CHAPTER II
HISTORICAL BACKGROUND OF T T.D ADMINISTRATION
21 INTRODUCTION

The temple of Sri Venkateswara situated on the hills of Tirumala, Chittoor District, Andhra Pradesh is not only a famous temple, but a big institution of amazing dimensions. The Tirumala lies on 13° 41' N latitude and 79° 21' E longitude. It is at an altitude of 840 metres above the sea level. The highest point of the hill range has an elevation of 900 metres. It is the wealthiest shrine in India. In this country with a high degree of religious and religious diverse variations, the shrine of Tirumala spread universal harmony by being visited by people from all walks of life, all regions, religions and sects. The Lord of Tirumala is not mere sect in said God though the outward form is that of Lord Krishna. He is Shiva, Vishnu Brhms, Ratha Maheswar, Skanda or any other God or Goddess the devotee so contemplates. It presents a rare bliss and fulfillment to an ardent devotee, and for a curious academicians it opens the doors to perceive many things of immense interest which makes it possible to manage the affairs of a huge complex employing a large number of employees while preserving the religious sanctity of an ancient place of worship.

The total area around the pagoda on the Tirumala Hills, coming under the purview of the administration is about 1033 sq miles.

Puttaparthi town is the contact point for the shrine, situated at the foot of Tirumala range of the Cuddapah district belonging to pre-cambrian period and is well connected with almost all important places in the country by rail, road and an
Trumalai and Tirupati had their origin in a very remote antiquity and since time immemorial have been famous throughout the length and breadth of India as holy places of Pilgrims not merely for ordinary and common people but also for Maharajas and ruling princes. Besides Tirumala the main temple, there are many subsidiary temples in and around Tirupati all of them put together are treated as a single Religious Institution for the purpose of administration.

Lord Venkateswara, known as Lord Balaji, in Northern India, attracts thousands of pilgrims to his shrine from all over the country every day whole number keeps on increasing year to year. Paradoxically enough, as rationalism promoted by western influence and modern methods of living is reducing man's faith in God in our holy land, there has been a tremendous growth in the numbers of believers who come to the Lord of the Seven Hills to fulfilled their vows. Till 1944, when the first ghat road was opened for the road traffic, the devotees used to reach Tirumala by the trekking on two foot path ways - one from Tirupati (Alipiri or Adipadi - the bottom or lowest step), the most frequented and popular one called Sopanamarga and the other from "Srivani Muttu" in Chandragiri side. But, today with modern transport and other facilities and two ghat roads the turn out of pilgrims to this holy shrine during peak seasons is nearly 30 to 75 thousands a day.

There is historical evidence to prove that many rulers of South India belonging to Pallavan, Chola and Vijayanagar dynasties evinced keen interest in the maintenance of this temple with sustained patronage mainly due to devotional impulsion. Even the Muslim invaders after the decline of Hindu Kingdoms had matianed the shrine. The
British East India Company as successor to the kings of Karnataka took over the administration of the temple in 1801, the main factor being the revenue that the temple was yielding. However, it had to withdraw its direct control over this temple and also other religious bodies in 1843, due to the opposition in its own country handed over the administration to the then Mahant Sri Svarâdoss in charge of Sri Hathi Ram Mutt.

During the 90 years of administration by the successive Mahants the administration was crippled due to corruption, inefficiency, despotism etc., which ultimately compelled the then Madras Government to take over the administration through an enactment in 1933, by constituting a committee. Thus beg the era of management of the temples by state on modern lines.

The study is of course mainly based on the facts and figures. The two main questions relating to the administration have become relevant viz., how did it evolve and how does it function? To furnish detailed answers to these succinct questions, mention of the historical background and eventual developments is felt necessary. The objective of this study extends spelling out answers to the prospective shape the TTD is tending to unfold on the basis of the available data.

It is sought to examine the way the TTD administration could be converted into a more useful religious, cultural and social welfare institution in meeting the challenging inputs with the existing support base. The answers and suggestions are sought to be designed for helping policy formulation and increasing efficacy of the TTD.
It will be an exaggeration to state that the curiosity of our Hindu culture reeks upon the stable base of our temples, which have been the traditional centers fostering the growth of civilization in all its ramifications: arts, literature, painting, sculpture, dance, drama, etc.

In short, the origin of temples in India is lost in the midst of ancient past. Temples derive their significance neither acquire a meaning only in terms of the deity they enshrine. However, one thing is certain that temples in India not only acted as religious centers but also as great centers of social and cultural activities including education. They constitute our rich heritage and culture.

2.1.1 Historical Background

With the above background it may be useful to briefly examine the historical background to temple administration in general and in the South in particular. Perspectives or influences on the T.D. organizational evolution and working are examined within the context of an environmental framework, intra-societal and extra-societal. Both these environments are considered with reference to the various other constituent categories: arguments and evidences concerning the effects of socio-demographic, physical and spiritual potentials and priorities.

Temples and Mutts are two main institutions of the Hindu religious system and other institutions of the society looked after the social welfare of the people. These two institutions have been safeguarding the spiritual and cultural welfare. Temples are regarded as places where the devotees can seek opportunities for prayer to and adoration
of the supreme being in its various manifestations. Much, on the other hand, have been
undertaking the delivery of spiritual instructions by Gurus who reside there along with
their disciples.

There was divided opinion among the European Savants about image worship
in the Vedic period. According to Dr. Bullenhoorn, "Indians did not only merelv
imagination assign human forms to their Gods but also represented them in sensible
manner. However, according to Max Muller, the religion of Vedas knows no ideals, and
the worship of the ideals in India was a secondary formation, a later degeneration of the
more primitive worship of God. Swami Vivekananda feels that 'the worship of Shiva
linga originated from a famous hymn in the Atharva Veda Sahajam, sung in praise of
the 'Yupishambah' the sacrificial post.' In the Rig Veda, there is no direct reference to
idol or temple worship. Importance was given to Homams, Yagnams etc. the
permanent Gods that made appearance in the Harappa period are Indra, Agni, Varuna,
Mitra. 'Heaven and Earth bow before Indra - Vipasa bahudhae Vedanthi' that which
exists is one. Sages call it by various names.

It was only in the later Upanishads that the idea of personal God developed and
devotion to such Godhead was mediated. Such ideas were fully developed, expanded
and sublimated in the Ramayana and the Mahabharata and in the various puranas and
upapuranas. The ideas to evolved have survived till now.

"Agnayaga 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 the other were known during the suta period. In one of the Brahmanas, which were
earlier than the suttas, the word 'Devasthanam' (house of God) and 'Deva Pratima' (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 Sutras of Gautama and Apasthamba make definite mention of temples. There is a clear evidence to prove that by the time Gautama wrote his Dharma Sutra, Charitable endowments like wells, gardens, dhamasaales etc. were in existence and the ideas of grants of land for charitable and pious purposes were already well-established.

From about 2nd century BC to the 7th century AD when Buddhist influence was paramount in the country certain remarkable new-temples came to be constructed at places like Ellora, Ajanta, Belur and Halebid. The Buddhist temples can perhaps be said to be the first architectural example for Hindu temples.

The construction of temples on large scale was undertaken by Gupta emperors who had lot of Puranic faith. The worshipped generally of Siva and Vishnu. The Gupta emperors were great patrons of religion and arts and it was during their period that all principal religions like Hinduism, Jainism and Buddhism thrived.

During the 13th or 14th centuries development of temples took place in the southern part of India. The towering temples with lofty architectural skill were constructed during Pallavas and the construction was taken up zealously by successive dynasties of Chalukyas and Cholas. The Vijayanagara emperors, the greatest of whom was Krishnadevaraya, were great builders of temples and patrons of religion, arts and literature. The temples constructed during this period are monuments for the sculptural glory of Vijayanagar period. The defeat of the Vijayanagara king in the battle of Talikota...
in 1565 A.D. brought about an eclipse of the Hindu religious institutions in the Deccan, from which they never recovered fully.

The medieval temple was, from the religious point of view, a house of God. Services and festivals were instituted in them for the propitiation of the deity consecrated in the temples, and provision was made for their continued performance by grants of lands and taxes.

Many inscriptions prove that temples were conceived of not only as places of worship but also as centres of comprehensive religious socio-cultural activities.

Jigadvam Satkaraacharya of Kanchi Kamakoti Peetham says, our temples are not organised as places for meditation, not for congregational worship. We offer a part of good things and to tender our gratitude to him who has given them to us. We first offer to him all that he has given us in the shape of food, clothing, jewels, music, flowers, light, incense sticks etc., with the grateful conscience that they are his gifts to us.

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. The construction of the temple and its maintenance was solely for the well-being and benefit of the society. In the words of K A Nilakantha Sastri: *The Hindu temple attained the zenith of its influence on the social life of the country.*

It would be interesting to know through the following few lines as to how the temples, supposed to be praying houses basically, had contributed for the social order. The establishment of a perpetually burning light in a temple was considered to be an act
of great piety. 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. The number of cattle to be maintained in a temple increased with the number of lights. A huge 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 out in temples. Services of various classes of people and several implements are required for festivals. In this way, temples provided employment and sustenance for a large number of people, like temple administrators and employees, archakas, shepards to look after the cows donated to temple, cultivators to look after its lands, gardeners, garland makers, water men, pipers, drummers, the pandal erectors, the sthapatis, icon makers, painters, labourers, peasants, goldsmiths, architects, cooks, fire-works and cracker makers, black-smiths, bell metal workers, etc. Again, festivals attracted the craftsman and provided market for their goods. We learn that there was the custom of presenting cloths on festival occasions to all the servants of temple from the parpathyadai down to the sweeper and to others who took part in the festivals. This provided employment to several families of weavers. The temples are also the biggest market places in the locality and that fostered local trade and industry.

The temples encouraged education and were centres of learning. They were attached to the pundits well versed in the Vedas, Itihasas, Puranas, Sciences and Philosophy.
Temples were also centres where instructions even in such subjects as music, architecture, sculpture, painting, dancing etc. were given. Temples and temple festivals were closely connected with the development of the arts and both classic and post-classic dramas which were enacted in temples in connection with their festivals.

A study of the inscriptions in the Brihadisvara temple in Tanjore reveals that it was a great centre of wide-ranging culture. Similar observation can be made with reference to temples at Belur, Badami, Sanchi Ellora, Ujjain and Mathura, Kanchipuram which was celebrated by Pataanjali as early as 2nd Century B.C. was a famous seat of learning and the great poets Bharavi and Dandi were closely associated with this city. In Tirupati we have the famous instance of Annamacharya who had penantly composed 32,000 songs and sang them in the presence of God. All the songs are inscribed on copper plates and preserved carefully in the Temple.

Temples, had 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 the dispensaries.

A temple while serving as a centre for the encouragement of and learning and as an effective instrument of public relief had also served as a place where disputes were settled, arbitration resorted to and justice dispensed.

Thus it can be seen that the temples played a leading part in social, economic and cultural life of the people.
212 Trumala during Ancient Regimes

Many great dynasties of the South especially the Pallavas, the Cholas, the Pandyas and the Vijayanagar Emperors liberally patronised the Trumala Temple and the inscriptions found on the walls in the temples at Trumala and Tirupati give more or less a vivid picture of temple and its administration from Ninth century to eighteenth century. The Temples of Trumala and Tirupati were directly under the successive control of Kings and Emperors of the country. There are numerous inscriptions which reveal that the temples of Trumala - 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 cognisantly in the manner in which the Trumala temple was managed by the "Sri Kavakarati" appointed by the Pallava Kings then by the "Sabhayar" constituted by the Village Assembly of Vaiachanoor 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 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 Trumala 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 Trumala 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 despatch 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 11 Devasthanams transferred through a "Sanad" to Sri Seva Dossji varu the then Mahanth. He was appointed as "Vichintanakantha" to administer the Devasthanam of Tirumala. Thus, the inscriptions and literary records reveal that the temples of Tirumala Tirupati were under the administration of Hindu, Muslim and British rules from 813 A.D. down to 1801 A.D. Subsequently under Regulation VII 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 Mahants were 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 TT 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 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".

The actual administration of Tirumala Temple had started by Pallava kings who had succeeded Satavahanas. They appointed a few responsible persons for the temple administration. The person entrusted with the management of the temple was known
as "Karyakarta". An inscription of 966 A.D. revealed that there were managers called "Mathapatayadats" and other category of officials as "Sabhayats".

Sri Ramanuja who visited the Tirumala temple in the later years of the 12th Century had administered the temple through on "Elangi" (or Bachelor). This "Elangi" wore yellow clothes like Sanyasins and possessed a seal with the mark of Humm for sealing the Lord's treasury and a lock and key meant for locking the temple doors in the night. Perhaps, due to low turn out of pilgrims during those days, this system of one man administration was sufficient then.

The Cholas who succeeded Pallavis had evolved keen interest in the administration of Tirumala temple. The temple was run by managers. They also had "Karkkolas" who were supposed to be temple servants of different categories. All the temple servants were controlled and supervised by the officials of the king. There was a prominent Governor called "Adivan", and he used to enquire into complaints of misappropriation or malpractices with regard to the temple administration.

Since early days there were "Sthanabhis" (trustees) forming into a local committee entrusted with the duty of running the temple efficiently. The villagers used to set apart some lands etc. when the "Sthanabhis" used to ask for some endowment for the maintenance of the temples. Being "Self constituted" justices, they acted only as agents without any direct control over the temple property but they had administrative control. The property of the temple was kept under a separate head in government treasury.
During the regime of Vijayanagara Kings the management of the temple was in the hands of trustees (Sthanikas) who had the right to appoint and dismiss the temple servants and administer the temple endowments and property. In short, they controlled the interests of the temple.

The temple accounts gained greater position, particularly during the reign of Tuluva King Sri Krishnadevaraya, because during his period the temple became very prosperous with rich royal benefactions that demanded effective maintenance of accounts.

213 Administration of Tirumala Temple through the Ages

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 MSL 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 seven ranges of hill near Tirupati (the Vrishabha, Anjana, Neela, Sesha, Garuda, Narayana and Venkatathil) and their neighbourhood are quite picturesque, particularly during the months of the north east monsoon. It has numerous peaks, the highest being 3,800 feet, several forests, ravines and water-falls. In such a background is placed the temple of Sri Venkateswara, which is at the same time an inspiration and a challenge to the devotion of the pilgrim.
The origin of this famous shrine is lost in a string of mythological legends. According to these, the Divine image of Lord Venkateswara was Swayambham, self-emanated and was discovered by a mystic chief Raja whose cow was in the habit of discharging all its milk over the spot where he lay buried. The earliest Tamil poems (Ashta 400) refer to the hills called Venkatanath (or destroyed) and not to the temple. Therefore, it may be inferred that the hills were regarded as holy and sacred even before the installation of an image in the temple.

The first clear reference to the standing God Vishnu of Vengadham are found in the works of the first three Vishnouva Alvars via Pongal Battam and Peri (C. A.D. 500-600) and the Sriappadikaram assigned in its present form to the eighth century. Pongal Alvar refers to the worship of the God with garlands and incense. Peyalvar says that the Vishnu on Tirumala was none other than Krishna and that he included within himself the form of Siva. The Sriappadikaram clearly says that on Vengadham, which is full of waterfalls, stood the God holding in his two hands Sankha and Chakra.

Among the later Alvars (C. A.D. 800-900) Tirumalaiya refers to the festival of the Onam festival in Tirumala. This obviously refers to the Sattrama Brakathswam. Kulasekharam Alvar himsself, originally a king, was so much devoted to the God of Tirumalaiyam that he exclaimed that he would rather be a bird or fish or tree on the vengadham hills or a manual servant or a door-step to the temple than covet the position of the lord of heaven. The gold-plated door-step opposite the sanctum at Tirumalai is called after him Kulasekharam-pada.
From the epigraphical sources it is known that a proxy temple for Lord Venkateswara was set up somewhere in Tiruchanur (845 A.D.). This was done probably in view of the difficulty of going up the seven hills but this temple did not survive long. In 956 A.D. Samavat, wife of Saktivitankar, a vassal of Parantaka II Chola (955-973 A.D.), set up a silver image, a replica of the sanctum image of Venkateswara in the mandapa opposite the sanctum to serve as a procession image. Festivals like Simhastham, the five day festival before Mukham Dwadham were being celebrated for the Ankurapandam Tirumampalam etc.

In the Chola period the Tirumala temple does not appear to have received gifts of note either from the kings or their officers and private individuals. The Venkateswara tradition as recorded in the Guruprampanar says that Nachiyaram (10th century) the first of the great Venkateswara partisans coming after the period of the Alwars visited the Tirumala temple and found that the arrangements of worship were not quite satisfactory. Aiyavaiyaryananadiga, the next acharya, also paid a visit to the hill temple. He deputed one of his grandsons Tirumala Nambi to go and reside on the hill and attend to the priest’s task of supplying holy water and flowers to the temple. Tirumala Nambi migrated to Tirumala and spent his life there in God’s service. Next was Ramanuja (1017-1137) who was the nephew Tirumala Nambi. The Venkateswara Itthasamala gives the details of Ramanuja’s services to the Tirumala temple. It mentions that the hereditary priest of the temple was punished for some murder that he did. Worship ceased and the temple was taken over by the Saiyas and the Saiyas and the Venkateswara objected to this and there arose dispute among the devotees whether the God was Shiva and Vishnu. The Itthasamala
chieftain ruling from Narayannarayana requested Ramanuja to settle the question Ramanuja argued with the Sarvas and convincingly established the Vaishnava character of the deity. He took over the temple, restored Vaishnava worship and made elaborate arrangements concerning pujas and festivals. While he was thus engaged, some priests from Chidambaram came to him along with the procession image of Govindaraja and narrated to him the desecration of the Govindaraja shrine in Natuana temple there, by Kulottunga III Chola (1135 - 1180). Ramanuja, who was then very old, persuaded the Yadavara chieftain (identified with Ghattdeva (1125 - 1139) to build a shrine for the refuge image. This was built by the side of an older shrine for Pathasarathi and thus arose the present day Govindaraja temple at Tirupati (1135 AD). Ramanuja encouraged the settlement of many Sri Vaishnavas in Tirupati and the township grew apace. After Ramanuja, the Venkateswara temple at Tirumala and the Govindaraja temple at Tirupati were looked after by his disciple Anantha Vilvan. The latter built a shrine for his Guru in the Tirumala temple.

214 Ven Narasinga Yadavula (1209 - 1263 AD)

The Yadavulas were Chola feudatories who were ruling over the region around Tirupati from Narayannarayana (also Narayananarayana) more or less independently particularly during the decline of the Chola power. Most of the members of this dynasty find frequent mention in the inscriptions of Tirumala-Tirupati. Of these, the most important is Ven Narasinga Yadavula. He and his queen Yadava Laguna Nachchiyar, made several gifts to the temple of Venkateswara. In 1250 he permitted a Desantu (an outsider) called Tiruppullandasar, i.e., a pilgrim from Tiruppullani, near
Ramanathapuram to carry out repairs to the temple. He was cautious enough to permit the repairs on the condition that all the inscriptions in the affected parts were retain on the Prakara wall to be newly erected. That is how luckily due to the foresight of a medieval ruler inscriptions have survived. The Thiruppullanduras strengthened the Garbhagriha by building an additional wall around it and raised a Vimana over it.

The successors of Vina Natasainga viz., Thiruvengadanatha and Srinanganatha Yadavayas figure in the inscriptions as donors.

215 The Pandyan Interlude (1251-1268 A.D.)

When Jayavarman Sundara Pandya (1251-1268) extended his victorious arms northward right upto Nellore, the Chola king and his erstwhile feudatories submitted to him and one of those was Vina Natasainga Yadavayaya.

The successors of Vina Natasainga seem to have ruled upto 1364 acknowledging the overlordship of the Hoysala king Vina Ballala III (1292-1342).

216 Muslim Invasions (1310 and 1323 A.D.)

The expeditions of Malik Kafur (1310-11) and Ulugh Khan (later Muhammad-bin Tughlak, 1323) did not affect Tirumala because they marched against the Kakatiyas, Hoysalas and Pandyas. In other words, their targets were Warangal, Dwarsamudra and Madurai and their accumulated treasures and Tirumala was not on the road from Dwarsamudra to Madurai. Sringam, lay on the high road to Madurai and famous Vaishnava temple suffered badly on both the occasions. The procession
images of the Srirangam temple and they remained there till 1371 A.D. When Gopanna, a general of the Vijayanagar army took them from Tirupati to Srirangam where they were restored and rean consecrated.

2.1.7 The Vijayanagar Period (1326 - 1656 A.D.)

With the rise of Vijayanagar, the rule of the Yadavaryayas came to an end and the Tirumala region passed under the control of the Governor General functioning from the headquarters at Chandragiri. Immediately the Tirumala temple lost the patronising supervision of the Yadavaryayas while the generals of the new Hindu kingdom were active in consolidating their period. During the interval the men on the spot closely associated with the day to day administration of the Tirumala temple constituted themselves into a committee of shareholder or trustees with the authority of receiving gifts and donations and administering their terms. They also set up a new set of accounts.

The period of the rule of Sangama, Saluva, Tuluva and Ayyud dynasty of Vijayanagar constitutes the most brilliant epoch in the history of administration of Tirumala temple.

2.1.8 Sangama Dynasty

Bukka I was the first ruler of the Sangama dynasty that figures in the inscriptions from Tirumala. In 1359, Mangodev a general under Kumara Kampara covered the Varaha and Kalasa of the Tirumala temple with gold. This was the second occasion when the Varaha was gilded after an interval of about a century and a half. Kampara himself gave 23 cows and a bull for lighting a perpetual oil lamp in the temple and Tiruvengada Rayar in 1388 A.D. generously deposited one hundred gold pieces in the temple.
treasury for a service on a particular festival day in the name of king Harshara II. An inscription of 1390 A.D. mentions the Itupval in the festival during which psalms were sung within the hearing of the procession. The Kodan trimal is referred to in an inscription of 1404 A.D. In 1409, in the reign of devanaya II Madhavadasa an Amatyasekhara (a minister) required a tank in the village of Avilala near Itupati and excavated was donated to the temple at Tuumala. In 1417 A.D., a certain Madhavadasar, a resident of chandragiri dedicated to Sri Venkateswara, the Itumamammandapam which he got built at his own cost.

219 Saluva Dynasty.

In the temple of Tuumala Itupati and Trimehalii there are about 900 inscriptions belonging to the Vuyanagaram period. Of these, 169 belong to Saluva Narasimha (1485-91 A.D.) who was responsible for many important gifts and additional structures. Saluva Narasimha at first governor of Chandragiri and then Emperor was a great patron of the Tuumala temple. The thousand-pillared mandapa at Tuumala and the Kodandarama temple at Itupati were erected during his period. The four tall four-pillared pavilions in the four corners of the cutt prakara were erected by Saluva Narasimha in 1470 A.D. in the names of himself, his wife and his two sons. Saluva Narasimha seems to have renovated the Ramanuja shrine of Tuumala originally constructed by Anantalvar, the disciple of Ramanuja.
2110 The Tulaja Dynasty

The temple of Tulamala received liberal patronage during the period of the rule of this dynasty. Krishnadevaraya visited the Tulamala temple in 1513 and presented to the God rich and costly jewels and ornaments as well as villages. He visited the temple again in 1514, 1517 and 1521. On these occasions, again very rich gifts including cash, eg 30,000 gold varahas were made. The three bronzes in the Tulamala temple of Krishnadevaraya and his two queens Chinnadevi and Tulamaladevi commemorate these visits.

2111 The Tallapakka Poets and their Endowments

Annamacharya, a native of Tallapaka (Rajampet taluk, Cuddapah district), was a great devotee of Venkateswara. He got a vision and moved to Tirupati in his 16th year (1424 A.D.) and started composing sankritanas till his 96th year, i.e., till 1503. Pedda Tulamalacharya and chunna Tulamalacharya son and grandson respectively of Annamacharya continued the work of composing Telugu laudatory poems on Sri Venkateswara. Many of these were engraved on copper plates and stored in a cell in the Tulamala temple. The Adivaraha shrine and the tank in Tulamala were renovated by Pedda Tulamalacharya (called Tulumalai Ayyangar in inscriptions) required and renovated the Kalyana Venkateswara temple at Mangapuram near Chandragiri in 1540 A.D. New images of Venkateswara, the goddesses (Nachchiyaa) Ananta, Gauda etc., were made and consecrated in the temple. Provision was made for pujas, festivals and daily services.
Achuytaraaya (1530-1542) the brother and successor of Krishnadevaraya was also a great devotee of Venkateswara. He had his first coronation performed in Tirumala. The Emperor visited Tirumala in 1533 A.D. accompanied by his queen, Varadaja, and son Kumara Venkatadri and presented many valuable jewels to the God. The two bronzes kept near the stone statue of Venkateswara most probably are those of Achuyta and his queen Varadamba.

Sadasivaraya successor of Achuytaraaya seems to have visited Tirumala on two occasions. He came here twice in 1543 and made some gifts to the temple. An inscription of 1551 A.D. refers to the building of mandapa south of the Divya stambha of the Tirumala temple by Tirumalaraaya, the brother of Ramaa. This is a very impressive structure in two stages, the back or the southern part being at a higher level and containing an ornate swing pavilion. This is called the Tirumalaraaya Mandapa.

Under Venkateshwaraya (1585-1614) or Venkata II Chandragiri became the capital of the Vijayanagaram Empire (about 1582). Venkata II was greatly devoted to Venkateswara and paid frequent visits to the Tirumala temple. There is a life-size statue in black polished stone in the attitude of worship in the temple, near the images of Krishnadevaraya and his two queens.

Matha Kumara Anantaraaya was the last important benefactor of Tirumala temple. He was ruling over the territory between Tirupati and Aballam almost independently during the last years of the decline of the Vijayanagaram Empire. He made gifts of vehicle and ornaments to Lord Venkateswara.
2112 Tirumala temple during Muslim Rule (1650-1800 A.D.)

By 1650 South India had passed under Muslim domination, first under the sultan of Golconda and then under the Nawab of Arcot acting nominally for the Mughal Emperor through the Nizam of Hyderabad. There ensued much insecurity and uncertainty consequent on the fight for primacy in the Carnatic between the Nizam, the Mahattas and the European Trading Companies. During this period Lala Khematam, the Rajput general of Nawab Sadatullah Khan (1719 - 1732) appeared as a protector of the Tirumala temple. He had a title 'Todara Malla' (Proficient fighter). Three images of Todaramolla, his mother Mohana Devi and his wife Pitra Bibi, in the Tirumala temple, just outside the Tirumalatrayar mandapam commemorate his small services. But the temple had lost practically all its landed property and the pilgrim traffic also went down considerably.

From 1746 to 1751 Tirumala was under the control of the French and after 1751 passed under that of the British, when pilgrim traffic and, along with it, revenues began to revive, thanks to the restoration of conditions of near normalcy. The rulers of Mysore including Hyder Ali extended their patronage to Tirumala. In 1808 the East India Company assumed the direct admission of the Carnatic and the Tirumala-Tirupati temples passed under the authority of the district collector. In 1841 the company's court of directors resolved to withdraw from all religious institutions and the Tirumala and other temples were handed over in 1843 to one Sevadasa, the Mahant of Hathnampati Mutt of Tirupati. He was the disciple of a North Indian sadhu and had established himself as a reported ascetic greatly devoted to Venkateswara. He became the first
Vicharamakarta of the Tirumala Tirupati temples and held this office till 1860. His
disciple and successor was Mahant Dhamadasa (1861-1870). He renovated the tank
called Kapila tirtham and outer gopura of the Tirumala temple (the padikavali gopura)
Prayagadasa was the Mahant and Vicharamakarta between 1901 and 1933 In 1933 the
Tirumala - Tirupati temples were taken over by the Government of Madras and placed
under the Commissioner of Religious and Charitable Endowments, while the
management was entrusted to a Committee or Board of Trustees. Tirumala temple
came under Muslim rule with Golkonda Sultans conquering the South by the middle of
the 17th century and remained with them for a century and a half. They however left the
administration of the temple to the trustees without interfering much. In 1681, the
name of the managing body was changed from "Sthanalath" to "Sthanalavaru". In 1686
A.D. the temple which was till then under the Carnatic rulers was passed into hands of
the Moghuls when Aurangzeb conquered the South.

2.1.13 Tirumala Temple during British Paramountancy (1801-1843 A.D.)

The administration of Sri Venkateswara temple at Tirupati came under the direct
management of East India Company after it was taken over from Ajim-ul-umane in
1801 making him a recipient of fixed stipendary allowance. The administration was
through the then Collector of Western pahans - Mr. Stratton sent out series of questions
pertaining to origin, resources and revenues of Tirumala Tirupati Temples to be
answered by Sthanikas and he organised the affairs of the temple on the basis of their
answers. He submitted a report on 31st January 1803 on the sources of revenue to the
TID. This report had given a good account of the puranic origin of the temple and
consisted of many details of the then prevailing routine, the festivals and various fees levied for the darshnams and astavams

A great deal of work was done by the Government Officers to systematise the accounts and regulate the establishment. They ascertained and registered the innumerable endowments. They took inventories of the temple properties in the form of money, jewels and other property. There was an instance of misappropriation of temple funds in 1818 A.D. Mr. Bruce, the then Commissioner, who investigated into these cases framed a set of rules which were adopted and issued as "Rules for the management of allains connected with the Devasthanams on Tirumala and conduct of servants attached to the establishment of said Devasthanams" in 1921. The Parapatyadar was made the treasurer, while the Tahsildar, and the Jeeyangai was associated with secular control. The said code mainly deals with the administration of the temple regarding collection of revenue, courses of income, authority over hereditary and permanent servants and such other matters including verification of valuables.

From the time of the management by the British Government, independent accounts of receipts and expenditure have been maintained by Pedda Jeeyangai's subordinates on one hand and secular establishment on the other. This system worked as a check over the low-paid subordinates who were headed by parapatyadar and who conducted the temple business under the control of the Tahsildar.

The British relinquished their direct supervision over Hindu temples in 1843 due to the self-restraint exercised by their own Government headed by Lord Auckland. This was a sequel to the growing opposition in their own country about the conduct of East
India Company in regard to the Hindu temples. Lord Auckland decided that Government officials should be relieved from the management of the lands and control of funds and affairs of all religious endowments. The Mahant of Hathnamaji Mut, namely Sri Seva Dosaji Venu was thought of as the best suited person for administering the affairs of the TTD by the then Collector Mr. Goldingham and made a report to that effect on 13 12 43 to the Board and Government, which was finally accepted.

2.1.14 Spell of Mahants' Administration (1843-1933 A.D.)

In September 1843, Mahant Sevadosaji Venu of Hathnamaji Mut took charge as Vicharanakartta to enquire into the administration and affairs of the TTD and the subsequent Mahants held the post till the enactment of the TTD Act IX of 1932 came into force in 1933.

The era of Mahants' administration had witnessed both civil and criminal cases except during the tenure of first Mahant resulting in funds between them and the practices with vested interests, resulting in colossal waste of temple funds. The exception, however, was the era of the first Mahant Sevadosaji during which, no matter was referred to courts. He served as Vicharanakarta from 1843 till 1864. But, Dhanapadoss who succeeded him in 1864 become dishonest. The subsequent Mahants were no better. Many suits were filed against these Mahants because of corruption and misappropriation of temple funds. After certain orders by the District court as well as the High Court on certain appeals, the Mahant had appealed to the privy council which had settled a scheme that related mainly to meeting of exigencies without underlining the authority of Mahants.
The last Mahant Prayag Doss who took over the administration in 1900 proved himself to be the most enlightened and efficient administrator. During his governance, there was an all-round and steady improvement that had also helped the resources of the temple to grow manyfold. He took immense interest in providing many amenities into the township and the temple as well. He improved the footpaths, constructed choultries and tanks for the use of pilgrims. Sanitation, water supply, lighting and roadways were also improved. The notable achievement of his administration is the generation of Electric Power for lighting the age-old foot path leading to temple through the thick forests. The Vimanams of the central shrine was gilded. He was responsible for gem set krutam to the processional deity. Due to his care and foresight to-day, we have volumes of Devasthanam inscriptions. During his time only, a printing press was established by the Devasthanams. Thus Mahant too, despite his achievements was not above the usual charges of corruption and misappropriation. There were persistent demands from the public for the removal of the Mahant but due to lack of powers the Government could not do anything.

2.2 Administration of Temples under the State Govt. Acts

The Hindu Religious and Endowments Act of 1924 which had created a Board with a president and four Commissioners to Supervise and Control the temples and Mutts in general was questioned by some Mathadipathis and Managers in regard to its Validity. Thirumala temple due to the special status granted by the privy Council was beyond the purview of the Act. Thus the H.R.E Board had no control over this temple and they were not even getting information as to the affairs of the temple. The Mahant,
As such the Madras Act of 1953, the management of TTD was transferred and vested in 'TTD Committees'. The Committee was constituted as a corporate body having perpetual succession and with such powers as were conferred on the administration through a Commissioner appointed by the Government. The said 1952 Act, was replaced by an enactment in 1951 and the administration of TTD was entrusted to a "Board of Trustees". An Executive Officer was also appointed by the State Government.

After the formation of Andhra State in 1953, the said Act of 1951 was amended by a comprehensive enactment namely "The A P Charitable and Hindu Religious Institutions and Endowments Act, 1966" which came into force on 26-1-1967. Chapter XIV there dealt with the administration of TTD subject to other general provisions. Even under the said Act of 1966, the administration happened to be under the control of the Commissioner of Endowments, A P. Again, the A P Legislation had enacted the TTD Act No 20 of 1979 which came into force with effect from 18-5-1979. According to this enactment, the TTD means the Temples specified in the first schedule and the endowments and properties thereof shall include the Educational and other institutions mentioned in the second schedule and the endowments properties.
thereof The administration of TTD was thus run according to the Act 20/1979 as per the rules made thereunder

Subsequently the Government of A P have appointed a Commissioner under the Chairmanship of retired Judge Sh Challa Kondaiah and basing on the recommendations made by the Commission Government of A P have issued an enactment which is published as the "A P Charitable and Hindu Religious Institutions and Endowments Act 1987" (Act 30 of 1987) The Act came into force with effect from 23rd May 1987

2.3 Important Features of the State Government Acts

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<th>S No</th>
<th>Year of the Act</th>
<th>Important Features</th>
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<td>1</td>
<td>Madras Hindu Religious Endowments Act I of 1925</td>
<td>Constituted the Hindu Religious Endowments Board with a president and 4 members nominated by the government for a term of 5 years to supervise and control the administration of temples and mutts in the whole Madras Presidency as a statutory body, with temple committees in each district²</td>
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| 2    | Madras Hindu Religious Endowments Act II of 1927 | a  Classified temples into
|      |      | 1  temples administered by hereditary trustees and
|      |      | 2  temples administered by non hereditary trustees
|      |      | temples committees were empowered to exercise supervision on trustees of non hereditary temples
<p>|      |      | b  Hindu Religious Endowments board was empowered to exercise certain specified powers of supervision and administration over the Tirumala Tirupati temples³ |</p>
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<th>Separate Act for Tirumala Tirupati Temples 1932</th>
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<tr>
<td></td>
<td>a  Tirumala Tirupati temples designated as Tirumala Tirupati Devasthanams (TTD)</td>
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<td>b  A Board was constituted with seven members which include the Mahanad also and was called the &quot;Tirumala Tirupati Devasthanams committee&quot; for a period of three years vested with all powers including the power to appoint and punish officers of TTD</td>
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<td>c  A full time officer designated as commissioner who will be appointed by the government for a period of three years to assist the committee which delegates its powers to him</td>
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<td>d  Constituted an advisory council with the service holders in the temple</td>
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<th>Madras Hindu Religious and Charitable Endowments Act of 1931</th>
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<td></td>
<td>a  The full time officer hitherto called commissioner is redesignated as Executive officer with all executive powers</td>
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<td>b  The TTD committee redesignated as Board of trustees reduced to a mere policy making body - The members reduced from seven to five but the tenure increased from three to five years</td>
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<td></td>
<td>c  Constituted the Hindu religious and charitable endowments department with a commissioner with head quarters at Madras to deal with the administration of all religious endowments</td>
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<th>A P Charitable and Hindu Religious Institutions and Endowments Act No 19 of 1966</th>
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<td>a  Increased the number of members of the TTD Board of Trustees from Five to Eleven. The tenure is again reduced from five to three years</td>
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<td>b  Created the post of Deputy Executive Officer to assist the Executive Officer of TTD</td>
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The TID Act No 20 of 1979

a. Increased the number of members of the Trust Board from Eleven to thirteen. 

b. Constituted a five member management committee with the chairman of the TID Board, Commissioner of Endowments, Executive Officer of TTD and two members of the Board nominated by the government. This committee was empowered to exercise the general superintendence and control over the administration of TTD in conformity with the policy laid down by the Board.

c. Posts of Joint Executive Officer, Financial Advisor and Chief Accounts Officer are created and appointed by the government with a 3 year tenure. Special grade deputy Executive Officer post, a higher post for TID officers, is created on promotion.

A P Charitable and Hindu Religious Institutions and Endowments Act No 30 of 1987

This is the latest Act under implementation.

Thus in order to prevent the mismanagement of temple funds and property the Government of Madras Presidency during the British rule enacted a number of Acts for the better administration of temples including those of Tirumala and Tirupati. After Independence the then composite Madras State and the State of Andhra Pradesh, after its formation in 1956, have enacted several Acts for the better administration of the Hindu religious institutions in the entire State.

3 Ibid. pp 8-9

4 Krishnaswamy, T., History of Tirumala, TTD Publications, 1980 p 132


6 A P C & H R I and Endowments Act of 1966, Section 86

7 Ibid, Section 87

8 TTD Act No 2G of 1979 Section 4 and 5

9 Ibid, Section 7

10 Ibid, Section 17 (1)