PART I
INTRODUCTION
The Tirumala Tirupati Devasthanams owns the temples specified and the endowments and properties thereof and include the educational and other institutions specified and the endowments and properties thereof and is constituted into a single religious institution. The Tirumala Tirupati Devasthanams to-day, is not only an enormous public institution but also an efficient institution.

Sri Venkateswara of Tirumala temple known as "Balaji" to his devotees in the North is perhaps the most popular Hindu god. He is also the richest Hindu god whose total assets are estimated at a staggering figure of Rs.100 crores. Since the assets of the Vatican (the holy place of the world's 750 million Roman Catholics) and Mecca in Saudi Arabia (the holy place of 500 million Muslims) are not disclosed, Tirupati Sri Venkateswara may possibly be the richest god in the whole world. The temple is situated on the hills of Tirumala, Chittoor District, Andhra Pradesh, South India is supposed to be the oldest religious Institution in the world with an unbroken record of worship for 1,200 years.
Unlike other shrines, the Tirumala Tirupati Devasthanam has got enormous responsibilities, which are equivalent to that of State government. The functioning of the TT is a complex field of interactions in which heterogeneous elements such as administrators connected with secular activities like transport, engineering, health, sanitation, safety etc. and hereditary components of personnel performing various temple-rituals, a shrine, ideologies, social conditions, political interference and other conditions play a prominent role.

The government enacted the new TT Act 20 of 1970 to have a separate and autonomous enactment for the better administration and governance of the Tirumala Tirupati Devasthanam devoid of administrative bottlenecks. The administrative hierarchy under the new Act includes government, the Board, Management Committee and the Executive Officer.

The Board constituted by the government under Section 4 of the Act consists of not more than 13 members of whom the Chairman shall be appointed by the government, the Commissioner shall be an ex-officio member and the Executive Officer shall be the member secretary - ex-officio.
The main functions of the board are (1) to formulate general guidelines for policies connected with the provision of facilities and amenities to the pilgrim, (2) to approve the budget placed before it by the Management Committee with such modifications as it deems fit, and to review the administrative report every year and submit the same to the government.

Under the new Act 50 of 1972 the real administration of the temple and its properties are vested in a small committee of management consisting of the chairman appointed by the government, two other members from the local institution by the government, the Commissioner of Valuable Properties, and the Executive Officer of the temple, the latter two are ex-officio members with power to vote.

The Executive Officer is appointed by the government from among the officers not below the rank of a district collector. He is the chief executive authority as far as the organization is concerned. He has been given the general powers to carry out all the purposes of the Act, subject to the control of the Management Committee.

The Management Committee can delegate its powers and functions to the Executive Officer. He can in turn
also delegate his powers, functions, and duties to his subordinate officers. As a result of such a process of delegation of administrative functions, we find to-day there has emerged as many departments as the State Government had and a good number of top officials too. In the management of administration, the executive officer has the various officers to assist him like Joint Executive Officers, Financial Advisor and Chief Accounts Officer, Deputy Executive Officers, Advocate and Law Officer, Educational Officer, Public Relations Officer, Judicial Officer, Superintending Engineer etc. with different types of functions. There are 22 Heads of Departments and 32 Heads of Sections for the purpose of carrying out the day-to-day administration. All these Heads of Departments and Heads of Sections function under the powers, functions and duties delegated to them by the Executive Officer.

The receipts of TTD in 1972-1980 were Rs. 18.50 crores and expenditure was about Rs. 15.12 crores. The amount of interest fetched from the various investments as on 31.12.1980 was Rs. 39.46 crores.

The TTD funds are utilised mainly for maintenance of the temples and institutions specified in schedules I and II to the Act. The funds of TTD shall be deposited
in bank or necessary or be invested in securities in accordance with the guidelines given by the state government.

Simultaneously, the TM has also taken up a number of new schemes and projects. The present TM (No. 3) of 1979 enables the committee and the executive officer to take quick and on-the-spot decisions and also to implement them expeditiously.

Objectives of the present study:

The present study is undertaken with the main objective of studying in detail the organisation and administration of the Tirumala Tirupati Devasthanams, with particular reference to the period 1970-80 during which there have been rapid developments and phenomenal growth in the number of pilgrims and consequently in the income of the TM. Over the years, the TM administration has grown to such enormous proportions that in addition to catering to the needs of pilgrims, it is undertaking many activities of a socio-religious nature, leave alone its investment policy.

In the administration of TM, the Tirivari Temple at Tirumala is the focal point of discussion and debate in the Press, Legislature and the Public. Apart from it,
to have the two administrative offices known previously as Buzur office, now called as the Administrative offices, Mirinda Tirupati Devasthanam at Tirupati. The office has various departments of general administration like Education, legal, engineering, marketing, welfare, cultural, public relations, gardening, horticulture, transport, revenue, dairy, press, vigilance, etc.

To manage and administer all these departments, apart from optimum utilisation of taxes finance, is an enormous task which requires all the skills and efficiency from those who are entrusted with the administration of the present study proposes to examine critically the structure of the administration, organisational set up, administrative procedures and other related aspects. The present study proceeds on the hypothesis that the management of the religious institution, the organisation of various departments, the administrative procedures and policies are quite different compared to the organisation and administration of government departments and also those in the private sector. The administration of socio-religious institution should combine in itself the best elements of both the public and private sector administration - the best of skills relating to both the sectors. The theory of public administration and that of private sector should
be combined so with the ethos of spiritual devotion as to derive optimum results. Every organisational aspect and administrative action of a socio-religious institution like T.I. should have as its ultimate goal - the actualisation of the pilgrim dream. The study makes a modest attempt to make an in-depth analysis of the various organisational and administrative aspects with optimisation of the pilgrim satisfaction as the guiding principle.

**Methodology of the study:**

For the study, the main source of information is documentary analysis. The various records maintained by T.I., particularly the administration reports, bulletins, etc., and such other published and unpublished information available in T.I. have been used. In addition, the various minutes of the committee meetings have been consulted. The study also draws heavily on the public documents published by the administrations department of the Govt. of Madras tracts. Apart from these, the interview technique, and also participatory observation technique, to elicit information have been adopted.

**Organisation of the thesis:**

The thesis is divided into nine chapters under three parts. Part I consists of six chapters. It traces
briefly the organisational and administrative structure of the T.D. to provide a historical perspective. Chapter XI is a critical analysis of the various Acts particularly the Hindu Religious & Charitable Endowments Act of 1933 and the various changes in the Act of 1979 and its implications. Chapter XII is a critical commentary on the Governing Body of the T.D. - the Board - the Management Committee, the powers and role of the Commissioner and the pivotal role of the Executive Officer. Chapter XIV is an analysis of the internal organisation of the T.D. Chapter V deals with the administration of the shrine temple within the limits of T.D. and Chapter VI consists of the various amenities provided to the pilgrims and the strategies adopted by the T.D. Part II consists of Chapter VII and is devoted solely to the 'personal administration' of T.D. while Chapter VIII in Part III deals with the examination of the financial administration of T.D. both the revenue and expenditure flows. The concluding chapter deals with several suggestions and recommendations for effective and efficient administration of T.D.

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.

First of all, the TMD administration covers a number of heterogeneous aspects consisting of religious administration and secular administration. The Research Scholar is not in a position to cover all the aspects, as the TMD consists of many departments of specialised nature like Engineering, Public Health, Forest, Education, Water Supply, Electricity Department, Press and Public Relations, Photography, Medical, Gardening, Horticulture, Transport, Revenue, Dairy and Hindu Dharma Rakshana Smashta.

A thorough study of these subjects can be done by technically competent people. Hence the researcher has not dealt about them.

Secondly, the officials of the TMD especially those having 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 TMD has many virtues and liabilities like any other organisation. As apart of the organisation,
the research scholar had a righgd view of the functioning of the administration but she had some limitations on commenting freely on the organisation.

Finally, every care has been taken in choosing the sample for piloting survey to ensure objectivity, yet some element of subjectivity must have crept into the study.
CHAPTER 1

HISTORICAL DEVELOPMENT OF 
SIRUMALA GHANAJAMA DEVISTALANAM
"The temple is the invaluable link between man and god, between society and religion, between public morality and private morality. If we do not keep our temples positive forces radiating a healthy, progressive and cultural outlook, we shall be playing into the hands of a turbulent crowd."

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 teaching dimensions. The Tirumala lies on 13° 45' N latitude and 79° 21' 3 longitude. It is at an altitude of 940 metres above the mean 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 religiouslyastic variations, the shrine of Tirumala spread universal harmony by being visited by people from all walks of life, all regions and religions and sects.

The lord of Tirumala is not a mere sectarian god though the outward form is that of Lord Krishna. To is Shiva, Vishnu,

in India, Mike, Wisconsin, Kansas or any other and or
calls the devotee co consort. It presents a
cure disease and salubrious to an ancient devotee; and
for a curious academician 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 10.33 sq. miles.²

Srimati town is the contact point for the shrine,
dedicated at the base of Tirumala range of the Subrah
range belonging to pre-colonial period and is well
connected with almost all important places in the country
by rail, road and air.

Tirumala 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.

2. In G.R.No. 1713 of 18.11.1976 (Ms. Proceedings No. 10,
206 of 24.11.1976) an actual of only 44 sq. miles around
the temple was ordered to be made over to mahant. A
mistake was committed by the Surveyor while demarcating
the boundaries resulted in ultimately handing over of
10.33 sq. miles). C. Anna Rao, Ancient Records, TTD
of pilgrimage not merely for ordinary and common people
but also for ilahajas and other ruling princes. Besides
‘timurul the main temple, there are many subsidiary
temples in and around tirupati and all of them put together
are treated as a single religious institution for the
purpose of administration. 4.

Lord Venkateswara, known as Lord Balaji, in Northen
India, attracts thousands of pilgrims to its shrine from
all over the country every day whose number keeps on
increasing year by year. Paradoxically enough, as rationa-
lianism prompted by modern influences and modern methods of
living is eroding men’s faith in god in our holy land,
there has been a tremendous growth in the number of believers
who come to the Lord of the Seven Hills to fulfill their vows.

Till 1944, when the first good road was opened for the
road traffic, the devotees used to reach Tirumala by the
trotting on two foot pathways – one from pirupati (Alipiri
or Ajupali – the bottom or lowest step), the most fragmented
and popular one called ‘Saranagiri’ and the other from
‘Grivami Nottu’ on Chitrakariri side. But, to-day with

3. A Gazetteer of Southern India with Mysore and provinces
& Singapore – Sharow & Company (1896), pp. 270-274.

4. The Tirumala Tirupati Devasthanams Act (Andhra Pradesh Act
30 of 1979 hereinafter called the Act). See section 1 and 2(4).
modern transport and other facilities and two ghat roads\(^5\),
the turnout of pilgrims to this holy shrine during peak
seasons is nearly 30 to 35 thousands a day.

There is historical evidence to prove that many rulers
of South India belonging to Pallavan, Chola and Vijayanagar
dynasties showed keen interest in the maintenance of this
temple with sustained patronage mainly due to devotional
impulses. Even the Hindu invaders after the decline of
Vijayanagar had maintained the shrines. 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\(^6\).

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 headed over the administration
to the then "Honalu Sri Devadoss incharge of Sri Nethi
Rajji mut\(^7\).

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5. The second ghat road was constructed at a cost of
Rs. 70,53,405/- and opened for traffic during 1974
(I.T.) Board Resolution No.320, dt. 26.10.1980 and No.456,
dt. 12.5.1972). Whereas it would have costed only
Rs.17 lakhs if accepted in sixties by the then Government,
handed by Sri N. Sanjiva Reddy.

the Devasthanam collection with Illustrations, Sri Mahant
Prayaga Rajji Varu, Vishwanada Garha of Devasthanams, 1939.

7. In 1748 the East India Company acquired portions of Carnatic
from Nawab of Arcot together with Revenues from the temple.
After the 4th Mysore war in 1799 and death of Ibrahim Ali
and his son in 1801, the Company made an agreement with Ali
ul-Musaffa and took over political sovereignty over Carnatic
in return for a fixed stipendary allowance.
During the 90 years of administration by the successive regimes, the administration was crippled due to corruption, insufficiency, despotism etc., which ultimately compelled the then Delhi Government to takeover the administration, through an enactment in 1933, by constituting a committee. Thus, began the era of management of the temples by state on modern lines.

The two complexes of nine main temples and 32 sub-temples situated at Tirumala, Tirupati, Tiruchirapalli and other parts of the State as well as the country.

To administer so many temples with huge revenue and to exercise efficient control over the heavy expenditure involved, the administrative machinery had necessarily to expand to maximize the realization of the prescribed goals. The apex of administrative hierarchy is represented by the Governor under whom a Board is constituted to run the management of the temples. The Board functions through the Management Committee under whose supervision the entire administration headed by the Executive Officer is carried on.
of the faith of a devotee is manifested in his
very pilgrimage to Tirumala involving some amount of
strain and stress, how does it fit to express his grati-
dication to the lord for the fulfillment, mental or materi-
al, in the form of such offerings to the lord. Records say
that the total revenue through such offerings was Rs.1 lakh
in 1933 itself. During 1970-75 the total cash revenue
for Sriman was to the tune of Rs.18 crores. The pilgrims
visiting from various parts of the country - most of whom
being poor and illiterate expect to be provided with all
types of amenities during their sojourn. The TTD perhaps
has reacted positively to the demands of pilgrims, providing
them with necessary information, arranging transportation
to Tirumala, providing accommodation at Tirumala, help
them in fulfilling vows of tonsure etc. providing orderly
darshan, hygienic food and protected water for drinking
and return transport back to Tirupati. All these chain
of activities demand unceasing attention and zeal on the part of the administration particularly in view of the heavy influx of pilgrims every day. While looking at pilgrim satisfaction factor, in its right context the administration has the unceasing, relentless and demanding responsibilities to see that all the rituals, festivals etc. prescribed by tradition and custom in the temple are carried out to the minute detail. In carrying out the various rituals and festivals in conformity with Vedic norms again custom and according to custom, tradition and usage and to the satisfaction of the devotees, the Ritual instructions super antiloo challenges if not every day, atleast during peak season.

As many inscriptions proved, temples were conceived of, not only as places of worship but also, as centres of comprehensive, religious-cultural activities, sculpture, painting, dancing etc. In other words the life of the community is centered round the temple, keeping up the tradition, the TRC have been promoting the aboriginal arts in various institutions run by its funds, thus enriching the rich cultural heritage of our country. In the last few decades, the Devasthanams have contributed in large measures to the expansion of education, and the fine

Arts. Tirupati is a university town to-day thanks to the generosity of the Raja.

Tirupati continually witnesses the galore of cultural festivals, in memory of Yaguraja and Annamacharya sponsored by the T.R. In addition many scholars and musicians frequently participate in the cultural events sponsored by the T.R.

one of the bases of modern society is the destitute. Unless the class is blotted out, the society cannot hold its head up in the world. The orphanage institutions run are intended to ameliorate the conditions of the infants. Those must be counted among the foremost social service institutions and the maintenance of those out of the triple funds is solemnly justified as contributing to social progress. In conformity with its ideals the T.R. generously helps the destitute by running a school for the deaf, dumb, and blind; an orphanage and a leprosarium. They also run several hospitals. In times of floods and drought the T.R. swings into action. The T.R. administration is awash of multifarious activities, its primary objective, however being service to pilgrims.

9. Ibid.
10. The T.R has donated Rs. 30 lakhs for constructing cyclone shelters during 1979-80 (vide T.R. Board Resolution No. 4167, dt: 19.12.1977). The T.R has donated Rs. 1 crore recently to A.P. Chief Minister's Flood Relief Fund.
The number of pilgrims accommodated as per the TTD records at Tirumala has been steadily increasing, from 16.40 lakhs in 1970 to 27.40 lakhs in 1980. Revenue accruing to TTD is mainly from the votive offerings of the pilgrims. During 1975-80 the total receipts (capital and revenue) of the TTD reached a level of Rs.10.50 crores, expenditure to Rs.13.60 crores leaving a surplus of Rs.5.00 crores. It is natural that for the administration and conductance of this type of gigantic task of diverse nature varying from rituals to the Gopasamudra, to the pilgrims, religious and social activities, a large force is needed. Consequently many sections within the administration like Gopasamudra section, public relations sections, health and sanitation etc. have been created.

The efficiency or inefficiency of the TTD administration is directly felt by the large number of pilgrims. The objective of any administration is the normal production of services for the satisfaction of its clientele. The governments under the earlier composite state of Madras and subsequently under the A.P. State have considered it as their bounden duty to preserve the glory of this shrine and

11. Background paper for Development of Tirumala (Director of Town Planning, Govt. of Andhra Pradesh), p.11.

12. Statistics obtained from the Accounts Section, TTD Administrative Office, Tirupati.
administer it through effective legislation. As a result,
important bodies like the Board of Trustees and
Migrant Committee have been constituted.

Although the first enactsment to carry out the TD
administration was made in 1952, there were successive
There were also two amendments to the original enactsments
in between.

The increasing number of pilgrims with the passage
of "time" "volume" "stress" to use the words of David
Cowan, produced the irresistible need to equip the TD
with more and more powers for speedy actions to meet
the challenge of the "volume", "time" and "content stress".
The question that arose concerned the extent of power
to be granted to the TD engaged the attention of the
government from time to time. However, in the case of
TD administration the government could not afford to
be indifferent to the overwhelming problems confronted
by it. The state government of Andhra Pradesh through
its latest legislation in 1979 has recognised the special
position of TD administration.
As the jti is the oldest religious institution not only in J.J., but also in entire India with vast resources and extensive proportion, the state legislature considered that the existing provisions in the previous Act of 1952 were inadequate. In that it has not been possible to take quick decisions in the matters of its administration were considered necessary. In the light of the past experience, it was considered expedient to have a separate self-contained enactment for the better administration and governance of the jti.

As already mentioned the last decade between 1970-80 had witnessed a tremendous growth in the pilgrim population and income and corresponding expenditure of this temple. Hence it became necessary not only to modify the legal framework of the jti but also reorganise the administrative system to meet the ever-increasing volume of work.

The present study is primarily aimed not merely at enumerating the number of pilgrims and income but the way the management faced the innumerable problems and the facilities needed by the pilgrims. It aimed at discovering

14. The objects and reasons appended to the TBP Bill No. 15 of 1979.
Questions such as the following: How best are
the revenues accruing from various offerings are spent?
Is the administration vested with necessary powers to
discharge its obligations properly? What is the role
of state government in relation to the TTD administration?
What are the main and subsidiary activities of the TTD?
What is the role of the executive officer? While these
are the broad questions for consideration, all other
necessary aspects pertaining to the TTD have also been
discussed.

The study is obscure 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 adminis-
tration could be converted into a 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.
In short, the origin of temples in India is lost in the midst of ancient past. Temples derive their significance, rather, as pirs 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. It will be no exaggeration to state that the sanctity of our Hindu culture rests upon the stable base of our temples, which have been the traditional centers, fostering the growth of civilization, in all its ramifications in art, literature, painting, sculpture, dance, drama etc. With this background it may be useful to briefly examine the historical background to temple administration in the South in general.

Perspectives on influences on the two organisational 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.
Temple administration:

Temples and shrines are two main institutions of the Hindu religious system. As 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 proper to and elevation of the human being in the various manifestations. On the other hand, have been undertaking the delivery of spiritual instructions by means of contact close along with their disciples.

There are divided opinion among the European scholars about image worship in Vedic period. According to me, millennia, Vedas are only purely in imagination because have a favor to their text and also represented them in possible sense. However, according to these scholars the religion of Vedas known no idols, and the worship of the idols 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.

16. K.K. Ramesh, 'Temple-worship in epic period.'
In the otherwise Veda "salute only in praise of the 'sagantam' the ascension point" 17 In the Rig Veda there is no direct reference to idol or temple worship. Importance was given to vanas, yogana etc. - the prominent gods and the appearance in the form of Asura, Jatu, Varuna, etc. "temple and temple less" were learned - "ahara mitra the thousand temple" 18 - "amit a - vima bhramam yathurahkarunam which exists in one's mind call it by whatever name. 10

In the only in the later peripherals and the idea of personal and spiritual evolution to each other and identified. The form was fully developed, extended in different in the agamic and the nakshatra and in the various parts of the land. An idea of order more evolved will not. 21

"agamaguru may perhaps be said to be the origin of a temple. Although there is no mention of temples in the earlier, it seems fairly clear that temples in the form of the other were known during the later period. In one of the peripherals, which were earlier than

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 Pallava and the construction was taken up eagerly by successive dynasties of Chalukyas and Cholas. In Vijayanagara period, the greatest of Chola kings, Rajarajeshwara, 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 Vijayanagara period. The defeat of the Vijayanagara king in the battle of Jaliscota in 1563 A.D. brought about an eclipse of the Hindu religious institutions in the Deccan, from which, they never recovered fully.

"Religion of Hindu nature is considered as part of religion and both are integrated parts of Dharma. From very early times, religious and charitable institutions come under the special protection of the ruling authority and Hindu kings regarded themselves as specially charged with the duty of properly administering the temples and their funds within their jurisdiction and the application of such funds
towards the objects for which the temples were founded.

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 conserved in the temple, 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-social-cultural activities.

Sugiyama, Suketsu- Mayer of Nandi Kanakoti Rathna says our temples are not organized as places for meditation, nor for congregational worship, to offer a part of good things and to render our gratitude to Him who has given them to us. To 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 consciousness 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.

22. Ibid., p. vi.
The construction of the temple and its maintenance was solely for the well-being and benefit of the society. In the words of K.L. Nilaikanta Sastry, "The Hindu temple attained the zenith of its influence on the social life of the country. The temple as landlord, employer and consumer of goods, and services, as bank, school and museum as hospital and theatre, in short as a nucleus which provided round itself all that was best in the area of the spirit of Varna, the medieval Indian temple has few parallels in the annals of mankind."

It would be interesting to learn 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 large number of people had to be employed in temples.

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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 industries are required for festivals. In this way, temples provide employment and sustenance for a large number of people, like shepherds to look after the cows donated by temples, cultivators to look after its land, gardeners, garland-makers, sweepers, pipers, drummers, the temple priests, the cattles, icon makers, painters, labourers, musicians, goldsmiths, architects, temple administrators and employees, drummers, cooks, fire-wood and charcoal gatherer, blacksmiths, bell metal workers, etc. Again festivals attracted the craftsmen and provided market for their goods. So learn that there was the custom of presenting cloths on festival occasions to all the servants of temple from the poor athyadar 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. There were attached to the temple, pandits well versed in the Vedas, Itihashas, Puranas, sciences and philosophy.

An inscription from Bangalore registers certain gifts of land made to a chaling-laya forperforming 'yajna' in the temple of Chaturvedimha. The maharajas and the people of Badar (Bhadrapura) in the Gerson State are said to have made a grant of land (c. 1300) for reciting puranic stories, and reciting Vedas in the temple of Gajjeshnana. According to a group of documents at Kudugall, provision was made in 1633 for the chanting of Veda in the temple by twenty-four Brahmans for which, a part of the revenue from the village of 'Sitamadadi' was set apart. There were many more inscriptions to prove that the temples had contributed for the cause of education.

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 were enacted in temples in connection with their festivals.

In the rangoomantapa of a temple, dancing was usually practised.

25. Ibid., pp.227-228.
... study of the inscriptions in the Pritheesvara
temple in Tanjore reveals that it was a great centre of
idea of religious culture. Similar observation can be made
with reference to temples at Polur, Urnani, Dacchi,
Kalna, Ujjain and Badura. Konch Beeram which was
celebrated by Vatashali as early as 2nd century B.C.
was a famous seat of learning and the great poets
Maravi and Mahtali were closely associated with this city.
In Virudhavi we have the famous instance of Annamacharya
who had 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.

Ayurveda and fascinat the medical science which
was very essential for the well-being of the society.
There were dispensaries attached to some temples. There
were ordinances for the maintenance of the dispensaries.

A temple while serving as a centre for the encourage-
ment of piety and learning and as an effective instrument
of poor-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.

28. The songs inscribed on copper plates were preserved
in Annamacharya Shandaram in Vimana Pradakshinam of
Sri Tirumala Temple.
Inception of Administrative System of Tirumala during Ancient Times

The actual administration of Tirumala temple had started by Vallava of Koja who had succeeded Satyavahana. They appointed a few responsible persons for the temple administration. One person entrusted with the management of the temple was known as "Kanyacarta". An inscription of 963 C.E. revealed that there were managers called "mahapatradas" and other category of officials as "abalayaas".

Sri Rama who visited the Tirumala temple in the later years of the 12th century had administrated the temple through an "Kanyi" (or Mamelor). This "Kanyi" wore yellow clothes like Sanyasis and possessed a seal with the mark of mansan 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 or one-man administration was sufficient then.

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

Since early days there were "Sthanikas" (trustees) coming into a local committee entrusted with the duty of running the temple efficiently. The rulers used to set apart some lands etc. when the "Sthanikas" used to ask for parcels of land for the maintenance of the temple. Being "self constituted trustees" 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.

In 1300 A.D. there was an innovation in the administrative system with the introduction of Temple Accountant known as "Kumara-saha-vidyap." Then there was confusion after the demise of Kalava Sri Ranganatha, the need for a qualified accountant was felt for the maintenance of records at the virupaksha temple.

During the reigns of Vijayanagara kings the management of the temple was in the hands of trustees (sthapitas) 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. Their number however was limited to six. There were many servants in the temple of such a great magnitude and who were of the temple second in command (second), the general manager (Jiyikkalvi) and the temple accountant (JiyillaSekar).

There were also the general watchman (my vaid or vimmuni vaid), superintendent of stores (rudi koval), treasurer (so broadran), servants in charge of lighting (rimvillasikali), the temple priest, the piper and the drummer and a host of other servants with different duties. The temple accountants gained greater position, particularly during the reign of catavadi ray, Sri Krishnapurayya, because during his period the temple became very prosperous with rich royal benefactions that demanded effective maintenance of accounts.

Timudola temple came under sultan rule with sikandra sultans conquering the south by the middle of the 17th century and remained with them for a century and half.

They however left the administration of the temple to the trustees without interfering much. In 1851, the name of the managing body was changed from "Sthanakar" to "Sthana-
Lavers". In 1869 A.D., the temple which was till then
under the Carnatic rulers was passed into hands of the
Dyke later Marajans conquered the South.

Administration of Sri Venkatarama temple at
Nizamabad under the direct management of East India
Company after it is taken over from Aj-i-All-Mahom in 1801
making him a Beneficient of final stipendary allowance

The administration was through the then Collector of
Eastern Ullas - Mr. Stratton, to keep himself abreast
of the temple administration, Mr. Stratton sent out series
of questions pertaining to origin, resources and revenues
of Tirumala Tirunati temples to be answered by Sthanakars
and he organised the affairs of the temple on the basis
of their answers. He submitted a report on 31st January 1869

30. There is a manuscript in the MacKenzie collections
"Rigots of the boundaries Rigotsy" which contain
a map showing the limits of Temple State.
MacKenzie Manuscripts - Translation Reports, Vol.XVI,
p.476a.
on the sources of revenue to the Government. This report had
given a full account of the puranic origin of the temple
and consisted of many details of the then prevailing
practices, the festivals and various food offered for the
darshana and adoration.

A great deal of work was done by the Government
officials to systematise the accounts and regulate the
establishment. They ascertained and registered the
immovable 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 1919. Dr. H. Sute, the then Commissioner,
who investigated into these cases framed a set of rules
which were adopted and issued as "Rules for the management
of affairs connected with the devasthanam on Srimukti
and conduct of servants attached to the establishment of
said devasthanam" in 1921. The parapatyadar was made
the treasurer while the Brahmidar and the rajasenjar was
associated with secular control. The said code mainly

31. Dr. Stratton, you the replies furnished by the Sthanaika
  closely checked and verified. The questions and replies
  were compiled and published under the title "Sewal-i-
  Jawab Patta" in 1919. It is an impartial and unbiased
  record of the usage, customs and traditions of the temple.
  The courts rely on this impartial record in cases of
  disputes.

32. Brahms Code - prepared in 29, 7, 1921 by W. Cooke,
  Collector, Chittor.
deals with the administration of the temple regarding collection of revenue, sources of income, authority over hereditary and permanent servants and such other matters including verification of valuations.

From the time of the management by the British government, independent accounts of receipts and expenditure have been maintained by whole of the underlinates on one hand and secular establishment on the other. This system worked as a check over the low-paid underlinates who were headed by parangutor and who conducted the temple business under the control of the masalver.

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 signal 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. Thelient of Nathiranji Bhatt, namely

33. "Kainkarya vatti" laying down the duties of different non-hereditary and hereditary functionaries and servants was prepared once during the time of Mr. Stratton and again in 1820.
Another most important document got prepared in 14.6.1819 was "Payashi Account" furnishing details of images of gods used in all TTD temples and of immovable properties, etc.
and Raja RocaRji Vara was thought of as the best suited person for administering the affairs of the TS by the then collector W.R. Oldingham and submitted a report to that effect on 19.3.43 to the board and government, which was finally accepted.34

End of Raja's Administration

In September 1943, Raja RocaRji Vara of Uthri RocaRji and took charge as Vicharamadittha to inquire into the administration and affairs of the TS and the subsequent quanta held the post till the enactment of the TS Act No. of 1932 came into force in 1953.

The era of efficient administration had witnessed both civil and ritual游戏 except during the time of first ten years resulting in funds between them and the parties with vested interests, resulting in colossal waste of temple funds. No exception, however, was the era of the first Jhant RocaRji during which, no matter was referred to courts. He served as Vicharamaditta from 1943 till 1944. But, Dharmadasa who succeeded him in 1964 became disinterested. The subsequent Jhants were no better. Many suits were filed against these Jhants.

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 outgoings without undermining the authority of the Mahant.\(^{35}\)

The last Mahant who took-over the administration in 1930 proved himself to be the most able-minded and efficient administrator. During his governance, there was an all-round and steady improvement that had also harnessed the resources of the temple to grow many-fold. He took immense interest in providing many amenities into the townships and the temple as well. He improved the footpaths, constructed chunnieries 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 stone-path leading to temple through the thick forests. The shrines of the central shrine was gilded. He was responsible for gem-set kiritan to the processional deity. Due to his care and

\(^{35}\) Appeal No. 236 of 1901 and 38 of 1902 before the High Court of Madras (28 Madras pp. 319 to 328) and the subsequent decision of the Privy Council which formed a new scheme.
straight to-day, we have volumes of devasthanam inscriptions. During his time only, a printing press was established by the devasthanams. This agent 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 tahana but due to lack of power the government could not do anything.

The Hindu Religious and Charitable Endowments Act of 1924 which had created a Board with a President and four Commissioners to supervise and control the temples and estates in general was questioned by some mahapatris and Brahmans in regard to its validity. Piramala temple due to the special status granted by the privy council was beyond the purview of the Act. Thus the S.R.C. Board had no control over this temple and they were not even getting information as to the affairs of the temple. The tahana, in a reply to the Board had declared that he was under no obligation to reply to the Board, except to file a copy of budget with the district court having regard to the Privy Council's decision. He also contended that the Board had no jurisdiction over the devasthanams. The

government was rather compelled to enact separate legislation for the better administration of Covenanted. Therefore, the Covenants Act 1932 had come into effect for the better administration and governance of the Covenants. This act vested the administration of the Covenants in committees of 7 members with a Commissioner in charge of the day-to-day administration assisted by religious advisory council and mufti advisory council.