11 INTRODUCTION

"The temple is the invaluable link between man and God, between society and religion between public and private morality. If we do not make our temples positive force, radiating a healthy, progressive and cultural outlook, we shall be playing into the hands of a turbulent Godless crowd."

India is a land of temples big and small. It is no exaggeration to state that there is no place either a big city or small village where there is no temple of some God or other. India witnessed temple construction from the 2nd Century B.C. to the 7th Century A.D. when Buddhist influence was paramount in the country. The first temples were cave temples constructed at places like Ellora, Ajanta, Kerala and Mandal.

Temples in India, particularly in the South, swelling to noble heights proclaim to the people the cult of bhakti for devotion to Lord which is considered to be the easiest path to reach Him. These temples apart from their religious and spiritual significance are masterpieces of art and architecture. Some of them have, for their sheer monumental value alone, been declared as protected monuments also. "In India, which has been basically a country where religion mingled with real life, art and architecture also expressed deep religious and spiritual thoughts. Thus the sublime spiritual learnings of ancient India found expression in the marvellous temples which form a priceless legacy that was left behind and which equally forms an onerous responsibility of the present generation to preserve them for the posterity. It is in this context that proper administration of the temples to which millions of devotees throng and which own huge properties to finance their maintenance and activities assumes greater importance."

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In North India, the Gupta emperors contributed much towards the construction of Hindu temples. A vast majority of the temples were generally those of Shiva and Vishnu in their several forms and manifestations. In South India, the early rulers like the Pallavas and Cholas evinced great interest in the construction of temples. The Pallavas built Hindu temples with lofty towers rising in tiers over the main shrine. The Chalukyas erected a large number of Jain and Hindu sculptures and temples. The Chola period from 1019 A.D. onwards was notable for the large number of new types of temples like those at Tiruvannamalai and Tanjore as well as the Vaikunta Perumal temples at Urumalai; the climax being reached by the Rameswaran and Maduran temples. The tradition set up by the Cholas was continued and greatly embellished by the Vijayanagar Kings till 1680 A.D.

The history of temple administration is as fascinating as the history of temple construction. From early times, temples in the country came under the special protection of the ruling authority. The Hindu kings regarded themselves as specially charged with the duty of properly administering the funds of temples within their jurisdiction and the application of such funds towards the objects for which the temples were founded.

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 several laws over temples and other endowments.

Public opinion however continued to press for legislation for ensuring the proper management and administration of temples. The British Government of India enacted
several Acts between 1919 and 1926 to vest 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. After attaining Independence the Government of India have made several new laws for the effective administration of temples in all parts of India.

12 THE TEMPLE OF TIRUMALA

Tirumala is a small town located on the Seventh hill of the Lord of the Seven hills. The celebrated hill temple of Lord Venkateswara is situated at a height of 2,800 feet above the M.S.L. on the hills near Tirupati. In local parlance the township at the foot of the hills is called Tirupati ("holy town") while the group of hills on which lies the temple of Venkateswara is called Tirumala ("holy hills").

The temple of Lord Venkateswara is one of the very ancient holy shrines of the country and of spiritual and cultural integration with pilgrims of all sections coming from all over the country. The earliest mention of the shrine was made in Tolkappiam, a Tamil work of the second century B.C. According to the available epigraphic the presiding deity of the temple is worshiped uninterruptedly far over the past 1,300 years. It holds a primary place over other temples in the whole of India with reference to annual income, pilgrim influx and number of endowments. Its annual income is more than Rs. 25,000 millions of rupees whereas it was Rs. 3.3 million in 1951-52. Every day 40 to 50 thousands of pilgrims converge at the temple from all walks of life and every part of this country - not to speak of Indians from abroad throng this temple day in and day out.
The temple maintains properties worth several millions of rupees. It is really a great privilege on the part of the TTD employees to get associated with the management of the TTD administration. The confidence reposed in the employee whatever may be his status is the main contributing factor towards the harmonious relationship between the employer and the employee. The relationship between the TTD Administration and employees is always cordial. Over 15,000 employees of the Devasthanams enjoy many welfare schemes such as medical and education facilities, owning of houses on instalment basis, acquiring loans from the management etc. Since the Devasthanams serve the large number of pilgrims visiting Tirumala, the administrative machinery has to work round the clock enduring some inconveniences at Tirumala and Tirupati. Being the foremost sacred temple in the country which earn more income than any other temple, the study in the administration of Tirumala Temple assumes greater significance.

1.3 EARLY PERIOD OF TEMPLE ADMINISTRATION

Many great dynasties of the South especially the Pallavas, the Cholas, the Pandyas and the Vijayanagara Emperors liberally patronised the Tirumala Temple and the inscriptions found on the walls in the temples at Tirumala and Tirupati give more press a vivid picture of the temple and its administration from Ninth century to Eighteenth century. The Temples of Tirumala-Tirupati were directly under the successive control of kings and emperors of the country. There are numerous inscriptions which reveal that the temples of Tirumala-Tirupati were administered by royal benefactions from 813 A.D. down to 1530 A.D. During this period, the temple administration setting out lucidly and cogently the manner in which the Tirumala temple was managed by the ‘Sri Karyakarams’ appointed by the Pallava Kings then by the ‘Sabbarya’ constituted by the Village
Assembly of Tiruchanoor during 900-1250 A.D. of the later Pallava and Chola Kings. During the period of Chola rule it was the manager of the temple who held himself responsible for the performance of the trust but the officers of the King held the whip in their hands. Again the administration of temple passed on to the period (1336 A.D. - 1680 A.D.) where the Vijayanagar kings played the most prominent part in enhancing the fame of this temple administered by “Sthanattar”. The Tirumala temple received special and devoted attention from the various royal families of the great Vijayanagar empire and the temple entered upon a phase of unprecedented glory and growth during this period. After the fall of the Hindu kings the administration of the temple was under the control of Muslim rule (1650 A.D - 1800 A.D.). Thereupon with the advent of the British rule the Tirumala temple administration passed into the hands of the East India Company (1801 A.D - 1843 A.D.) for direct management in 1801. Subsequently the temples were managed according to the rules in Bruce Code a code of departmental instructions for the proper management of the temple administration. Thereafter according to dispatch from the Court of Directors in 1814 directing immediate withdrawal from all interference on the part of officers of the government in the affairs the administration of TT Devasthanams transferred through a “Sadan” to Sri Seva Desi varu the then Mahanta. He was appointed as “Vicharana Kartha” to administer the Devasthanam of Tirumala. Thus the inscriptions and literacy records reveal that the temples of Tirumala Tirupati were under the administration of Hindu Muslim and British rulers from 813 A.D. down to 1901 A.D. Subsequently under Regulation VI of 1817 of the Madras Government the management of the Temple was carried on under the control of the Board of Revenue through the Collector of North Arcot District. The Mahant was in charge of the management of the TT Devasthanams during 1843-1933 A.D. when by the Madras Act
of 1933 the Management of the TT Devasthanams was transferred and vested in T T D Committee. The Committee was constituted as a Corporate Body having perpetual succession and common seal and it carried on the administration through a Commissioner appointed by the Provincial Government. The said 1933 Act was superseded by an enactment of Madras Hindu Religious and Endowment Act of 1951 and the administration of TT Devasthanams was entrusted to a "Board of Trustees".

14 THE TEMPLE ADMINISTRATION UNDER STATE GOVERNMENT ACTS

The Mahants were in charge of the management of the TT Devasthanams during 1833-1933 A.D., when by the Madras Act of 1933 the Management of the TT Devasthanams was transferred and vested in T T D Committee. The Committee was constituted as a corporate body having perpetual succession and common seal and it carried on the administration through a Commissioner appointed by Provincial Government for the better administration and governance of Tirumala Temple and proper utilization of funds of the Devasthanam. The said 1933 Act was superseded by an enactment of Madras Hindu Religious and Endowment Act of 1951 and the administration of TT Devasthanams was entrusted to a Board of Trustees.

Executive Officer was also appointed by the State Government. After the formation of Andhra State in 1953 the Madras Religious Charitable Endowment Act 1951 was amended by the Andhra Government under the caption the A P. Charitable and Hindu Religious Institutions Endowment Act 1966 (Act No. 17 of 1966) which came into force on 26.1.1967. Chapter XIV thereof dealt with the administration of Tirumala Tirupati Devasthanams subject to the other general provisions in the Act. Even under the said Act of 1966 the administration happened to be under the control of the
Commissioner of Endowments A P Legislature had enacted the TTD Act No 20 of 1979 which came into force with effect from 18-5-1979. According to the enactment IT Devasthanams means the temples specified in the first Schedule as the endowments and properties thereof and shall include the Educational and other institutions mentioned in the second Schedule and the endowments and properties thereof. The administration of TTD was thus run according to the Act 20/1979 and the rules made thereunder.

Subsequently the Government of Andhra Pradesh have appointed a Commission under the Chairmanship of retired Justice Sri Challa Kondiah with an objective to studying the entire system of the administration of the Hindu Religious Charitable Endowments and Institutions in the State of Andhra Pradesh. On the basis of different recommendations made by Justice Challa Kondiah Commission in its report the Government of Andhra Pradesh have issued an enactment which is published as the Andhra Pradesh Charitable and Hindu Religious Institutions and Endowments Act 1987 (Act 36 of 1987). A separate chapter XIV is prescribed for TTD and the provisions of the said chapter are made applicable only to the Tirumala Tirupati Devasthanams.

1.5 PROBLEM OF STUDY

The present study is concerned with an examination of the administration of the temples of Tirumala Tirupati Devasthanams located in the State of Andhra Pradesh, South India.

Being a premier temple in India, a study of its culture, its development and administration assumes greater significance and importance. Now there are more or less 15000 employees working in this organisation and the revenues of Tirumala temple,
mounted up from one lakh a year to about Rs 250 crores a year, every pie of which comes from men of all classes and castes.

The aim of the study is to examine critically the latest development in the administration of Tirumala temple and to find wantings if any for its improvement and to deal with various new projects and aspects of the administration while safeguarding the Sanathana Dharma and for providing greater facilities and amenities to pilgrims. It is also to ensure better governance and administration of the temple and proper utilization of temple funds for various welfare schemes, projects and charitable institutions.

The study aims to bring into focus several administrative problems that such a set-up as the TTD has to face from time to time. As a mini-government the TTD has been rendering public service which is essentially secular. But such a religious body as the TTD combines in itself non-religious and general welfare activities makes it quite complex. The TTD administration has undergone phenomenal changes during last ten years. There has been a steep rise in not only the number of pilgrims but in the vast expansion of administration setup thereby showing vast increase in the revenues and the expenditure. The functional responsibility of the TTD have not only expanded rapidly but have become more secular and general. The financial investments of the TTD have also witnessed rapid and voluminous changes during the last 10 years.

16 THE OTHER IMPORTANT STUDIES ON THE TTD

Earlier a number of volumes have been published by the TTD written by a number of versatile authors like 1) S. Subramanya Sasthry 2) S. Krishnaswami
Ayyangar 1 iv) M. Rama Rao 5 v) P. Sitapati 6 vi) T. K. T. Viraraghavachary 7 vii) C. Anna Rao 8 viii) V. Ramesh 9 ix) Dr. R. G. Rama Devi 10 x) Sri S. Bhaskar Narasim1 11 xi) J. Subramanyam 2 covering thoroughly various aspects of TTD viz. the inscriptions, the iconography, the epigraphy, the geography, the anthropology, the historical survey of Tirumala topography and salient features of the architecture, the employer and employees, and other allied subjects of TTD. None of these important works reflects the latest administrative aspects of the TTD. The TTD is a unique institution in the sense that it performs not only the primary function of a religious institution viz. temple worship facilities and amenities for the pilgrims and visitors but undertakes activities under the preview of the State Government. In the last 10 years the administration system has grown very extensively. The study has taken up to examine critically the various aspects and development of administration in the past 10 years (1987-97) and to strengthen the administration more transparent catering to the needs of pilgrims with optimization of pilgrims satisfaction as the guiding principle.

Apart from supporting several higher educational institutions of a wholly secular nature such as the S V University S P Mahila Viswavidyalayam and providing annual grants to them the TTD has founded a Super Speciality Hospital (SVIMS) and a treatment and rehabilitation centre for the physically handicapped (BIRRD). These institutions cater to the needs of the common public irrespective of religion or creed.

The TTD has funded the underground drainage scheme of the Tirupati, a model town. The "Telugu Ganga" Water Supply Scheme to Tirupati is another project that the TTD has taken up to mitigate the water scarcity in the growing Tirupati town. The TTD generously and regularly contributes to funds raised to ameliorate the sufferings of the victims of natural calamities like floods, earthquakes, etc. Apart from the 25 educational
institutions of its own, the TTD has been running 5 charitable institutions for the orphaned, the deaf, the blind and the leprous. In a word, the hand of the TTD is behind every secular institute or project that Tirupati town has come to have. Without the TTD, the urban development of the town would be impossible. The TTD has been able to fund a plethora of charitable and socio-economic activities owing to the vast income received at the Tirumala Temple. The very finances of the TTD depend mainly on the receipts from pilgrims to Tirumala in particular.

The A P Government has recognised the TTD as the most important body that contributes vastly to the economic development of the state. The ever-growing stature of the TTD as well as the ever-increasing volume of its activities towards the commonweal has made it a national asset. Despite the growth of TTD into an enormous public institution over years, its administration has not been subjected to critical examination by any earlier study. While there exists a large number of studies on the religious and financial aspects of the temple, there is hardly any comprehensive study published on the over-all administration of TTD. A couple of attempts have, however, been made to focus attention on a few administrative aspects of the TTD.

The chief merit of the study lies in the fact that it has generated interest in the administration of the TTD. On the basis of its analysis, the study identifies several potential areas of transparent administration and augmentation. Earlier studies, however, are not longer relevant to the current administrative concerns of the TTD. The studies of Subramaniiah Bhaskar Rao, Santhi and Bhagawan analyse the organisational and a particular segment of the growing TTD administration.
17 OBJECTIVES OF THE STUDY

The present study is undertaken with the many objectives of studying in detail the organisation and administration of the Tirumala Tirupati Devasthanams with particular reference for the last 10 years during which there have been rapid developments and a phenomenal growth in the influx of pilgrims and consequently in the income of TTD reaches approximately Rs 250 crores per year. The TTD administration has grown to such enormous proportions in addition to catering to the needs of pilgrims it is undertaking many activities of socio-religious nature leave alone its investment policy

* To analyse the growth and composition of the structure of TTD administration organisational set up administrative procedure and other related issues

* To ensure the better governance and administration of temples and proper utilization of the temple funds for promotion and propagation of religion

* To analyse comprehensive review of the various administrative issues that took place in the last one decade

* To offer suggestions based on the findings by which the temple administration can be made more transparent and effective

* To make an in-depth analysis of the various organisational and administrative aspects with optimization of the pilgrim satisfaction as the guiding principle

* To assess the administrative control over income and expenditure of the TTD and

* To examine the major trends in the administrative aspects and to identify their determinants
1.8 METHODOLOGY OF THE STUDY

The study depends exclusively upon the secondary data collected from the T T D administration reports, annual budget and other official records of the T T D and published and unpublished information by the T T D Acts and Documents published by A P Endowment Department Government of Andhra Pradesh. The findings and recommendations of various Committees have also been utilized to make this study.

Apart from this questionnaire method, interview method and also participatory observation method to elicit required information from the pilgrims and employees have been adopted. The period of study is chosen in such a way as to reflect the growth of the T T D, especially for the last 10 years (1987-1997). All the data have been subjected to simple but meaningful analysis. Conclusions and policy implications logically emerging from the study are recorded.

The Questionnaire and opinionnaire were also distributed to the respondents among the employees of T T D and pilgrims visiting Tirumala for corroborating the conclusions of the researcher on various issues.

1.9 LIMITATIONS OF THE STUDY

A case study of this nature concerning an institution with a hoary past with all its complexities will be naturally subject to several limitations.

The study limits its purview to only the administrative aspects of the T T D in general and of the Tirumala Temple in particular. Some confidential records of the T T D pertaining to the administrative issues were not accessible as the management does not permit any disclosure. However, efforts have been made to glean as many facts as
possible without resorting to guess work to arrive at the true administrative scenario of the TTD

First of all the TTD administration covers a number of heterogeneous aspects consisting of religious administration and secular administration. The Researcher is in a position to cover all the aspects in brief only as the TTD consists of many departments of specialised nature. A thorough study of many segments of these subjects can be done by technically competent people.

Secondly the officials of the TTD especially those having varied field experience were no-doubt responsive but their knowledge and experience could not be exhaustively tapped as they were always preoccupied with their official duties and could very rarely spare time for the investigator.

Thirdly the TTD has many virtues and liabilities like any other organization. Apart from the organization the Researcher had a ringside view of the functioning of the administration but he has some limitations on commenting freely on the organization.

Though every care has been taken in choosing the samples for pilot survey and to elicit the opinion of TTD employees through questionnaire method, direct interview method and direct observation method yet some bias of subjectivity must have crept into the study.

1 10 COMPARATIVE ANALYSIS

The researcher had made all sincere possible efforts to acquire necessary data from a viewpoint of comparative perspective on ecclesiastical administrative structures and functions pertaining to other well reputed religious and holy shrines like Jerusalem
Basilica of Ulpi. Basilica of St. Peter in Rome. Administrative structure for Papal Commission of Roman Catholic Church in Vatican City. PartHENON in Athens. Notre Dame in Paris. Pennsylvania PhiladelphiA etc. which are sufficed with Christian religious significance having world-wide name and fame attracting millions of pilgrims and visitors. But he could not get the detailed administrative structure of above famous religious shrines in the world within the reach of researcher. In making any comparative analysis of many comparable places around the world, hence the study is confined to the administration of T T D in general and of the Tirumala Temple in particular.

But in India the Christian Missionaries are completely autonomous and independent in nature from the control either by Central Government or the State Governments. They act quite independent within their religious purview with suitable administration.

1.11 ORGANIZATION OF THE STUDY

As the entire study in administration revolves round Tirumala the thesis is divided into IX Chapters covering briefly various administrative aspects of the organization.

Chapter I is Introductory which deals with the objectives, methodology and limitations of the present study.

Chapter II covers the Historical Background of T T D Administration System during ancient and colonial times and the present administrative setup of T T Devasthanams.
Chapter III analyses the Organisational structure of Tirumala Tirupati Devasthanams and Autonomy of the Institution

Chapter IV deals with the Powers and Functions of Governing Body of the TTD and its role in the administration of TTD

Chapter V examines the Personnel Administration of TTD and other service regulations of TTD employees

Chapter VI deals with Administration of Tirumala temple within the ambit of TTD giving brief picture of hereditary services and temple rituals of TTD Devasthanams

Chapter VII deals with the various schemes, projects and charitable institutions falling under the control of TTD and other socio-economic activities taken up for the welfare of mankind

Chapter VIII examines the facilities and amenities provided for pilgrims and the key role of TTD administration

The concluding Chapter IX deals with the summary and conclusions followed by the Bibliography
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