cultural Domain
- 3) Natural Domain
- 4) Environmental Domain
- 5) Artistic Domain

To study these domains of human behaviors data was collected from the area of Khajuraho Temple areas.

Secondary data was collected from literature reviews, opinions of expert visitors and studies made by Restraints as well as Land explorers.

Primary data was collected by canvassing pre structural interview schedule, to the visiting tourists. This data was collected from Foreign Visitors as well Indian Visitors.

For making proper analysis a sample study was conducted to ascertain opinions of Tourists

A Random Sample of 200 tourists (100 foreigners and 100 Indians) was taken. The sample size was based on the numbers visitors visiting this place during winter vacations.

The Sample Frame of Tourists, interviewed by canvassing pre designed Interview schedule was as follows.

Table No. 1: Distribution of sample respondents

Sr. No.	Category of Respondent	No of Respondents	% age to Total
1	Foreign Tourists	100	50
2	Indian Tourists	100	50
3	Total	200	100

Analysis & Interpretations of Data

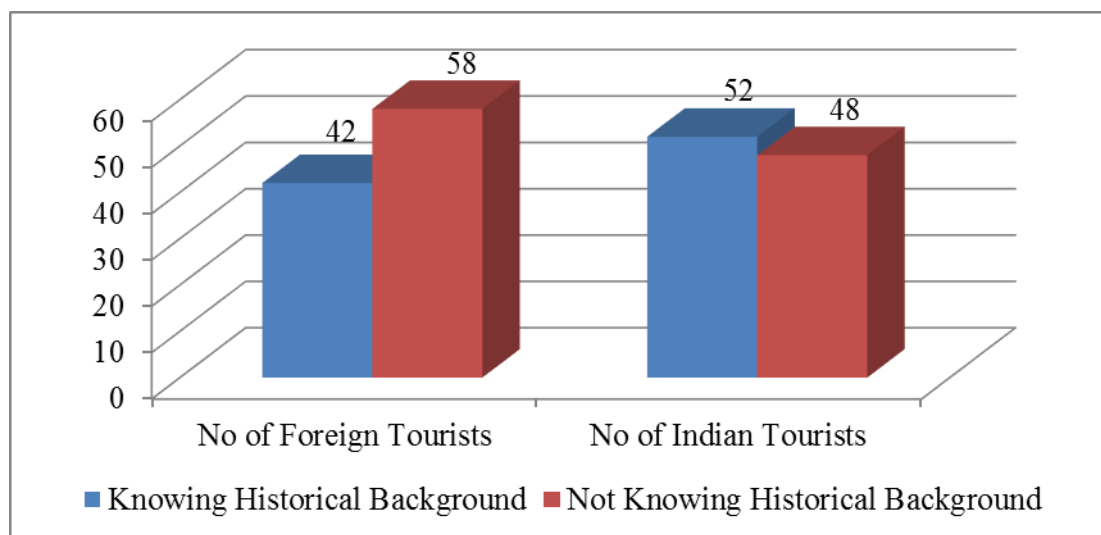
These sample respondents have been analysed on the basis of domain wise parameters. The data was collected and presented in the following manner with classification of tourists as foreigners and Indians.

1. Historical Domain

The history of Khajuraho Temples was written through the contributions made by historians and archeologists. The Interviews Schedule Was designed to know what tourists already know about Khajuraho Temples and what they have realized after actually visiting the place.

Table No. 2: Distribution of respondents according to historical domain

Sr. No.	Sub-Domains	No of Foreign Tourists	No of Indian Tourists	Total	(% age)
1	Knowing Historical Background	42	52	94	47
2	Not Knowing Historical Background	58	48	106	53
3	Total	100	100	200	100



From the above information 94 tourists (47%) out of sample of 200 had previous knowledge about Khajuraho Temples, while 106 tourists (53% out of 200 had no knowledge about history of Khajuraho Temples.

It may be concluded that majority tourists have little or no historical knowledge about Khajuraho Temples. Country-wise Indians were more than foreigners having historical information about Khajuraho Temples.

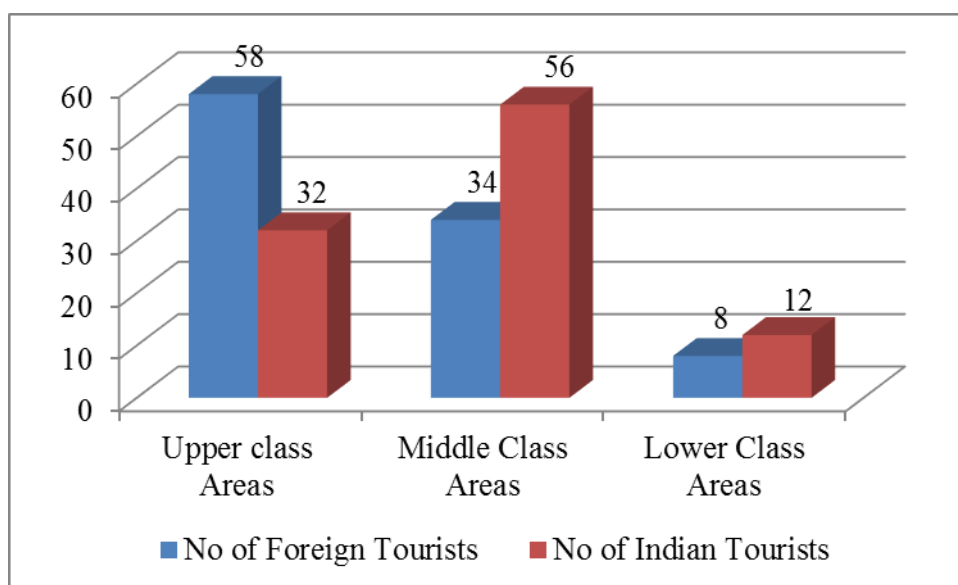
Both the foreigners and Indians knowing history had realized true picture of Khajuraho Sculptures other respondents had new experience as they were not having proper historical knowledge.

2. Socio-cultural Domain

Under this domain, the information gathered through interview schedule has given opinion of tourists as per the class of society they belonged to. This domain has provided information about family grooming, impact of society where they were staying and the limitations of culture

Table No. 3: Distribution of respondents according to socio-cultural domain

Sr. No.	Sub- Domains	No of Foreign Tourists	No of Indian Tourists	Total	(% age)
1	Upper class Areas	58	32	90	45
2	Middle Class Areas	34	56	90	45
3	Lower Class Areas	08	12	20	10
4	Total	100	100	200	100



It was observed that majority tourists belonged to Upper (90%) and Middle (90%) class societies. Only 20 (10%) accounted for lower class. This true because Lower class people were having limited income and limited budgets. Country-wise 94% foreigners were from upper and middle class while Indian tourists accounted for 88% (upper & middle class)

As regards their opinion, tourists belonging to Upper and middle class with better educational background accepted nudity in Khajuraho Temples gracefully. Some middle class respondents opined that why nude sculptures are carved around “Temple”. Lower class tourists were negligible and were more influenced by opinions of upper and middle class.

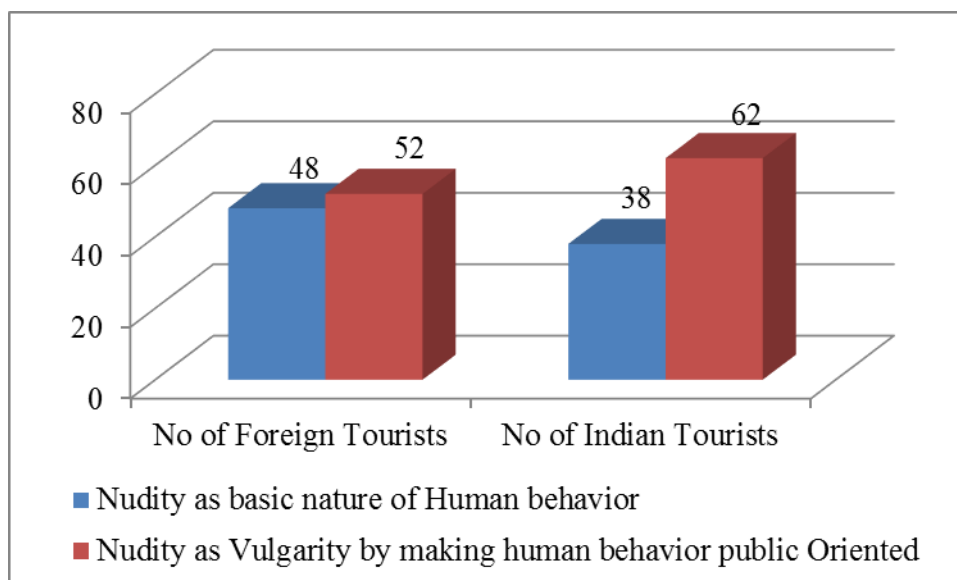
3. Natural Approach Domain

DR. KARISHMA KAMBE

This domain refers to thinking of tourists from natural point of view.

Table No.4: Distribution of respondents according to natural approach domain

Sr. No.	Sub- Domains	No of Foreign Tourists	No of Indian Tourists	Total	(% age)
1	Nudity as basic nature of Human behavior	48	38	86	43
2	Nudity as Vulgarity by making human behavior public Oriented	52	62	94	57
3	Total	100	100	200	100



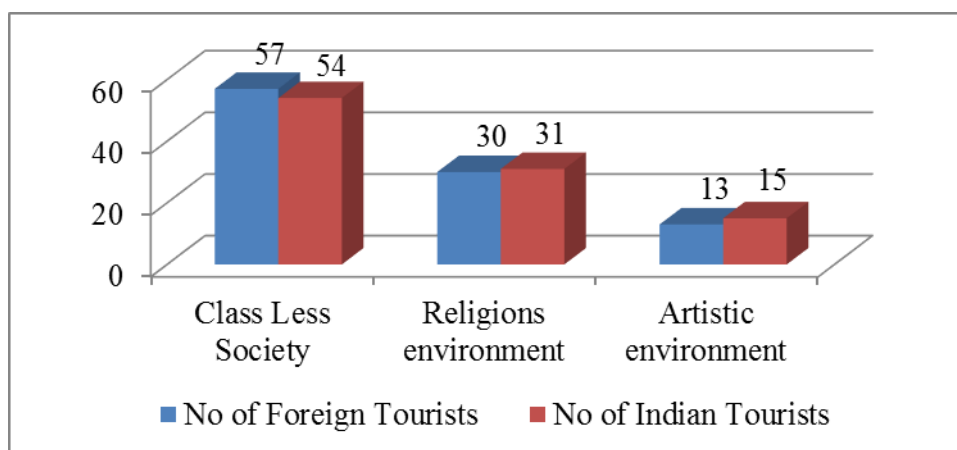
Replying to questions about nudity as Natural approach 86 (43%) were of the view that what is carved in sculptures of Khajuraho depicts natural Human behavior. Remaining 94 (57%) were of the opinion that sowing Nudity around Temple (a sqcred place) is nothing but vulgarity. Firstly, because such natural poses you never see at home or any such paintings or sculptures in public exhibitions. Such exposures are banned by law. Even not allowed on social media. If nudity is acceptable in paintings and considered as god, truth, divine, why they are prohibited in our homes or praying room or even social media.

4. Environmental Domain-

This domain refers to movement and involvement of respondents in class less society, religion environment and artistic environment. The continuous association of responsible for their thoughts and grooming.

Table No.5: Distribution of respondents according to environmental domain

Sr. No.	Sub- Domains	No of Foreign Tourists	No of Indian Tourists	Total	(% age)
1	Class Less Society	57	54	111	55.5
2	Religions environment	30	31	61	30.5
3	Artistic environment	13	15	28	14.00
4	Total	100	100	200	100



Above mentioned sub-domain have impact on the mind of respondents having association with their sub domains.

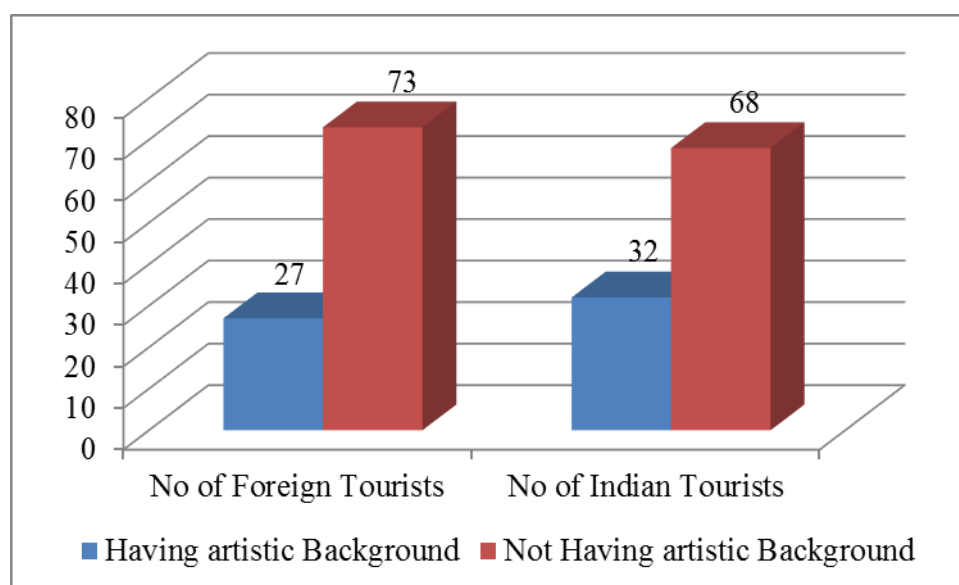
Out of a total 200 respondents, 111(55.5%) were associated with class less society. They were of the opinion that nudity in any form does not imbibe divinity or godliness. 61(30.5%) were neutral in their approach saying that every form of nudity is natural. 28(14%) of the respondents, directly or indirectly involved in different Artistic environment (Dance, Drama, Film etc.) were or the opinion that graceful nudity does imbibe divinity.

5. Artistic Domain

The Domain include these respondents who are having artistic knowledge or having artistic approach while observing nudity in Khajuraho sculptures.

Table No.6: Distribution of respondents according to artistic domain

Sr. No.	Sub- Domains	No of Foreign Tourists	No of Indian Tourists	Total	(% age)
1	Having artistic Background	27	32	59	29.5
2	Not Having artistic Background	73	68	141	70.5
3	Total	100	100	200	100



It was gathered that 59(29.5) out of 200 respondents were having direct or indirect association with the artistic world while remaining 141(70.5%) were not associated with artistic world.

The majority respondents were of the opinion that nudity in any form was not acceptable as graceful or divine. Had it been so, crimes in women would not have happened. Such crime have been on the rise. So majority, in this “KaliYug”, do not treat nudity as divine or godly.

CONCLUSION

The interviews of Tourists have provided Lot of information, when assessed through five domains. While interviewing respondents it was concluded after verifying the analysis of selected five domains that outwardly, watchers/ observers speak high above the sculptures but some hidden thoughts are there in sub- conscious minds. From these observations it was concluded that although” Face is an index of mind”. “Eyes are index of Sub- conscious mind.” The final conclusion is that “Graceful nudity does not imbibe divinity or God.” **Thus Null Hypothesis is accepted and alternate hypothesis stands rejected.**



REFERENCE

- Archaeological Survey of India. (n.d). Periodic Reporting Exercise on the Application of the World Heritage Convention Section II: State of conservation of specific World Heritage properties. Retrieved March 27, 2010, from <http://whc.unesco.org/archive/periodicreporting/apa/cycle01/section2/240.pdf>
- Bandyopadhyay, R., Morais, D., & Chick, G. (2008). Religion and identity in India's heritage tourism. *Annals of Tourism Research*, 35(3), 790-808. Retrieved March 27, 2010, from the Science direct database.
- Hegewald, J., & Mitra, S. (2008). Jagannatha Compared: The politics of appropriation, re-use and regional traditions in India (Working Paper No. 36), South Asia Institute at the University of Heidelberg. Retrieved March 28, 2010, from http://archiv.ub.uniheidelberg.de/volltextserver/volltexte/2008/8015/pdf/HPSACP_Hegewald_Mitra_final.pdf
- Khajuraho Special. (2004, January). Monthly social awareness magazine. Retrieved from <http://www.goldengreentour.com/docs/MonthlyAwarenessMagJan.pdf>
- Krishnamurthy, K. (1994). A botanical account of Valmiki's pankavati. *Indian Journal of History of Science*, 31(2), 26. Retrieved from http://www.new.dli.ernet.in/rawdataupload/upload/insa/INSA_1/20005b5f_131.pdf
- Gill, C. (2008). A Comparative Analysis of the Temples of Khajuraho and the Ruling Chandellas of India. Unpublished senior thesis. University of Wisconsin-La Crosse. USA
- Menon, K. (1993). Case Study on the Effects of Tourism on Culture and the Environment: India; Jaisalmer, Khajuraho and Goa. RACAP Series on Culture and Tourism in Asia, 1, 99. Retrieved April 2, 2010, from the UNESCO database.
- Pandey, R., Chetri, P., Kunwar, R., & Ghimire, G. (1995). RACAP Series on Culture and Tourism in Asia. Case study on the effects of tourism on culture and the environment, 4, 66. Retrieved March 25, 2010, from <http://unesdoc.unesco.org/images/0012/001226/122619eo.pdf>
- UNESCO data. (2005, November 21). Major issues in tourism development in the Asian and Pacific region: Enhancing the role of tourism in socio-economic development and poverty reduction. Retrieved from http://www.unescap.org/ttdw/common/Meetings/STD/STD_3E.pdf
- <http://www.mptourism.com/dest/khajuraho.html>
- <http://www.delhitourism.com/khajuraho-tourism/>
- <http://www.tourism-of-india.com/hotels-in-madhya-pradesh.html>
- Planning Commission- Government of India Report of the National Committee on Tourism, New Delhi, May 1988, p.37
- N. 1 V. A. Smith, Khajuraho Unveiled, p. 9



- Urmila Agarwal, Sculptures of Khajuraho, p. 5
- V.A. Smith, Khajuraho Unveiled, p. 255
- A.K. Kapoor, Research paper on Environment, Tourism and Development: The case of Khajuraho, India,
- Ichaporia, Tourism at Khajuraho, an Indian Enigma, Annals of Tourism Research, Vol. 10
- D.L. Drake-Brockman, Banda, A Gazetteer, p.239
- S.K. Sullerey, Nature as reflected in the Art & Architecture of Khajuraho, p. 27
- Alexander Cunningham, Archaeological Survey of India, Reports Vol. XXI, p. 22
- N.S. Bose, History of Chandellas