CHAPTER VII

Administration

Introduction

In the previous Chapters, we have seen the nature of relations that existed between the Sringeri Matha and the various secular heads at different periods. From a study of the kadatas, an attempt is made here to give a picture of the general administration and religious, economic and social conditions that prevailed in the Sringeri Samsthana through the ages.

The stone and the copper plate inscriptions of the early periods no doubt reveal much about the secular heads with whom the Jagadgurus had relations, but as regards the administration of the Matha, there are not many direct references. However, from the seventeenth century onwards, there are both direct and indirect references in the kadatas. Various matters, judicial, religious, economic, social etc., came within the purview of the authority exercised by the Matha. Information can be gathered about the succession of the Gurus, their coronation, title and insignia and the power and prestige
they commanded both within and outside the Samsthana. The kadatas also tell us about the various officers and their duties. A few aspects of the administration are as follows:

The Jagadguru

a) A guiding force

The head of the Śrīṅgēri Matha, as of many others, is styled the Jagadguru or the preceptor of the Universe, (the well-wisher of the entire mankind), and is possessed of extensive authority and influence. On ceremonial occasions, he wears a tiara, covered with pearls, with an emerald centre piece. He is an ascetic and a celibate and spends much of his time in studying and teaching Vedic philosophy. He regularly performs the worship of Śrī Chandramaulīśvara and other deities and practises yoga. He is the guiding force behind all administrative, religious, economic, social and cultural activities of the Matha. He commands great reverence from devotees all over India, irrespective of caste, colour, creed and sex.

b) Titles and insignia

From the Vijayanagara times, the Gurus began to assume a number of titles and insignia. The numerous inscriptions, sanads and kadatas pertaining to the Śrīṅgēri Matha mention
in full the titles of the Gurus. The full titles run as follows: Śrīmat paramahamsa-parivrājakāchāryavaryya (chief āchārya of the paramahamsa sanyāsī), pada-vākya-pramāṇa-pāraśāra-pārīṇa (who has seen to the farthest point of grammar, philosophy and logic), yamaniyamāsana prāṇāyāma pratyāhāra dhyānadvāra samādhyastāṅga yōgaṇu-śtāna niṣṭha (engaged in the performance of eight-fold yoga consisting of restraint, control of passions, sitting in different postures, control of breath, withdrawing the mind from external objects, meditation, control of mind and absorption of the mind in God), tapaĪchakravartī (an emperor of austerities), anādyavacchinna guruparampara-prāpta (a lineal descendant of the gurus from time immemorial without break), Saddarśanasthapanāchārya (establisher of the six dārṣtānas), vyākhyāna simhāsanādhisvāra (lord of vyākhyāna simhāsana, seat of teaching scriptures) sakalal nigamāgama sārahridaya sāṅkhya-trayapratipāda (teacher of the inner truth and essence of all the Vedas and āgamas and the three Sāṅkhya), vaidikamārga pravartaka (establisher of the Vedic doctrine), sarvatatra svaṭantra (master of all the tantras), ādi rājadhi Śrīvīdaṇa mahārājadhi Śrī-Karnāṭaka simhāsana pratiṣṭhāpanākāchārya (establisher of the throne of Karnāṭaka in the ancient capital Śrīvīdaṇa), Śrīmadrajaśīrṣā (preceptor of the
king of kings), 

On ceremonial occasions and during visits the Guru is borne along in an adda-pallakki (palanquin carried cross ways), which does not permit anything else to pass by. During this time, he is attended upon by a large escort including elephants and accompanied by a number of Brahmins and disciples chanting Vedic hymns. An idea of the paraphernalia of the Guru on such occasions can be had from a copy of the rahadāri found in one of the kadatas. It says that Krisnarāja Wodeyar III (A.D. 1796 - A.D. 1868), issued a nirūpa to amildārs and killedārs, on 26th January, 1828, asking them to extend a warm welcome to Śrī Narasimha Bhārati VIII (A.D. 1817 - A.D. 1879) at their respective places with the dignity of ceremonial music played on various instruments. He further ordered them to supply all the necessary provisions for the Brahmins, attendants, elephants, horses, bullocks etc., accompanying the Guru. The Guru is entitled to have svētachhatra, Makaratorana, Adda-pallaki etc.
c) **Succession**

The line of succession of the Gurus is unbroken from Śrī Ādi Saṅkarāchārya to Śrī Abhinava Vidyā Tīrtha, the present pontiff. This fact is proved by the title, "anādyā viścchinnā guruparamparāprāptā" (a lineal descendant of the Gurus from time immemorial without break), assumed by the Gurus. Though the inscriptions and the kadata do not differ much from each other with regard to the historical events, they vary with regard to the dates of the various Gurus. We learn from a kadata that the incarnation of Śrī Vidyāśaṅkara, the tenth Guru, took place in Kali year 4286 (A.D. 1185) and he ruled for one hundred years. Another kadata tells us of the glorious grant (vaibhava sāsana) made by Śrī Vidyāraṇya, the successor of Bhāratī Tīrtha (Bhāratī Kṛśna Tīrtha), to Śrī Chidbōdhā Bhāratī, the disciple of Śrī Sītārāmachandra Bhāratī of Raghutuma Matha at Gokarna. It is dated Saka 1311 (A.D. 1389). Accordingly, the Svāmī was permitted to have the throne, the tiara, Śvētacchhatra, makarātorana, etc., at the holy feet of Śrī Mahābalēśvara. But this date does not tally with the already established date of Śrī Vidyāraṇya. According to the established theory, Śrī Vidyāraṇya passed away in A.D. 1386. However, this document raises doubts
with regard to the date of Sri Vidyaranya. One more kadata is of great importance, for it mentions the accession of ten Gurus from Narasimha Bharati V (A.D. 1576 - A.D. 1599) to Narasimha Bharati VIII (A.D. 1817 - A.D. 1879). However, the dates assigned to some of the Gurus in the inscriptions do not fully agree with the kadas.

In a Letter of Blessing sent to Basavappa Nayaka II (A.D. 1739 - A.D. 1754) of Keladi, by the senior scholars (Vidyanmaḥājanās) of Śrīṅgēri-Vidyāranyapura, there is a reference to the ill-health of Śri Satchidānanda Bhārati (A.D. 1705 - 41), who owing to it gave sanyāsa to Tippā Bhaṭṭa, the son of Tirumala Bhaṭṭa, and accepted him as his disciple and successor with the new name Abhinava Satchidānanda Bhārati (A.D. 1741 - A.D. 1767). The important point to notice here is, Śri Satchidānanda Bhārati, before giving sanyāsa to Tippā Bhaṭṭa, put the matter before all the assembled and then gave him sanyāsa (A.D. 1741). On Jyeṣṭha Bahula 10, Durmati sam. (Thursday, 28-5-1741), the Guru passed away. During this period of transition, according to the procedure followed in the administration, the senior people, of Śrīṅgēri-Vidyāranyapura, Narasi Bhaṭṭa (pārupatyaṅgāra of the Matha), Rāmachandrayya, Vīśvēśvarayya and Šeṣappayya (ṣenubovas), Venkaṭāchala Bhaṭṭa and Tirumala Bhaṭṭa and many others, assembled and
got the doors of the rooms (where valuable articles were stored) locked and sealed; and the key bunch was handed over to Lakṣmīnārāṇa Bhatta of the first house in Śrīnāgarī. From the same document, it can be gathered that persons like Śūrinārāyaṇa, Timmannā Bhaṭṭa, Kollārī Bhaṭṭa, Bhāskara Seṣa Bhaṭṭa, Sām Bhaṭṭa, Saṅkara Bhaṭṭa and others were in charge of the different departments (temple worship, warehouse etc.) of the Matha. This entire procedure was necessary as a matter of principle and convenience during the transition from the senior Guru's death to the accession of his successor. It appears, after the coronation (pattābhiseka), the junior Guru used to take over the charge of the entire Matha. And this system continues down to the present day. There is also a reference to the coronation of Śrī Abhinava Satchidānanda Bhārati (A.D. 1741 - A.D. 1767), which was held on Monday, Ṛṣabha 6, Durmati Sam. (8-6-1741). The scholar who fixed the auspicious day, and prepared the horoscope of the Guru for the coronation, was Yellappa Saṅkaranārāyaṇa Jois. This type of coronation too with all its due procedure continues down to the modern times. The news of the coronation of Śrī Abhinava Satchidānanda Bhārati was communicated well in advance to Bidaruru i.e. Bidnur (the then reigning king was Basavappa Nayaka II A.D. 1739 - A.D. 1754). Basavappa Nayaka II, being a devotee and a
patron of the Śrīṅgērī Matha, sent presents to the Matha in this regard.19

d) Sanyāsa:

A few kaṭatas20 inform us of the acceptance of sanyāsa by Vīrarāghavayya with the new name of Śrī Abhinava Satchidānanda Bhāratī at the hands of the senior Guru Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). An interesting point to note here is, Kṛṣṇarāja Wodeyar III (A.D. 1796 - A.D. 1868), issued a mūrpa (5th September, 1814) to Maṇḍappayya, āmil of Koppa, asking him to supply detailed information about the family background, age etc., of Śrī Abhinava Satchidānanda Bhāratī II, who assumed sanyāsa in A.D. 1814.21 Accordingly, it was given. The reply22 reads that Mrs. Pārvatamma, the wife of Sadasiva Bhatta, adopted the second son of her brother Veṇkaṭāchala Bhaṭṭa as her own son and named him Vīrarāghavayya. The letter further says that Śrī Abhinava Satchidānanda Bhāratī II was thirteen when the senior Guru Śrī Satchidānanda Bhāratī III died. The reign of Abhinava Satchidānanda Bhāratī II was very short (A.D. 1814 - A.D. 1817). It is clear from the above documents23 that the Wodeyars of Mysore were very much interested in keeping themselves fully informed of the events happening at the Śrīṅgērī
Mattha, for they happened to be as devotees and patrons like rulers of Vijayanagara and Keladi in the past. Naturally they were interested in the choice of the right person as the Guru and in the proper running of the administration of the Mattha. On the occasion of the sanyasaparigrahana by Sri Abhinava Satchidananda Bhārati II, in Śaka 1736 (A.D. 1814), important officials of the Mattha like Laksmini-nārayana Bhatta, Sūrīṣṭrī, Bīsthāvadhāni (pūrputyagāra), Venkaṭāchala Bhatta (chikka-pūrputyagāra), Timmappayya (senubova), Ramachandrayya (superintendent over the senubovas), Venkappayya (senubova) and Nāraṇappayya (adhika-senubova) were present. The presence of such important officials clearly indicates that such ceremonies, besides being religious, were also of political and administrative significance.

In a letter (A.D. 1817), Sri Narasimha Bhārati VIII (A.D. 1817 - A.D. 1879), informed Krisnaraṇa Wodeyar III, about his initiation into sanyāsa by his Guru Sri Abhinava Satchidananda Bhārati II and the latter's death in the same year. Krisnaraṇa Wodeyar III also ordered Venkata-krisnappayya to supply provisions worth 4,000 golden coins, in connection with the coronation of the new Svāmi.
The Guru of the Sringeri Matha is generally chosen by the senior Guru of the Pitha. The usual procedure in the choice of the successor, followed through the ages is, the senior Guru, on finding himself unable, owing to old age, to discharge his multifarious duties properly, gives sanyāsa to a worthy disciple with a new name and nominates him as his successor. Only bachelors are chosen for the Pitha. The senior Guru, before admitting any one as his disciple and successor, carefully studies the family background, character, horoscope, scholarship, spiritual power etc., of the candidate. It is only after ascertaining that he possesses all the virtues required for a Jagadguru, that he is chosen as the successor. Each Guru in the line is fully conscious of the importance of the right choice of his successor. Many letters of the Gurus to different secular heads make this point quite clear. Moreover, the titles and the insignia which the Guru assumes, indicate the greatness of the Matha from time immemorial and the responsibility of each Guru to keep up the prestige. It is indeed a fact that the successors of Śrī Ādī Śaṅkarāchārya have maintained the dignity and the status for almost an unbroken period of 1200 years. With regard to
the choice of the successors some illustrative instances are found in the kadatas.  

The birth and the growth of the Samsthana

The question of administration as such did not arise before the birth of the Samsthana. As noticed earlier, till the first half of 14th century, the Gurus and their disciples lived in hermitages spread all round modern Sringeri, Simhapuri, Vasiṣṭāśrama and Kigga.

Owing to a number of land-grants made by the Vijayanagara rulers, an estate or a Samsthana was born; and subsequently it grew in size owing to the addition of lands made by the successors of the Vijayanagara kings. With the birth of a Samsthana, (during the pontificate of Śrī Bharatī Kṛṣṇa Tīrtha and Śrī Vidyāraṇya), the Gurus, besides exercising religious authority began to exercise secular authority also. The period in between Śrī Chandraśekha Bhāratī I (A.D. 1386 - A.D. 1389) and Śrī Narasimha Bhāratī V (A.D. 1576 - A.D. 1599), was the formative period of the Samsthana. During this period, the Sringeri Matha became self-supporting. Several monasteries were established, the heads of which were the disciples of the Sringeri Gurus. To these monasteries, as to Sringeri,
flocked ascetics for contemplation and scholars for the study of advaita. The shrines and the feeding-houses were attached to these mathas. The Gurus, from the beginning, never considered the Matha's lands as their personal property, but as a trust intended for the preservation of Dharma. The income from the lands and gifts was exclusively meant for the welfare of ascetics and scholars, the maintenance of temples, seats of learning and for such similar services. The smooth running of this entire machinery needed efficient management. Thus, there came to be evolved the administrative system.

The period that followed the fall of the Vijayanagara Empire (A.D. 1565) witnessed many ups and downs in the history of Sringeri. Revolutions, wars and dynastic changes created political instability in the southern peninsula. Owing to this political chaos the Samsthana lost some of its holdings and other property. Moreover, it was not so easy as before to command the same universal esteem, in the face of the newly flourishing divergent schools such as the Visistadvaita and the Dvaita.

In spite of many upheavals, fortunately for the Sringeri Samsthana, the ruling houses of Karnatak continued to patronise it. The timely patronage extended by the Keladi
rulers to the Matha helped the latter to overcome difficulties. Thus the consolidation of the Samsthana took place during 17th and 18th centuries. Similarly as seen in the earlier chapters, the Maratha Ruling Houses, the Muslim rulers, the Woḍeyars and the British, besides enhancing the privileges and wealth of the Matha, acknowledged its supreme position.

No doubt, owing to the addition of properties and privileges, the wealth and importance of the Samsthana enhanced, but at the same time administrative responsibility also increased. Though the secular heads patronised the Matha from time to time, political disturbances did affect the peace and tranquility of the Matha at certain times. For instance, during the pontificate of Sri Sat-chidananda Bhāratī I (A.D. 1622 - 63), Bhairava, Chief of Kalāsa attacked Sringerī three times and retreated only after the third incursion.30

The administrative system

Various matters like sarvādhikāra, pārupatya, āchāra-vichāra, maniya, land revenue, accounts, dues, receipts, surety, theft etc., that are covered in the kadatas shed light on the general administrative system of the Samsthana.
from 17th to 19th centuries.

a) **Geographical limits of the Samsthāna**

Though it is not possible to give the exact geographical limits of the Samsthāna during its early period, careful study of the Matha’s records reveals a rough picture of its boundaries.

As we already know, ever since the period of Harihara II (A.D. 1377 - A.D. 1404), the Śrīṅgērī Samsthāna was styled Mūru Savira Sime (land of the three thousand). And since then the various secular heads went on enhancing the landed property of the Samsthāna. Again, in a letter of Tipu Sultan to a person named Kōṭe Narasappayya, there is a reference to the Śrīṅgērī Sime worth the revenue value of 3,003 varahas. Tipu passes an order to treat the villages of Śrīṅgērī Sime as sarvamāṇya. The kadatas mention the names of various places from where the Samsthāna used to collect the revenue. For example, Santalige nāḍu, Kikkundanāḍu, Gājanūru, Gavaṭūru, Mukkaranāḍu, Harakeri, Huligōḍu, Gunikallu, Kesaraṅḍige, Malaluvallī,戈ligōḍu, Kalugadde, Haḷagalu, Hosakoppa, Kellavallī, Uḷuve, Devalyakoppa, Danḍuganabetta, Honnekērī, Nētravallī, Chandanakudige, Keravadī, Maduvinagrāma, Addagadde, Belandūru, Kōrekallu,
Kēvaḍi, Bālūru, Gōchavallī, Dyāvägoḍa, Guṇḍegrāma, Kalukulī, Besūru, Hoskere, Sivamoge, Yalāmoge, Kuntūru, Suḻigōḍu, Kikarebailu, Siriyūru, Beḷandūru, Maṟaḍīnabailu, Āṅigunda, Beḷuguḍde, Giṅiginī, Hagaḍūru, Goddemane etc., were some of the sarvamāṇya villages constituting the Sringerī Samsthāna.

New villages were acquired in the far south during 18th and 19th centuries. The royal house of Trāvancore was kind enough to handover Kālaḍi sankētam to the Samsthāna.

Thus it is evident from the above list that the Samsthāna possessed lands not only mainly around Sringerī, but also in various parts of Karnāṭaka and in some other states as well. In 1958, when the Jāgir was abolished, it comprised of four parts with a total number of 23 "asālī grāmās" or principal villages. 32

With the advance of time, the responsibilities of the Gurus also increased. Besides looking after the religious, educational and cultural activities of the Samsthāna, they were required to look after the Matha's lands acquired and safeguarded since 14th century. Thus was instituted and developed an administrative machinery with a hierarchy
of various officials looking after the various branches of administration. Of course, the Gurus were at the helm of affairs.

b) Officials and their duties

The kadatas mention the names of certain officers like sarvādhikāri, subedār, pārupatyagāra, amildār, killādār, sirastedār, senoboya, bokkasta etc. Besides these, writers and messengers were maintained. All these employees of the Matha carried out their respective duties entrusted to them by the Guru.

Sarvādhikāri

A good number of binnavattales pertaining to sarvādhikāra (general superintendence), mention the various duties carried out by sarvādhikāris (superintendents). Paṇi Venkatāchala Bhaṭṭa, Ramachandrayya, Puttatamma Bhaṭṭa, Lakṣminarasimha Sāstri, Siṅgappaya, and Puṭṭaraya are some of the sarvādhikāris mentioned in the kadatas. From the nature of the work they carried out, it appears, they occupied an important position in the Matha. They had direct contacts with the Guru and the reigning monarchs. Persons accepting the post of the
sarvādhikārīs were required to submit binnavattales (letter of acceptance) to the bhandāra of Śrīmātha. For example, a person named Rāmachandrāyya, in a binnavattale (A.D. 1818), submitted to the Matha, mentions his respectful acceptance of the office of sarvādhikāra.

According to the accounts maintained by the senubova of chāvadi, the sarvādhikārī (with the help of his staff, to be noticed below) collected areca, pepper and additional amount from the tenants of the Śrīṅgerī Śīme and other places and remitted them to the Matha. He had to go to villages, study the conditions of the fields, help the farmers on behalf of the Matha, collect the dues from the offenders, supply provisions for Śrīmātha’s warehouse and to pay wages to the workers. The sarvādhikārī generally did this job with sincerity and devotion. He received a salary of 60 gadyānas per annum (kāla ondakke). Most of the binnavattales pertaining to sarvādhikāra, belong to 18th and 19th centuries. Excepting the names of the persons accepting sarvādhikāra, the contents of all the binnavattales are more or less the same. In brief, it was the duty of the sarvādhikārī to manage the entire property of the Matha and to collect dues from the persons concerned. The prosperity of the Matha depended upon his efficiency.
Parupatyagara

The management (parupatya) of the temples was an important administrative function of the Matha. The person who carried out this work was styled parupatyagāra meaning an officer in charge of a temple or temples. Several binnavattales that are found in kadatas tell us of the administration of temples in the Sringeri Matha. There are three types of binnavattales pertaining to parupatya - Doddaparupatya, Chikka-parupatya and the parupatya of Sri Mallikārjuna temple. Subba Samst, Parti Venkatachala Bhatta, Harasl Bhatta, Bisthava-dhani, Sūrinārayana Samst, Venkatesvara Somayaji, Appaji Bhaṭṭa, Subrahmanya Somayaji and others were some of the chief managers of temples (Doddaparupatya-gārs) of the Matha between the middle of 18th and the third quarter of 19th century.

A person who accepted Doddaparupatya had to submit his acceptance letter to the Bhandāra of the Srimatha. His duty was to collect paddy, areca and dues from within and from outside simes according to the accounts maintained by the accountant (senobova). It was his responsibility to carry on the worship of gods. He exacted work from the attendants of the temples and generally did his job
with sincerity and devotion to God. All the religious functions were conducted under his supervision. The pārūpanyāgāra being in close contact with the Gurus as well as with the secular heads, seemed to have exercised great power and commanded respect. For instance, Biṣṭhāvadhāṇī, pārūpanyāgāra of the Matha sent a receipt to the Government (when Kṛṣṇarāja Wodeyar III was the ruler of Mysore) for having received 1,000 varahas in connection with the coronation of Sri Abhinava Satchidānanda Bhāratī II (A.D. 1814 - A.D. 1817). The pārūpanyāgāra maintained correspondence with various government officials and the latter assisted them in collecting dues from the tenants and disciples of the Matha. Divān Pūrṇaiya’s address Bīṣṭhāvadhāṇī as "Rājasri" (Majesty). From Pūrṇaiya's letter to Bīṣṭhāvadhāṇī, it is understood that Dharma and santarpāne (community dinner) were to be carried on under the latter's supervision. Bīṣṭhāvadhāṇī was also entrusted with the responsibility of punishing the offenders and maintain law and order in the area under the Matha. Thus the success of various religious functions and proper administration of temples and the Matha as a whole depended upon the pārūpanyāgāra.

A few binnavattales in the kadātas inform us of
Chikka-parupatya or minor management. The person in charge of this office was the Chikka-parupatyagāra who was probably an assistant to the Dodda-parupatyagāra. Before accepting office, he also submitted his acceptance letter to the bhandāra of Srimatha. He carried out his duties on the lines of the Dodda-parupatyagāra. He received 24 gadyānas per year as salary. Timmappayya, Appanna Gāstrī were some who held the office of Chikka-parupatya during the first half of 19th century.

There were separate parupatyagāra for the Mallikārjuna temple; of course, subordinate to the Dodda-parupatyagāra. Mahādevayya, Timmappayya, Venkatarama Bhatta, Mahādevayya, Timmappayya, Venkatarama Bhatta, Timmappayya, Venkatarama Bhatta, Timmappayya, Venkatarama Bhatta, Timmappayya, Venkatarama Bhatta, Timmappayya, Venkatarama Bhatta, were some of the persons who occupied the office at different periods in 18th and the beginning of 19th century. The duty of the parupatyagāra of the Mallikārjuna temple was to collect dues, areca, paddy, cardamom etc., from within and outside the sīme of Sringeri, according to the accounts maintained by the senubova. It was also his duty to make an entry of the income and expenditure of the temple into a kadata of the Chāvadi. Like an other officer of the Matha, he had to carry out his duties with devotion to God without any offence or treason.
Thus a number of binnavattales pertaining to Doddaparupatya, Chikka-pärupatya and pärupatya of the Mallikārjuna temple, clearly indicate that there used to be a well planned administrative machinery to manage the entire affairs of the temples of the Matha.

Besides sarvādhikārīs and pärupatya-gārās, the other officials of the Matha included subedārs, amildārs, kille-dārs, peiskārs, maniyagaṛās, senubovas, sekārs, bokkastas, and many others.

The Subedar

The Subedar was the chief officer of the Śrīnāgarī Samsthāna whose main duty was to maintain law and order within the territorial jurisdiction of the Matha. He punished offenders and also those who showed insubordination to the Matha. There is a reference to a person named Mallappayya, subedar of the Matha, in one of the letters from Kriṣṇarāja Wodeyar III (A.D. 1796 - A.D. 1868) to Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). The letter belongs to Prajñotpatti Samvatsara (A.D. 1811-12). From this letter, it appears that Mallappayya had brought to the notice of His Highness, the undue titles and insignia assumed by the Svāmīs of the subordinate matḥas and their
insubordination to the Śrīnāgara Matha. Whenever such complaints were lodged by the Śrīnāgara Matha, the Mahārāja took immediate and effective steps to curb the mischievous tendency of the subordinate mathas.

The Killedār

The Killedār was an officer in charge of the Matha. His duty was to maintain law and order inside the Matha. When compared with the subedār, his powers and functions were much limited. However, on occasions of festivals he played an important role.

The Amildār

The Amildār was a revenue collector who collected revenue from the sarvamānya villages of the Matha. In A.D. 1841, Śrī Narasimha Bhāratī VIII nominated an amildār with civil and criminal jurisdiction so as to bring the administration of justice in line with the State's. The Samsthāna then gradually and voluntarily surrendered to the Government its authority pertaining to the administration of law and order.

The Maniyagāra

The Maniyagāra was a subordinate revenue officer.
From kadatas, one can understand that there were maniyagaras appointed for each sime to collect revenue from gardens. Mādo Bhaṭṭa,66 Śām Bhaṭṭa,67 Venkatachala Bhaṭṭa,68 Venku Bhaṭṭa,69 Śuri Subbarāya70 were some of the persons appointed as maniyagarās. The maniyagarā's duty was to collect dues, areca, pepper etc. He was also required to visit villages, inspect lands and to make an enquiry about the supply of manure, hedge materials etc. The salary of the maniyagāra was 18 varahas71 per year.

The Senubova

The Senubova was a village accountant. He maintained accounts. The records of revenue income and income from agricultural products due from tenants and farmers to the Matha were maintained by him for ready reference. On the basis of the senubova's account, maniyagarās and amildārs collected revenue and remitted it to the Matha.72 Besides maintaining accounts, the senobova wrote and maintained records pertaining to secular or commercial affairs etc. In a few records, the names of the senobovas are mentioned. For example, Venkatakruṇayya, senobova of Īrāgāni, wrote a letter of sale (kraya-chitā) pertaining to sale of a servant.73
The Bokkasta

The Bokkasta was a treasurer. He received the amounts collected by the various officials of the Matha and gave receipts. Copies of all documents pertaining to the income and expenditure of the Matha were maintained by him. The employees of the Matha received payment from the treasurer's office. The devotees paid different types of kanike to the treasury and obtained receipts. A few records in the kadatas bear the names of the treasurers. For example, a binnavattale belonging to Saka 1751 (A.D. 1839), submitted by the Setty of the Vaisya community of Ankola (N.K.) was submitted to bhandara (treasury) of the Srimatha. The binnavattale came to the safe custody of Subba Bhatta, the treasurer of the Matha. The name of the same Subba Bhatta occurs in some other documents in the kadatas.

The Karanika

The Karanika was a writer or a clerk. His duty was to prepare copies of documents received by the Matha's office from various officials and people. Similarly, the letters and notifications to be communicated to the concerned persons were written by him. The large number of kadatas that are preserved in the Matha contain copies of
documents made by these clerks or scribes. The orthographic differences suggest that the clerks were in the employment of the Matha from 17th to 19th centuries. Some documents in the kadatas mention the names of karanikas like Sankaradēva77 and Chaudappa.78

The Sekadāra

The Sekadāra was a collector of revenue of a division of villages ex-land. Thus he was of a lower grade in the revenue department. The kadata 36, No.126, pertaining to āchāra-vichāra, refers to the Sākadāra of Koppa who was asked by the Subedāra of the same Taluk, to allow Sesa-Jōis of the Matha to make an enquiry into the āchāra-vichāra of the disciples.

Offices of Āchāra-vichāra

There were separate officers employed by the Matha to inquire into the āchāra-vichāra or conduct of the disciples residing at different places. The kadatas contain several binnavattales79 pertaining to āchāra-vichāra.

Narasi Bhatta,80 Mahādeva Jōis,81 Krisna Sāstri,82 Subbā Bhatta,83 Venkatāchala Sāstri,84 Sesa Jōis,85 Sridhara Narasimha Bhatta,86 Chandra Bhatta,87 Kāsi Bhatta,88 Ananta Purānika,89 Gangādhara Sāstri90 and others were some
of the persons employed by the Matha to inquire into the āchāra-vichāra of the disciples of different places. These officers functioned at different periods during 18th and 19th centuries. The person employed for this purpose restricted himself to a particular area and collected from the disciples of the Matha, agratāmbūla, Śrī Charanakāṇike, viśesa-kāṇike, āchāra-vichārada kāṇike etc., and remitted the same to the treasury of the Matha. He got the entire account written into the kadatās of chāvadi. For his job, he received 3 gadyānas per year.

Officer in charge of the seal

The Matha had an officer in charge of seal. For example, a rahadāri91 (A.D. 1833), pertaining to āchāra-vichāra, refers to a person named Venkatarama Śaṣtri as an officer in charge of the Matha's seal. The disciple who went against the rules of the Matha were handed over to the custody of this officer.

Gauḍa

The gauḍa was the village chief. A person who wished to become a gauḍa, first applied for the post. On the basis of his efficiency to cultivate land, to remit revenue to the Matha according to the prescribed rate, and ability
to help and control the farmers of the village, he was appointed gauda. For example, Sri Abhinava Satchidananda Bharati II in Saka 1737 (A.D. 1815) offered gaudike of Mandali grāma (in Harakeri) to a Muslim named Allibi, the son of Yakobi of Pālya, for having fulfilled all the required conditions. Similarly the gaudike of Mandali grāma was accepted in A.D. 1822 by Venkataramana Bhatta the son of Timmaraya Bhatta of Hosahalli.

Rayasadava

The term 'rayasa' denotes clerkship and hence the clerks were appointed in the Matha's office. There is a reference to 'rayasa Timmappayya' in one of the kadatas.

Messengers

There used to be an arrangement for carrying letters between Sringeri and other places. A vast number of letters received by the Matha from various secular heads, officials and people from the Vijayanagara times right up to 19th century, and prompt replies sent to the concerned parties are recorded in the kadatas. They indicate that there must have been an efficient postal organisation in
the Matha. For example, Śrī Abhinava Satchidanānda Bhārati I, sent a Letter of Blessing to Somasekhara Nayaka III of Keladi through a person named Saṅkaradēva Sūri Bhaṭṭa. Similarly, a copy of the nirūpa issued by Tipu Sultan to killedāre and pārupatryagāre in connection with the travel of Śrī Satchidanānda Bhārati III, was brought from Sriraṅgapatana by Narasī Puranīka.

Judiciary

The Matha had its own chāvadi or court where judicial cases were decided. All types of problems of the people coming within the territorial jurisdiction of the Matha were dealt with here. The problems of fallen women, buying servants, offenders of law and order etc., were settled here. The Matha dealt with cases of theft and punished the offenders. The term 'jāminu' (surety) appears in some of the documents of the kadhātan in connection with theft. For instance, Godāvari Venku Bhaṭṭa was a surety to the thieves who had stolen some articles from the house of Aremahādeva Bhaṭṭa. He submitted a surety letter to the treasury of the Srimatha. Similar surety letters were submitted on various other occasions also. For instance, when a person named Bīṣṭhaya of Tuminakere failed to remit the prescribed dues, presents, paddy, areca,
etc., to the Matha. Puttayya Hebbara of Belanduru and Singappa of Doddahonne tendered surety letters (A.D. 1822) to the treasury, promising that they would pay the dues to the Matha on behalf of Bisthaya.¹⁰¹

From a letter¹⁰² (A.D. 1663) of Somasekhara Nayaka I to Sri Satchidananda Bharati I, it is understood that it was the right of the Matha from times immemorial to try the cases of offenders of the Samsthana. Generally, the offenders were taught proper lessons, brought to the right path and asked to do their respective duties and obey the orders of the Matha. In certain extreme cases, the offenders were asked to quit the Samsthana.

Witnesses were very important while carrying on transactions like the grant of lands, the sale of servants etc. A few instances where witnesses were called for may be given here. A person named Duga Bhatta of Anigunda sold a servant to Kruṣṇaya of Kirkoṭ. At the end of kravya-chītu (a letter of sale) the names of a few witnesses are recorded. Mallikārjuna Bhatta and Subbanayya of Anigunda, Paramēsvara of Haṅchari, Kruṣṇa Hebbar of Belandur, Devarasa Hebbara of Hosakoppa and Hīrannayya Gonda of Uluve, were the witnesses for the above transactions.¹⁰³
The worshippers of Goddess Banasaṅkarī of Bādāmi submitted a binnavattale (A.D. 1857) to the treasury of the Śrīṅgērī Matha promising to pay Rs.30 (Rupees thirty only) to the Matha per annum. Māṅjappayya of Kuṁchūr, Nāgappa of Lakkuvalī, Dēvaru Bhaṭṭa and Rāmappa of Bomlāpura were the witnesses.

A number of land grants were made by the Gurus to various individuals. Such land grants as are recorded in the kadatas invariably contain the names of witnesses. But strangely enough, these witnesses are not men but gods themselves. For instance, Sun and Moon were the witnesses for the land grant (A.D. 1815) made by Śrī Abhinava Satchidānanda Bhārati II to a person named Līṅga Bhaṭṭay of Mysore. It shows how still faith worked.

The kadatas, besides shedding light on the administration of the Śrīṅgērī Matha from 17th to 19th centuries, also throw light on the administration by the various secular heads at different periods. But this cannot be reviewed here, as it is beyond the scope of the present thesis. The terms Divān, Amildār, Killedār, Faujdār, Sirastedār, Senubova etc. indicate the existence of a hierarchy of officials who carried out the administration in their respective spheres. It is important to note that the
secular heads did not generally interfere in the administration of the Matha unless they were requested to do so. During critical periods, they helped the Matha in various ways such as making land grants and endowments, punishing the offenders, settling disputes etc.

The administration since the Commissioners' period

With the establishment of the British Commission in Mysore, the revenue affairs of the Samsthana underwent certain changes. The Commissioners were helpful to the Matha. Mark Cubbon declared in 1837-8 that no appeal would lie to Government against orders passed by the Matha, and also decided that revenue returns need not be submitted to Government by the authorities of the Samsthana, which could freely exercise its time honoured privileges, such as exemptions from taxes, enforcement of law and order within its limits and the right to inquire into civil suits. When the British Commission introduced fresh inam and revenue survey and settlements in the State, the Jagadguru had the Samsthana lands surveyed, and in many cases conferred the right to property on his tenants. Thus at the Jagadguru’s request, the Mysore Government enacted on December 12, 1897, the Sringeri Jâgir Inâm settlement Regulation. As a result, the ryots and minor Inâmdârs
took keen interest in the cultivation of lands. The Samsthana often gave money to ryots to bring forest lands under cultivation, and after they were made cultivable, the lands were given to the ryots themselves. The Samsthana excepting Kwandayam or land tax, did not demand any compensation for these lands. This philanthropic attitude of Sri Satchidananda Siva Abhinava Narasimha Bharati was a boon to the tenants, and it is a clear proof of his benevolence.

The Government of Mysore managed the affairs of the Matha from 1936 to 1959. According to the wish of Sri Chandrasékhara Bharati, the Mysore Government authorised, in 1941, the disposal of waste lands in the Samsthana villages and the conferring of the rights of property on the buyers. The new Mysore Act abolished the 'Jagir' in 1958, thereby liquidating the landed property of the Matha. In 1959, Sri Abhinava Vidya Tirtha took over the administration from the Mysore Government and appointed an administrator to manage the administration of the Matha. The office continues now. The Administrator is assisted by the Muzrai Peishkar, who attends to the maintenance of temples, daily worship and sevás there, besides maintaining sanitation in the premises of the Matha.
According to the directions of the Guru, many religious functions are conducted. Sri Saradamba is the presiding deity of the Sringeri Matha. According to traditional customs daily worship is conducted in all the temples. All the archakas and Parichārakas of the temples get 'miras' for the sevas performed by the pilgrims, on a prescribed scale. This is in addition to their salaries. Some of the staff are provided with quarters free and some on nominal rents. A provision is made for the staff to draw advance salaries and loans, besides gratuity and pensions.

Administration of the branch mathas and their properties

The Sringeri Matha has 41 branches spread all over India. Sri Saṅkara Matha at Bangalore, Abhinava Saṅkarālaya at Mysore and Sri Saṅkara mathas at Nanjangud, Kālady Rāmēsvaram, Rāmnāḍ, Madurai, Coimbatore, Salem, Madras, Coṇjēsvaram, Tirupathi, Hyderabad, Gōkarna, Nāsik, Gaya, Hardwar and Vāraṇāsi are some of the important branches.

Managers are appointed to administer these mathas, and they render monthly accounts of income and expenditure to the Head office at Sringeri. Several immovable properties in many places in South India have been gifted to the Matha for the worship of Śri Sāradāmba and Śri Chandramaulīśvara and these are being managed directly by the Matha.
Education

Sri Sadvidya Sanjivini Pathasala at Sringeri, Sri Girvama Proudhya Vidyabhiradhini Pathasala at Saṅkara Matha, Bangalore, Sri Yajurveda Pathasala at Nanjangud and Veda and Vedanta Pathasalas at Kālady, are some of the educational institutions run and managed by the Matha. A college at Kālady with Arts, Science and Commerce faculties is managed by a Board of Directors appointed by His Holiness.

Religious propaganda and Achāra-Vichāra

In order to maintain Dharma and propagate religion, pandits have been appointed in several districts, as Hon. Dharmaprabhārakas and they receive honorarium. The duty of the Dharmadhikāris and Āstān-Vidvāns of the Matha is to keep a constant watch over Āchāra-vichāra of the disciples and to prevent irreligious activities from taking place in their families.

Agriculture

An agricultural farm in Narasimhapura, a mile from Sringeri, is cultivated directly by the Matha. Paddy, sugar cane, vegetables and fruits grown here are meant for
the day-to-day use in the Matha.

Thus the growth of the Samsthana in Sringeri necessitated the setting up of an administrative machinery. A number of officials were appointed and entrusted with specific duties. The Matha's authorities received help from the various secular heads at different times in the administration of the Samsthana. The administration of the Samsthana underwent a number of changes since the latter part of 19th century owing to changes in the political set up. Though the Sringeri Jagir is abolished, the burden of administration is not lessened. Regular worship in all the temples and religious functions are conducted. The number of devotees visiting the Matha has increased. The Matha manages the administration of the branch mathas and guest houses. It promotes religion and education. The Matha has set up its own administrative machinery; and it is the Guru who is the guiding force behind all these activities.
Notes and References

1. ARMAD, 1933, Sringeri - 28, 32, 34, 35 etc.;
   Ibid., 1934, Sringeri - 25, 29 etc.
   Sg.R., 8, 10, 17, 31, 35, 41, 44, 86, 94, 118,
   119, 136, 162, 170 etc.
   Kd. 10, No.63; Kd. 51, No.69; Kd. 89, No.27;
   Kd. 134, No.41.

2. The author is indebted to ARMAD, 1933, Sringeri
   34, p. 230, for the titles and their translations
   into English.

3. Kd. 21, No.16.

4. This title has already appeared in the present
   Chapter.


6. However, this view has not been accepted by scholars.


9. The dates of accession of the ten Gurus as mentioned
   in the kaññata are as follows:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Guru</th>
<th>Sanyāsa</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>Narasimha Bhārati</td>
<td>Saka 1498 (A.D. 1576).</td>
</tr>
<tr>
<td>24</td>
<td>Abhinava Narasimha Bhārati</td>
<td>&quot; 1521 (A.D. 1599).</td>
</tr>
<tr>
<td>25</td>
<td>Abhinaya Satchidananda Bhārati</td>
<td>&quot; 1544 (A.D. 1622).</td>
</tr>
<tr>
<td>26</td>
<td>Narasimha Bhārati</td>
<td>&quot; 1585 (A.D. 1663).</td>
</tr>
<tr>
<td>27</td>
<td>Satchidananda Bhārati</td>
<td>&quot; 1627 (A.D. 1705).</td>
</tr>
<tr>
<td>28</td>
<td>Abhinava Satchidananda Bhārati</td>
<td>&quot; 1663 (A.D. 1741).</td>
</tr>
</tbody>
</table>
The above list agrees in all respects with the list of the Sringeri Jagadguru Parampara given in Sringeri Souvenir p.157 excepting with 25th Guru Abhinava Satchidananda Bharati, who is named in the Souvenir list as Satchidananda Bharaati.

10. The following are the Gurus mentioned in inscriptions with their dates:

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sripada</td>
<td>A.D. 1346-1378</td>
</tr>
<tr>
<td>Narasimha Bharati</td>
<td>1392-1406</td>
</tr>
<tr>
<td>Ramachandra Bharati</td>
<td>1407</td>
</tr>
<tr>
<td>Saikara Bharati</td>
<td>1408-1416</td>
</tr>
<tr>
<td>Chandrasekhara Bharati</td>
<td>1418-1451</td>
</tr>
<tr>
<td>Purusottama Bharati</td>
<td>1451</td>
</tr>
<tr>
<td>Ramachandra Bharaati</td>
<td>1513-1524</td>
</tr>
<tr>
<td>Narasimha Bharaati</td>
<td>1547</td>
</tr>
<tr>
<td>Abhinava Narasimha Bharati</td>
<td>1603-1621</td>
</tr>
<tr>
<td>Satchidananda Bharati</td>
<td>1629-1662</td>
</tr>
<tr>
<td>Narasimha Bharaati</td>
<td>1695</td>
</tr>
<tr>
<td>Narasimha Bharaati</td>
<td>1758</td>
</tr>
</tbody>
</table>


11. Ed. 51, No.45.

12. Ibid., No.46.
13. "A copper-plate inscription in possession of the Matha records a grant by Harihara II in 1386 to three scholars named Narayana Vajapéya-yājī, Pāndari Dikṣīta and Narahari Somayaśī, who helped Sāyaṇā in the composition of commentaries on the Vedaś. Mr. R. Narasimhachar has suggested that these might be the progenitors of the three families which receive special honours even now at this matha. From local enquiries it has been found that his surmise is correct. It is learnt that the houses of the first two scholars, named the first and the second houses, once stood on the site in front of the new matha, and the descendants of these scholars along with those of Narahari Somayaśī, whose house, named the third house, stood in some other part of the village, are even now the recipients of special honours in the matha. Further enquiry has elicited the fact that there being no lineal descendants now of the first scholar the honours of the first house have ceased. One Katti Shāmbhāṭṭa of Sringēri has in his possession a copper-plate inscription exactly similar to the one mentioned above. It is therefore to be presumed that each of three families was given a copper grant."


15. Ibid., No. 48.
16. Kd. 20, No. 82.
17. *Ibid.*, No.82; *Note:* the actual horoscope and its readings are given in appendix No.3

18. *Kd.* 51, No.47.
19. *Kd.* 20, No.82.

20. *Kd.* 3, No.62; *Kd.* 12, No.13; *Kd.* 71, No.13; *Kd.* 121, No.38 and *Kd.* 132, No.33.


*Note:* The details of the family background of Sri Abhinava Satchidananda Bharati II are given in these documents.

25. *Kd.* 12, No.142.

26. *Ibid.*., No.146; *Kd.* 28, No.64.

27. *Kd.* 3, No.62; *Kd.* 12, Nos. 13, 142 and 146;  
*Kd.* 20, No.82; *Kd.* 28, No. 58; *Kd.* 51, Nos. 45 and 49;  
*Kd.* 71, No.13; *Kd.* 121, No.38; *Kd.* 132, No.33 and  
*Kd.* 144, No.71.

28. For details, see the previous chapters, Sringeri's relations with the various ruling dynasties, from Vijayanagara to British.


32. See the Sringeri Jāgir map in appendix of the 
33. Ka. 12, No. 130; Ka. 37, No. 88; Ka. 60, No. 13; Ka. 73, No. 7; Ka. 130, No. 110; Ka. 132, No. 66; Ka. 149, Nos. 3, 54 and 55; Ka. 172, No. 2; Ka. 188, No. 7; Ka. 189, No. 40 etc.

34. Ka. 60, No. 13.

35. Ka. 132, No. 66.

36. Ka. 12, No. 130.

37. Ka. 73, No. 7; Ka. 130, No. 110.

38. Ka. 149, No. 3.

39. Ibid., Nos. 54 and 55; Ka. 189, No. 40.

40. Ka. 37, No. 88.

41. Ibid.

42. Ka. 12, No. 15; Ka. 13, No. 105, Ka. 34, No. 49; Ka. 37, No. 47; Ka. 66, No. 95; Ka. 108, No. 22; Ka. 116, No. 83; Ka. 132, No. 67, etc.

43. Ka. 73, No. 5; Ka. 130, No. 109; Ka. 108, No. 23, Ka. 177, No. 17 etc.

44. Ka. 2, No. 7; Ka. 37, No. 48; Ka. 82, No. 17; Ka. 122, No. 42; Ka. 172, No. 9; Ka. 188, No. 6; Ka. 191, No. 2 etc.


47. Ka. 65, No. 13; Ka. 66, No. 95.

48. Ka. 12, Nos. 15 and 57; Ka. 21, No. 69.

49. Ka. 37, No. 47; Ka. 132, No. 67.

50. Ka. 3, No. 46.
52. Kd. 30, No.49; Kd. 125, No.16.
53. Kd. 12, No.57; Kd. 28, No.21.
54. Kd. 1, No.20.
55. Ibid.
56. Kd. 73, No.6; Kd. 108, No.23; Kd. 130, No.109; Kd. 177, No.17 etc.
57. Kd. 73, No.6; Kd. 130, No.109.
59. Kd. 73, No.6; Kd. 130, No.109.
60. Kd. 122, No.42.
61. Kd. 82, No.17.
62. Kd. 60, No.22.
63. Kd. 2, No.7.
64. Kd. 37, No.48.
65. Kd. 71, No.1.
67. Ibid., No.14.
68. Kd. 3, No.15.
69. Ibid., No.24.
70. Kd. 132, No.69.
71. Kd. 77, No.13; Kd. 132, No.69.
73. Kd. 13, No.18.
74. Kd. 10, No.35.
75. Ibid.
76. Kd. 57, No.21; Kd. 65, No.10.
78. Ibid., No.100.
79. Kd. 12, No.21; Kd. 21, No.56; Kd. 36, No.126; Kd. 37, No.105; Kd. 45, No.11; Kd. 50, No.10; Kd. 51, No.51; Kd. 70, No.97; Kd. 77, No.16; Kd. 81, No.22; Kd. 91, No.8; Kd. 116, No.3; Kd. 126, No.10; Kd. 151, No.40; Kd. 154, No.2; Kd. 156, No.49; Kd. 177, No.40; Kd. 191, No.1; Kd. 197, No.3 etc. For further details see the chapter, Social Conditions.
80. Kd. 51, No.51.
81. Kd. 45, No.11.
82. Kd. 12, No.21.
83. Kd. 37, No.105.
84. Kd. 21, No.56.
85. Kd. 36, No.126.
86. Kd. 77, No.16.
87. Kd. 122, No.45.
88. Kd. 125, No.6.
89. Ibid., No.7.
90. Kd. 126, No.18.
91. Kd. 36, No.126.
92. Kd. 37, No.9.
94. *Kd.* 73, No. 34.
96. *Kd.* 65, No. 10.
98. *Kd.* 42, No. 83; *Kd.* 120, Nos. 12, 16 and 17.
100. Ibid.
102. *Kd.* 89, No. 27.
103. *Kd.* 13, No. 18.
104. *Kd.* 34, No. 66.
105. *Kd.* 1, No. 35; *Kd.* 3, No. 48; *Kd.* 10, No. 24, *Kd.* 32, No. 50; *Kd.* 36, No. 113 etc.
107. *Sr.R.* 179; ṬṬṬ, 70.
108. Ibid., 181 and 182; ṬṬṬ, 70.