

# Administration of Temples



BY

**Dr. C. ANNA RAO, D.Litt.,**  
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*Tirumala Tirupati Devasthanams*

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1998

R. K. TRIVEDI  
Governor  
GUJARAT

RAJ BHAVAN  
GANDHI NAGAR-382 020  
GUJARAT  
Oct. 17, 1987

My Dear Dr. Rao,

It was quite a pleasant surprise meeting you at the Tirupati airport.

On my way from Madras to Ahmedabad I went through your very interesting book and I should like to compliment you for the comprehensive manner in which you have covered the question of temple administration. In fact, the temples can function in the right spirit on when the administrators in terms of their character and inclination are dedicatedly pious. I am happy that you have highlighted this angle. You have been lucky to serve Devasthanams. I am sure your example will guide many others in future.

Regards

Yours sincerely  
(Sd/-) R. K. TRIVEDI





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By  
**Dr. C. Anna Rao, D.Lit.,**

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## INTRODUCTION

It would be useful and indeed essential to consider first what the terms "Hindu" and "Hindu Religion" connote. It has been rightly observed that Indian civilization displays a manifest and inherent tendency towards a religious outlook. The characteristics of Hinduism are its receptivity and all-comprehensive and basically tolerant and assimilative character. Thus it has had no difficulty in including within its fold many varieties of beliefs and observances. It has, therefore, been aptly remarked that Hinduism has something to offer which is suited to all minds.

During the time of the Vedas, underlying the various personifications of elemental forces, there were two basic ideas, namely, Satya (truth) and Rita (eternal cosmic order). The Rig Veda states that the earth is upheld not by the will of God but by Satya of which God is the supreme exponent. After examining the Vedas as a whole, one realises that they embody a doctrine of one divine substance pervading everything.

It has been rightly noted that Hinduism is not a special cult or form of worship but is intrinsically a way of life and is all-comprehensive. This way of life is founded upon the inseparable unity of the material and spiritual world and upon the continuous striving to comprehend the significance of the phenomena of growth, existence and dissolution and an after-life or lives.

Hinduism and Indian thought and philosophy developed in several stages. In the Vedic period there is no specific mention of temples or mutts but only of the Supreme Being in its various manifestations, namely, Agni (Fire), Surya (sun), Ushas (Dawn), Vayu (Wind), Varuna (the God of eternal order and of the seas), and the Ashvins. These and various other divinities were propitiated by hymns and sacrifices, but as far as one can see, no representation of them nor any abode for them existed. The Aranyakas,

the Brahmanas and Upanishads came next. At that period there was a perceptible reaction against mere rituals and sacrificial observances. The outlook then was that the knowledge and perception of the Supreme Being should be gained not by reasoning or argument but by personal experience and realisation preferably gained through a Guru and by people performing actions without any attachment to their fruits. In the later Upanishads the idea of a personal God is developed and devotion to such Godhead is inculcated. Such ideas were fully developed, expanded and sublimated in the Ramayana and the Mahabharata and in the various Puranas and Upapuranas. The ideas so evolved have survived till now. As is well known, the Bhagavat Gita is embodied in one of the parvas of the Mahabharata and along with the Vedas and the Brahmasutras constitutes the acknowledged substratum of all the varieties of Hindu belief and philosophical thought.

Indeed Buddha himself says: "There are four truths of the Brahmanas which have been realised by me by my own higher knowledge and are now made known." Thus it will be noticed that Hinduism is more than a special cult or particular type of worship.

Temples and Mutts are the two principal institutions of the Hindu religious system. They supplement each other in regard to the spiritual welfare of the persons belonging to that system; while temples afford opportunities for prayer to and adoration of the Supreme Being in His various manifestations, mutts exist chiefly for the imparting of spiritual instruction by preceptors who reside there along with their "antevasis" or disciples for the purpose of the acquisition and spread of religious knowledge.

Temples as we now know them, are not mentioned in the Samhita (the Vedic collection of hymns and prayer) which originated in the first period of Vedic literature. What however is found is the word Agnyagara, a place where fire was lit and oblations made. Whichever deity was invoked, it was the sacred fire (Hutavaha) which was to carry the oblation to Him. There was no other visible symbol of worship and no place for performing the 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 other were known during the Sutra period. In one of the Brahmanas, which were earlier than the Sutras, the word 'Devathavathanam' (house of god) and 'Devapratima' (image of god) are used. In the later Brahmana period mention is made of images of gods and temples raised for their accommodation and the Dharma Sastras of Gautama and Apasthamba make definite mention of temples. There is clear evidence to prove that by the time Gautama wrote his Dharma Sastra, charitable endowments like wells, gardens, dharmasalas, etc., were in existence and the idea of grants of land for charitable and pious purposes was already well established. It was from the days of the Puranas, however, that the construction of temple assumed great importance.

The association with the Vedic practice of worship in the homes, led to communal worship in the villages and in the cities and the development of temples in villages and in cities as well as shrines in houses.

Buddhism originated about the fifth century B.C. mainly as a protest against some of the rituals and sacrifices of the Vedas. Though it was a non-theistic religion without any belief in any Intelligent First Cause of the Universe, the respect which the Buddhists paid to relics and sacred scriptures and later on to the image of Buddha himself as objects of worship may be said to have ultimately paved the way for widespread image worship in India.

The gods that are generally worshipped by the Hindus at the present day are for the most part deities celebrated in the Itihasas and Puranas.

From about the 2nd Century B.C. to the 7th Century A.D., when Buddhist influence was paramount in the country, certain remarkable cave temples came to be constructed at places like Ellora, Ajanta, Karla and Halebid. The Buddhist temple can perhaps be said to be the first architectural example for the Hindu temples.

The Gupta emperors contributed much towards the propagation of the Puranic faith and the construction 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 worship of Shakti or the female principle described as a consort of Shiva in the different forms of Uma, Parvati, Durga, Kali etc., also became popular. Various aspects of Lakshmi as the consort or Sakti of Vishnu, of Saraswati as the consort of Brahma and other female divinities also received prominence. The Gupta emperors were great patrons of religion and the arts and different religions like Hinduism, Jainism and Buddhism thrived during their time. The later Hindu rulers also followed a policy of tolerance in matters of religion. A number of Jain temples also sprung up all over the country. (e.g., the Dilwara and Ranakpur temples in and near Mount Abu). These temples contain not only the images of Jain saints but also the representations of god and goddesses of the Hindu Pantheon.

The gradual development of temples in the Southern part of India can be traced during the last 13 or 14th centuries.

In the next stage of temple development during the days of the Pallavas, structural temples built of stones and with lofty towers rising in tiers over the main shrine (e.g., the Kailasanathaswami temple at Conjeevaram) became popular. During the Chalukya period were erected a large number of Jain and Hindu sculptures and temples. The period of Pallava temples ended with the final conquest of the Pallava kingdom by the rising dynasty of the Cholas of Tanjore about 900 A.D. The Chola period from 1019 A.D. onwards was notable for the large number of new types of temples like those at 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 Vijayanagar Kings.

Successive Muslim invasions starting from about the 10th Century A.D. led to the destruction of many of the famous temples in Northern India. All students of Indian history are aware of the seventeen expeditions of Mahmud of Ghazni which resulted in the sacking and destruction of many of the ancient temples in the western part of India.

In the Deccan, the Vijayanagar emperors, the greatest of whom was Krishnadeva Raya, were great builders of temples and patrons of religion, arts and literature; but the defeat of the Vijayanagar King at the battle of Talikota in 1565 A.D. by the Bahmani Sultans brought about an eclipse of the Hindu religious institutions in the Deccan, from which they never really recovered. Nevertheless a great deal of temple construction took place at the instance of tribal chieftains like the Nayaks of Madura and Tanjore and the titular kings of the South.

South India was comparatively free from invasions of the sort mentioned above and the temples there have been preserved in more or less the same state in which they were originally constructed, e.g., the Nataraja temple in Chidambaram, the Brahadéeswara temple in Tanjore, the Meenakshi Temple in Madurai and the great Temple of Rameswaram as well as the temples at Srirangam and Kanchipuram. It must be noted that a few Muslim rulers in the South like Hyder Ali and Tippu Sultan were comparatively free from religious fanaticism which characterised their counterparts in North India and in fact there is recorded evidence that these Kings even made munificent gifts to Hindu temples and Mutts.

Originally, temples in India began to be built with brick or stone foundations and wooden superstructures, especially in the North of India.

In the case of Buddhist shrines, they began with rock caves and before the Gupta period, the Buddhists were the prime originators of imposing religious architecture. So far as Hindu architecture of a substantial character is concerned, the temple of Martand in Kashmir was constructed as early as the eighth Century A.D. and Khajuraho was built by the Chandel dynasty in Bundelkhand about the tenth Century. The Kailasa temple at Ellora is also an early specimen but the greatest efforts were initiated by the Pallavas who ruled in Kanchipuram and other places and the Cholas who built great temples in Tanjore and other localities.

University of Nalanda which was one of the foremost temples of learning of ancient India along with Taxila, Valabhi Vikramsila and Kancheepuram. Nalanda was originally the site of a monastery

or Vihara where Bikshus lived and where Aramas or garden houses were constructed, Later on, this was converted into a residential University elaborately furnished. At one time there were 10,000 students from many countries who, after a severe Matriculation examination, were admitted as pupils of the University.

The Hindu scriptures, the Vedas and the Vedangas were taught even to Buddhist students. The tutorial method and discussion were the chief aspects of teaching. In fact Buddha himself stated: "let the preceptor afford help and furtherance to the pupil by teaching, by putting questions and by exhortation." It is a matter of satisfaction that attempts are now being made to renovate and reconstruct the old structures and to start not only an archaeological but also an educational and religious Centre on the site of this ancient University campus.

According to Hindu tenets charity in the humanitarian sense is regarded as part of religion and both are integrated parts of dharma. From very early times, religious and charitable institutions in the country came under the special protection of the ruling authority and Hindu kings regarded themselves as specially charged with the duty of properly administering the funds of temples within their jurisdiction and the application of such funds towards the objects for which the temples were founded.

Hindu Kings exercised active supervision over temples and endowments. These inscriptions prove that temples were conceived of not only as places of worship but also as centres of comprehensive religio-cultural activities where instruction even in such subjects as music, architecture, sculpture, painting, dancing etc., was given. Temples and temple festivals were closely connected with the development of the arts and both classic and post-classic dramas were enacted in temples in connection with their festivals.

In the ranga-mantapa of a temple, dancing was usually practised; and dramas were also staged on special occasions. Bhavabhuti's dramas chronicle the staging of plays in the temple of Mahakala in Ujjain. All strangers, ascetics and men of learning were usually fed at the temples.

Various schools of learning appurtenant to temples and mutts in the days of Pallavas, Cholas, Rashtrakutas and the Pandyas and

also various secular charities were associated with temples. A study of the inscriptions in the Brahadeeswara Temple in Tanjore reveals that it was a great centre of wide ranging culture. Similar observations can be made with reference to temples at Belur, Badami, Sanchi, Ellora, Ujjain and Mathura. Kanchipuram which was celebrated as early as Patanjali (2nd Century B.C.) was a famous seat of learning and the great poets Bharavi and Dandi were closely associated with this city.

To sum up, it may briefly be stated that the temple in the days of Hindu independent rule which in the Pandya country lasted down to the extinction of the Nayak Raj in 1736 A.D., served also as an inspiring centre of the social and cultural life of the community. It was the meeting ground of all sections of the Hindu community. It embodied the achievements of generations of architectural and sculptural skill and its sculptures, vessels, jewels and ornaments represented the accumulated results of the benefactions of the rulers and the nobles. Not only was the temple a centre and instrument for the patronage of music and the fine arts and a place of learning, both religious and scientific; but it also served as a centre for the encouragement of piety and learning and as an effective instrument of poor-relief. The temple even served as a place where disputes were settled, arbitration resorted to and justice dispensed (*e.g.*, the temple at Dharmastala, in South Kanara and Sakshi Gopal temple near Puri, etc.)

As stated earlier, the mutt has been one of the two important institutions in the Hindu religious system.

'Mutt' in ordinary language is now understood to mean the abode of an ascetic and in legal parlance it connotes a monastic institution established for the use and benefit of ascetics who generally are the disciples of the head of the institution (generally an acknowledged scholar and religious preceptor).

As is well known, Buddhism flourished in India up to the 7th Century A.D. under the patronage of Kings like Asoka and Harshavardhana. Many Jain Viharas also sprang up during this period. With the advent of the Gupta dynasty, there was a revival of Hinduism and this led to keen rivalry between Buddhism and Hinduism and by the end of the 7th Century A.D. the influence of Buddhism in the country had definitely waned.

It was Adi Sankaracharya (8th Century A.D.) who first began to establish Hindu mutts as we know them today. He propounded the theory of absolute monism, *i.e.*, the Advaita non-dualistic school of philosophy, combated the doctrines of Buddhism and Jainism and re-established the religion of the Vedas and the Upanishads. According to tradition, he inaugurated several mutts or seats of learning in four corners of India, namely, Sringeri (Sharda Peeth) in Mysore and Kamakoti Peeta in Kanchi in the South, Badrinath in the Himalayan region in the North, Jagannath or modern Puri in the East and Dwaraka in western Gujarat.

Sri Ramanujacharya established the Visishtadwaita system of philosophy which is devoted to the worship of Vishnu. While Sankara's Philosophy is purely non-dualistic, the Visishtadwaita system is one of qualified non-dualism. Out of the seven hundred mutts reported to have been established by Sri Ramanujacharya, only a few remain at present and one of them, namely Melkote in Mysore is called the Badrika ashram of the South.

Shri Madhwacharya founded the Dwaita system or the dualistic school of philosophy which recognises an eternal distinction between man and his Creator. He established eight mutts at Kaniyoor, Pejawar, Admar, Krishnapur, Palimar, Sirur, Sode and Puthige in the South Kanara District. All of them have now their headquarters at Udupi in that district.

There were other Vaishnava sects founded by Ramananda Nimbarka, Vallabhacharya and Shri Chaitanya Mahaprabhu.

In the 12th Century A.D. Veerasaivism took an organised shape under the guidance of Shri Basaveswara, a socio-religious reformer. He preached the spirit of service and renunciation. More than a hundred mutts of this type exist in Mysore., the important among them being the Navakalyana Mutt of Dharwar and Siddhaganga Mutt in Tumkur. Some of these mutts are well known for their spiritual and philanthropic activities.

A close study of the origin and development of mutts in the country would show that they were started mainly for the purpose of imparting instructions in various forms of Hindu religion and philosophy and conducting religious propaganda. They also encouraged religious charities.

It is also due to the fact that there is a tendency among many matadhipatis to treat the institutions as their private property and utilise most of the resources thereof for personal purposes and not for the purposes for which these institutions came into being. In many cases the heads of the mutts have become essentially worldly and in some cases have been found by courts to be corrupt and immoral. Many are not even versed in the first principles of Hindu religion, not to speak of the fact that they really make little attempt to propagate or promote religious knowledge.

From very early times religious and charitable institutions in this country came under the special protection of the ruling authority. Not only was general supervision exercised by the Hindu kings over temples, but they also interfered in the management of temples when they found mismanagement prevailing in them.

Even under the Mohammedan rule, the tradition of royal control was not forgotten and although some of the Mohammedan rulers were fanatical and intolerant, some of them intervened to provide against the deterioration and decay of Hindu temples by neglect or mismanagement.

After the advent of British rule, it was found that the income of many endowments had been misspent and misappropriated by the persons in charge of them and professedly following the traditions of the former rulers. The British Government asserted by virtue of its sovereign authority the right of supervision over endowed properties by enacting Regulation 19 of 1810 for the Old Presidency of Bengal, Regulation 7 of 1817 for the old Presidency of Madras and Regulation 17 of 1827 for the Old Presidency of Bombay. The control exercised by the East India Company over temples and other endowments was thus statutorily asserted and the supervision of charitable and religious trusts was vested in the Government as the sovereign power.

In 1842 arising out of Lord Ellenborough's action in restoring the doors of the famous temples at Somnath which had been removed to Ghazni, there was a debate in the House of Commons demanding the Government of India to observe a strict policy of non-intervention in religious matters. This policy was accordingly adopted in practice in India from that year. The Board of Revenue was

advised to withdraw, as far as possible, from the active management of religious institutions, although the Regulations themselves continued to be in force. This relinquishment of the control which till then was by and large, beneficial to the religious institutions, led in its turn to the absence of any active supervising agency over the working of these institutions and consequent on this, mismanagement and misappropriation of temple funds became rampant and this state of things came to serious notice by about the year 1860 or 1861. Ultimately the Religious Endowments Act, 1863 (20 of 1863), was enacted and Government divested itself of all powers of direct control over religious endowments and transferring to committees appointed under that Act the powers that were hitherto exercised by the Board of Revenue and its local agents. Provision was also made by the Act for suits being filed for breaches of trust against the trustees by any person interested. This Act was made applicable only to Bengal and Madras in the first instance but by Act 7 of 1865 it was extended to North Kanara in the old Bombay Presidency as this district had originally formed part of the old Madras Presidency. Although Act of 1863 did not refer to Regulation 17 of 1827 and left it untouched, it was held by courts that having regard to the policy of the Act the powers exercised by Collectors under this Regulation in the whole of the Bombay Presidency had come to an end.

Public opinion however, continued to press for legislation for ensuring the proper management and administration of religious endowments. In the meanwhile the Government of India Act, 1919, vested some legislative powers in the local Legislatures so as to make it possible for them to make adequate provisions for the efficient administration of religious endowments. The Madras Local Legislatures thereafter enacted the Madras Hindu Religious Endowments Act, 1925 (Madras Act I of 1925) during the regime of Rajah of Panagal as Chief Minister which had to be re-enacted in 1926 so as to cure certain legal defects and emerged finally as the Madras Hindu Religious Endowments Act, 1926 (Madras Act II of 1927) and was ultimately replaced by the Madras Hindu Religious and Charitable Endowments Act, 1951 (19 of 1951). The 1951 Act itself was amended by Madras Acts 21 of 1954, 9 of 1956 and later replaced by the Madras Hindu Religious and Charitable Endowments Act 1959 (22 of 1959). Some of the salient provisions of Act 22 of 1959 are briefly set out below:

(1) Provision for the appointment of one member at least of the Judicial Service either as Commissioner or as Deputy Commissioner has been made compulsory under Section 9 (2) of the Act.

(2) Appointment of Executive Officers by the Commissioner for religious institutions other than mutts or specific endowments attached to mutts.

(3) Constitution of Area Committees by Government with a Chairman and two to four members for each and ex-officio appointment of the Assistant Commissioner concerned as the Secretary of each such Committee but with no right to vote.

(4) Constitution of an Advisory Committee consisting of twelve non-official members besides the Minister in charge of the portfolio, the Secretary to the administrative Department of Government and the Commissioner to advise Government in respect of the administration of religious institutions and matters referred to it.

(5) Provision for the removal of encroachments from lands belonging to religious institutions and the constitution of special tribunals for dealing with claims for compensation from persons dispossessed of such lands.

(6) The creation of a Fund called the Madras Hindu Religious and Charitable Endowments Common Good Fund out of the contributions voluntarily made by the religious institutions from their surplus funds or by any person for the renovation and preservation of needy temples and their buildings and paintings and the promotion or propagation of tenets common to any class of such institutions.

(7) Conferment of greater rights on Matadhipatis and hereditary trustees having regard to the provisions of the Indian Constitution and the trend of decisions of the High Court and the Supreme Court.

(8) Provision for safeguarding the interests of religious institutions by way of surcharging trustees found to have misappropriated institution funds or expended them improperly or illegally even during inspecting the institutions without waiting for completion of audit.

(9) Special provisions for the settlement of schemes for mutts by the Commissioner.

(10) Provision for enabling the Deputy Commissioner, on being satisfied that the purpose of a religious institution has from the beginning been or has subsequently become impossible of realisation, to direct by order that the endowments of the institution be appropriated to all or any of the purposes enumerated in section 66.

10. In the following States legislation of a regulatory or directory character dealing with Hindu Religious Endowments exclusively exists:—

1. Andhra Pradesh.
2. Bihar.
3. Kerala.
4. Madhya Pradesh.
5. Madras.
6. Mysore.
7. Orissa.
8. Rajasthan.
9. Uttar Pradesh.

In the following States legislation has been enacted for dealing not only with Hindu but also with Christian, Muslim, Jain and other endowments connected with non-Hindu religions followed in India:

1. Andhra Pradesh (Telengana Area).
2. Gujarat.
3. Maharashtra.
4. Mysore (the area added from the old Hyderabad State and old Mysore area).

It may be noted that where some type of legislation, regulative and directory in character, on the lines of the Madras or Bombay Act, has been attempted in respect of religious endowments, it has been found possible to maintain a minimum degree of efficiency and a legitimate disposition and utilization of the funds of the Institutions concerned. Where however, there has been no legislation at all and the only possible recourse is to the ill-defined executive authority of the Government with a residual and ultimate resort to Courts for proceedings or suits under Section 92 of the Code of Civil Procedure, 1908 the position has been most unsatisfactory.

There is no inseparable difficulty or complication in enacting a uniform type of legislation dealing with the religious endowments of all communities in India. Such legislation should, of course incorporate such special provisions as may be considered necessary for the religious endowments of individual religions or communities.

*(Extracts from Hindu Religious Endowments Commission's Report)*

## DO

1. Chalk out and notify temple routine from morning till evening and stick to the programme. Begin with Suprabhatam and end with Shayanaseva.
2. Wash the temple before Suprabhatam and decorate entrances with Rangoli and green leaf thoranams. Keep the premises clean and well-swept always. Burn incense.
3. Temple servants should take bath and wear clean clothes before entering the temple and rendering services.
4. Perform Abhishekam to Moolavar and other Deities as per Agama Shastras and fix a day in the week for cleaning the temple.
5. Decorate Deities neatly with clothes, flowers and jewels.
6. Keep Garbhagriham, Aradhana and other vessels clean. Serve prasadam with spoon and in leaves.
7. Oil lamps in front of Deities should burn throughout and, when temple doors are closed, lowered.
8. Use genuine and pure articles.
9. Notify rates for Pujas and Utsavams and give receipts for money accepted.
10. Provide receptacles for offerings.
11. Put up name-plates to indicate Deities.
12. Arrange for Puranam reading and other religious Kalakshepams.
13. Put up quotations from Scriptures and Saints and also Sthalapuranam in pictures.

14. Develop gardens around the temple for fruits, flowers, tulasi and bilwa patrams to the Deities and for beautification of the surroundings.
15. Provide proper lighting and ventilation.
16. Arrange queue for Darshanam.
17. Provide cloak rooms for keeping luggage.
18. Provide dustbins or baskets for collection of rubbish.
19. Provide latrines, urinals, bath rooms and water for drinking and washing feet, outside temple premises.
20. Provide fair price shops for provisions and puja articles.
21. Provide shelter to pilgrims.
22. Aim at permanence and use stone in temple works.
23. Additions or alterations should conform to the general architecture of the temple.
24. Tree growth on gopurams, walls and pavements should be removed and prevented by grouting and filling crevices.
25. Preservation is more important than renovation.
26. Gold plating on copper for vahanams, doorways, etc., is cheaper than using silver and does not tarnish.
27. Stress on devotion while performing rituals.

## **DON'T**

1. Avoid too many Deities in a Temple.
2. Avoid Kavachams which hide lovely features of the Deity and damage the idol.
3. Don't allow sacred tirtham to fall down; use small spoon.
4. Don't disturb decoration on Deities for honouring devotees.
5. Don't whitewash or colour-wash or paint stone walls, stone mantapams and also gopurams with images.
6. Prevent smoke and soot by using ghee or oil wicks for harathis.
7. Avoid glare; illuminate the Deity and not the devotee.
8. Don't convert Mantapams into rooms.
9. Don't store lumber in temple premises.
10. Prevent damage to sculpture.
11. Avoid shops and hawkers within temple premises.
12. Don't allow begging within temple premises.
13. Avoid living quarters within temple premises.
14. Don't allow structures or squatters in front of temples and prakaram walls.
15. Prevent washing of clothes in temple tanks.

## HINTS ON MANAGEMENT

The daily opening and closing of temple doors should be timely as per programme drawn up and notified. It shall not be ordinarily changed, unless there is a festival or a special occasion. Begin with Suprabhatam and end with Shayanaseva. Text for Suprabhatam may be selected by holding competition. Till then, Suprabhatam of other Deities of the same sampradaya may be adopted. The Archak and other servants present may recite while opening the temple doors. Mike and loudspeakers may be arranged to be audible to the devotees.

### Puja

There should be nithya deepa-aradhana. Pujas and rituals should be as per custom and usage. Chanting of mantras should be in a Shastric way.

### Priests

Temple priests should have sufficient proficiency and training before they are permitted to render service. They should also be free from contagious diseases. They should furnish security for the valuables entrusted. Emoluments may be in cash and must be adequate. Share in prasadam if any may be limited to personal use or consumption. Sale of prasadam other than by Devasthanam can be controlled to prevent spurious prasadam being made and sold at exorbitant prices, by meeting the demand.

### Idols

The Deities should have Abhishekam (bath) periodically. Decoration with vastrams, ornaments and flowers should be proper. Garbhagriham (Sanctum) and the vessels used should be kept clean. There should be proper ventilation, if necessary, by pumping in fresh air and exhausting foul air, in the premises where pilgrims are admitted for Darshanam. Ghee Akhandams (Lamps) may be used in the Sanctum avoiding electric lights. Ghee wicks instead

of camphor may be used for harathis to eliminate smoke and soot from spreading to jewels and mantapams and from causing haziness, preventing good view of the Deity. Jewels could be of gold for ordinary occasions and gemset for festivals. Burn incense to give sweet smell.

### **Maintenance**

There should be periodical cleaning and repairs to mantapams and gopurams for preservation. Tree growth can be prevented by grouting and filling the crevices with cement. Whitewashing, colour washing, painting stone walls, stone mantapams and also gopurams with images should not be done. Use stone in temples for mantapams, prakaram walls and for flooring, to aim at permanence.

### **Religious Kalakshepams**

Veda Parayanam, Puranam Reading, Bhajans, Religious Discourses and Harikatha Kalakshepams may be arranged within the temple premises. A place may be set apart for peaceful meditation.

### **Darshanam**

There should be free Darshanam and also Pujas on payment. Rates fixed must be notified and receipts issued for money accepted. The duration of free Darshanam must be so arranged as to permit everyone to have Darshanam. Admission should be by queue or by arranging parallel bars for ladies and gents to stand on either side and worship. If the queue is long, give shelter against sun and rain and save walking distance by providing compartments to sit till their turn comes.

### **Accommodation**

There should be sufficient accommodation for pilgrims. Each tenement may consist of a verandah, living room, kitchen, bathroom and flushout latrine. Unfurnished accommodation may be given free and furnished accommodation on payment. For crowded and festival occasions, there can be single room tenements with verandahs. The pilgrims may cook in the verandah and live in the room. There may be common latrines and common bathrooms. Open sheds are not popular, as no family would sleep side by side with others nor can they safeguard their belongings.

Self-contained cottages can be constructed with donations, ownership vesting in the temple and concessions granted to donors. Exemption from income-tax is being allowed if the donation is unconditional and accommodation made available without discrimination.

### **Food**

Food offerings to the Deity (Prasadam) may be distributed free, to the pilgrims in the queue. Nivedanams (food offerings) may be accepted on behalf of the pilgrims also on payment with a share to the pilgrims. Canteens may be run, preferably departmentally, to ensure quality and fair price.

### **Water Supply**

Protected water supply, duly chlorinated, should be supplied to pilgrims for drinking. Water should be available for washing feet before entering temples. A convenient method has been devised at Tirupathi Hills by supplying water through perforated pipes laid across the threshold.

Temple tanks should be open on all sides. Water should be kept clean and clear. Dressing rooms should be provided.

### **Sanitation**

Roads leading to the Temple and around the Temple may be concreted and washed every day. There should also be common latrines and common bath-rooms at suitable places provided with water.

### **Medical Aid**

Medical facilities must be available locally. Major temples can run dispensaries for pilgrims and also provide sheds for isolating infectious cases.

### **Transport**

There should be transport facilities to reach the place. Temple buses may be run for the convenience of pilgrims and to augment revenues.

## **Controlling of prices**

Fair price shops may be run to control market prices of provisions and puja articles. Where temple shops are leased out, conditions may be stipulated for the type of articles to be sold at prices approved by the temple authorities. Co-operative Stores may be organised in major temples for the benefit of the temple pilgrims and employees.

## **Public**

After meeting the requirements of the temple and the pilgrims, the surplus money may be utilised for the benefit of the public for the relief of the poor, the destitutes and the sick. Begging should be prevented, by providing able-bodied with work and maintaining the disabled in poor homes. Destitute children (orphans) may be taken care of in Balamandirs where they get free food, clothing and education and trained in a trade and settled in life, either by employment in the Institution or elsewhere. The sick may be treated in hospitals.

## **Education**

Veda, Agama, and Prabhandas Patashalas may be run for teaching and training the temple priests. There should also be schools for sculpture and temple music. Oriental High Schools may be run giving importance to Sanskrit and regional language. Degree Courses in Oriental Culture (Hindu Philosophy, Hindu Religion and Comparative Religions) may be provided in Colleges.

## **Publicity and Propaganda**

Guide books, pictures of the Deity, important views and Sthala Mahatmyam should be published and sold.

There should be centres opened in important localities, serving pilgrims with all information about pilgrimage to the various shrines and to the shrine in particular. Film shows, recording and broadcasting of devotional songs and prayers may also be arranged.

## **Income**

Hundials (Receptacles) may be installed for receiving offerings in fulfilment of vows. There should be sale of tickets for Pujas

Utsavams and for food offerings to the Deity. Festivals conducted out of the funds of the temple may be offered to devotees for celebration on payment.

Income can be derived by sale of pictures, publications and mementos and by rents from buildings occupied by pilgrims and shop-keepers. There can also be income by Kalyana Mandapams for performing marriages, by running canteens, by sale of human hair, gold and silver offered to the Deity.

There should be organised Purohit, Kalyanakatta (Tonsure) and other services to pilgrims at prescribed rates with a share to the temple. Running of Co-operative Stores, and Transport services will be profitable to the temple.

### **Safeguarding of Properties and Income**

An inventory should be taken of all movable and immovable properties. Descriptive memoirs (directory) may be prepared for each temple giving the mythological, historical and archaeological importance, particulars of the properties, lands, buildings, jewels and vahanams and the income derived from several sources and jatras held. There should be inspection and verification of properties periodically. Unauthorised occupation of Devasthanam lands should be prevented and occupants evicted.

The accounts maintained should be got audited periodically. Money received should be promptly remitted into treasury or approved banks. There should be proper control over withdrawal and expenditure of money. A permanent advance may be given for contingent and urgent expenditure.

### **Investment of Funds**

Funds should be invested in Government Securities and in Scheduled Banks. Speculative dealings must be avoided. Trust Funds for conducting charities may be invested in non-terminable bonds to ensure permanency.

### **Works**

Preparation of plans, estimates and execution of works should be by competent engineering establishment and Sthapatis well versed

in Silpa Shastras. There can be Engineering Supervisor employed in each major temple for proper maintenance and execution of works. Any addition or alteration made should conform to the general architecture of the temple.

### **Common Good Fund**

There should be a Fund pooled out of surpluses for the benefit of poor and needy temples and for common objects.

### **Gardens**

There should be Nandavanams (gardens) for supply of fruits, flowers, and patrams to the Deity and for beautification of the surroundings.

### **Staff**

There should be sufficient staff to carry out the work relating to the temple. They should ordinarily be full-time servants. Their salaries and conditions of service should be similar to those employed in Government or Local Bodies. There shall be at least one paid Officer always available and his office shall be situated within the premises of the temple, to supervise the working of the temple, to guide the pilgrims, to accept offerings and for giving receipts.

### **General**

The responsibility of the management shall be to safeguard the properties and income of the temple and to utilise the income derived for the benefit of the temple, in keeping the temple and its appurtenances in good repair, carrying on the several services in the temple regularly and properly and in providing facilities to pilgrims. The surplus, if any, may be utilised for the benefit of the public in establishing Homes for the physically handicapped, Hospitals for the sick and Orphanages for the destitutes, Education and Dharma Prathishtanam. There shall always be sufficient reserves built up for safeguarding the interests of the temple in times of need.

# **INSTRUCTIONS FOR GUIDANCE OF RELIGIOUS INSTITUTIONS**

## **Budget**

The Budget Estimates of probable income and charges shall be prepared and submitted to the competent authority for sanction three months in advance. If during the course of the year, any allotment sanctioned in the budget is found insufficient or when expenditure is to be incurred on an item which was not originally included in the Budget Estimates, a Reappropriation Statement or a special estimate as the case may be shall be prepared and got sanctioned by the competent authority.

## **Administration Report**

In respect of every religious institution an Administration Report for every year shall be sent to the competent authority within two months of the close of the year. A statement of accounts showing the receipts and payments under several heads of accounts should be enclosed to the Administration Report.

## **Dittam**

Dittam which represents the scale of expenditure to be incurred for pujas, festivals and ubhayams or for services rendered to the Deity shall be prepared and got approved by the competent authority.

## **Custody and Investment of Money**

Money received shall be lodged in a treasury or in a scheduled bank, in the name of the institution. The money not required for immediate expenditure shall be invested in the manner prescribed. The receipt of the periodical interest on investments shall be watched through the Investment Register.

## **Cash Book**

A Cash Book shall be maintained in each institution. All amounts received relating to the institution shall be entered in the Cash Book as and when they are received. Every payment made from the funds of the institutions shall be entered in the Cash Book as and when payments are made. The Cash Book should be closed daily and the balance on hand verified and attested. At the end of each month the balance in the book as per the Cash Book (Bank column) should be reconciled with the balances as per the pass book.

## **Write off**

All revenue due to the religious institution and value of articles lost, if found irrecoverable after due enquiry, if personal responsibility cannot be fixed, may be written off with the sanction of the competent authority.

## **Property Register**

All the properties belonging to the institution, both movable and immovable, and the particulars of specific endowments, held by the institution shall be entered in the Property Register, duly attested by the authorities concerned. A copy of the Register shall be maintained with the authorities.

## **Receipts**

The sources of revenue pertaining to Religious Institutions are generally as follows:

1. Income from lands, buildings, sites and other immovable properties;
2. Hundials;
3. Donations, gifts and offerings;
4. Income from investments;
5. Sale of Archana, harati and other tickets for similar services at fixed rates;
6. Kanikhas and Ubhayams;

7. Contributions and grants from Government;
8. Other miscellaneous receipts.

(i) All the buildings, lands, sites and other immovable properties of the institution as recorded in the Property Register, and such other rights and services which are ordinarily leased out, shall be leased out in accordance with the rules and standing orders issued from time to time, and lease deeds with adequate security for the due performance of the contract shall be obtained from the lessees and duly registered. The yearly demand from each property should be entered in the prescribed register and realisations watched. Action should be taken to recover the balance of lease amounts before the date of limitation by resorting to remedies provided under the rules or by legal action, wherever necessary.

(ii) There shall be a Hundial installed in every temple at a prominent place for depositing offerings (cash and ornaments) made by the pilgrims, properly secured to the floor or to the pillar. The Hundial may be in the form of a post box, or iron safe which shall be locked and sealed with the seals of the manager, trustee of the temple and any other officer intended for this purpose. This shall be opened, and the offerings assorted, ordinarily during the first week of every month or more often, if necessary, in the presence of the manager, Trustee, another officer authorised and a pilgrim visiting the shrine, particularly at a time when the Dharmadarshanam for pilgrims is going on in the temple. The money shall be counted and the jewels weighed and noted in a separate register duly signed by the persons present. The offerings so received in cash and in the form of valuables shall be remitted to Treasury or bank by next day.

(iii) Receipts shall be issued for all donations, gifts and offerings in cash or kind, and shall be accounted for in the Cash Book or in respective stock accounts.

(iv) Fees shall be fixed for each kind of puja or service to be rendered and collected through tickets, printed in duplicate) in different colours for different pujas and services. Before using

the ticket book, it shall be stamped with the Common Seal of the Institution and the ticket punched immediately the puja or service is performed. At the end of each day the total collections shall be entered in the Cash Book after tallying with the duplicate tickets. Punched tickets shall be sent to office with a statement. Printed receipts shall be given for all Kanikas received and utsavams performed on payment. Contributions and donations, if any, received either from Government or others, miscellaneous receipts, shall be entered in the Cash Book as and when the collections are made. Receipt Books should be got printed (and machine numbered) the original and duplicates being below the other and the duplicate being perforated.

### **Specific Endowments and Trust Funds**

The income from specific endowments shall be earmarked for expenditure on the concerned endowment only. A register shall be maintained for all specific endowments indicating therein the history of the endowment and the yearly transaction on each endowment.

### **Expenditure**

(i) Before incurring any expenditure, the Executive Authority must satisfy himself that the expenditure is necessary, and that it does not exceed the Dittam (scale) where the expenditure relates to pujas and festivals and the sanctioned budget in other cases. The sanction of competent authority should be obtained wherever necessary when the expenditure is incurred.

(ii) All payments shall be made only on Bills duly passed by the competent authority, after obtaining the signature or left hand thumb impression of the payee. The amount of each voucher should be written in words as well as in figures. Stamped receipts shall be obtained for payments exceeding Rs. 20. Serial numbers shall be given to all the vouchers. The pay bills shall be prepared in the prescribed form, with full details of names, etc. The supply of provisions for pujas or other services to be rendered and other miscellaneous articles required for the day to-day administration shall ordinarily be obtained by contract after calling for tenders or from a co-operative stores.

The appropriation of receipts to expenditure shall, as a rule be avoided. Every item of expenditure shall be entered in the Cash Book as and when payments are made. The Cash Book should be closed daily and the cash on hand verified. At the end of each month the balance (bank column) as per Cash Book should be reconciled with the balance in the pass book of the book.

(iii) To meet unforeseen expenditure and for making petty payments, a permanent advance may be sanctioned. Cash purchases may be avoided and payments made on bills received for supplies made.

### **Register of Advances**

Whenever advances are paid it shall be recorded in the Register of advances and its recovery or adjustment watched.

### **Law Charges**

Legal work may be entrusted to Government Pleaders or advocates with experience and fees paid at rates prescribed.

### **Establishment**

The pay and allowances, in cash and kind of each officer and servant shall be in accordance with the sanctioned schedule of establishment. No person shall be appointed to any post, if he does not possess the qualifications prescribed. Security deposits shall be obtained wherever necessary. A record of the service of all permanent officers and servants of the institution shall be maintained in the form prescribed and shall be verified every year.

### **Works**

(i) Works are of two kinds, viz., original works and maintenance works. No work shall be started without getting a proper estimate prepared and sanctioned by the competent authority. A revised estimate shall be prepared for deviation which resulted in excess of the original estimates and supplemental estimate prepared when altogether a new item of work is found necessary during the execution of original work. A revised estimate need

not be prepared if the excess over the original estimate is only on account of variations in rate within 5 per cent. No work shall be paid without measurement and check-measurement by the competent authority.

(ii) Works relating to temples shall be taken up and executed with due regard to the principles and practice of traditional architecture. Religious works like Ashtabandhana and Prathishta shall be carried out under supervision of expert Agama Pandits.

(iii) Whenever a worshipper offers to donate the cost of, or execute any work, the trustee may afford him facilities conforming to rules or standards prescribed.

(iv) No trustee shall remove, replace, alter or destroy, or sell, gift or exchange any antiquities, metallic or other idol or image in a temple or other objects of interest, like jewels, vahanams, sculptures, inscriptions or paintings, without the express permission of the competent authority.

(v) No trustee shall build a new temple in the premises of an old temple except with the express previous permission of the competent authority.

### **Temple Works**

Temple works have to be classified into 3 categories: (1) Preservation, (2) Renovation (Jeernodharana), (3) Improvements.

1. *Preservation*: The existing structures require to be preserved from deterioration by taking the following steps:—

- (a) Prevention of tree growth by grouting joints and crevices with cement or any other binding material;
- (b) Prevention of seepage during rains by pointing and water proofing open terraces;
- (c) Repairs and maintenance periodically.

2. *Renovation*: Anything that has deteriorated has to be renovated restoring to its original condition as far as practicable. Painting of images and colour washing and white washing of stone walls and stone mantapams should be avoided.

3. *Improvements:* After taking steps for proper preservation and in cases of deterioration restoring to its original condition, any additions or alterations can be thought of. These improvements shall be carried out to the extent necessary and shall conform to the general architecture of the temple under supervision of a competent stapati.

4. *Funds:* Ordinarily the resources of any temple will be adequate for taking steps to preserve the temple from deterioration. For renovation, it may sometimes be necessary to have additional funds. These could be raised:

- (a) by installing a hundi for receiving offerings from devotees for the purpose of renovation;
- (b) by appealing for donations from devotees;
- (c) By applying for contribution from Muzrai Funds or from Common Good Funds set apart by Government or other bodies for renovation of needy temples. Ordinarily funds set apart for such common purposes should go for the benefit of largest number of institutions. It is, therefore, necessary to arrange priority in favour of temples of archaeological and all India importance and other temples in need and to fix a ceiling, subject to the management of the institution raising equivalent amount either from temple funds or from the public. In deserving cases these restrictions may be relaxed.

### **The Bane of Lime and Colour Wash**

The worst enemy to contend with in the case of almost all old institutions is the white and colour wash. In their religious fervour, the custodians and devotees of temples white-wash not only the plastered walls but also walls built in stone, and even the fine sculptures and images on them. The officers in charge of institutions should strictly forbid such an indiscriminate use of chunam especially on sculptures and inscriptions. Wherever it is possible, the whitewash may be scraped off without injuring the carving beneath it; otherwise it may be allowed gradually to disappear and wear away. If it is contemplated to remove any from an old surface, it may be done by brushing with soap and water or treated with a weak solution of nitric acid followed by a thorough

washing down with water in which a little carbonate of soda has been dissolved. It is found that kerosene oil is effective in removing whitewash off tile work. Stone dressing may damage images. Good results are achieved by sand blasting under regulated pressure.

### **Development Plan**

A Development Plan shall be prepared for each temple. Only after meeting the needs of the temple, land considered surplus shall be leased out or otherwise utilised for such purposes consistent with the objects of the Religious Institution.

### **Audit**

The accounts of every religious institution shall be got audited annually by an auditor approved or appointed by the competent authority. On receipt of the audit report, the executive authority or trustee as the case may be shall remedy the defects or irregularities pointed out in the report and shall within the prescribed period send a compliance report to the competent authority.

### **Contribution**

In respect of services rendered by Government and other officers, every religious institution shall contribute, annually in the manner prescribed.

### **Jewels and Valuables**

A Register of Idols, Jewels and Other valuables shall be prepared with weights, values, and photographs. Those in daily use may be entrusted to Archaks or Paricharaks after obtaining written agreement and adequate security. Those that are not in use or required only on festival occasions shall be kept in iron safes under double lock in the custody of the Executive authority and the Convenor or the Chairman of the Committee of Management and preserved in Taluk Treasury or in Safe Vault. There shall be periodical verification at least once a year, whether additions or alterations are brought to the register, to enable losses if any to be detected and rectified in time. Watchmen shall be employed in all major temples and their work watched by installing tell-tale clocks.

## **Disposal of unserviceable Jewels**

Gold and Silver articles in temples and received from worshippers if found unserviceable may be sold in open auction after wide publicity with the sanction of competent authority subject to Gold Control Rules. Better, precious stones, if any, are removed and gold items melted and fineness determined (assayed) and then got purified to arrive at correct quantity of pure gold to be obtained. The pure gold made in bars can be sold to secure maximum price without speculation or used for making new jewels. Silver items can be sold in auction without melting and purification.

## **Leases**

Any lease shall be for a limited period, after inviting sealed tenders or in open auction. Reasons shall be recorded when the highest offer is rejected. No sub-lease or alterations shall be permitted. Sale of meat, alcohol, etc., considered sacrilegious shall be prohibited. When the lease permits the construction of a building which reverts to the institution after expiry of the lease, safeguard against damage or deterioration of the building by insurance or otherwise. In case of agricultural lands, the lease shall be subject to Tenancy laws.

## **Prevention and removal of Encroachments of Temple properties**

The Manager or Trustee of the temple shall maintain a record of landed properties of the temple both by means of sketches and by descriptions of the properties. There shall be survey stones planted which shall be checked periodically. Sometimes it may be necessary to fence the area. If there is any encroachment or unauthorised construction, the Manager or Trustee of the Institution should at once take steps to remove the encroachment or unauthorised construction. A register shall be maintained booking all the encroachments and unauthorised constructions and note therein the action taken from time to time. If for any reasons it is found not possible to get them removed, the Trustee or Manager may lease out or alienate them with the sanction of the competent authority on terms beneficial to the institution, provided this is not objectionable or mar the beauty of the institution. In cases where leases have been made for paltry sums, steps may be taken to get fair rents fixed by taking appropriate legal action.

## **Inspection**

The religious institution and the endowments attached thereto shall be periodically inspected by the Trustees and the several officers having jurisdiction by means of a questionnaire and satisfy themselves that the institution and the endowments are properly managed in the best interests of the religious institution and the worshippers visiting the shrine. The manager shall rectify defects, if any, pointed out and record therein action taken and also communicate to the officer who recorded the notes.

## **Annual Inventory of articles in stock**

The Stock Registers showing the receipts, issues and balances of all articles in stock shall be maintained in each religious institution. The articles in stock shall be verified annually with reference to the balances noted in these registers by such officers as may be authorised in this behalf and the result of such verification recorded in the Stock Registers. Unserviceable articles may be listed and auctioned with the sanction of the competent authority.

## **Records**

All valuable documents such as title deeds, gift deeds, sale deeds, mortgage deeds, lease deeds, agreements, etc., shall be preserved and secured safely.

## **Meetings**

Meetings of Committee of Dharmadarsis or Trustees shall be held at the Office of the Religious Institution at least once in every month or oftener, if necessary. Notice of the day and time when the meeting is to be held and the agenda for the meeting shall be circulated to all the members at least one week in advance. In cases of urgency, shorter notice may be given but reasons shall be given. Minutes of the proceedings of each meeting shall be drawn up in a book kept for the purpose and shall be signed by the President or the presiding member.

## **Fairs and Festivals**

There shall be an annual festival held for each religious institution during which there may be Ratha Yatra also at a time

auspicious to the temple and convenient to the worshippers. This enables the temple to attract large number of devotees which would bring in considerable income to the temple. Arrangements have to be made to instal Hundials for receiving offerings, and for regulating the worshippers for convenient Darshanam in a queue with the help of Scouts and other volunteers. Similarly, one way traffic has to be arranged for easy and smooth flow of vehicles with the help of police. This would be an occasion for arranging cattle and other fairs which would yield revenue to the temple and afford opportunities for marketing wares. In this connection adequate arrangements for accommodation, food water supply, sanitation and inoculation to prevent outbreak of epidemics have to be made.

### **Human hair (Tonsure)**

There are customs of offering human hair (tonsure) in fulfilment of vows in temples. This is another good source of revenue. As this is collected and marketed by the State Trading Corporation of the Government of India, it brings foreign exchange to the country besides bringing revenue to the temple eliminating middle men. This may be organised in specially erected sheds with barbers-engaged by the temple authorities under hygienic conditions. Unless otherwise directed by a competent authority, the above arrangements may be followed since this would bring in far more income than disposal by auction. A processing unit may also be installed on behalf of the temple and worked under the technical supervision and guidance of State Trading Corporation who will help with regard to marketing also.

### **Kalyana Mantapams**

It is advantageous to have Kalyana Mantapams (Marriage halls), attached to temples, with facilities provided for performing marriages. This would minimise expenditure to the marriage parties and bring in revenue to temple by way of rent.

### **Tourism**

Temples are places for home tourism. This can be promoted by organising festivals periodically and by arranging regular trans-

port facilities and conducting tours along with a guide to help the pilgrim parties.

### **Publications**

Photos and pictures of the Deity and other publications of the temple can be put up for sale at the Enquiry Office and at other convenient places. This will bring in revenue to the temple while providing the worshipper with pictures and Mahatmyam of the Deity and the place.

### **Suggestions and Complaints**

There shall be facilities provided to pilgrims to record complaints or suggestions. They shall be examined and prompt action taken. Pilgrims should also be enabled to seek remedies from higher authorities if relief could not be secured at the spot.

Pilgrims can correspond directly with the Executive authority in charge of the temple for their requirements.

## DAILY POOJA KRAMAM

The daily Pooja Kramam in temples starting from the *Suprabhat Stotra* (Morning Prayer) till *Shayanotsav* (Lord's Repose) in the night.

*Morning—5 a.m. to 6 a.m.*

Every morning before sunrise, the *Archakas*, the *Adhyapakas* other *Kainkaryadars* connected with the temple together with devotees, after finishing their daily ablutions, go round the temple in *Pradakshin*, arrive at the main portals of the temple, prostrate themselves, and standing on either side of the main entrance, chant *Suprabhat Stotra* in accordance with the practices of the respective temples.

*Morning—6 a.m. to 7 a.m.*

As the morning prayer or the *Suprabhat Stotra* is being chanted, the *Archak*, with a clap of his hands opens the door of the Sanctum in accordance with prescribed procedure, enters the sanctum, brightens the ever burning lights (*Nityadeep*), sets right and arranges the costume, decorations and ornaments of the Deity, offers *Arghya Padya* and *Achaman*, offers milk after offering *Dhoop* and *Deep*, and in accordance with local traditions, stations an elephant, or a horse or a cow with a calf, along with *Mangaladravyams* and *Poornakumbh* and mirror, along with music (*Panchavadya*) and ringing of bells, opens the main temple doors, for a vision of these by the Deity; the *Adhyapakas* chant *mantrapushpa* and recite the *panchangam* and then with benedictions for the country, devotees are allowed *Vishvaroop Darshan*, and *Teert*: and *Prasad* are distributed.

*Morning—7 a.m. to 8 a.m.*

Along with prescribed temple honours like *Chatra* (Umbrella), *Chamar* and special music, the *Paricharakas* of the temple fetch *Agrodak*, the sacred water, from a sacred river or tank (*Pushkarani*)

Morning—8 a.m. to 9 a.m.

After the *Archak* changes the previous day's costumes, the place of worship and the *Aradhana* vessels are cleaned and the *Poojas* prescribed for the other Deities at the entrance are performed. Thereafter, in the presence of the main Deity prescribed rites of *Antaryag* are performed beginning with *Atmashuddhi* and *Bhootashuddhi* and *Pooja* performed with *Mantrasanam* and completed.

## SNANASAN

Morning—9 a.m. to 10 a.m.

In temples of Lord Vishnu, for the Deity to be bathed daily, the *Abhishek* has to be performed to the Deity along with *Saligrams*, after the prescribed preliminary services are offered and mantrams of *Purushasookth*, *Vishnusookth*, *Narayanasookth* and others are recited. The Deity is then decorated with clean and perfumed costumes and ornaments.

Morning—10-30 a.m. to 11 a.m

In temples of Lord Shiva, everyday *Abhishek* is performed to the main *Lingam* in accordance with the prescribed procedure after chanting *Mahanyas* and of *Namaka*, *Chamaka*, *Purushasookth* and other mantras, and to the Goddesses with chanting of *Srisookth* and *Bhoosookth* mantras, clean costumes are tendered.

## ALANKARASAN

Morning—10-30 a.m. to 11 a.m

After the Deity is decorated with clean costumes, sacred thread, sandal, garlands of flowers and ornaments, and services of *Dhoop*, *Deep* and *Neerajan* are offered, in accordance with customs prevailing. *Vedas* and divine *Prabandhs* are chanted. Thereafter *Sahasranamarchan* (worship with thousand names) or *Ashtottara-shatanamarchan* (worship with 108 names) is performed with *Tulsi* or flowers and in the temples of Mother, *Lakshmi Sahasranamam* is performed with *Haridra* and *Kumkum* and the *Alankarasan* is completed by offering light (*Deeparadhan*).

In the temples of Shiva and Shakti, after the Deity is decorated with new costumes, ornaments, sacred thread, sandal, flowers, and perfume, lights are offered in *Pooja* and *Sahasranamam* or *Ashttotranam* is performed.

## BHOJYASAN

11 a.m. to 12 Noon

The delicious eatables prepared in the kitchen of the temple along with *Havis* or *Shuddan* are offered to the Deity in the *Yogasala* the sacrificial God is worshipped by *Nityahomam* as a part of the daily Utsav, the Balimurthy is taken in procession into the inner compound of the temple and the main Deity is offered *Mahamangalarthi*, and Vedas and other scriptures are chanted, after which *Teerth* and *Prasad* are distributed to the devotees.

## IN SHIVA TEMPLES

11 a.m. to 12 Noon

After the main offering (*Mahanivedana*) to the Deity, *Nityahomam*, *Nityotsava*, *Balipradan* and *Mahamangalarthi* are completed and *Teerth* and *Prasad* are distributed to devotees.

## MADHYANHA POOJA

12 Noon to 12-30 p.m.

The midday Pooja is performed in accordance with prescribed rites and after the *Mahamangalarthi* and distribution of *Teerth* and *Prasad*, the temple doors are closed and locked.

## SAYANHA POOJA

Evening—5 p.m. to 6-30 p.m.

The *Archak* and other personnel in the temple, after performing their evening ablutions, enter the temple in accordance with customs, perform *Deevatige Salam* (Worship with lights) and, after reciting the *sankalp* for the evening, pooja is performed in accordance with prescribed rites with *Dhoop*, *Deep* and *Mantrapushp* and then after *Mahanivedan* to the Deity, *Mangalarthi* is performed.

## IN SHIVA & SHAKTI TEMPLES

Evening—6-30 to 8-30 p.m.

Having commenced the evening Pooja in accordance with prescribed rites, the *Abhishek* having been performed in accordance with the custom, costumes, sacred thread, sandal and flowers having been offered, the *Shivasahasranam* or *Agamasarathrishathi* or *Rudratrishathi* or *Ashtottarashtanamarchan* and in the case of the temples of the Mother, *Lalitha Sahasranam* or *Lalithathrishathi* or *Astottarshatanamaaradhan* Pooja are performed with Bilwa leaves and *Kumkum* in accordance with prescribed rites, and after the main offering (*Mahanivedan*) the *Mahamangalarthi*, and *Mantrapushp* are offered and the Pooja concluded with *Rajopachar*.

## SHAYANASAN

The pandal-like cot or cradle with soft bedding, ornamental blankets, pillows, covers, garlands of flowers is prepared for the *Shayanotsav* and the Deity known as the *Shayanamurthi*, is escorted to the cot with due honours and with service of music, the *Shayanotsav* is completed.

Thereafter the temple doors are closed, locked and sealed.

- N B:-* 1) In temples where *Mukhaveena* or flute is played during the Pooja, this procedure may be followed
- 2) The description given above applies to all temples generally, but variations in poojas may be effected to suit customs prevailing in individual temples

## **CODE OF CONDUCT**

### **Temple servants**

1. Bathe and dress properly before service. Be humble and reverential before God, patient and helpful to worshippers. Be honest, disciplined, loyal and devoted in your service. Refrain from smoking and consuming intoxicated drinks. Do not expect any reward; 'Service' shall be your aim. Work with sincerity of purpose; Work with dedication; Work is worship.

### **Worshippers**

1. Have bath and wear clean clothes before entering the temple. Leave footwear outside the temple premises. Follow the queue for convenient worship and clear view of the Deity. Observe silence while worshipping; noise disturbs peaceful meditation and worship. Pay money intended for the Deity in the Temple Office and obtain a receipt or deposit in the sealed Hundial; offerings made at other places will not reach the coffers of the Deity in fulfilment of your vows. Do not smoke, spit or get intoxicated in the temple premises; deposit rubbish in the bins provided; co-operate to keep the premises clean. Temple servants are forbidden from accepting any reward for services rendered; co-operate with the management to put down malpractices. All regulations are made for your benefit; observe them scrupulously. Contact Temple Offices or Enquiry Offices for any information or facilities needed. In case of any complaint or suggestion to make, please forward it to the Temple Officer or record in the book kept in the temple or other offices. Be courteous to Archaks and other temple servants. Accept Prasadays with faith and devotion. Be tolerant to others and their views.

### **Dharmakarthis (Trustees)**

1. Be patient, resourceful and dedicated while discharging your duties; you are fortunate to serve God and His devotees.

2. Preserve the dignity, usage and customs of the temple in arranging worship and festivals.
3. Keep all articles ready for the performance of sevas and festivals in time.
4. Timings for pujas and festivals should be fixed, notified and adhered to.
5. Arrange to decorate the Deity to inspire devotion and to attract devotees.
6. Safeguard the temple, the idols, the property, the income and take steps to augment the resources of the temple.
7. Fix Dittam (Scales of expenditure) within the income keeping reserves for future needs.
8. Provide accommodation and other amenities to Archaks and other temple servants and arrange for their training to discharge their duties efficiently.
9. Arrange religious and cultural programmes to inculcate Bhakti and Dharma.
10. Arrange for the conveniences of worshippers for Darshan, shelter, food, sanitation, medical aid, water supply and transport.
11. Treat all devotees alike; don't interrupt queue; those in a hurry can attend paid Sevas; those desiring convenient worship may join tail end of queue.
12. The good of the institution, conveniences to pilgrims, and welfare of the workers shall be your aim.

### **Archaks**

1. Must be healthy, mentally alert and duly qualified in Agama Sastras.
2. Must know the historical, mythological and archaeological importance of the temple and be in a position to explain it to the devotees.

3. Have bath, wear clean and customary clothes and be Vaidic (while rendering) services.
4. Don't chew betel leaves or tobacco or smoke in the temple or be addicted to intoxicating drinks.
5. Dress and decorate the Deity properly and keep Aradhana vessels clean and the perpetual light burning.
6. Perform sevas and offer Nivedana at scheduled timings with devotion.
7. The sanctity of the temple depends on the conduct and devotion of the Archak. An Archak with good conduct and character alone has the right of service.

# INSPECTION QUESTIONNAIRE

- Institution \_\_\_\_\_ When last inspected \_\_\_\_\_
- Date \_\_\_\_\_ Time \_\_\_\_\_ By whom \_\_\_\_\_
- Names of Trustees; when last constituted.
- Name of Executive Authority.
- Strength of Establishment (hereditary & non-hereditary), age, qualifications;
- Members of establishment present.
- Qualification & age of Archaks and steps taken for getting them qualified.
- Notification of (a) Temple routine.  
(b) Seva Rates.  
(c) Do's Don't.  
(d) Code of conduct.
- Opening of Temple doors.
- Suprabhatam.
- Decoration of Deities.
- Puja Kramam.
- Admission for Darshan.
- Prasadams—Quantity.  
Quality.  
Utilisation.
- Preservation and condition of jewels,  
clothes and records.
- Repairs to Temple & Prevention of tree growth.
- Cleanliness of \_\_\_\_\_ (a) Sannadhi (b) Kitchen.  
Week Day fixed for washing (c) Mantapams (d) Premises.  
(e) Surroundings.

Availability of water Supply for (a) cleaning Temple premises  
(b) Washing feet.  
(c) Gardens.

Gardens—Condition.

Supply of flowers.

Sources of Income. (a) Temple (b) Shops (c) Lands (d) Grants  
(e) Sevas, (f) Hundial, (g) Festivals.

Cash—Collections.

Whether receipts issued.

Whether Remittances made promptly.

Whether Pass Book maintained.

Hundials—Installation. Date of opening and assortment.

Income                      Previous month.  
                                 Previous day.

D. C. B. of Leases.

Amulnamas (Daily Diary).

Encroachments & steps taken for eviction.

Fair price Shops for Puja articles.

Supply of provisions and quality.

Festivals and Fairs.

Dittam (Scales of expenditure).

Suggestion Book.

Inspection Book.

Sources of Income.

Register of Properties (movable & immovable).

When inventory last made and discrepancies, if any, whether-  
reconciled.

Whether instructions issued are carried out.

Audit of Accounts.

Budget (Income, Expenditure); Augmentation of resources.

Watch & Ward: Steps taken for prevention of thefts.

Rectification of defects pointed out during last inspection.

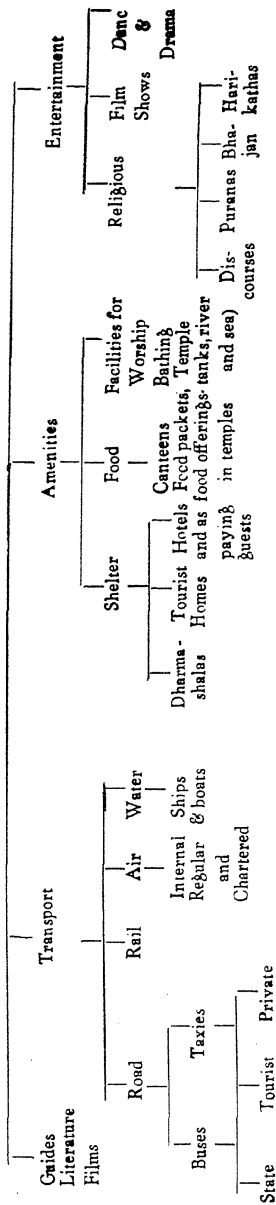
General.

# HOME TOURISM

(Pilgrimages)

Temples  
and

Places of Tourist interest



## TEMPLE FUNDS AND SOCIAL PROGRESS

India is a land of temples: from Cape Comorin to Himalayas, the whole of Bharatavarsha is studded with innumerable temples. Temple worship is very old in our country; it is not possible to trace the origin of temples; but it appears to be certain that temples developed out of sacrificial altars. Sacrifice is worship of the invisible Gods through fire while temples enable us to worship the visible Gods directly. Sacrifices and temples establish connection between the world of Gods and the world of men, *i.e.*, Heaven and Earth. The form of the temple symbolises this union. The original form of a temple was a circular sanctum inside a rectangular or square room. This has been slightly modified later and we have now a circular spire on a square sanctum. The Heaven, the path of the stars, is round and the Earth with its four or eight corners is symbolised by a square or rectangular edifice. The construction of temples on Hills is another form of this symbolism of connection between Heaven and Earth, being midway between the two. The trident or discus at the top or the circular Kalasa helps the symbolism. The idol makes the presence of the God concrete and helps to concentrate our mind on God. In this way, the places of worship have been conceived by our ancestors and they have contributed to the practice of devotion, piety and morality among the people.

But our temples not only served as religious institutions in the above manner but acted as potent factors in the social and educational progress of the nation. The construction of a temple was therefore counted among the seven great services to the community, the other six being (1) Construction of a tank; (2) Endowment of money; (3) Establishment of a village; (4) Planting a garden; (5) Writing or causing to write a work and (6) Producing offspring. And the construction of a temple

may be considered as the most important of these as it includes three or four of the rest in it. All these contributed to the social welfare or progress of the nation.

In the first place temples brought the people of different parts of the country together and made them feel that they form one nation with a common goal of life. Some may worship Vishnu and others, Siva but they all follow the same path of Bhakti and are after the same goal of Mukti. Devotees in the north do not consider their pilgrimage as completed unless they visit Ramesvaram in the extreme south, and devotees in the south cannot rest contented with visiting Ramesvaram but must go to Kasi (Banaras) also. Badrinath in the north, Jagannath in the east, Ranganath in the south and Dwarakanath in the west have brought about a kind of solidarity to the people living in between them. Again temples served as means of dispelling ideas of social inequality among the people. In a temple in the presence of God, people of all sects and sexes are equal, none is superior to the other. Society is brought to a common level. The temple of Tirupati is the foremost instance of the subject in question. Venkatanatha is the common centre of attraction for people of all parts of India, for attaining their objects. Northerners flock to Tirupati to worship him as Balaji or Govinda, southerners worship him as Venkatesvara, Srinivasa, and Venkataramana. Equally with the temples, the festivals in them brought people together and converted different sects into one community around the God.

The construction of the temple and its maintenance were solely for the well-being and benefit of the society. The delicately carved stone pillars and the elaborately decorated towers, the spacious halls and the massive walls must have supported several families of workmen for many years and encouraged the arts of sculpture and masonry. If the construction benefited the society for a limited period, its maintenance continued to do so everlastingly. The establishment of a perpetually burning light in a temple was considered to be an act of great piety and anybody who caused obstruction to it was believed to be guilty of grave sacrilege. This fact is stated in several inscriptions. Let us examine for a moment the effect of this gift and see how

far-reaching it is. For obtaining the required quantity of ghee to maintain a perpetual light, the milk of nearly twenty-five cows is required or of double the number of goats or sheep. These animals have to be maintained in the temple. Ghee was not freely marketable in old days and Dalda was not yet invented. The number of cattle to be maintained in a temple increased with the number of lights. A large number of people had to be employed in temples to tend the cattle, to milk them and prepare the ghee out of the milk. Where a vast number of cattle was protected, it is needless to say that agriculture advanced to a great extent. In addition to the daily worship, several festivals have been enjoined to be carried on in temples. Services of various classes of people and several implements are required for festivals. In this way, the temples provided employment and sustenance for a large number of people. Again festivals attracted the craftsmen and provided market for their goods. We learn that there was the custom in temples of presenting cloths on festival occasions to all the servants of the temple from the Parpathyadar down to the sweeper and to others who took part in the festival. This provided employment to several families of weavers.

Temples in ancient days were not only centres of worship but were also centres of learning. There were attached to the temple, pandits well versed in the Vedas and Vedangas, Itihasas and Puranas, Sciences and Philosophy. The Vedas were not only recited but were also taught. The Puranas were not only read but were also explained. Sciences were taught and Philosophy was expounded. We have inscriptions which record endowments for the above purposes even in very early times. The teachers and the taught were provided with free-boarding and for this purpose Choultries were maintained and attached to temples.

Temples also encouraged fine arts. There were many artistes attached to temples. Musicians, dancers and poets daily attended on the God and these arts flourished under the patronage of temples. In Tirupati, we have the famous instance of Annamacharyulu who daily composed songs and sang them in the presence of the God. It may be mentioned here that Annamacharyulu and his son composed nearly 25,000 songs on God

Venkatesvara and all these were inscribed on copper plates and carefully preserved in the temple. In this way, Telugu musical literature had its origin in the temple at Tirupati. There are inscriptions which record endowments for the maintenance of musicians and dancers.

Above all, temples fostered the medical science which was very essential for the well-being of the society. There were dispensaries attached to some temples. There were endowments for the maintenance of doctors and men who procured drugs to them. Generally the temple priest was a doctor. This tradition is maintained upto now in the families of certain Vaikhanasas.

Towers and mantapams served as posts for sentinels. In this manner the temple exerted a great influence over the social life of the people. It is far from the truth to say that temples were merely places of idol worship, erected simply for the advantage of a small community who wanted to benefit themselves taking advantage of the superstitious beliefs of the masses. They were in reality the centres of great spiritual forces and social advancement. They were the sources of solace to distressed minds and of support to needy bodies. A place without a temple had no amenities of life; there was want of righteousness and of fear, of truth among the people there, due to want and unhappiness. It is therefore wrong to try to destroy the temples and idols on the plea that they had degraded society and extracted its money. Money is paid to the temples wilfully and with the full realisation of its use for good purposes. So the destruction of temples results in the disruption of the social order. When we see that the number of temples that are defunct and dilapidated is far greater than that of those that are functioning, we can realise how much harm has been done to the society, spiritually, morally and economically. It is therefore our primary duty to see that those temples are restored to their original glory and service. There can be no more justifiable use for the surplus funds of a flourishing temple than the renovation of temples fallen into disuse.

Owing to the discoveries of modern science, the world had changed and is rapidly changing. The invention of means of

rapid transport is reducing the distances between countries and the corners of the world are shrinking thereby. The unpreventable impact of foreign nations and civilizations are affecting our social order. We can no longer say that we stick to our ancient traditions and do not admit of adjustments. If we persist in fighting on horseback and on elephants we will be swept away in no time and find ourselves nowhere. If we say we will depend only on cottage industries and handicrafts, we will be outstripped by other mechanised nations. They may give temporary relief by providing employment to some but in the long run they leave us several centuries behind the times. We will fail in the competition of nations and may gradually be effaced from the face of the earth. Our sciences are good to maintain our traditions but cannot compete with modern sciences. Our social requirements have also changed to a large extent. Temples which were fostering our arts and sciences and helping our society must of necessity revise their methods to suit modern times. If temple funds in ancient times were utilised to promote our indigenous learning, they can now be used to promote the study of modern languages and sciences. There is nothing wrong in it, but impropriety arises only when the former are neglected for the sake of the latter. If the temples supplied the need of drinking water to the people by providing tanks and wells, the expenditure of temple funds for the supply of wholesome water through pipes is equally justifiable. Equally so is the expenditure of money on the improvement of means of communication in accord with modern times. The maintenance of hospitals, provision of sanitation and improvement of health are also essential social services which fall within the ambit of temple management. One of the banes of modern society is the destitute; unless this slur is blotted out, the society cannot hold its head up in the world. Another is the orphan. Institutions intended to ameliorate the condition of these must be counted among the foremost social service institutions and the maintenance of these out of the temple funds is eminently justified as contributing to social progress. The invalids and disabled persons are burden on society. Temples which were the centres of diffusion of all-round progress of society in old days, can claim to have discharged their functions in these modern days only if they serve the modern needs of the society. If social progress depended on temples in ancient days, temple funds in

these modern days should be utilised for social progress. Money got from the people is best spent for the benefit of the people Kalidasa has said “The Sun draws up water from the Earth only to return it thousand-fold.”

## ADMINISTRATION OF RELIGIOUS FUNDS FOR WELFARE SERVICES

(Paper read at the Seminar on " Social Administration in Developing Countries," at India International Centre, New Delhi, on 16th March 1964)

Temples are places of worship. They are also the places for National Integration. People from all over the country gather together and worship together unmindful of the region, creed and community they belong. As more and more facilities are provided more and more are resorting to temples and worshipping in temples. They make offerings also. In the case of Tirupathi Temple in Andhra Pradesh situated on hills 3,000 ft. in height in lovely surroundings, which can be cited as an example, the number that is now normally visiting is about 10,000 a day. The income has increased to Rs. 3 crores a year, out of offerings made by devotees and out of remunerative services for the benefit of the pilgrims visiting the shrine, like accommodation, transport, canteens, provision stores and Kalyanakatta where tonsure (shaving of heads) in fulfilment of vows is done. All this money is utilised first for the temple for which the money is intended by pilgrims, for pujas, renovation and jewels. Next, on the pilgrims from whom the money is received, by arranging convenient Darshanam, shelter in the form of Dharmashalas (choultries), food by running canteens departmentally and distributing food offered to the Deity free to the pilgrims, water supply, sanitation and medical aid and transport. Prices of food-stuffs are also controlled by running Co-operative Stores and opening Fair-price depots at various places, for the benefit of the temple, employees, pilgrims and the public. Even the Kalyanakatta, where hair is offered and Purohit Sangham are run on co-operative and corporate basis without depriving the man in the trade of his livelihood, by introducing a standard fee and distributing equally among all

the members of the Sangham whether he has work or not, with a share to the temple. The above social services are useful for the man in the trade, for the temple and the pilgrims who visit the shrine, as there is no intermediary and the fleecing of pilgrims is eliminated. In addition, there is social insurance to the members by utilising 10 per cent of their receipts for housing, medical aid and other social obligations like marriages etc. The surplus income, after utilising for the temple and pilgrims, is utilised for other social services needed for the public at large, of whom the pilgrims form part. There are three types of sufferers among humanity—the poor, the sick and the destitute. Begging is prevented and the able-bodied are given work on daily wages and the disabled are maintained in Poor Home. The sick are provided with hospitals and Leprosy Home. The destitute children are looked after in Balamandir (Orphanages), Such children who have lost both father and mother or if any parent is alive but physically disabled to earn livelihood, are provided shelter, food, education and settled in life by training them in a trade and giving employment in the institutions run by the temple. Education is the next item on which considerable sums of money of the temple are spent. High Schools are run at Tirupathi, Tirumala Hills, Horsley Hills in Andhra Pradesh and at Vellore in Madras State. College for men, College for women, College for music and dancing, College for oriental learning, School for sculpture, and School for temple music are established at Tirupathi and a College is established at Delhi. Funds are utilised also for the establishment and maintenance of Sri Venkateswara University and for the establishment of several other affiliated institutions at Tirupathi like Engineering College, Medical College, Agricultural College, Veterinary College, etc., including Central Institute for Sanskrit. Thus temples can, in addition to being places of worship, serve as useful Institutions for National Integration and other welfare services for the benefit of the country and the nation at large.

## RELIGION AND SECULARISM

(PAPER READ AT THE ALL INDIA COLLOQUIUM ON 'ETHICAL AND SPIRITUAL VALUES AS THE BASIS OF NATIONAL INTEGRATION,' HELD AT BHARATIYA VIDYA BHAVAN, BOMBAY, FROM DECEMBER 30, 1966 TO JANUARY 2, 1967)

With the advent of freedom, India emerged as a secular State wedded to parliamentary democracy. Nehru was the chief architect of secular India.

A secular state is religiously neutral, and protects all religions without favouring any one at the expense of others. It does not adopt any one religion as the State religion. This does not imply that religion ceases to be an important factor in the private life of the individual. It simply means the separation of State from religion. Naturally, no individual is subject to social inequalities imposed by religious sanction.

The Indian Constitution reflects this secularism in the Fundamental Rights envisaged in it. As per the Constitution all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion, subject to public order, morality and health.

In accordance with the Fundamental Rights of the Constitution communal electorates and untouchability have been abolished, special safeguards for the upliftment of Harijans and other backward classes have been provided, a uniform civil code is being evolved and incessant steps to bring about social and economic equality among the people are being undertaken.

These measures have resulted in the growth of secularism in the country. But the growing secularism coupled with the scientific knowledge of the modern age has adversely affected

the spiritual and moral values of the people. People are becoming less and less religious in their outlook on life and with this they are fast losing sight of the importance of ethical values necessary for the harmony and progress of social life.

No doubt secularism and science have released the people from the clutches of meaningless tradition and superstition, but at the same time they have created in them a certain moral and spiritual vacuum that has not been filled by any substitute. This vacuum naturally resulted in considerable damage to national integration and moral fibre. The violent disturbances that are taking place all over the country at present even at the slightest provocation bear ample testimony to this trend. As Dr. Radhakrishnan says, "A blind impulse to destroy seems to have taken possession of people and if there is no check to it we will take a long stride towards final extinction and prepare for an era of intellectual darkness and ethical barbarism in which man's noblest accomplishments of the past would be laid waste."

The remedy to cure this malady is proper understanding of our religion and culture. Religion brings about a certain discipline which touches our conscience and helps us to struggle against evil and sordidness, saves us from greed, lust and hatred, releases moral power and imparts to us courage in the enterprise of fighting for a better social order. This discipline implies the submitting of our thinking and conduct to the truths of the spirit and the generation of a binding force that deepens the solidarity of human society.

Religion is not to be associated with meaningless dogmas and creeds, rites and ceremonies, but with the deepest wisdom of the ancient seers, the 'Sanatana Dharma' which can safely guide us through the bewildering chaos of modern thought. Religion is to be associated with that ancient wisdom of ours, which is international in feeling and intention and which, by its virtue of vitality, has affected men of all races and has been able to survive political and social changes through the ages and which must remain for ever even while other achievements of man change or perish.

When we talk of Religion and Secularism, we have to remember that religion is not in any way opposed to secularism. They are on the other hand closely interrelated. Indian secularism is not alien to Indian culture. It is part and parcel of it.

Secularism as is understood in the West is different. There it means anything that is non-religious or opposed to religion. This meaning owes its origin to historical circumstances. For long, the Church was powerful in the West. It influenced and controlled the individual in every aspect of life. Marxism, which arose in the West and which was against the existence of classes and exploitation, developed hatred against religion and for this reason came to be known as secular in character, meaning thereby that it is opposed to religion. Similarly, science which permitted freedom of enquiry and the right of the individual for intellectual investigation into the mysteries of nature, was a striking contrast to Christian Religion. Hence, science too became opposed to religion and came to be known as secular in character. In this way whatever opposed religion or was not religious became secular. It is under these circumstances that the word "Secularism" has come to mean that which opposes religion or is indifferent to religion.

In India secularism does not mean opposition or indifference to religion; it means confining religion to the individual. It means separating politics from religion, allowing the individual to have his own way of worship and giving equal status or importance to different forms of worship. This approach to religion is quite in accordance with the fundamental concepts of our ancient culture which professes that Truth, though one, may be approached in infinite ways: *Ekam Sat Vipraa Bahudhaa Vadanti*: "Truth is one and the sages describe it differently."

Thus there is difference between the Western concept of secularism and the Indian. Whereas in the West it refers to either indifference to religion or opposition to it, in India it refers to the equal status of all religions and to the complete freedom of the individual to follow his own form of worship undeterred by the

fear of any discriminatory steps being taken against him either by the State or Society. Indian secularism encourages people to work out the truth in diversity. It is essentially a product of our great cultural heritage.

## OM

There is something that pervades and governs this **Universe**, which we call God and worship. This is Energy (Shakti), One form of Energy is convertible into another. When Electricity passes through a wire, we get Heat, Light and Magnetic forces Light can be converted into Sound. Particles are divisible into molecules and molecules into atoms and atoms into protons, electrons and neutrons which are invisible and nothing but Energy. Since we cannot contemplate this energy we give a form-Nirguna into Saguna. Each one worships in his own way, "Ekam Sat, Viprah, Bahudha Vadanti". Truth (God) is one, the wise (learned or sages) describe differently.

Hinduism is a way of life. The behaviour or human conduct should be conditioned by what one expects another to behave towards him. He expects one to be pure, not to utter falsehood, not to steal and to control his senses. The same should be the conduct of the individual.

PURUSHARDHA or the object of human being is Dharma, Artha, Kama, Moksha. We can aspire wealth, we can aspire pleasure but they should be controlled or conditioned by Dharma or Nature. The individual then obtains Moksha. There is certain cosmic order that prevails in this Universe. The Individual should fit into this rhythm or cosmic order. One cannot think in terms of conquering nature; one should live and sublimate himself with nature.

Every action has its reaction, even according to Newton's Third Law. If you are sincere and devoted, you achieve the object. If you are good, you get good. If you think evil of another, you get evil. It is in your own interest to do good and to think good of others.

The essence of "GITA" is action and detachment (Pavritti-Nivritti.) That action should be with dedication without aspiring

for the fruits. Lord Sri Venkateswara points with His right hand His feet to surrender oneself to His feet, with left hand His knee indicating that the ocean of life (Samsara Sagara) would be knee deep. Happiness is peace of mind. This peace comes out of contentment. One need not renounce but carry out his duties with dedication and devotion(with shradda and Bhakti) receiving whatever he gets, as Lord's Prasadam.

**“Contribution of Tirumala Tirupati Devasthanams”  
for promotion of Hindu Dharma, Indian Culture, Art,  
Architecture, Education, Social welfare and Industries.**

**(BROADCAST BY A.I.R. MADRAS ON 18. 3. 1976)**

“LORD VENKATESWARA” is worshipped by all Hindus in India and elsewhere. Nearly 30 thousand devotees are visiting everyday. The income which was 10 lakhs in the year 1933, when legislation was made for better management of this temple is now more than 10 crores of rupees. The money is spent primarily for the benefit of the Temple towards Puja, maintenance, renovation, decoration of the Deity with ornaments etc., and for the benefit of the devotees in providing good Darshan of the Deity, Shelter, Food, Sanitation, Water Supply, Medical Aid and Transport facilities. The surplus is utilised for the benefit of the Public for relieving sufferings, by establishing Poor Homes for the disabled, Orphanages for the Destitutes and Hospitals and Leprosy Homes for the sick and for Deaf, Dumb, Blind and aged Homes. It has also contributed 10 lakhs of rupees towards Social Welfare Fund of the State. Nearly a crore of rupees is spent on Education. The Devasthanam itself is running Primary Schools for Children, High Schools at Tirupati, Tirumala and Vellore, an Oriental High School, Sri Venkateswara College, Sri Govindarajaswamy College, a College for Music and Dance Sri Padmavathi Women's College and a Polytechnic for Women and an Oriental College with Sastras, Sanskrit, Hindi and Telugu at Tirupati and a Veda Sastra Agama Vidya Kendra at Tirumala. The Devasthanam has also sanctioned the establishment of Bharatiya Dharmacharya Sikshana Kendra. It has also established Sri Venkateswara College at Delhi. In addition, the Devasthanam has aided in the establishment of Sri Venkateswara University, Engineering College, Medical College, Agricultural College, Kendriya Sanskrit Vidya Peeth, Yoga Research Institute and S.V.R.R. Hospital. It is also aiding for the construction of buildings for

running Schools and Colleges where Telugu is also taught at Delhi, Madras and in other States. It has also sanctioned a Kalakshetra for Fine Arts to be established at Tirupati.

Towards Srinivasa Mission, Tirumala Tirupati Devasthanams is organising Centres in all District Head Quarters in Andhra Pradesh, in all State Capitals and in all countries abroad for Indians to gather for religious, Social, Cultural and Educational activities, in addition to running Information Centres for pilgrimage to Tirupati. It is also helping in the construction of Temples in America and in other Countries besides contributing about fifty lakhs of rupees annually towards temple renovation works in India. Its reserve funds are built up to ensure running of the Institutions properly out of interest and invested in such banks which aid Industries in the State. •

Thus Tirumala Tirupati Devasthanams has contributed considerably towards propagation of Hindu Dharma, Indian Culture, Indian Architecture, Revonation of Temples, Education, Welfare Schemes and promotion of Industries for the benefit of the Public, after meeting the requirements of the Temple and the Devotees visiting the Shrine.



## **PART II**

### **( Reports )**



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## PART II

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# SHRI JAGANNATHA TEMPLE, PURI

*(Visited on the invitation of Orissa Government in 1965)*

## **Action to be taken immediately.**

1. Remove tree growth on shrines and grout crevices.
2. Clear the Mukhamandap of all stored articles.
3. Prohibit sale of prasadam in the inner prakaram and enforce sale under hygienic conditions at places provided and specified, with prices of articles notified.
4. Open Temple Office within the temple at a place attracting the attention of every pilgrim as soon as he enters the temple.
5. Fix Notice Boards showing
  - (a) Daily routine in the temple.
  - (b) The charges for various Sevas and Bhogs.
  - (c) Arrangements made by the temple to receive payments and offerings.
6. Introduce queue system for worship.
7. Print a Guide Book for the benefit of the pilgrims giving mythological, historical aspects of the temple and particulars relating to temple routine, sevas and rates with caution notice to pilgrims.
8. Distribute leaf-lets to pilgrims on all days at the entrance to the temple by an educated guide and open an Enquiry Office at Puri Railway Station.

9. Municipal Health Authorities may be requested to supervise the sanitation in the temple premises including preparation, sale and preservation of foodstuffs.
10. Only sevaks who have services to render may be permitted into the temple by registration and licensing.
11. Secure the existing private choultries for management or construct a choultry for accommodation of pilgrims, by a loan from Government, if necessary.
12. The report of the Chief Engineer after inspection of the temple and its condition may be expedited and action taken for the proper preservation of temple structures.
13. Temple lighting must be improved.
14. A Special Officer may be appointed to take complete inventory of properties of the temple within and outside the State and orders issued to all Registrars and Collectors to furnish to the Administrator of the Puri temple a list of properties and lands endowed to Lord Jagannath as and when they are registered or found.

### **Caution to Pilgrims.**

Pilgrims visiting the Holy Shrine of Lord Jagannath at Puri are requested to note the following instructions for due fulfilment of their vows and for ensuring that offerings intended for Lord Jagannath reach His coffers:—

1. As soon as you enter the temple, contact the temple authorities in the Temple Office and appraise them about your vows and offerings.
2. Money intended for Lord Jagannath should be paid in the Temple Office only and a receipt obtained.

3. The temple authorities have not appointed agents to collect money or offerings intended for Lord Jagannath. Therefore, money paid at places other than the Temple Office will not reach the coffers of the Lord in fulfilment of your vows.
4. Have bath and wear clean clothes before entering the temple and follow the queue for convenient worship and clear view of the Lord.
5. Observe silence while worshipping. Noise disturbs other pilgrims and distracts peaceful meditation.
6. Deposit your offerings only in the sealed receptacles (hundials) provided by the temple authorities for the purpose.
7. Temple servants are forbidden from extorting money from pilgrims or from accepting tips for services rendered. Please report such cases immediately to the Administrator of the temple and help the administration to put down malpractices.
8. Do not throw rubbish in the temple premises, but deposit them in bins provided. Cleanliness is next to godliness.
9. Temple authorities have made arrangements for properly guiding you and for receiving your offerings in kind or cash and to give you a receipt.
10. In case of any complaint or suggestion to make, please forward it to the Administrator of the temple or record in the book kept for the purpose in the Temple Office.
11. Remove footwear before entering temple premises.

#### **Augment Revenues of the Temple by**

1. Introduction of Harathies and fees therefor either inside the temple or at Mukhamandapam where pilgrims are now offering ghee wicks.

2. Introduction of fees for Rathjatra—A fee of Rs. 116—may be fixed for the Rath Utsavams desired to be performed by devotees at the time of the main annual Rathjatra. Similarly a fee of Rs. 58/- per day may be collected from devotees desirous of performing Chap festival.
3. Acceptance of Bhogs at Rs. 58 from devotees. Similarly a schedule may be fixed for several Bhogs.
4. 'Temple Renovation Fund' Hundi to be installed near the Temple Office.
5. An appeal to be made to the public by the State Governor or Chief Minister for Renovation Fund by publication in newspapers and writing to important individuals.
6. Introduction of Varthana fee for offering of vasthrams, jewels, etc., for the use of the Deity.
7. Introduction of pass books for temporary and permanent charities to be performed in the temple. A fee for the pass book and for the certificates for the due performance of the charity may be fixed.
8. Introduction of fees for special Darshanams during Nities.

#### **Arrangements to be made during Shri Jagannath Car Festival**

1. A meeting may be held in advance with the concerned local authorities for proper accommodation, water supply, sanitation, medical aid, lighting, supply of provisions and controlled articles through fair price shops, fire fighting and ambulance services for running of special trains and buses and for police bandobast.
2. Enquiry Offices to be opened at Khurda Junction, Puri Railway Station and at the entrance to the temple for the guidance of pilgrims and for the distribution of pamphlets.

3. Temporary accommodation to be provided in schools, colleges and hostels by giving students holidays during this period and also by erecting temporary sheds. Railways may also be addressed to have pilgrims sheds and camping coaches.
4. Enlist volunteers from local schools and colleges and other voluntary organisations in addition to the police. The police will maintain law and order; the volunteers will help the pilgrims at several enquiry offices and will regulate the queue within and queue compartments outside the temple.
5. Special staff should be deputed to assist the Administrator in and outside the temple to cope up with the heavy and responsible work involved with regard to;
  - (a) Receipt and issue of provisions for Naivedyam to meet the requirements of the temple.
  - (b) Acceptance of offerings in fulfilment of vows and issue receipts.
  - (c) Running of information offices.
  - (d) Controlling of temple servants.
  - (e) Controlling the queue and arrangements for Darshanam.
  - (f) Arrangements for performance of Sevas and Pooja as per programme.
6. There should be some restriction in allowing people getting up the temple cars just before and after Pahaundojanam.
7. While dragging temple cars, view of the Deity should not be obstructed.
8. There should be a separate section for publicity, propaganda and broadcasting in Oriya, English, Bengali, Hindi and Telugu languages.
9. *Lighting:* There should be contour lighting for the temple Gopuram and Prakaram walls. The lighting inside the temple should be improved with tubular and flood lighting.

10. Repair and cleaning of the temple should be carried out before commencement of the festival.
11. *Publicity of the Festival:*
  - (a) Through Railway authorities by posters at Railway Stations.
  - (b) In newspapers.
  - (c) Through publicity department of various States.
  - (d) Through all India Radio.

### NOTE

Under Section 3 of Puri Jagannath Temple Act of 1954, the Puri Sri Jagannath Temple Act 1952 shall be deemed to be a part of this Act of 1954 and all or any of the powers and the functions of State Government under the said Act (of 1952) shall be exercisable by the Committee under this Act of 1954 from such dates or dates as the State Government may by a notification direct.

In Section 2 of Act of 1952 "Endowment" means all property belonging to or given or endowed for the support of the temple or given or endowed for the performance of any service including the service of offerings to the Deity or charity connected therewith and includes the institution concerned and also the premises thereof but does not include gifts of property made as personal gifts to the Sevak, Pujari or other employees of the temple.

Even in the "Explanation" it has been specified any gift, inam, maufi, shebait, or jagir granted to a Sevak, Pujari, or other employee of the temple or to any other performance of any service including the service of offerings to the Deity or charity in or connected with the temple shall not be deemed to be a personal gift to the said Sevak, Pujari or other employee but shall be deemed to be an "Endowment."

Under Sub-Section (c) of Section 2 of Act of 1952, 'Specific Endowment' means any property or money endowed for the per-

formance of any specific service or charity in the temple and under Sub-Section (d) temple means, the temple of Lord Jagannath at Puri and other temples within its premises, all their appurtenant and subordinate shrines, other sacred places and tanks and any additions which may be made thereto after the commencement of this Act.

Therefore, all the offerings and charities made to the Deity or to the temple or temples within the premises, their appurtenances and subordinate shrines, other sacred places and tanks shall belong to the temple. Similarly, the offerings now made and collected as 'Atike' money for offering Nitya Bhog to the Deity shall be deemed to be an endowment belonging to the temple and shall not be deemed to be a personal gift. So even the "Nijog" within the premises of the temple where these monies or charities are collected, comes under the definition of the "Temple" forming part of the temple and can never be deemed to be the private property of any person or persons. These offerings and charities form part of the main funds and resources of the temple.

Action has to be immediately taken by the Temple Committee under Section 15 (5) of the Act of 1954 to ensure that funds of the Specific and Religious Endowments are spent according to the wishes of the donors.

Similarly action has to be taken by the Administrator under Section 21 (2). "Notwithstanding anything in Sub-Section (a) or in Section (5) the Administrator shall be responsible for the custody of all records and properties of the temple and shall arrange for proper collections of offerings made in the temple."

Any reference to record of rights in the Sri Jagannath Temple Act of 1954 cannot be inconsistent with the other provisions of the Act specified above. On the other hand, under Section 21 (2) and sub-clause (1) the Administrator has to:

- (e) specify by general or special orders, such conditions and safeguards as he deems fit, subject to which any sevak, office-holder or servant shall have the right to be in

- possession of jewels or other valuable belongings of the temple;
- (f) decide disputes relating to the collection, distribution or apportionment of offerings, fees and other receipts in cash or in kind received from the members of the public;
  - (g) decide disputes relating to the rights, privileges, duties and obligations of sevaks, office-holders and servants in respect of Sevapuja and Nities, whether ordinary or special in nature;
  - (h) require various sevaks and other persons to do their legitimate duties in time in accordance with record of rights; and
  - (i) in the absence of any sevak or his substitute or on the failure on the part of any such person to perform his duties to get the Niti or seva performed in accordance with the record-of-rights by any other person.

## SHRI BADRINATH TEMPLE (U.P.)

*(Visited on the invitation of Temple Committee in June 1966)*

1. Information offices may be opened at Hardwar, Rishikesh and Joshimath.

2. Station wagons and tourist buses may be run by temple authorities for hire from Hardwar for the benefit of pilgrims arriving by Tourist Rail Coaches in large numbers.

3. Provision may be made for choultries at Srinagar, Rudra Prayag and Joshimath and more choultries in Badrinath with enquiry and information centres opened therein for guiding the pilgrims. The choultries should be under the control of the temple authorities. The men in charge should know all languages. There may be authorised guides at fixed rates made available to pilgrims. There should be shelters provided at bus-stops.

4. Alakananda bridge may be renovated and another constructed for two-way traffic. Ushnagundams for bathing must be separate for gents and ladies. Protected water supply may be provided through taps. All the building constructions should be on the other side of the river, opposite to the temple instead of on the same side of the temple. The view of the temple is obstructed by these constructions. The two rooms opposite to the temple may be used as enquiry office and cloak room (for depositing articles). There should be more public latrines and urinals. Sanitation must improve. The existing latrines in Dharmasalas should be converted into flush-out latrines. The Hospital requires to be enlarged.

5. Diversion and leakage of funds should be prevented. A mandapam may be erected at Brahma Kapala to serve as shelter for pilgrims while they offer pinda pradanam. Purohits may be brought into an organised Sangham with prescribed rates for which receipts must be issued with a share to the temple as at

Tirupathi. Puja articles may be made available at fair prices then and there. A Co-operative Stores may be organised, where provisions and puja articles may be available at reasonable prices. The features of the Deity are not clearly visible. A kavacham may be thought of to delineate the features and this can be removed at the time of Abhishek. Rao's Agency was at one time running Air Services from Hardwar or Rishikesh to Badrinath. Such flights may be resumed for the convenience of the pilgrims. Otherwise the road journey of 200 miles by buses over Ghat Road is strenuous. Another road may be formed to relieve congestion on the existing road and for arranging one way traffic to avoid accidents. Canteens may be run by temple authorities at Badrinath Joshimath, Rudra Prayag and all other important places. An authentic guide book and pictures may be published by the temple authorities and sold to pilgrims.

6. Though ladies and gents are admitted in separate queues they are allowed to congregate together before the Deity in the enclosure. Parallel bars may be provided for ladies and gents to stand on either side and worship conveniently with different exits.

7. Puja rates may be prescribed and notified. Pujas may be done with more care and devotion inculcating bhakti in pilgrims.

8. With the motorable road now formed upto Badrinath temple, pilgrims will be arriving in thousands. It is absolutely necessary now to make proper and adequate arrangements for darshan, accommodation, food, water supply, sanitation and transport to cope with increased numbers.

9. There should be a Master Plan prepared immediately for the planned development of the entire area.

10. It may be desirable to plan for the accommodation of Pilgrims at Joshimath as base and transport them by ropeway or otherwise.

# SHRI BABULNATH TEMPLE, BOMBAY

*(Visited on the invitation of Sri K. M. Munshiji in Jan. 1967)*

The entrances to the temple on the roadside are not well defined and indicated to attract the attention of the pilgrims. The approaches leading to the temple are clumsy and are not kept neat and tidy. The shed put up to give protection and shelter to the pilgrims does not fit into the general architecture of the temple. There could, as well, be a Mantapam.

The shoes worn by the pilgrims may be made to be left at the entrance in a pigeon-hole almirah with cages duly numbered. This may be arranged by the temple authorities without leaving it to private individuals.

The Mukhamantapam in front of the Sanctum-Sanctorum and also the surroundings require to be kept clean and tidy. This can be achieved by clearing the Mukhamantapam of all unnecessary articles and pradakshina around the Sanctum-Sanctorum arranged. Abhishekam Water should be properly drained without making the surrounding area slushy.

There is no organised Puja in the temple. The pilgrims and the purohits will be doing pujas simultaneously. This gives room for confusion and gives no peace of mind to persons worshipping the Deity. The best way would be to have priests recognised by the temple authorities who would be doing pujas at prescribed rates for which tickets will be issued at the entrance or common Puja arranged.

There are too many hundials (receptacles for offerings). There can be only one at a central place where offerings could be deposited. No one should be in a position to meddle with the offerings put inside. It may be in the form of a Post Box, which will be duly sealed and opened every day by the Executive Authority, preferably in the presence of a pilgrim and accounted for, then and there.

There should be a Temple Office opened within the premises of the temple in one corner for guidance to pilgrims and for the

issue of tickets for pujas and for making published literature including pictures of the Deity, available to pilgrims.

Arrangements may be made for worship either by QUEUE system or by arranging ladies on one side and gents on the other by means of parallel bars.

Approaches—Unauthorised Bunks may be removed with the assistance of Municipal Corporation.

Pathway where houses are leased out may be used for going up and the other for getting down. If need be, the pathway in front of quarters may be left to the dwellers and the entrance to the temple shut off, as this footpath could not be kept tidy in view of the dwellings. The other foot path may be divided into two for up and down movement of pilgrims. Shops leased out should be confined to one side only and pucca structures put up by the temple authorities and leased out subject to certain restrictions. Unauthorised stalls and hawkers may be removed. A watchman may be posted at the entrance to prevent them. It is better to remove shoes at the entrance before climbing the steps by providing a rack and leasing out at rates prescribed. The entire temple area should be cleared of all lumber and boxes kept there and also of unauthorised quarters. If necessary, rooms around the temple may be used for storing the articles. Purohits recognised by the temple may be notified and charges prescribed and tickets issued by temple authorities with half share to the temple and half share to purohits.

The temple routine and rates for pujas should be notified for the information of the pilgrims.

Every day either before opening or after closing of temple doors, the premises of the temple should be washed (with a little soda added) and scrubbed. When premises are swept, the walls also should be swept to the extent reached by the hand. Once a week, the entire temple premises should be cleared of cobwebs, etc., and cleaned thoroughly. The basement around, where water is spilling, may be a few inches deeper for water to gather and to flow out easily without making the whole area wet.

## SHRI SHYAMILAJI TEMPLE NEAR NADIAD (Gujart)

*(Visited on the invitation of Mafatlals Bombay, in 1967)*

1. Renovation work is fine and going on satisfactorily. Weldmesh for ventilators may be avoided.

2. Pujari's and Takur's quarters have to be acquired and demolished obtaining records from Survey and Revenue officers, if necessary.

3. Pujari should either be qualified to render services or must employ a qualified deputy.

4. The Pradakshan around the temple should also be paved with dressed stones. Footwear must be removed before entering temple premises.

5. Dharmashala and Cottages (under Donation Scheme) may be constructed in the area by the side of the stream and the existing Dharmashala abutting the temple may be removed in due course

6. Shops proposed to be retained should be properly constructed and leased out subject to conditions of the nature of the articles to be sold and at prices notified.

7. A Canteen may be run or food offerings made to Lord may be made available to pilgrims at reasonable prices.

8. Darshanam to pilgrims should be arranged by single line queue without separating ladies and gents, or parallel bars may be arranged for ladies and gents to stand on either side for convenient worship, and for the Priest to move freely for distribution of Tirtha Prasadam.

9. Approaches to the temple from the main road have to be improved and concreted.

10. Goshala may have half a dozen good cows and a Stud Bull to meet the milk requirements of the temple.

11. Sanitation in and around the temple require to be improved.

12. The Agricultural Farm may be developed to supply vegetables, fruits, grains and grams required for the temple.

13. A full time Executive Officer or Manager may be appointed for the temple.

14. A development scheme (Master Plan) for the entire area may be got prepared providing for Accommodation, Water Supply, Electricity, Transport, Medical Aid and other conveniences.

# Temples in the State of Kashmir and Jammu under Dharmarth Trust.

*(Visited on the invitation of Maharajah Dr. Karan Singh, Sole  
Trustee from 2nd July to 8th July 1969)*

## Kashmir.

1. Shri Shankaracharya temple.
2. „ Khir Bhawani, Tulamulla.
3. „ Sharika Bhagawati, Hari Parabat.
4. „ Raghunathji, Maisuma.
5. „ Gadadharji Temple.
6. „ Ranbir Swamy temple.
7. „ Shivji Temple, Rainawari.

## Jammu.

1. Shri Raghunathji temple.
2. „ Ranbireshwar temple.
3. „ Shivanathji temple.
4. „ Gadadharji temple.
5. „ Padmanabhji temple.
6. „ Mahalakshmi temple.
7. „ Vaishno Devi temple near Katra.

Of the temples visited in Kashmir, Sri Shankaracharya temple, Sri Sharika Bhagawati and Sri Khir Bhawani are very important and require special attention. In Jammu the temple of Sri Vaishno Devi is the most important. Next in importance are the temples of Sri Raghunathji and of Sri Shivanathji. I am therefore confining my suggestions for the present with regard to these six temples. The other temples which I visited are minor in nature and there is not much to suggest except to follow the general principles of keeping the temple in good repair, and the premises clean, notifying the temple routine and providing facilities for worship in an orderly manner. A printed book containing 'Do's and Dont's,' Hints on Administration, Puja Kramam, Instructions for Guidance of Religious Institutions has been furnished for use in temples in general.

## KASHMIR

### 1. Shri Shankaracharya Temple, Srinagar

This temple is situated on a hill in the town itself and attracts pilgrims from all over India. The ascent is about 2 miles and is very steep. It is very strenuous to walk by foot up and down. It is necessary to have a motorable road as in the case of several temples in Andhra Pradesh like Tirupati, Srisailem, Simhachalam and Annavaram or an electric winch (trolley) as at Palni in Madras State. The steps are uneven and require to be properly laid with shelters enroute with water for drinking. The temple on the summit of the Hill is marvellous and well preserved. Worship is conducted satisfactorily. The Rest House newly built is useful. The windows require protection. The scenery all round the hill overlooking the city is lovely. Railing may be fixed for pilgrims to hold and see all round. A canteen may be run for providing refreshments.

### 2. Shri Khir Bhawani, Tulamulla

This temple is situated about 14 miles from Srinagar and is very popular with pilgrims. The approaches to the temple are well laid, but flower gardens have to be raised. The temple premises require to be defined. The area surrounded by the stream could be deemed holy and steps taken to prepare a Master Plan for the development of this area. The temple itself is very small, located within a masonry tank filled with water and milk flowing from the deity during Abhishek. The water is stinking and requires to be pumped out or drained off periodically. The bottom portion and the drain underneath may be repaired. A pucca ornamental stone mantapam may be erected in front for performing Pujas and also around the tank for better appearance and to give shelter to pilgrims when it rains. Dharmasalas are constructed too close to the temple. They have no bathrooms and latrines attached. The occupants have to go far off to answer calls of nature, which is difficult in the night. They are committing nuisance close to and allround Dharmasalas. It is necessary that the rooms should

have bathrooms and flush out latrines attached. The condition of the Dharmashalas is most insanitary. They must be kept clean and tidy with full-time sweepers, sweeping and cleaning all through the day. The whole area around the temple may be paved with dressed stone and washed every day. The trees may be cut as birds roosting on them make the area dirty and insanitary. There is a small temple in the area in a dilapidated condition which requires renovation. People bathe in the stream which has good supply of water. Pucca rooms have to be constructed separately for men and women for changing clothes. It is desirable that Dharmashalas, shops and other living quarters should be outside the limits surrounded by the stream, so that this area within could be kept sacred and neat. A Master Plan requires to be prepared with the help of an architect. Devotees will come forward to donate for renovation of this temple and construction of Dharmashalas if appeals are made. A local Advisory Committee may be constituted for its management. Temple archak appears to be the manager of the temple also. This is not desirable. It is better to have a separate manager. The offerings made without being designated to any one else, lawfully belong to the Deity and have to be safeguarded and accounted for. Archaks may be remunerated adequately for their services—otherwise than giving a share in the collections that too to the extent of nearly eighty percent. The income also will increase with the introduction of rates for Pujas and Festivals. This temple has great potentialities for further development. Transport facilities have to be improved. Tourist buses may be run taking pilgrims to several of the important temples in Kashmir.

### **3. Shri Sharika Bhagawati Temple.**

This temple is situated about 4 miles from Srinagar over a hillock. The flight of steps are well formed. Approaches upto the steps require to be improved. The newly built Gopuram is nice, but the view is obstructed by the buildings on either side. The frontage leading to the temple from the steps require renovation. Worship is carried on satisfactorily. Bathrooms and urinals require to be maintained properly. The surroundings have to be cleared and kept neat and tidy.

## JAMMU

### 4. Shri Vaishno Deviji Temple

This temple is the biggest and the best, resorted to by many. It is about 30 miles from the city of Jammu. The temple is situated over Hills. The distance from Katra, a village at the foot of the hills upto the temple, is about 7 miles by foot and 11 miles on horse back. The path is steep and rocky. The journey is strenuous. It is better a motor road is formed as at Tirupati. The place at Bala Ganga has to be developed with gardens, providing for shelter, protected drinking water, a canteen, flush out latrines and urinals. The shops and sites leased out are shabby and are in a dilapidated condition. Pucca buildings may be constructed or allowed to be constructed prescribing conditions. The offer said to have been made by a doctor in Amritsar may be accepted. Unauthorised collections now being made for renovation of steps should be prohibited and Dharmarth Trust alone should undertake such collections for renovations or charities. There are other places on the way where some shelter, drinking water and medical aid are available. These facilities at present are meagre. Dharmashalas have to be constructed, canteens have to be run and protected water supply given. Sanitation should improve and latrines and urinals have to be provided. On reaching summit of the Hills, one has to find his way to the temple. The temple is surrounded by ugly structures requiring renovation. The temple and its premises should be distinct and clear allround without structures abutting the temple. Similarly Dharmashalas newly constructed are too close to the temple obstructing the view of the temple. It is desirable that the temple should have the Dharmashalas under its control. The regulation for worship is good and it can be improved further by separating those that finished darshan from those waiting for darshan. The deities of Saraswati, Mahalakshmi and Kali are in a cave. One has to crawl through the passage in knee deep icy cold water to worship the deities. The passage being narrow and slippery, the risk is great. Atleast rocky projections within the cave could be dressed and the passage widened allround. An exit may be thought of and water also diverted. Lighting inside is at present by a small hydro-electric

generator, which often fails due to shortage of water. There should be lights inside which should always burn. This can be achieved by having an ordinary generator with provision for emergency lamps which burn when electricity fails, worked either with storage batteries or otherwise. Distribution of Charnamrit Thirtham at the neck of the cave is causing obstruction and some stagnation in the movement of pilgrims and may be shifted, to some other place. There is provision for payment of Kanukas (money offering or Atike) before entering the cave for worshipping Deities. In the absence of any notification to this effect, pilgrims are offering money at the Deity to the Archaks, depriving the temple of the offerings. These Dharmarth donations may be put in a box indicated for the purpose. Pujas like archanas, harathies and festivals may be introduced to fetch revenue and conducted during restricted hours. The pujaris may be paid adequately, without allowing them to appropriate the offerings. Offerings in a temple belong to the Deity as a juristic entity unless otherwise designated by the devotee. There should be a Temple Office at the entrance to guide the pilgrims, with notices put up.

(a) showing the daily routine in the temple.

(b) charges for various Sevas and Bhogs

(c) Arrangements made by temple authorities to receive offerings.

A Guide Book has to be published and pictures of the Deity sold by the temple authorities. Sanitation should improve and protected drinking water, bathrooms, flush out latrines and urinals, medical aid have to be provided, canteens have to be run.

The temple area may be defined and the powers under Panchayat or Public Health Act may be conferred on the Executive Authority of the temple by legislation as at Tirumala (Tirupathi) for better control over sanitation, dangerous and offensive trades. This Vaishno Deviji temple on the Hills has a lot of similarity to Lord Venkateswara's temple at Tirumala Hills (Tirupati) and can be similarly developed. It has great potentialities.

A Master Plan should be prepared for the entire area to prevent haphazard development.

There is a Dharmashala of Dharmarth Trust at the foot of the Hills in Katra. This is a big Dharmashala very well constructed, but the maintenance is neglected. There is at present no adequate publicity for the pilgrims to go to this Dharmashala. Almost all the rooms are empty, probably occupied only during jatra period. There is not enough water supply. Bathrooms and flush out latrines have to be attached to every living room. There should be a Manager (full-time) in addition to the watchman to look after the welfare and the needs of the pilgrims, with an enquiry office and a cloak room. There are at present three openings to the Dharmashala. This should be avoided and only one access through the main gate provided. There should be facilities for a canteen also. In the open yard some rooms for bathing and for cooking may be provided. Vessels for cooking may be given free. Pilgrims should ordinarily be allowed to occupy for a period not exceeding three days. Those going up the Hill should vacate the room and deposit luggage, if any, in cloak room. The rooms are dark, ventilators may be provided. Some more rooms may be constructed on the first floor and these rooms can be furnished and charged rent. The opening towards the East may be closed and flush out latrines provided for use during night. No room in the Dharmashala should be allowed to be occupied other than by pilgrims. Living quarters should be outside. Shrub jungle growth allround should be removed. Street lighting nearby has to be improved.

### **5. Raghunathji Temple.**

This is a beautiful spacious temple, within the city of Jammu. This is well maintained. The temple office may be at the entrance working during the opening hours of the temple, for acceptance of offerings and for guiding pilgrims. Ladies and gents may come in queue and stand on either side and worship the Deity Temple routine and charges for pujas may be notified. The temple premises should be distinct from the surrounding area and persons other than worshippers prevented from passing through the area.

## **6. Shivanathji Temple.**

This temple has got valuable sites abutting it. A Master Plan for the development of this area can be prepared and sites utilised to augment revenues, without affecting the beauty of the temple. The temple itself is properly maintained. But the surrounding rooms and area should be kept neat and tidy.

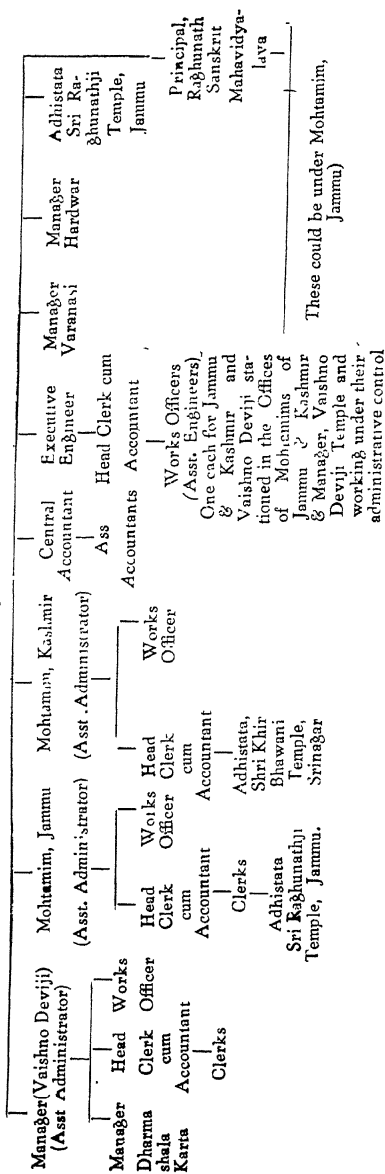
# Proposed Set-up

## DHARMARTH TRUST, JAMMU & KASHMIR

### Sole Trustee

### Dharmarth Council

### Secretary and Administrator



# SHRI VENKATESH DEVASTHANAM

## (Fanaswadi) BOMBAY

*(Visited on the invitation of Shri G.D. Somani, Managing Trustee  
on 21-10-1969)*

### Temple:

The general condition of the Temple seems to be alright. The premises are kept clean. But there are some cracks in the walls and also seepage of water from the roof. These have to be attended to. Ashtabhandanam for the Moolavar has to be done. Whatever routine has been fixed should be notified on the Notice Board and the timings followed strictly. The sharp focussing lights in front of the Moolavar may be replaced by additional Ghee Lamps inside.

### Temple Routine:

Temple Routine is alright. The timings for Darshan may be extended upto 12 Noon for the convenience of pilgrim tourists. This means increase in the hours of work from 11 hours to 12 hours. As the temple is getting more and more popular, it may be necessary to increase the number of Archakas and Paricharakas.

There are shrines for Sri Venkateswara, Sri Laxmi, Sri Ramanuja, Sri Ranganatha and Sri Swamiji Maharaj. The minimum number of archakas and paricharakas required is 5 and 6 respectively. There should be provision made for festivals and other crowded occasions. The number may be raised to 6 and 7.

### Emoluments:

At present the following are being remunerated as under:—

	<i>Archak</i>	<i>Pari- charak</i>	<i>Mada- palli</i>	<i>Adya pak</i>
Salary	121	121	121	150
$\frac{1}{2}$ share in the archana fees	188	95	200	—
1 month's extra salary & 1 month leave salary	20	20	20	25
Extra remuneration for festivals	..	..	..	30
Total per month (average)	321	236	341	205

They are given Free Boarding & Lodging: There is no scale of pay and qualifications fixed.

### **Dittam and Scale:**

With regard to the Daily, Pakshik, Monthly nakshathrams, some changes have been made over what was prescribed in the Mamool nama by the Founder. This can be adopted as a dittam.

*Arjithams:* A regular scale considered to be good after experience has to be adopted as a permanent scale without making any deviation and discrimination.

### **Naivedyam:**

Nithya Katla is being distributed in the Thiruppavai Ghosti. As regards the Arjitham (food) offerings, the pilgrim either takes it himself or asks it to be distributed within the temple premises at any convenient time suitable to him. This should be avoided Either he should take the prasadam himself and utilise it or hand over to the temple authorities for distribution in the Ghosti.

### **Staff:**

The administrative set-up may be Secretary or Executive Officer responsible for the daily administration and also function as a Secretary to the Board under the supervision of the Managing Trustee assisted by in the Office by one Manager, one Accountant, one Cashier, one Clerk, one Store-Keeper.

*Manager:* to attend to the office work supervising the staff and their work. He will countersign all receipts and make payments after getting approval from the Executive Officer, fix Sevas, etc., in consultation with the Executive Officer.

*Accountant:* is responsible for the proper maintenance of accounts and vouchers and produce before the auditors.

*Cashier:* to receive cash and produce before the accountant for verification and remit the amount into the Bank everyday pay on properly authorised vouchers.

There must be an imprest (permanent advance) with the cashier for contingent expenditure which he will be recouping as and when the expenditure is incurred. All payments exceeding Rs. 100 other than contingent expenses and staff salary, should ordinarily be made by cheques only.

*Store-Keeper:* will be in charge of stock and responsible for receipts and issues and for balances. He must sufficiently in advance indent for articles normally required.

*Clerk:* will attend to correspondence and typing.

*Secretary or Executive Officer:* is responsible for all the executive and administrative duties of the temple and the office. He will also be the Secretary to the Board through the Managing Trustee, preparing agenda and furnishing all information.

### **Arjithams:**

There is a scale of fees prescribed for Sevas and Festivals. There should be a regular Dittam for each festival with some margin of income to the temple. Distribution with regard to Archanas has already been prescribed at 50% in each. There shall be separate tickets for Archana, Harathi and Coconut. The difficulty of breaking coconut within the Sanctum Sanctorum during crowded day is arising and therefore they are at present stopped on these occasions. The system of breaking coconut by paricharak at a place set apart for this purpose on these occasions may be considered, engaging temporary staff, if necessary.

As regards food offerings, the Nitya Katla is being distributed in the Ghosti.

### **Convenience for Pilgrims:**

Darshan may be regulated by having parallel bars or chains, one side for ordinary Darshanam and the other for those performing Archana. Those for ordinary Darshan will enter from one side and leave after Darshan by the exit gate on the same side. Those for Archana will have sankalpam individually done but one Archana performed for each batch and leave by the exit gate

available on their side. Paricharak will be distributing theertham and prasadam while the Archak will offer Satari for the pilgrims on either side of the parallel bars. Shelter is to be provided in the form of Dharmashala.

### **Finances:**

(a) *Income:* The Arjitha Sevas and Festivals have to be popularised. Ubhayadars may be arranged for all festivals conducted. KALYANA MANTAPAM may be constructed for upanayanams and marriages. Arrangements may also be made for tonsure (hair removal). Guide Books and pictures may be published and sold.

(b) Expenditure now incurred for medical aid by running two Ayurvedic dispensaries can be treated as an amenity to devotees. As regards expenditure on rest houses at Varanasi and Kanchi, they may be treated as publicity centres to serve the devotees with all information about pilgrimage to this temple.

Publicity may be made on all festival occasions. A short film about the temple and its festivals may also be prepared for exhibition at large congregations.

Provisions required for the temple could be purchased from recognised and reputed co-operative stores to avoid heavy stocks, as at Tirupati.

### **Offerings:**

All offerings in a temple belong to the Deity unless otherwise designated by the devotee.

### **Jewels:**

They require to be repaired periodically and preserved in velvet cases and in iron safes.

### **Education:**

Educational institutions where Hindu religion also is taught may be established out of surpluses to popularise the temple and for serving the children of the devotees in the area.

## SHRI RANGANATHASWAMY AND OTHER TEMPLES, BRINDAVAN (U.P.)

*(Visited on the invitation of the Temple Committee, on 1-12-1969)*

This is the biggest temple in Brindavan on South Indian style with South Indian Architecture and rituals. The compound walls are high with two spacious Pradakshinams and with two entrance gopurams. There are several rooms and living rooms in both the enclosures with a Swami Pushkarini and a garden in the outer Pradakshina. The Yagasala Shed in the rear and the iron sheet protection to the entrance gopuram (to prevent monkeys) do not fit into the architecture of the temple. The temple premises are kept clean, but articles are dumped in the temple mantapams. They have to be stored and preserved in rooms. Vahanams may be arranged orderly and exhibited for public view through doors with gratings or grills protected with glass to prevent dust. The living rooms in the outer pradakshina may be kept neat and tidy and some of them may be used for pilgrims. Though there is a guest house, there should be a free Dharmashala for pilgrims. The cost of the rooms in the Dharmashala will be donated. Colouring and painting of the Mukhamantapa could have been avoided and whitewashing of stone walls and those with images prevented. The daily temple routine of pujas is all right. This should be made known to devotees by notifying in front of the temple in all languages. Pilgrim parties are visiting in large numbers. Darshanams are well regulated. Suprabhatam may be recited before opening temple doors. In addition to salaries, the temple servants (Archaks and cooks) get a share in Archanas and in hundi collections. The charges for Ashtotara archana is one rupee. Rs. 2 for Sahasranamarchana may be revised to Rs. 4, as 1008 names have to be recited as against 108 for Ashtotaram. Those performing Ashtotaram may be grouped and one archana performed while sankalpam and Asirvadham will be done individually. At present prasadam of 4 laddus are given for a Bhet kanike of one rupee which may be raised to Rs. 2 in view of increased cost of provisions. Pictures, Guide books and Mahatmyam in all languages may be sold. This

will augment revenues. There should be a system of licensing Pandas, under certain conditions. They must function as authorised guides, assisting pilgrims, accepting remuneration prescribed. They must know the history and mahatyam of the temple and sevas and utsavams done in the temple to guide the pilgrims properly. The Manager (or the Executive Officer) in charge of the temple should be available in the temple proper though his office may be situated elsewhere within the premises. Transport facilities may be organised by the temple authorities also from Brindavan and Mathura Railway Stations, at prescribed rates.

The Swamiji who is also the Chairman of the Board of Trustee is an enlightened Scholar much interested in the development of the temple and the services rendered therein and in the welfare of the devotees visiting the Shrine. The other members of the Board are also enthusiastic which is indicated by the allround development.

Beda Bagicha gardens at a distance from the temple is well planned and developed. The Deity is taken to this garden on festival occasions. To the temple which is the best and the biggest in Brindavan, this garden is a good addition. On important occasions of the temple, fairs and festivals can be held for the benefit of the pilgrims and the public.

*(Visited at the request of Shri R. L. Chaturvedi  
Union Deputy Minister for Railways)*

### **Banke Behari Temple:**

The temple is a grand one and popular but situated in a congested locality. In rains, the whole area becomes slushy. The surroundings could be improved and well kept. The temple premises may be cleaned and washed both early in the morning and in the afternoon before pilgrims gather for darshan. Ugly structures within the temple have to be removed. A Development Plan for the area may be prepared and approaches to the temple improved. A Board may be constituted for the purpose. The offerings made by the pilgrims have to be safeguarded for the benefit of the temple.

### **Seva Kunj:**

This is an extensive area popularly visited. But the whole area looks like a jungle and much neglected. Fruit and Flower gardens may be raised and the area developed as Zoological gardens with lovely birds and animals like deer in natural surroundings under proper protection.

### **Shah Behari:**

This is an excellent building with nice architecture worth visiting. The entrance gate is lovely. The whole area requires to be protected and preserved and uncouth structures and buildings removed. The shops, canteen and the crafts emporium may be shifted. There should not be dwelling quarters within the premises.

### **Govindaji:**

This is an old temple with excellent architecture protected under the Ancient Monuments Act., Gardens can be laid in front to beautify the area. The history about the temple may be notified.

### **Cacachaka Mandir:**

The whole temple is decorated with small and lovely mirrors giving a grand appearance rarely seen elsewhere. The premises may be well kept removing all shops.

### **Haridas: (Thattia Sthan)**

This is close to river Jamuna and popularly resorted to. Religious Bhajans take place. The whole area appears dilapidated and requires to be improved.

Brindavan is an ancient city of great fame associated with Sri Krishna and His Leelas. The buildings inside the town look also ancient with fine architecture but meddled now and remodelled for shops and other purposes spoiling the original beautiful architecture. There are several temples but many are neglected and are in a dilapidated condition. There are dharmashalas also constructed by men of piety but little known. The whole town and the temples inside require proper attention. It is desirable that the U.P. Government should constitute a Development Committee including Town Planners to restore this city to its ancient glory.



## **SHREE VISHVESWARA TEMPLE VARANASI**

On the invitation of Sri Kailasapati Tiwari and Sri Rama Shankar Tripathi, Mahants of Sri Vishveshwara temple, Varanasi, myself and Sri Vishwananda Swamy had the privilege of visiting and worshipping Lord Vishveshwara on the 25th and 26th of April. The following suggestions have been formulated for the improvement of this famous Shrine of Lord Vishveshwara and for the benefit of the pilgrims visiting the shrines.

### **1. Surroundings**

Passages leading to the Temple may be kept clean by providing water hydrants and washing with hose pipes at least twice a day—morning one hour before the opening of the temple doors, and in the night after the temple doors are closed. One passage may be used to lead pilgrims into the temple (entrance) and another passage to lead pilgrims out of the temple (exit).

Dust bins may be provided for throwing rubbish. Entry of animals and vehicles may be prevented in these two passages by planting stumps at the openings of these passages restricting entry only to pilgrims. Two scavengers will have to be employed to look after the cleanliness. They will prevent persons from committing nuisance in these passages.

### **2. Darshan**

As and when the pilgrims come through the entrance passage, they could be regulated by queue to go round the Deity and come out of the exit passage.

During certain sevas when pilgrims congregate to witness, they may be made to sit quietly in front of the Deity on the four

sides with gents and ladies separately on payment of prescribed fee. Even then to enable all to have darshan, the queue for free darshan should continue.

### **3. Pujas**

The priests employed should be proficient to render services. A learned Pandit in Saiva Agama may be employed along with some Assistants to render services satisfactorily with proficiency.

### **4. Offerings**

(a) Hundials (receptacles) may be provided to enable pilgrims to deposit their offerings as they move round the Deity.

(b) There must be a temple office within the temple premises with a clerk to issue receipts for cash and other offerings like jewels, cloth etc., made and also for the purpose of guiding the pilgrims.

(c) Provision may be made for performing pujas like Archana, Harathi and Abhishek on payment.

All the funds should be first accounted for before disbursements are made.

### **5. Pandas**

Pandas should function as authorised guides of the temple after registering them and licensing them on payment of a fee to the temple. Scales of fees payable by pilgrims may be fixed to prevent harassment. Pandas should maintain a note-book containing the name of the pilgrim party attended to, services rendered, fees received with the signature of the pilgrim party that the Panda has rendered satisfactory services. A Sangam or an Association of these Pandas may be formed with the representative of the Temple as President and representative of the Pandas as its Secretary to make arrangements for the issue of tickets and allotment of Pandas to the several pilgrim parties and for satisfactory rendering of services. A portion,  $\frac{1}{4}$  of the money so collected may be contributed to the temple.

6. The shops abutting temple Prakaram may be removed to keep the Temple open on sides and to enable the queue to function properly by the side of the walls.

7. Living quarters within the premises of the temple may be avoided.

8. The Mantapams and other buildings within the premises of the temple may be renovated befitting the architecture of the temple.

9. A master plan may be got prepared by a Development Committee consisting of the Mahants, Collector, State Director of Town Planning, Municipal Commissioner, and four representatives of the Public nominated by the Government.

#### **10. Publicity and Enquiry Offices**

(a) A guide book has to be prepared.

(b) Schemes for the renovation of the temple have to be notified to the Public, and contributions invited.

(c) Centres for Religious, Cultural, Educational activities on behalf of Kasi Vishweshwara may be established in all State capitals.

(d) An Agama Pathashala for the training of temple priests may be established at Varanasi under the auspices of the temple.

(e) An Enquiry office at Varanasi Railway Station and in the temple premises may be opened for guiding the pilgrims and for distribution of caution notices.

11. (a) Inventory of temple properties has to be taken and all revenue authorities and sub-registrars and collectors have to be instructed to send copies to the Administrator of the Temple, documents of properties registered or dedicated for the benefit of the temple. No Will can be administered without a probate or letters of administration with a Will annexed.

(b) List of archakas (Pujaries) and other temple servants has to be prepared showing their qualifications, duties and emoluments.

12. A list of Dharmashalas housing the pilgrims may be prepared and the managements may be requested to cooperate with the temple authorities in their activities for the welfare of the pilgrims.
13. A co-operative Store along with a bank may be opened for the benefit of the temple and the pilgrims with branches in Dharmasalas.
14. A cloak room may be provided close to the temple for leaving luggage in charge of a caretaker.
15. Public conveniences like urinals, latrines and bath rooms may be provided a little away from the temple premises.
16. A canteen may be opened under the auspices of the temple.
17. Transport facilities by bus etc., at scheduled rates may be provided by temple authorities.
18. Protected water supply may be provided.
19. Medical aid may be provided near the temple and in Dharmasalas.
20. Begging may be prevented with the help of the Government by providing work for the able-bodied and homes for the disabled and for those suffering from leprosy and other contagious diseases
21. Pucca bathing ghats with permanent enclosures may be constructed for safe bathing. Provision may be made for changing clothes. Stone mantapams may be erected at each bathing ghat for performing religious ceremonies.
22. Separate burning ghats may be provided and the ashes may be mixed in Ganges only next day.
23. An Executive Officer with experience may be appointed to manage the temple under the control of the Mahants.

## **SREE PADMANABHASWAMY TEMPLE TRIVANDRUM**

This is a popular temple in erstwhile Travancore State in Kerala. I had the good fortune to visit this temple several times. I visited on the invitation of the Maharajah from 9-1-73 to 12-1-73 to advise him as to the steps to be taken to make the temple self-supporting. The receipts and expenditure of the temple are given in Annexure I.

The Maharajah has retained this temple under his personal management as Sole Trustee. He has been contributing to the tune of nearly Rs. 2½ lakhs out of his personal income. With the abolition of Privy Purse and increasing demands from the employees it became necessary to devise ways and means to make the temple self-supporting.

The receipts from offerings from pilgrims does not exceed Rs. 70,000 whereas the expenditure for Pujas, festivals and Nivedana comes to Rs. 6,00,000 annually which cannot be curtailed. The alternative is to permit the devotees to perform them at their cost either for a day or for the period of the festival. They can even institute endowments for the conduct of these festivals in their name permanently. So also the offering of extra Nivedana during festival occasions. This minimises expenditure out of the funds of the temple. The temple routine is given in Annexure 2. Admission for darshan is free. No one is allowed during Puja timings. The temple programme is more or less the same as for Lord Sri Venkateswara at Tirupati. Fees may be prescribed for admission during Puja timings and also for performance of Archana and Harati as at Tirupati on a moderate scale. The above proposals will enable the expenditure out of temple funds to be minimised and the income augmented.

The establishment list and the scales of salaries are given in Annexure 3. They compare favourably with those in Government. The only way to meet increasing demand from employees would be to allow them to link up with scales of salaries of any statutory body or State Government, which they consider reasonable so that there may not be agitation from time to time.

In general, Sri Ananta Padmanabhaswamy Temple at Trivandrum is well managed and well kept by the Maharajah of Travancore. The Executive Officer Major Kanti appointed by the Maharajah is having keen interest in the administration of the temple for the benefit of the devotees, welfare of the temple servants and for the upkeep and maintenance of the temple within the resources available. I presented him with the booklets prepared on the Administration of Temples in general and assured him of my guidance whenever considered necessary. I had the privilege of being received by the Maharajah of Travancore who discussed all aspects of administration and evinced keen desire in the administration and development of the temple for the benefit of one and all. I thank him for the opportunity given to me to visit and worship Lord Padmanabha and to be of some service in the maintenance and development of this temple of All India importance.

## ANNEXURE 1

### BUDGET ESTIMATES OF RECEIPTS—1972-73.

<i>Particulars.</i>	<i>Amount. Rs.</i>
1. Government Grants and Annuities Devswom Board, Tamil Nadu etc.	7,92,500
2. Interest on Investments etc.	3,40,000
3. Rents, Leases etc: Shops & Buildings, Guide Fees etc.	13,500
4. Vazhivadus, Offerings etc.:	67,800
5. Miscellaneous: Sale of empty tins, gunnies, sundry cash receipts etc.	1,250
6. Grants from Valia Tampuran	2,46,000
Total	<hr/> 14.61.050

### EXPENDITURE

<i>Particulars.</i>	<i>Amount. Rs.</i>
1. Daily poojas, Rituals, Utsavoms etc.: Nithianidanam, Masavisheshom, Attavisheshom etc.	5,82,600
2. Establishment Charges: Salary of the Executive Officer, Assistant Executive Officer, Audit Officer, Establishment and contingent staff including Easwarasevakkars etc.	5,92,830
3. Subsidiary Temples: Swamiyar Matom and Agrasala Ganapathy Temples	900
4. Taxes, Rates etc.: Property taxes, water and Electricity charges	21,000
5. Office Expenses: Stationery, Printing, Car and Lorry hire, Telephone charges etc.	6,300
6. Maramath: Maintenance, general repairs, renewal of hearths, repairs to vahanams, guard lace etc., Emergent repairs to Water Electricity and others	55,000
7. Reserve Fund	2,02,420
Total	<hr/> 14,61,050

## ANNEXURE 2

### SHREE PADMANABHASWAMY TEMPLE TRIVANDRUM

#### Daily Schedule of events.

<i>Sl. No.</i>	<i>Timings.</i>	<i>Details.</i>
1.	3-30 a.m.	Main gates of the Temple are opened.
2.	4-15 a.m.	Opening of Temple for worship —VISWAROOPA DARSANAM.
3.	4-30 a.m. to 4-45 a.m.	Abhishekam at the OTTAKAL- MANTAPAM with Panchagavyam, Panchamrutham, Milk etc.
4.	4-45 a.m. to 5-10 a.m.	Decoration of Abhisheka Moorthi, Nivedyam and Deeparadhana.
5.	5-10 a.m. to 5-30 a.m.	Offering of prasadam to wor- shippers. <i>Note:</i> Public darsan is per- mitted between 4-15 A.M. to 5-15 A.M.
6.	5-30 a.m. to 6-00 a.m.	Usha Pooja nivedyam decora- tion of the Dieties inside— GARBHAGRIHAM.
7.	6-00 a.m. to 6-15 a.m.	Cleaning of the Ottakal Man- tapom. At this time devotees are not permitted inside.
8.	6-15 a.m. to 6-45 a.m.	Free darsan.
9.	6-45 a.m. to 7-15 a.m.	Pooja and Palpayasa Nivedyam.

- |     |                          |  |
|-----|--------------------------|--|
| 10. | 7-15 a.m. to 8-15 a.m.   | Time reserved for cleaning the Sanctum Sanctorum etc., and Temple darsan by His Highness the Maharaja and for Ambalalpuzha palpayasa nivedyam. |
| 11. | 8-15 a.m. to 9-35 a.m.   | Free darsan.   |
| 12. | 9-35 a.m. to 9-45 a.m.   | Cleaning and purification of Mantapam in preparation for Ethrutha-pooja and Nivedyams.   |
| 13. | 9-45 a.m. to 11-30 a.m.  | Ethrutha-pooja, Usha Sreebeli and Uchakala-pooja and Uchakala Sreebeli and Deeparadhana.   |
| 14. | 11-30 a.m. to 12-00 noon | Free darsan. This time may be extended upto 1-o' clock if sufficient devotees are waiting.   |
| 15. | 1-00 p.m. to 4-00 p.m.   | Temple is closed.  |
| 16. | 4-00 p.m.                | The main gates are opened.   |
| 17. | 5-15 to 6-00 p.m.        | Free darsan.   |
| 18. | 6-00 to 6-35 p.m.        | Poojas culminating in Evening Deeparadhana.  |
| 19. | 6-35 to 7-15 p.m.        | Free darsan.   |
| 20. | 7-15 to 8-00 p.m.        | Athazha Pooja.   |
| 21. | 8-05 to 8-45 p.m.        | Athazha Sreebeli.  |
| 22. | 8-45 p.m.                | ARDHAJAMA DEEPARADHANA & thereafter the Temple is closed for the night.  |

*Note:—The above timings are approximate.*

### ANNEXURE 3

Sl. No.	Name of Categories	Strength	Pay per head Rs. Ps.	Total Rs. Ps.
I. Nambi-Keezhasanathi				
1.	Peria Nambi	1	297 00	297 00
2.	Panchagavyathu Nambi	1	241 00	241 00
3.	Thekkodam Nambi	1	196 00	196 00
4.	Thiruvambadi Nambi	1	189 00	189 00
5.	Keezhsanathies	34	137 00	4,658 00
		38		5,581 00
II. Dasar				
6.	Dasar	15	115 00	1,725 00
7.	do.	2	125 00	250 00
8.	Chandiram	1	102 00	102 00
9.	Vilakkeduppu	5	66 00	330 00
10.	Dhoopam Pukaippu	2	99 00	198 00
11.	Kattiyam	1	92 00	92 00
		26		2,697 00
				455 00

### III. Sambandam

12. Kolamidal	1	92 00	82 00	35 00
13. Azhathi	1	137 00	137 00	45 00
14. Malakottu	1	97 00	97 00	35 00
15. Vilakkuvaippu (Inside)	1	108 00	108 00	40 00
16. Thirumenikaval Kurup	2	116 00	232 00	80 00
17. Junior Kurup	1	124 00	124 00	40 00
18. Thiruvambadi Kurup	3	124 00	372 00	120 00
19. Sambandam—9 Veedu	9	100 00	900 00	315 00
Sambandam—8 Veedu	4	93 00	372 00	140 00
20. Periochan	2	117 00	234 00	80 00
21. Muttathochan	1	111 00	111 00	40 00
22. Edaikka & Ashtapdi	1	118 00	118 00	40 00
	27		2,887 00	1,010 00

### IV. Nadaswaram

23. 1st Nadaswaram	1	139 00	139 00	45 00
24. Asst. Nadaswaram	1	128 00	128 00	45 00
25. Nadaswaram	2	121 00	242 00	80 00
26. Ist Thavil	1	121 00	121 00	40 00
27. Asst. Thavil	1	116 00	116 00	40 00
28. Sruthi	3	113 00	339 00	120 00

	Rs.	Ps.	Rs.	Ps.	Rs.	Ps.
1	103	00	103	00	35	00
1	102	00	102	00	35	00
11			1,290	00	440	00

#### V. Puramthali

31. Vicharippu	1	137	00	137	00	45	00
32. Kadikoru	1	122	00	122	00	40	00
33. Vilakkuvaippu (outside)	1	108	00	108	00	40	00
34. Perumannan	1	87	00	87	00	35	00
35. Head Pathrom theppu	1	119	00	119	00	40	00
36. Pathrom theppu	4	114	00	456	00	160	00
37. Koppeduppu	2	113	00	226	00	80	00
38. Puramthalikkars	2	113	00	126	00	80	00
Puramthalikkars	18	93	00	1,674	00	630	00
39. Uralpura Thali	1	84	00	84	00	35	00
	32			3,239	00	1,175	00

#### VI. Mantapom

40. Parikarmies	2	124	00	248	00	80	00
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# **VII. Mathilakom Guards**

41. Guard Commander	1	132 00	132 00	45 00
42. Naicks	4	130 00	520 00	180 00
43. Sepoys	49	127 00	6,223 00	2,205 00
44. Sepoys	1	122 00	122 00	40 00
Sepoys	4	114 00	456 00	160 00
	59		7,453 00	2,630 00

# **VIII. Eswaraseva (Vayanas)**

45. Thekkedam Ramayanam Vayana	1	89 00	89 00	* 6 00
46. Padmanabha Prabhandam Vayana	1	86 00	86 00	* 6 00
47. Thiruvambadi Evening Vayana	1	83 00	83 00	6 00
Bhagavatham Vayana	3		258 00	18 00

# **IX. Office**

## **(a) Pensionable:—**

48. Manager (250-10-380)	1	330 00	330 00	45 00
49. Store-keeper (140-7-200-10-300)	1	300 00	300 00	* 45 00
50. Peon (90-3-135)	1	135 00	135 00	45 00
	3		765 00	135 00

(b) Non-pensionable:—

		Rs.	Ps.	Rs.	Ps.	Rs.	Ps.
51.	Office Superintendent	1	175 00	175 00	45 00		
52.	Clerks (140-7-200-10-300)	2	280 00	560 00	90 00		
	Clerks	1	220 00	220 00	45 00		
	Clerks	1	210 00	210 00	45 00		
53.	Treasurer	1	175 00	175 00*	45 00		
54.	Asst Treasurer (Cashier)	1	280 00	280 00	45 00		
55.	Sreekariam	1	270 00	270 00	45 00		
56.	Asst. Sreekariam	1	220 00	220 00	45 00		
57.	Store Accountant (120-5-180)	1	180 00	180 00	45 00		
58.	Peons (90-3-135)	2	135 00	270 00	90 00		
	do.	1	120 00	120 00	40 00		
	do.	1	114 00	114 00	40 00		
	do. (fixed pay)	1	108 00	108 00	40 00		
59.	Electrician (part-time)	1	115 00	115 00	40 00		
		16		3,017 00	700 00		

P.S.:—Marks (\*) are not taken for P.F. calculation.

Grand Total Rs. 27,435 00

D.A. Rs. 8,893 00

## LAKSHMI NARAYANA TEMPLE, DELHI

*(On invitation from Sri L. N. Birla 15-10-71 and 24, 25-11-71)*

Sri Anand and Manager were present. Temple doors are opened from morning to evening. Decoration of Deities is neat and tidy. Puja kramam is said to be according to Sukle Yajurveda. No other Pujas either to the Deity or on behalf of pilgrims are carried out. Maha Mangalarathi is done both in the morning and in the evening. Sweets brought by pilgrims are offered to the Deity and given to pilgrims as prasadam. Tirtam is given.

Condition of the temple and the Dharmasala is quite good and well maintained. Premises are kept quite clean and tidy. There is ample water supply to meet the requirements of the temple, and pilgrims. A good Nandavanam is maintained behind the temple for the supply of flowers etc. The sources of the temple are from Endowments made for this purpose and kanikes received from pilgrims and income derived by leasing out shops etc.

There is Watch & Ward provided and adequate steps are taken to prevent thefts. Bhajans and Purana Kalakshepams are conducted regularly.

In general, this temple as well as Budha temple are managed quite satisfactorily. The Dharmasala is a standing example for others to follow; good accommodation with amenities, good food and all these facilities at low cost. The public should be grateful to the founders, the Birla family, for such temples built in the middle of the City of Delhi to meet the spiritual needs of the people.

The suggestions contained in Part I of the booklet on Administration of Temples' furnished to the Manager of the temple may generally be followed to the extent possible.



# SHRI VISHWANATH TEMPLE HINDU UNIVERSITY VARANASI

*(Visited as Member Temple Committee, Benaras Hindu University)*

I offer the following suggestions after visiting the temple on 14—10—71.

## **Management of the Temple**

Satisfactory.

## **Day-to-day Management:**

(a) Either Manager or the Assistant Manager should be present to look after the affairs of the temple all the time the temple remains open.

(b) It is desirable to have an Assistant Manager in addition to the Manager.

(c) It is desirable to lay down qualifications and age restrictions on the lines to other appointments in the University for the posts of Manager and Assistant Manager also.

(d) Either the Manager or the Assistant Manager should reside in the quarters constructed near the temple.

(e) (i) The temple routine hours from the time temple doors open in the morning till the doors are closed in the evening should be notified on the Notice Board for the information of the devotees.

(ii) Offerings are now deposited in the Gift Boxes. It is necessary that printed receipts in the prescribed form should be granted when the money is tendered in the Office. The purposes for which donations are also accepted may be indicated in the Notice Board.

(iii) The system of worshipping the Deity in a queue as explained in person to the Manager, may be arranged for the convenience and free movement of the devotees

## **Constitution of the Temple Committee**

- (a) The present constitution is satisfactory.
- (b) The Temple Committee may meet once in three months.
- (c) The model of Administration of temples including Tirupati temple has been indicated by me in booklet Part I on the Administration of Temples which has been furnished separately to the Manager and to the Adviser to Vice-Chancellor.

## **System of Entry**

It is desirable to have an alternative way of reaching the temple other than the Main Gate of the University. The existing gate near the Harijan colony on the Panchkoshi Road may be utilised for the purpose.

## **Entry Fee**

- (a) It is not desirable to levy fee on devotees entering the temple for worship. Special Pujas and Anusthans may be arranged on demand. The Schedule of fees for this purpose has to be determined and notified.

## **Temple Hours**

- (a) The temple may be open for the devotees for worship during the hours from 6 A.M. to 12 noon and again from 2 P.M. to 8 P.M. On Special occasions, the hours will be extended.
- (b) It is not desirable to close the temple once in a week.

## **Income of the Temple**

(a & b) In addition to the Gift Boxes, Dabbis are maintained near each deity but money is being thrown all over by the devotees. Pujaries should take care to see that it is put in the dabbi and request the devotees also to do so. It has been suggested already that the donations accepted should be notified and printed receipts granted for the money received in the temple office.

(c) The Gift boxes including dabbies kept near the deities should be opened regularly during the first week of every month

and oftener if necessary. It may be arranged with the State Bank of India to accept the small changes even by weight as is being done in Tirupati temple. Similarly the temple authorities may also count after weighing the change and utilise this weight for weighing the other coins. Instructions given by me in the booklet part I 'Administration of Temples' under Instructions for Guidance of Religious Institutions as regards maintenance of each book, properties register and receipts etc., may be adopted.

### **Puja Regulations**

At present no prescribed regulations for Puja are in existence. I understand from the temple pujari that the Shukla Yajurveda and other forms of worship prevailing in the Northern India are followed. This may be ascertained. Shastri and Acharya qualifications from recognised Institutions may be prescribed. No pujari should be employed unless he possesses the qualifications prescribed.

### **Programmes in the Temple**

(a) The existing programmes may be continued.

(b) The daily Bhajan may be continued; whether it should be done in the main temple or elsewhere in the premises of the temple to secure some quiet and calm atmosphere may be considered.

### **Beautification of Lawns and the Surrounding area of the temple**

(a) The maintenance at present is tolerably good.

(b) There is no need of more shops inside the temple area.

(c) Shops and vendors should not be allowed inside the temple area.

(d) Cars may be allowed in the outer wing of the temple to get down and they should be parked outside.

(e) The lighting arrangements both inside and outside the temple are unsatisfactory.

(f) It is desirable to have reflecting colour lights in the fountains.

(g) Hymns, pictorials etc., for Shiva are not necessary.

(h) The approaches and surroundings of the temple require to be cleaned. The temple building and prakaram walls require to be repaired and maintained properly and periodically.

### **Sanitation**

(a) The sanitation cannot be said to be satisfactory. It is desirable to clean daily with wet cloth the portions of the temple which are generally used by pilgrims and the remaining area once a month.

(b) More urinals are required in the outer wing of the temple. It is not desirable to have latrines in the inside area of the temple.

(c) Conversion of dead canal into garden should be considered.

### **Drinking Water**

(a) The present arrangement of drinking water inside the temple area by means of taps is satisfactory.

(d) Cold water may be arranged to be supplied during the summer months.

(c) It is necessary to have refreshment room outside the temple area.

### **Staff**

(a) As suggested already an Assistant Manager has to be added. All the six pujaries may be deputed for outside temple work by turns. After entrusting the shoe keeping on contract, the shoe keeper and the other shoe keeper on daily wages are not required. It may also be considered whether it is not desirable to give cash stipend to the students who are at present given free food. In that case separate cook is not necessary. Sweets and fruits may be offered as Bhog to the deities. The persons thus

saved may be absorbed in the establishment of the temple for other purposes like washing temple etc.

(b) There is no necessity of paid guides.

(c) The Katha Vachak to read and explain Ramayan, Mahabharat and other puranas at prescribed hours is necessary. Mike is required only on special festivals.

It is desirable to have only one entrance in the temple.

In general, the administration of the Vishwanath temple is satisfactory. Lighting and cleanliness have to be improved. The income by way of offerings and donations received in the temple have to be properly accounted for and printed receipts granted. The income has to be augmented by the introduction of Special Pujas like Harathi, Archana and Abhisheks to the Deity on payment by the devotees without in any way affecting or inconveniencing the ordinary devotees. Permanent endowments may also be accepted for the conduct of these Special pujas. Instructions contained in Part I on 'Administration of Temples' may generally be followed.

**Shri Vishwanath Temple of Banaras Hindu University visited on 25th and 26th April, 1973.**

I am sorry no meeting of the Temple Committee has been held after 14-10-71. My report dated 15-10-71 handed over to Sri Chaturvedi, Adviser, has not even been circulated to the members of the Temple Committee. No action has been taken on the several suggestions made. The Manager, Sri Pant, has not received a copy of my report from the University Authorities and therefore expressed inability to take any action on the lines indicated in the report. I have furnished another copy to Sri Somaskandam, Deputy Registrar, who is not aware of any such report. A copy of the Puja Kramam in vogue in the temple has now been obtained from the Manager, as the previous one said to have been sent by him has been lost in transit.

It has been suggested during the visit that a flat mat or wooden plank may be used for the temple priest to sit, instead of high level stool on the pedestal of the Deity. The cash offerings made have to be properly safeguarded. There is the need for an Assistant to the Manager to be on the spot for supervision and for issuing tickets for Archana and Harathi when these pujas are introduced. The several suggestions made in my report dated 14-10-71 and in the handbook, Administration of Temples, Part I furnished previously may be implemented at least to the extent possible.

The priest who does abhisheka in the morning requires to be assisted by another Agamic to recite mantras during Abhisheka.

## **Visited Pondicherry State on the invitation of Sri Cheddilal, Governor and inspected the Temples, December, 1974.**

As required by Sri Cheddilal, Governor of Pondicherry to visit the important temples in his state, I went to Pondicherry on 23rd morning and visited 10 temples in Pondicherry area on 23rd and 24th and 6 temples in Karaikal area on the 25th along with Sri Mathevan Pillai, Under Secretary to Government incharge of Temples. There are 159 temples in Pondicherry area and 51 temples in Karaikal area and 3 temples in Yanam. These are at present governed by the Act of 1918. A new Act mostly based on H. R. & C. E. Act of Madras has been passed on 16th October 1973 and it has to be given effect to from a date to be notified by the Government of Pondicherry. The Temples I visited are fairly well maintained and well managed. The Pooja Kramam also is in accordance with other temples in South India. In several temples, renovation work is going on.

1. White Washing, Colour washing, painting on stone Walls and Stone Mantapams and Gopurams with images may be avoided.

2. Glazed tiles may be avoided and only stone used in Temples.

3. The Hundial for receiving offerings must be capable of receiving Jewels in addition to coins. It should be locked and sealed and opened and contents assorted and counted in the presence of the Officer of the temple, a trustee and one or two pilgrims.

4. All offerings made in the premises of the temple belong to the deity as a juristic entity unless earmarked for any particular person or persons. The remuneration to the Archakas may be fixed taking into consideration the food offerings and other items in kind and cash received by them. Archakas qualified in any recognised institution should alone be employed.

5. Fees may be fixed for Poojas and Harathis and receipts issued. The Harathis offered on behalf of the temple can be with Camphor, while the Harathis offered on behalf of the pilgrims may be with Ghee wicks to avoid smoke which covers ornaments and Mantapams.

6. The Daily routine and the Seva (Puja) rates must be notified in each temple for the information of the pilgrims.

7. Deities may be indicated by name boards but not Donors. Donors and their endowments can be separately exhibited along side Prakaram walls if necessary.

8. Tree growth on Mantapams and Gopurams can be prevented by grouting crevices with binding material like Cement.

9. Breaking of Cocoanuts may be done in a vessel to prevent Coconut water from spilling

10. Jewels should be kept in safe custody under double lock.

11. Darshanam may be arranged before the deity with parallal bars, Gents and Ladies standing on either side, to enable the Archaka to move freely and distribute the Theertham and Prasadam.

12. Beggars must be prevented from congregating infront of temples.

13. Illumination with electric bulbs infront of the Sannadhi may be given up to avoid glare. Illuminate the Deity and not the devotee.

14. Non Hindus also are being allowed in most of the Temples in Pondicherry State.

15. The Government audit the accounts of the Temples.

16. Separate Hundial may be installed for renovation purposes where renovation is carried on.

**1. Sri Manakulavainayagar Temple:**

- (a) This is an ancient temple and very popular.
- (b) The annual income is about Rs. 50 thousand.
- (c) During Brahmotsavam (August & September) about 5 thousand people visit.
- (d) Out of 25 Ps. for Archana, the Archakas get 13 Ps. and the rest goes to the temple.
- (e) Proper place for selling of tickets and punching of used tickets may be arranged.
- (f) Thattakasulu are being appropriated by the Archakas.
- (g) The Temple must have a garden.
- (h) Cleanliness is most important.
- (i) The old benches may be removed.
- (j) The pial in front of the deity may be removed and kept on a level with the Platform.

**II. Sri Kalatheeswarar Sri Varadaraja Perumal Temple, Mission Street.**

- (a) It is one of the biggest temples in Pondicherry.
- (b) Though it is a Shiva temple, there is sub shrine for Vishnu in a corner of the temple.
- (c) This is exclusively managed by Chettiar community and charities and renovation carried out by them.
- (d) The Annual income of the temple is about Rs. 40,000.
- (e) Mantapams are in disrepair.
- (f) Vahanaas require to be cleaned and proper ventilation in the Vahana Mantapam arranged.
- (g) Instead of silver, gold gilding over copper for Vahanams would have been better and cheaper.

- (h) There must be a lamp in every Sannadhi.
- (i) Ticket system for Archana and Harathi may be introduced.
- (j) 2 thousand people visit for Arudra Darshan in varadā-rajaperumal temple.

### **III. Sri Vedapureeswarar Sri Varadaraja Perumal Temple.**

- (a) This temple is said to have been constructed in 1780.
- (b) The presiding deity is Vedapureeswarar and His consort is known as Ambal Tripura Sundari.
- (c) There is a separate sanctum for Lord Viswanada and His consort Visalakshi.
- (d) Beggars at the entrance may be prevented.
- (e) Renovation of Padikavali Mantapam is going on. Asbestos Sheet covering may be replaced with concrete Slab.
- (f) The annual Income of the Temple is about Rs. 40 thousand.
- (g) Out of 25 Ps. for Archana, 20Ps. go to the Archakas and 5 Ps. only to the temple which is too low.

### **IV. Thengalai Srinivasa Perumal Temple.**

- (a) It is a popular temple in Pondicherry lies 2 kms. away from Pondicherry.
- (b) The Annual income of the temple is about 14 thousand.
- (c) Archakas must be available within the hours fixed and notified.
- (d) Cleanliness is important.
- (e) Lamp should be kept in every Sannadhi.

## **V. Thirukameswarar Temple.**

This temple is about 8 km. from west of Pondicherry on the Villipuram Pondicherry Route, said to have been constructed 500 years ago.

- (a) Car festival is important and is celebrated in May-June every year.
- (b) The Annual income of the temple is about Rs. 30 thousand.
- (c) Surrounding require to be kept clean and tidy and well maintained.
- (d) The Tank is full of green mass and require to be cleaned and filled up with fresh water.
- (e) Teppotsavam is performed in the month of May.
- (f) Incense has to be burnt to get rid of Bad Smell.
- (g) The income of the temple has to be accounted for properly.
- (h) Much renovation work has to be carried on.

## **VI. Thengalai Varadaraja Perumal Temple, Villianur.**

- (a) This is an ancient temple in Pondicherry.
- (b) It requires much renovation.
- (c) Lamps must be kept in every Sannadhi.
- (d) Income of the Temple is about 10 thousand.
- (e) Surroundings may be kept clean and tidy.
- (f) Ticket system for Archana and Harathi may be introduced.
- (g) Proper place for issuing of tickets for Pujas and Archana and Harathi and punching of used tickets may be arranged.
- (h) Notify the temple routine and rates of sevas as already suggested.

### **VII. Panchanatheeswara Temple, Tiruvandarkoil.**

- (a) This is situated on the main road leading from Villianur to Mannadipettai and it is protected as an ancient monument.
- (b) This temple is built in the 10th Century by Chola Dynasty.
- (c) This temple can be developed as an important one.
- (d) The annual income of the temple is about Rs. 11 thousand.
- (e) The daily income of the temple is not accounted for.
- (f) Ticket system for Archana and Harathi may be introduced.

### **VIII. Thengalai Varadaraja Perumal Temple, Tirubuvanai.**

- (a) This temple was constructed by one of the kings of Chola Dynasty.
- (b) The temple is protected as an ancient monument.
- (c) The annual income is about Rs. 10 thousand.
- (d) The surroundings require to be well kept.
- (e) Ticket system for Archana and Harathi may be introduced.
- (f) Vastrams of the Deity may be kept in safe custody.
- (g) Hundial may be installed.

### **IX. Sengha Zceramman Temple, Veerampattinam.**

- (a) This temple is near to the Sea-Shore of Veerampattinam village which is 4 miles to the South of Pondicherry town.
- (b) The Annual Income of the temple is about Rs. 25 thousand
- (c) Most of the income is derived at the time of Brahmotsavam festival.
- (d) Nearly 20 thousand people will be visiting for the Brahmotsavam.

- (e) During Car Festival the Governor attends and drags the Car.
- (f) During Brahmotsavam 25 Ps. is collected as entrance fee.
- (g) Out of Re. 1 received for Archana 15 Ps. goes to the Archaka and 85 Ps. to the temple.
- (h) Harathi is at present free. A rate may be fixed for Harathi also.
- (i) The office is well kept.

#### **X. Moolanathaswamy Temple.**

- (a) This temple is one of the Historical monuments of the Pondicherry State nearly 15 kms. from Pondicherry.
- (b) The temple dates back 9th Century of Pallava Dynasty.
- (c) Brahmotsavam is celebrated for 10 days.
- (d) The Annual income of the temple is about Rs. 30 thousand
- (e) Beggars May be prevented.
- (f) Bad smell in the temple may be avoided by better cleanliness and by burning Incense (Sambrani Dhoopam).
- (g) Jewels may be protected in safe custody.

## KARAIKAL.

### I. Sri Kailasanathar

#### Sri Nithiakalyanaperumal Temple.

- (a) This is situated in the main road leading from Karaikal to Porayar.
- (b) The temple is historically famous and there is a story about Punithavathi Ammyaar otherwise known as Karaikal Ammayar based on which the famous Mangani festival is conducted every year. People from all over Tanjore District visit the temple during festival.
- (c) The Annual Income of the temple is about Rs. 30 thousand
- (d) Surroundings of the temple require to be kept clean and tidy.
- (e) The offering made in the temple have to be accounted for, by introducing Archana and Harathi fees.
- (f) The Temple Tank should be kept clean.
- (g) Beggars may be prevented.
- (h) Goddess has to be duly decorated.
- (i) Tree growth has to be prevented.
- (j) White Washing, colour washing and painting may be prohibited as already suggested.
- (k) The temple routine and rates of Sevas have to be notified.
- (l) Archana and Harathi fees may be fixed.

### II. Parvatheeswar Temple.

- (a) This temple is situated on the western side of the Main road leading from Karaikal to Porayar.
- (b) It is said that this temple has been constructed some 300 years back.

- (c) The four affiliated temples are (1) Amman Kovil (2) Perumal Kovil (3) Sivan Kovil and (4) Sri Mariamman Kovil.
- (d) The Annual Income of the temple is about Rs. 25 thousand.
- (e) The Area requires to be repaired.
- (f) Tree Growth on the Gopurams had to be removed.
- (g) There is a Gosala.
- (h) There should also be a garden maintained for flowers and pathrams.
- (i) Rates for pujas including Archana and Harathi may be fixed.
- (j) Beggars may be prevented.

### **III. Shri Thirumeniazhagar Temple.**

This temple is situated in the centre of the Tiruvettakudi Village, said to have been constructed more than 300 years back.

- (b) The Annual Income of the Temple is about Rs. 30,000.
- (c) Only during festival they are charging for Archana. This may be done daily also.
- (d) There is no regular Bus Service. It is considerably inconveniencing the pilgrims. Bus Service may be arranged.
- (e) The area around the temple may be repaired.
- (f) Lamps must burn in every sannadhi.
- (g) Parallal Bars may be arranged for pilgrims to worship conveniently.
- (h) Water in the well is good.

#### **IV. Sree Veezhi Varadarajaperumal Temple.**

- (a) The temple is situated at Perumal Sannadhi Street of T. R. Pattinam village. It must have been constructed 300 years ago and belong to Kavara Naidu Community while worship is open to all.
- (b) There are 7 affiliated temples attached to this main temple.
- (c) Pujas are conducted 5 times a day.
- (d) The Annual Income of the Temple is about Rs. 25,000.
- (e) Hundial may be installed for receiving offerings.
- (f) Zinc Sheet covering may be replaced.
- (g) Jewels may be kept in safe custody.

#### **V. Jadayubureeswaraswamy Temple.**

- (a) The Temple is situated on the eastern side of the T.R. Pattinam village must have been constructed more than 150 years ago.
- (b) It has got seven minor temples.
- (c) Pujas are performed six times a day.
- (d) The Annual Income of the Temple is about Rs. 55,000.
- (e) The Deities and not the Donors are to be indicated by nameboards.
- (f) Hundial may be arranged.
- (g) Archana and Harathi fees may be fixed and notified.
- (h) The offerings require to be properly accounted for.

#### **VI. Shri Darbaneeswarar Temple.**

- (a) It is 3 miles to the west of Karaikal Town and is on the Paralam Karaikal Railway Line.

- (b) The Moolaver of Darbaranyeswarar is a Swayambhu Lingam. The place was originally a forest of Darbha grass. It is stated that the Lingam even now has impressions left by Darbha weeds.
- (c) The Annual Income of the Temple is about Rs. 2,43,000/-.
- (d) There is an Executive Officer deputed from Government.
- (e) There is a beautiful Emerald lingam kept in safe custody in Thyagaraja Temple.
- (f) Hundial may be installed in the minor temples also.
- (g) Saneswar Temple is famous and popular and the only one of its kind.
- (h) There is a special festival once in every  $2\frac{1}{2}$  years attracting about 2 lakhs of people.
- (i) There is a tourist Home.
- (j) A Dharmasala needs to be constructed.
- (k) Archana and Harathi fees have to be prescribed.



## Report on the Administration of Temples in Mysore State.

Bangalore,  
1-3-1971.

From

C. Anna Rao,  
(Retired Executive Officer, Tirumala-Tirupati  
Devasthanams),  
Adviser to Endowments Department,  
Government of Mysore.

To

The Secretary to Government,  
Revenue Department,  
Government of Mysore,  
Bangalore.

Sir,

Sub:—Services of the Adviser, Endowments Department,  
Government of Mysore.

Ref:—R.D. No. 125, M.E.T. 70 dated 29-9-1970.

I am to report that my term of office as Adviser, Endowments Department ceases on 8-3-1971. I was appointed as Adviser in R.D. 30 M.S.T. 64 dated 8-9-1964 for organising services in the various religious institutions on proper lines and to ensuring that the institutions improve their resources and to have my 'suggestions available in regard to the Uniform Legislation relating to Religious and charitable endowments and institutions now before the Legislature.' I accepted purely in a honorary capacity with a view to avail the opportunity to continue to render my services to temples after serving Lord Venkateswara at Tirupati for 30 years. The Government were pleased to extend the services year by year. This being the last extension I consider it as my duty to report to the Government the efforts made in improving the religious and charitable institutions in Mysore State.

When I joined in September 1964, Sri B. S. Nanjunde Gowda was the Commissioner of Endowments. The first thing I had

to do was to prepare a booklet of things to be done in temples and things that should not be done in temples 'Do's and Don'ts,' 'Pooja Kramam' in temples and 'Hints on Management of temples.' The Government were pleased to sanction in R. D. 4 M.S.T. 65 dated 24-4-1965 and 1-5-1965 the printing of these pamphlets. Those in canarese were circulated to all the temples in the State and to all Muzrai Officers. The same in English along with Hints on Management were supplied to the Assistant Commissioners and Deputy Commissioners and to important temples for their guidance and enforcement. Individually I inspected temples both in the City and in Moffusil but I was handicapped as my suggestions remained as an advice but could not be enforced. Meanwhile Sri V. Byrappa joined as Commissioner on May 1965. I felt that anything could be done effectively only if I visited along with the Commissioner so that my advice could be considered by the Commissioner and orders passed on the spot. As head of the Department he could enforce his orders. He was good enough to take me wherever he went and went to the extent of even taking Tahsildars along with him to temples and made them paste the instructions "Do's & Don'ts" on notice boards. I am making mention of this fact to illustrate how difficult it was even for the Commissioner to enforce his orders and how difficult it would be to carry out my advice. It was my good fortune to visit almost all the important temples in the State along with the Commissioner except Bidar, Gulbarga and Raichur Districts. All the development schemes proposed by me and approved by the Government were speedily carried out in the temples of Sri Mahadeshwara, Sri B. R. Hills, Sri Nanjangud, Shravanabelogola and at Mysore Charities at Tirumalai. Another Pamphlet "Instructions for guidance of religious institutions" was prepared by me and the Government were pleased to approve of the same in R.D. 107 M.E.T. 68 dt. 20-6-68 after consulting the Controller of Accounts and one thousand copies were printed and circulated to the Deputy Commissioners, Assistant Commissioners, Tahsildars and to important major temples for following the prescribed procedure. In spite of all these efforts the progress could not be said to be satisfactory as all the instructions have to be carried out by the Muzrai Officers and enforced by the Head Office. Unfortunately though there is a Commissioner (Head of the Department) separately for Endowments Department, the

Muzrai Officers belong to the Revenue Department over whom the Commissioner of Endowments has no disciplinary control. Therefore to the extent inspected and enforced in person had borne fruit but the rest of the instructions remained infructuous. The administration of the temples might be satisfactory while the Revenue Commissioner was in charge of Muzrai Department also as the revenue subordinates were under his disciplinary control but not so under the Commissioner of Endowments. There was also the handicap that different Acts applied to different areas of Mysore State, Madras Act to old Madras area, Hyderabad Act to old Hyderabad Area, Bombay Act to old Bombay area, Coorg Act to old Coorg area and provisions of the M.R.C. I Act and Manual to Old Mysore area. The provisions are altogether different from area to area. Uniform Trusts Bill applicable to all areas and to all Communities was prepared and the same was under the consideration of the Government from the year 1962. A Select Committee was constituted to scrutinise the Bill. I had the opportunity to take them to Tirupati and explain to them the working of Tirupati Devasthanams. But this Bill lapsed. Another Bill was prepared in 1968 and the same was published in the Gazette of February 1969. But it has not so far been passed into Law. I had the good fortune to offer my suggestions in writing and to participate in the discussions concerning the Bill during early stages having had the experience of Madras and Andhra Acts, but I was not given this opportunity during subsequent discussions. Therefore I could not explain the importance of the provisions suggested by me which involved modification of some of the provisions of the Draft Bill. The easiest way would be to constitute all temples in the State into three categories based on income and to appoint Boards of Trustees and Executive Officers to manage, as has been done under the Andhra Act of 1966 prepared by a Law Commission appointed for this purpose. The Government would be the authority to appoint Boards of Trustees and Executive Officers for category one the Commissioner for Endowments for category two and the Deputy Commissioners and Assistant Commissioner for category three. The definition of 'Endowments' also needed to be more comprehensive in its meaning as proposed by me so as to safeguard the offerings made to the Deity as in Andhra, Madras and Puri Jagannatha Acts. There are Executive Officers in the Mysore State, only in the areas governed under the old

Madras Act and for the schedule temples in the old Mysore Area. In the absence of Executive Officers and offices within the premises of the temples there is no one except Archak to receive whatever offerings are made by the Devotees including jewels. The temples are depending purely on Muzrai grants from the Government and on the little income they might get out of lands and a few offerings that are received in Golkas which are not prominently installed and are not also of the type as per instructions issued to enable all kinds of offerings including jewels to go in. The only remedy available under the M.R.C.I. Act is to invoke Section 7 & 41 under which Managing Committees and Paid Executive Secretaries could be appointed as in the case of Shravana Belogola and Yediyur temples. As a preliminary measure the Commissioner ordered the creation of the posts of Peishkars (Executive Authorities) to some of the local temples (B2-A.E.O.C. 1642) 67-68 dt. 19-3-1968 and B2-A.E.O.C. 600/67-68 dt. 24-8-68) by which it was thought the income could be safeguarded and improved but these efforts were thwarted under the plea that the income was not enough to maintain a Peishkar even in a Second Division clerk Cadre. These appointments were suggested only with the idea and hope that the offerings would be safeguarded and the income would improve but unfortunately after delaying for two years these appointments were deferred. If in the States of Madras and Andhra temples are maintaining themselves with income derived from the devotees whereas in Mysore State if the temples depend upon Government Grants, it is due to appropriation of funds legitimately due to the Deity, by others. The immediate necessity is therefore the appointment of Executive Authorities (Peishkars and Parupathegars) for all temples and the introduction of tickets for performance of Archanais, Harathies and other sevas as is prevailing in some of the temples in the State already. Harathi fees have been recently introduced in Nanjangud temple. The courts also have upheld such an introduction. All these suggestions are contained in the pamphlets circulated and also in my two notes to the Commissioner dated 12-8-1970, 2-9-1970, 27-11-1970 and 21-1-1971 (copies enclosed). Unless these proposals are immediately sanctioned, the offerings made by the Pilgrims legitimately due to the temple would continue to be diverted and the plea of low temple income for the maintenance of officers and servants for safeguarding interests of the temples would always

be hindering correct and proper administration of the temples and its properties. Equally necessary is for the Muzrai Officers to supervise these religious institutions and their properties more effectively for which there are several provisions in the Muzrai Manual, which are not being observed and enforced at present. A more comprehensive questionnaire has been prepared on 12-8-1970 so that the existing Officers (Muzrai Officers) could be made to go into every detail into the working of the each religious institution and to submit reports to the Commissioner periodically which would be reviewed in the Commissioner's office. These efforts of mine have also failed with the observations by the Commissioner incharge on 24-8-1970 that Agama Pandits would visit and supervise some of the items like conduct of poojas, cleanliness and carrying out of instructions issued from time to time. In my note dated 3-9-1970 and 6-11-1970 I made it clear that it would be impossible for three Pandits intended for consultations in the office on religious matters to supervise effectively 40 thousand and more religious institutions in the State when there are Muzrai Officers in each District intended for supervision of the temples under their charge. As regards office of the Commissioner of Endowments, the responsibilities are great. There should be effective supervision and prompt action. Efforts were made by successive Commissioners by increasing the staff and by creating posts both for executive and for administrative work. The list of such posts is annexed. But I am sorry to say that no improvement could be seen either in the administration of the temples or in the administration of the office. With a view to achieve these objects a set of instructions have been compiled for the office and a questionnaire for the guidance of the Muzrai Officers. My notes dated 15-7-1970 and 13-8-1970 (B3 T.V.S. P.R. 37/70-71) prescribing office procedure and my further note dated 2-9-1970 explaining the necessity for the same may kindly be perused. In the absence of special tests prescribed and effective supervision the mere existence of a manual would serve no purpose. The salient points have been brought out for the guidance of the Chief Ministerial Officer, for the Superintendents and Clerks. If the Uniform Trusts Bill is passed with provisions similar to Madras and Andhra Acts with staff consisting entirely of the Endowments Department including Boards of Trustees and Executive Authorities for supervising the temples, the administra-

tion of these temples in this State also would improve. Since this is taking time the only other alternative is to utilise the provisions of the existing Acts governing the several areas and to appoint Executive Authorities and other staff required to all Major temple with adequate salaries and conditions of service to the Archaks and other temple servants. My proposals contained in my note dated 2-9-1970 prescribing salaries, qualifications and conditions of service may be considered in this connection along with my note dt. 22-12-70 on the Reorganisation of the H.R. & C.E. Department in E.S.T. 15. C. 120/70-71. I am giving below some of the efforts that have been made to improve the administration of the temples in the State.

(1) Qualifications have been prescribed for Archaks for service in temples and Condensed Course of study introduced for the unqualified to get themselves qualified while granting exemption to those exceeding 45 years in age. Text Books of slokas have been prepared and printed and supplied for the benefit of those studying Agama Courses in the Sanskrit College, Mysore and for those appearing for examinations privately. These books would also be useful for those that have been exempted due to over age to enable them to read Manthras properly. (R.D. 55. M.S.T. 65 dt. 607-1965 and R.D. 73 M.E.T. 66 dt. 4-11-1966). It is a sad thing to find that examinations are not held from 1967 on the plea that no expenditure has been sanctioned.

(2) Harikatha Kalakshepams - A scheme was prepared for carrying on religious and cultural activities in temples approved by Govt. in R.D. 49 M.Z.D. 64 dt. 6-4-1965. Some are conducting these and some are not. They have been instructed to do so.

(3) "Do's and Dont's," "Pooja Kramam," "Hints on Management and General instructions for guidance of Religious Institutions" (R.D. 107 M.E.T. 68 dt. 20-6-1968) were prepared and supplied to all Muzrai Officers and Temples. Unfortunately the temple doors continue to be opened late in the day and the Mantapams and Gopurams are being painted with colours, contrary to instructions contained in the booklets.

It is distressing to find the Shrine of Sri Cheluva Narayana-swamy at Melkote, the most important Vaishnavite shrine, is being

opened after 9 A.M. inspite of circulars and repeated instructions to Muzrai Officers and to the Officer in charge of the temple (B3-T.V.S. 1020/68-9 dated 11-2-1969 to Dt. Commissioners).

(4) A compendium (Directory) of all Major temples has been compiled. It took five years to obtain particulars from Muzrai Officers after repeated reminders.

(5) At present Non-Muzrai Institutions are not inspected by Muzrai Officers. Their attention has been drawn to the provisions of M.R.C.I. Act under which they should inspect and make arrangements for audit of accounts (A1-C-834/71-72 dt. 24-8-1970).

(6) There are several religious ceremonies that take place in temples like Samprokshanas, Prathistas and Astabandhanas and Uthsavam like Rathothsava. Standard Dittam (Scales) have been prepared for guidance to be within the easy means of both rich and poor temples. Standard scales of fees for sevas have also been suggested.

(7) A Code of conduct for the officers and servants, Worshippers and Priests (Archakas) has been prepared as suggested by H.R.E. Commission appointed by the Government of India and adopted by some of the States already.

(8) Articles were prepared and published in the newspapers about Biligiri Ranganathaswamy temple, Sri Mahadeshwara Swamy temple, Shravana Belagola, Sri Narayana Swamy temple, Melkote and Sri Srikanteshwaraswamy temple Nanjangud giving historical and Mythological importance and also facilities that are available for pilgrims.

(9) The Religious and Charitable Institutions Trust Bill was scrutinised and amendments suggested. Draft Rules under the provisions of the Bill were prepared.

(10) Steps for prevention of encroachments and unauthorised constructions and for safeguarding the immovable properties of Devasthanams were suggested and circulated to all Tahsildars and Managers of temples.

(11) Method and mode of installation of Golkas for receiving offerings and their periodical opening and assortment have been circularised.

(12) Free and paid seva timings introduced in Sri Ranganathaswamy temple, Srirangapatna.

(13) Harathi and Coconut fees introduced in Nanjangud temples.

(14) Bus services from Bangalore to B.R. Hills via Kollegal and Chamarajanagar with the help of the M.S.R.T.C. accommodation of the pilgrims in Poorniah Choultry and for supply of food in the form of Prasadams in B.R. Hills arranged.

(15) Suggestions given for designs and plans for the cottages, choultries and canteens to be constructed at Mahadeshwara Hills, B.R. Hills, Kollur, Shravanabelagola, Tirupati and Srisailem during discussions with the Government Architect.

(16) Inspected Mysore Choultry at Varanasi and Kalighat Memorial and made suggestions for improvements and for equipment.

(17) Reply prepared to the reference from the Government of India for eradicating mass illitracy.

(18) Given suggestions for starting of Sri Malai Mahadeshwara Arts and Science College at Kollegal.

(19) Regarding Acquisition of buses from Education Society, Kollegal with route permits from Bangalore to Palar.

(20) Acquisition of sites of T. T. Devasthanams for the Mysore Government for the construction of Multi Storyed Buildings at Tirumalai.

(21) Scheme for the publication of a Journal and for its arrangements.

(22) Prepared a Bill governing Yellamma temple, Soundatti in 1966 on the lines of provisions governing Tirupati Devasthanams.

(23) Schemes for linking up temples and places of tourist importance in the State by running buses. (State Tourism Development Council).

(24) Establishment of a Oriental School and a College at Melkote with degree courses in Oriental culture and in Sanskrit and for the establishment of an Institute for the Development of Vishistadvaita Philosophy.

(25) Steps for bringing manual of the Mysore Charities at Tirumalai up-to-date.

(26) Gold Control orders and its application to temples.

(27) Cleaning and preservation of temples.

(28) Custody, preservation, inspection and prevention of thefts of jewels and other properties of Muzrai Institutions.

(29) Steps for the implementation of the recommendations of the H.R.E. Commission, Government of India.

(30) Suggestions for the Reorganisation of the Endowments Department.

(31) Fixation and collection of rents in Choultries at Tirumala, Nanjangud and Mahadeshwara.

(32) Preservation and utilisation of vacant sites belonging to temples.

(33) Discussed with the Swamiji of Sri Pejavar Mutt and with the Honourable Minister for Revenue along with Commissioner for utilising the Matadhipathis in organising religious and other activities on the lines of 'Devika-Peravai' established in Madras State.

(34) Collection of donations for buildings under the donation schemes at Tirupati, Mahadeswara and Melkote and for renovation of temples in Melkote.

(35) A Scheme for the utilisation and disposal of lands endowed to Religious and Charitable Institutions and investing their proceeds in Government Securities.

(36) Taking Inventory and checking up the valuable jewels and their appraisalment periodically. Disposing of useless jewels or remaking them into new jewels arranging for the safe custody.

(37) Sravanabelogola Digambar Jain Muzrai Institution Management Rules 1967 and Yedayur temple Management Rules were framed under Sections 7 and 41 of Mysore Religious and Charitable Institutions Act.

(38) Rules for shooting of films, have been framed and sent to Government.

(39) Comments on the Central Trust Bill have been prepared and communicated to Government.

(40) Text Book of slokas prepared, printed and published to enable unqualified archaks to be trained.

(41) Safeguarding income of temples and their augmentation of Resources.

(42) Questionnaire for effective inspection of temples.

(43) Office Procedure.

(44) Rules for the constitution and recruitment of Executive Officers of Devasthanams.

(45) Rules relating to Hereditary Officers and the Service conditions.

(46) Rules relating to Service Conditions of employees in Religious Institutions.

(47) Recruitment Rules for employees of Mysore State Charities at Tirumala.

(48) Opening of Libraries.

(49) Duties of Agama Pandits.

(50) Opening of Kalyanakatta (tonsure) at Nanjangud and filing of a declaratory suit that hair vowed to the Lord belongs to the Lord.

(51) Establishment of a Unit for processing human hair collected from the several temples.

(52) Establishment of a Co-operative Stores at Mahadeshwara for the supply of provisions and other articles required for the temple.

(53) Review of Audit Reports, contribution and Audit fees due from Religious Institutions.

(54) Preservation and Deprotection of some ancient monuments to be handed over to the State Government.

(55) Leases of properties.

(56) Schedule of Establishment and establishment list arranged according to seniority.

(57) Standardisation of Sevartha fees in temples.

(58) Celebration of Karaga as Nada Habba.

(59) Accounting for and utilisation of collections made by Sharana Basaveshwara B.V. Sangha, Gulbarga.

(60) Grant of financial aid to publications from Muzrai funds.

(61) Delegation of powers to Assistant Commissioners.

(62) Grant under 27 Misc. to Muzrai Institutions.

(63) Improvement to Hampi temples and construction of choultry.

(64) Opening of Information Centres of Mahadeshwara temple in Bangalore and other places.

(65) Representation to Mysore State on the Board of Trustees of the Tirumala Tirupati Devasthanams and Srisailam Devasthanams.

(66) Exemption from Income-tax on donations to Religious Institutions.

(67) Preservation and Jeernodhara of Hariharaswamy temple.

(68) Judgment on Dharmasthala and invalidation of Sections 39 and 41 of H.R. & C.E. Act by Mysore High Court and appeals to Supreme Court.

I have been advising the Commissioner day to day and giving opinions on matters relating to Administration, organisation of Religious services in temples and in finding ways and means to increase financial resources of the temples and in providing facilities to the pilgrims. The Commissioner has listed most of these items of work done in his reports to the Government ADV. 21/67-68 dt. 25-8-67 and EST. 49. C. 647/70-71 dt. 18-7-19-70 while recommending continuance. Lists of institutions inspected and opinions given are also appended.

I toured individually till 1965 and later accompanied the Commissioner during the tour for effective implementation of my suggestions and participated in all meetings. But from 1968 I did not have the same opportunities.

I am dealing below some of the important matters which require to be brought to the special notice of the Government.

*File No. B2. AEO. C. 1642/67-68.* The Commissioner in his order even No. dated 19-3-1968 found it necessary to have better and effective supervision of Sri Venkataramana Swamy temple, Fort, Bangalore to appoint Peishkar for supervising the daily programme and to collect the income derived and preserve the properties of the temple and ordered creation of the post of Peishkar in the grade of Second Division Clerk with usual allowances for the period of three years at the first instance after making provision in the scale of the temple and reminded the Deputy Commissioner on 24-1-1969. The Deputy Commissioner in his letter No. DVS. 684/68-69 dated informed the Commissioner that he called for the opinion of the Dharmadarsis after delaying for one year. A.D.O. letter was again addressed by the Commissioner on 1-3-1969 to expedite. The Deputy Commissioner ultimately on 12-6-1969 reported that the Dharmadarsis were not in favour of the appointment of Peishkar as the income of the institution was meagre to meet the extra cost and that the management was satisfactory. Ultimately the Commissioner in his order B2-AEO. C. 1642/67-68 dt. 11-11-1969 informed the Deputy Commissioner

that the appointment of Peishkar to Sri Venkata-ramana Swamy temple might be deferred.

2. *File No. B2-AEO. C. 600/67-68.* The Commissioner in his proceedings No. B2-AEO. C. 600/67-68 dated 24-8-1968 found it necessary to have a Peishkar appointed for Dodda Ganapathi temple, Basavanagudi, Bangalore for the effective supervision over the daily programme of work, to collect the income and to preserve the properties of the temple and required the Deputy Commissioner to appoint a Second Division Clerk with usual allowances for the period of three years in the first instance after making provision in the scale of the Temple. The Deputy Commissioner in his letter No. DVS. 142/68 dated 26-9-1968 informed the Commissioner that the income of the institution is only Rs. 801/-p.m. which is insufficient for Nithyakatle and Hetchukatle sevas and would be difficult to bear the annual expenditure of about Rs. 860/-including pay and allowances and requested the Commissioner to defer till the resources of the temple improve. The Commissioner in his reply dated 12-11-1968 informed the Deputy Commissioner that a full time man was proposed to be appointed as Peishkar to the above temple only with a view to improve the income and resources of the temple and required the Deputy Commissioner to give effect to his orders. A reminder was issued on 21-1-1969 and a D.O. letter was addressed to the Deputy Commissioner on 21-2-1969, on 21-3-1969 and again on 20-6-1969 to report the action taken with no effect. Without receiving the report called for, the file was found lodged. I brought this to the notice of the Commissioner and he wrote a D.O. letter again on 5-8-1970. On 11-8-1970 the Muzrai Assistant to the Deputy Commissioner who was reminded by me in person wrote a D.O. letter to the Headquarters Assistant, Sri N. Narasimha Setty that the Asst. Commissioner was asked for a panel of names of Second Division Clerks either on deputation or local candidates to select for the appointment of Peishkar. After pursuing so far, a note has been put up by the Headquarters Assistant on 31-8-1970. "The Deputy Commissioner does not seem to have examined the financial position of the institution to meet the expenditure if a Peishkar is appointed. The present report is contrary to the earlier report of the Deputy Commissioner. Hence his attention may be invited to his previous report." The Commissioner having issued orders

to appoint a Peishkar and also having overruled objection of the Deputy Commissioner of meagre income in Commissioner's letter dated 12-11-1968 and subsequently having pressed the Deputy Commissioner so long for appointment of a Peishkar and to report, it is surprising that the office should suggest once again to refer the Deputy Commissioner to his previous D.O. letter of 26-9-1968 in which he raised the plea of meagre income, except to see that this proposal also shared the same fate as in the case of appointment of Peishkar to Sri Venkataramanaswamy temple (Fort). The lodging of the file in the Records without action also leads one to the same conclusion. Unless a policy laid down after considerable deliberation is stuck to and enforced, the administration and conditions of temples would continue to be in the same bad condition.

3. *File No. EST. 211 C. 1755/66-67 and EST. PR. 50. C 519/66-67 Appointment of Agama Pandits:*—Attention is invited to the letters of the Commissioner dated 23-9-1967 and 23-2-1968 addressed to the Government and also to my letter dated 25-3-1969 addressed to the Commissioner but not forwarded to Government as requested (copies appended) which will explain the circumstances leading to the appointment of the present Agama Pandits against the recommendations of the successive Commissioners and Pay Commission and vigilance commission superseding also the previous orders of Government R.D. 109 M.E.T. 61 dt. 17-3-1962 and R.D. 97 M.E.T. 62 dt. 11-4-1968 not to fill up the posts. The posts are permanent and the vacancies are permanent. They should have been recruited through Mysore Public Service Commission as per rules. As an emergency, local candidates registered with Employment Exchange were recruited and even after 1½ years no steps were taken for recruitment through Mysore Public Service Commission nor for the framing of Cadre and Recruitment Rules as required by Government in R.D. 94 M.E.T. 69 dated 12-6-1969. Attention is invited to Commissioner's letter No. E.S.T. P.R. 50 C. 519/66-67 dated 17-2-1967 addressed to Government proposing amendments to column 3 of the Schedule to the Mysore General Services (Endowment Branch) Recruitment Rules 1960 relating to Agama Pandits of the Commissioner's office and the orders of the Govt. R.D. 35 M.E.T. 67 dt. 2-3-1967 requiring these proposals to be included in the consolidated proposals of the Department.

The Mysore Public Service Commission were also informed in E.S.T. P.R. 50-c-519/66-67 dt. 10-3 1967 that orders of Government in the matter of amendments to the Cadre and Recruitment Rules might be awaited before the posts of Agama Pandits were advertised and recruited. The Govt. once again required the Commissioner in R.D. 190 M.E.T. 68 dated 28-9-1969 to prepare and submit a consolidated Draft. Proposals were sent regarding (1) Promotion of Stenographers as Superintendents (2) Cadre and Recruitment Rules for the teaching staff in Mysore Sanskrit College (Agama Section) and for Pandits and teachers for Melkote temple, (3) Promotion of Manager and Muzrai Assistants or by transfer from Cadre of M.A.S. Class I (Junior) to the post of Headquarters Assistant. But the posts of Agama Pandits were not included in the consolidated proposals as required by the Government. Instead, a letter was addressed recommending to Government (E.S.T. 50, C. 648/70-71 dt. 17-7-1970) that Sri S.R. Sezhadri Bhattar and Sri N. Gundappa Dixit, local candidates who were recruited through Employment Exchange purely as a temporary measure pending recruitment by the Public Service Commission might be treated as having been appointed regularly stating that the proposed amendment to the Cadre and Recruitment Rules regarding Agama Pandits pending with the Government would take some more time, without even including this amendment in the consolidated proposals as required by the Government on 2-3-1967 and again on 28-11-1969. In this connection my notes dated 8-9-1970 and 2-11-1970 (E.S.T. 28, C. 224/68-69) may be perused. It is only after I pointed out these irregularities a letter was addressed to Government on 27-11-1970 proposing amendments to the Recruitment Rules for the category of Agama Pandits. I suggested that all posts in the Sanskrit Colleges at Mysore and Melkote and those of the Agama Pandits under the control of the Muzrai Department should be of the same cadre as in Government Education Department including age, qualifications and methods of recruitment to enable transfers also. These irregularities have been pointed out in my two notes dated 8-9-1970 and 2-11-1970 (E.S.T. 28, C. 224/68-69) copies enclosed. (In spite of these irregularities pointed out, the Govt. in R. D. 88 M. E. 771 dt. 8-7-71 regularised these services from the date of their appointment as local candidates without referring to Public Service Commission, at least as per existing regulations).

4. *ACT. II. PR. 162. C. 1409/63-64.* Levy of Darshan Fee and Arathi Fees—Sri Ranganathaswamy temple at Srirangapatna. The Government wanted Darshanam fees to be charged to augment the resources of Sri Ranganathaswamy temple, Srirangapatna. Proposals were submitted in this office letter dated 15-12-64 arranging timings for free sevas and for paid sevas with an admission fee during paid sevas only during which Archana is on payment could be performed. The Government in their order No. RD. 87 M.S.T. 64 dated 17-5-1965 approved the proposals. Unfortunately these orders are not properly implemented but Archana is being performed during both free and paid seva timings. Then the question of admission fee during paid seva timings does not arise. Though pointed out this has not been rectified.

5. *Mysore Charities, Tirumala.* (a) File No. B3-TVS/450/67-68, B3-TVS/1334/67-68, B3-TVS. PR. 108-C/70-71 and B3-TVS. PR. 140/70-71. The leasing of properties at Tirupati and Tirumala is a standing example how administration is being run. I invite attention to my notes dt. 5-9-1967, 17-10-1967 and 10-10-1969 and the orders of the Commissioner dt. 24-10-1967, 28-10-1969 (B3-450/TVS/67-68) and also to my notes dt. 23-10-68 and 5-3-69 and order of Commissioner dt. 23-11-1968 and 25-6-1969 in B3-1334/TVS /67-68 and also to the General Circular issued in No. M.S.C. LND. 199/1216/69-70 dt. 12/15-11-1969 regarding leasing of properties, wherein the Manager was required to take (1) sufficient steps in advance before the lease period expired, to adopt the public principles of auction or tender and to get lease deeds executed, (2) to apply for shops at Tirupati exemption from Andhra Pradesh Rent Control Act as has been done by Tirupati Devasthanams for their properties, (3) not to recommend for more than a year in cases other than auction or tender (B3-450/TVS/67-68, dt. 24-10\*1967). Not only these orders were disobeyed, shops were allowed to be sub-leased and even recommended that existing lessees should be continued two years and three years without observing the formalities prescribed that too in the names of outsiders (sub lessees) giving careof address of the existing lessees, after lapse of several months forcing the Commissioner every year to ratify his action. Unless orders are enforced and culprits punished and procedure prescribed followed, the interests of the institutions would continue to suffer. The tabulated state-

ments dt. 21-11-1970 and 17-12-1970 furnished by the Manager and the statement of the sub-lessees dt. 5-12-1970 that they have been in possession from June 1967 and my note thereon dated 26-12-1970 (TVS. PR. 140/70-71) may be perused.

B3-TV.S. 1275/69-70 & LAW. 2. CLW. 944/70-71—The Mysore • choultry building at Tirupati was leased to one G. Venkata Reddy for a period of 3 years from 1-12-1966 (B3-770-TV.S/66-67 dt. 18-11-1966). He sub-leased the building to one Narasimhulu who made pucca alterations to the building and claimed Rs. 11,000/- as compensation for the improvements made. The matter is now under litigation. This was due to the negligence of the Manager then incharge of Mysore Charities who allowed the sub-lessee to make alterations.

(b) File No. B2-AEO. C. 143/68-69. Appointment of staff to Mysore State Charities, Tirupati. The Government in their order No. RD. 171/MET/67 dated 8-11-1967 sanctioned additional staff of about 30 in number for the Multi Storyed Building newly constructed at Tirumalai Hills. The Commissioner considered it necessary to prescribe qualifications, method of recruitment and conditions of service for these newly created posts and approved rules prepared by the Adviser on 21-6-1968 which are consistent with those prescribed for Government including that one must know both Telugu and Kannada and requested the Officers in charge of the Regional Employment Exchanges, Bangalore and Chittoor to send list of persons duly qualified and required the Manager, Mysore Charities to advise the existing temporary candidates appointed by the Peishkar in the Mysore Charities to apply through the Employment Exchanges on 24-6-1968. The Manager not only flouted these instructions but also made adverse comments on the proceedings of the Commissioner and objected to the framing of rules in his letter T.C. 30/68 dt. 3-8-1968. My notes dated 22-7-1968, 8-8-1968 may be perused. The Manager was informed that the Mysore Charities at Tirumala formed part of Muzrai Department administered by the Commissioner for Endowments, the Commissioner considered it necessary to frame rules for recruitment, the Manager should carry out the orders of the Commissioner but not adversely comment on what the Commissioner had done. It is surprising to see that ultimately the appointments made by the Manager, Mysore State-

Charities without prior approval and without following the procedure prescribed have been regularised without enforcing the orders, in this office Order dated 16-1-1969 on the plea that the appointments were made long time back before rules came into existence whereas the rules were framed on 21-6-1968 a few months after the receipt of the Government Order sanctioning the additional staff. The Manager also had no business to make appointments in advance without the approval of the Commissioner. My further note dated 26-12-1970 on lists of appointments made furnished by the Manager on 8/9-12-1970 will show the irregularities that are committed but regularised.

(c) The post of Peishkar, Mysore Charities was in the grade of First Division Clerk. An allowance of Rs. 30/- was attached to the post. Subsequently the post was upgraded to that of a Tahsildar's scale of salary (250-500 in RD. 104, MZD 65 dt. 15-2-1967) after the construction of the Multi Storyed Building etc. The Government required a suitable person to be appointed as Manager in this grade in accordance with Rules. Sri K.M. Thimmaiah was appointed in this Higher scale without declaring the seniors unsuitable or unwilling. When this higher scale in Tahsildars grade was created for the Higher responsibilities involved, the continuance of the allowance of Rs. 30/- attached to the old post is not justified. It may also be desirable to post an Assistant Engineer to be in charge as suggested by the Revenue Secretary at the meeting with the Public Works Minister in view of the responsibility to maintain the buildings and equipment satisfactorily.

(d) The Manager was often leaving Headquarters and was found in Bangalore under some pretext or other even when the crowd was heavy at Tirumala handing over charge to an Attender. The Commissioner ordered in 1967 that the Managers of Mysore State Charities at Tirumala and at Varanasi should obtain prior permission of the Commissioner before they left Headquarters. Discipline has to be enforced.

(e) The Tirupati Devasthanams gave up in 1947 the practice of allowing private charities to be conducted in the temple except through Devasthanam Agency. From that time they were also not accepting any endowments created through Mysore Government or performance of charities in Sri Venkateswara temple at Tiru-

malai. I suggest that the existing charities conducted by the Mysore Government through Mysore State Charities for performance in Tirumala temple may be transferred to Devasathanam Agency, as suggested in the minutes of discussion held with the Controller of State Accounts on 11-1-1968 under item c (a)

(f) It is desirable that there should be a concurrent audit done by the Controller of Accounts for the Mysore Charities at Tirumala in view of the large transactions to the tune of nearly two lakhs of rupees a year involved as in the case of temples with an income exceeding 60 thousand rupees under Section 71 (2) of the Madras H.R. & C.E. Act for temples in the Madras area including Mahadeswara temple. This would ensure satisfactory working of the Mysore Charities at Tirumala which has grown considerably with the construction of Multi Storied Building and other buildings for pilgrims.

6. **Audit of Muzrai Institutions:**—The Controller of Accounts has been auditing the accounts of all religious institutions and charities belonging to the Old Mysore Area and Madras Area. The objections raised in the audit reports are not being attended to promptly and regularly either in the Deputy Commissioner's offices or pursued in the office of the Commissioner of Endowments. Para (F) of the Minutes of discussions held with the Controller, State Accounts is extracted below.

“The Controller pointed out in the minutes of discussions held on 11-1-1968 that with regard to the audit objections of Muzrai Institutions no proper action is being taken by the Muzrai Officers for the last 10 years and if it is allowed to drift like this, it may not be possible to recover the amount held under audit objections. He has made a special report to the Government to take drastic measures and he said that a copy of the same will be sent to this office. He also further stated that the inspections of jewels of the big institutions are not being done by the Muzrai Officers. And the balances of the individual Muzrai Institutions do not tally with the general Pass Book maintained in the Treasury. Adviser has suggested to open Pass Books for each institution to be kept with the institution after entries so that the Trustees or Dharmadarsis may be in the know of things.” It is absolutely

necessary that Muzrai Officers should attend to clearing of audit objections with vigour and the Accounts Department of the Commissioner's office should scrutinise and pursue audit reports. Steps should be taken to fix responsibility and to recover the amounts under objection promptly. There is no proper supervision, control, discipline or prompt action to safeguard the income of the temples. My note dated 3—9—1970 may be perused. The entire Department requires to be reorganised and the present state of affairs remedied. The passing of the Uniform Act and creating a Department of Endowments from top to bottom is urgent. My note dated 22-12-1970 (EST. 15. C. 120/70-71) suggesting Reorganisation of the Endowments Department may be considered.

7. A2. PR. 275/63-64.—Human hair—There are several temples in Mysore State where there is the practice of offering human hair (tonsure) by devotees. They are Mahadeshwara Swamy temple, Kollegal, Ghati subramanya, Srikanteshwaraswamy temple, Nanjangud, Siddalingeshwaraswamy temple, Yedyur and Sri Venkataramanaswamy temple, Guttahalli. There are other places also. In Andhra Pradesh the biggest is Tirupati and in Madras Palani. The human hair secured as offering was being sold in open auction. State Trading Corporation of Government of India is engaged in the procurement of human hair for manufacturing wigs for export to earn Foreign Exchange. The S.T.C. agreed to pay each temple as an initial delivery price for hair stock taken, the highest amount realised at auctions prior to their entry and to pass to the temple, after processing and export, a share of the profit derived. On this basis Andhra and Madras Governments and Mysore Government in 1966 accepted. The highest quantity of hair offered in Mysore State is Mahadeshwara. The highest amount derived in a year in open auction including the Mudi fees was Rs. 44,000/-. The S.T.C. have paid for the year ending 30th June 1967 Rs. 44,000/- initially and another sum of Rs. 11,000/- after export totalling Rs. 55,000/- as against Rs. 44,000/- previously secured. If Mudi fees collected by the temple are added the total amount went up to Rs. 85,000/- as against Rs. 44,000/- secured in auction. Thus the temples were benefited by the S.T.C. entering the field. Subsequently private traders came forward to pay higher amount and the temples were tempted to sell in open auction in preference to

S.T.C. State Trading Corporation as a Government undertaking cannot bid in open auction along with private traders. Consequently the private traders are in a position to oust the S.T.C. thus depriving the country of foreign exchange. Since many temples including Tirupati would like to have the maximum amount initially, discussions were held between Tirupati Devasthanams and S.T.C. and the rates were revised on the basis of actual working charges arrived at after processing hair.

Charges to be deducted from sale price at Rs. 12/- per Kilo for processing and over head charges, 5% of selling price towards collaborators royalty, 10% of selling price to S.T.C. as Commission. The amounts thus payable were over 16" Rs. 139/- per Kilo, 8" to 16" Rs. 64/- per Kilo, below 8" Re. 1/- per Kilo, against over 24" Rs. 110-66 per kilo, over 12" below 24" Rs. 44-07 per Kilo, below 12" Rs. 2-49 per Kilo paid previous. Since these rates were arrived at after actual processing in the presence of Devasthanams representative no speculation was involved. On this basis, discussions had taken place between S.T.C., Revenue Minister, Revenue Secretary, Endowments Commissioner and Adviser to the Department and Govt. in their Order No. R.D. 12 MET 69 dated 27-8-1969 approved these rates. Subsequently S.T.C. stopped purchases due to steep fall in prices, in foreign markets but promised to assist in the establishment within Mysore States of a Hair processing Unit which costs about Rs. 15,000/- to be run by a State Level or Co-operative agency, offering technical supervision and in marketing the processed hair abroad. I stressed in my notes dated 21-7-70 and 2-9-70 the importance of eliminating middlemen in public Institutions and suggested the establishment of a processing unit as suggested by the S.T.C. at Kollegal, either run by Mahadeshwara temple collecting processing charges from other temples or by forming a co-operative society with each temple supplying human hair as share holder. But the Government in R.D. 216 MET 69, dated 31st December 1970 sanctioned disposal in open auctions.

8. *File No. LAW. 2/W P-860/69-70.*—Invalidation of Section 39 and 41 of Madras H.R. & C.E. Act 1951 by the Mysore High Court.—Section 39 deals with appointments of Trustees by Commissioner and Section 41 relates to the power of Area Committees

to appoint Trustees. The Mysore High Court has held that Hindus also constitute a Religious denomination and any law, which takes away the right of administration altogether from the religious denomination and vests it in any of the secular authority would amount to violation of the right which is guaranteed by Article 26 (d) of the Constitution, and Trustees appointed under the Act would virtually be servants of the State through whom the State will exercise its own power of management and control. This Judgment would affect the H.R. & C.E. Acts of all the States which are having similar provisions. An appeal to the Supreme Court has been suggested in my note dated 5-2-1970 that to call Hindus in general as religious denomination is a narrow interpretation and that the functions of the Government or Commissioner or Area Committees are those only of supervision and once the Trustees who shall be Hindus are appointed by them, the day to day management is carried on by the Trustees with which the Govt. or Commissioner or Area Committee cannot interfere unless they mismanage, even then only after giving due notice and conducting an enquiry. There is also no other mode suggested for managing these Public Temples. The Govt. have accepted the suggestion and a special leave to appeal to the Privy Council has been applied after leave for appeal has been refused by the Mysore High Court.

Though the Judgment is general in nature, this need be applied only to the specific cases in which Judgment has been delivered and await the result of the appeal to the Supreme Court for revision and for a stay.

9. *Law. AP-3/65-66. Sri Sharana Basaveswara V.V. Sangh—Gulberga Vs.—State.*—This is a Dharmadaya, Religious and Charitable Trust (Endowment) registered in March 1953 under Hyderabad Endowment Regulations not appealed against within time and not set aside by any competent authority. The presumption under Rule 35 of the Hyderabad Regulation is that the entry made is correct until a contrary decision is passed by a Civil Court. The collections have therefore to be accounted for and utilised with the permission of Deputy Commissioner of the area. Originally the Marketing Committee refused permission under the Marketing Act for this collection of Charity fund from merchants. Later the Government in their letter dated 9-12-1953 directed the Marketing Committee to grant the permission subject to collections being

voluntary and the moneys so received should come under purview of the Endowment Act as they were meant for charitable purposes. The Government themselves stated that these collections would be governed by the provisions of the Endowment Act. In the same order the Government pointed out that the Endowments Department should set up a committee, preferably a local committee, out of the donors for the purpose of collections and administration of the fund. This was accordingly done in Director of Endowments letter dated 23-8-1954. Under these circumstances these moneys are being collected and are required to be accounted for under the provisions of the Hyderabad Endowments Regulation and a fresh committee constituted on the expiry of term of old committee. The registration under the Societies Act does not in any way prevent the Trust being registered under the Endowments Regulations which has not been contested. The provisions of both the Acts will apply. If we give up administration under the Hyderabad Endowments Regulations, the order under which the Marketing Committee was required by the Government to grant permission to effect collections may cease to operate. The continuance under the Hyderabad Endowments Regulations will not in any way affect the running of the existing institutions but on the other hand the religious and charitable activities could be regularised. Being an appeal against the orders of the Dy. Commissioner dt. 19-11-62 directing to credit the Dharmadaya amount to Deputy Commissioner's office, the Commissioner is the authority to dispose of the appeal.

Section 2 and Rules 35, 212, 274 of Hyderabad Regulations and also Section 49 of Andhra Pradesh Act 1966 covering old Hyderabad area now in Andhra Pradesh are extracted for reference. Section 34 of the Mysore Religious and Charitable Institutions and Trusts Bill as published on 29-2-1969 contain the same provisions governing 'Dharmadaya.' However Law Department of the Government was advised to be consulted.

10. *EST. 15. C. 120/70-71.*—Reorganisation of the H.R. & C.E. Department, Mysore State—In Andhra Pradesh and in Madras State there is only one Head of the Department known as the Commissioner who with Deputy Commissioners, Assistant Commissioners and other subordinate staff exclusively for the Endowments Department superintendents all the Religious and

Charitable Institutions in the State. There are in addition Boards of Trustees and Executive Officers for each major temple or a group of minor temples.

In the Mysore State there are 5 areas governed by Madras Act, Hyderabad Act, Bombay Act, Coorg Act and Old Mysore Act with a department of endowments headed by the Commissioner. Unfortunately old Bombay area has since been separated and formed into a separate department under a Charity Commissioner appointed in G.O. No. R.D. 5 M.E.T. 70 dated 1st June 1970 which could have been avoided by appointing a Commissioner with qualifications required for a Charity Commissioner under the Bombay Act or by amending the qualifications of the Charity Commissioner. Though the Commissioner is the head of the Endowments Department, other officers superintending Religious and Charitable Institutions at present are the Deputy Commissioners, Assistant Commissioners and Tahsildars of the Revenue Department whose main work is revenue over whom the Commissioner has no control. (It was different under a Revenue Commissioner who had control.) It is this set up that is responsible for the mal-administration of religious and charitable institutions in the State of Mysore. The creation of posts of Assistant Commissioners, Muzrai Assistants and Special Tahsildars recently created intended for endowments work under Revenue Deputy Commissioners is not serving the purpose for which they are appointed. The Deputy Commissioners have no time to extract or supervise the work of these officers. Thus the creation of posts of Assistant Commissioners, Muzrai Assistants and Special Tahsildars with separate staff for Muzrai work has not improved the administration of the Religious and Charitable Endowments in the State. Even the scheme for disposal of Muzrai lands in Bangalore Division sanctioned in G.O. No. RD. 123 MET 66 dated 18-8-1967 on which more than 2 lakhs of rupees were spent has not achieved the objectives.

It will therefore be a further waste if additional posts are created as contemplated under the Re-organisation Scheme proposed in Commissioner's letter No. ST. 150-120/70-71 dated 7/15-4-1970 and 1-9-1970 ignoring the work Study Report submitted by the Efficiency Research Bureau of the Government in March 1970 which came to the following conclusions. "The total work count

and its time content shows that there is not adequate work for the existing case workers, Stenographers and Class IV Servants. One II Dn. Clerk, one Stenographer and Four Class IV Servants had to be shown as surplus inspite of the most liberal estimate of staff requirement. There is thus no case for additional staff as proposed by the Endowment Commissioner. However, to have effective control over Receipt and Issue work and proper management of records, it is proposed to create a separate Establishment Section for all House-Keeping jobs including the jobs mentioned above. Creation of one post of Superintendent is therefore, suggested.

In the absence of proper delegation of powers and responsibilities, it is difficult to justify the existence of the present Headquarters Assistant in M.A.S. Class I Scale. The present Gazetted Manager can take over his place equally effectively.

Unless the Uniform Trust Bill which provides for the constitution of a separate Endowments Department is passed into law without further delay or separate establishment on the lines of Andhra and Madras constituted from top to bottom exclusively for the Endowments Department, along with Boards of Trustees and Executive Officers appointed for all Religious and Charitable Institutions, the administration of Charitable and Religious Institutions in Mysore State cannot be improved. If both these courses cannot be adopted, the only other course open is to merge the Endowments Department with the Revenue Department to have homogenous administration as it existed previously which undoubtedly is a retrograde step not consistent with the recommendations of the H.R.E. Commission appointed by the Government of India. In any case it is necessary to tune up the existing administration of Endowments by adopting the proposals contained in my notes dated 15-7-1970 and 13-8-1970 (B3-TVS. PR. 37/70-71) with regard to office and notes dated 12-8-1970 and 2-9-1970 for safeguarding and augmenting the income and resources of temples and for effective control and supervision.

11. *File No. B3-TVS/PR/37/70-71.*—Office Procedure—I happened to go through some of the personal registers maintained by the clerks. The following defects were noticed.

- (1) Old pending currents are not carried over;

- (2) no check has been made by the Section Superintendent periodically;
- (3) prompt actions not taken on files;
- (4) disposal of files is not watched;
- (5) where no further action is necessary files are not sent to records;
- (6) no proper upkeep and maintenance of the record section;
- (7) only statistics are prepared and furnished to Government;
- (8) no stock file is maintained of circulars or orders;
- (9) pages of current and note files not numbered and loosely knit liable to be tampered.

For the guidance of the staff, office procedure to be followed has been prepared (appended). In the absence of special tests, many of the clerks are not acquainted with the manuals.

12. *No. EST. 1905/70-71.*—Inspection Questionnaire - The religious institution and the endowments attached thereto shall be periodically inspected by the Trustees and the several officers having jurisdiction by means of a questionnaire and satisfy themselves that the institution and the endowments are properly managed in the best interests of the religious institution and the worshippers visiting the shrine. There are questionnaires prescribed for inspection in Madras and Andhra States. A comprehensive questionnaire has been prepared and circulated to the Muzrai Officers for adoption. The Manager shall rectify defects, if any, pointed out and record therein action taken and also communicate to the officer who recorded the notes.

13. Safeguarding income and resources of temples and their augmentation - The resources of temples are meagre. They are at present consisting of income from lands and shops, if there are any, and offerings made by pilgrims in Golkas only. Other offerings legitimately due to the temple are dissipated. The following steps have to be taken immediately to augment the resources of the temples as in the adjoining States of Madras and Andhra and in some temples in Mysore State for the proper preservation

and maintenance of the temple, for undertaking development schemes, for offering sufficient quantity of Nivedan to the Deity and for the adequate remuneration to Archaks and other office holders working in temples.

The most important in the administration of temples is the preservation of its income and properties. Offerings are made by devotees in Golkas and by presenting jewels and clothing and by performing sevas like Archanas, Arathis, Abhishekams etc. All these require to be accounted for. At present there is no one in the precincts of the temple except Archaks to accept these offerings. The Dharmadarsis who are honorary cannot be expected to be present. I have therefore suggested steps to be taken in my notes dated 12-8-1970 and 2-9-1970 (appended). I extract recommendations of the H.R.E. Commission appointed by Government of India.

“(3) No claim of a proprietary nature on the part of archakas, Pujaris or pandas in offerings made by devotees to temples should in our opinion be recognised.

(4) Where offerings are made to a temple without specially designating whether they are to the officiating priest mahant, archaka etc., or to the deity, they should be treated as belonging to the deity as a juristic entity.

(15) A tariff containing a regulated scale of fees payable by the worshippers at the temples concerned for services like utsavas pujas, abhishek, etc., should be prescribed and prominently exhibited in the temples. Persons should in all cases be issued receipts for the amounts paid by to them.”

14. *EST.* 1601/65-66—Temple lands - Govt. in order No. RD. 123. MET 66 dated 8th August 1967 appointed an Assistant Commissioner and the following staff for the purpose of temple lands. The Commissioner has outlined the following duties in his letter to Govt. dated 23-11-1968. These objects have not been achieved.

## Staff

Asst. Commissioner	..	1
Muzrai Assistant	..	1
Manager (Ist Grade Superintendent)	..	1
I Dvn. Clerks	..	2
I Gr. Inspectors	..	2
II Dn. Clerks	..	2
I Gr. Stenographer	..	1
Typist	..	1
Peons	..	3

## Duties

(1) To collect and compile statistical information of the Muzrai temples—details such as nature of the lands, inam or sircar extent, value of the lands (the prevailing market value).

(2) Which of the above lands are fit for conversion into building sites and can be disposed of.

(3) Whether there are any encumbrances and litigations on such lands.

(4) To visit all the Muzrai temples in Bangalore Division study problems, discuss with the temple authorities and the local Muzrai Officers about the temple properties and formulate proposals in consultation with the Deputy Commissioners and CITB and submit the same to the Commissioner.

(5) To get plans and estimates prepared in respect of the lands proposed to be converted into building sites.

(6) To take inventory of landed property of each Muzrai temple institution.

(7) To compare the above data with the land records of inspection on the spot and finalise the inventory after reconciliation.

(8) To list out unauthorised encroachments and record them in a book.

(9) To expedite eviction of encroachments and disposal, through local Muzrai Officers;

(a) by giving notices and taking legal action;

(b) disposal of lands to the maximum advantages of the temple institution either by auction or by formulating lay outs with the help of the CITB.

(c) by fixing up the dittam for the temple on the basis of the income derived out of the lands.

(10) To suggest any legislation that may be needed to safeguard the interest of the properties and also to prevent encroachments and unauthorised constructions or acquisition of properties required for the benefit of the temple including emergency provision.

(11) To submit diary of work to the Commissioner every month.

(12) In addition reference is the instructions contained in the booklet "Instructions to religious institutions on improvement of accounts etc." under heading "preservation" extracted below.

"The Manager or Trustee of the Temple shall maintain a record of landed properties of the temple both by means of sketches and by descriptions of the properties. There shall be survey stones planted which shall be checked periodically. Sometimes it may be necessary to fence the area. If there is any encroachment or unauthorised construction, the Manager or trustee of the institution should at once take steps to remove the encroachment or unauthorised construction. A register shall be maintained booking all the encroachments and unauthorised constructions and note therein the action taken from time to time. If for any reasons it is found not possible to get them removed, the trustee or manager may lease out or alienate them with the sanction of the competent authority on terms beneficial to the institution, provided this is not objectionable or mar the beauty of the institution. In cases where leases have been made for paltry sums, steps may be taken to get fair rents fixed by taking appropriate legal action."

15. Pay Commission Report—The report relating to the Department of Endowments is contained in Volume 3 Chapter 74, pages 1313 to 1321. These recommendations have to be implemen-

ted There should be a Commissioner (Head of the Department) exclusively for the Endowments Department and there should be staff at all levels belonging to the Endowments Department. In this connection, I invite attention of the Govt. to R.D. 5 MET 70 dated 1-6-1970 creating the post of whole time Charity Commissioner for the Old Bombay Area. It is desirable to have one Commissioner for the entire State with a view to have uniformity in the administration of Religious and Charitable Endowments. This can be achieved either by amending qualifications prescribed for the Charity Commissioner, or by appointing one who possesses the qualifications required under the Bombay Act, as Commissioner for Endowments.

16. Work Study Report March 1970 - The work study wing of efficiency Research Bureau had undertaken study of the headquarters office of the Commissioner for Endowments during December 1969 and January 1970. Their recommendations have not been implemented.

17. B3-1102/TVS/63-64.—Mysore Choultry at Varanasi and Kalighat Memorial Calcutta - Under orders of the Govt. RD 18 MZD 65 dated 16-2-1965 the Commissioner and myself visited the Mysore Charities at Varanasi and Kalighat Memorial, Calcutta. The building had developed cracks and requires repairs and periodical maintenance. Ghat portion attached to the Chauthram is having cracks in several portions resulting in on rush of Ganges water and steps have sunk here and there. All these require urgent attention. Additional equipment has been provided. The Government in RD. 53 MM 68 dated 30-5-1968 required the Commissioner and the adviser to inspect these two institutions once again but the Commissioner did not find time.

#### 18. Development works.

*Works completed.*

##### (1) Sri Malai Mahadeshwara Hills.

- (a) Construction of Dispensary building.
- (b) Veterinary Dispensary.
- (c) Choultry at Talabetta.
- (d) P.W.D. Inspection Bungalow.

- (e) Construction of Forest Range office and staff quarters.
- (f) P.W.D. Staff quarters.
- (g) Construction of Bath rooms & urinals (2 units).
- (h) Improvements to rooms No. 17, 18.
- (i) Construction of Water points.
- (j) Improvements to Doddakere.
- (k) Providing additional rooms for M.M. Choultry.
- (l) Providing G.I. Pipe to temple mantap.
- (m) Purchase of Buses 2 Nos.
- (n) Drawing of Power lines from Hanur to M.M. Hills.
- (o) Renovation of Gopuram.
- (p) Providing water supply to Pedestrians for Rangaswamy Voddu.
- (p) Providing lights to temple.
- (r) Extension of pipe line to village.
- (s) Concreting front portion of temples.

*Works in progress.*

- (1) Construction of big choultry.
- (2) Construction of Market stalls.
- (3) Construction of Bus stand.
- (4) Construction of Pilgrim shed.
- (5) Construction of Reservoir of 1 lakh gallon capacity.

(2) B.R. Hills.

*Works completed.*

- (a) Construction of 3 cottages.
- (b) Primary School building.
- (c) Installation of Dwajas-thambha.
- (d) Providing permanent water supply.

*Works in progress.*

- (a) Improvements of Road from Chamarajanagar to B.R. Hills.
- (b) Improvements to road from Yelandur to Sri B.R. Hills.

(3) Melkote.

- (a) A Master Plan for Rs. 44,00,000/- prepared and submitted by the Development Committee has been dropped in R.D. 195 MDW 68 dated 15-5-69
- (b) A revised Plan for Rs. 20,80,380/- has been sent to Govt. in B3-TVS. 1021/62-63 dt. 15-12-1969.
- (c) The Govt. have asked for detailed Plan and Estimates.
- (d) An estimate for Rs. 33,000/- for repairs to Yoganarasimhaswamy temple has been prepared and sent to Bangurs of Calcutta.
- (e) Meanwhile an offer has come from Somanis of Bombay to undertake renovation work of temples in Melkote along with Birlas of Calcutta to the tune of about Rs. 3 lakhs.

(4) Shravana Belagola temple.

- (a) Construction of College building.
- (b) Piped water supply etc.
- (c) Electrification to temples and provision of other facilities are in progress.

(5) Yellamma temple.

- (a) The Master Plan prepared submitted to Government in Divisional Commissioner's letter No. GB/MN/124/66-67 dt. 26-2-69.
- (b) Passing of the Integrated Uniform Trust Bill is awaited for implementing other recommendations of the Development Committee.

(c) There is a dispute between the Pujaris and the Board of Trustees concerning the revenues of the temple. This is being separately pursued.

(6) Mookambika temple

- (a) Repairs to Veerabhadra Gudi.
- (b) Construction of Guest House.
- (c) Construction of storeyed Choultry Hall.
- (d) Construction of Dining Hall.
- (e) Construction of Coffee restaurant.

(7) Ghati Subramanya temple.

*Works in progress.*

(a) Gopuram work has been stopped since 1967 for want of funds. Revised estimates for Rs. 2,12,000/- is pending with Government for sanction.

(b) Proposals received from Tahsildar, Doddaballapur Taluk to deposit Rs. 42,000/- with P.W.D. to restart the work.

(8) Subramanya temple, South Kanara.

(a) Master Plan of the Area is under preparation by the Assistant Director, Town Planning, Mangalore.

(b) Construction of Choultry building at a cost of Rs. 1,90,000 has been sanctioned and work entrusted to contractors.

(c) Water supply under N.R.W.s. Scheme has been sanctioned by Government and is being taken up.

(9) Someswara temple, Ulsoor.

(a) Government have approved the construction of 10 shops in the temple area on a 20 year lease. The lessee has also been fixed up.

(10) Doddanna Choultries. (S.L.M. Charities).

(a) The Managing Committee has requested to spare the services of the Chief Architect in preparing plans for the Super Market. The orders of the Govt. are awaited.

(11) Bandi Seshamma Choultry, Bangalore.

(a) The Master Plan prepared by the Chief Architect is pending with the Engineer of the Bangalore Corporation from 10—4—1970 for sanction.

(b) Government have sanctioned the construction of first floor over the Students Hostel at a cost of Rs. 31,800/-.

(12) *Sri Sailam (A.P.)*

(a) Govt. of Mysore vide G.O. No. FD 15 MDW 67 dt. 3 Nov. 1969 have sanctioned an estimate of Rs. 5 lakhs for the construction of first stage choultry at Srisailam (both ground floor and first floor) consisting of 16 rooms after waiving E.T.P. charges.

(b) Vide G.O. No. RD 15 MDW 67 dt. 6 March 1969 Govt. have sanctioned a loan of Rs. 5 lakhs as below;

1968—69	..	Rs. 1 lakh.
1969—70	..	Rs. 2 lakhs.
1970—71	..	Rs. 2 lakhs.

Rs. 5 lakhs.

(c) Rs. 1 lakh was deposited by Commissioner.

(d) Now the Executive Engineer, P.W.D. Raichur Divn. who is executing the work has requested for a further release of 3 lakhs.

*B-234/TVS/66-67.*

SUB:—Suprabhatham at Srikanteshwaraswamy temple, Nanjangud.

It was suggested by me on 24—2—1966 that unless there was already a Suprabhatham adopted for a temple there should be a general Suprabhatham like Venkateshwara Suprabhatham for Vaishnavite temples and Kashi Vishwanath or Mallikarjuna Suprabhatham for Shaivite temples. In future there could be individual suprabhathams prepared for Scheduled temples like Mahadeshwara, B.R. Hills, Melkote, Nanjangud etc., after inviting slokas from eminent pandits holding competition. A Board consisting of eminent pandits should scrutinise the material for its quality and

for adoption. Only then individual Suprabhathams according to sampradaya could be followed. The Deputy Commissioner sent some compositions for approval of the Commissioner on 27—5—1966 which the Commissioner referred to the Agama Board of the Maharaja's Sanskrit College at Mysore who in their resolution dated 1—12—1966 suggested to invite competition of Suprabhatham at All India level by holding competition and then to decide the matter. Meanwhile Sri B.S. Subba Row, Real Estate Agent, Gandhi Nagar furnished a copy of Suprabhatham composed by Sri T.V. Visweswara Dixit which was proposed to be inaugurated at Nanjangud by Governor or by Maharaja of Mysore. The Dharmadarsis to whom it was referred also approved of the same for adoption though there was already a Suprabhatham approved and adopted prepared by the Swamiji of Sri Kudli Mutt. The Commissioner explained at length in his letter to the Government dated 6—2—1967 the circumstances leading to the proposal now made by Sri B. S. Subba Row. The Government in their Order No. RD 27 MET 57 dated 1—3—1967 approved for adoption Suprabhatham composed by Sri Visweswara Dixit subject to scrutiny by Agama Board subject to the condition that all copy rights of the composition would vest with the temple and executed agreement to that effect. When these composition were referred to the Agama Board, the Agama Board referred to their previous resolution of 1—12—1966 wherein they suggested that there should be competition held on All India level but as the Board has now been asked to convey its concurrence to the Suprabhatham composed by Sri Visweswara Dixit, they had no other alternative but to suggest certain corrections to be made before adoption. Accordingly Sri B.S. Subba Row and Deputy Commissioner were informed. The same was inaugurated by Sri V. V. Giri, Vice-President of India on 3—7—1967. So far no report has been received from to Deputy Commissioner whether the corrections had been carried out or agreement executed.

*No. A2-PR-30-C-133/67-68.*

SUB:—Kalyanakatta at Srikanteshwaraswamy temple,  
Nanjangud.

The local barbers shaved and collected the hair offered by the devotees to the Deity. Since this offering by the devotees is to

Deity and not to the barbers action was taken by this Department to safeguard the interests of the institution and accordingly orders were passed regarding right to collect "Mudi." The local barbers aggrieved filed an appeal before the M.R.A.I. The M.R.A.I. in its judgment of 30th December 1966 passed an order observing that there is nothing on record to show that the temple is entitled to 'Mudi.' In the same judgment it was observed that conditions can be insisted after construction of Kalyanakatta and after providing other facilities to the barbers concerned.

At this stage action was taken (1) for constructing Kalyana Katta and (2) for getting declaratory suit filed that the hair vowed to the Deity belong to the Deity.

(1) Deputy Commissioner was requested to allot some space in the premises of the institution, to be called as "Devasathanam Kalyanakatta" putting up a board in English, Kannada, Tamil, Telugu and Hindi at conspicuous place to the effect that the devotees who intend to offer their hair to Deity may do so at this place. When this service is done within the temple premises belonging to the temple, it would not effect the rights whatsoever of the local barbers, as the temple has the same right which the barbers have to ply the trade under Article 14 of the Constitution. Though local officers were keen, the temple Dharmadarsis disagreed on the ground that it would affect the local barbers and did not co-operate. An estimate for Rs. 6,900/- was prepared for construction of 'Kalyana Katta' and the Dy. Commissioner sanctioned this amount. Against this order of sanction an appeal was filed before the Commissioner for Endowments, Bangalore, who after hearing passed order on 23—3—1968 dismissing the appeal observing among other things, that Mudi being the offering to the Deity it cannot be collected and appropriated by the barbers on the principle what is vowed to the Lord belongs to the Lord. Against this Barbers challenged this order before the M.R.A.T. The M.R.A.T. set aside the orders of the Commissioner mainly on the ground that the Dy. Commissioner did not hear the points when passing the orders. However in view of this Judgment the Deputy Commissioner was asked to take necessary action at an early date.

As regards suit for declaration that the hair vowed to the Deity belonged to the Deity, the Govt. accorded sanction on 18—7—1968. This is pending with Deputy Commissioner.

## No. of additional posts created since 1964.

1. Assistant Commissioner, Disposal of Muzrai Lands, Bangalore with staff.
  - (a) Muzrai Assistant .. 1
  - (b) I Gr. Supdt. .. 1
  - (c) I Dn. Clerks .. 2
  - (d) II Dn. Clerks .. 2
  - (e) I Gr. Steno .. 1
  - (f) II Gr. typist .. 1
  - (g) I Gr. Inspectors .. 2
  - (h) I Gr. Supervisor .. 1
  
2. Assistant Commissioner, H. R. & C. E. Kollegal, with staff
  
3. Wakf Section in the Commissioner's office.
  - (a) Supdt. II Gr. .. 2
  - (b) I Dn. Clerks .. 2
  - (c) I Gr. Steno .. 1
  
4. Assistant Commissioner, H.R. & C.E. Bellary with staff.
  - (a) Manager .. 1
  - (b) I Dn. Clerks .. 2
  - (c) I Gr. Inspectors .. 3
  - (d) II Dn. Clerks .. 2
  - (e) II Gr. typist ..
  
5. Gazetted Manager in Commissioner's office .. 1  
 (I Gr. Supdt. post has been upgraded to Gazetted Manager)

## RECOMMENDATIONS.

1. Uniform Trusts Bill applicable to all areas in Mysore State should be passed. It must be made applicable to all religions as per recommendations No. 2 and 72 of the H.R.E Commission.

2. The temples in the State may be divided into three categories and Boards of Trustees and Executive Officers appointed individually to each temple and by grouping small temples as has been provided under the Andhra Pradesh and Madras Acts. Executive Administration in a single officer is more expeditious and efficient than in a body of persons. (Recommendation 58 H R.E. Commission). The appointment of Executive Officers (Parpatyagars or Peshkars) should be immediately done as suggested in my notes dated 12—8—1970 and 2—9—1970.

3. There should be staff exclusively belonging to the Endowments Department. The staff of temples may be constituted as Endowments service and qualifications method of recruitment, pay, allowances, conditions of service may be prescribed as provided under Andhra Pradesh Act.

4. Instead of local candidates, staff recruited through Public Service Commission should be appointed.

5. Promotions should be in accordance with strict seniority unless the senior is not qualified or debarred from promotion.

6. All appointments made temporarily should be regularised and made permanent at least in cases where it exceeded three years.

7. Special tests should be prescribed and insisted upon.

8. Instructions contained in the Manuals or Acts or circulars issued from time to time must be scrupulously observed and enforced.

9. There should be proper distribution of work and effective supervision and periodical review of work done.

10. Audit objections should be attended to and recoveries effected promptly.

11. There should be periodical inspections by Muzrai Officers as per questionnaire and these should be reviewed periodically.

12. There should be proper control and regulation of new places of worship under Section IV (a) of the Muzrai Manual (P. 364).

13. The landed properties must be protected, encroachments prevented and evicted and wrongful alienations cancelled or held illegal (Recommendation 56 of H.R.E. Commission) and fair rents fixed. Where lands are settled with tenants under tenancy legislation, institutions concerned should be given a perpetual amount equal to average of six years income giving due weight to increase in market prices (Recommendations 78 H.E.R. Commission).

14. The jewels and other valuables should be properly preserved and inventory taken from time to time.

15. The Educational Institutions under the Muzrai Department should conform to the standards set up by the Education Department. Courses of study should be recognised by the Education Department and the Degree courses should be recognised by the University.

Educational Institutions run with funds from temples should provide a degree course in Oriental (Indian) culture (Hindu Philosophy, Hindu religion and comparative Religions) and these graduates should be preferred in employment under temples and Endowments Department. Oriental High Schools for O.S.L.C. with Sanskrit and Regional languages may be run.

16. There must be a common good fund pooled out of surpluses from temples for purposes common to all religious institutions like Institutes for training of temple priests and Executive Officers, Dharma Prathistanam and Homes for the Physically disabled Orphans and hospitals for the sick.

17. All offerings cash and kind in any manner made should belong to the Deity as a Juristic entity and should be accounted for. (Recommendations 3 & 4 H.R.E. Commission).

18. A tariff containing scale of fees by worshippers for various services like Pujas, Abhishekams and Utsavams should be prescribed and notified and receipts granted for amounts paid. (Recommendation 14 H.R.E. Commission). These have to be introduced immediately in all temples as recommended in my notes dated 12—8—1970 and 2—9—1970.

19. Archaks emoluments must be adequate and may be in cash. Where they are granted lands for services in temples, the scale of expenditure (Dittam) should be prescribed.

20. Research Institutions may be established for Vishitadvaita Philosophy at Melkote, for Saivism at Sri Mahadeswara Hills and for Jainism at Sravanabelagola.

21. Deprotection of Ancient monuments not of National Importance as recommended by the Education Department of Govt. of Mysore in their letter to Government of India in RD 101 SAR 67 dt. 3-4-1968 may be done. Where Archaeological Department are incharge of Archaeologically important temples they may allow worship to be conducted with such precaution as may be considered necessary to preserve archaeological aspects of the temples. (Recommendation No. 107 of H.R.E. Commission).

22. Before applications are entertained for assignment of temple lands, the requirements of the temple should be considered by preparing a Master Plan and the surplus not needed may be utilised for public purposes for objects not inconsistent with those of the religious institutions after calling for applications and proper scrutiny.

23. Levy of Darshanam fee during seva timings in addition to charges for Archanas may be given up.

24. Many of the temples are of historical, Archaeological and of tourist importance. It is desirable that the activities of the Endowments Department, Archaeological Department and the tourist Department should be coordinated, preferably under one Ministry.

25. It is proper to put the local Deputy Commissioner or another Head of the Department be in additional charge of the duties of the Commissioner in his absence instead of an Assistant Commissioner.

26. The benefits and advantageous of spiritual and cultural instruction and activities and opportunities to obtain a sound knowledge of Hindu ideals, doctorines, ethics and philosophy must be made available to all Hindus without discrimination (Recommendation under 114 H.R.E. Commission).

I thank the Government for the opportunity they have given me to continue to be of some service to temples in Mysore State, after retirement from Tirupati Devasthanams. I have done my duty to the best of my ability without fear or favour to the extent of the physical energy the Lord has given me. I shall continue to be of service to temples wherever and whenever I get a chance with or without any facility afforded to me, as I did for Puri Jagannath, Badrinath and Kashmir temples on the invitation of those States.

(Sd.) C. ANNA RAO,

*Adviser Endowments Department,  
Government of Mysore, Bangalore.*

## **PART III**

### **(Tirupati)**



# HISTORY AND GROWTH OF TIRUMALA TIRUPATI DEVASTHANAMS

Tirupati is a town of one and a half square miles called Venkata or Seshachala Hills in Chittoor District (Andhra Pradesh). It stands at 13° 14" North and 87° 20" East. The temples of Tirumala and Tirupati are very ancient. Worshippers resort to them from all parts of India. The shrine of Sri Venkatesa at Tirumala has a unique history and position. The traditions concerning the temple are scattered over twelve Puranas and Upapuranas. The earliest mention of the shrine was made in Tolkappiam, a Tamil work of the second century B.C. Out of the twelve primary saints (Alvars of the Srivaishnavas), ten have sung in praise of Lord of Tirumala. Chakravarti Tondaiman is connected with Tirupati in legendary history. He is said to have discovered the self-revealed God on the Venkata Hill on the southern bank of an ancient tank known as Swamipushkarani and built the shrine for Him.

Sri Venkatesa has had a firm hold on the faith of millions for centuries. No other South Indian temple has attracted so many pilgrims or has been more opulent.

## Ritual of Worship

The ritual of worship in the temples at Tirumala and Tirupati follows the Vaikhanasa Agama whereas in the shrine of the Goddess at Tiruchanur, Pancharatra Agama is followed. While the temple is common to all Hindus, to Srivaishnavas it has a special attraction. The great Acharyas beginning from Nathamuni have been closely associated with the worship of the Lord on the Hill. A great grandson of Nathamuni, known as Tirumalai Nambi, chose to devote himself to the service of the Lord at Tirumala. Later on his nephew Sri Ramanuja, the great Reformer and Preceptor, undertook the task of establishing the rituals and modes of worship in the shrine on a permanent basis. This is carried on without interruption to this day.

## Early History of Management

The temples of Tirumala and Tirupati were directly under the control of the Ruler of the country for the time being. There are numerous inscriptions referring to the receipt of a stream of royal benefactions by the temple from 813 A.D. down to 1540 A.D. Sri Krishna Devaraya whose statue was installed along with his wives in the temple was the greatest patron of them all. After the fall of the Hindu kings, the management fell into the hands of Sultans of Golkonda and Nabobs of Arcot. After the advent of the British, the management passed into the hands of the East India Company in 1801. Mr. G. Stratton, the then Collector of North Arcot in 1803, reported after investigation and enquiries to the Board of Revenue on 31—1—1803 describing the sources of revenue from Tirupati Temples. The Tahsildar of Tirupati was in direct management (Amani) as against previous practice of farming out revenues to renters annually. Subsequent to the passing of the Regulation VII of 1871 of the Madras Code, the management of temples was carried on under the control of the Board of Revenue through the Collector of the District. Even in those days, the temple was visited by multitudes of pilgrims from all parts of India from whose offerings together with the contribution from parties at a distance, the temples derived an annual income of about two lakhs of rupees.

These temples were in those days managed under well defined rules contained in "Bruce's Code"—drawn up in 1821 for the management of the Tirumala Tirupati Devasthanams based on the previous usages. The Parapatyadar was made joint treasury Officer along with the Tahasildar and the Jiyangar was associated with secular control. With reference to a despatch of the year 1841 from the Court of Directors ordering the immediate withdrawal from all interference on the part of officers of the Government with native temples and places of religious resort, the management of the Devasthanams was transferred in 1843 by a Sannad to the Head of the Hathiramji Mutt, Tirupati. The successive Mahants held the office of the Vicharana Karta. After the management was transferred to the Mahant, suits were filed at different periods from several quarters for the purpose of rectifying certain alleged abuses and for safeguarding the funds and properties of the institutions till the District Court settled a scheme. The

said scheme was amended by the High Court and later settled by the Privy Council on appeal in 1907. Still the litigations and agitations went on. The Madras Hindu Religious Endowments Act (Madras Act II of 1927) was passed by Rajah of Panagal as Chief Minister and the Scheme settled by the Judicial Committee of the Privy Council, was deemed as a scheme framed under the said Religious Endowments Act.

### **Management by the Mahants**

During the management of the temples by the Mahants, the income of the temples steadily increased year by year and in 1930, it touched eleven lakhs. All the same there were persistent complaints against the Vicharana Kartas during that time. It was then felt that according to the Privy Council Scheme, it would not be possible to find a suitable disciple possessing high administrative ability to manage the secular affairs of the Devasthanams combined with zeal necessary to look after the proper performance of the religious functions and services in the temples. Further, the Privy Council Scheme was found in practice to be defective in many respects and the Madras Hindu Religious Endowments Act was found to be not adequate in carrying out the necessary reforms. It was with this view, therefore, that the Tirumala Tirupati Devasthanams Act of 1932 was passed by Rajah of Bobbili as chief Minister to provide for the better administration and governance of Tirumala Tirupati Devasthanams and the proper utilisation of the funds of the Devasthanams.

### **Managements under the State Acts**

The Tirumala Tirupati Devasthanams Act of 1932 (Madras Act XIX of 1933) vested the administration of the Devasthanam in a Committee and a Commissioner appointed by the Provincial Government for a period of 3 years. The T.T.D. Act 1932 was superseded by the passing of the Madras Hindu Religious and Charitable Endowments Act of 1951, and later by the Andhra Pradesh Act 1967.

I had the good fortune of being appointed as Peishkar and Personal Assistant (Chief Ministerial Officer) to the Commissioner

in 1933. I carried policies from Commissioner to Commissioner and from Committee to Committee and in 1949, I was appointed as the Commissioner of the Devasthanams. Under the 1951 Act, Hindu Religious Endowments Board was abolished and a Commissioner was appointed for the state and the designation of the Commissioner, Tirumala-Tirupati Devasthanams was changed to Executive Officer, with the same powers and duties as hitherto. No period for holding the office was prescribed. I could therefore continue as Executive Officer till I attained the age of superannuation, 55 years on 8—1—1964. In addition to the Temples and Institutions mentioned in the Schedules to the Act, the Devasthanams owned 600 zamindari villages spread over two districts of Chittoor and Chingleput with an income of about Rs. 6 lakhs a year. These were handed over to the Government in 1950 under the Zamindari Abolition Act and Compensation of Rs. 12 lakhs was received as against Rs. 1 crore invested.

The income of the temple including land revenue was Rs. 11 lakhs in 1933, 22 lakhs in 1949 and 2½ crores in 1964. The number of pilgrims increased to ten thousands a day and on festival occasions and during summer months the number went upto fifty thousands. A policy was laid down to utilise the income first on the temple towards preservation, maintenance, renovation and for jewels and Vahanams to the Lord; then on the pilgrims for good Dharshan, Shelter, Food, Sanitation, Medical Aid, Water Supply and Transport; on the public towards Poor Homes for the Disabled, Orphanages (Bala Mandirs) for the Destitutes and Hospitals and Leprosy Homes for the Sick and on Education. The surplus was utilised towards Srinivasa Mission for Information and Publicity and Propagation of Hindu Religion and Dharma.

### Temple

Pujas and festivals were celebrated as per usage and custom. Temple scales were revised in 1951 to improve quality of prasadam. Gopurams and Mantapams were repaired and renovated. A Silver Car and Wooden Maharatham and Silver Kalpavriksha Vahanam and the Gold Makarathoranam of the Lord were renovated. Gemset jewels-Kireetam, Vaikunta Hastam, Sankhu Chakram, and Karna Patrams were made and Ananda Nilayam was gold-plated in 1958, all these costing over a crore of rupees.

## **Darshan**

Queue was arranged to enable pilgrims to have convenient Darshan. To give pilgrims protection against sun and rain and to save walking distance, queue cum compartment system was evolved under a mantapam or shed.

## **Shelter**

Shelter was provided in the form of Dharmashalas (choultries) aiming at self-contained tenements with a verandah, living room, kitchen, bathroom and flushout latrine for each family unfurnished being given free of charge and furnished on payment. The Dharmashala at Tirupati was extended and two more Dharmashalas each with 200 rooms and costing 12 lakhs and 15 lakhs respectively were constructed in 1955 and in 1959. One big Dharmashala with 150 self-contained rooms was constructed at a cost of Rs. 12 lakhs in 1956 and another Dharmashala at a cost of Rs. 15 lakhs was taken up at Tirumala in 1963. In addition, two hundred self-contained R.C.C. tenements were constructed at Patha Pushkarni and other areas. Cottages were constructed under the Donation Scheme inaugurated in 1951 collecting half and later two-thirds of the cost from the Pilgrim donor, ownership vesting with the temple and with the privilege of occupying the cottage for a period upto 60 days in a year free of rent by the donor and his successors. Nearly 400 donations were received out of which 300 were completed by 1964. For crowded occasions, thousand tenements scheme with back to back living rooms and front verandahs with common latrines and common bathrooms was inaugurated in 1961 and 300 such tenements were completed. One Guest House with 20 self-contained rooms at Tirupati was constructed. Another Guest House at Tirumala for Rs. 3 lakhs was taken up in 1961. Eight Marriage Halls were constructed at Tiruchanur. All these buildings for accommodating the pilgrims cost the Devasthanams over a crore of rupees.

## **Food:**

Canteens were run by the Devasthanams on no profit no loss basis. Prasadam offered to the deity were distributed free

in the queue to the pilgrims. A Goshala with 400 cows and buffaloes was maintained for the supply of pure milk to temples, canteens and pilgrims. A Co-operative Stores, the best of its kind in Andhra Pradesh, was established with several branches for the supply of provisions, etc., of good quality at fair prices to temples, pilgrims, employees and public and for controlling local market prices.

## **Sanitation**

Powers of a Panchayat were conferred on the Executive Officer of the Temple. A Health Officer was appointed under the Public Health Act.

Malaria was eradicated. A drainage scheme was executed in 1956 at a cost of rupees five lakhs, water hydrants fixed for keeping approaches clean and tidy and flushout latrines and urinals constructed. The conservancy staff was doubled. An automatic filtration plant was sanctioned on 21—6—1955 to be installed in Swami Pushkarani but postponed till the completion of Gogarbham Water Supply Scheme. Five Town planning schemes were sanctioned at Tirumala and encroachments around temple and Swami Pushkarani removed.

## **Medical Aid**

The Hospital at Tirumala was enlarged and provision was made for isolation of infectious cases. A dispensary was opened in the Dharmashala at Tirupati for pilgrims and employees.

## **Water Supply**

Water supply was previously made to pilgrims only from Alwar Tank which was supplying fifty thousand gallons a day. Papanasanam Scheme was executed in 1951 at a cost of Rs. 6 lakhs by pumping water from the falls to a height of 750 feet in three stages and distributing after chlorination. This was yielding 2 lakhs gallons a day. Later with the help of Dr. K. L. Rao,

Gogarbham Dam Scheme was taken up in 1960 and completed by September 1963 at a cost of Rs. 26 lakhs to yield 6 lakhs gallons a day. I must make mention here of the Rs. 2 lakhs profits generously surrendered to the Lord by the Hindusthan Construction Co., headed by Sri M. R. Varadarajan, at the instance of Dr. K. L. Rao. There were also proposals to execute Akasha Ganga and Talakona Water Supply Schemes for Tirumala and Kalyani Water Supply Scheme for Tirupati costing about one crore, the cost being borne by the Devasthanam and the Tirupati Municipality. Nandavanams (gardens) at Tirumala, Tirupati and at Tiruchanur were laid and maintained for flowers, vegetables and beautification of the area.

## Transport

A motorable road was formed at a cost of Rs. 18 lakhs and seventy-five buses were run, each making 3 trips a day normally and 6 trips on festival occasions. Another road was formed in 1957 to Papanasanam at a cost of Rs. 5 lakhs, half borne by Government of India with the help of Sri O.V. Alagesan, Deputy Union Minister. A second ghat road from Tirupati to Tirumala was also sanctioned at a cost of Rs. 18 lakhs, with a view to run more buses with one way traffic to minimise accidents and to save running time and to have alternate route if one road is blocked. This was approved by the Commissioner H.R.C.E. and foundation stone was laid on 30-6-1961 by Sri D. Sanjivayya, then Chief Minister, and tenders were invited. But this work was ordered by the Government on 23-3-1962 not to be undertaken and later ordered to be deferred due to National emergency on 28-11-1962 and 20-2-1963, inspite of repeated representations from the Board. It is now costing the Devasthanams nearly eighty lakhs to construct this road.

Schemes for an electric ropeway to supplement roadways in conveying passengers and materials from Tirupati to Tirumala were obtained in 1962 from Cromptons (British Ropeways), from a German firm and from a Japanese firm. These were referred to Dr. K. L. Rao, for scrutiny and advice. An airport at Renigunta near Tirupati was also approved in 1963 on condition that the Devasthanam bore the cost of the Airport buildings which was at that time estimated at Rs. 4 lakhs in a 200-acre site from the Govern-

ment. Long distance buses were run from Tirupati to Vijayawada Srisailem, Bangalore and Hindupur for the convenience of pilgrims.

## Public

(a) A Poor Home for the disabled was established in Akkarampalli near Tirupati in 1942. Begging was prevented at Tirumala Hills and beggars, if any, were removed by buses and lorries and the disabled were put in Poor Home and the able bodied were offered work in the Devasthanams public works on daily wages. Homes for the physically handicapped (deaf, dumb, blind and aged) were also proposed.

(b) *Orphanage*: Bala Mandir for the destitute children was established in 1943. They were given shelter, food, clothing education, and trained in devasthanam transport services, printing press and in tailoring. They were settled in life by giving preference in Devasthanam services.

(c) *Hospitals and Leprosy Home*: A Hospital known as Sri Venkateswara Ruia Hospital was established at Tirupati by the Government of Andhra Pradesh with the donation of Rs. 5 lakhs from Ruia family of Bombay and with Rs. 20 lakhs and 200 acres of land contributed by the Devasthanams, opened on 24-9-1962, by the then Union Home Minister Shri Lal Bahadur Sastri who said "What the temple of Sri Venkateshwara has done is permanent treasure as I see it in Tirupati and stands as a model for the whole of our country." A Leprosy Home was established in the same Akkarampalli area and those beggars suffering from Leprosy were housed, maintained and treated. Other Leprosy patients were treated as out-patients. Dr. Modi's eye camp was run with Devasthanam funds annually from 1955 for the benefit of the public.

## Education

Several educational institutions like Men's College in 1945, Women's College in 1952, College for Music and Dancing in 1959, Oriental College, High Schools at Tirupati, Tirumala, Vellore and at Horsely Hills, Silpa School, Nathaswaram School, Vedanta

Vardhini Sanskrit College at Hyderabad in 1956 and a College at Delhi in 1961 were established in addition to aiding for the establishment of Sri Venkateswara University, Medical College, Engineering College, Agricultural College and Kendriya Sanskrit Vidyapeeth. Schemes for Harikatha School and a College of Theology were also formulated in 1953. By having so many educational institutions at Tirupati, the public are largely benefited as children in a family can choose to study in any institution without need to go elsewhere. It also enables provision of Central Workshop, Central Library and Central Sports Grounds to achieve maximum benefit to the several institutions and students at Tirupati. The Railways were also requested to run suburban services (Diesel Rail Coaches) to enable students to live under the care of their parents and to come from their villages without expenditure on hostels. Reading Rooms with libraries were constructed both at Tirupati and Tirumala. The buildings constructed and aid granted for the educational institutions cost the Devasthanams over a crore of rupees.

### **Publicity and Propaganda (Srinivasa Mission 1950)**

A monthly journal was started in April 1950. Information Centres were established in State Capitals, Madras in 1950, Hyderabad in 1953, Bombay in 1954, and Bangalore in 1956 serving pilgrims with all information about pilgrimage to Tirupati and for the sale of Devasthanams publications including guide books and pictures of the Deity and for conducting Religious Kalakshepams. In some of them Kalyana Mantapams were also attached to celebrate marriages at reasonable cost. Balaji Bhavan at Hyderabad was constructed in 1954 with Rs. 2 lakhs and site contributed by the residents of Hyderabad. Information Centres were also opened at other places like Vijayawada, Mangalore, Madura and Colombo where pilgrims came forward to run at their cost. The Devasthanam building at Tiruttani was converted into an Information Centre with provision for Kalyanamantapam and Dharmashala in 1963. Dharmashalas were also constructed costing Rs. 5 lakhs at Srisailem, Bhadrachalam and Kalahasti and acquired a site at Rameshwaram in 1961 for constructing a Dharmashala. Similarly, a Dharmashala was proposed to be constructed at Varanasi. When Andhra Associations running schools at the various State Capitals

of Bombay, Calcutta and Madras and also Andhra Education Society at Delhi approached the Devasthanams for funds, they were requested to hand over these institutions along with the properties to Sri Venkateswara Devasthanam so that these institutions could be run permanently, serving as publicity centres for the Devasthanam while providing education to children in all languages. The cost incurred in running these educational institutions would be meagre as two-thirds would be borne by the Government concerned. Sri Venkateshwara College was established in Delhi in 1961 with 90% grant and 15 acres site from the Government of India. It is serving as a publicity Centre for the Devasthanams among North Indians studying there while providing education to South Indians settled there in Telugu, Tamil, Kannada and Malayalam, in addition to Sanskrit and Hindi.

Andhra Education Societies at Bombay, Calcutta and Madras agreed to hand over their institutions but the Government of Andhra Pradesh on 22-5-1963 directed "The Government are of the view that when there are a large number of institutions in the Andhra Pradesh State suffering for want of funds, it is unnecessary for the T. T. Devasthanams to divert its funds to starting new schools and institutions outside the State. They have accordingly decided that in future the T. T. Devasthanams should not spend its funds for any institution outside the State." Even the construction of Dharmashalas at Rameshwaram, for which site was permitted to be acquired by Government on 26-6-1961 and at Varanasi were ordered to be deferred on 29-4-1963, by the Commissioner, H.R.C.E., Andhra Pradesh. The Information Centre along with Kalyanamantapam, Dharmasala, Tirupati Bus Stand<sup>1</sup> in the site taken possession at Bangalore from the City Improvement Trust on 4-1-1963 could not be constructed. The construction of a building at a cost of Rs. 3 lakhs sanctioned by the Board in October 1963 for housing Information Centre at Madras and also to serve as Kalyanamantapam on a site of not less than six grounds to be donated either by Madras Corporation or by the Madras City Improvement Trust or any other private body or individual free of cost, was also not taken up. A Hand book of Hindu Religion was published in 1951 giving fundamentals common to all Philosophies and Summer School of Hindu Religion was organised at

Tirumala Hills from 1959 for teaching Hindu Religion to teachers from all States, offering stipends. Annamacharya songs were printed and popularised by holding music festivals, Puranas, particularly Ramayana, were read in the Sri Venkateswara temple at Tirumala and in Govindaraja Temple at Tirupati to inculcate Dharma. Standard Religious Texts were reprinted. The proposals of the Executive Officer to establish a Central Institute of Hindu Religion with Devasthanam funds in consultation with Sri Ramakrishna Mission to radiate Hindu Culture and Hindu Religion from Tirupati were approved by the Board on 22-10-1963.

### Services

From 1950 the conditions of service of the employees of the T. T. Devasthanams were made the same as those governing Government servants, regarding Qualifications, Pay, Allowances, Pension and Medical concessions, Preference was given in employment to inmates of Orphanage (Bala Mandir), one son or daughter of retired or deceased servant of the Devasthanams and to Backward and Scheduled Castes. This was approved by Board of Trustees on 4-10-1954. Promotions were made according to seniority even to Selection posts unless debarred by proceedings after framing charges. On 27-12-1954 it was resolved to set apart 50 acres of land at Tirupati and 20 acres of land at Tirumala for co-operative housing colonies for employees. An Employees' Co-operative Bank was established to help them with loans. 400 Servants Quarters were constructed by Devasthanam at Tirupati and at Tirumala.

A socialistic pattern of administration was evolved eliminating all intermediaries, Devasthanam itself providing all facilities of accommodation, canteens, transport, co-operative stores, kalyanakatta (for tonsure), Purohit Sangham, authorised guides, etc., meeting, all the requirements of the pilgrims without affecting but controlling those in the trade. Even the Railway platform was extended in front of the choultry and Devasthanam porters were registered as Railway Porters and Railway Porters as Devasthanam Porters.

The aim was how much income was secured and how best this income was spent for the benefit of the largest number of

people and to build up a reserve fund of 1½ crores of rupees and ten thousand tolas of gold invested in Government Bonds to ensure satisfactory maintenance of the temple for ever as resolved by Board on 29—4—1961.

The continued policy of the T. T. D. Trust Board proper planning and direction by the Chief Executive, and the complete harmony and co-operation of all the subordinates high and low contributed to the all round progress in the administration of Tirumala Tirupati Devasthanams which won the appreciation of the Presidents of the H.R.E. Board and the Commissioners of H. R. & C. E. every time during their annual inspections of the Tirumala Tirupati Devasthanams after the close of the fasli year. The Government themselves had occasion to communicate in their G.O. Ms. No. 1054/R. W. dated 5—10—1951 an extract from the remarks of the President, H.R.E. Board after his inspection of T.T.D. in June 1951, which is given below:

“There is complete harmony and co-operation among the Commissioner, T.T.D., the Committee and members on the staff. This factor has contributed to the all round progress made in the various departments of administration of the Devasthanams. Transport facilities have increased. The ghat road is being tarred and concreted. Increased accommodation has been provided for pilgrims both at Tirumala and Tirupati besides construction of the quarters for Devasthanam staff on the Hills. The construction of the Venkateswara Arts College buildings has been completed and the classes have been started there. There has been some progress in town planning and the clearance of insanitary buildings round the temple and the tank. The guide-book and the monthly bulletin published by the Devasthanams give publicity to the various activities and the programme of the festivals in the main and sub-temples. Malaria has gone down. The several shrines and institutions present a better and cleaner appearance.

It is but proper that before closing this report, mention must be made of the fact that the efficiency and the improvement noticed in the administration of the Devas-

thanams in its several spheres and the increased facilities afforded to the pilgrims in matters of darshan, accommodation and transport during the last two inspections is in no small measure due to the energy, enthusiasm, devotion and the sterling honesty exhibited by the present Commissioner, Sri C. Anna Rao, in the discharge of his onerous duties and responsibilities."

The Hindu Religious Endowments Commission (1960—1962) appointed by Government of India has observed in Chapter V para 64 of their Report as follows.

"This harassment by pandas was tackled at Tirupati temple (better known as Balaji temple in the North.) In 1933 the management of the temple which prior to that year was under a Mahant was replaced by a Board of Trustees. The Temple is now controlled by the Endowments Commissioner and managed by a Board of Trustees acting through an Executive Officer. For a considerable time after the change over the management had to face a lot of trouble from several quarters like archakas, the Mahant, pandas or middlemen, the barbers and the purohits. The management negotiated with the pandas and succeeded in persuading them to be appointed as pilgrim guides by taking a licence from the Devasthanams and also by fixing a limit on the money they could take from each pilgrim as a reward not exceeding Rs. 2 from a pilgrim per day in any case. The management spares no pains in ensuring the conveniences of the pilgrims and take charge of them right from the time they come to Tirupati station until they leave the place. Facilities for accommodation, food, transport, calm and quiet darshan in a queue, receipt of free prasada and safe journey back by even arranging the sale of a return ticket to them at the Devasthanams office are all provided. Information centres and enquiry offices give all necessary information regarding timings for the worship, rates of fees payable by the worshippers for various pujas, etc. These facilities have resulted practically in the total elimination of the middlemen whose help the pilgrim no longer needs."

## Educational Institutions.

There were two High Schools at Tirupati and at Vellore, Sanskrit College, Veda and Agama Patasala at Tirupati in 1933. In 1943 Sri G. Guruvappa Naidu, the then Municipal Chairman, Chittoor, a member of Devasthanams Committee, moved a resolution for the establishment of a residential first grade College at Tirupati out of the funds of the temple. It was established in 1945 by amending Tirumala Tirupati Devasthanams Act of 1933. The College which was for both boys and girls was in the beginning housed in the old Goshala building. A new College building was constructed along with two hostels at a cost of Rupees 18 lakhs. On the completion of these buildings, the College was shifted in the year 1951. Later Women's College was started in the year 1952 with Intermediate courses in the same Goshala building and later shifted to new premises with hostels built at a cost of about Rs. 12 lakhs close to the Men's College.

When new Andhra State was being formed, Tirupati in Rayalaseema area was thought of as the capital. It was by hand of God Sri N. Sanjiva Reddy, who was then the President of the Andhra Pradesh Congress Committee and Sri Alluri Sathyanarayana Raju, its General Secretary, visited Tirupati on pilgrimage before taking a decision at the Legislature Party meeting at Madras I invited them to my residence and explained to them that it was not in the interests of the Andhra State or Devasthanams to make Tirupati a political capital depriving pilgrims of the existing facilities. Instead, they could make it a cultural centre in addition to being a religious centre by establishing a University and offered the existing college buildings along with thousand acres of land with a recurring annual grant of about 2 lakhs of rupees which could later be raised to 5 lakhs with the growth of the income. They appreciated this idea and Kurnool was made the capital instead of Tirupati. This was revealed by Sri N. Sanjiva Reddy, when he inaugurated Arts Association of S.V. College on 30—8—1953. Events had shown, that it was a wise decision. By affording facilities and by establishing information centres in various State Capitals, and wide publicity, pilgrims began pouring in large numbers and the income which was Rs. 22 lakhs in 1949 rose to Rs. 50 lakhs by 1956, and Rs. 2½ crores a year by 1964. By a special enactment, Sri T. Prakasam, the then Chief Minister with the help of the

Deputy Chief Minister, Sri N. Sanjiva Reddy and Education Minister, Sri S.B.P. Pattabhirama Rao, with Tenneti Vishwanatham, as Minister in charge of Endowments, Sri Venkateshwara University was established with the advice and guidance of Sri S. Govindarajulu who became its first Vice-Chancellor, and Sri V.S.Krishna, Vice-Chancellor of Andhra University, with Sri Ranganathama Rao of the Andhra University as the Special Officer. During the special meetings of the Council of Ministers held in this connection at Kurnool, which I had the privilege to attend, Sri Tenneti Vishwanatham, was for raising the grant out of temple funds to Rs. 6 lakhs a year but I could agree only for contribution initially of a sum of Rs. 2½ lakhs a year along with properties worth about 30 lakhs of rupees and 600 acres of land. The University was inaugurated on 2-9-1954 by Sri T. Prakasam, the then Chief Minister of Andhra State, with Chief Justice Sri K. Subba Rao as Chancellor, Sri S. Govindarajulu as Vice-Chancellor. It was the desire of the Chancellor that I should be the first Registrar of the University. I declined as I preferred to be at the head of the Devasthanams with the good fortune to serve the Lord and His devotees and to establish several educational and other useful institutions. The buildings of the Arts College were handed over to the University and new buildings at a cost of Rs. 12 lakhs were taken up for construction on the Kapilathirtham Road. The Arts College had to function once again in the old Goshala buildings. During this period it was agreed that the University would run Science courses in Degree classes and the Devasthanam College should confine itself to Intermediate courses in Sciences and Degree courses in Arts subjects. When the new building was nearing completion, Sri D. S. Reddy, Director of Public Instruction Andhra State, approached the Devasthanams through Sri S. Govindarajulu, Vice-Chancellor that if the new building was given to the State Government they would establish a Polytechnic with the aid of Government of India, reimbursing the Devasthanams the cost incurred. This offer was accepted as it would mean establishment of a Polytechnic at Tirupati which would benefit the boys in Rayalaseema for technical studies. The staff and students of Sri Venkateswara College suffered ungrudgingly by continuing in the old buildings for the benefit of having another educational institution at Tirupati. Another college building was taken up for construction along with hostels at a cost of about Rs. 25 lakhs

in 1960 near the university campus. Another Women's College known as Sri Padmavathi College with hostels was constructed in 1960 at a cost of 25 lakhs in a spacious area designed by the well-known architect Brother Giani upgrading the Second Grade Intermediate College into First Grade College with Degree courses. The old buildings in which the Women's College was accommodated were also handed over to the University. It was in the year 1959 while the Prime Minister of India, Sri Pandit Jawaharlal Nehru visited Tirupati, Sri Venkateswara College for Music and Dancing under the auspices of Tirupati Devasthanams was inaugurated along with the laying of the foundation stone for the University Engineering College, for which Devasthanam contributed eight lakhs. The Devasthanam gave aid by granting site of 250 acres for the establishment of the Veterinary College, 4 lakhs of rupees and a site of 400 acres for Agricultural College, 200 acres of site and 20 lakhs of rupees for Sri Venkateswara Ruia Hospital and Medical College and a site and Rs. 10 lakhs of rupees for the establishment of Kendriya Sanskrit Vidya Peeth. Devasthanams established the Schools for Sculpture and Nathaswaram Music in 1958 and also upgraded the High School at Tirupati into a Higher Secondary School. The Oriental Courses with Sanskrit in the High School which were run as parallel sections were shifted to Tirumala Hills and run as Oriental High School for O.S.L.C. examination. It was considered desirable to encourage degree courses in Sanskrit, Hindi, Telugu and Oriental Culture (Hindu Philosophy, Hindu Religion and Comparative Religions) and established these courses of study offering free education in these subjects incorporating the syllabus of Siromani in the new Degree Course in Sanskrit. By providing Vidwan Courses in Hindi, Telugu and Tamil In addition to Siromani Courses in Sanskrit, the S.V. Sanskrit College was renamed as S.V. Oriental College. The Oriental Reserch Institute which was with the Devasthanam was handed over to Sri Venkateswara University along with a grant of 10 lakhs of rupees in 1957 for the purpose of establishing a Department of Indology . This is yet to be achieved. Sri Vedanta Vardhini Sanskrit College was established in Hyderabad in 1956 and Kendriya Sanskrit Vidyapeeth at Tirupati in 1961.

The Devasthanams established a First Grade College at Delhi in 1961. Smt. Durgabai Deshmukh approached the Devasthanams

for financial help for running the Andhra Education Society at Delhi. When the Devasthanam offered to take over the Higher Secondary School run by them, she suggested on 26—8—1960 that the Devasthanams could instead establish a College in Delhi with the help of 90% grant proposed by the Government of India and enlightened on the financial implications according to which the annual recurring expenditure to the Devasthanam would be only Rs. 20,000 a year. To this the Devasthanams at the instance of Andhra Government readily agreed and foundation stone was laid by Vice-President of India Dr. S. Radhakrishnan on 20—8—1961 in a 15 acre site in the Ring Road area given by the Central Government. While the expenditure is meagre, it is now serving the Devasthanams as a Publicity Centre in North India while imparting education in all languages Sanskrit, Hindi, Telugu, Tamil, Malayalam and Kannada). This was welcomed by South Indians, settled there.

Devasthanams set apart on 27—9—1950. 80 acres at Alipiri (foot of Tirumala Hills) for a residential Public School on the lines of Ramakrishna Mission School at Mysore, but on the move of the Chittoor Zilla Parishat to develop Horsley Hills as a health resort this Public School contemplated at Tirupati was established at Horsley Hills in 1963.

### Development Plans

1. (a) All land within the 101/3 sq. miles of the area originally granted to the temple in 1879 shall belong to the temple by acquisition of private properties, if necessary, as resolved by the Board on 28—4—1958.

(b) Devasthanam will build quarters and let out, but Devasthanam land shall not be leased for construction of buildings. Ownership should always vest with the temple.

(c) All persons affected will be rehabilitated in Devasthanam quarters.

(d) Roofing with inflammable material shall be replaced with non-inflammable material, Devasthanam helping with material on easy payments..

2. (a) The convention is that no other temple shall be constructed and Deity installed and no other procession except that of Lord Venkateswara takes place at Tirumala Hills

(b) Alcohol, and meat are not to be taken nor shoes and flowers worn.

(c) Public cinema and drama theatres may be avoided. An Auditorium for Religious and Cultural shows at Tirumala and Theatres at Tirupati may be provided.

(d) The practice had been to celebrate marriages at Tiruchanur where there is Goddess Lakshmi (Padmavathi).

3. Structures around the Temple and Swami Pushkarani have to be cleared.

4 Pilgrim quarters to be nearer the temple and residential quarters away from the temple.

5. There shall be gardens along the approaches leading to the village and to the temple.

6. (a) Cars and other vehicles should not be allowed in the Mada streets around the temple to avoid congestion and accidents and parking facilities may be provided as close to the temple as possible.

(b) One -way movement of pilgrims may be arranged to avoid congestion in Sannidhi Street.

7. (a) Pilgrim quarters constructed shall have verandah, living room, kitchen, bath-room and flushout latrine; unfurnished quarters may be given free and furnished quarters on paymnt.

(b) For crowded occasions like summer months and Brahmotsavam, back to back single room tenements with a verandah in front provided with weldmesh and an oven, with common latrines and bathrooms may be constructed. A 1,000 tenements scheme inaugurated in 1961 and partly constructed may be completed.

(c) Donated cottages, donated tenements should not be allowed to be occupied permanently for any purpose. Recurring

maintenance costs may be minimised with minimum furniture and equipment.

(d) Where Rs. 2 and more per day is collected as Service Charges full time helpers may be provided in cottages.

The helper should be made responsible for the proper upkeep of the cottage and its equipment.

8. Double road formed at Isuka Mantapam may be completed.

9. Roads, streets and lanes may be concreted and washed with a hose twice a day with hydrants fixed, avoiding picking of night-soil by human labour.

10. (a) Eliminate intermediaries and provide all facilities of accommodation, food, transport, provisions, purohits, shaving kattas, prarthana articles, directly by Devasthanams Agencies to prevent diversion of funds. Performance of charities other than through Devasthanam should be avoided.

(b) Unauthorised Kattas (Shaving Saloons) may be prevented by refusing licences and by enforcement of Devasthanam rights for the hair offering under the declaratory suit succeeded by Devasthanam.

11. (a) Only those destitute children who have lost parents or if any parent is alive but physically disabled to earn livelihood are to be taken into Devasthanam Orphanage (Bala Mandir) and provided with shelter, food, clothing, education, training and employment.

(b) The orphanage may be enlarged and developed and the inmates trained in social and religious services like nursing, propagandists etc.

12. (a) Begging has to be prohibited and beggars removed, Those disabled may be maintained in Poor Home and able bodied provided with work on wages in Devasthanam works.

(b) The Poor Home for the disabled and the Leprosy Home may be developed and the inmates rehabilitated with the help of State and Devasthanam funds.

13. Priority in employment may be continued to be given to orphans out of Devasthanam Bala Mandir, to one member of the family of a deceased or retired Devasthanam servant and to Scheduled and Backward Classes as per Rules 6 (2) under Sec. 100 of 1951. (Board Resolution dated 4—10—1954).

14. (a) Promotions are to be given according to seniority even for selection posts unless debarred by Rules or proceedings after framing charges.

(b) Refresher and training courses for employees may be organised to improve efficiency.

15. Temples have fluctuating revenues; recurring liabilities have to be avoided as far as possible.

16. Instead of donating to outside institutions or individuals, over whom the temple will have no control as to the utilisation of money, it is better to establish institutions under the auspices of the temple, for good causes.

17. Information Centres with Kalyana Mantapams and Dharmasalas attached may be established in all State Capitals and run by Devasthanams. At other Places also they may be opened with facilities provided by local people without expenditure to Devasthanam. Publicity and propaganda is needed much more outside than within the State. Establishment of educational institutions in State Capitals by taking over institutions run by Andhra Associations as resolved on 21—5—1959 may be tried, as two-thirds expenditure will be met by Government in the form of grants and they will be suitable as publicity centres for Devasthanams or grants given for construction of school buildings where Telugu is also taught.

18. Authorised guide books and pictures may be made available meeting the demand to avoid unauthorised publications., Similarly, genuine prasadam may be made available to discourage sale of non-genuine articles.

19. Ingredients and quantities of prasadam prescribed may be checked frequently.

20. (a) No prasadam shall be distributed or sold without first offering to the Deity.

(b) Instead of enhancing rates for Kalyanotsavam, etc., to meet increased cost of provisions, costly items may be substituted or quantities reduced.

21. A master plan for the development of Tirumala may be prepared with the help of Engineer-devotees and Director of Town Planning and a model prepared and exhibited for suggestions and steps taken to develop Tirumala accordingly with the sanction of the Government, passing legislation if necessary, as resolved on 8—12—1956.

22. (a) Second Ghat Road from Tirupati sanctioned and foundation stone laid by Chief Minister Sri D. Sanjivayya, in 1961, may be completed to arrange one way traffic to avoid accidents, to save time, to put it in more buses and to serve as alternate road if one road is blocked (b) Ropeway from Chandragiri or Tirupati may be taken up as contemplated to supplement Roadways.

23. (a) To lessen congestion at Tirumala, it is necessary in future that Tirupati should be the base camp for pilgrims and transport and darshan facilities provided round the clock avoiding stagnation and congestion at Tirumala. Those conducting festivals will stay at Tirumala for the duration of the festival.

(b) Kalyani Water Supply Scheme to Tirupati sanctioned by Board on 1—10—1963 and Akasaganga, Talakona Water Supply Schemes have to be taken up.

(c) Alwar Tank, Kothacherevu and Moothinaidu Tanks may be made impervious, by pressure grouting.

24. (a) Oriental title courses may be gradually upgraded into degree courses for equal opportunities with other graduates in employment and for higher courses of study and in the case of degree holders in Oriental Culture and in Sanskrit, temples must give preference in employment for encouragement of these studies.

(b) Residential Schools on the lines of Ramakrishna Mission School at Mysore may be established at Alipiri (foot of the Hills) as resolved on 27—9—1960 for which site has been selected and allotted.

(c) If Higher Secondary Schools are to be continued, Oriental High School at Tirumala also may be upgraded or Junior College established.

(d) Those studying and reciting Vedas and Agamas must be taught Sanskrit and Bhashya Courses as sanctioned in 1956. Such Pandits will be good priests in temples and learned guides for pilgrims.

(e) Annamacharya songs may be popularised through S.V.Music College, holding evening classes for external students, 18 Volumes were published between 1950—63. The remaining songs may also be copied and published.

25. (a) Reprinting of standard religious texts sanctioned on 25—12—1951 and undertaken may be revived. Important books like Bharata Kosa, published by Devasthanam and now not available may be reprinted.

(b) Songs and books in praise of Lord Venkateswara may be collected and published.

(c) Research may be done through S. V. University, and authentic history of Sri Venkateswaraswamy temple and, its endowments may be published, in addition to what has been already done.

26. (a) Central Institute of Hindu Religion, on the lines of the International Centre established by Ramakrishna Mission at Calcutta may be established at Tirupati out of the funds of the temple, from which all Savants (preachers of religion) may propagate Hindu Religion, as sanctioned by Board on 22—10—1963.

(b) In addition to running of Summer School of Hindu Religion, Ramayana and other puranas may be read and meaning rendered in temples at Tirumala and at Tirupati, to inculcate Dharma.

(c) Those in charge of Ramakrishna Mission and Bharatiya Vidya Bhavan and other academies of Arts and Culture may be associated with religious and cultural activities of Devasthanams.

(d) Chairs may be created in Universities for any particular research or furtherance of any particular activity as was done for

Vishishtadwaita Philosophy in Brindavan University and for Sanskrit in Andhra University previously.

(e) In educational institutions, there can be student councils for consultation in formulating their activities.

27. (a) Messes on sectarian lines must not be encouraged.

(b) Sectarian symbols should not be exhibited.

28. Vyayamashala may be established and competitions held for development of physical culture. Sports Stadium at Ramachandragutta resolved on 22—10—1960 may be constructed.

29. A 35 mm. film 'Pilgrimage to Tirupati' on the lines of 16 mm. film taken in 1952 by S.S. Iyer may be produced for the information and benefit of the pilgrims giving all particulars of how to reach Tirupati, what facilities are afforded by Devasthanams how to avail of these facilities, whom to approach if these facilities are not afforded, pilgrimage to Tirumala, Sevās to be performed and offerings to be made and how the offerings are utilised for the benefit of temple, pilgrims and public and about places of interest to be visited.

30. The Master Plan for Dairy Farm sanctioned on 12-7-58. may be completed; good breed of cows may be developed for supply of pure milk to temples, canteens, pilgrims and public.

31. (a) Ring roads may be formed around Tirupati town to divert through traffic to Chittoor and to Tirumala to relieve congestion in the town: Similarly at Tiruchanur, Devasthanam Choultries may be connected with an outer ring road.

(b) Bhajanamandir area behind Railway booking office at Renigunta may be acquired and choultry constructed as resolved on 1—11—1962 and buses run from Renigunta to Tirumala.

(c) Open pilgrim sheds may be put up at Railway Stations at Gudur, Renigunta, Chandragiri, Pakala and Katpadi in conjunction with Railways, as resolved on 16—12—1955.

32. (a) Thousand Pillared Mantapam at Tirumala may be restored to its original grandeur free from partitions and encroachments and used for Religious Kalakshepams.

(a) Area opposite to Thousand Pillared Mantapam i Sannadhi Street may be acquired and market established as resolve

(c) Diwanam may be reconstructed with donations.

(d) Pithapuram Choultry may be remodelled as planned.

(e) Barbers quarters sanctioned on 26—4—1962. foundation laid in 1963 may be constructed with their reserve funds.

(f) Colonies for Press and Transport workers and Scavengers may be constructed further, utilising grants under industrial and other housing schemes.

33. Afforestation of Tirumala Hills may be taken up intensively with Red Sanders, Sandalwood and colourful and sweet smelling trees.

34. (a) The five town planning schemes sanctioned and taken up in 1960 must be executed.

(b) Nandavanams in possession of private parties not utilised for purposes intended have to be resumed and secured to the temple as resolved on 24—11—1959 by pursuing petitions under Section 35 H.R.E. Act 51 filed before Collector.

35. Devasthanam buildings and premises at Tirumala should not be permitted to be used for meetings other than for religious purposes as resolved on 1—7—1961.

36. To have an all weather road between Bangalore to Tirupati and Madras to Tirupati, the road between Chittor and Tirupati may be widened and culverts and bridges built.

37. (a) Monopoly for Devasthanams vehicles over ghat road must be preserved.

(b) Long route buses may be designed to go to Tirumala to avoid transshipment at Tirupati.

(c) T.T.D. buses to Hindupur and Town buses to local temples and institutions may be revived.

(d) Bangalore buses may make two single trips in a day returning in the evening as resolved on 16—11—1955; one may be a night bus non stop to Tirumala for Suprabhatam.

38. (a) Queue for darshan should move on without stagnation. Regulation by volunteers is preferable. Women volunteers may be stationed inside Bangaru Vakili as they can regulate both men and women.

(b) Avoid interruption of the queue. Those desiring convenient darshan may be admitted at the end of queue. Those pilgrims in a hurry may be advised to go in for paid sevas preceding Dharma darshanam. Rules approved on 11-4-1959 may be followed.

(c) Silence has to be observed while worshipping the Deity.

(d) Devotional music broadcast should be occasional, not loud but soothing and confined to areas congregated by pilgrims.

(e) It is not desirable to effect alterations in the structures of the temple. The special arrangements made during Brahmotsavam with nearly a lakh of pilgrims can be adopted during other crowded occasions also.

39. Temple honours may be restricted to those entitled to under custom and usage.

40. A Home for the physically handicapped-(deaf, dumb and blind) and a Home for the Aged (Ashramam) with provision for pushpa and other kainkaryams receiving prasadam from the temple may be established as contemplated.

41. (a) The statutory position of Tirumala Tirupati Devasthanams should be distinct and separate, similar to City Municipal Corporation.

(b) The powers of the Panchayat at Tirumala shall be vested in the Executive Officer as hitherto. He may have consultative Committee with local people as in 1954-1956.

42. Better to constitute Special Committees on the lines of the Education Committee, for all other branches with representatives of the Board, Executive Officer, Head of the Department and one or two experts (one may be a Government Officer of the District) to advise the Board on the administration of the particular Department.

43. Scale of expenditure based on previous years may be sanctioned for each department consistent with Budget provision and the Head of the Department authorised to incur expenditure, as in the case of Temple Scales (Dittam).

44. (a) Encourage offering of Naivedyam to the Lord on payment to serve as food for devotees which will be relished much more than food in canteens.

(b) Make available easily prasadam and food in packets.

45. Avoid investment of temple funds in speculative dealings and prefer Government securities or investments guaranteed by Government.

46. (a) Unserviceable silver articles may be auctioned but gold articles may be melted, sample sent to Government Mint for assaying, purified and sold to realise maximum price and to avoid speculation in auction.

(b) Unserviceable old jewels including Varthana Jewels may be remade into useful jewels as resolved in 1934 while making Sanku and Chakram. Navaratna Katihasta and Pada Kavachams may be made to complete gem-set ornaments to the Deity.

47. Borrowing officers on foreign service terms may be avoided as resolved on 4-4-1963 as they will not be under the disciplinary control of the Devasthanam authorities and it involves also payment of large sums towards deputation, leave and other allowances including pension contribution. They are frequently changed and therefore no experience or commitment in Devasthanam Service. There is provision in the Rules for direct recruitment also as informed the Commissioner on 16-11-63 in reply to his D.O. letter dated 18-10-1963.

48. (a) Periodical meetings of Heads of Departments, workers and contractors have to be held for receiving suggestion and resolving difficulties.

(b) Complaints and Suggestions may be received in suggestion boxes and considered at departmental meetings as hitherto.

49. The employees should have playfields along with their Association activities.

50. Vigilance Organisation must be effective and may be under the direct control of the Executive Officer.

51. (a) Ayurvedic College may be re-established along with Homeopathic and Unani medicines and dispensaries run at Tirumala Tirupati and Tiruchanur.

(b) A herbarium of medicinal plants may also be established.

52. Zoological gardens with birds and non-carnivorous animals on the lines suggested by Sri B. V. Ramanujulu, former Zoo Superintendent, Madras, sanctioned in June 1957 may be established at Tirumala.

53. Rush of pilgrims to Tirumala to worship Sri Venkateswara may be staggered by introducing festivals and by offering concessions to student and other parties, during slack seasons.

54. Suddhi within Bangaruvakili after darshanam must be done thoroughly.

55. Remuneration of employees actually rendering services in temples under mirasidars must be adequate and if necessary disbursed through Devasthanam agency.

56. Offerings by devotees should be arranged to be received in the temple and in the temple offices and keeping of Hundi boxes for receiving offerings elsewhere other than in the temple should be prohibited.

57. Making replicas of the 'Deity' for commercial purposes should be prevented.

58. (a) New buildings for T.T.D. Co-operative Stores may be constructed at the old Gurralapaka site leased by T. T. Devasthanams for 25 years in resolution dated 28—1—1956 and foundation laid by Sri K. Chandramouli, Minister, in 1963.

(b) Branches of T.T.D. Co-operative Stores may be opened in all Devasthanam Choultries.

59. (a) Whitewashing, Painting of stone walls, Mantapams and Gopurams with images should be prohibited. Alterations or improvements within temple premises should conform to the general architecture and antiquity of the temples. Expert Stapathis and Archaeological department should be consulted.

60. The funds of the Devasthanam may be spent in the following order of priority:—

(a) On the temple for whom the offerings are intended towards Conservation, Renovation and making Jewels for the Deity, for carrying out the several Services and Sevas in the Temple satisfactorily.

(b) On pilgrims from whom the money is received towards good darshanam, shelter (Dharmashalas), food (canteens and prasadam), transport, sanitation, medical aid, water supply.

(c) On public of whom pilgrims form part towards relieving suffering by having Poor Homes for the disabled, Orphanages for the destitutes and Hospitals and Leprosy Homes for the sick and then on Education.

(d) On Srinivasa Mission by opening information Centres in State Capitals departmentally and at other places on facilities provided by devotees for serving pilgrims in the area with all information and literature about pilgrimage to temple and for propagation of Hindu Religion and Dharma Prathishtanam.

(e) in aiding needy temples for renovation, for training temple priests and for purposes common to all religious institutions.

(f) To build reserve fund as resolved by the Board on 29—4—1961 to ensure proper maintenance of the temple.

# **TIRUMALA TRIUPATI DEVASTHANAMS**

## **(Programme for 1974—1977.)**

1. Tirupati should be the base camp for pilgrims. More Choultries have to be constructed at the foot of the hill (Alipiri) where a site has been acquired.

2. The Second Ghat Road was intended for the purpose of one way traffic to enable more buses to run and to avoid accidents. Pilgrims may be transported to Tirumala and brought down after darshan of the Lord by issuing return tickets. Those performing Utsavams will stay for the duration of the Utsavam. The monopoly for Devasthanam vehicles over the ghat road may be preserved, private cars being allowed.

3. The Dharma Darsanam queue may be continued during Thomalaseva, Archana and Ekanthaseva also without any fee. Those who have vows to perform archana can pay the fee and have Aseervadam in the queue as at present. Brahmotsava and Amantranotsava Grahastas can join first.

4. The Queue for darshan should move on without stagnation. Regulation by volunteers is preferable. Interruption of the queue may be avoided. Those desiring convenient darshanam may join at the end of the queue. The regulations framed in Board's resolution No. 122, dt. 11-4-59 may be followed.

5. Festivals and other attractive programmes may be arranged and concessions over transport etc., offered for students and other large parties during slack seasons to reduce overcrowding during Brahmotsavam and summer months.

6. There must be effective supervision and vigilance in preventing malpractices. The staff may wear distinguishing badges for identification.

7. The demand for prasadam (Laddu, Vada etc.), for prarthana articles and for Devasthanam publications should be fully met to prevent spurious articles from being sold.

8. Food in packets under hygienic conditions may be made available and prasadam (food offerings) distributed free in queue at Bangaruvakili as hitherto.

9. Begging should be prevented. The disabled may be maintained in Sri Venkateswara Disabled Home and the able-bodied provided with work on wages in Devasthanam works. Those suffering from Leprosy may be treated in Sri Venkateswara Leprosy Home which requires to be taken over and improved.

10. Sanitation should be improved. Either the civic committee contemplated under Section 90 of the H.R. & C.E. Act of 1966 should be constituted for the Tirumala Hills area or powers under the provisions of the Gram Panchayat Act and Public Health Act should be conferred on the Executive Officer of the Devasthanams as provided under Section 35 A of the T.T.D. Act of 1933 and 84 of the H.R. & C.E. Act 1951 for enforcement of sanitary and other laws.

11. To improve water supply at Tirumala, Akasaganga, Kumara Dara water supply schemes have to be executed and the existing water sources (tanks) may be pressure-grouted to prevent seepage.

12. Accommodation in Dharmasalas should be free, unless furnished and exclusively used for pilgrims. Marriage halls should be constructed separately.

13. White-washing and painting of stone walls, mantapams and gopurams with images and covering with kavacham should be avoided.

14. A master plan for the development of Tirumala has to be prepared with the help of Engineer Devotees and the Director of Town Planning and the Model Plan exhibited for suggestions from the Public and steps taken to develop Tirumala accordingly with the sanction of the Government passing legislation, if necessary.

15. Homes for aged, deaf, blind and dumb have to be established.

16. Town planning schemes sanctioned in 1960 and under execution but stopped subsequently have to be completed.

17. Supply of non-inflamable material for roofing houses at Tirumala under easy terms may be undertaken.

18. Cottage industries to meet the requirements of the pilgrims and public have to be established.

19. Shopping centres have to be constructed at suitable places.

20. Conservation, afforestation and beautification of Tirumala Hills area have to be undertaken.

21. More flowers, fruits and vegetable gardens have to be grown.

22. Pathways leading to Tirumala and to Theerthams (water falls) have to be improved and shelters and security arrangements have to be made for pedestrian pilgrims.

23. Zoological gardens with non-carnivorous birds and animals sanctioned by the Board in June, 1957 have to be established.

24. Supply of fuel to public has to be arranged.

25. Quarters and amenities have to be provided to the staff.

26. Usages and customs have to be observed at Tirumala.

27. Long distance buses have to go to Tirumala without transshipment at Tirupati.

28. Bangalore buses have to make two single trips in a day as resolved by the Board on 16-11-1955 with a night bus non-stop to Tirumala for suprabatham.

29. Efficient running of Kalyanakatta (for tonsure) prevention of unauthorised kattas, teaching and training of Purohits have to be arranged.

30. T.T.D. Co-operative Stores has to be reorganised and building constructed (foundation stone laid in 1963).

31. Recruitment and promotions should be as per rules providing for adequate training and teaching facilities to improve their qualifications and efficiency.
32. Information centres have to be reorganised. Publicity is more needed outside Andhra Pradesh.
33. Rajagopuram at Alipiri (Foot of hills) has to be renovated.
34. Ring Roads around Tirupati and Tiruchanur have to be formed.
35. Residential High School on lines of Ramakrishna Mission School at Mysore as resolved by the Board on 27-9-1960 has to be established.
36. Painting and other fine arts have to be introduced in S. V. Music College.
37. Donations to needy temples for renovation should be given with proper check and control.
38. Free community marriages have to be introduced.
39. Construction of marriage halls at Tiruchanur and at Tirupati.
40. Gosala has to be developed for the supply of milk to meet the needs of the Devasthanam Institutions, pilgrims and public.
41. Central Institute of Hindu Religion (sanctioned on 22-9-1963) has to be established.
42. All Annamacharya songs have to be published and popularised.
43. Bhashya Courses in Vedas and Agamas have to be introduced.
44. Reprinting of old religious texts have to be undertaken.
45. Purana (Ramayan) reading in Temples have to be undertaken. Stress should be on ethics and on Dharma.

46. Litigation has to be avoided and disputes settled.
47. Printing Press has to be reorganised to meet all the requirements of the Devasthanams.
48. Economy in the use of cars, telephones, stationery etc. has to be observed.
49. Free Darshan, boarding and lodging should be restricted to invitees (guests).
50. There should be efficient accounting and auditing and speedy adjustment of advances.
51. Better participation of members of the Board of Trustees in the working of each department and formation of committees with experts on the lines of Education Committee to be arranged.
52. The statutory position of Tirumala Tirupati Devasthanams should be distinct and separate similar to City Municipal Corporations and public undertakings, like Electricity Board etc.
53. Borrowing Officers on Foreign service terms has to be avoided as resolved by the Board of Trustees on 4—4—1963.
54. Colleges for Ayurveda, Unani and Homeopathy and Herbarium for medicinal plants have to be established.
55. Yoga centre has to be established.
56. Temple honours have to be restricted to those entitled under custom and usage.
57. Navaratha Padakavachams have to be made to complete gemset ornaments to the Deity.
58. Nandavanams in possession of private parties, not utilised for purposes intended, have to be resumed and secured to the temple as resolved on 24—11—59 by pursuing petitions under Section 35, H.R.E. Act, 1951 filed before Collector.
59. Devasthanam buildings and premises at Tirumala should not be used other than for religious and cultural purposes as resolved by the Board on 1—7—1961.

60. Prompt action has to be taken on correspondence and complaints.

61. Suggestion boxes may be installed.

62. Building for the Vedantha Vardhini Sanskrit College by the side of Balaji Bhavan at Hyderabad for which foundation stone was laid by Babu Rajendra Prasad, President of India in 1956 has to be constructed.

63. Running of rail cars to convenient timings for students studying at Tirupati to enable them to live with their parents in their villages and saving expenditure on hostels has to be arranged.

64. Exemption of income-tax on religious and charitable institutions has to be secured.

65. Type of cottages to be constructed and amount of donations to be collected have to be decided.

66. Structures (encroachments) abutting temple properties have to be removed and those affected rehabilitated.

67. Overbridge at the Railway level crossing between Tirupati and Tiruchanur has to be built.

68. Income has to be utilised for the benefit of the temple, pilgrims, public and in carrying out the objects of 'Srinivasa Mission.'

17—1—1974.

(Sd.) C. ANNA RAO,  
Chairman,  
T.T.D. Board of Trustees

(Approved in Board's resolution No. 139 dt. 15-5-1974.)

**EXTRACT OF THE REPORT OF THE  
HINDU RELIGIOUS ENDOWMENTS COMMISSION  
GOVERNMENT OF INDIA, MINISTRY OF LAW  
(1960—1962)**

**CHAPTER XVI**

**Summary of recommendations.**

(1) This Commission is definitely of the opinion that those States where there are no enactments governing Hindu religious endowments (namely, Assam, Punjab, West Bengal and Uttar Pradesh) should speedily undertake suitable legislation in this behalf. (Ch. III).

(2) This Commission desires to suggest to the Central Government the desirability of bringing into operations a uniform pattern of legislation dealing with the administration and management of religious endowments of all the communities in India whilst making such special provisions as may be necessary to deal with the special problems of the religious endowments of individual communities. Such legislation has, naturally, to be undertaken only after ascertaining the views of the communities, which have not been included in our survey.

Such uniform legislation may incorporate with advantage the provisions of clauses 5, 11, 12, 13, 14, and 15 of the Religious Trusts Bill, 1960 (Ch. III).

The legislation recommended by us relates to topics which appertain to the concurrent list in the schedule to the Constitution. Where State legislation has already been undertaken and implemented, the suggestions that we make will supercede the provisions of the local legislation to the extent to which they are inconsistent with our recommendations. Where states have not passed any legislation regarding religious endowments the provisions that we have recommended will be embodied in a statute which will apply *suomotu* to those States unless and until they pass legislation carrying out the objectives of our recommendations.

(3) No claim of a proprietary nature on the part of archakas, pujaris or pandas in offerings made by devotees to temples should in our opinion be recognised. (Ch. IV).

(4) Subject to what follows in (5) below, if offerings or gifts for his services are made to an archaka, panda or pujari personally on account of the veneration and respect due to that person, then they will inhere in the person in question and be treated as his own but in such a case they should be received and kept separately and distinctly and should not be mixed with the offerings made to the deity as a juristic entity. Where offerings are made to a temple without specially designating whether they are to the officiating priest, mahant, archaka etc., or to the deity, then they should be treated as belonging to the deity as a juristic entity.

It is essential to lay down that where the public or a section of the public have traditional, customary and unrestricted access where a temple is maintained within residential premises if offerings and gifts are received by the temple authorities from the public or a section thereof at the time of worship or other religious service, it should be treated as a public temple and should cease to be treated as private one.

In the case of temples, the trustee or shebait should not be allowed to claim any personal or proprietary interest in the management of the institution and the offerings and donations and gifts made by worshippers to the deity and should be strictly accountable to the public for them. The Constitution should, if necessary, be amended so as to make the position absolutely clear, thereby preventing the possibility of any trustee or shebait attempting to prefer any such claim to absolute or heritable ownership in future either in his office or in respect of gifts and offerings by devotees. Of course, if in any institution, a shebait, archaka or pujari engaged in any religious service, he may be adequately remunerated for such service but the right to the office of shebait and emoluments there of should not be regarded as private property. (Ch. IV).

(5) Where offerings are made to the head of a mutt and are not earmarked or specially designated as personal gifts or donations to him they should be regarded as the property of the mutt and should be utilized for the purposes of the mutt. (Ch. IV).

(6) All mutts should be treated as public religious endowments in the sense that the public or a substantial portion of the public is interested in their upkeep, conduct and management.

The original purpose of all mutts should be recognized as comprising religious instruction and propagation of religious tenets of sampradayas and the teaching and training of monastic and lay disciples and followers. (Ch. IV).

(7) Having regard to the long continued practice and traditions of many mutts, the property rights of the head of the mutt in offerings known as padakanikas and parnamis may be recognised to the extent that while the head of a mutt has a right to disburse them at his discretion during his life time for furtherance of the objects and purposes of the mutts and religious and charitable objects consistent with those objects and purposes, any of those offerings or their proceeds remaining undisbursed at the end of his life, should automatically vest in the mutt. It is of course to be understood that the head of a mutt being a religious preceptor and not a bare trustee is entitled to spend the income of the mutt whatever be the source, for the maintenance, accommodation and legitimate travels of himself and his sishyas and disciples suitably to the status and dignity and traditions of the mutt and so as to carry out the essential objectives of mutts-namely the propagation of the tenets and sampradaya of the mutt in question and for the propagation of Hindu religion and culture generally. (Ch. IV).

There are provisions in the Civil Procedure Code exempting certain persons from personal appearance in courts. It is for consideration whether this privilege should not be extended to the accredited and recognised heads of mutts of accepted sanctity and authority. (Ch. IV).

(8) Every State should set up in one or more important Hindu religious centres schools or institutions wherein archakas, pujaris and pandas are given instruction in agamas, archana, puja paddati, rituals etc., according to a prescribed syllabus with provision for both elementary and advanced training. The elementary training should provide for (a) a working knowledge of Sanskrit, (b) a knowledge of the agamas, rituals and mode of worship of the respective sampradayas to which the archakas belong and the sthal-

puranas of the institutions to which they may be attached, and (c) a good working knowledge of the regional language or languages so as to enable them to explain to worshippers with facility the meaning and significance of the mantras and archanas. (Ch. V).

Advanced training should in addition provide for the study of selected Shastras and the Darsanas or philosophies of Hinduism in general with particular emphasis on the tenets, etc., of the sampradaya to which the archakas belong the institution should provide for refresher courses for the archakas already serving in the temples and part time courses for such Hindu students from secular educational institutions who may volunteer for such training in their leisure hours. There may be a system of awarding stipends to students who are willing to take up such training, preference being given as far as possible to the students from the families of the hereditary archakas and pujaris. The training should be organised in such a manner as would cater to the needs of the main sampradayas in the State. The institution should be financed from the surplus funds of the religious institutions of the main sampradayas pooled together on a Central basis or in different centres or regions from the pooled funds of a group of temples pertaining to a particular sampradaya, whichever course may be found appropriate. (Ch.V).

(9) Provision should be made for prescribing minimum qualifications for the archakas to perform archana or puja in the temples. We recommend that such qualifications may, subject to a suitable modifications in view of the local conditions, be (a) a working knowledge of Sanskrit, (b) a good knowledge of the mantras, agamas, rituals and mode of worship, of the sampradaya concerned and (c) a knowledge of the stahlapurana and traditions of the institution to which they are attached or may be attached.

They should in addition be proficient in the regional languages so as to enable them to explain with facility the meaning and significance of mantras and archanas to pilgrims devotees and worshippers. Further they should possess a good moral character and basic learning so as to inspire reverence in the worshippers. (Ch. V).

(10) Hereditary rights of succession wherever archakas and pujaris enjoy such rights need not be abolished. However, every archaka, whether hereditary or non-hereditary should be required

to undergo some minimum tests of fitness and should qualify himself to perform his duties efficiently and properly. If the hereditary archakas are not so qualified, they may be required to appoint qualified deputies in their places until they or their descendants qualify themselves. In the matter of appointments first preference should be given to qualified persons who have a hereditary right. (Ch. V.)

(11) As already indicated the archakas, pujaris, etc., should not be allowed to have a proprietary right to any part of the offerings made before the deity. They should also not enjoy any proprietary right of Custody of the jewels and other valuable articles belonging to the temple. If necessary the Constitution should be amended to make this point clear. (Ch.V).

(12) It is absolutely essential that archakas and pujaris should be ensured a minimum living wage and their emoluments fixed in suitable grades of various categories in order that they may not resort to beggary or extortion. They should also be allowed the benefit of a provident fund and pension at least in the case of big temples which can afford the same. The facility of free residence, near the temple, should also be provided as far as practicable.

The minimum emoluments even in the case of archakas in small temples should be at least at Rs. 60 p.m. in addition to dearness allowance and other allowances admissible to persons in Government service in the corresponding grades in the State service. (Ch.V).

In cases where temples are, out of their own resources, unable to afford such payments, the pooling system already adverted to in respect of the income of temples of the same sampradaya should be resorted to.

(13) The conditions of service of archakas and pujaris should be prescribed by rules and should inter alia provide for fines and suspension or removal from their office for misconduct or negligence of duty, disobedience of the directions of the trustees or other authorities concerned with the affairs of the temples. Adequate provision should be made for a right of appeal to a superior authority against the decision of a subordinate authority awarding punishment particularly in the matter of suspension or removal from office or reduction in emoluments. (Ch. V).

(14) A code of conduct should be prescribed by rules for the archakas. (Ch. V).

(15) A tariff containing a regulated scale of fees payable by the worshippers at the temples concerned for services like utsavas, pujas, abhishek, etc., should be prescribed and prominently exhibited in the temples. Persons should in all cases be issued receipts for the amounts paid by them. (Ch. V).

(16) The State laws wherever they exist or are under contemplation should make suitable provision to implement the foregoing recommendations. (Ch.V).

(17) As one of the primary objects of temples there should be a provision for reading and exposition of the scriptures, Puranas, etc. (especially of those relating to the institution and the presiding deity) and discourses thereon in a manner relevant to and in conformity with, the sampradaya of the temple or mutt concerned and provision should be made for this purpose within the premises of the temple or the mutt or in some other suitable place. Provision should also be made for inculcating religious and ethical ideals in the minds of worshippers and the visiting public by the exposition of scriptures and their episodes and extracts from the Puranas, Itihasas etc. (Ch. V).

(18) Arrangements should be made daily and/or on the occasion of an utsava, abhishekam or archana for the giving of a full account for the benefit of the pilgrims in the regional language, of the history of the temple and its traditions and significance. These discourses should be based on the relevant scriptures, Puranas and traditions and be designed to inform the lay public of the details regarding the temple and the import of the various ceremonies performed and the prayers actually offered. We commend in this connection the system in vogue in the Badrinath temple and some other temples in the country. (Ch. V).

(19) Trained religious teachers may, wherever practicable, be employed on a whole-time basis to go round in a manageable group of institutions belonging to a particular sampradaya placed under their charge in order:—

(a) to guide and supervise the work of archakas and ensure that worship in a temple is conducted properly in accor-

dance with the tenets and usages of the sampradaya concerned; and

- (b) to give discourses, lectures, etc., to the members of the Hindu public so as to bring about religious revival and enlightenment. (Ch. V).

(20) The State laws particularly in Northern India (wherever such exist or are under contemplation) should specifically provide for controlling and regulating the activities of the pandas. Their compulsory registry and a specified scale of fees and disciplinary jurisdiction over them in the case of misconduct or exploration should be invariably laid down. (Ch. V).

(21) Pandas in important Hindu religious centres should be encouraged to organise themselves to act as qualified pilgrim guides. Adequate arrangements should be made to help them by providing a short course of training. (Ch. V).

(22) A system of licensing of pandas should be brought into vogue and none other than those licensed should be allowed to officiate as priests or act as guides. A code of conduct should be prescribed by rules. (Ch. V).

(23) There should be provision in the State laws enabling Government to lay down the maximum and minimum charges for particular services rendered by pandas and the scale of charges should be prominently displayed on notice boards in the temple; and pandas who take more than the prescribed maximum charges from pilgrims or harass them in any other manner should be dealt with by way of suspension or dismissal and cancellation of their licenses. (Ch. V).

(24) Some type of queue system should be introduced in all important temples where pilgrims in large numbers congregate. The system followed in Tirupati can with advantage be adopted. (Ch. V).

(25) Wherever pandas officiate as priests or perform other services in the temples, it should be insisted that they should be duly qualified for the duties which they are expected to perform. In the case of persons having hereditary rights, they should be required unless and until they are personally qualified to nominate qualified

deputies for the jobs and to hold themselves responsible for all the acts done by their deputies. (Ch. V).

(26) Pandas also should have no proprietary right to any part of the offerings made by worshippers to the deity in the temples. Wholly voluntary gifts made to them personally stand on a separate footing and if specially meant for them personally and not for the institution they may be treated as their own. (Ch. V).

(27) In all States having at present no enactment with regard to religious endowments, it is necessary inter alia to set up by statute a well-defined machinery to exercise effective control over trustees who are responsible for the day to day management and administration of the institutions, following the pattern set up by the States who possess such enactment. Local variations may of course be found necessary. (Ch. V).

(28) There should be adequate provision in such legislation for the maintenance of proper accounts, audit of such accounts, framing of budgets etc., by the trustees or other persons in charge. (Ch. V).

(29) The appointment of trustees, their selection or election, their administration in regard to religious matters and the power vested in them to use the funds of the trust with a view to furthering the objects of the trust may be regulated in accordance with general and local custom and usage and in consultation, wherever practicable with accredited and reputable representatives of the sampradaya concerned and others who may be specially qualified to advise on Hindu religion and religious practices. There should be, however, adequate provisions so as to enable the authorities to interfere effectively, whenever it is found that the above objectives and purposes are not duly carried out or are frustrated. (Ch. VI).

(30) In all cases, as regards the current revenues, if the budget is properly drawn up, the true surplus can be ascertained. Where the objects of an endowment are clearly specified in a trust deed, court scheme or other document or are undisputed there will be no difficulty in finding out what sum would be left after those objects have been duly carried out. Such sum would be the surplus. Where no such specific objects can be discerned

from documents or the custom and usage of the institution the recommendation made below as regards obligatory objects and discretionary or optional objects should in our opinion apply subject to such priorities as may be appropriate in each case and to the amounts considered adequate in respect of each of such objects. These two limitations would be matters for consideration when budgets are prepared. (Ch. VII).

(31) If there is a surplus available in any religious institutions, we think that it ought to be their primary objective to arrange for intensive and liberal education in the ideals and doctrines that have found expression in these institutions. For this purpose the surpluses of institutions following the same sampradaya may usefully be pooled together to enable the starting of centres of instruction in selected places. The curriculum and course of studies may be framed on the analogy of the theological universities of the West and of Taxila, Nalanda and Kanchipuram in the past. With reference to Nalanda, especially, there are ample materials for such a purpose. (Ch. VII).

(32) Contributions for the establishment of centres of instructions referred to in (31) above may be made from endowments wherever possible voluntarily, but power may be taken by legislation to require the managements of endowments to make such contributions where there is a definite and ascertainable surplus. (Ch. VII).

(33) A common good fund on the lines of that provided for in section 97 of the Madras Hindu Religious and Charitable Endowments, 1959 (22 of 1959) might be created in all States and funds thus available be utilized not merely for renovation and preservation of temples in need of help and for the promotion and propagation of the tenets common to all or any class of religious institutions but also as stated above, for the performance of the essential services in temples which have no resources even for such services.

It would be very advantageous if on a voluntary basis the same type of common good fund can be inaugurated in the case of the mutts either generally or mutts following the same sampradaya, for the purpose of carrying out either for the benefit of whole Hindu community or for the mutts of a particular sampradaya the original purposes of such institutions. (Ch. VII).

(34) We consider that it would be desirable to divide the objects and purposes of religious institutions into two categories one obligatory and other desirable or optional for the purposes of utilization of funds. We would suggest that the following may be considered to be the obligatory objects or purposes:—

- (1) The due maintenance of the objects of the institution and the proper performance of the services therein in conformity with 'dittam' namely what is ordained or prescribed.
- (2) Payments of the salaries or allowances due to the archakas and pujaris and other servants of the institution and the adequate training of these functionaries such as archakas, adhyapakas, Vedaparayanikas and othuvars (reciters of holy texts).
- (3) The due discharge of liabilities of loans binding on the institution.
- (4) The repair, renovation or extension of the buildings connected with the institution. Due care should be taken that adequate provision is made for those purposes.
- (5) The contribution to the reserve fund of the institution which may be fixed at 5 per cent of the income.
- (6) Maintenance of a working balance.

The desirable or optional objects may be the following:—

- (1) Arrangements for providing amenities to the pilgrims, e.g., accommodation, food, water supply, lighting, sanitation and supply of wholesome food, where the custom of nai-vedyam or bhog obtains.
- (2) Grant of aid to other religious institutions which are poor or in needy circumstances, of the same sampradaya as far as possible.
- (3) Flower gardens and goshalas.
- (4) Propagation of the tenets of the temple and the fundamentals of Hindu dharma common to all sampradays.
- (5) Publication of Agamas and history of the temple, provision of libraries with religious books and publication of religious literature and making them available to the public free of cost or at a nominal charge.

- (6) Provision for religious discourses and kalakshepams.
- (7) The grant of scholarships or stipends to Hindu students who study in educational institutions and also undertake to study the Hindu religion and be examined as to their progress.
- (8) Promotion of temple architecture, sculpture and fine arts.
- (9) Establishment and maintenance of institutions wherein both modern as well as Hindu religious education is imparted.
- (10) The establishment and maintenance of colleges or institutions for the study of Hindu religion, philosophy, Vedas or the agama sastras or contributions thereto.
- (11) Establishment and maintenance of orphanages for Hindu children.
- (12) Establishment and maintenance of asylums for leper patients and/or persons suffering from other serious ailments.
- (13) Establishment and maintenance of poor homes for destitute and physically disabled Hindu widows, aged people and children.
- (14) Establishment and maintenance of hospitals and dispensaries for the benefit of pilgrims, worshippers and devotees. (Ch. VII).

(35) In case of mutts, the funds should primarily be spent on the expounding and popularising of the tenets of Hinduism or of a particular sampradaya and for training and teaching disciples. Such teaching and training may be entrusted to persons belonging to the categories of qualified sadhus or qualified lay teachers. If any surplus is left after fulfilling the primary objects, it may be expended on desirable objects indicated in (34) above. (Ch. VII).

(36) The doctrine of cy-pres should be applied to the surplus funds of religious institutions and where there is no statutory provision for such application definite provision should be made on the lines of those contained in sections 55 and 56 of the Bombay Public Trusts Act, 1950 and section 66 of the Madras Hindu Religious and Charitable Endowments Act, 1959. (Ch. VII).

(37) Provisions on the lines of sections 13 and 14 of the U.K. Charities Act, 1960 may also with advantage be adopted in our laws for the application of the doctrine of cy-pres. The doctrine of cy-pres in the opinion of the Commission is not in essence different from the basic Hindu definition of Ishta and Purtha as comprising both religious and charitable objects. (Ch. VII).

(38) The system of hereditary succession to trusteeships or other offices in temples, wherever it exists, may be allowed to continue. It is, however, necessary for the administrative authorities to have control over the above functionaries in the same manner in which they are having control over the non-hereditary ones. (Ch. VIII).

(39) So far as succession to the headship of mutts and temples is concerned, each institution should be allowed to follow its own prevailing custom, usage or tradition, where it is clearly established.

(40) The persons who succeed to the headship of mutts should possess the following essential qualifications:—

- (a) They should be men of unquestionable moral character and religious temperament;
- (b) They should be fully conversant with the particular systems of philosophy of the institutions of which they are the heads and also be able to expound the tenets of the concerned sampradaya to the disciples and devotees. (Ch. VIII).

(41) Matters like claims to hereditary trusteeship and other similar offices in temples, succession to headship of mutts and determination of the suitability of persons who succeed to the headship of mutts with reference to their qualifications should in case of dispute be decided by a statutory Tribunal to be set up for the purpose. (Ch. VIII).

(42) The Hindu Succession Act, 1956, should not be made applicable to succession to headship of religious foundations. (Ch. VIII).

(43) The Hindu Succession Act, 1956, may be amended, if necessary, to make it clear that the property acquired by and belonging to a sanyasin would not pass to his blood relations in the

poorvashrama family. Similarly, a sanyasin who has connections with his natural family should have no claims to property of a non-sanyasin who was related to him by blood in his poorvashrama days. (Ch. VIII).

(44) Hindu temples may with advantage pool their resources and undertake the work of repair and renovation on the lines on which this work is being done by the Jain Community. (Ch. IX).

(45) Large accumulations of Jain trust funds particularly Devdravya and Gyandravya which are reported to be lying idle and unused should be diverted with suitable safeguards for utilisation on objects designated by those expressions elsewhere or on objects nearest to the original objects in the respective Kshetra. Surplus funds in the Gyan Kshetra or a substantial portion of such surplus on a percentage basis may be pooled together at least in States where Jain shrines and institutions are concentrated (for example, in Mysore, Maharashtra, Gujarat, Rajasthan and Bihar) and the money may be utilised towards organising some centres in the country on a zonal basis for the study and spread of Jain philosophy. Similarly funds from the accumulated surpluses in Dev Dravya may also be pooled together for the purpose of repair and renovation of Jain temples. (Ch. IX):

(46) The Tribunal contemplated by the Commission after consultation with the persons and interests concerned should be empowered to divert the surplus funds of a particular Kshetra to finance a deficit trust so as to be utilised for identical purposes. In the case of Digamber Jains their pooling or diversion of funds should be a comparatively simpler affair as they have a single fund known as 'Bhandar' which can be used for any good object. (Ch. IX).

(47) The States concerned should scrutinise their laws so that a proper machinery for administering the aforesaid pooled funds may be brought into existence. (Ch. IX).

(48) In all matters of importance, *e.g.*, diversion of funds in the various Kshetras, utilization of funds pooled from various sources, matters of religious practices, etc., the authorities including the Commissioners and the Tribunal should act in consultation with prominent Jains belonging to the Svetamber and Digambar groups, as the case may be, either in their individual capacity or as office

holders of important and representative Jain organisations in a State. (Ch. IX).

(49) Jain trusts, like all other trusts, should also be required to frame budgets, keep regular accounts and submit such accounts for audit. (Ch. IX).

(50) As far as possible, no vested interest should be allowed to be created in the management and administration of Jain trusts. (Ch. IX).

(51) We are of the view that the same type of supervision and control is appropriate in respect of Buddhist endowments as in the case of Jain endowments. In all cases of importance the authorities before taking important decisions as to managements and administration should consult accredited organisations and representatives of the Buddhist faith. (Ch. IX).

(52) The authority in charge of Hindu religious endowments in each State should exercise the utmost vigilance in preventing alienations or misappropriations of their property, and where alienations have already taken place, he should take speedy action wherever practicable, to have such alienations set aside and the alienated properties restored to the endowment concerned. Alienated property and its proceeds should be followed in these hands of the alienees who should be made accountable for the proceeds. (Ch. X).

(53) We are definitely of the opinion that Articles 134 B and 134 C in the First Schedule to the Indian Limitation Act, 1908 (9 of 1908) should not apply to alienations by the incumbent of a mutt or the manager, trustee or dharmakarta of a temple, which are colourable or for inadequate consideration and that there should be no limitation in respect of proceedings to recover or to follow up and obtain an account of the proceeds of the institution in the hands of alienees. (Ch. X).

(54) Section 10 and Articles 134A 134B and 134C of the Indian Limitation, 1908 (9 of 1908) should, as indicated above, be amended so as to provide, whether against the trustee or his alienee, for suits in such cases to follow the trust property or its proceeds and to implement the accountability for the proceeds in the hands of

those who are liable to such accounts. Such suits should be exempted from the bar of limitation. (Ch. X).

(55) If the implementation of the recommendation in (54) above attracts any of the provisions as to fundamental rights of property, the Constitution should be suitably amended so as to clarify and place beyond all doubts the status and obligation for the matadhipatis and dharmakartas, managers, shebais, managers and trustees of temples and other religious endowments. (Ch. X).

(56) Provisions on the lines of those contained in sec. 109 of the Madras H.R. & C.E. Act, 1959 should be embodied in other State enactments to prevent wrongful alienations. Provisions should also be made to declare that any alienation made in future without the requisite sanction of the authority concerned will be ab initio null and void. (Ch. X).

(57) We are strongly of the opinion that where the custom or usage is that the head of a religious institution should be a celibate he should not be permitted to marry and that where he marries in violation of such custom or usage steps should be taken to remove him immediately. (Ch. X).

(58) Six out of the seven members of the Commission are of the view that the executive administration of temples by a single officer will be more expeditious and efficient than administration by a body of persons or Board of Commissioners (Ch. XI)

(59) The appointment of Commissioners in the States should be made by the Governor of the State in his individual capacity after such consultation as he deems to be necessary with the religious and secular interests concerned.

(60) We do not favour the continuance of advisory boards or committees whose utility has been shown to be very limited and which have in practice been very ineffective. It has been found by experience that such bodies tend to the creation of factions and vested interests by reason of which administration is impeded or nullified. (Ch. XI).

(61) Whenever there is any disputed question relating to religious usage of a particular institution or sampradaya, the Commissioner should after consulting qualified persons belonging to

sampradaya or sect concerned from out of a list of assessors to be maintained by him, be entitled in cases of emergency to pass orders subject to the ultimate jurisdiction of the Tribunal referred to hereinafter. (Ch. XI).

(62) There may be a Central Committee composed of leading members (including both lay people and sadhus and sanyasis) who may be available for consultation so as to enable the Tribunal hereinafter to obtain authoritative and practical solutions to the questions coming before it. To experiment of forming such a committee should be tried. It cannot be forgotten that the success of the experiment will be wholly dependent on the eminence and influence of the members of such a committee and their determination to take a detached view and arrive at harmonious conclusions (Ch. XI).

(63) The Commissioners in the States should have no powers of appointment and removal of trustees as under certain enactments now in force; such powers should be vested in the Tribunal referred to hereinafter. In cases, however, where a matadhipati dies or is removed or for other reasons, is not able to function, and there is no one duly selected to succeed him, or where on account of any act of clear misconduct, misappropriation or other breach of trust, it becomes necessary to take urgent action the Commission may be empowered to suspend the person in default and where necessary, to make temporary appointments to the office concerned and to take all other requisite measures and make a report as soon as practicable to the Tribunal for final orders. His action should be operative and valid until such final orders are passed by the Tribunal. In the case of temple trustees, Dharmakartas and other functionaries, the powers vested in the Commissioner may be on the lines of those laid down in the Madras and Andhra legislation on the subject. (Ch. XI).

(64) Appeals against the decisions of the Commissioner may be preferred to a duly constituted Tribunal which may, besides appellate jurisdiction and revisional jurisdiction over State Commissioners, have exclusive original jurisdiction in the following matters:—

- (a) succession and appointment to hereditary offices such as hereditary trustees, heads of mutts, etc.,

- (b) determination of what are matters of religion or essential religious practices and what are ancillary accretions or unessential accretions.
- (c) Such other matters of basic importance in relation to the conduct and management of temples and mutts as in their opinion demand adjudication or decision having regard at the same time to such proved custom, usage or tradition as the Tribunal may find to be established. (Ch. XI).

(65) The Tribunal may consist of five or more members who are Hindus by faith and conviction believing in Hindu scriptures and temple worship. It should include at least.

- (a) a judicial member who has been or is eligible for being appointed as a High Court Judge and who is to be its President.
- (b) a member who has held a senior administrative office under the Government and has had adequate administrative and/or financial experience for not less than ten years under Government.
- (c) a member who is specially conversant with Hindu scriptures and religion and religious practices and with the working of Hindu religious endowments. (Ch. XI).

(66) The Tribunal should, without prejudice to the provisions of (62) above, be empowered to consult as assessors such leaders of the denomination or sampradaya concerned and such others as are generally recognised to be fit to give advice in matters pertaining to the sampradaya, custom or usage coming up for decision before the Tribunal. Such other persons or organizations as may be specifically competent in this behalf may also be consulted. (Ch. XI).

(67) The Commissioner may be authorized to refer to the Tribunal for its opinion, advice or adjudication any matter or question as to which he feels the necessity for such guidance (Ch. XI).

(68) The members of the Tribunal will be appointed by the President of India on the advice of a committee of eminent and

impartial advisers chosen by him. The members will enjoy a term of office of five years renewable for not more than an additional term at the discretion of the President. They will be governed by such conditions of service as may be prescribed by rules. (Ch. XI).

(69) The Tribunal may function in as many benches as it considers expedient having regard to the quantum and nature of work. Every such bench will consist of at least three members with the qualifications as already indicated. Benches may be constituted as far as possible for each State or a group of contiguous States. Attention in this connection is invited to the constitution of the Income-tax Appellate Tribunal. The Tribunal proposed by us may also be given the power to co-opt as full members not more than two persons on each occasion who are especially competent to offer opinion and advice on any particular matter or matters coming before them. (Ch.XI).

(70) Appeals against the decisions of the Commissioners at present lying to the State Government or courts concerned should hereafter lie exclusively to the Tribunal.

(70 A) Litigation under sections 92 and 93 of the Civil Procedure Code involves an often unrecompensed expenditure of money and energy on the part of the members of the public setting the law in motion. The person in possession is able to utilise the funds of temple or mutt in question and can prolong the litigation indefinitely. It should be provided that in such legal proceedings the defendant should be made personally liable for costs when he has been in the wrong, and unless his contentions are found to be just and are upheld he will not be entitled to spend the funds of the institution. (Ch. XI).

(71) Many trustees, archakas and pujaris have insisted that the quantity of grain, milk, ghee, oil, incense and many other articles required for worship in the temple must not be deviated from, notwithstanding the changed circumstances and enhanced prices of the present day. The judgment of the Supreme Court in the Dargah Committee, Ajmer vs. Syed Hussain Ali (A.I.R. 1961 S.C. 1402) inter alia with regard to the question of what would constitute an essential or integral part of religion or as essential religious practices may be construed as indicating that the exact quantity

of commodities required for worship should not be regarded as matter of fundamental religion but as a matter of religious practice or observance which can be modified to suit altered circumstances. It does not appear that the articles in the Constitution relating to non-interference with religion can and should be so applied as to stereotype quantities and values which may change from time to time. If, however, for any reason it is considered necessary to amend the Constitution to make the above position clear, this should be done. (Ch. XI).

(71 A) It is absolutely essential that every religious institution should prepare and submit detailed budget estimates of income and expenditure and also maintain accounts in prescribed forms and that these accounts should be audited carefully the auditor not necessarily confining himself to a mere formal scrutiny of vouchers placed before him. The inclusion of such provisions is necessary in any legislation which is sought to be introduced or passed with reference to religious endowments.

(72) It is desirable that provisions of the Religious Trusts Bill, 1960 should be made applicable to all communities like Muslims Christians, Parsis, Jews, Sikhs, etc., and clause 34 thereof omitted. (Ch. XII).

(73) In sub-clause (1) of clause 11 of the above Bill, in the proviso, for the words 'five thousand' substitute the words 'one thousand. (Ch. XII).

(74) In regard to the proviso to sub-clause (3) of clause 12 of the Bill, the majority of the members are of the view that in the case of any trust having an annual income of less than ten thousand rupees, the trustee may appoint a part-time or full time accountant after consulting the Commission. (Ch. XII).

(75) With regard to clause 17 of the Bill we are of the opinion that the provisions of sections 13 and 14 of the U.K. Charities Act, 1960 with suitable modifications, may be incorporated (Ch. XII).

(76) Clause 20 in the Bill, is not necessary in view of our recommendations contained in the Chapter relating to management and administration (Ch. XII)..

(77) Lands held by religious institutions to the extent they are under the direct management of such institutions may be kept out of the purview of the land ceiling provisions so that the institutions may be able to utilize the income from the lands for their purpose. (Ch. XIII).

(78) So far as lands which are under the cultivation of tenants are concerned, it would be difficult and invidious to get them exempted from the normal provisions of the tenancy legislation applicable to lands owned by others. Where such lands are settled with tenants, institutions concerned should be given a perpetual annuity equal to the average annual income from these lands for, say, six years preceding the date of taking over of such lands. While fixing the annuity due weight should also be given to the increase in the market prices of the lands.

(79) In addition to our other recommendations for the amendment of the Constitution, the Constitution may also be amended to elucidate the following points:—

- (a) That temples, mutts and other institutions to which the public resort as of right and/or by tradition or custom for the purpose of worship or religious training or discharging vows and/or institutions that accept gifts donations and offerings from the members of the public without the right to refuse such offerings should be treated as public trusts in the sense that the public or section thereof are interested in and have the right to enforce their proper administration and management. The special position of the Matadhipati as different from a bare trustee has already been dealt with.
- (b) The fact that the management of the temple or the mutt is in the hands of persons or groups historically connected with the foundation of the institution or in the hands of persons who claim to have acquired proprietary or other vested interests in the image or the temple associated with an image can make no difference with regard to the essential character of the institution.
- (c) All mutts whether managed by celibate or non-celibate persons, having been originally founded for the purpose

of training and gathering together a band of persons commonly devoted to the study, understanding or propagation of particular doctrines, dogmas, rituals, practices or ideas and being primarily charged with the duty of instruction and propagation of particular aspects of religious belief can never be regarded as private institutions although the head of institution or the matadhipathi may on account of personal or traditional holiness or learning or possession of extraordinary gifts (e.g. of healing and so forth) attract a number of disciples and followers who are willing to recognize the personal status of the person by gifts and offerings. In these cases also these gifts and offerings are made to the personage concerned by virtue of his office in addition to his personal attributes. Such gifts and offerings can never be private property in the ordinary sense of the term as stated above although a portion of the income or accumulation of the mutt properties may be utilized for the maintenance and proper dignity and traditional status of the head of the mutt and the maintenance not only of the matadhipathi but of his followers, sishyas, and his establishment and customary travels and the functions and ceremonies associated by custom and usage with the traditions of the mutt. (Ch. XIV.)

(80) The Bharat Sadhu Samaj may become, if properly organised, regulated and disciplined, an instrument for carrying out the task of religious and ethical instruction of the masses and especially of the youth of the country and for the dispensing of relief to the poor, to the aged and to the diseased. (Ch. XV-A).

(81) We feel that for the achievements of the objectives of the Samaj, that organization requires more thorough consolidation and carefully designed arrangements about preliminary screening and training of the sadhus engaged in the tasks envisaged by the Samaj and also about the scrutiny of the activities of its units. (Ch. XV-A).

(82) We have come to the conclusion that while there is a case for the training of sadhu missionaries in the larger interests of the public in general and Hindus in particular, it is absolutely essential that the persons selected for such training should be thoroughly

screened and the training confined only to undoubtedly qualified persons fit in all respects for the task. In our view such missionary activity, if at all it is to be effective and supplemental to the official and non-official efforts in welding together centrifugal elements within the Hindu fold and achieving the wider perspective of emotional integration of communities with varying creeds, beliefs and religions inhabiting our country, should eschew all activities and utterances tending to create or widen any schism between the various religions followed in India or between the various sects or sub-sects among Hindu or between religions which are in fraternity with the Hindu religion like Jainism, Buddhism and Sikhism (Ch. XV-A).

### **Shri Badrinath Temple:**

(83) Dr. Sampurnand has suggested that some of the palatial buildings owned by the Badrinath Temple Committee at Dehradun, Lucknow, Calcutta, Bombay and at other places may be disposed of and the money utilized in constructing shelters for pilgrims where they are badly needed. We feel that this suggestion is valuable and should be carefully considered by the authorities concerned. (Ch. XV-B).

(84) The Temple Committee should build its own dharmasalas, rest houses, etc., at Badrinath and also at a few other convenient places en route Badrinath. Donations received in this behalf should of course be welcome and given due publicity and prominence in other suitable ways. The Committee should provide for a better equipped hospital with more beds. (Ch. XV-B).

(85) The canteen run by the Committee at Joshi Mutt should be expanded and a few more canteens opened there to meet the needs of a large number of pilgrims. The Committee should also run a canteen at Badrinath and at least one on the route from Joshi Mutt to Badrinath. (Ch. XV-B).

(86) The sanitary arrangements en route and at Badrinath. are imperfect, Speedy steps should be taken to improve these amenities. (Ch. XV-B).

(87) The work and programme of the Kali Kamliwala Trust may be scrutinised and if necessary supplemented so as to make for the more adequate convenience of the pilgrims (Ch. XV-B).

### **Shri Kedarnath Temple:**

(88) The Temple Committee should undertake the construction of rest houses equipped with flush latrines for the benefit of pilgrims. There are many water-falls in the place and it should not be difficult to provide proper sanitary arrangements. (Ch.XV-B)

(89) The Committee should run a canteen to provide wholesome food to pilgrims on moderate charges. They should also run a well-equipped hospital with at least 50 beds during the pilgrim season. (Ch. XV-B).

(90) The Committee may have its own dandies and ponies to bring the pilgrims to Kedar. It may engage wholetime coolies for the purpose and pilgrims can be asked to pay coolie charges at the scheduled rates to the Committee itself. (Ch. XV-B).

(90-A) In the matter of transport the example of Tirupati may be usefully followed.

(91) The Committee should publish a proper and authentic guide book for the benefit of the public. (Ch. XV-B).

(92) Glaciers are approaching the Kedar temple and the detritus is approaching very close to the temple. The State Government should have a geological survey undertaken and take other timely preventive measures. (Ch. XV-B).

### **Temple of Srinathji, Nathdwara:**

(93) A careful assessment of the essential expenditure enjoined by the Pushtimarga doctrine should be made and ways and means found to effect economies in the expenditure now being incurred which, in our opinion, is certainly capable of reduction. The savings thus effected may be utilised for the propagation of the tenets of the Pushtimarga sampradaya, the giving of scholarships to students and others studying those tenets and the provisions of necessary amenities to the very large number of pilgrims visiting the holy shrine of Srinathji. (Ch. XV-B).

### **Tirupati Temple:**

(94) Scrupulous care should be exercised to ensure that the ever expanding activities of the temple which undoubtedly enhance

the temple's popularity and income should not leave any right or wrong impression in the mind of the devotees that the temple is being run with a commercial slant or with a view to profit. A part of the jewellery accumulated with the temple valuing over a crore of rupees, which is decided as not very essential to be preserved for decorating the deity according to usage and tradition may be disposed of and money invested in a productive form. Also some check should be exercised on new jewellery being made at huge cost only to replace the old kundalams, kiritams, bracelets, mekhalas, etc., with a view to finding a scope for utilization of the large surpluses which now result. (Vh. XV-B).

(95) Care should be taken that in the educational institutions conducted and financed wholly or subsidised by the temple authorities, a religious and spiritual outlook and bias are maintained in curriculum and by means of adequate scholarships, fellowships, lectureships, etc., tenable by students in those or outside institutions and devoted to the furtherance of Hindu ideals of life and religion. (Ch. XV-B).

#### **Sri Jagannath Temple, Puri:**

(96) It is absolutely essential that well designed amenities for pilgrims and shelters and dharmasalas for them should come into existence and that pilgrims should not be dependant upon the pandas whose quarters alone are now mainly available for them. (Ch. XV-B).

(97) There should be a larger number of institutions in this holy place for the imparting of religious instructions to the vast numbers of people congregating here. There should also be provision for regular religious discourses and the recitation of the scriptures and Puranas in and outside the temple. (Ch. XV-B).

(98) The archakas or pujaris in the temple should be men of learning and piety and there should be institutions in and around Puri to train them for their work. They should be paid adequately so that their income does not accrue through a process of importunity or extortion. (Ch. XV-B).

## **Sri Viswanath Temple and Other Temples in Varanasi:**

(99) Reforms on a comprehensive basis have to be carried out so that proper facilities may be given to the pilgrims by way of accommodation and religious enlightenment, the temple and its environment are conducive to peaceful worship and meditation and also proper atmosphere is preserved and maintained by learned and reverent officiating priests. (Ch. XV-B).

(100) The services of the Benaras Hindu University and the Sanskrit University and their staff can be made easily available to produce an authentic atmosphere of piety, reverence and learning, in the conduct of the temple's secular and religious affairs. (Ch. XV-B).

### **Hardwar:**

(101) The temple of Gangeshwar and the Hari-ke-Charan (now called Hari-ki-Pauri) although resorted to by thousands of people annually have no proper arrangements in the matter of sanitation. Thousands of pilgrims resort to Hardwar. Greater attention should also be paid to their physical and religious needs. (Ch. XV-B).

(102) Though this is a place of great religious significance, the temples here are very imperfectly maintained. There are no shelters provided for pilgrims. The extortions of the pandas, most of whom are ignorant and rapacious, are proverbial and no fixed rates have been provided for the religious observances such as 'tarpan' and 'pindapradanas.' The state of another holy place here namely Vat Ariksha and Vishnupad is scandalous. There is an open drain on the way to Vat Vriksha and dirt all round. The priest allegedly incharge during our visit did not even know the name and significance of the images at the foot of the trees. The authorities concerned should undertake immediate steps to remedy the above state of affairs. (Ch. XV-B).

### **Ujjain:**

(103) Though the temple of Mahakala in Ujjain is kept in a fairly clean condition no steps have been taken to maintain the once celebrated literary and religious background of the place. Near

Ujjain is also the reputed Asram of Sandipani under whom Sri Krishna and Balarama are reported to have studied. A great deal has to be done to keep alive the old memories clustering round the place and to impart to it the right atmosphere. (Ch. XV-B).

(104) We cannot persuade ourselves to agree with the recommendation of the Sanskrit Commission that the diversion of surplus funds of religious institutions to secular charitable purposes should be absolutely prohibited by legislation. We have already expressed our views on this matter. (Ch. XV-B).

(105) We agree with the recommendation of the Sanskrit Commission that so long as it is possible to utilize the funds earmarked for Sanskrit studies for the purpose of such studies, such funds should not be diverted to other charitable purposes. (Ch. XV-C).

(106) The Archaeological Department should extend its activity in the field of excavation work in appropriate important religious centres. (Ch. XV-D).

(107) The Archaeological Department may take charge of the archaeologically significant temples and at the same time allow worship to be conducted with such minimum precautions as they consider necessary to preserve the archaeological aspects of the temple. (Ch. XV-D).

(108) Ancient and historic Hindu temples and shrines may be treated with the same amount of meticulous attention to their repairs and structural and other requirements as is now in a very praise-worthy manner bestowed upon Juma Masjid, Taj, Sanchi, Bodhi Gaya and other places. (Ch. XV-D).

(109) A common good fund should be constituted with the aid of the compulsory contribution of a certain percentage of incomes of temples with a specified minimum income on the lines provided for in the Madras H.R.&C.E. Act, 1959 and money utilized on a planned basis for repair and renovation work pertaining to poorer temples with small or no income or other resources and which are falling into ruin. This pooling of resources may be either for the whole State or region (s) in the State or for a group of temples within the fold of a particular sampradaya as may be found expedient. (Ch. XV-B).

(110) The Commissioners of Endowments and other heads of Departments in charge of endowments in the States should at periodical intervals meet and exchange their ideas and experiences. (Ch. XV-F).

(111) Some of the institutions like Tirupati and Srisailem in Andhra Pradesh and Madurai, Palani and Tiruchandur in Madras are examples of fairly well managed institutions. Representatives of the endowments departments from other States may usefully visit such institutions and study their working on the spot. (Ch. XV).

(112) Government may consider the question of granting exemptions from income-tax in respect of funds donated to religious institutions as many such institutions are greatly in need of funds to carry out the schemes we have adumbrated. (Ch. XV-F).

(113) Each State in the appropriate department should compile and publish a directory of temples and other Hindu religious institutions in the State. A guide book in English, Hindi and the regional language concerned containing information helpful to pilgrims with details as to amenities for lodging and board available at the temples and religious places concerned, should also be prepared and made available for sale at a nominal price at all important places and religious centres in the country. (Ch. XV-F).

(114) It should be the duty of the Commissioners of Endowments as well as the Tribunal envisaged in the Report to see that the benefit and advantage of spiritual and cultural instruction and enlightenment should be at the disposal and be availed of by Harijans and all other backward communities and especially students belonging to those communities. All opportunities should be afforded to them to obtain a sound knowledge of Hindu ideals, doctrines, ethics and philosophy. It may be mentioned that, though statutorily all temples are thrown open to all Hindu communities, yet in practice there are undefined but real impediments for their visiting and worshipping in the temple and taking advantage of the religious observances. Attempt should be made to remove such impediments. (Ch. XV-F).

## PRINCIPLES ADOPTED AS COMMISSIONER AND EXECUTIVE OFFICER (1949 - 64)

1. Children who lost both father and mother or if any of the parents was alive but physically disabled to earn livelihood were admitted into S.V. Balamandir and were given shelter, food, education, training and employed in T.T.D.
2. Appointments were made giving preference to those in S.V. Balamandir, one son or daughter of a deceased or retired servant after providing for Scheduled and Backward class as per rule 6 (2) under section 100 of 1951 Act (Board Resolution dt.4-10-1954).
3. Only one member of a family was employed so that largest number of families were benefitted.
4. Promotions were made according to seniority even for selection posts unless debarred for promotion by rules or by proceedings.
5. Maximum work with minimum number of employees and more employed by establishing more institutions for public benefit.
6. Items of work arranged according to necessities, comforts, and luxuries. Luxuries were eschewed. Necessaries provided free for Pilgrims, Comforts on payment.  
Necessaries(Free) Dharshan 14 hours, accommodation in Dharmasalas, Prasadam serving as Food in Queue.  
Comforts : Cottages under donation scheme with minimum comforts (Godrej cots, cane sofa sets, no fans - table fans on hire) minimum payment (Rent) Rs.6/- full cottage or Rs.3/- one self continued portion.  
Pujas and Utsavams on payment : Thomalaseva Ekanthaseva Rs.13/- for 5 persons, Archana Rs.7/- for 4 persons, Amantranotsavam Rs.100/- for 10 persons.

7. Begging prohibited : Removed by lorries and buses. Able bodied were provided work in public works. Disabled and those suffering from Leprosy and other contagious diseases were provided shelter, food, medical aid and rehabilitated after giving training.
8. Middlemen were eliminated. All facilities were provided by T.T.. Devasthanams, viz., Transport, Canteens, Co-op. Stores, Purohits, authorised guides, and shroffs sanghams, Kalyana-katta, sale of prarthana articles, porters etc.
9. Gardens maintained mostly for supply of flowers, fruits, vegetables and leaves required for temples, canteens.
10. Maintenance contractors were selected after calling for tenders and maintenance works executed quickly without nomination of contractors.
11. Qualifications and special tests were prescribed for holding posts. Similarly all those that attained superannuation were retired. No exemptions were granted.
12. Timings and duties were prescribed. Attendance Registers were maintained for hereditary and non-hereditary Office-holders.
13. Vehicles were pooled and utilised phones restricted.
14. Pilgrims quarters were rarely utilised for employees: T.T.D. quarters were utilised for T.T.D. purposes only.
15. Ownership in 10-1/3 Sq. Miles at Tirumala given to T.T.D. was preserved acquiring private properties whenever possible; those affected were rehabilitated on conditions prescribed.
16. Alterations were made in temples and their appurtenances or in temple architecture, after

consulting Agama pandits, Sthapathies and superintendent of Archaeology (confirmed in Board's resolution No.517 dt.8-2-1974).

17. No seva was Ekantham (Private). Harathies with ghee-wicks were offered to the Deity on payment of Re.1/- for which tickets were issued, in advance as in Thomalaseva, Archana and Ekanthaseva.
18. Prasadams were distributed or sold only after offering to the Deity during 3 bells morning and evening.
19. Homa sesham was restricted.
20. Queue lines were formed and controlled by volunteers without payment.
21. Honours shown according to Dittam, Chief Minister, Endowments Minister and other dignitaries like President and Prime Minister of India were shown honours only during their first visit before sunset.
22. Vehicles were not allowed around four mada streets, shoes, flowers, meat and intoxicants were prohibited.
23. Canteens : Run departmentally Manager and Cashier were permanent employees.
24. T.T.D. Publications and genuine Prarthana articles were sold in all enquiry offices at Tirumala and Tirupati at rates fixed. Temple programmes notified in all enquiry offices & Broadcasts.
25. Employees handling cash or valuables should not carry on their person money or valuables.
26. Buildings were constructed at Tirumala in Lay-outs approved by Director of Town Planning.
27. Only one representative of a mirasidar was allowed at a time in Sannadhi.

28. Daily post was opened in the Presence of the Executive Officer and action taken immediately on urgent papers.
29. No paper passed through more than three-clerks, Superintendent, Officer to Executive Officer.
30. Pathway from Bus-stand to temple at Tirumala was cleaned and washed daily before Suprabhatham.
31. Dairy-Farm milk was supplied to temples, Orphanage, Leprosy home and T.T.D. Canteens ensuring quality with lactometre.
32. Visited temples, choultries, busstands and canteens, queue sheds frequently and secured information from pilgrims directly about their experiences.
33. While visiting temples, inspected cleanliness, facilities to pilgrims, writing of daily Amulnamas (diaries), prompt remittances of collections and quality and quantity of prasadam distributed.
34. Gangalams were provided with lids to cover prasadam and quantities marked after experimenting.
35. Weights of panyarams and prices were notified and weighting scales and a note book were provided for check.
36. Running queue was not ordinarily disturbed. Pass holders were made to sit in a mantapam and joined at the tail end of the queue.
37. Padikavali chits were insisted for both outgoing and incoming articles to detect malpractices.
38. Weekly meetings with officers were held at Tirumala and at Tirupati followed by inspections.
39. Defects note books for record by Heads of institutions to be rectified by maintenance

supervisors within a week and inspection note books for record by inspecting officers, visitors book were maintained. Suggestion boxes were installed in all institutions and considered at weekly meetings.

40. Inspected periodically along with Municipal Commissioner and Dy. Superintendent of Police and prevented encroachments.
41. Meetings with advocates entrusted with cases, contractors for works, transport workers were periodically held.
42. Monopoly over ghatroad preserved T.T. Devas-thanams arranged buses and taxis for pilgrims.
43. Service conditions of T.T.D. employees were made the same as those governing Govt. servants from the year 1950.
44. Reserve fund was created with 20% of the Revenue to guarantee the running of the institutions created.
45. Transfers were effected between Tirumala and Tirupati in the beginning of the year clubbing choultries and temples as one unit.

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## **TIRUMALA TIRUPATI DEVASTHANAMS ACT ON 7-6-1933.**

**While Rajah of Bobbili was Chief Minister**

### **GOLDEN JUBILEE ON 7-6-1983**

#### **Presidents (Chairmen).**

1. Mahant Prayagdoss	1933-36
2. P. Venkata Rangarayanimgar	1936-39
3. T.A. Ramalinga Chetty	1939-42
4. V. Raghunatha Reddy	1942-46
5. G. Narayanaswamy Chetty	1946-48
6. K. Venkataswamy Naidu	1948-52
7. V.S. Tyagaraja Mudaliar	1952-54
8. B. Somayya	1954-56
9. A.C. Subba Reddy	1956-59
10. R. Nathamuni Reddy	1960
11. P.N. Appa Rao	1960-63
12. K. Chandramouli	1964-67
13. G. Jagannadha Raju	1967-69
14. P. N. Appa Rao	1969-70
15. G. Ranga Raju	1970-73
16. C. Anna Rao	1974-79
17. N. Ramesan	May 1979-Oct 1979
18. B. Nagi Reddy	1980-83

#### **Commissioners (Executive Officers)**

1. K. Sitarama Reddy	1933-36
2. A. Ranganatha Mudaliar	1936-39
3. C. Sambiah Panthulu	1939-42
4. B.V. Sriharirao Naidu	1942-45
5. A. Jayarama Naidu	1945-48
6. B. Veeraswamy Naidu	1948-49
7. C. Anna Rao	1949-64

8. B. Narasinga Rao	1964-65
9. K. Umapathi	1965-69
10. M. Chandramouli Reddy	1969-72
11. S.V. Subramanyam	1972-74
12. P.S. Rajagopala Raju	1974-78
13. P.V.R.K. Prasad	1978-82
14. G. Kumaraswamy Reddy	1982-85
15. S. Lakshminarayana	1985-87
16. Ch. Venkatapathi Raju	1987-89
17. M.V.S. Prasad	1990

Note:— I had the good fortune of being appointed as Peishkar and Personal Assistant (Chief Ministerial Officer) to the Commissioner in 1933. I carried policies from Commissioner to Commissioner and from Committee to Committee which was changing every 3 years. I was appointed as the Commissioner of the Devasthanams in 1949. Under the 1951 Act, Hindu Religious Endowments Board was abolished and a Commissioner was appointed for the State and the designation of the Commissioner, Tirumala-Tirupati Devasthanams was changed to Executive Officer, with the same powers and duties as hitherto. No period for holding the office was prescribed. I could therefore continue as Executive Officer till I attained the age of superannuation, 55 years on 8-1-1964. I came back as Chairman of the T.T.D. Board in 1974 and continued till 1979. Between 1964 and 1974, I was Adviser of Mysore State, Pondicherry State, Puri Jagannath, Badarinath, Jammu Kashmir Temples, Kasi Vishweshwara Temple Anantha Padmanabha Swamy Temple Trivendrum and several other temples for which I was invited.

C. ANNARAO

**Message sent by Shri C. Rajagopalachari on my retirement  
as Executive Officer on 7-1-1964**

I am one of the numerous people who are sorry Sri C. Anna Rao is retiring from the post he so piously and efficiently held and discharged the duties connected with it to the satisfaction of all and his own conscience. It is not easy to get one to replace him and be so full of devotion to his work and to the Lord whose temples he was incharge of. God bless him in his retirement as during the long period of his service.

**Dr. C. P Ramaswami Aiyar,**  
Vice-Chancellor,  
Annamalai University.

January 12, 1964

I have learnt, with great regret, that you have laid down your office on 7th January. I hasten to express my profound appreciation of the enthusiastic and formative work that has characterised your association with the Tirumala Tirupati Devasthanams and has effected a revolution in the management and fortunes of the Institutions.

Yours Sincerely,  
(Sd.) C.P. Ramaswami Aiyar

**Important Events:**

7-6-1933 Tirumala Tirupati Devasthanams Act.

- 1934 ... Gold Shanku and Chakram.  
Gold Dwajasthambham in G.T.  
20 R.C.C. Quarters, Tirumala.
- 1936 ... T.P.M., V.K.R.C.C., P.P.T. Quarters, Tirumala.  
Anti malaria operations taken up.
- 1937 ... T.T.D. Co-Operative Stores. G.I. Pipe railings fixed at steep ascents in foot paths to Tirumala for old and decrepid to hold and walk.
- 1938 ... T.T.D. Employees' Co-operative Bank, Tenements in New Choultry.
- 1939 ... S.V. Oriental Research Institute.  
Powers under Panchayat conferred.

- Dalalies organised as Authorised Pilgrims guides.
- 1940 ... All India Oriental Conference held.
- 1941 ... Silver Chariot.
- 1942 ... Wooden Maha Radham.  
Home for the disabled and Leprosy Home at Akkaram-  
palle.  
Begging prohibited. Able-bodied provided work in  
Public works. Disabled maintained in Disabled Home  
and rehabilitated. Those suffering from Leprosy  
treated in Leprosy Home.
- 1943 ... Balamandir for destitute children.
- 1944 ... Opening of 1st Ghat Road.
- 1945 ... Running of buses. S.V. College, Tirupati, established  
'Diamond-set Kireetam to Sri Venkateswara'.
- 1946 ... Harijan Entry into Tirumala Temple.
- 1947 ... 'Makarathoranam Pratishtha', renovation of all San-  
nadhish in Tirumala Temple.  
Kalyana Katta Sangham organised.
- 1949 ... Summer school of Hindu Religion Started.  
Broadcasting of Pujas and Suprabhatham.  
Mutyalu (Pearls) Angi made.
- 1950 ... Journal, Guides in all languages published.  
Inside Bangaru Vakili Air conditioned.  
Sri Venkateswara Museum.  
'Conditions of Services of T.T.D. Employees were  
made the same as those in State Government'.  
Cottages under Donation scheme taken up.  
Opened Andhra Bank. Purohit Sangham organised.  
Inauguration of Papavinasam Water Supply scheme  
and Ethiraja Nandanavanam by Rajaji.  
Information Centre, Madras opened.  
Handed over T.T.D. Estates to Government.
- 1951 ... New H.R.E. Act.  
T.T.D. Information Centre Madras opened.  
Opening of S.V College Buildings by Sri Kumaraswamy,  
Raja, C.M.  
Opening of Kalyana Katta Buildings, Tirumala.  
Renovation of temples at Tirupati, Tiruchanoor and  
Tirumala.

- Temple scales revised to improve quality of prasadam.  
Reprinting of Religious Texts.  
Puranam (Ramayanam) reading at Tirumala and Tirupati. Hand book of Hindu Religion published.
- 1952 ... Starting of S.P. College for Women.  
Suprabhatham recorded by H.M.V.  
16 M.M. film Tirupati Yatra produced.  
Fire Service Station, Telephone Exchange opened.
- 1953 ... 'Diamond Vaikuntha Hastham to Sri Venkateswara'.  
Prize portraits of 'Swamivaru and Ammavaru'. Information Centre, Hyderabad opened.
- 1954 ... Inauguration of Sri Venkateswara University by Sri Prakasam, Chief Minister.  
Information Centres at Bombay, Mangalore, Madurai, Vijayawada, Tiruttani,  
Enquiry offices at Gudur, Renigunta, Tirupati, Pakala, Railway Out Agency, Tirumala. opened .  
Consultative Committee of 11 members constituted for Tirumala. Balaji Bhavan Hyderabad Constructed.
- 1955 ... Sanskrit Vishwa Parishat inaugurated by President Rajendraprasad.  
Buses to Bangalore. Automatic filtration plant in Swami Pushkarini sanctioned.  
Non-Hindus permitted up Hills under conditions.  
Modi's Eye Camp annually conducted.  
T.T.D. Dairy Farm in 400 acres inaugurated by Minister P. Timma Reddi.
- 1956 ... Constructed Dharamasalas at Tirupati & Tirumala.  
Information Centre Bangalore opened.  
Re-organisation of Transport Service by S.A. Iyyengar, Transport Commissioner.  
Re-organisation of T.T.D. Press by N. Narayana Rao, Director, Text Book Press.  
Construction of Padmavathi College Buildings.  
Taking over Vedantha Vardhini Sanskrit College, Hyderabad. Drainage Scheme executed.  
Vedabhashya Courses introduced.  
Handed over S.V. Oriental Research Institute to S.V. University. Opened Information Centre, Bombay.

- 1957 ... T.T.D. Electricity undertaking handed over to Government. Zoological Gardens with non-carnivorous animals, birds sanctioned. State Bank of India opened. Gomukam opened, Sanctum paved, Ashtabandanam done in Tirumala Temple.  
Papavinasanam road laid with aid from Govt. of India through O.V. Alagesan, Union Minister.  
S.V. Ruia Hospital opened.
- 1958 ... Gold Ananda Nilayam Mahasamprokshana.  
Annual Pavithrotsavam and Nitya Agni Sanctioned.  
New buildings for S.V. College.  
Schools of Sculpture, Nadaswaram Music started.  
Master plan of Dairy Farm sanctioned.  
Gardens at Tirupati, Tirumala, Tiruchanoor, R.T., K.T., developed, G.T. planned.  
Vigilance Department organised.
- 1959 ... Prime Minister Nehru inaugurated College for Music and Dance and laid foundation stone for S.V. Engineering College.  
Diamond Shanku and Chakram to Sri Venkateswara.  
Diamond Karnapathrams presented to Sri Venkateshwara by R.R. Ruia.  
Mirrors fixed in Iyna Mahal & Utsavam arranged.
- 1960 ... Guest House at Tirupati and Marriage Halls at Tiruchanoor.  
N.C.C. buildings and Medical College opened.  
Five Town Planning schemes sanctioned for Tirumala.  
Sports Stadium at Tirupati sanctioned.  
Foundation laid for Annamacharya Kalamandir.  
Released 18 Volumes Annamacharya Songs.
- 1961 ... Foundation laid for second Ghat Road by Sri D. Sanjivayya, Chief Minister, Guest House, Thousand tenements, at Tirumala by Sri Alluri Sathyanarayana Raju Minister.  
S.V. College New Delhi established.  
Degree course in Oriental Culture introduced in T.T.D. Colleges.  
Kendriya Sanskrit Vidyapeetha established.

- Dharmasalas at Srisailam, Bhadrachalam, Kalahasti Rameswaram sanctioned. T.T.D. Premises for Religious, cultural purposes only.
- 1962 ... Opening of S.V. Ruia Hospital by Sri Lal Bahadur Shastri.  
Non-Hindus who declared faith in Sri Venkateshwara allowed to worship.  
Roads and lighting to Kapilatheertham, Alipiri, Srivari Mettu and Tiruchanoor improved.  
Ten thousand tolas of gold invested in Govt. of India gold bonds. Barbers quarters sanctioned.  
Sanctioned Kalyanamandapams and Dharmasalas at Guntur, Gudur, Srikakulam, Srikurmam, Vizag, Aho-bilam, Basar, Bheemavaram, Hyderabad, Bangalore, Madras, Yadagirigutta, Vemulavada, Devuni Cudda-pah.
- 1963 ... Opening of S.P.W. College new buildings by Smt. Sadalakshmi, Minister.  
Quarters for staff at Tirupati & Tirumla constructed.  
New Buildings for T.T.D. Co-operative Stores.  
Gogarbha Water Supply scheme completed.  
New buildings for S.V. College, founded Hindu Dharma Pracharam with Rs. 1 lakh.  
Engineering Department Re-organised by Seshavataram, Retd. Chief Engineer.  
Public School at Horsely Hills.  
Kalyani dam, Ropeway on Chandragiri side, Air-port, Broadgauge to Tirupati Institute of Hindu Religion sanctioned, Resolved not to borrow officers.
- 1966 ... New H.R.E. Act. Mangapuram, Narayanavanam, Nagalapuram temples taken over by T.T.D.  
Diamond Kati Hastam to Sri Venkateshwara; Andhra Ashram Rishikesh taken over.
- 1967 ... Inaugurated Airport, Maha Kratuvu conducted.
- 1969 ... Started Govindaraja College, Choultry Badarinath, T.T.D. Centre Delhi, Dharmasala Courtallam.
- 1970 ... Gold Sahasranama Mala to Lord Sri Venkateshwara.
- 6-10-72 Government of India circularised all State Govern-ments to abolish Hereditary system of succession

- in Temples by enacting on the lines of amendment made by Tamilnadu Govt. in 1970 to Section 55 of the H.R.E. Act 1959 upheld by Supreme Court on 14-3-1972.
- 1974      Second Ghat Road opened for Traffic.  
 Sanctioned Dharmasalas at Antarvedi, Simhachalam and Annavaram.  
 Yoga Institute, Ayurvedic College, Hospital, Herbarium sanctioned  
 Foundation laid for Water supply schemes Tirumala by Sri K.C. Pant, Union Minister.  
 Deaf, Dumb Residential School opened.  
 Exemption from Income Tax secured for T.T. Devasthanams. Veda Agama Sadas examinations held.
- 1975 ... Seminar of Engineer Devotees on future development of Tirumala.  
 Queue Complex, Padmavathi Guest Houses, Hospitals, Staff Quarters, Tirupati, Tirumala, Administrative Buildings, Railway Over Bridge, Canteen Complex, Kalyanakatta, sanctioned.  
 Temples in Harijanawadas sanctioned.  
 Handed over T.T.D. Bus Transport to R.T.C.  
 Sanctioned (1) Srinivasa Kalyanam Kuchipudi Dance Drama (2) Kalakshetra, (3) Documentary on Pilgrimage to Tirupati. (4) National Museum depicting Indian Temples & Indian Architecture proposed by late B.N. Reddy.  
 Free Mass community marriages sanctioned.  
 Dharmacharya Sikshana Kendra scheme prepared with the help of Bharathiya Vidya Bhavan and Ramakrishna Mission, sanctioned.  
 All India Vishwa Hindu Parishad conducted.
- 1976 ... Annual grant to S.V. University raised to Rs. 10 lakhs. Aided temples Alahabad, Delhi.  
 Opened Information Centres in London, New York, Pittsburgh, Portblair. Girls Polytechnic, Tirupati.  
 Sanctioned Kalyanamandapams at Khammam, Narasapur, Proddatur, Cuddapah, Bobbili, Kakinada Nellore, Tanuku, Warangal, Brahmamgari Mutt, Dhar-

mapuri, Tallapakam, Masulipatnam.

Foundation laid by Sri J.Vengal Rao Chief Minister for Cancer and Cardiology blocks in S.V. Ruia Hospital with half grant from T.T.D. for buildings.

Kalakendras by Government with one fourth contribution from T.T.D. in all Districts of A.P. sanctioned. Rs. 20 lakhs to A.P. Social Welfare Fund.

1977 ... Inaugurated Temples at Pittsburgh and New York, Schemes for promotion of Vedas & Sanskrit. Concessions to Govt. Servants in Govt. Hospitals secured for T.T.D. Employees also.

Sanctioned Residential School, Ayurvedic College, Hospital, Herbarium and Homes for the aged in Kalyani Dam Area and for pumping Kalyani water to Tirumala. Rs. 9 lakhs to Telugu Schools Delhi for buildings, 1 lakh each to Madras, Bombay, Calcutta, Nagapur Schools. Sri Venkateshwara and Parthasarathi Temples in Govinda Raja Temple opened. Artificial limbfactory by Government of India in Leprosy Home planned. Rs. 5 crores, afforestation and beautification of Tirumala Hills Area, sanctioned.

1978 ... Sanctioned construction of buildings for Junior College, Govindaraja College, Oriental College, Girls Polytechnic, Foundation laid by Dr.M. Chenna Reddy, Chief Minister.

Reports of Sub-committees on Archakas problems and Southern Commissioners submitted.

1981 ... Dismantled portion of Thousnad Pillared Mantapam, adjoining Gopurams, widened Sannadhi Street and constructed Shops and rehabilitation Colony.

1982 ... Foot path to Tirumala covered.

Ayurvedic College, established.

1983 ... Artificial Limbs and Rehabilitation Centre opened.

Akasa Ganga Water scheme completed.

Sri Padmavathi Mahila University inaugurated by Sri N.T.Rama Rao, Chief Minister.

The following require to be implemented:

1. All activities of the Devasthanams, should be classified

into Necessaries, Comforts and Luxuries. Necessaries should be provided free, Comforts on payment and Luxuries avoided.

2. The devotees should have darshan of their Lord from morning temple doors are opened till the temple doors are closed in the night without any Fee as the sevas go on, as in Bramotsavam resolved by the Board in 1974. Utsavams can be on payment.

3. The Hereditary Office holders are now getting about Rs.1.5 crores per annum without adequate remuneration to their assistants who actually render the services. Reasonable remuneration in cash instead of in kind may be fixed both to Hereditary Office holders and their assistants as resolved by Board on 29-8-74 and applied to Commissioner in TS2 11223 dated 3-2-74 under Section 37 (3) of H.R.E. Act 1966. This arrangement prevents malpractices now existing and more food offered to the Deity will be available for free distribution to pilgrims along with pilgrims share.

4. All renovations in temples and appurtenances must be referred to a Technical Committee consisting of Superintendent or Director of Archaeology, Sthapathi of Endowments Department, Devasthanams Agama Pandit along with, Chairman and Executive Officer, as resolved by Board in 1974. Township development in the Tirumala Area should conform to the Master Plan approved by Director of Town Planning and to the recommendations of the Seminar of Engineer Devotees held in July, 1975.

5. What is needed is more personal attention on the spot to meet the needs of the ordinary pilgrims towards darshan, shelter, food Sanitation, Medical aid, Water supply and transport, prevention of malpractices, economy in expenditure, more institutions for the benefit of the public after meeting the requirements of the Temples and Pilgrims with more employment opportunities and building up reserve fund for ensuring proper maintenance of the Temples, facilities for Pilgrims and Employees and for running of the Institutions established.

6. Tirumala Hills is getting congested. Tirupati should be the Base- Camp. Pilgrims may be taken to Tirumala along old foot paths by buses from Tirupati, Ropeway from Srivari Mettu, Railway from Mamandur and brought back by issuing return tickets valid for 24 hours or for the duration of Utsavams. Within TEN years the local population at Tirumala increased from 10,000 to 25,000. Steps have to be taken to prevent large scale habitation

by constructing quarters outside Tirumala Area of about 1 mile radius for which compound wall was sanctioned in 1978.

7. Brahmayya & Company were appointed as Auditors in 1933. At the request of T.T.D., Government appointed Examiner of Local Fund Accounts as Auditors in 1936. They were requested to preaudit bills before payment from 1960. This system minimised audit objections and advances outstanding to the satisfaction of Devasthanam Authorities.

8. The T.T.D. Co-operative Stores is surviving at the expense of T.T. Devasthanams and its employees who have credit facilities. It requires to be reorganised. A departmental Stores will benefit the Devasthanams and its employees as there will be no Income Tax, no Depreciation, no bonus over salary, less Sales Tax and over heads.

9. Temples are constructed in New York, and Pittsburgh with the assistance of T.T. Devasthanams. Rs. 21 lakhs due to T.T.D. from New York and Pittsburgh temples may be kept as Revolving Fund for construction of temples abroad.

10. Celebration of mass free community marriages as per Board's Resolution No. 2111, dated 12-11-1975.

11. Only those children who lost both father and mother or if any parent is alive he or she must be physically disabled to earn livelihood should be admitted into S.V. Balamandir as per Rules framed and confirmed by the Board in Resolution No. 3891 Dated 17-10-1977.

Orphans should study in S.V. Oriental High School close by where Sanskrit is compulsory and the existing school buildings utilised for housing girls segregating from boys.

Bharatiya Dharmacharya Sikshana Kendra, Kalakshetra, National Museum Projecting Indian temples and Indian Architecture, College for Physical Education, Residentail High School, Homes for Aged. Veda Bhashya Course sanctioned in 1974.

Reprinting of Religious texts and others out of print - Training of temple officials in Temple Administration, by P.R.O. Workshop for training families of employees in Handicrafts, by Welfare Officer for which posts were created in 1976 to be implemented.

Tirupati,

Dt. 4-9-1991.

My dear Narasimha Rao Garu,

I invoke the blessings of Lord Sri Venkateswara on you and other members of the family. I have the following suggestions to make for the three important problems you are facing:

### 1. Controlling of prices :

At Tirupati, a pilgrim centre, I controlled while I was Executive Officer, by opening T.T.D. Co-operative Stores in 1937.

A). Prepared a Market Manual where we should purchase commodities bringing it upto-date every six months by publishing in papers that intending suppliers could register themselves with the stores, calling for tenders once in 3 weeks, opening them in the presence of the tenderers and holding tender-cum-auction system by which the prices came down by 10% to 15%.

B). Worked out overhead charges which came to 5%. We classified our goods according to necessities of life, comforts, luxuries. We did not add 5% on necessities-of life, added 5% on comforts and on luxuries. We added 5% plus what we lost on necessities on luxuries. Thus we were able to bring down the price by nearly 20%. Opened branches in Dharmasalas and in important street corners and also used mobile vans to sell articles in colonies.

C). In ration shops where they cheat the consumers, I suggested to Sri R. Venkataraman in 1980 when he was appointed Finance Minister, to eliminate those shops which are mostly run by others in the name of the Licensee by making the industries like sugar factories open retail outlets fixing the price.

D). Even the co-operative stores became a middleman, I recommended its abolition and to start a Departmental Stores in which case the benefits are no income tax, less sales tax, No depreciation, no bonus over salaries ( Government Scales as

in T.T.D.) I recommended to Sri Jagjivan Ram, Agriculture Minister, Chairman Central Consumer Council equating the T.T. D. Co-operative Stores with State Federation of equal - Turnover and supply directly from National Federation. He accepted and T.T.D. Stores saved 3%, if 1% is levied as handling charges at each stage of supply. Elimination of middlemen should be the aim. Even the food Corporation of India procures through agents from Millers, benefiting the middlemen, leading also to corruption. I would suggest each town to be divided into 7 zones to hold shandies in each zone one day to eliminate middlemen and enable producers to sell directly to consumers.

## **2. Dispute about Babri Musjid in Ayodhya**

Bharatiya Vidya Bhavan held Pada Yatra at Madras and a meeting of all leaders of communities Mohammedans, Christians, Jains, Hindus, Parsis, Sikhs. Kanchi Kamakoti Peethachipathi presided. I addressed the gathering after all the leaders spoke. I said Tirupati is the biggest and the most popular temple. It was in 1946, I admitted Harijans and from 1961 onwards other religionists also when they wanted to worship. When electricity passes through a wire, we get magnetic forces, heat, light which is converted into sound in talkies. Similarly mass is divisible into molecules and molecules into atoms and atoms into protons, Electrons and Neutrons--Energy. Therefore, all pervading energy is God each one giving a shape and worshipping. I suggested not to think of demolition at Ayodhya but to construct complex of temples Church, Mosque, Gurudvara, Hindu Temple etc., and all must be free to worship in any temple he chooses to worship as at Tirupati. All those present applauded the idea.

## **3. Reservation :**

In selections we give weightage to extra-curricular activities like N.C.C. Similarly we can give weightage for social backwardness 5 marks, Economic backwardness 5 marks and educational backwardness 5 marks. If one has all the three he will get 15 marks otherwise 10 or 5 . Please consider my suggestions.

Yours affectionately,  
Sd. C. Anna Rao,

**Dr. Chelikani Anna Rao, D. Litt.**

**Former Commissioner (Executive Officer) & Chairman  
Tirumala Tirupati Devasthanams.**

Born on 8th September, 1908 at Bobbili in Andhra Pradesh. Maternal Uncle's son of Rajah of Bobbili, former Chief Minister of Madras State. Married Smt. Anasuya Devi, Daughter of Rajah panuganti Parthasarathi Rayanimgar, Rajah of panagal in 1929. Has two sons and four daughters. Graduated from the Presidency College Madras in 1930 in Chemistry. Was Director of Laxmi, Rangam Copper Mines Ltd. Bombay, Madras Commercial Corporation Ltd., Managing Editor "New Times" an English daily at Madras. Joined Tirumala Tirupati Devasthanams, in 1933 as Peishkar and Personal Assistant to Commissioner, became Commissioner (Chief Executive Officer) in 1949 and retired in 1964 raising its annual income from 10 lakhs in 1933, 20 lakhs in 1949 to 3 crores in 1964, 19 crores in 1979 with 33 crores-plus 10000 tolas in Gold Bonds as Reserve when I retired as Chairman, was responsible for the establishment of Sri Venkateswara University, Kendriya Sanskrit Vidyapeeth, Men's college, Women's College, Girls Polytechnic, Boys Polytechnic, College for Music and Dancing and several other educational institutions like Medical College, Veterinary college, Engineering College, Agriculatural College at Tirupati and Sri Venkateswara College at Delhi, Poor Home for the disabled, orphanage for the destitutes, Deaf-Dumb School, Hospitals and Leprosy Home for the sick with aid from the funds of the Tirupati Temple. Was president, Tirumala Tirupati Devasthanams Co-Operative stores (1949-61) and Director from 1974 to 1979, President, Tirupati Devasthanams Employees Co-operative Bank, Director, Chittoor district Co-operative Marketing Society and Chittoor District Co-Operative Officers' Training Centre organised by Reserve Bank of India, Chief Presidents of 3 First Class magistrate's Benches at Tirupati, President Telugu Vignana Samiti, Bangalore. Was a member of the Senates of Andhra, Madras and Sri Venkateswara Universities and Syndicate (Executive Committee) of Sri Venkateswara University from its inception: for 17 years, officiating as vice-chancellor now and then, member Governing Body of Kendriya Sanskrit Vidyapeeth, Rashtriya Sanskrit Sansthan constituted

by the Government of India, State Advisory Committee of National Cadet Corps of Madras and Andhra State Handicrafts and Cottage Industries Board, Social Welfare Board, Planning Board and Tourism Development Corporation of Andhra Pradesh, Divisional, Zonal and National Railway user's consultative councils, Tourist Development Council and Central Committee on consumers Co-operatives, of Government of India, Social Development council of India International Centre, Delhi, Director, Hindusthan Insecticides, a Government of India undertaking. Was Advisor, Religious and Charitable Endowments, Government of Mysore, Purijagannath, Badrinath, Jammu, Kashmir and Varanasi Temples, 'Wig India' of state Trading Corporation, Madras, Chairman, Board of Trustees Tirumala Tirupati Devasthanams from January 1974 to May 1979, President 'Dharmapratishthanam' a regd. Society founded by His Holiness Maharshi Mahesh Yogi, Organizing Veda, Yagna, Yoga with Udyoga (Employment Facilities). President Bharatiya Yatri Avas Vikas Samiti, Telugu Saraswata Samakhya, and Andhra Film Society, Delhi, Vice-President, Vishwa Hindu Parishat, Vishwa Adyatma Samaj, Assisted in the construction of Temples in India, U.S.A. and some other countries. Charter Member, Past President, Rotary Club, Tirupati, member, A.P. Endowments Commission, Trustee Vaishno Devi Temple from 1969, Chairman, Dugar Finance Ltd., from 1981, President R.K.Puram Telugu School, Delhi, Chairman, Bharatiya Vidya Bhavan, Tirupati Kendra, President, District Consumers' Council, Chairman Partha Hill Resorts, Tirupati, Ujwala Foundations, Puttaparthi.

Received Awards from Zail Singh, Former President of India, World Teachers Trust, Visakhapatnam, Shiromani Award, from National Integration committee headed by B.D. Jadthi at Bangalore, Pydi Lakshmaiah Trust Hyderabad, Award by A.P. Govt. on 74th birthday of Prime Minister Sri P.V. Narasimha Rao.

### **Advice to Children**

1. Early to bed, early to rise makes a person healthy, wealthy and wise.
2. Work is worship, No tomorrow. Do it then and there.
3. Essence of Vedas-Upanishads, essence of Upanishads-

**Gita. Essence of Gita Do your Duty with Devotion  
Dedication and Detachment.**

4. Conform to Laws of Nature-Prakruti-Dharma which sustains the universe.
5. Positive thinking—think good, do good - you get good. Live, let others live, grow let others grow.
6. Purushartha-Dharma-Artha-kama-Moksha. Artha—one can earn, Kama—one can satisfy desires but controlled by Dharma. Do unto others what you expect others to do to you. This conditions your conduct. You get Moksha.

**Temple Administration:**

1. Eliminate middlemen-touts or too many officers.  
Serve directly your customers (Pilgrims) Find out their difficulties and remedy them then and there.
2. Classify your requirements into Necessaries, Comforts, Luxuries - Necessaries must be provided free, comforts on a little payment, luxuries to be avoided.
3. Avoid permanent recurring liabilities on temples with fluctuating revenues, give grants for good purposes when there is surplus income.
4. Instead of employing 10 persons for one job, establish 10 Institutions for the benefit of pilgrims, public and provide employment for 100 persons.
5. Keep 1/5 of income as Reserve Fund to guarantee running of Institutions established.
6. Enforce discipline, provide facilities for both past and present employees.
7. Adopt conditions of service in Government.
8. Enunciate principles and adopt uniformly without discrimination.

**Conventions:**

Temple Honours were shown to those eligible under the Ancient Dittam, and to President, Prime Minister, Chief Minister, Endowment Minister during their first visit only. Cars were not allowed around the temple Mada Streets. Deity was taken out in procession everyday for the public to worship.

Camphor haraties were not offered to avoid smoke which blackens jewels and Mantapams and haraties with ghee wicks, introduced. Pilgrims share of Prasadam was given in the temple premises so that what is not taken was distributed in the queue.

Begging was prohibited at Tirumala, able bodied were provided work in public works, the disabled were provided shelter and maintained in disabled home, those suffering from leprosy were treated in leprosy Home, in Akkarampalli. Anti-begging Act was enforced. Health officer borrowed from the Government was looking after the panchayat with his experience in Government.

**C. Anna Rao,**  
Former Executive Officer, & Chairman,  
T.T. Devasthanams, Tirupati.

**Message of 'Avathar' Sivanandha Bhagavan, Rishikesh,  
addressed to Sri C. Anna Rao, on the occasion of  
Silver Jubilee of T.T.D. Co-operative Stores.**

'Well-organised' Tirumala Tirupati Devasthanams which deserve high commendation from the masses all over the Country, especially for their catholic and broad-minded services. It is therefore but natural on the part of the T.T.Devasthanams to have felt the immense, indispensable and imperative need for the initiation of the Co-operative Stores to meet the various requirements of the pious public, particularly the pilgrims during their various periods of stay at Tirumala (uphills), Tirupati (Downhills) and Tiruchanoor (the holy place of the Divine Mother, Padmavathi, the Consort of Lord Sreenivasa) even as long as 25 years ago with the foresight and farsightedness of the revered souls like Sri Anna Rao who has been serving for well-nigh three decades in different capacities. There is no wonder therefore that the "Co-operative Stores" should have been faring better each year than the preceding one all these two decades and a half consequent upon the constant day-to-day increase in the pilgrim population to have its Silver Jubilee performed now by the middle of this month. The Silver Jubilee of the

“Stores” amply bespeaks of the invaluable services they have been rendering to the pilgrims and the public at large.

### **Foundation for Higher Education at Tirupati**

There were one High School at Tirupati and one High School at Vellore, Sanskrit College, Sanskrit High School, Agama Patasala at Tirupati on the advent of T.T.D. Act in 1933. Raja of Panagal Chief Minister of Madras State contemplated the establishment of an Oriental University at Tirupati in 1926 with financial support from temples in the State particularly Tirumala Tirupati Devasthanams. This scheme was secured by me from the Endowments Department in 1936 and an Oriental Research Institute with departments in Sanskrit, Telugu, Tamil was established in 1939 but subsequently in 1956 handed over to S.V. University along with Rs. 10 lakhs for development as an Institute of Indology. In 1943 Sri G. Guravappa Naidu, a member of Devasthanams Committee, moved a resolution for the establishment of a residential first grade college at Tirupati out of the funds of the temple. Sri Venkateswara College was established in 1945 by amending Tirumala Tirupati Devasthanams Act of 1933. The College was in the beginning housed in the old Goshala building. A new college building was constructed along with two hostels at a cost of Rs. 18 lakhs. On the completion of these buildings the college was shifted in the year 1951. Sri Padmavathi Women's College was started in the year 1952 with Intermediate Courses in the same Goshala building and later shifted to new premises with hostels built at a cost of about Rs. 12 lakhs close to the Men's College.

When new Andhra State was being formed under reorganisation of States in 1954, Tirupati in Rayalaseem area was thought of as the capital. It was by hand of God, Sri N. Sanjeeva Reddy who was the then President of the Andhra Pradesh Congress Committee and Sri Alluri Sathyanarayana Raju, its General Secretary, visited Tirupati to worship Lord Sri Venkateswara before taking a decision at the legislature party meeting at Madras. I invited them to my residence and explained to them that it was not in the interests of the Andhra State or Devasthanams to make Tirupati a political capital depriving pilgrims of the existing fa-

cilities. Instead, they could make it a cultural and Educational Centre in addition to being a Religious Centre by establishing a University and offered the existing Men's and Women's College buildings and hostels along with thousand acres of land with a recurring annual grant of about 3 lakhs of rupees (which was later raised in 1975 to Rs. 10 lakhs a year). They appreciated this idea and Kurnool was made the capital instead of Tirupati. This was revealed by Sri N. sanjeeva Reddy when he inaugurated Arts Association of S.V. College on 30-8-1953. Events have shown that it was a wise decision. By affording facilities both at Tirupati and at Tirumala including a motorable road and by establishing information centres in various State Capitals and wide publicity, pilgrims began coming in large numbers and the income which was Rs. 11 lakhs in 1933 Rs. 22 lakhs in 1949, rose to 50 lakhs by 1956; and Rs. 2½ crores a year by 1964. By a special enactment, Sri T. Prakasam, the then Chief Minister with the help of Sri S.B.P. Pattabhirama Rao, Education Minister and Sri Tenneti Viswanatham, Minister Incharge of Endowments Sri Venkateswara University was established in 1954 with the advice and guidance of Sri S. Govindarajulu who became its first Vice-Chancellor at my request. Sri Venkateswara University was inaugurated on 2-9-1954 by Sri T. Prakasam, Chief Minister of Andhra State, with Chief Justice Sri K. Subba Rao as Chancellor and Sri S. Govindarajulu, as Vice-Chancellor. The S.V. Arts College had to function once again in the old Goshala Building. It was agreed that the University would run Science Courses in Degree Classes and the Devasthanams Colleges should confine to Intermediate Courses in Science and Degree Courses in Arts subjects in the old Goshala Sheds. When the new College building in kapilathirtham Road at a Cost of Rs. 12 lakhs was nearing completion, Sri D.S. Reddy, Director of Public Instruction, Andhra State, approached me that if the new building was given to the State Government, they would establish a Polytechnic with the aid of Government of India, reimbursing to the Devasthanams the cost incurred. This offer was accepted as it would melan establishment of a Polytechnic at Tirupati which would benefit the boys in Rayalaseema for Technical studies. The Staff and Students of Sri Venkateswara College suffered ungrudgingly by continuing in the old Goshala Zinc Shed building for the benefit of having another Educational

Institution at Tirupati. The old buildings in which the Women's College was accommodated were also handed over to the University along with hostels. Another Women's College known as Sri Padmavathi College with hostels was constructed in 1960 at a cost of Rs. 25 lakhs in a spacious area designed by the well known architect Brother Giani upgrading the second Grade Intermediate College into First Grade College with Degree courses. It was in the year 1959 while the Prime Minister of India, Pandit Jawaharlal Nehru visited Tirupati, Sri Venkateswara College for Music and Dancing under the auspices of Tirumalas Tirupati Devasthanams was inaugurated along with the laying of the foundation stone for the University Engineering College, for which Devasthanams contributed Rupees 9 lakhs. The Devasthanams gave site of 250 acres and temporary accommodation to start with for the establishment of the Veterinary College, 4 lakhs of Rupees and a site of 400 acres for Agricultural College, 200 acres of site and 25 lakhs of rupees for Sri Venkateswara Ruia Hospital and Medical College and a site of 40 acres and Rs. 10 lakhs of rupees for the establishment of Kendriya Sanskrit Vidyapeetham. Devasthanams established the Schools for Sculpture and Nathaswaram Music in 1958 and also upgraded the High School at Tirupati into a Higher Secondary School. The Oriental Courses with Sanskrit in the High School which were run as parallel sections were shifted to Tirumala Hills and run as Oriental High School for O.S.L.C. Examination. By providing Vidwan Courses in Telugu, Tamil and Hindi in addition to Sanskrit, the S.V. Sanskrit College was renamed as S.V. Oriental College. It was considered desirable to encourage degree courses in Sanskrit, Hindi, Telugu and Oriental Culture (Hindu Philosophy, Hindi Religion and Comparative Religions) and established these courses adding B.A. English to Siromani Courses in Sanskrit. The Oriental Research Institute which was with the Devasthanams was handed over to Sri Venkateswara University along with a grant of Rs. 10 lakhs in 1957 for the purpose of establishing a department of Indology. This is yet to be achieved. Sri Vedanta Vardhini Sanskrit College in Hyderabad was taken over by T.T.D. and run from 1956. A High School exclusively for Girls and a Junior College for boys were also established. Devasthanams set apart in 27-8-1960, 80 acres of land at Alipiri (Foot of Tirumala Hills) for a residential

Public School on the lines of Ramakrishna Mission School at Mysore. But on moves of the Chittoor Zilla Parishad to develop Horsely Hills as Health resort, this public School contemplated at Tirupati was established at Horsely Hills in 1963 but closed later. The High School at Vellore was upgraded into Higher Secondary School. A Polytechnic for Girls was established in 1976, in addition to boy's Polytechnic already existing.

The Government of India proposed to establish a Central Institute (Kendriya Sanskrit Vidyapeeth). When I was in Delhi in 1960, I met Sri K.L. Shrimali, Union Minister of Education and made representations on behalf of the Devasthanams, to have the Institute at Tirupati. I agreed to make available a site of 40 acres and a sum of Rs. 10 lakhs for the building as required by the Union Minister and gave a letter to the effect. Later Sanskrit Commission headed by Sri Patanjali Sastri visited Tirupati on 3-11-60 and were satisfied with the facilities offered by the Devasthanams and recommended the establishment of the Central Institute at Tirupati. Temporarily, Devasthanams agreed to accommodate the Kendriya Vidyapeeth in the old Oriental Research Institute building where it functioned from 1961, pending construction of new building, for which foundation stone was laid by Sri S. Radhakrishnan, President of India on 4-1-1962. This Kendriya Sanskrit Vidyapeetha has now become Sanskrit University.

The Devasthanams established a First Grade College at Delhi in 1961. Smt. Durgabai Deshmukh approached the Devasthanams for financial help for running the Andhra Education Society at Delhi. When the Devasthanams offered to take over the Higher Secondary School run by them she suggested on 26-8-1960 that the Devasthanams could instead establish a college proposed by the Government of India and furnished financial implications according to which the annual recurring expenditure to the Devasthanams would be only Rs. 20,000/- a year. To this the Devasthanams with the approval of Andhra Pradesh Government readily agreed and foundation stone was laid by Vice President of India Dr. S. Radhakrishnan on 20-8-1961 in 18 acres site given by the Central Government. While the expenditure is meagre, it is serving the Devasthanams

as a publicity centre in North India while imparting education in all languages to 1500 students. This was welcomed by South Indians settled there. The High Schools run at Delhi for Telugu Students were also aided with 1/3 grant from Devasthanams, and 1/3 by Andhra Pradesh Government and 1/3 to be raised locally towards Capital expenditure so that they may serve as feeder to the S.V. College, New Delhi. Degree Course in Indian Culture was proposed and Auditorium, Staff Quarters, Hostels and Publicity Centre were to be built.

Yoga Institute, Deaf and Dumb Schools were established in 1974, Ayurvedic College and Hospital, Herbarum, Residential High School and Homes for the aged were also sanctioned to be established in Kalyani Dam Area when I was the Chairman of the Board (1974-79). Kalakshetra in Fine Arts, Dharmacharya Sikshana Kendra for training Hindu Missionaries in consultation with Bharatiya Vidya Bhavan and Ramakrishna Mission, College of Physical Education were also sanctioned in 1974.

Instead of two colleges viz., S.V. Arts and Science College and Sri Govindaraja Arts College teaching the same subjects. I proposed in 1974 to have three colleges One college for Arts, One College for Science and one College for Commerce separately so that each Institution may grow horizontally with more courses to study and vertically for post graduate and diploma courses. But on the threatening of teachers this might affect their status and salary, inspite of the assurance given that no one would be affected in any way, this proposal of mine had to be given up.

In addition to the Mens College, Women's College, college for Music and Dancing Oriental College, Girls Polytechnic run by T.T. Devasthanams, boys polytechnic, Veterinary College, Agricultural College, Medical College and Hospital run by the Government and the Engineering College run by the S.V. University, Kendriya Sanskrit Vidya Peerth came into existence at Tirupati with land in some cases, buildings and financial help given by T.T.D. with the hope that this would help parents to send their children to different colleges at Tirupati with less cost. The T.T.D. intended to provide centralised facilities like Central Library, Central Laboratories, Central workshop and

Central Playgrounds for the use of all the institutions. Railways also were requested to provide shuttle services to bring students from far of places while living with their parents in their villages having affection and protection of the parents and saving hostel charges. Thus Tirupati became an Education and Cultural Centre in addition to being a Religious Centre. A Vedic University was proposed at Tirupati along with Maharshi Maheshyogi under joint Management. But on the Chief Minister Offering 1000 acres to Maharshi in Nagarjuna sagar area Maharshi abondened. Even this could not be established by Maharshi in view of opposition from political parties.

**C. Anna Rao.**  
Former Executive Officer &  
Chairman, Tirumala Tirupati Devasthanams.



**TIRUMALA TIRUPATI DEVASTHANAMS**  
**PUBLIC HEALTH : MEDICAL AID : WATER SUPPLY**

At the time of the advent of the T.T.D. Act in 1933, Tirumala was highly malarial. One Medical Officer was incharge of both Hospital and Public Health. The population was below one thousand. About one thousand pilgrims were visiting in a day. Anti-malarial operations were taken up intensively from 1936, appointing a Health Officer borrowed from Government. Incidence of Malaria and spleen index were taken. Malaria carrying mosquitoes were identified with the help of a Laboratory Assistant. Shrub jungle growth around was removed, marshy areas drained, malarial (Oil) in water and D.D.T. in living quarters were sprayed and Gambusia fish were introduced in ponds and tanks to exterminate malaria carrying mosquitoes. Within three years, malaria was controlled and Tirumala became more healthy than even Tirupati according to Dr. T.S.S. Rajan, Minister of Endowments who refused to sanction unhealthy locality allowance to T.T.D. servants working in Tirumala. In 1934, Health Week celebrations at Tirupati were inaugurated by Dr. Mrs. Muthulakshmi Reddy, Speaker of Madras Legislative Council and I had the privilege to preside. After her visit to Tirumala with her husband, she pointed out to me that many beggars were thronging the pathways, most of whom were suffering from Leprosy. A Disabled Home for the healthy and Leprosy Home for the diseased were established in a 50 acre plot at Akkarampalle 1937. Powers of a Panchayat were conferred on the Executive Officer to enforce Sanitary Laws at Tirumala in 1937. Begging was prohibited at Tirumala. Ablebodied were offered work in Public Works at Schedule rates, the disabled were maintained in the Disabled Home and those suffering from leprosy were treated as inpatients in serious cases and others as out-patients giving food on days attended. This leprosy home

was later handed over to Government for better management and technical supervision in 1962 and the healthy disabled were maintained by T.T.D. Since Government could not pay sufficient attention and conditions deteriorated, T.T.Devasthanams again took over management of the Leprosy Home in 1974 on my coming back as Chairman, T.T.D.

From 1937 we were planning to have a well-equipped hospital at Tirupati useful both to pilgrims and to public. T.T.D. helped in 1938 in proper electrification of the Government hospital and later provided with an 'X' Ray equipment. Sri Radhakrishna R. Ruia of Bombay who already donated for a cottage at Tirumala and Diamond Karnapatrams to the Lord offered in 1955 Rs. 2 lakhs for a charity at Tirupati. I consulted Sri Chandramouli, Minister for Endowments who wanted the amount for the promotion of Sanskrit. I proceeded to Bombay and told Sri Ruia that Christian Missionaries were propagating their religion while tending the sick in hospitals and while giving education in schools and colleges. It would be good to have a hospital. I would add Rs. 2 lakhs, the Government would give equivalent amount of Rs. 4 lakhs as grant. He would thus have a Rs. 8 lakhs hospital at Tirupati for the sum of Rs. 2 lakhs donated by him. He offered to donate Rs. 5 lakhs if T.T.D. could donate Rs. 5 lakhs and Government Rs. 10 lakhs to have a Rs. 20 lakhs hospital at Tirupati. I agreed and came to Kurnool and met Minister Sri Chandramouli who directed me to the Health Minister Sri Kala Venkata Rao. He expressed his inability for want of funds. It was Dr. K.N. Rao, the Director of Medical Services that encouraged me to accept the offer agreeing to hand over Rs. 5 lakhs which he set apart for upgrading each District Hospital. I constituted a Committee consisting of Dr. A. Lakshmanaswami Mudaliar, Dr. Srinivasamurthy, Principal, Medical College, Vizag and Sri S. Govindarajulu Naidu, Vice-Chancellor,

S.V. University to advise me. After deliberations they said that I should be prepared to spend Rs. 1 crore towards capital expenditure and Rs. 10 lakhs annually for the establishment of a 400 bed hospital so that a Medical College could be established later. The T.T.D. had then an income of only Rs. 25 lakhs a year. Andhra Pradesh was formed in 1956. Sri N. Sanjeeva Reddy was the Chief Minister and Sri B. Gopala Reddy was the Finance Minister. Sri K.N. Anantaraman who was at the time Secretary, Rural Welfare Department Incharge of Endowments put up a note that T.T.D. funds could not be utilised for the establishment of a hospital where non-Hindus would also have to be treated. I explained to the Chief Minister that surplus funds could be utilised for Religious, Charitable, Educational purposes not inconsistent with the provisions of the Act. Already T.T.D. were running Educational Institutions where Non-Hindus were also taught under the provisions of the Act and therefore it would not be inconsistent with the provisions of the Act to spend money on a hospital where non-Hindus may also have to be treated. They readily agreed but could not find money to contribute Rs. 10 lakhs as Government's contribution. Having been forewarned by the A.L. Mudaliar Committee of the sums that would be required, I came forward to contribute Government's share of money also, if the Government established this hospital and run it themselves with a medical college at a future date. The Government readily agreed as per proceedings dated 18-5-1957. Thus T.T.D. achieved the object of establishing a hospital at Tirupati with contribution of Rs. 20 lakhs and 250 acres of land from T.T.D. The T.T.D. was interested to develop specialities like cardiology, cancer, orthopedics, traumatology (Casualties) and treatment of out-patients and offered to bear 1/3 of the capital expenditure if centre and state Government's participated equally. Karan Singh was the Central minister and

C.S. Ramachandran was the Health Secretary. When they did not respond, Chief Minister Sri Vengal Rao agreed to bear half with the T.T.D. bearing the other half of the capital cost of the building, maintenance being by State Government. Foundation Stones were laid for cancer and cardiology units in 1977. If other units are also taken up, Sri Venkateswara Ruia Hospital at Tirupati will have these specialities without the burden of bearing recurring cost out of funds of T.T.D. In addition, T.T.D. entered into an agreement with Indians abroad to send equipment required for hospitals and educational institutions in reciprocation to the funds spent by T.T.D. in supplying Idols and silpis for temples. Rs. 21 lakhs were due from them by 1978. Subsequently Rs. 40 more lakhs were granted.

The T.T.D. Hospital at Tirumala was improved with provisions made for isolation of Infectious diseases. T.T.D. constructed a choultry at Tirupati opposite to S.V.R. Hospital with Sri R.R. Ruia bearing half of the cost, for housing the Assistants of the patients. This is now used for housing the deaf and dumb school. This building should be used for the purpose for which it was intended. Dr. Sankaran, Director General of Medical Services, Government of India visited Tirupati in 1975 and offered to establish an Artificial Limb factory at Akkarampalli for the benefit of those suffering from Leprosy and other disabled persons.

This proposal of Government of India may be pursued instead of T.T.D. developing its own at its cost. One full-fledged hospital at Tirumala now known as Aswini Hospital and another full fledged hospital at Tirupati by the aide of the T.T.D. Administration Building were sanctioned in 1977 and constructed for the benefit of employees and public at Tirumala and for the employees at Tirupati in addition to benefits secured for T.T.D. Employees in Government Hospitals on par with the Govern-

ment Servants. In addition Dispensaries were run at Tirupati in T.T.D. Ist Choultry for the benefit of pilgrims and T.T.D. Employees and in T.T.D. Workers Quarters for the benefit of T.T.D. Employees.

### **Water Supply :**

Water supply was previously made at Tirumala for the public and pilgrims only from Alwar Tank which was supplying fifty thousand gallons a day. Papanasanam water supply scheme was executed in 1951 at a cost of Rs. 6 lakhs. This was yielding two lakhs gallons a day. Later with the help of Dr. K.L. Rao, Gogarbham water supply scheme was taken up in 1961 and completed by 1963 at a cost of Rs. 26 lakhs to yield Rs. 6 lakhs gallons a day. I must make mention here of the Rs. 2 lakhs profits generously surrendered to the Lord by the Hindustan Construction Company through their General Manager, Sri M.R. Varadarajan at the instance of Dr. K.L.Rao. Kalyani Dam water supply scheme was taken up at Tirupati for the supply of water to the Municipality and T.T.D. both sharing the cost at the instance of Dr. K.L.Rao, in 1963. This was to yield 35 lakhs gallons a day of which 15 lakhs gallons being T.T.D. share out of which T.T.D. proposed to pump 10 lakh gallons to Tirumala for which pipelines were also sanctioned, five lakhs gallons to be used at Tirupati for T.T.D. purposes. This scheme cost the T.T.D. Rs. 2.5 crores.

Foundation stone was laid by Sri K.C. Pant, Union Minister, for Kumaradhara, Akasaganga water supply schemes in 1974. Akasa Ganga Scheme has been completed at a cost of about one crore of rupees which is yielding about five lakhs gallons a day. Kumaradhara scheme has to be completed. Talakona water supply scheme was also be contemplated. Check-dams have to be constructed for the streams flowing all along the Tirumala

Hills for storage of water and for improving the ground water level which would promote forest growth. A drainage scheme was executed in 1956 at a cost of Rs. 5 lakhs. Sewage water was treated and let-out. Capacity has to be increased. Water hydrants were fixed for keeping approaches to temple clean and tidy. Streets were concreted or tarred. Latrines and urinals were constructed. The Conservation staff was considerably increased on the advice of Sri C. Narasimham, who was at one time commissioner, Madras Corporation. Pushkarini water was periodically drained off, silt removed and filled with fresh water. An automatic filtration plant was sanctioned on 21-6-1953. Five Town planning schemes were sanctioned in 1960 for Tirumala and encroachments around temple and Swami Pushkarini removed. Slums have to be cleared. Population has to be controlled by constructing compound wall around  $10 \frac{1}{3}$  sq. miles of Tirumala Hills area belonging to the Temple and local residents settled outside this area which is about one mile in radius. We also planned to construct a dam across the catchment area of Moortinaidu tank and supply entire Tirumala Hills area by gravitation. This can be done by pressure grouting with concrete to prevent seepage of water. Moorthinaidu tank, Kothacheruvu and Alwar Tank need also to be pressure grouted to store 50 thousand gallons in each of these tanks without seepage.

### Copy of :

At a conference held at the residence of Chief Minister, Andhra Pradesh, Hyderabad on 18th May, 1957 decisions were taken to construct in the 200 Acres site opposite the present Government Hospital at Tirupati, a 100 bed hospital from the donation of Rs. 5 lakhs from Sri Radhakrishna Ruia with contribution of Rs. 10 lakhs from T.T.Devasthanams. After spending the necessary amount on the construction of buildings required

for administrative blocks, equipments, fittings and other non-recurring expenses, the balance, if any are to be retained for the future expansion of the hospital. The Hospital when completed would be maintained by the Government and there would be an Advisory Body attached to the hospital on which Ruia family would nominate 2 members, Devasthanams 2 members and Government 5 members. Sri Ruia will be consulted in the preparation of the plans and designs of the hospital. The Hospital is to be named as "Ruia Hospital" or as may be desired by the donor. The conference was attended by the Chief Minister, Finance Minister, Sri C. Subba Reddy, M.L.A. Chairman, Board of Trustees, T.T.D. Sri P. Lakshmaiah, Commissioner, H.R. & C.E., Sri C. Anna Rao, Executive Officer, T.T.D. Sri Radhakrishnan Ruia, Sri L.N. Gupta, Secretary, Health Department, and Major K.N. Rao, Director of Medical Services. These decisions were later approved by the Board of Trustees at their meeting held on 30th May, 1957 at Tirumala.

**T.T.D. Religious Publications Series No. 340**

Price : Rs. ~~3/-~~ *Rs. 25/-*

Dr. C. Anna Rao, who had a long and distinguished service in the management of Tirumala Tirupati temples first as Peishkar and later as commissioner and chairman has come out with this book which is a valuable guide for administration of temples. It carries the stamp of his vast experience, care for minute details and above all his great devotional approach to temple management.

His concept of the temple is summed up in his observation that "It had been an inspiring centre for social and cultural life of the community, a patron of music fine arts, learning, piety, justice and even poor-relief". The multifarious religious, cultural, educational and social welfare activities of the Tirumala Tirupati Devasthanams are well known and constitute a shining example of his ideals. He gives his valuable suggestions in the two chapters "Temple Funds and Social Progress and Welfare Services".

The author lays great emphasis on the responsibility of the management to safeguard and develop the properties and income of the temple for the benefit of the temple. keeping it in good condition, conducting the religious services and festivals regularly and according to the prescribed traditions and providing facilities to the pilgrims. The surplus may be utilised for other welfare activities like hospitals for the sick and for orphanages.

He also stresses the importance of the following: priests should have proficiency and training in conducting religious services; temple premises should be kept clean and with proper lighting; rates for pujas should be notified and receipts issued for the money received; accommodation provided to the pilgrims on festive occasions; provision made for distribution of prasadam to the pilgrims; preparation of inventory of all movable and immovable properties and strict inspection and verification of these items periodically should be undertaken; maintenance of gardens, eviction of unauthorised occupation of Devasthanam lands and so on, should be done.

In the chapter "code of conduct" Rao gives detailed guidelines for trustees, priests and devotees. Regarding repairs and renovation he is against lime and colour washing of the temple walls as they spoil the architectural and sculptural beauty. He outlines many do's and don'ts which are interesting.

The author's valuable recommendations to some of the temples like Puri Jagannath, Jammu and Kashmir, Kasi Visvanatha are included in this volume.

This volume is indeed a valuable handbook to temple management.

**K. V. RAMAN.**

