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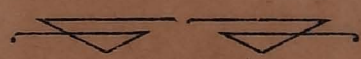
Tirukkalukunram Devastanam.



THE REGISTRAR OF BOOKS
29 MAR 1926
MADRAS

PUBLISHED BY

TRUSTEE M. M. KUMARASAMI MUDALIYAR



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Presented in honour of Their Excellencies' visit to Tirukalukundram Temple on 29-1-1912,
(Photo by Her Excellency Lady Pentland).



Photo taken on the occasion of the entertainment given to the *25th December 1923.*

HON'BLE SIR P. RAJAGOPALA CHARRIYAR,

on his elevation to the Council of the Secretary of State for India.



Photo taken on the occasion of Mr. J. W. Coombs visit to Mahabalipuram via Tirukalukundram

Mr. M. M. KUMARASWAMI MUDALIAR,

Trustee - Tirukalukundram Devastanam.

in the centre

with the Chingleput Reformatory Schoolboys.

29MAR1926
MADRAS

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INTRODUCTION.

This book comprises a brief history of the temple at Tirukalukundram and of its management together with a choice collection of extracts from the Visitors' Book maintained by the Devastanam and is intended to supplement three others which have already appeared on the subject, namely :—The Devastanam Manual, the book embodying all the civil and criminal suits relating to the temple, and the Sthalapuranam

My main object in bringing out these publications, is to provide my successors in office ample and accurate information regarding the affairs of the Devastanam, the properties belonging to it, the system of books and accounts maintained in its administration ; and incidentally afford them an insight into the hardships experienced by me in the discharge of my duties. It is also intended to interest the general public in the present condition of this famous shrine, in order to enlist their sympathy and aid in matters relating to its improvement. It may not perhaps be out of place here for me to state the circumstances which led to my acceptance of the onerous office of its Trusteeship. The late Hon'ble Mr. Muthukumaraswamy Mudaliar, the Zamindar of Chunampet, one of the most distinguished visitors to this sacred place and a devout worshipper at this shrine, was very much interested in the prosperity of the temple and the efficiency of its administration. With this end in view and in consideration of the fact that my father who was a member of the Devastanam Committee, resigned the post, the Zamindar urged me to take up the office of Trusteeship, and prevailed upon the Devastanam Committee to appoint me to the place. In deference to the wishes of the Zamindar for whom I have ever entertained the highest regard, I accepted the trusteeship on the 15th October 1900, jointly with another already in office—Mr. Arumuga Mudaliar of

Nalvoy. This gentleman died a few months later. From that time till 1909 some one or other was associated with me as a co-trustee, but, after that date, I have been sole Trustee of the Devastanam. Thus singly burdened with the responsible work which demanded much time and careful attention, my interest in the temple administration became all absorbing and necessitated my permanent stay at the place to the neglect of my own estate. But the zeal and firmness with which I discharged the duties of my office aroused the opposition of a corrupt and indifferent body of temple servants, which resulted in the promotion of factious litigation instigated by them. The proper conduct of such suits entailed my personal attendance in court and put me to no inconsiderable inconvenience, besides involving a heavy strain on the slender resources of the temple, not to speak of the heavy expenditure I had personally to incur. But I cannot sufficiently thank Rao Bahadur V. Masilamony Pillay, (now one of the Judges of the High Court) for the sincere and disinterested advice he has ever offered me. It was mainly through his assistance that I was able to come out successful in all the suits and his kind, encouraging words, cheered me in all my difficulties. Thus, he has not only lent me a helping hand at all times, but may also justly be styled a pillar of strength to the Devastanam itself, for the very active interest he has always been evincing in its cause as an enthusiastic member of the Devastanam Committee for the Taluk of Chingleput. It is only for the past few years that I have been free from being troubled with such malicious suits.

From the time the members of the Devastanam Committee thought it fit to leave the administration of the trust entirely in my hands subject to their supervision, I felt that I should devote my undivided attention to the affairs of the temple, and I am happy to be able to say that I have at last triumphed over all the obstacles in my way. A considerable amount of time, labour and attention is demanded in endeavouring to preserve the temple in good condition and in arranging for the regular and

proper performance of the daily worship and the recurring ordinary festivals in the several shrines attached to the institution. But the discharge of these duties is beset with a number of difficulties, the foremost among them being that relating to finance. The measure of success attending a trustee's efforts in these several matters would to a large extent depend on the hearty co-operation and support which he may obtain from those interested in the maintenance of religious institutions in this country.

When I decided on issuing the Devastanam Manual, I thought, a guide book for the use of the pilgrims and others interested in the temple, has also been a long felt want, and fortunately for me Mr. P. V. Jagadisa Aiyer of the Madras Archæological Survey, whom I requested to undertake this work, had the kindness to oblige me by collecting all information relating to the antiquity of the place in book form. I must acknowledge my indebtedness to him for having so ungrudgingly undertaken the task, as well as to the Hon'ble Sir P. Rajagopala Chariar, Sir P. Ramanathan of Ceylon, Rao Bahadur V. Masilamony Pillay and Dr. J. H. Cousins of Adayar for their kindness in revising the work.

Lastly, I should not fail to offer my thanks to the gentlemen, who have helped me in some connection or other in the successful management of the affairs of the temple, the foremost among them being the Hon'ble Sir P. Rajagopala Chariar, the Hon'ble Sir C. G. Todhunter, the Hon'ble Sir K. P. Ramanathan, the Hon'ble Sir P. S. Sivaswamy Aiyer, the late Hon'ble Mr. C. Muthukumaraswamy Mudaliar, Mr. P. A. Booty, Mr. V. Venugopal Chettiar, Rao Bahadur V. Masilamony Pillay, Dewan Bahadur C. Arunachala Mudaliar, Mr. A. Venkataramayya Pantulu, Mr. C. V. Krishnaswamy Aiyer, Rai Bahadur M. Venkatraghavalu Reddiar, Mr. C. R. Murugesa Mudaliar, and Mr. M. T. Natesa Mudaliar ; the photos of some of them, which I have been able to procure in time, are here reproduced.

M. M. KUMARASWAMY MUDALIAR.

THE HISTORY OF TIRUKALUKUNDRAM.

Tirukalukundram, a well known place of pilgrimage in the Chingleput Taluk, is about 44 miles south of Madras. It is one of the most famous shrines in South India and is popularly known as the "Kite Hill". Pilgrims and tourists enjoy the trip travelling by the South Indian Railway as far as Chingleput, whence they proceed by motor bus or jutka about 9 miles to reach the place.

Situated within the village of Tirukalukundram and close by the road leading to Sadras—once a prominent Dutch Settlement—there lies a sacred hill, on which stands a celebrated small shrine dedicated to God Siva. Every day two birds of the kite species repair to the hill and are fed by a *Pandaram* who welcomes them with great devotion seated on a huge rock near *Sanchatheertham*, a rock cut basin said to have been scooped by the beaks of the birds.

The following is a brief account of the mythology of the place which is more fully described in another book issued along with this volume for the guidance of the visitors. The temple on the hill has been in existence from time immemorial and its antiquity is so great that it is lost in oblivion. In ancient times, the place formed part of the famous Hindu kingdom of *Thondai Mandalam*, which was divided into 24 Kottams or Districts. Of these divisions the most important was the *Kolathoor Kottam* within whose boundaries was situated the present village of Tirukalukundram. The adjoining district which was named Mallai (the present ruins of Mahabalipuram) was ruled over by a Chola king called Suraguru of the 7th century A. D. and he appears to have endowed the temple at Tirukalukundram of which he was a zealous votary. Further, the hill is described in the *Puranas* as being one of the three peaks of Mount Kailas transplanted in the South, the remaining two being at Kalahasti and Sree

Sailam. Tirukalukundram is accordingly described as *Dakshana Kailas* (the Heaven of the South) in some of the sacred books. The place is also styled Rudrakoti, since a large number of celestials paid their homage, to the Creator here. The Puranas also state that Maha Vishnu, Brahma, Indra, Nandikeswarer, the Sun and the Moon, and saints like Agastiya, Vashista, Visvamitra, and the ever-youthful Markandeya did penance and worshipped the God Siva in this holy shrine inquest of boons. As for the name Tirukalukundram meaning the celebrated Kite Hill, the puranic account is that in each of the four *Yugas* two sacred kites perform penance here to obtain salvation. The kites that worshipped in *Krithayuga* were Chanda and Prachanda, those in *Threthayuga* were Sambathi and Jadayu, in *Dwaparayuga* they were known as Sambugupta and Makuthan, while in the present Kaliyuga, the birds that visit the place are Jambu and Authee. All the birds are described to have been human beings metamorphosed as the result of a curse.

The hill is regarded by the Hindus as a sacred and reverential object. It is the representation of the four Vedas or the sacred scriptures and hence the name of Vedagiri or Vedachalam ; while the God on the shrine at the top of the hill is known as Vedagireeswarar. The hill stretches from the south towards the north in steep ascents but is separated into four parts by gullies, the whole region being covered with scrub exhibiting everywhere a splendid luxuriance of verdure and breathing a balmy fragrance. The picturesque scenery of the hill-top crowned with the beautiful small shrine of Vedagiree-swarer is sublime to behold, as one looks up at it from the sacred tank of *Sankatheertham.* Pilgrims and tourists going up the hill have beautiful views displayed before their eyes and an enthusiastic lover of scenery really ex-periences a thrill of delight as he sits for a short while in this charming place, where nature seems to be celebrating a sabbath in the midst of solitary woods and sun-lit valleys.

At the foot of the hill lies the village of Tirukalu-kundram with its several streets, well built houses, and

excellent choultries, with a fringe of scattered hamlets and farm houses on the outskirts. Here lies the vast pagoda of the Goddess Tirupurasundari with its magnificent carved *mantapams* worthy of inspection by antiquarians. The most important tank in this place renowned for its sanctity is the *Sankatheertham* which is said to hold mineral waters. The tank derives its name from the *Sankam* or conch generated in its waters every twelfth year and the conches added to the old stock during the present trustee's tenure of office were taken out of the tank in the years 1908 and 1919. It is said in *Skanthapurana* that once in twelve years all the sacred waters of India surrender their sanctity to the *Sankatheertham* which thus accumulates and unites in itself all their several virtues. On this occasion, a grand *Pushkaram* festival is celebrated here like the *Mahamakam* of Kumbakonam and the *Pushkaram* of Godavari.

Unlike many other temples where the *Brahmothsavam* or annual festival alone is the principal attraction, this temple always receives a very large number of worshippers at all times of the year from all parts of India, and this is one of the few shrines in the south that pilgrims from Northern India make a point of visiting. The great annual festivals which take place during the Tamil months of *Chitirai* and *Audi* as well as on the last Monday in the month of *Karthigai* when the God on the hill is bathed in consecrated water poured from 1008 conches, attract thousands of pilgrims. Apart from the sanctity attaching to the temple on the hill, as one of the most ancient places of worship in this part of the country, the place has through centuries gained a reputation as a health resort. Large numbers of people impelled by faith that a stay in this place for a *mandalam* or 48 days, coupled with a walk round the hill every morning and evening after a bath in the sacred tank of *Sankatheertham* is highly efficacious for the eradication of disease, resort to this shrine all through the year. Faith and hope combined with such simple and austere lives as the devotees are enjoined to lead during the period of the

performance of their *prathakshana* help them to concentrate their will upon recovery, and in many cases effect a cure.

Situated at a distance of nine miles to the east of this shrine is the ancient and famous town of Mahabalipuram, otherwise known as the Seven Pagodas, containing stone carvings of great artistic merit and of historical importance, dating back to the 7th century A.D. Most of the pilgrims coming to Tirukalukundram, as well as the European and Indian tourists, never fail to visit the ruins of this place.

The village of Tirukalukundram is bounded on the north by Keerappakam and Oragadam, on the east by Irumbili, Mangalam, and Rudrakoti, on the south by the Shrotriem village of Muthigai Nallankuppam and Navaloor, and on the west by Edayoor and Thalambedu. It is a union with a population of about 8000 according to the last census. There are here the offices of the Sub-Registrar and Special Magistrate, the Revenue Inspector and the Salt Sub-Inspector, together with the Post office, the Police station, the Panchayat Court, the Co-operative Credit Society, the Local Fund Dispensary, and two Board Schools for boys and girls. There is also a D. P. W. bungalow available for travellers at a daily rent of 8 annas. The chief occupations of the inhabitants are Agriculture, Weaving and Metallurgy.

The management of Tirukalukundram Devastanam was in the hands of Golla Annaswamy Chetty during the early part of the 19th century, and when he resigned, the Government took over control of the affairs of the Devastanam. Later on, to give effect to the policy of the Government to restore the work of managing the temples to bodies of private persons possessing local influence, the Collector of Chingleput appointed on the 28th November 1842 three persons, namely :—Perambala Thambiran, Sankaralinga Thambiran, and Vedachala Gurukal. These three were succeeded by Rudrakoti Thambiran, and Anna Gurukal, and after them came Kuppu Gurukal, Singaravaloo Thambiran, Natham Bala Subbaraya Muda-

liar, Audinarayana Chetty and Deivanayaga Mudaliar. The following is the succession list of Trustees appointed from the year 1900 :—

15th Oct. 1900	(1) M. M. Kumarasawmy Mudaliar, (2) Nalvoy Arumuga Mudaliar.
21st Sept. 1901	(1) M. M. Kumarasawmy Mudaliar, (2) Subbarayalu Naidu.
9th July 1905	(1) M. M. Kumarasawmy Mudaliar, (2) C. S. Venkataramier.
16th Dec. 1906	(I) M. M. Kumarasawmy Mudaliar, (2) C. S. Venkataramier. (3) Mayandy Chettiar.

After the death of C. S. Venkataramier on 4th Oct. 1908 and Mayandy Chettiar on 26th April 1909, the sole management of the Devastanam has been in the hands of the present incumbent. When he took up the management in the year 1900, there was only a cash balance of about Rs. 10 as against certain debts to be paid. In later years the numerous suits in which the temple became involved reduced the Devastanam to financial straits. It had only one shrotriem village, and this was leased out with a view to save the expenditure on the establishment required for collecting the revenue and to avoid the confusion consequent upon the omission on the part of some of the predecessors of the present trustee to make prompt entries of the sums received by them. Thus, by introducing certain economical measures in the management of the temple and by recovering substantial temple properties from private individuals who had been in wrongful possession of them, and by effecting such other improvements as the securing of donations for daily *kattalais* etc., the annual income of the Devastanam showed an increase of over Rs. 5,000 as compared with previous years.

The important duty of attending to the worship of the idols is entrusted to priests who are called *Stanikars*. They are of two classes, namely, the *Poojakars* or

persons who actually perform the pooja and the *Muraikars* who have the custody of the temple properties by turns and also assist the former in the discharge of their duties. The latter receive a larger share of remuneration as holding the more responsible post. Broadly speaking, the members of the temple staff range themselves in opposite camps, one hostile to and the other supporting the superior authority of the Trustee. Thus, the former are by nature refractory, while the latter taking credit to themselves for their loyal services in the past, think they can afford to be indifferent in the discharge of their duties. Consequently, the management of the temple is rendered extremely difficult and unsatisfactory owing to lack of co-operation. It may be said that the best way to deal with a bad servant is to dismiss him from office. This, however, in practice is not so easy in the case of the hereditary and ill-paid servants of the Devastanams in this country. A discontented or dismissed servant often succeeds in tampering with his successor in office and gradually infusing his prejudices into the minds of some of the members of the Devastanam Committee endeavours to set up a faction in the place, against the proper and peaceful management of the temple. Also, the duties performed in the temple are such that a novice cannot do justice to them without a course of apprenticeship with the result that his ill-performance is resented at once by the religious public, who on the one-sided version of the discontented subordinates are prone to accuse the responsible temple trustee of mismanagement. It is in consideration of the above circumstances that the present trustee has been all along pursuing a conciliatory and cautious course in all his dealings, having the welfare of the ancient Devastanam at heart. The work has indeed, at times, been arduous in the extreme. The position would have been less burdensome had the Devastanam Committee, who are the immediate superiors of the trustee really appreciated the existing state of affairs. Though they are generally a body of gentlemen working for the welfare of the Devastanam under their charge, some of the members are not above listening at times to the stories of interested

tale-bearers, and forming their judgment, in a hasty and arbitrary manner. Formerly, when the Devastanam was under the management of the Government, securities were taken from most of the servants for the proper discharge of their duties. The system made the holders realise their responsibility and subsequently when it came under private management, it was found difficult to continue the practice. It is, however, suggested that the old system may be restored as far as practicable, at least in the case of some of the more responsible posts.

The priests in charge of the feeding of the kites are termed *Pakshi Pandarams*. This duty was performed some years ago, by the Senguntha Mudaliars of the place (*i.e.*,) the local weavers. The things required for feeding the kites are being supplied by the Devastanam daily. The priests, however, do not acquaint the pilgrims with the fact, especially those from Northern India, but tell them that they are fed at their own expense so that they may evoke their sympathy and obtain substantial doles for themselves. It also frequently happens that the priests do not go up the hill in time to feed the kites as soon as they arrive. Further, gifts in the shape of silver cups and money are often made direct to the men who feed the kites. The public may be informed that such direct presents never become the property of the temple, but are invariably appropriated by the individuals concerned. Sometimes, they mislead the donors into believing that these things will be duly handed over to the temple authorities, which is, however, in practice seldom the fact. Therefore, it is desirable that in future, such gifts be made direct to the responsible temple authorities themselves, with specific instructions as to how such gifts have to be utilised so that the fact may be recorded in the register maintained for the purpose.

Since the growing importance of the temple owing to the facilities of communication attracts a very much larger number of pilgrims in these days, it is desirable that the festivals should be conducted in a becoming

fashion. But some of the *Ubayakars* or persons who finance the conduct of the festivals do not seem to be very particular about making decent though not grand arrangements for *Abishekam*, *Alankaram*, *Prasadam* and music. As these are the most important items in a festival which make the occasion appear grand and attractive, it is but proper that the *Ubayakars* should pay special attention to this matter. Their donations for the purpose have continued for a very long time at the low figures originally fixed, and it is a matter of regret that the present donors of these charities still insist on paying according to the old rates inspite of the enormous rise in the cost of things and labour. As anyhow the festivals must be conducted periodically, the temple has to meet the extra expenditure and this is another strain on the finances of the temple. It is therefore earnestly requested that the present *Ubayakars* will be more liberal and thus continue the charity endowed by their forefathers or relinquish the *Ubayams*, in which case it may be quite easy for the Devastanam to secure other gentlemen willing to undertake the same. One of the most important festivals that have to be celebrated in the temple is known as the *Pavitra Utsavam*, which is usually performed on the day of *Avani Avittam*. A very large number of silver cups are needed for the celebration of this festival. These silver vessels have recently been acquired and form part of the temple property. But the funds of the temple are now insufficient to conduct the festival, which will cost at least Rs. 500 annually. It is therefore suggested that some pious devotee will come forward to undertake the charity, which will be a lasting monument of his generosity in a deserving cause.

Some difficulty is being experienced as the limited establishment of the temple has to attend to daily worship in the upper and the lower shrines, besides others at Rudran Kovil, etc. For the *abishekam* of the God on the hill, the water has to be taken from below and this is a hard task for the poor establishment. To relieve them of this trouble, it is under contemplation to dig a well on the hill itself.

The main supply of drinking water both for the village and the crowd of pilgrims collecting daily is the tank *Sankatheertham*, which is also used for purposes of bathing. It is therefore a matter of necessity to maintain the tank in as sanitary a condition as possible. Without a proper outlet it is impossible to keep the water free from dirt. The provision of an outlet to this big tank and the periodical removal of silt means an expenditure of several thousands which the Devastanam cannot afford. The Government have been approached in this direction, by the present trustee in his capacity as President of the Union Board, and it remains to be seen how far the scheme will meet with their approval.

Though there are about 30 choultries in the place, want of accommodation for the pilgrims is very keenly felt. Unlike most other religious centres where pilgrims collect in large numbers only during particular seasons, there is a regular influx of people daily into this small village. To meet the necessities of the floating population, it has to be regretted that in recent years public charity has been fighting shy of the construction of more choultries in response to the growing need for such buildings.

It is also thought desirable to offer suggestions in the matter of the present procedure in filling up a vacancy in the Devastanam Committee. The general rule is that whenever a vacancy occurs it is to be filled up by the Committee itself by election. But if no election has been made within a period of three months, the matter is to be referred to the District Judge who will fill it up by nominating a candidate of his own choice. The procedure adopted is in practice found to work unsatisfactorily. For, it most frequently happens that the candidate thus selected has no local status or experience and is found to be unfit to undertake the duties thus thrust upon him. It is therefore desirable that when a vacancy remains unfilled for over three months, the District Judge should call for a list of eligible candidates recommended by the Committee itself, and then proceed to select a proper person from the list

thus submitted. The selection of any one from such a list is likely to prove more beneficial than the present system of haphazard nomination.

During his long connection with the temple, and especially on the occasions of important festivals, the present trustee had the benefit of the willing help of the late Hon'ble Mr. C. Muthukumaraswamy Mudaliar, the late Mr. Ratna Mudaliar of Nalvoy, and the late Mr. Kandaswamy Mudaliar of Vallipuram. The descendants of these gentlemen are also equally zealous in the cause of the temple and ungrudgingly lend the services of a large number of their servants and tenants during the important festivals when such help is needed. The sincere thanks of the present trustee on behalf of the temple are therefore due to the present representatives of these three families.

The main temple with a large number of small shrines, was constructed several centuries ago and consequently the cost of repairing them involves great expense. As matters stand at present, the following items require immediate attention.

(1) The flooring of both the first and second *Prakarams* of the temple of the Goddess Tirupurasundari.

(2) Providing *Sthupees* or golden finials to the *Gopurams* and removing the vegetation on them. To neglect the necessary repairs any longer is to endanger their stability for there is every fear of their getting more dilapidated in the near future entailing the total removal of the structure at a heavy expenditure and we run the risk of losing these monumental remains of the Hindu Kings of ancient days. Already the wooden beams of the *Gopurams* are being spirited away one by one and the trustee's careful attention is necessary for their safety.

(3) *The renovation of the "Amai Mantapam" near the southern gate.*—This ancient structure supported by many pillars with exquisite sculptural work is almost in a

state of decay. The preservation of this large mantapam in a good and fair condition will not only improve the architectural beauty of the place, but will also add to the grandeur of the scene when the deity is worshipped here during festival occasions.

(4) Just inside the main entrance of the temple from the eastern gate, there stood a large *mantapam*. Some time ago, this structure was pulled down by the Nattukottai Chetties for erecting a new one in its place. But as the work of construction has been unnecessarily tardy, the temple authorities have to spend large amounts during the festivals, to put up a large shed over the vacant space. This waste might be conveniently obviated and the funds utilised for a better purpose by the temple, if the new building undertakan is completed with greater promptness.

(5) *Constructing mantapams* en route *to the temple on the hill to afford shelter to the pilgrims from sun and rain.*—It is seen that during summer, pilgrims with a delicate constitution find the task of ascending the exposed steps extremely difficult and make vain efforts to escape from excessive heat of the stone steps. There are traces of *mantapams* which existed in by-gone days as their stone posts still testify and it will be giving relief to the religious devotees if these shelters are restored.

(6) *The renovation of the shrines near the place where the kites are fed on the hill.*—The roofs of both these shrines have disappeared and thick vegetation has impaired the walls in some places. These have to be restored and since the necessary materials have to be carried from the foot of the hill the work means a heavy outlay. At this spot a *mantapam* has also to be put up to accommodate the pilgrims who assemble to watch the feeding of the kites on the boulder in front.

(7) Providing ventilators on the *Prakara* walls of the temple on the hill as they have no windows and as even at midday it is pitch dark around the *Gurbbagraham*

or the central shrine which the pilgrims necessarily have to go round.

(8) Providing a special foot-path around the hill for the use of the pilgrims and invalids who walk the distance daily to perform the *Prathakshana*. The road around the hill being too rugged and uneven, is highly unsuited for people whose health is poor but who in spite of it would not give up performing *Prathakshana* on any account. To aid their walk around the hill a foot-path by the side of the present road which is intended more for the procession of the Gods during festival occasions is a matter of necessity. This special foot-path has to be turfed over to facilitate their walk. Recently a gentleman has done something in the direction of cutting open a path and it only remains to improve it to make it useful for the purpose. Further, the level ground skirting the hill all round should be converted into beds of medicinal herbs so that pilgrims and invalids making use of the foot-path may have the benefit of inhaling the balmy air charged with their virtues. In two places masonry culverts have to be constructed in order that the rain water may not damage the road but find its exit through them to the *Sankatheertham* tank. The avenues now standing have also to be improved by planting trees in closer array. The construction of houses near the *Prathakshanabattai* must be prevented, as otherwise it may tend to contaminate the air around the hill. The only two centres where habitations have now sprung up are on the north-west and south-east which go by the names of Desimuga Pettai and Uyyaloor Pettai respectively and these are inhabited mostly by the weaver population.

(9) The only source of supply of water to *Sankatheetham* tank is the rain water falling on the eastern side of the hill. The channel which drains this water has to be maintained in proper condition by constructing a number of small cisterns on the way for the silt to be deposited therein, so that the water alone may be carried to the tank. But this cannot be properly attended to without a separate staff set apart for the purpose.

(10) *Appointing a number of watchmen to guard the trees on the hills.*—They are not to be cut down under any circumstances whatever as laid down in the *Sthala-purana*, the withered trees alone excepted ; also cattle-grazing must be put down if the medicinal herbs are to thrive. In order therefore to prevent the cutting of trees by villagers and the damage caused by cattle, the appointment of a number of special watchmen for the said purpose is necessary. This means a heavy recurring monthly expenditure by way of remuneration to the watchmen, which the Devastanam at present cannot afford. It is also desirable that the forest of prickly pear on the hill should be gradually and completely cleared so as to make room for the unhindered growth of the many precious herbs and medicinal plants that are found there.

(11) While attending to the several aforesaid improvements, the one important item which should not be lost sight of is the dirty tank near the car-stand which is a positive eyesore and nuisance. This ruined pond full of impurities is used only for washing cattle, besides serving as a convenient latrine for way-farers. In view of the sanctity and sanitary importance attaching to the place it is a matter of paramount importance that this tank should be filled up with rubbish. But as the temple funds at present would not permit of the carrying out of the work it is earnestly expected that some one interested in the welfare of the sacred place will come forward to undertake it.

(12) Lastly, it may be mentioned here that the temple of Rudrakooteeswarar being closely connected in mythology with the Tirukalukundram temples, it should always receive the proper attention of the trustee of the Tirukalukundram Devastanam as its management is likewise vested in him. Attached to this temple there are the minor shrines, namely, Theerthakareeswarar, Anumantharayar, Gananathar, Chokapillayar, Nalvar, and it is desirable that these also receive the proper attention of the Trustee

It is also necessary that *Hundi* collections made all along the route round the hill and at other places, without the knowledge of the trustee by private individuals unconnected with the temple, must be put an end to.

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LIFE OF MR. M. M. KUMARASWAMY MUDALIAR.

(Trustee of the Tirukalukundram Devastanam)

BY

MR. M. T. NATESA MUDALIAR,

(Of Messrs. Shaw Wallace & Co., Madras).

M. M. Kumaraswamy Mudaliar was born in 1870 at Manampathi, in the Chingleput Taluk, near Madras. He belongs to an ancient and respectable family of the Thondamandalam Velala caste, strictly vegetarian and orthodox in all its principles. He is a land-holder paying a kist of more than Rs. 2,000 annually to the Government. In the year 1900 he was appointed a Trustee of the Tirukalukundram Devastanam, one of the most famous shrines in Southern India, popularly known as the "Kite-Hili". He had to accept this honorary and onerous post at the earnest request of some of his friends, and chiefly in deference to the advice of the Late Hon'ble Mr. Muthukumaraswamy Mudaliar, Zamindar of Chunampet, who prevailed upon the Devastanam Committee to appoint him as the affairs of this Devastanam were then in a state of confusion. Ever since he took charge of this Devastanam he has been managing its affairs with great devotion and unflinching zeal in the sacred cause. But many were the difficulties and troubles he encountered in the way, and suffice it to say, several civil and criminal suits were launched against him in all of which he came out triumphant. As a result of such malicious litigation he has had to spend large sums out of his own property and even his life was insecure at times. The improvements he has effected in the Devastanam during his regime are briefly these :—He has succeeded in inducing *Ubayakars* to increase their contributions to the celebration of the festivals. Two of the daily *Kattalais* the expenditure on which used to be met out of the temple funds are now defrayed out of donations and bequests set apart for the purpose, and the income from rents has been substantially augmented so that the present annual revenue of the Devastanam has increased to over

Rs. 5,000 above that of previous years—an achievement rendered possible by the successful recovery by regular suits of substantial temple properties, such as gardens, lands, etc., worth about Rs. 20,000 from the hands of private individuals who had been in wrongful possession of them. He further secured by his successful conduct of certain law suits some valuable plots of land as additional properties to the temple. Some of these being situate close by the eastern side of the *Sankatheerthem* tank he has turned to the best account by selling them as building sites by public auction with a view to encourage the erection of houses there in order to complete the tank square with four streets running round it. By this building sites and by selling some other he has not only realised sale proceeds amounting to about Rs. 10,000 but also managed to open new streets. He performed two *Maha Kumbabishekams* in the upper and lower shrines at very great cost, and had cars and *vahanams* (vehicles for Gods) repaired and renewed at a cost of Rs. 15,000 raised by public subscriptions; also some new jewels were presented to the deities, while the old ones were renewed, and he introduced for the first time a regular and periodical audit of the Devastanam accounts. Besides these, by his personal exertion, festivals similar to the *Aruvathimoovar* at Mylapore, *Sagasrasankabishekam* on the hill shrine, and the famous *Sankatheerthapushkaram* were newly introduced. Several endowments owe their origin to his influence such as those made by a Nattukottai Chetty to the extent of more than a lakh of rupees for erecting a big *Mantapam* and kitchen, and maintaining *Vedapadasalai*, *Pasumadam*, Flower garden, and conducting *Thirupani* in the shrine of the Goddess.

On the death of one Vadamalai Gramany, his widow Chellammall handed over to Mr. Mudaliar all the documents of her husband's estate worth about two lakhs of rupees, and desired him to make the necessary arrangements for the utilisation of the income derived from the estate, partly for Tirukalukundram and other Devastanams, and partly for educational charities. As desired by the lady, and in fulfilment of the confidence reposed in him,

he entrusted her properties to the care and administration of the Trustees of Pachiappa's Charities ; this he did on the advice of Rao Bahadur V. Masillamani Pillai, (now one of the Judges of the High Court) who was then an enthusiastic committee member of the Trust Board, and who is also very much interested in the affairs of the Tirukalukundram Devastanam.

Above all, the one great ever-memorable service Mr. Mudaliar has rendered to the Devastanam is the establishment of the rights of the temple over the Vadagiri hill forests which belonged to the temple from time immemorial and which the Government claimed as theirs in a regular suit. Thereby he got even the assessment subsequently levied by the revenue authorities cancelled on appeal.

To crown all his services in the interest of the Devastanam and for the successful carrying out of its administration, he has published the *Sthalapuranam* of Tirukalukundram, a book for the guidance of the visitors, and the Devastanam Manual, a very important record containing valuable information, which will be of immense use to the future trustees in easily and smoothly carrying on the administration of the temple. He has also compiled a book embodying all the important civil suits relating to the temple.

Among the distinguished personages received by him in his capacity as the Trustee of the Devastanam are :— Their Excellencies Lord and Lady Pentland, Lord and Lady Willingdon, The Governor-General of the French Possessions in India, Shree Vani Vilas Sannidhana H. H. The Maharani of Mysore C. I., Sir Charles Roberts, Mr. Bupendranath Basu, the present Raja of Ramnad and his late father, Sir V. Bashyam Iyengar, Sir P. S. Sivaswamy Iyer, Sir P. and Lady Rajagopalachariar, Sir C. G. Todhunter, Sir Perry Robinson, the Hon. Chief Justice Wallace, Sir P. Ramanathan, Sir T. Sadasiva Iyer and others.

To speak of his public activities, the local Union Chairmanship was conferred on him in the year 1908 by the then Sub-Collector as he was considered the fittest person to rescue the Union from the confusion into which its affairs had drifted. He has also been a nominated member of the Chingleput Taluk Board since the year 1905, and of the District Board since 1910. As Chairman of the local Union he has been doing useful and efficient work for the improvement of the small town of Tirukalukundram, and it is to his untiring efforts that the Local Fund Dispensary owes its existence. He has also been striving hard to give effect to the water-supply scheme of the place which was originally projected by Sir P. S. Sivaswamy Iyer, and which has received the whole-hearted support of his successor Sir P. Rajagopalachariar. In connection with the last two census operations he was the Charge Superintendent for this locality, and it was at his suggestion that the Urban Co-operative Credit Society at the place was opened of which he was the President for some time.

He has also always been known to take active part in all the great and public movements of the day. During the time of the Great War he successfully managed to supply recruits, gave donations, collected War and Red Cross funds, held many meetings, performed *Abishekams* to the deities for the success of the Allied arms, and celebrated the Victory Day on a grand scale by arranging for the feeding of the poor, and the illumination of the upper and lower shrines.

He is also a hereditary Trustee of Sri Thirukaraiyeeswarar temple, an ancient Siva shrine founded by King Chola, which is situated in the village of Manampathy at a distance of 6 miles from Tirukalukundram. In this Devastanam, during his regime and that of his late father several improvements were effected with the hearty co-operation and assistance of his cousin-brother Mr. M. M. Chandrasekara Mudaliar, and chief among those are the repairing of the *Gopuram* and the erection of a *Mantapam*

at a cost of Rs. 20,000, the celebration of *Kumbabishekam* conducted on 6th July 1913 on a grand scale, and the casting of the images of *Panchamoorthy*. Even in this Devastanam the task of managing its affairs was not easy to him as he had to overcome several civil and criminal suits filed against him by certain factious persons of the locality.

Mr. Mudaliar is of a congenial nature and those who have come in contact with him have always been impressed by his sincerity and strength of character. He is unassuming, pious, and generous hearted. He has also been of great assistance to all European and Indian gentlemen visiting Tirukalukundram. His uniform kindness and courtesy to all alike, whatever their caste or status, has won for him their esteem and affection, and the unsolicited opinions recorded by them in the visitors' book maintained by the temple authorities bear testimony to the same. In short, it is a matter which evokes the admiration of his numerous friends that Mr. Mudaliar who possesses extensive landed property of his own has relinquished its management to other hands and consecrated his life entirely to the service of this famous temple and its work.

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APPENDIX I.

(First appointment of Committees for Religious Institutions.)

MADRAS DISTRICT GAZETTE.

REVENUE DEPARTMENT.

Notification.

Fort St. George, March 26, 1866.

Under Section VII Act XX of 1863, the Governor in Council hereby appoints the following persons to be Committees to take the place and exercise the powers of the Board of Revenue and the Local Agents under Regulation VII of 1817 of the Madras Code in respect to Religious Institutions of the nature described in Section III of Act XX of 1863 in the District of Madras as particularized in the subjoined list :—

CHINGLEPUT TALUK.

1.	Cuddalore Mootoosawmi Mudaliar of Cuddalore.	To be the committee for all Hindu Religious Institutions coming within the scope of Section III of Act XX of 1863.
2.	Nallathur Ramasawmi Mudaliar, of Nallathur.	
3.	Ramakrishnier, Civil Court Vakil,	
4.	Vira Thatha Chariar of Kottimangalam.	
5.	Nattu Srinivasa Iyengar of Conjeevaram.	
6.	Arunachella Mudaliar of Madras.	
7.	Sundara Mudaliar, Civil Court Vakil.	

1.	Mahomed Ismayell of Covelong.	To be the committee for all Mahomedan Religious Institutions coming within the scope of Section III of Act XX of 1863.
2.	Sahib Khan Sahib of Kavattur.	
3.	Abdul Latheef of Covelong.	
4.	Mahomed Booran Sahib of Malarayapallam.	
5.	Abdul Basit Sahib of Covelong.	

1252-ம் பசலி தேவஸ்தானம் தர்மகர்த்தாக்களிட நெம்பர் தாகித பதிவு புக்கிலிருந்து எடுத்து எழுதப்பட்டது. மிஸ்டர் ஆர்தர் பிரிசு சாஹெபு கலெக்டர் ஜில்லா செங்கல்பட்டவர்கள் திருக்கழுக்குன்றம் வேதாசல குருக்கள் 1 திருவாடுதுரைமடம் சங்கரலிங்க தம்பிரான் 1. பேரம்பல தம்பிரான் 1 உங்களுக்கு தரிவில்லா ரெவினியூ போர்டாருடைய உத்திரவுபடிக்கு திருக்கழுக்குன்றம் ஸ்ரீ வேதகிரீசுவர சுவாமி தேவஸ்தானத்தின் பேரில் இருந்த சர்க்கார் விசாரணையை நீக்கிப்போட்டு உங்களை ஷே தேவஸ்தானத்துக்கு தர்மகர்த்தாக்களாய் ஏற்படுத்தி இருக்கிறபடியினாலே ஷே தேவஸ்தானத்தைச் சேர்ந்த சொத்துக்களை எல்லாம் செங்கல்பட்டு தாஹா தாசில்தா ரிடத்திலிருந்து நீங்கள் உடனே ஒப்புவித்துக் கொண்டு தேவஸ்தானத்தைச் சேர்ந்த காரியங்களை யெல்லாம் மாமூல்படிக்கு கிரமமாய் நடப்பித்துக்கொண்டு வரவேண்டியது. ஷே தேவஸ்தானத்தினுடைய ஊழியக்காரர் எல்லாருக்கும் இது சங்கதி தெரிய வேண்டியதிற்காக இஸ்தியார் நாமாப் போட்டிருக்கிறேம் அறியவும்.

1842ஆல நவம்பர்மீ 11-ந் தேதி மொகாம்பள்ளிகாரனை.

பிரிசு துரை சயன்.

(True Copy.)

Chingleput District Try. Dy. Collector's Office, Saidapet 19th December 1872. } (Sd.) ALEN SMITH, *Deputy Collector.*

1872ஆல ஜனவரி மீ 11-ந் தேதி வீரூசாமிக்கு செங்கல்பட்டில் விர்க்கப்பட்டது.

(Sd.) இராமகிருஷ்ண அய்யர்,
ஸ்டாம்பு வெண்டர்.

(Stamped) District Court of Chingleput O. S. No. 50 of 1912. Produced on the 11-10-1914 by Plaintiff's Vakil. Admitted in evidence on 29-10 Nil, and filed as Exhibit HHH.

(Sd.) V. V. C.
District Judge.

(True Copy.)
P. KUPPUSWAMI AIYAR,
Superintendent of Copyists.

APPENDIX No. II.

Specimen Copies of old security bonds taken from the temple servants.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ள-ள-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராளி துரை அவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் ஸ்தானீகம் சுப்பராய குருக்கள் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக்கொடுத்த நபர் ஜாமீன் என்னவென்றால்,

ஷை யூரிலிருக்கும் சபாபதி நாயக்கன் என்பவனை தேவஸ்தானம் மஜ்கூர் பியாதா அலுவலுக்காக ஷெயானை நேமித்து தங்கள் சர்க்காரில் ஜாமீன் தல்பு செய்யுகையில் நபர் மஜ்கூருக்கு நானே ஜாமீனானேன். என் ஜாமீன் வழியில் தேவஸ்தானம் மஜ்கூர் பியாதா வேலைகளில் ஜாக்கிரதையாய் நடந்துக் கொள்வான். ஒருவேளை அப்படிக்கு நடவாமலும் முகம் தப்பவைச்சிக் கொண்டால் நபர் மஜ்கூரை ஜாமீன் செய்கிறேன் அப்படிக்கு நபர் மஜ்கூரை ஜாமீன் செய்யாவிட்டால் ஷெயான் பேரில் வரப்பட்ட தகாதாவுக்கு நானே உத்திரவாதம் செய்கிறேன். இந்தப்படிக்கு என் மனுராஜியில் எழுதிக்கொடுத்த ஜாமீன் நபர்.

1813ஹு நவம்பர் மீ 7உ

சுப்பராய குருக்கள்,
கையெழுத்து.

சாக்ஷிகள்.

அய்யன் குருக்கள் அறிவேன்.
அண்ணு குருக்கள் அறிவேன்.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ள-ள-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராளி துரையவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் ஸ்தானீகம் அண்ணு குருக்கள் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக்கொடுத்த நபர் ஜாமீன் என்னவென்றால், ருத்திராங் கோவிலில் இருக்கும் வேதாசலம் என்பவனை தேவஸ்தான மஜ்கூர் நியந்த வேலைக்காக ஷெயானை நேமித்துத் தங்கள் சர்க்காரில் ஜாமீன் தல்பு செய்யுகையில் நபர் மஜ்கூருக்கு நானே ஜமீன் ஆனேன்.

என் ஜாமீன் வழியில் தேவஸ்தானம் மஜ¬கூர் நிபந்த வேலையில் ஜாக்கிரதையாய் நடந்துக் கொள்ளுவான். ஒருவேளை அப்படிக்கு நடவாமல் முகம் தப்புவிச்சுக் கொண்டால் நபர் மஜ¬கூரை ஆஜர் செய்கிறேன். அப்படிக்கு நபர்மஜ¬கூரை ஆஜர் செய்யாவிட்டால் ஷையான் பேரில் வரப்பட்ட தகாதா நானே உத்திரவாதம் செய்கிறேன். இந்தப்படிக்கு என் மனேராஜியில் எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன்.

1813ஞ்ல
நவம்பர்மீ 7உ

அண்ணு குருக்கள்,
கையெழுத்து.

சாகூதிகள்.

சுப்பராய குருக்கள் அறிவேன்.
ஷை யூர் அண்ணுவய்யர் அறிவேன்.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ர-ர-ஸ்ரீ மிஸ்டர் ஆப்புரோசு கிரானி துரை அவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம். ஸ்தானீகம் அப்பாசாமி குருக்கள் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக் கொடுத்த நபர் ஆஜர் ஜாமீன் என்னவென்றால், ஷை யூரிலிருக்கும் நரசிங்க அய்யன் என்பவனே தேவஸ்தான மஜ¬கூர் மலை திருமஞ்சன வேலைக்காக நேமித்து ஷை யானுக்கு தங்கள் சர்க்காரில் ஆஜர் ஜாமீன் தல்பு செய்யுகையில் நபர் மஜ¬கூருக்கு நானே ஜாமீன் ஆனேன். என் ஜாமீன் வழியில் தேவஸ்தானம் மஜ¬கூர் திருமஞ்சன வேலைகளில் ஜாக்கிரதையாய் நடந்துக் கொள்ளுவான். ஒருவேளை அப்படிக்கு நடவாமலும் முகம் தப்பிவிச்சிக் கொண்டாலும் நபர் மஜ¬கூரை ஆஜர் செய்கிறேன். அப்படிக்கு நபர் மஜ¬கூரை ஆஜர்செய்யாவிட்டால் ஷை யான் பேரில் வரப்பட்ட தகாதா நானே உத்திரவாதம் செய்கிறேன். இந்தப்படிக்கு என் மனேராஜியில் எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன்.

1813ஞ்ல
நவம்பர் மீ 7உ

அப்பாசாமி குருக்கள்,
கையெழுத்து.

சாகூதிகள்.

ஷை அண்ணு அய்யர் அறிவேன்.
கட்டளை பேரம்பல பண்டாரம் அறிவேன்.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ரா-ரா-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராளி துரை அவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் வெங்கட்ராய குருக்கள் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக் கொடுத்த நபர் ஆஜர் ஜாமீன் என்னவென்றால், ஷை யூரில் இருக்கும் வீராசாமியப்பன் என்பவனை தேவஸ்தானம் மஜ்கூர் நபர் கோயில் சுயம்பாகி வேலைக்காக ஷெயானை நேமித்து தங்கள் சர்க்காரில் ஜாமீன் தல்பு செய்யுகையில் நபர் மஜ்கூருக்கு நானே ஜாமீன் ஆனேன். என் ஜாமீன் வழியில் தேவஸ்தானம் மஜ்கூர் சுயம்பாகி வேலையில் ஜாக்கிரதையாய் நடந்து கொண்டுவருவான் ஒருவேளை அப்படிக்கு நடவாமலும் முகம் தப்புவிச்சு கொண்டால் நபர் மஜ்கூரை ஆஜர் செய்கிறேன் அப்படிக்கு நபர் மஜ்கூரை ஆஜர் செய்யாவிட்டால் ஷெயான்பேரில் வரப்பட்ட தகாதா நானே உத்திரவாதம் செய்கிறேன். இப்படிக்கு என் மனோராஜியில் எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன்.

1813ஆல நவம்பர்மீ 7உ

வெங்கடய்ய,
கையெழுத்து.

சாக்ஷிகள்.

வணிய சின்னையர் அறிவேன்.

நயனு குருக்கள் அறிவேன்.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ரா-ரா-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராளி துரையவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் ஸ்தானீக அதிகாரம் நைனகுருக்கள் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக் கொடுத்த நபர் ஆஜர் ஜாமீன் என்னவென்றால், ஷையூரில் இருக்கும் வேதாசலம் பிள்ளை என்பவனை தேவஸ்தானம் மஜ்கூர் கணக்குக்காக, நேமித்து ஷெயானுக்கு தங்கள் சர்க்காரில் ஆஜர் ஜாமீன் தல்பு, செய்யுகையில் நபர் மஜ்கூருக்கு நானே ஜாமீன் ஆனேன். என் ஜாமீன் வழியில் தேவஸ்தானம் மஜ்கூர் கணக்கு வேலைகளில் ஜாக்கிரதையாக நடந்து கொள்ளுவான். அப்படிக்கு ஒருவேளை நடவாமலும் முகம் தப்பிவிச்சி கொண்டாலும் நபர் மஜ்கூரை ஆஜர் செய்கிறேன். நபர் மஜ்கூரை ஆஜர் செய்யாவிட்டால் ஷெயான்

பேரில் வரப்பட்டதகாதா நானே உத்திரவாதம். இந்தபடிக்கு என் மனோராஜியில் எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன்

1823வது நவம்பர்மீ 12உ. } நயினு குருக்கள், கையெழுத்து.

சாக்ஷிகள்.

அண்ணு குருக்கள் அறிவேன்.
வேதகிரிபிள்ளை அறிவேன்.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ரா-ரா-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராளி துரை அவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் மஜ்கூர் திருமலை திருமஞ்சனம் நரசிங்கையன் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன் என்னவென்றால், ஷெயூரில் இருக்கும் வேதாத்தையன் என்பவனை திருமலை திருமஞ்சனத்துக்காக நேமித்து தங்கள் சர்க்காரில் நபர் ஆஜர் ஜாமீன் தல்புசெய்யுகையில் நபர் மஜ்கூருக்கு நானே ஜாமீன் ஆனேன். என் ஜாமீன் வழியில் தேவஸ்தான மஜ்கூர் திருமஞ்சனம் வேலைகளில் ஜாக்கிரதையாய் நடந்துகொண்டு வருவான். ஒருவேளை அப்படிக்கு நடவாமலும் முகம்தப்புவிச்சிக்கொண்டால் நபா மஜ்கூரை ஆஜர் செய்கிறேன். அப்படிக்கு நபர் மஜ்கூரை ஆஜர் செய்யாவிட்டால் ஷெயான் பேரில் வரப்பட்டதகாதா நானே உத்திரவாதம் செய்கிறேன். இப்படிக்கு என் மனோராஜியில் எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன்.

1823வது நவம்பர்மீ 12உ. } நரசிங்கய்யன், கையெழுத்து.

சாக்ஷிகள்.

அப்பாசாமி குருக்கள் அறிவேன்.
சபாபதி குருக்கள் அறிவேன்.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ரா-ரா-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராளி துரை அவர்கள் சமுகத்திற்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் அமீனு மை. முஷரிப்பு வெங்கிடாச்சாரியார் மிகவும் வணக்கத்துடன் சலாம் செய்து எழுதிக்கொண்ட அர்ஜி என்னவென்றால்.

தேவஸ்தானம் மஜ்ரூர் திருக்கோபுரத்தில் விஸ்திரிச்சி ஆலன் முதலாகிய செடியென விஸ்திரிச்சி மூலச்சி கோபுரங்கள் பின்னங்கள் வருகிறபடியால் செடி வெட்ட வேண்டியிருக்கிறதாகையால் தேவஸ்தான மஜ்ரூர் நிபந்தக்காரர் வழக்கமாய் வெட்டுகிறதாகையால் ஷை நிபந்தக்காரரை செடி வெட்டும்படியாய் திட்டம் செய்ததற்கு வழக்கபடிக்கு எங்களுக்கு கொடுக்க வேண்டிய தஸ்தாரி ரூ. 5—4—0 கொடுத்தால் நாங்கள் வெட்டிப்போடுகிறோம் என்று சொல்லுகிறார்கள். செடி வெட்டுகிறதற்காக சமய காலமாகையால் இப்பவே வெட்ட வேணுமென்றும் இனிவருகிறது வருஷகாலமாகையால் இப்ப செடி வெட்டி அந்தவேருக்கு சுண்ணும்பு பெல்லம் செங்கல் வகையறு போடுகிறதற்காக அல்லசா 10 ரூபாய்க்கும் நிபந்தக்காரருக்கு கொடுக்கிறதற்குரிய ரூ. 5—4—0 அஞ்சேகால் ரூபாய்க்கும் உத்திரவானால் வருஷா காலத்துக்கு முன்னே செடி வெட்டிவைத்து சங்கதி திரியப்படுத்திக் கொள்ளுகிறேன். சித்தமறிய வேண்டியது வேணும் சலாம்.

1825ஹு
ஜூலைமீ 22உ.

வெங்கிடாச்சாரியர்,
அமீனு,
மை. முஷரிப்பு.

செங்கல்பட்டு ஜில்லா எட் அசிஷ்டண்டு கலெக்டராகிய ம-ரா-ரா-ஸ்ரீ மிஸ்டர் ஆம்புரோசு கிராவி துரை அவர்கள் சர்க்காருக்கு.

திருக்கழுக்குன்றம் தேவஸ்தானம் ஸ்தானீகாள். அருணசல குருக்கள் மிகவும் வணக்கத்துடனே சலாம் செய்து எழுதிக் கொடுத்த நபர் ஆஜர் ஜாமீன் என்னவென்றால்.

ஷையூரிலிருக்கும், வேதாசலம் என்பவனே தேவஸ்தானம் மஜ்ரூர் தாழக்கோவிலில் நாகஸ்வரம் ஒத்துவேலைக்காக ஷையானே நேமித்து தங்கள் சர்க்காரில் ஆஜர் ஜாமீன் தல்பு செய்யுகையில் நபர் மஜ்ரூருக்கு நானே ஜாமீனுனென், என் ஜாமீன் வழியில் தேவஸ்தான மஜ்ரூர் நாகசுரம் ஒத்துவேலைகளில் ஜாக்கிரதையாய் நடந்துக்கொள்வான். ஒருவேளை அப்படிக்கு நடவாமல் முகம் தப்பிவிச்சிக் கொண்டால் நபர் மஜ்ரூரை ஆஜர் செய்கிறேன். அப்படிக்கு நபர் மஜ்ரூரை ஆஜர் செய்யாவிட்டால் மேல்படியான்பேரில் வரப்பட்ட தகாதா நானே உத்திரவாதம் செய்கிறேன். இத்தப்படிக்கு என்மனோராஜியில் எழுதிக்கொடுத்த நபர் ஆஜர் ஜாமீன்.

1823ஹு
நவம்பர்மீ 7உ.

அருணசல குருக்கள்,
கையெழுத்து.

சாகிகள்.

வெங்கிடசுப்பு குருக்கள் அறிவேன்.
நயினு குருக்கள் அறிவேன்.

APPENDIX III.

Extract from page 106 of the Chingleput District Manual written by Mr. Charles Stewart Crole, in the year 1879.

Tirukalukundram, or the hill of the sacred kites, is situated half way between Chingleput and the sea coast, on the road leading to Sadras. It is a ridge terminating in a spiked hill, some 500 feet above sea-level, on which stands part of a temple dedicated to Siva, the main building and offices being located in the town at the foot. Little is known of the origin of this place and the only information which can be gathered from the *Stalapurana*, which is, in this instance, more than usually wild and incoherent, is that the shrine appears to have been patronized and endowed by both Chola and Pandian princes who visited the place and benefited by the peculiar properties of its soil and the water of its tank for the cure of leprosy and so forth. Some of the names of its benefactors given are the emperors Vellbaji and Suraguru, and Kings Chola and Gurupandyan

The name of the idol is Vedgirisvarar, or the god of the hill of the Vedas, which he adopted owing to having taken them under his special protection. Indeed, according to the legend, he is said to have, at their request, turned them into the hill where his temple stands. The name of the hill is on that account Vedagiri or Vedachalam. The idol is called also Rudrakoteeswarar, after his victory over the Asuras and 10,000,000 Rudras. This probably refers to some conflict between the Sivites and the Buddhists or Jains.

Every day two birds of the kite species come to the mountain, and are fed by an attendant Brahmin. The

same two are believed to have come from Benares to receive this daily dole from time immemorial. The town of Tirukalukundram used to be the headquarters of a Tahsildar, but at present it is almost entirely inhabited by persons connected with the temple, or bazaarmen who cater for the wants of the pilgrims who flock to it from all parts in one unbroken stream all the year round, and of the crowds attending the various festivals. It contains 404 houses, mostly well built, with a population of 2,645, of whom, besides 225 Pariahs, no less than 998 belong to no recognised caste, and may be taken as some approximation to the dancing girl element, or its results.

APPENDIX IV.

Notice published by the late Mr. Vedadridoss Mudaliar.

உ

சிவமயம்

திருக்கழுக்குன்றம் அடிவாரம் சத்திரத்தில் சில மராமத்துகள் செய்வதற்காக இவ்விடத்திற்கு நான் வந்திருந்ததில் இந்தவருஷம் அடிவார வசந்த உற்சவமும்கூட இருந்து நடப்பிவிக்கும்படி நேரிட்டது. இந்த உற்சவத்தின் செலவு முழுதும் சத்திரத்திலி ருந்து நடத்திவைக்கிற வழக்கமாயிருக்கிறது.

சுவாமி நைவேதனத்துக்காக ஆதியில் ஏற்பட்டிருந்த அரிசியை சாதமாகச்செய்து நிவேதிக்காமல் அநேகமாய் அரிசியாகத்தானே குருக்கள்மார் முதலானபேர் வாங்கிக்கொண்டு போகிறதாய்க் காண் கிறது. இப்போது நான் வந்திருக்கிற சமயத்திலும் அப்படியே அரிசியாய்த்தானே கொடுக்கவேண்டுமென்று குருக்களமார் தர்க்கஞ் செய்து சாதமாக வாங்கிக் கொள்ளமாட்டோமென்று சொல்லி யிருக்கிறார்கள். சாதமாய் இப்போதிருக்கிற பரிச்சாரகாளைக் கொண்டு செய்வித்து சுவாமிக்கு நைவேதித்தால் தாங்கள் ஆசாரிய புருஷாளென்றும் அந்த சாதம் வாங்கிச் சாப்பிட்டால் தங்களுடைய ஆசாரிய புருஷத்துவத்திற்குக் குறைவென்றும் முன்னாளில்கூட சாதமாய் வாங்கிக்கொண்டுபோன காலங்களில் தங்களுடைய வீடு களிலிருக்கிற குழந்தைகள் வேலைக்காரர் சாப்பிடுகிறதே அல்லாமல் தாங்கள் சாப்பிடுகிறதில்லை யென்றும் பிரஸ்தாபிக்கத் துணிந்து இருக்கிறார்கள்.

ஆகையினாலே ஆதியில் ஏற்பட்டிருக்கிறபடி சுவாமிக்கு நைவேதனம் நடப்பிவிக்க இடமில்லாமல் இருக்கிறது.

மேலும் உற்சவசமயத்தில் தீபாராதனை ஆனபிற்பாடு சர்வவாத்தியம் என்கிற ஒரு பேர் வைத்துக்கொண்டு தாசிகளை சதிர் ஆடும்படி செய்து அதை குருக்கள்மார் முதலான ஜனங்கள் தாழே உட்கார்ந்துக்கொண்டும் சில சமயங்களில் பாய்கள் நாற்காலிகள் முதலான ஆசனங்கள் போட்டு உட்கார்ந்துகொண்டும் வேடிக்கை பார்த்துக்கொண்டு இருப்பதாயும் காண்கிறது. இந்த வழக்கம் மெத்த அபசாரமானதாயிருக்கிறது. இந்த வேடிக்கைக்காக அதிகமாய் தாசிகளை வருத்தி நட்டுவன் முதலான வாத்தியக்காரரையும் அதிகமாய் நமித்து வீண்செலவு செய்து வருகிறதாயும் காண்கிறது.

இப்படி வேடிக்கையில் நேரம் போக்கினபிற்பாடு வாஸ்தவமாய் நடக்கவேண்டிய பத்தியுலாவுதலை அவசரத்தின்பேரில் மூன்று நாலு வளையம்மட்டும் சுவாமியை எடுத்துக்கொண்டு ஓடிவந்து உற்சவத்தை முடிக்கிறதாயும் காண்கிறது.

இதெல்லாம் ஆதியில் இந்த உற்சவத்தை ஏற்படுத்தின மூலபுருஷர் இராமலிங்க முதலியார் அவர்களுடைய எண்ணத்துக்கு விரோதமென்பற்குச் சந்தேகமில்லை.

அல்லாமலும் இப்படிச் செலவுசெய்வதில் இந்த உற்சவத்துக்காக ஆதியில் செலவு செய்துவந்த பணத்தொகைக்கு இரட்டிப்பாயும் சில சமயம் அதற்கும் அதிகமாயும் செலவு நடந்திருக்கிறதாய்க் காண்கிறது.

இது சத்திரம் விசாரணைவேலை பார்த்துவந்தவர்களுடைய அக்கிரமமென்பது சந்தேகமில்லை. ஜனங்களுடைய சந்தோஷத்தையும் வேடிக்கையையும் அதனால் தங்களுக்குண்டாகும் பிரபலத்தையும் மாத்திரம் ஆலோசித்து நடத்திவந்திருக்கிறார்கள்.

அல்லாமலும் இப்படி அதிகச்செலவுகள் செய்வதினாலே சத்திரம், தந்தப்பல்லக்கு, வாகனங்கள் முதலானதுகளில் நேரிடும் மராமத்துகளை அப்போதைக்கப்போது செய்ய இடமில்லாமல் கடைசியில் அதிகச்செலவு செய்யும்படிக்கும் அதற்கும் பணமில்லாமல் என் கையிலிருந்து கொடுக்கும்படிக்கும் நேரிட்டிருக்கிறது.

இப்போது சத்திரம் மராமத்து செய்ததிலும் தந்தப்பல்லக்குகளுக்கு பன்னகங்கள் நூதனமாய்ச் செய்ததிலும் விசேஷமான தொகை என்கையிலிருந்து செலவு செய்திருக்கிறது.

ஆதியில் இராமலிங்கமுதலியார் அவர்கள் நாளையில் செலவு செய்திருக்கிற தொகை மாத்திரம் எப்போதும் செலவு செய்கிறதா யிருந்தால் மேற்கண்ட மராமத்து செலவுக்கு வேண்டுமான பணம் இருப்பிலிருந்திருக்கலாம்.

ஆகையால் நான் வந்திருக்கிறபோதே இனிமேல் இந்தவசந் தோற்சவம் நடத்துகிறதற்கு வேண்டிய ஏற்பாடும் நிபந்தனையும் செய்வது ஆவஸ்யமாயிருக்கிறது.

பழைய ரிக்கார்டுகளையும் கணக்குகளையும் பரிசோதனை செய்து பார்த்ததில் இந்த உற்சவத்துக்கு வருஷம் ஒன்றுக்கு 250-ரூபாய் செலவு செய்வது உத்தமமாய்த்தோன்றி அந்தப்படியே ஒரு திட்டம் ஏற்படுத்தியிருக்கிறது. அதுவே போதுமானதால் இந்த திட்டப்படி மேலால் நடத்திவரவேண்டுமென்று சத்திரம் விசாரணைதாரருக்கு உத்திரவு செய்திருக்கிறது.

வசந்த உற்சவ திட்ட ஜாப்பிதா.

அங்குரார்ப்பணம்.		ரூ.	அ	பை.	ரூ.	அ.	பை.
மஞ்சள்பொடி	... ...	0	0	க			
நெல்	... ...	0	க	0			
அரிசி	... ...	0	உ	ம			
நவதானியம்	... ...	0	0	ச			
நல்லெண்ணெய்	... ...	0	0	கூ			
வெல்லம்	... ...	0	0	ஙு			
வெற்றிலை, பாக்கு	... ...	0	ச	0			
நூல்	... ...	0	0	உ			
சந்தனம்	... ...	0	0	எ			
சாம்பிராணி	... ...	0	0	உ			
கற்பூரம்	... ...	0	0	க			
பால், தயிர்	.. ...	0	க	0			
இளநீர்	... ...	0	0	சு			
தேங்காய்	... ...	0	0	அ			
பழம்	... ...	0	0	க			
ஆ அங்குரார்ப்பணச் செலவு	...				0	கக	அ
யாக சாலை.							
மஞ்சள் பொடி	... ...	0	உ	0			
நெல்	... ...	0	கக	0			
அரிசி	... ...	0	கஉ	0			
நவதானியம்	... ...	0	0	அ			

	ரூ.	அ.	பை.	ரூ.	அ.	பை.
நெய்	க	0	0			
சாம்பிராணி	0	க	0			
கற்பூரம்	0	0	சு			
வெல்லம்	0	உ	0			
வெற்றிலை, பாக்கு ...	0	உ	சு			
தேங்காய்	0	ங	ச			
இளநீர்	0	எ	0			
பழம்	0	உ	0			
சந்தனம்	0	ங	0			
நூல்	0	ங	0			
ஆ யாகசாலைச் செலவு ...				ச	உ	க0

அபிஷேகச் செலவு.

மஞ்சள் பொடி	0	உ	0		
குங்குமம்	0	0	சு		
அரிசி	க	கஉ	0		
சுவதானியம்	0	க	0		
நெய்	க	ச	0		
இளநீர்	உ	ங	0		
தேங்காய்	0	ஙு	0		
பழம்	க	0	0		
வெல்லம்	0	ச	சு		
வெற்றிலை, பாக்கு	0	உ	சு		
சர்க்கரை ...	0	கஙு	0		
சாம்பிராணி	0	க	அ		
கற்பூரம்	0	எ	ஙு		
பால்	க	கஉ	0		
தயிர்	க	கஉ	0		
நல்லெண்ணெய்	0	அ	0		
தேன் ...	0	உ	0		
சந்தனம்	ஙு	கஉ	ஙு		
திருமஞ்சனம்	0	கஙு	0		
ஏலம்	0	க	சு		
சந்தனக்கலப்பு	உ	0	0		
பன்னீர்	க	ச	0		
வெட்டிவேர்	0	க	0		
பச்சிலைகிழங்கு	0	க	0		
புளி	0	க	0		
எலுமிச்சம்பழம்	0	அ	0		
ஊதுவத்தி	0	ச	0		
ஆ அபிஷேகச் செலவு ...				உச	உ	சு

நைவேத்தியச் செலவு.	ரூ.	அ.	பை.	ரூ.	அ.	பை.
அரிசி	கஉ	சு	0			
உளுத்தம்பருப்பு ..	0	சு	0			
சிறுபருப்பு	க	0	0			
கடலை	உ	அ	0			
நெய்	ச	0	0			
நல்லெண்ணெய்	உ	0	0			
சர்க்கரை	0	க	0			
வெல்லம்	ங	அ	0			
ஏலம்	0	அ	சு			
லவுங்கம்	0	க	0			
சுக்கு	0	க	0			
புளி	0	சு	0			
மிளகு	0	சு	சு			
உப்பு	0	க0	0			
கடுகு	0	ங	சு			
காயம்	0	க	0			
சீரகம்	0	க	0			
வெந்தயம்	0	க	0			
தயிர்	க	0	0			
மோர்	க	0	0			
விறகு	க	ச	0			
இலை	0	ச	0			
தேங்காய்	க	எ	0			
பழம் ...	0	சு	0			
வெற்றிலை, பாக்கு	எ	ங	0			
ஆ நைவேத்தியச் செலவு ...				ச0	கஉ	சு

வஸ்திரச் செலவு.						
சுவாமிக்கு வேஷ்டி	ங	அ	0			
அம்மன் சேலை	ங	அ	0			
பட்டாச்சாரிக்கு வேஷ்டி	ச	0	0			
கும்பவஸ்திர வகையரா	க	ச	0			
நாகசுரம் வேஷ்டி	க	கஉ	0			
சேர்பாதம் வேஷ்டி	க	0	0			
டோல்	0	அ	0			
சுயம்பாகி	0	அ	0			
சத்திரம் சீமந்தம்	க	கஉ	0			
பொன் பொட்டு	0	எ	0			
ஆ வஸ்திரச் செலவு ...				கஅ	ங	0

வேத பாராயணம்.	ரூ.	அ.	பை.	ரூ.	அ.	பை.
வேதபாராயணம் நபர் சு ...	ச	கக	0			
நீவட்டி எண்ணெய்	நி0	0	0			
ஷை கந்தை	கநி	0	0			
சுண்ணாம்பு	0	அ	0			
நவபாண்டம்	க	0	0			
மத்தாப்பு	எ	0	0			
பந்தல் ஓலை மூங்கில்	க0	0	0			
ஷை கூலியாள்	க0	0	0			
வாழைமரம் ...	0	க0	0			
ஆ வேதபாராயணச் செலவு ...				கூஅ	கசு	0
தக்ஷிணை வகையரா செலவு.						
பந்தக்கால் முகூர்த்தம்	0	கஉ	அ			
அங்குரார்ப்பணம்	0	எ	சு			
யாகசாலை	0	நி	0			
யாத்திராதானம்	0	கூ	கூ			
நவ கலச ஸ்தாபன முதலாகிய தட்சிணை ...	உ	நி	ச			
திருக்கலியாண தக்ஷிணை	க	கஉ	0			
கைவிஸ்தாரம்	க	கஉ	0			
கட்டியம்	0	கச	0			
வேதபாராயணம்	0	சு	0			
தாசிகள்	கூ	அ	0			
ஆ தட்சிணைவகையராச் செலவு ..				கஉ	சு	கூ
சுதந்திர வகை.						
பட்டாச்சாரியார்	0	எ	சு			
பூசை	க	ச	0			
முறை	நி	0	0			
சுயம்பாகி	க	ச	0			
பரிச்சாரகம்	க	ச	0			
கட்டியம்	க	ச	0			
கைவிஸ்தாரம்	க	ச	0			
சந்தனவினியோகம்	0	க0	0			
கணக்கு	0	க0	0			
உக்கிராணம் ...	0	க0	0			
விளக்கு	க	ச	0			
தூரூய்	0	நி	0			
ஓதுவார்	0	எ	சு			
பாடகம்	0	எ	சு			

	ரூ.	அ.	பை.	ரூ.	அ.	பை.
தீபந்தம்	க	ச	0			
திருவலகு ...	0	உ	ச			
சங்கு	0	சநி	0			
கோவில் சேவ+ன் ...	0	எ	ச			
நாகசுரம்	ங	ச	0			
டபாரம்	உ	எ	0			
நட்டு	0	சநி	0			
மூட்டுசுத்தி	க	ச	0			
தாசிகள்	உ	எ	0			
சீர்பாதம்	கஅ	கச	ல			
தலையாரி	0	நி	0			
தீவட்டி	க	ககூ	ச			
பத்தாநாள்தீவட்டி	0	க0	0			
ஆ சுதந்திரவகையராச் செலவு ...	—	—	—	நி0	கஉ	0
ஆ மொத்தம் ...	—	—	—	உசகூ	சநி	கூ

நைவேதனம் செய்கிற சாதம் சத்திரம் விசாரணைதார முதலான வேலைக் காரருக்குக் கொடுக்கப்படும்.

தாரணஷு ஆனிமீ கஉ 13-6-1884. } ☞ தி. வேதாத்திரீஷ தாஷ முதலியார்.

திருவனந்தபுரம்,
1891ஷு ஏப்ரல்மீ 4உ

ம-ா-ா-ஸ்ரீ திருக்கழுக்குன்றம் தேவஸ்தானம் தர்மகர்த்தர்கள் ஸ்தானீகாள் முதலிய பேருக்கு தெரிவித்துகொள்ளுகிற விண்ணப் பம்.

என்னுடைய பெரியோர்கள் செய்வித்ததாயும் இப்போது திருக்கழுக்குன்றம் தேவஸ்தானத்திலிருக்கிறதாயும் உள்ள திருவா பரணங்களைக் குறித்து தாங்கள் எழுதி அனுப்பின நிரூபம் வந்து சேர்ந்தது. ஆதி காலத்தில் தேவஸ்தானங்கள் கவர்ன்மெண்டா ருடைய அதிகாரத்துக்குள் பட்டிருந்த காலத்தில் ஷே திருவாப ரணங்களை சத்திரத்தில் வைக்கிறதைப் பார்க்கிலும் தேவஸ்தானத் தில் வைத்தால் அதிக பந்தோபஸ்தா இருக்குமென்றெண்ணி அதுகளை ஒரு பெட்டியில் வைத்து அதற்கு இரண்டு பூட்டும்

போட்டு ஒரு பூட்டுடைய சாவி சத்திரத்திலும் மற்ற சாவி தேவஸ்தானத்திலும் இருக்கும்படி ஏற்பாடு நடந்திருக்கிறது.

இப்போது கவர்ன்மெண்டாருடைய அதிகாரம் நீங்கிப்போன பிற்பாடு தர்மகர்த்தாக்களும் ஸ்தானீகாள் முதலான பேரும் கொஞ்ச காலமாய் தங்களில் விரோதப்பட்டு தேவஸ்தான காரியங்கள் மெத்த சீர்கேட்டில் வந்திருந்தது. நானே இரண்டு மாதம் வரையில் திருக்கழுக்குன்றத்தில் வந்திருந்தபோது எனக்கு அனுபோகமாச்சுது மெத்த மனவருத்தத்துடனே வந்துவிட்டேன்.

ஷை திருவாபரணங்களுக்கு ஒரு நஷ்டம் நேரிடக்கூடாதென்பது மரத்திரமே என்னுடைய கருத்து. அதுகளுக்கு இப்போது ஒரு ஸ்தலத்திலும் ரிக்கார்ட்டு பூர்வமாய் கணக்கில்லை அதினாலே தான் இவ்வளவு காலமும் உபயோகத்துக்கு வராமல் தடைபட்டிருந்தது. இப்போது தாங்கள் எழுதியிருக்கிறபடி நடத்துகிற விஷயத்தில் எனக்கு யாதொரு ஆக்ஷேபமும் இல்லை.

ஷை திருவாபரணங்களுக்கு தர்மகர்த்தர்களும் ஸ்தானீகாளும் சத்திரவிசாரணைதாரும் கை எழுத்துவைத்தால ஒரு லிஸ்ட்டு எழுதி திருவாபரணங்கள் வைக்கிற தண்டவாளப் பெட்டியில் ஷை. ஆபரணங்களுடனே தாக்கல் செய்துவைக்க வேண்டியது.

ஷை லிஸ்ட்டுக்கு ஒரு நகல் எழுதி தர்மகர்த்தர்களும் ஸ்தானீகாளும் கை எழுத்துவைத்து சத்திரம் விசாரணைதார் இடத்திலும் கொடுக்கவேண்டியது.

திருவாபரணங்கள் எடுத்து உபயோகப்படுத்தின பிற்பாடு, திரும்பவும் பெட்டியில்வைக்கிற காலங்களில் அதுகள் லிஸ்ட்டுபடி சரியாய் இருக்கிறதென்றும் பெட்டியில் வைத்திருக்கிறதென்றும் சத்திரம் விசாரணைதார் கைப்பட எழுதி அதில் தர்மகர்த்தர்களும் ஸ்தானீகாளும் கை எழுத்துவைத்து கொடுத்து அந்த கடிதாசிய சத்திரம் விசாரணைதார் எனக்கு அனுப்பவேண்டியது. அதனாலே அந்த தேதிவரையில் திருவாபரணங்கள் சரியாய் இருக்கிறதென்பதற்கு சாக்ஷியாய் இருக்கும்.

இப்படிப்பட்ட ஏற்பாடு நடக்கிறதினால் ஷை திருவாபரணங்களுக்கு யாதொரு நஷ்டமும் நேரிடமாட்டாது. எப்போதும் உபயோகித்து வரலாம்.

தாங்கள் எல்லோரும் ஆலோசித்து மேல்கண்டபடி நடத்த ஏற்பாடு செய்விப்பீர்களென்று உறுதியாய் நம்புகிறேன்.

இதைக் குறித்து சத்திர விசாரணைதாருக்கு உத்திரவு அனுப்பி இருக்கிறேன்.

தி. வேதாத்திரீஹ தாஹ முதலியார்.

உ

சிவமயம்.

திருக்கழுக்குன்றம் தேவஸ்தானம் தர்மகர்த்தா அவர்கள் ம-ள-ள-ஸ்ரீ நெ. ஆறுமுக முதலியார் அவர்களுக்கு விண்ணப்பம்.

இப்பவும் தாங்கள் அன்புடனே மே மாதம் 11உ எழுதின பத்திரிகை வந்து சேர்ந்து சங்கதிகள் தெரிந்து கொண்டேன். வசந்த உற்சவத்துக்கு பிரத்யேகமாய் ஒரு துகை ஆகி முதல் ஏற்பட்டதில்லை. என்னுடைய நாளையில் 400, 500, ரூபாய்வரையில் செலவு செய்து நடத்தியிருக்கிறேன். நான் அவ்விடத்தில் வந்து தேவஸ்தானத்தார் செய்த அக்கிரமத்தை கண்ணாலே பார்த்து, சகிக்க மாட்டாமல் துகையை குறைத்து ஒரு திட்டம் நானாக ஏற்படுத்த வேண்டிவந்தது. பிற்பாடு இரண்டு வருஷம் வசந்த உற்சவத்தை நடத்த மாட்டோமென்று தேவஸ்தானகாரர், சொல்லி விட்டதினாலே அந்த வருஷத்து பணத்தை வேறே தர்ம விஷயமாய் செலவு செய்யவேண்டி வந்தது.

சத்திரத்தைச் சேர்ந்த எல்லா தர்மத்துக்கும் ஒரே பண்டு ஏற்பட்டிருக்கிறது. அதில் யுக்தம்போலே நாங்கள் நடத்தி வருகிறோம். ஒன்றும் கட்டாயம் இல்லை நான் அபகரிக்கமாத்திரம் கூடாது.

இராமலிங்க முதலியார் அவர்களுடைய நாளையில் அர்த்த ஜாம் கட்டளை ஏற்பட்டிருந்தது. அதை இந்த தேவஸ்தானகாருடைய அக்கிரமத்தினாலே ராமலிங்கமுதலியார் அவர்களே நிறுத்திவிட்டார்கள். இந்த வசந்த உற்ஸவத்தையும் நிறுத்தி போடுவதாக ஆலோசித்து சில உத்திரவுகள் இராமலிங்க முதலியார் அவர்கள் அனுப்பினது சத்திரம் ரிக்கார்ட்டில் இருக்கிறது. இப்போது கொஞ்ச காலமாய் இந்த உற்சவம் சீராய் நடந்ததில்லை எப்போதும் விசாரணைகாரர்களுடைய ரிப்போர்ட்டுகள் வந்து கொண்டேயிருக்கிறது. போன வருஷம் கூட உற்சவம் சீராய் நடக்கவில்லை என்று விசாரணைதார் ரிப்போர்ட்டு செய்திருக்கிறான்.

சத்திரத்திலிருந்து சில ரிக்கார்ட்டுகள் அனுப்பும்படி எழுதியிருக்கிறேன். அதுகளை பார்வையிட்டுகொண்டு நீர்மானம் செய்ய

வேண்டியதாய் காணுகிறது. இப்போது எனக்கு சத்திரத்தில் இருந்து 300 ருக்கு மேலேவர வேண்டியதாய் இருக்கிறது. எத்தனை நாளைக்கு கையிலிருந்து செலவழிக்கலாம். தாங்களே தயவு செய்து ஆலோசித்து கொள்ளும்படியாய் கோருகிறேன். சத்திரத்தில் காலா காலங்களில் தேவையான ரிப்பேர்கள் செய்யாமல் போனால் சத்திரத் துக்கு பிற்பாடு அதிகச் செலவு செய்யவேண்டியதாய் வரும். இதெல்லாம்தான் ஆலோசித்து கொண்டிருக்கிறேன்.

அல்லாமல் தங்களுடைய அபிப்பிராயப்படி நடக்க நான் ஒருக் காலும் பின்வாங்குகிறவனல்ல இதை நிச்சயமாய் நம்பும்படி கேட்டு கொள்ளுகிறேன்.

என்னுடைய மன கஷ்டத்தை தெரிவித்துக் கொண்டேன்.

1897ஞ மேமீ 13உ } தி. வேதாத்திரீஸ்தாஸ முதலியார்.

APPENDIX V.

Note of the President of the Devastanam Committee for the Taluk of Chingleput.

NOTE.

I have been staying in Tirukalikundram for the Kumbabishekam Ceremony from the 24th June to 28th June. I had occasion to visit the temple previously on several occasions to make arrangements about the Kumbabishekam. One of the Gurukkals of the temple named Sabbapathy Gurukkal has conducted himself in a way directly opposed to the interests of the temple. He refused to do his duties though requested by the Dharmakartha Mr. M. M. Kummarasamy Mudaliar in my presence. He was also obstructing and was creating split among their community. During the Kumbabishekam Ceremony he stoutly refused to officiate as priest of the Amman, which had been the special duty of his family for many years, even though he was requested and warned that his conduct would be viewed as a grave deriliction of his duty, considering the occasion. I hope his conduct

will be noticed by the Dharmakartha and steps will be taken by him to prevent such recurrence of the kind in future. This note will be placed among the records of the temple, and that Sabbapathy Gurukkal must be warned in this account. His conduct in the matter of theft of temple jewels is also suspicious.

T. M. SREENEVASACHARY,

28–6–09. *President.*

APPENDIX VI.

Letter from Mr. O. Thanikachalam Chettiar, B.A., B.L., Madras dated 2-7-1912 to the Dharmakartha Sri Vedagiri Eswarar Temple, Tirukalukundram.

I regret to bring to your notice the highly objectionable conduct of the Gurukkal who was doing duty at the Temple on the Hill top on Friday the 28th ultimo at about 11 a.m. I believe his name is Manikka Gurukkal. As you may be aware, I caused Abishekam to be performed at the temple that day and made the customary payment to the temple authorities. This Gurukkal who officiated at the time on the temple dissatisfied with the amount of money payment made by me at the various stages of the worship chucked the money away in a very insulting and provoking manner. I submit that the Gurukkal has no right to demand more money than what the worshipper chooses to give especially as a consolidated payment had already been made for the *Abishekam* much less is he justified in insulting worshippers who do not submit to his extravagant demands. Worshippers coming from outside the village are at a disadvantage in dealing with the temple servants as such worshippers do not know the amount of customary payments nor is there available in any conspicuous place a tariff of the payments to be made for services at the temple. But for the self-control which myself and the party who went with me exercised, the provoking conduct

of the Gurukkal would have led to a breach of the peace. In this insolent behaviour of the Gurukkal, there was associated an Iyengar servant of the temple who I believe is the Paricharakar.

Conduct such as that of these two temple servants is bound to create an unfavourable impression about the management in the minds of the large concourse of pilgrims who come to the temple to worship the deity and not to be subjected to indignity by insolent servants of the temple.

I trust that you will take suitable notice of the conduct of the two persons above referred to and prevent a recurrence of such incidents.

(True copy)

(Sd.) O. THANIKACHELAM CHETTIAR.

———

Extracts from the Visitors' Book maintained by the Devastanam.

1. Was taken over the Temples by the Trustee M. M. Kumaraswamy Mudaliyar. Everything was well kept and in order and the Temple staff were all courtesy and attention. The gentleman takes great interest in the institutions and I am indebted to him for the kind manner in which he drew my attention to everything worth seeing here.

Tirukkalikundram.
26—3—11

R. B. MISRA,
Late District Magistrate and Collector Birbhoom (Bengal) (on furlough)

2. I had the pleasure of being shown round the temple by the enlightened Trustee of the temple Mr. M. Kumaraswami Mudaliyar. I was glad to learn that under his careful management the temple is getting on well. I only hope and trust that the temple would be kept a little more clean in the future.

Tirukkalikundram,
17*th April* 11

P. SAMBANDAM,
Trustee Sri Kapaleeswaraswami Temple, Mylapore, Madras.

3. The management of the temple under the trustee Mr. M. Komaraswami Mudaliyar is all that can be desired. He seems to devote his entire attention to the improvement of the temple. I fully endorse the opinion expressed by Mr. R. B. Misra regarding the courtesy displayed by the temple staff towards visitors. I have seen the largest temples in Southern India, but the method of work here is much above all those. There is no doubt that this is all due to the zeal and energy of our present trustee.

Tirukalikundram
17—4—11

C. SINGARAVELU MUDALIAR,
Office of the Postmaster-General, Madras.

4. From what I saw of the arrangements in the temple uphill and that in the town I am led to think that M. R. Ry. M Kumaraswami Mudaliyar the trustee is devoting his personal attention to all the details. I was very favourably impressed with the facilities afforded to worshippers at both the shrines. I fully endorse the remarks of the previous visitors in this book on the courtesy shewn by temple servants to pilgrims.

Tirukalikundram, 19*th April* 1911. } K. C. S. ANANTA PADMANABHA ROW
Ag. Assistant Inspector of Schools, Chingleput District, Madras.

5. M. Kumaraswami Mudaliyar was most attentive to my comforts and convenience during the two days I stayed here although I was a perfect stranger to him till then. I was greatly struck by his earnest desire to make his management of the temple and the temple property unobjectionable in every way and by his readiness to accept suggestions for improvement from whatever quarter they might come; things unfortunately so unusual in Dharmakarthas of temples in South India.

Tirukalikundram 30*th April* 1911. } R. SRINIVASA IYER, M.A.,
Dy. Accountant-General, Madras.

6. The temple isvery well managed by Mr. Kumaraswami Pillai. He evinces great interest in its welfare and intelligently follows suggestions thrown out by visitors in that direction. I have spoken to him at length on the preservation of inscriptions and the ancient architecture of the temple, the general sanitation and better attention to ceremonial ritual. He promises to attend to all this and in my opinion he will surely do if co-operation could be expected from other members of the Committee and temple servants.

Tirukalikundram 25—11—11. } H. KRISHNA SASTRI,
A. A. S. for Epigraphy S. C.

7. Mr. Kumaraswamy Mudaliyar, trustee of the temple takes a keen interest in the affairs of the temple. He was very courteous to me when I went to the temple and appears to understand the requirements of the temple very well. He pays special regard to sanitation and seems to use influence and power for good. I wish that the charities under his care may continue to thrive and prosper.

Tirukalikundram
9*th February* 1912.

M. N. RAMASWAMI,
Superintendent of Land Records
Group III.

8. I have worshipped at both the temples the one on the hill and the other below. They are kept in good condition and pilgrims have every facility given to them for worship. This reflects great credit on the management of the Dharmakartha, Mr. Kumaraswami Mudaliar. I have discussed with him the improvement of the Sanguthirtham of which the sanitary condition is not satisfactory.

Tirukalikundram,
24—9—12.

PRANATHARTIHARA AIYAR,
Inspector of Schools, Madras.

9. Mrs. Corbet and I have just paid a most interesting visit to the Temple on the hill. Thanks to the kindness and courtesy of the Trustee Mr. Kumaraswamy Mudaliar.

31*st December* 1912. F. H. M. CORBET.

10. We visited the Temple and hill this morning and saw the eagles fed. The trustee and Chairman Mr. Kumarasawmy Mudaliar very kindly accompanied us, and showed us all the sights which we found most interesting.

E. P. WALSH.
C. Z. BUSHELL.
12—1—13.
B. F. BUSHELL,
H. WOODALL.

11. I visited the temple on the hill as well as the one in the town below in company with Rao Bahadur Narayanasawmy Chettiar and my Dewan and found the trustee Mr. Kumarasawmy Mudaliar highly obliging. I was shown round both the temples and on the hill all the sights worth seeing and I am immensely pleased with all that I saw. Everything in and about the temple was found to be kept very neat and in order which is indeed creditable to the trustee management.

ETTIAPPAN,
Rajah of Ettiapuram.
18—1—13.

12. The temple trustee and Union Chairman Mr. M. M. Kumarasawmy Mudaliar has conducted me on visits to both the upper and lower temples. I am pleased to have this opportunity of acknowledging the kindness and courtesy which he acted as my guide.

B. ROGERS
23—1—13.

13. I have had frequent opportunities of watching the management of the temples here by Mr. M. M. Kumarasawmy Mudaliar, the trustee and I have not the least doubt that the present satisfactory condition of the temples, the courtesy of the temple staff and the willing help rendered to visitors are due to the initiative and intelligent interest and the zeal and energy of Mr. Mudaliar. His kindness and courtesy are well known ; and I wish that all others interested in the temples here will give him all possible co-operation which is essential to the successful management of an important charge such as his.

K. VAITHIALINGAM PILLAI (*Rao Bahadur*)
Presidency Postmaster, Madras.
7th October 1913.

14. Mr. M. Kumarasawmi Mudaliyar, the Dharmakartha of Sri Vedagiriswarar Temple very kindly took me round the two temples and showed me everything. He was very courteous. His management of the temples appears to be excellent. I was glad to find in the gentleman that religious love which eminently befits him for a Dharmakartha's place and I hope the temple affairs will improve under his care.

Tirukalikundram
4—11—13

S. C. VENCATASWAMY,
Superintendent of Land Records.

15. I have visited the temple where there are some finely carved pillars and also seen the kites fed, which was a very interesting ceremony.

G. E. SEDDING,
London.

16. I have much pleasure in stating that Mr. M. Muthu Kumarasawmy Mudaliar the sole Trustee of the Sri Vedagiriswami temple of Tirukalikundram takes sincere and intelligent interest in the management of the temple. He with all the temple staff is extremely courteous and treats the visitors with all consideration and kindness. There is no doubt that the management by Mr. Mudaliar will be rendered very excellent if all the members of the temple staff heartily and earnesly co-operate with him. The inspection of the Sanguthirtham tank reveals the matter of its being abused by washing dirty cloths therein. As the water of the tank is said to contain mineral matters washing cloths and cleaning utensils, etc., should be strictly prohibited. Unless this is done the purity of the water cannot be guaranteed The attention of the Trustee Mudaliar is invited to this matter. A scale of fees may be laid down for the guidance of visitors in regard to the payment for Archanai Abishekam and for kite eating ceremonies.

T. KRISHNASWAMI MUDALIAR,
Assistant Inspector of Local Accounts.
14—12—1913.

17. I have much pleasure in stating that the manager of the temple is very good and takes an interest for the welfare of the pilgrims. Everything is nice and orderly.

DWIJENDRA NATH BASU,
Rutton Lodge, Chandernagore.

18. I stayed in Tirukkalikundram for about three weeks. Thanks to the exceeding kindness and courtesy of my friend Mr. M. Kumarasawmy Mudaliar, I enjoyed as well as benefited by my visit greatly. Under his energetic supervision as Dharmakartha and Union Chairman, the management of the temples leaves little to be desired, and the place itself is kept cleaner than many municipal towns that I know of.

Tirukkalikundram,
5—1—1914

P. VEERARAGHAVALU NAIDU,
Assistant Financial Secretary,
H. H the Nizam's Government,
Hyderabad, Deccan.

19. During my stay of 10 days in this healthy country hillside Mr. Kumaraswamy Mudaliar, Dharmakartha and Union Chairman, has been all attentive to my wants. But for his valuable help here I should have been put to a lot of inconvenience. With his kind permission I looked into the system of Union accounts maintained here and found everything in order. There is not much to write here. I would only emphasize the point alluded to by Mr. Krishnaswami Mudaliar, Assistant Inspector of Local Fund Accounts in his remarks dated 14-12-1913 that energetic steps should be taken to conserve the water supply in the Panchathirtham. Dirty cloths should on no account be allowed to be washed in the tank. The water in the tank is at present unfit for drinking or even for cooking purposes. I understand that a special grant of Rs. 5,000 for the 2 desired things, viz., a good drinking water well and a few latrines has been recently made by Government in aid of sanitation and that the 2 drawbacks will be soon remedied. On the whole the town is kept

clean and neat and deserves to be called a small sanitarium. Of course much credit is due to the Chairman.

Tirukkalikundram
6—1—1914

B. SREENIVASA IYENGAR,
Assistant Controller,
Mysore Government Service
(on leave).

20. During my brief stay in this healthy place with my students on a college excursion, the Dharmakartha and Union Chairman of the locality was very obliging and kind to us and contributed not a little to our comforts. He is by nature a gentleman and consequently deems it a privilege and pleasure to minister to the comforts of the numerous visitors to this attractive and picturesque locality. The village and the temples look neater than a few years ago and this fact reflects great credit upon the management of the Union.

Tirukkalikundram
12—2—1914.

T. S. SUBRAMANIA IYER,
Lecturer in History
Teachers' College, Saidapet,
S. LAKSHMANA IYER,
Lecturer in Geography
Teachers' College, Saidapet.
M. O. PARTHASARATHY IYENGAR,
Lecturer in Natural Science,
Teachers' College, Saidapet.

21. I have been camping at this pleasant little spot for the last 3 days, and yesterday I met Mr. Kumaraswami Mudali the Dharmakartha and Union Chairman of this place, and then this morning I went up the Tirukali hill with him to see the sacred birds come there and receive food. This was very interesting. I must conclude by saying that I found the Union Chairman a very attentive, interesting and intelligent man.

D. SQUIRE,
D. S Police.
23—2—14.

22. Mr. Kumaraswamy Mudaliar the trustee of the temple very kindly arranged for me to visit the temple and see the kites. I was unfortunately not able to do so for want of time.

P. R. ANDERSON,
7 Party Survey of India, Bangalore,
3rd March 1913.

23. We have been conducted up the hill by the courteous temple trustee, and have been shown everything by him. We saw the kites fed which is a very interesting sight. We beg to thank the trustee for his kindness.

11—3—14 M. B. BANNERMAN,
Surgeon-General, I. M. S.

24. I have had ample opportunity during my tenure of office here for about 1½ years to watch the working of the Union under M. R. Ry. Kumaraswami Mudali. I believe before his appointment things were not in a satisfactory way. It is at present quite one of the best managed Unions, and had never given me any trouble or anxiety. The result reflects great credit upon the Chairman M. R. Ry. Kumaraswamy Mudali whom I sincerely thank for his trouble.

E. P. WALSH,
President, Taluq Board.
2—5—14.

25. Mr. Kumaraswamy Mudaliar accompanied me to both the temples on the plain and on the hill and was very obliging and kind to me. He takes interest in the affairs of the temple and manages his work satisfactorily.

20—5—14. (Sd). ILLGIBLE.

26. I have visited both the temples and seen the very fine mantapam and the view from the hill. Mr.

Kumaraswami Mudaliar, Chairman and Trustee was exceedingly kind and obliging in giving me every facility.

O. J. COULDREY,
5—10—14.
Rajahmundry.

27. Myself and other members of my family halted at Tirukalikundram on our way to Mahabalipuram and took the opportunity to visit the famous temples in the place and feasted our eyes with the picturesque scenes and sights both up and down the hill. The Dharmakartha M. R. Ry. Kumaraswami Mudaliar Avl. accompanied us to the Amman temple and rendered us every help in worshipping the goddess. Our sincere thanks are due to him for the trouble he took in the matter.

Tirukalikundram.
13-10—14.

V. KRISHNASWAMI,
JATAVALABAR.
Personal Asst. to the Director of Public Instruction.

28. I came down to Tirukalikundram about the middle of July 1915 and stayed here for over a week. Although my stay was very short I have had a few opportunities of acquainting myself with some of the affairs connected with the management of this Devasthanam. From my personal observation and from enquiries made locally I have no hesitation in thinking that the affairs of the Devasthanam are well administered and that there is generally a feeling of contentment among the people of this place. Great credit is due to Mr. M. Coomarasawmy Mudaliar, who in his dual capacity as Union Chairman and the principal Trustee to the Devasthanam has rendered excellent service to this village. He is generally very popular among the people of this place and by his unremitting zeal and energy has acquitted himself as a most self-sacrificing and useful citizen of this place. There are yet many improvements needed to this village and I hope that Mr. Coomarasawmy Mudaliar will continue to evince greater interest and thus make this village

an ideal resort to the many people who proceed thereto on a tour of pilgrimage.

Tirukalikundram,
23rd *July* 1915.

V. KALYANASUNDRAM,
RAO SAHIB.

Dy. Examiner, Military Accounts, Department, Calcutta.

29. I deem it necessary to give vent to the expressions of my feelings on the occasion of my stay (short as it was) in the sacred town of Tirukalikundram. From what I was able to see personally and from the enquiries made locally I was highly pleased with the systematic management of the temple affairs with due regard to religious scruples and to the cordial reception accorded to the several pilgrims who congregate here in and out of season from various parts of India. The present trustee of the temple is Mr. M. Coomarasawmy Mudaliar who is also the Chairman of the local Union. This satisfactory state of affairs, in my opinion, is mainly due to his strenuous devotion of duty combined with labour of love and above all a desire to be useful to the public. In this he is helped by the manager of the temple Mr. Ratnam Mudaliar (a Government retired servant) whose personal attention to minute affairs, untiring devotion, affable manners need special mention. With the increasing development of this place there need further improvements reforms which Mr. Coomarasawmy Mudaliar, I trust will gradually inaugurate and bring to force to suit the further convenience of the public and thus earn their gratitude.

11*th August* 1915.

C. A. P. DURAISAWMY
MUDALIAR, F. T. S.
Retired Sub-Court Sheristadar,
Landlord Honorary Lecturer,
A. I. T. A. Etc. Etc. Madras.

30. சென்னைச் சிவனடியார்த்தலயாத்திரைச் சங்கத்தினர் திருக்கழுக்குன்றத்தலயாத்திரையாக வந்திருந்த காலத்து அத்தலத்

தில் சுத்தாத்துவித வைதிக சைவசித்தாந்த சாம்பிரதாயத்தின்படி நடந்ததைப்பற்றி மிகசந்தோஷிக்கின்றனன்

இப்படிக்கு
சித்தாந்தசரபம் அஷ்டாவதானம்
26—9—15 சிவஸ்ரீ, கலிபாணசுந்தரயதீந்திரர்.

31. I visited Tirukalikundram temple with my family and some friends when we were taken round by Mr. Coomarasawmy Mudaliar who gave us a cordial reception. He made splendid arrangements for our boarding and lodging. The Management seems to be exemplary which I am told is mainly due to the untiring exertions of the Dharmakartha Mr. Coomarasawmy Mudaliar.

Tirukalikundram. } V. PURUSHOTHAM,
22—1—1916. } *Principal, District Munsif,*
Chingleput.

32. I have visited Tirukalikundram, a famous place of pilgrimage, when I was taken round by Mr. M. M. Kumarasami Mudaliar, the managing Trustee of the temples and the Union Chairman of the place and shown all the important shrines. I am very much pleased to say that the management of the temple affairs is satisfactorily conducted and the trustee who takes much pain in giving all possible conveniences to pilgrims rich and poor alike, who flock here from all parts of Bharatavarsha gained much popularity. I may safely say that the temple management should be in the hands of persons, who are easily accessible to the pilgrims and self-sacrificing like Mr. M. M. K. Mudaliar.

Camp Tirukalikundram } K. RAMAMURTI,
5—5—1916. } *Indian Hercules.*

33. I have spent a very pleasant couple of days at Tirukalikundram practically as the guest of Mr. M. M. Kumarasawmy Mudaliar the Union Chairman and Dharmakartha of the well-known temple. He has been good

enough to take me round the hill temple, the temple of the Goddess at the foot and the Seven Pagodas. The two temples in his charge seem to be very well managed. I hope he will long continue to look after the interests of the temples and the pilgrims and I wish all prosperity to the institutions under his charge.

18—2—1917. P. S. SIVASWAMY AIYER,
Member of the Madras Executive Council.

34. Our stay at Tirukalikundram has been rendered extremely pleasant and very interesting by the kindness of Mr. M. Coomarasawmy Mudaliar, who has been indefatigable in showing us all that there is to be seen. We are extremely obliged to him. His public spirit is in ordinance throughout the place.

10—3—1917. C. M. SCHMIDT.

35. We the members of the Saidapet Club have very great pleasure in recording our appreciation of the able management of the famous temple by Mr. M. M. Coomarasawmy Mudaliar the Chairman of the Union Panchayat and Dharmakartha of the temple. His genial manners and attention to details have left nothing to be desired during our visit.

The Saidapet Club,
1—4—1917. } T. SEETHAPATHY,
Honorary Secretary.
V. KRISHNASAMY JATAVALLABAR,
N. CHENGAL ROW.

36 M. R. Ry. M. M. Kumarasawmy Mudaliar the Chairman of Tirukalikundram and the Trustee of the temple has been known to me for a few months past He is very obliging and courteous, and he has been of very great assistance to me and to the members of the L. R. Tahsildar's Training School, during our stay here. He assisted us in securing accommodation &c. here.

Tirukalikundram,
4—7—1917. } R. SUBBIA NAYUDU,
On Special duty.

37. I have much pleasure in endorsing the opinions already recorded herein by visitors regarding the able management of the Tirukalikundram temples by M.R.Ry. M. M. Coomarasawmy Mudaliar Avergal. I was at Tirukalikundram during the annual festival this year and I was struck with the arrangements made by him to make the festival a success. His energies however are not restricted to temple management merely. He is ever mindful of his social position as the Union Chairman and a District Board member, and is ever ready to use that position for the benefit of the numerous visitors that daily resort to Tirukalikundram either as devotees or as seekers of health. Personally I feel my indebtedness to him for the assistance so willingly rendered by him to find accommodation for the Land Records Tahsildars' Training School recently held there and for the solicitude he evinced for the comforts of the candidates that attended the school from various districts of the Presidency. I wish that he may long continue to hold the position he now occupies in the little town of Tirukalikundram.

Egmore,
13—7—1917.

K. SRINIVASA RAO,
Land Record Superintendent Group III.

Tirukalukundram,
27—8—1917.

38. The management of the Vedagiriswarar and Tirupurasundari temples by the present Dharmakartha M. R. Ry. Kumarasawmy Mudaliar Avergal seems to be efficient and satisfactory. He evinces great interest in the sanitary condition of the place. I found the temples and their neighbourhood clean.

P. PARANKUSAM,
Dy. Commissioner of Police on leave.

39. It is an agreeable surprise to me to find the streets of this village very clean and well kept. It speaks volumes about the management of the Union by Mr. Kumarasawmy Mudaliar the Chairman. He is also the

trustee of the temples and he was kind enough to go with me and show me the temples. Many pilgrims go here daily from every part of the country and the trustee is to be congratulated on the excellent way in which all the temples are kept.

Tirukalikundram, 9—9—1917.

ATINARAYANAN,
District Munsif, Conjeeveram.

40. J' ai visite' avecle plus grand plaisir et le plus vif interet le grand temple au pied de la sublime.

Les proportions en sont harmonieuxse et l'en semble temoigne d'un profond sentiment religieux en meme temps que d'une grande Hindu architecturate.

29—9—1917.

N. MARTINEAU.

41. I spent a pleasant week at Tirukalikundram and was practically the guest of Mr. Kumarasawmy Mudaliar, Union Chairman and Trustee of the temple. Both the institutions are ably managed by him. The village is kept very clean and the comforts of the pilgrims are well attended to by him.

21-10-17

S. SUNDARARAJAIENGAR,
Retired Dy. Collector, Madras.

42. I have visited Tirukalikundram village and temple on many occasions. The Union Chairman and Dharmakartha of the temple Mr. Kumarasawmy Mudaliar manages both the institutions ably and he is all obliging to the visitors. The streets are kept quite clean and sanitary and the Chairman deserves all the credit for it.

6-11-17

K. P. KRISHNASAWMI IYER,
Sub-Divisional Officer, Chingleput.

43. We spent a pleasant time in seeing the interesting sights of the temple and village.

16-12-1917

CHARLES ROBERTS,
BHUPANDRANATH BASU.
(Illegible)

44. Owing to the kindness of Mr. Kumarasawmi Mudaliar I have been privileged to see the sights of Tirukalikundram under the best auspices and the pleasantest conditions. It has been an extremely interesting visit.

18-9-1918 H. A. WATSON.

45. All the Land Records Tahsildar's candidates came here on a trip in connection with the verification of Forest boundaries and availed themselves of the opportunity to see the local temple which is a renowned place of pilgrimage. The arrangements in the temple are good and the trustee, Mr Ratna Mudaliar was kind enough to take us all round and entertain us. We can never forget this interesting and pleasant trip.

A. A. VENKATARAMAN,

25-9-1918 *Instructor.*

46. I gladly endorse what Sir P. S Sivasawmi Iyer said in February 1917 about the condition of the two temples under the management of Mr. Kumarasawmi Mudaliar. I am much obliged to him for his hospitality, and no one who visits Tirukalikundram and Mahabalipuram could wish for a better guide.

P. RAJAGOPALACHARI,

30-10-1918 *Member of the Madras Executive Council.*

47. I have visited Tirukalikundram and its temples several times during the last 3 years and to-day I have done it again on the eve of my departure from this district on transfer. I have always considered it to be a privilege to be here and worship the Vedamurti in the temple on the Hill. The hospitality of Mr. Kumarasawmi Mudaliar, Dharmakartha, has become proverbial in these parts and I am very happy to add my own testimony to that of several distinguished visitors to the efficiency of his management. In my capacity as District Munsif of Chingleput I had to deal with several suits relating to the temples here and I always found Mr. Kumarasawmy was

taking great care to preserve all the properties of the temple in good order. It will be a great source of benefit to the temple if he lives long to take care of the temporal affairs of this Devasthanam. I wish him long life and greater opportunities to serve the temple. I know he wants no other reward for all his trouble.

Tirukalikundram. C. V. KRISHNASWAMI,
5-12-18 *Principal District Munsif, Chingleput.*

48. I really do not know what to say about Mr. Kumarasawmy Mudaliar's hospitality to us while on our way to the several Xmas camps at the seaside. We always selected Tirukalikundram as our half way house because of its sanitary surroundings and because Mr. Kumarasawmy makes such an ideal host. His several acts of kindness will never be forgotten by the boys of the Reformatory and we shall always cherish his good will towards the inmates of the School.

J. W. COOMBES,
27-12-18. *Superintendent, The Reformatory Chingleput.*

49. Tirukalikundram est un bien vraiment digne de l'admiration du voyageur : le r cher surmont'e du Temple de Vedagiri est risit'e par les aigle's sacres ; le temple de la diesse, an pied du mont est orn'e de splendides gopurams ; les routes sont excellentes ; la campagne est charm ante enfin les habitants sout dela plus aimable courtoisie oisce, je me souviendroi tonjours de la reception cordialte que nons avons rescue de M. R. Ry. Coomaraswami.

G. JOUVEAU—DUBREUIL,
28-12-18 *Professeur au College de Pondichery.*

50. It has been a great pleasure to Her Excellency and myself and our party to have this opportunity of visiting the temple here and the sacred hill upon which we have seen the kites fed.

PENTLAND,
29-1-19 *Governor of Madras.*

51. It has been a great pleasure to me and my wife to visit this sacred shrine. The Trustee of the Temple M. R. Ry. M. Kumarasawmi Mudaliar took great interest in us, and personally afforded us facilities for worshipping the God and Goddess and to see the temple on the hill and the sacred birds feeding. We were not at all worried by priests or mendicants. The temple and its surroundings struck me as particularly neat and clean, and the affairs of the temple appeared to be excellently managed. Whenever we went to the temple, we found the good trustee and Dharmakartha present to look after the pilgrims of all classes. Indeed it has been a good fortune to us to make the acquaintance of Mr. Kumarasawmi and I have great pleasure in recording our gratitude to him for his kindness and attention.

30*th July* 1919. MAHIMANATH BHATTACHARYA,
Deputy Magistrate, Howrah, Bengal.

52. I endorse the above remarks.

BEPIN BEHARI BOSE,
8-10-19 29, *Ramkunto Boses Street, Calcutta.*

53. My visit to this place to see the sacred shrines has been rendered extremely pleasant by the kindness and hospitality of Mr. Kumarasawmi Mudaliar. The village and temple are being looked after by him in a most praiseworthy manner. The visitors and pilgrims who come here cannot feel too grateful to him for the sanitary condition and neat appearance of the village and its renowned temples.

C. R. TIRUVENKATACHARI,
18-10-19 *City Civil Judge, Madras.*

54. I have spent about a week here with my family and shall ever remember it with pleasure. M. R. Ry. Kumaraswami Mudaliar the temple trustee and Union Chairman of this place, is very affable and courteous towards pilgrims and by his untiring energy and devotion

everything here seems to be perfectly well managed. The gratitude of all pilgrims is due to him.

NARAYANA RAO,
1-11-19 *Senior Supdt., P. W. D. Secretary, Madras.*

55. I have been spending my time along with my family in this pure and sacred place of Vedagiri (Thirukkalikundaram) from last Wednesday evening (3 days ago) and intend (D. V.) enjoying this salubrious and peaceful environment for 4 days more. I have been much indebted to the Union Chairman (who is also temple trustee) Mr. M. Kumaraswami Mudaliar for the kindness with which he assisted us in securing comforts, conveniences, access to temples and etc. With his tactfulness resource and zealous religiousness, he seems to be doing all his duties very well.

T. SADASIVA IYER,
27-12-1919 *Judge, Madras.*

56. I am greatly indebted to Mr. Muthukumaraswami Mudaliar for his kindness in showing me round the temple and up the hill where I was able to witness the extremely interesting ceremony of the feeding of the two sacred birds. I thoroughly enjoyed my visits with such a pleasant guide.

A. V. De. ROZARIO,
30-3-20 *Deputy Collector, Saidapet.*

57. We are much indebted to Mr. M. M. Kumaraswami for his kindness in showing us round the temple and taking us up the sacred hill where we saw the kites feeding.

5-4-20 E. P. WALLIS.

58. As strangers and visitors to kite's hill we have spent a very pleasant time in visiting the temple and have enjoyed the interesting conversation and guidance of Mr. Kumaraswami Mudaliar.

J. M. FYFE,
27, *Popham's Broadway,*
Madras.

M. P. MUIR,
P. MUIR,
R. BROWN.

59. I came on inspection of a site for a mosque for the poor Mohamedans of this place and never dreamt that I will be meeting a very kind and hospitable gentleman like Mr. M. M. Kumaraswami Mudaliar who treated me with great kindness and took me round the temple. As I have to go back immediately and catch the 9-50 train to Madras I am indeed very sorry in displeasing Mr. Mudaliar by not going to "Kite's Hill" as he has made all the necessary arrangements. For however I have promised to call over again and hope to do so soon.

EBRAHIM SAIT,
Managing Director, The South India Industrials.

60. My thanks are due to Mr. Kumaraswami Mudaliar the Dharmakartha of the temple, who kindly made my stay here with my family and friends very pleasant. He arranged for our getting up the hill to the shrine where the sacred kites are fed. I was really glad to see that the management of the temple was all that could be desired, I was particularly struck with the neat condition in which the temple tank is kept.

K. R. RAMAIER,
16-5-20. *Officer, Indian Finance Dept.*

61. We visited the temple to-day and my thanks are due to M. R. Ry. M. Kumaraswami Mudaliar, for taking us all round and arranging for our getting up the Hill to see the sacred kites fed. The temple tank has been kept clean and the surroundings look neat.

Tirukkalikundram, } K. KRISHNA ROW,
24-5-20. } *Ag. D. M. and S. O. Chingleput.*

62. I stayed in this beautiful place with my family for over a month this year and for about three weeks last year and we were able to spend our time here pleasantly and peacefully. Stay here must certainly be conducive both to the physical and religious welfare of individuals. Mr. M. M. Kumarasawmy Mudaliar who is both the

Dharmakartha of the temples on the hill and down and the Chairman of the Union pays careful and pious attention to the affairs of the temples and I have no doubt that they have been satisfactorily managed. The village is kept neat and the cleanliness of the tank is scrupulously maintained. Mr. Kumarasawmy Mudaliar is all congenial and looks after the facilities and conveniences of the pilgrims and devotees of the temples. He is held in great esteem by the people of this place. May Sri Vadagiriswarar and Ambigai Thirupurasundari bless him with long life of usefulness, happiness, and prosperity.

Tirukalikundram, 24-6-20. } P. K. RAMASWAMI AIYAR, B.A., B.L.,
Bench Clerk, High Court, App. Side, Madras.

63. I have been staying in this place for nearly a month and have had ample opportunities of coming in contact with Mr. M. M. Kumarasawmy Mudaliar the temple trustee and Union Chairman. He is a gentleman always anxious to see his visitors and friends comfortable and happy. He spares no pains to show round the temple to the visitors and to have archanas performed by the temple gurukkals quite in a proper manner. I scarcely missed at him at the temple entrance in my daily visit to the temple in the evening. His genial temperament and tactful disposition endear him to all having anything to do with him. I shall ever value this visit as a very happy one and the success of the visit is all but due to Mr. M. M. Kumaraswami Mudaliar. My hearty thanks for his kindness and my good wishes for his continued prosperity.

Tirukalikundram, 30-6-20. } K. NARAYANASAWMY AYYAR,
High Court Vakil.

64. During my stay of about six weeks in this sacred place of great renown, I have on several occasions seen the zeal with which Mr. M. M. Kumaraswamy Mudaliar the popular Dharmakartha of the local temple works in the cause of the temple and for the convenience and

comfort of the large number of pilgrims who daily visit this place. But for his public spirit and his energy as a sympathetic and tactful Union Chairman this place would not be in such a good condition sanitary and otherwise as it is now. His religious fervour and God fearing nature which make him a just administrator enable him with his usual tact to carry on the work of the temple smoothly. But for his kindnesses a stay here would not be pleasant. I wish him long life and continued usefulness and pray Sri Vedagireesvara to shower His choicest blessings on him.

T. K. Kundram,
30-6-20.

V. K. VENKATARAMA AYYAR,
High Court Vakil, Madras.

65. Mr. Kumarasawmy Mudaliar has been very kind in showing my wife and me over Tirukalikundram temples. As Trustee he appears to superintend everything with the greatest care nor does he forget the medical and sanitary necessities of the place, a good water supply (protected) is under investigation, and would be a great boon to the pilgrims.

R. A. WOOD,
7-7-20. *Collector.*

66. It has been equally pleasurable to visit the town again and this time I had the opportunity, thanks to M. Kumaraswami, of seeing the kites fed, a most interesting sight. The remembrance of the trouble taken by M. Kumaraswami on a previous occasion to make the L. R. Tahsildar candidates happy and comfortable has been the main reason for choosing this place for the school again and I am sure the candidates will applaud the choice.

H. WATSON,
6–9–20. *Director, Land Records.*

67. We visited the temple to-day and very much enjoyed the conversation and guidance of Mr. Kumarasami Mudaliar.

R. N. D. Smith }
Wilson & Co. }
7-11-20.

S. A. BIRD,

J. F. COURT.

68. During the stay of four months here in connection with the survey school for Land Records Tahsildar, candidates, I had ample opportunity to come in contact with the popular Darmakartha and Union Chairman M. R. Ry. M. Kumarasawmi Mudaliar and I found him always very kind and helpful to others. The temples here are very well managed by him and the sanitary condition of the union also is very good. He helped the candidates very much in getting accommodation for them and in rendering them every assistance and they all appreciate it very much.

N. C. SESHA AYYANGAR,

22-12-20. *Asst. Director of Land Records.*

69. We have much enjoyed our visit to the sacred hill and temples and are much indebted to Mr. Kumarasami Mudaliar for his kindness in showing us round.

27-12-20. W. B. AYLING.

70. Enjoyed immensely seeing round the Temple again under the most excellent of cicerones Mr. Kumaraswami Mudaliar.

M. MORTON,

27-12-20. *Madras.*

71. I with my family made a stay of 4 days in Tirukalikundram and feel very much indebted to trustee Mr. Kumaraswami Mudaliar for his kindness in providing accommodation for us and for showing us round the

temples. There was nothing left to be desired during our visits to the temples for worship.

K. VENKATARAMAN,
Inspector,
Salt, Abkari and Customs,
South Arcot District.

Marakkanam }
30-12-20. }

72. It was a peculiar pleasure to me to be able to pay a visit to the ancient place. I have worship in the two shrines the one on the top of the hill, was particularly interesting so also the feeding of the sacred Eagles, the appearances of which, is connected with religious significance for times of yore. I think there is reference to this even in Vedas. Mr. Kumaraswami Mudaliar is an ideal host and I am much indebted to him for the attention and care he bestowed in seeing myself and my party comfortably housed and shown everything worth seeing in and around this place, viz., Mahabalipuram and Thiruporur. Both the temples here and the village is kept very clean indeed and this reflects great credit on Mr. Mudaliar who is the trustee of the temple and chairman of this union panchayet.

RAJARAJESWARAN,
Raja of Ramnad.

23-1-21.

73. We the 30 students of the Presidency College Natural History Assistant, Madras, spent a very pleasant day at Tirukkalikundram and Mr. Kumaraswamy Mudaliar was very kind in taking us all around and showing us the shrines and we all take this opportunity of thanking.

V. S. KUPPUSAMI,
Secretary, P. C. N. H.
Assistant, Madras.

Presidency College,
23-1-21.

74. Short as my stay was at Tirukkalikundram I deem it necessary to say a few words of the management of the Davasthanam. I have visited many sacred places, and Tirukkalikundram Davasthanam is managed about

the best everything as regards pujai to the gods both on the hill and at the foot is being performed well. I was also fortunate in seeing the "Theppa Thair" and I am glad to say that it was conducted very well. The credit is due to M. R. Ry. M. M. Kumaraswami Mudaliar who is both the Darmakartha of the temple and the Union Chairman. Mr. M. M Kumaraswamy Mudaliar seems to take a very active part in the management of the Davasthanam and he is to be congratulated on the excellent way in which the temples are kept.

Camp Tirukalikundram
25-1-21.

M. R. KALINGA RAYAR,
Zamindar of Uttukuli.

75. To Mr. Kumarasaswamy Mudaliar is due the enjoyment of a visit to this very interesting and sacred place He has spared no pains in showing the sights of the place and as host made one enjoy his hospitality. It has been a pleasant visit and one is fortunate in making his acquaintance.

7-2-21.

H. SUMUER,
Master Mariner.

76. On this my first visit to Madras and to neighbourhood I have to thank Mr. Kumaraswamy for the thorough way in which he has attended to our enjoyment. By his kindness we have been able to visit the temple and to see the kites fed on the hill also everything of interest in the district. It has been a very great pleasure to make his acquaintance.

7-2-21.

J. ANDERSON,
S. S. CLAN MACNAB.

77. I have much enjoyed my visit to the famous temple and hope to be able to come here again. I am most thankful to Mr. Kumaraswamy Mudaliar for his thoughtfulness and kind attendants which have added so much to this pleasure of my visit.

H. A. B. VERNON,
Collector.

78. A party from the Accountant-Generals' Office, Madras, visited Tirukkalikundram on 13-3-1921. The visit was rendered most pleasant by the kind assistance and attention of Mr. M. M. Kumaraswamy Mudaliar the Dharmakartha of the local temple and the Union Chairman of the place. It is no flattery to say that he takes a pleasure in attending to the wants of visitors.

V. S. NARAYANASWAMY AYYAR,
Superintendent, Accountant-General's Office, Madras
13-3-21.

79. Lady Willingdon and I have been greatly pleased to have this opportunity of visiting the ancient temple, and very especially to see the feeding of the sacred kites. Mr. Kumaraswamy Mudaliar has been most obliging in making all arrangements for our comfort and we are most grateful to him for showing us the various objects of interest on this wonderful hill.

7-4-21.

WILLINGDON,
MARY WILLINGDON,
J. W. SLADER,
H. A. B. VERNON,
E. C. SMITH.

80. I have much pleasure in stating that the lower temple as well as the Hill Temple which I had the fortune to visit was very kindly shown to me by the Trustee Mr. M. M. Kumaraswamy Mudaliar were kept in perfect order and worthy of commendation. I had also the great fortune of seeing the sacred kites being fed at about 12 noon.

1-5-21. M. C. T. MUTHIAH CHETTY.

81. I quite endorse what my friend has said.

K. GOVINDA CHARI.
1-5-21.

82. I have great pleasure in recording the admirable state in which temples here are managed by the present

trustee M. R. Ry. M. M. Kumaraswamy Mudaliar. He was kind enough to have the places of interest shown over to us and was an ideal host.

21-5-21. M. R. GURUSWAMI,
B. A., M. D. & C. M. and
Physician, Genl. Hospl., Madras.

83. We have much enjoyed the visit to this sacred place. The arrangements in the temples up and down the hill are excellent and the management is quite satisfactory. There was nothing left to be desired so far as the conduct of worship in the temples was concerned. I congratulate the Trustee upon the excellent state of things.

Tirupati, 1st June 21. NARASIMMA PANTULU,
District Munsiff.

84. I spent a very interesting hour or so in visiting this famous temple and in seeing the feeding of the sacred kites. I am extremely obliged to Mr. Kumaraswamy Mudaliar for his kind attention.

10-7-21. ILLEGIBLE.

85. I carry pleasant recollection of a short visit to this place of reputed religious sanctity. The trustee takes personal interest in arranging for the convenience of visitors.

10-7-21. S. R. KRISHNA AIYAR,
District Munsiff, Poonamalle.

86. I took a visit to this ancient place of sanctity and stayed here for a fortnight with some members of my family. I was taken through the temples below and above the sacred hill by Mr. Kumaraswamy Mudaliar, the Davastanam Darmakartha and I was greatly pleased with all the things kindly shown to us. I have found Mr. Mudaliar to be a very obliging and generously disposed gentleman, and I have great pleasure in stating that he

is taking much interest in the comforts and conveniences of visitors to this place. I take this opportunity to render my grateful thanks to him for having made our stay as comfortable as possible.

P. S. ANANTANARAYANA AIYAR,
20-7-21. *Manager, High Court, Madras.*

87. On the suggestion of some of my friends, I came to this sacred place for a change. My original intention was to spend some 3 or 4 days. I however found the place so lovely and comfortable that I extended my stay to about a fortnight Besides being a holy place of pilgrimage, it is a health resort as the bath in the sacred tank and the walk (pradakshana) round the Holy Hill make one feel very refreshing.

I must add that my short stay has been made quite comfortable by the agreeable company of Mr. M. M. Kumaraswami Mudaliar, the Temple Trustee and the Union Chairman who by his kind hospitality and genial temper has endeared himself to almost all the visitors to this holy place. I join with the several visitors in wishing him long life and greater opportunities to serve the temple.

1-8-21. V. GOPALAKRISHNA AYYAR,
Asst. Secretary to Govt., Financial Department.

88. I have spent nearly 40 days in this place. During my stay I found Mr. Kumarasawmi Mudaliar very obliging and amicable. He spares no trouble in attending to the wants of the host of pilgrims who visit the place. His zeal is remarkable.

21-8-21 K. DORAISWAMI.

89. I visited both the temples of this picturesque and holy place. The Trustee and Chairman (President Union Board) has rendered me invaluable assistance in every way and made me and my sons that accompanied very comfortable. My heartfelt thanks are due to Mr M. M. Kumarasawmi Mudaliar.

8-9-21. (Sd.) T. RAMA RAO,
Dewan Bahadur, Retired Dy. Collector, Dharmavaram.

90. The Tinnevelly Association (at Madras) with 40 Members of it came to Tirukalikundram and we visited both the temples. They are very attractive in various ways. The trustee was kind enough to give all convenience and help to the members. One thing which specially deserves mention is the temple Music which unlike many other temple Music is exceptionally good and was liked by the members. We thank the trustee specially for all his kindness and attention to the temple affairs.

(Sd.) T. NALLASIVAN PILLAY,
High Court Vakil and Vice-President,
13-9-21. *Tinnevelly Association.*

Tirukalikundram,
18-9-21.

91. I visited both the temples of this sacred shrine. The Devastanam Dharmakarta Mr. M. M. Kumarasawmy Mudaliar gave me every convenience in showing me the temples and the upper hills and everything was very satisfactory.

DAMODAR DOSS,
No. 55, Clive Street, Calcutta.

92. Mrs. Hornell and myself have been very fortunate in having the guidance of Mr. M. M. Kumarasawmy Mudaliar in going round the temple which we admire greatly both for the fine sculptures and for its picturesque setting. Particularly were we interested in seeing two of the miraculous chanks which float ashore in the tank every 12 years.

(Sd.) JAMES HORNELL,
2-1-22. *Director of Fisheries.*
(Sd.) CHARLOTTLE E. HORNELL.
(Sd.) G. L. CHAPMAN.

93. An extraodinary interesting day I could not have missed it for anything and I am extremely grateful to Mr. Kumarasawmy Mudaliar for his care and attention.

(Sd.) F. PERRY ROBINSON.
16-1-22. (Sd.) C. G. TODHUNTER.

94. I came with my family to Tirukalikundram as the guest of Mr. M. M. Kumarasawmy Mudaliar and spent a pleasant fortnight. I am greatly indebted to Mr. Mudaliar for his kindness in providing accommodation for us for looking after our welfare day after day, for his kind hospitality and genial temper. He showed us round the temples which are kept in excellent condition. The arrangements in the temples are good and the management is very satisfactory. As temple trustee and Union Chairman, he commands the respect of the people. He is the right man in the right place. I wish him long life and prosperity.

(Sd.) C. TIRUVENKATACHARI, *Rao Sahib,*
31-5-22. *Retired Dy. Collector, Madras.*

95. Mr. Kumarasawmy Mudaliar, the Dharmakarta of the temple and Union Chairman, Tirukalikundram, has, with his usual kindness, made my stay at this sacred place very pleasant. I was particularly struck with the able manner in which the Temples are managed on their small income.

(Sd.) K. BALARAMA IYER,
10-6-22. *Accountant-General.*

96. I have great pleasure in recording the efficient way in which the affairs are managed in the temples at the sacred shrine of Tirukalikundram. All credit is due to Mr. M. Kumaraswamy Mudaliar, Dharmakartha of the temple. This gentleman is the most useful person at Tirukalikundram, almost all the pilgrims resort to him for some assistance or other and he has considered it as his sacred duty to place his services at their disposal. The people of the locality have regard for him and the few rowdies here find no scope for the display of their pranks as they find in him a kind and stern master to deal. With his kind manners and prompt solicitude for the welfare of the pilgrims he is really an ornament to this place. May the Lord Vedagiriswarar keep him in the most charitable

work he has voluntarily undertaken and spare him for many years to come.

(Sd.) K. GAJARAJ,
12-6-22. *District Forest Officer.*

97. We have much enjoyed our visit to the ancient temples of Tirukalikundram. The trustee seems to take a great deal of interest in his work. The sanitary arrangements are good.

(Sd.) V. RAMAKRISHNA, I.C.S.,
13-6-22. *Asst. Collector, Chingleput.*

98. I visited with family this place Tirukkalikundram. Every possible arrangement to make the pilgrims happy in climbing over the hill has been made and much credit is due to the trustee, who is the President of the Local Union Board.

(Sd.) S. VENKATANARAYAN,
14-6-22. *Dy. Collector.*

99. His Highness the Maharana Shree Vijayadeviji Maharaja Sahib of Dharampur with Zenana visited the sacred place known as Tirukalukundram and was pleased to see the nice arrangement made and assistance rendered by Mr. M. M. Kumaraswami (the trustee of both the temples) voluntarily. Wish success in his life.

(Sd.) T. H. SANGHVI,
30-8-22. *for Private Secretary to H. H.*
The Maharaja Sahib of Dharampur
Prauk Ramnagar District Surat.

100. Seen the 2 kites fed just as is described in "Havart" Open Ordergang Van Coromandel" (1680). A charming spot well maintained but just a little repair to minor buildings would not come amiss.

(Sd.) A. GALLETTI,
28-9-22. *Collector.*

101. I very much enjoyed my stay at Tirukkalikundrum for the last ten days. It is an extraordinary sight to look at the feeding of the kites just about midday. All temples here and the welfare of the village are under the able management of Mr. M. K. Mudaliar who is so to say a friend of the pilgrims and people like us who spend a few days for change.

(Sd.) T. S. NATRAJAN,
28-9 22. *Professor of Chemistry,*
Pachayappa's College.

102. I saw the main temple at Tirukalikundram with Mr. Coomarasawmy Mudaliar, the Trustee, who, I am told is very much interested in the upkeep of the shrine and spends a good deal of his income towards it. This is very creditable indeed. I cannot help remarking that the Kalyana Mantapa and some other parts of the sanctuary are not being looked after. The energetic Trustee will be doing a sacred duty if he looks to them and have them repaired soon. The rockcut Pallava temple on the hill where the kites are fed ought to have been spared by visitor's who are so fond of writing their names and thereby spoiling the monuments.

(Sd.) HIRANANDA SASTRI,
1-10-22. *Offg. Supdt., Archlo. Dept.*
S. C. Kotagiri.

103. I have been staying here for about a month past for rest and change. But for the presence in this little village of such a kind and obliging gentleman like Mr. M. M. Kumarasawmy Mudaliar, the Trustee of the temple who has it in his nature to spontaneously render any assistance required by all who approach him, myself and many other gentlemen who were, like myself, strangers to the place should have been quite stranded.

During my pretty long stay I have been fairly in constant attendance at the temple and I seldom missed him

from the temple for a whole day. The keen interest which he takes in the management of the affairs of the temple and the stamp of his personal supervision even in matters of detail will be apparent even to a casual observer. In the interests of the temple and its devotees who come from distant places, it is my humble prayer to Lord Maheswara on the Hills to give Mr. Mudaliar a long term of healthy life to be spent in the service of God and poor strangers.

(Sd.) N. A. SUNDARAM AIYAR,
3-10-22. *Asst. Inspector of Local Accounts (on leave).*

104. I had an opportunity of staying here for some weeks continuously during my peave period unlike my official terms to other places which permit a short stay of only a few days. This particular place is both a health resort station and an important religious centre as the hill here is considered one of the three peaks of mount *kailas*; the other two being Kalahasti and Srisailam. The temple on the Hill is one of the earliest in this Tamil country dating from the time of Puranic Chola king Suraguru and the historic Pallava king Narasimhavarunam I of the 7th century A. D. to whom the carvings of the *rathas* at Malai (Mahabalipuram) are attributed.

But for the extreme kindness and great obligations I readily had at the hands of Mr. M. M. Kumarasawmy Mudaliar I would not have succeeded in collecting plenty of materials for inclusion in the chapter dealing with this sacred station in the next edition of my book on South Indian shrines. The founder of the temple—Chola king Suraguru has been remembered both by the sculptures relating to the scenes in his life on the carved pillars in the temple and an enactment of a Tamil drama entitled; "*Suraguru nataha*" till recently by the *devadasis* of this temple, Mr. Mudaliar had an unique privilege of holding the Trusteeship of this temple for over 20 years even to the detriment of his private estate situate in and around his village Manampati close by. I

pray Sri Vedagiriswara that he may continue for a long time to come to enable the necessary repairs to the temple being completed and followed by a grand *Kumbhabishekam* to the entire satisfaction of his numerous friends and relations.

Tirukalikundram
6-10-22.

(Sd.) P. V. JAGADISA AYYAR,
Manager, Archæological Dept.
(on leave.)

105. Though I have already visited this religious centre Tirukalikundram about a dozen times, still the more I come the more am I captivated by the quiet charm and simple grandeur of this unique hill temple. That the sanctity of the religious place is second only to that of Tirumalai of Tirupatti is known to many, but the difference between the hills (not taking into account the existence here of the two venerable kites who are believed to take their bath in Benares, their food here and bed in Rameswaram, which of themselves are a great attraction to the thousands of devotees who flock here) which really counts are not generally realised by many and that difference is this that while lakhs of rupees, gold silver and precious gems pour into the temple coffers there, not even tens of rupees are received here and there is another difference too. While with lakhs of rupees income Tirupathy does very little for the convenience and comfort of its clientele from whom it gets its money, Tirukalikundram is anxious to do a great deal but funds are low. That such anxiety could well be allayed could be understood by the fact that Mr. M. M. Kumarasawmy Mudaliar is the Dharmakartha of this Devastanam. His many sided activities for the good of the temple, his uniform kindness to the strangers who visit this place and his devotion to the duties of his office are well known. It is to be hoped that other Dharmakartas will imitate his worthy example. I trust he will open, as in Tirupathy, a place for people depositing their offerings to the temple and thus encourage the flow of the mighty Rupee towards the temple, so

that it could be kept in that state of sanitation, convenience and comfort required by modern methods.

(Sd.) V. TIRUMALAI PILLAI,
10-10-22. *President, Board of Pachayappas' Trustees.*

106. Mr. Kumarasawmy Mudaliar, the Trustee of these temples has given me and my party great pleasure by kindly arranging for our visit to Tirukalukundram and showing us the famous temples here. We were all especially interested in seeing the feeding of the kites.

We are very grateful for the consideration Mr. Mudaliar has shown us especially in meeting us and providing us with bearers and giving us refreshment and kindly welcome at his house.

(Sd.) F. G. DOSSETOR
" R. W. EACHEY
" M. THONGER
" C. E. BEANUSH
" L. PEACHY
" I. T. DOSSETOR
" B. P. SHAUMAI
" R. SILADEN
" ALASTUN THAMON
" DOROTHY PASSMORE
13-10-22.

107. This is not the first time I visit the sacred shrine of great renown in the Vedas and Puranas, but every time that I go here conveys to my mind more and more ideas as to how a person in the capacity of either a trustee of a Devasthanam or a Chairman of a Union can make himself more and more useful to the institutions entrusted to his care and endear himself to the public.

I rarely missed him in the temple during my constant visits. I was every time struck with the keen interest he was evincing in the management of the affairs of the

Devastanam in all its details. This sacred shrine is very lucky in having for its Dharmakartha such a religious and god-fearing gentleman and I pray at the Holy feet of Sri Vedagiriswarar and Tirpoorasundari in the interest of the public, that he will continue to be so very long with pleasure and prosperity.

To add that the temples are wanting in repairs and to request the public to help the Dharmakartha in all possible manner to keep it up to date will not be out of place.

(Sd.) T. S. RAMASWMY IYER,
Camp (*Dubash, Messrs. Best & Co.*)

Honorary agent and manager to the Trustee (Jagadguru Sri Sankarachariar Swamigal of Kumbakonam and Kanchi. Kamachipeetathipathy of Sri Kanchi Kambal Devasthanam).

22-11-1922.

108. I went round the temple with Mr. Kumarasawmy Mudaliar, Trustee, whom I found a most interesting companion in elucidating the history of this ancient temple.

(Sd.) H. E. L. D'SENA.

15-12-22.

109. I went round both theTemples with Mr. Mudaliar and I was considerably struck with the able management of the temple by Mr. Mudaliar. The whole place is neat and clean and everything is kept in good order. Owing to the kindness and hospitality of Mr. Mudaliar, I was able to spend a happy day at Tirukkalukundram.

(Sd.) L. MADHAVA RAO,
Government Pleader.

26-12-1922.

110. I have had the happiness of staying at Tirukkalukundram for nearly three weeks. The place is certainly worth a visit and I can endorse all that is said about it and the Dharmakarta Mr. Kumarasawmy Mudaliar by the gentleman who have recorded their impressions above. Mr. Mudaliar's kindness and courtesy to all those who visit this place are well-known. He spares no pains to make their stay pleasant and happy.

(Sd.) M. GOPALAN,
26-12-1922. *First Asst., Board of Rev. L. R. and Sett.*

111. Tirukkalukundram is unusually fortunate in the gentleman that it has secured for the management of its temples and other public institutions. From what we have seen of Mr. Kumarasawmy Mudaliar during the last week or two and from what we have heard from the local residents and from the pilgrims, his selfless devotion and perfect sincerity in the management of such institutions are remakable service to him is its own reward.

The regularity with which the details of worship &c. are managed is noteworthy. Mr. Mudaliar is also a very genial host. Pilgrims rich and poor go to him very freely for such acts of help without which stay in a strange place would be impossible and invariably find in him a most willing and ready helper as we ourselves did.

We wish him a long and prosperous future with increasing opportunity for public work and social service.

Tirukkalukundram, 30-12-1922. (Sd.) S. R. RANGANATHAM, M.A., *Asst. Professor of Mathematics, Presidency College, Madras.*

(Sd.) S. VENKATRAMA AIYER,
High Court Vakil, Mylapore, Madras.

112. On our way to the 7 Pagodas, myself, my wife and a party were, by a particular piece of good fortune, met by

Mr. Kumarasamy Mudaliar, a personification of courtesy and kindness, who very kindly provided every facility for visiting the temple on the top of the hill and the feeding of the sacred kites. Everything is so enchanting all round; the wonderful panoramic landscape view, fainted by the blue sea to the extreme east, from the hill top is almost unsurpassed in beauty and loveliness. We were afterwards treated to light refreshments and a very delicious drink of cocoanut water and I have much pleasure in recording my appreciation and warmest thanks for Mr. Mudaliar's great hospitality and kind interest, but for which we could not have been able to enjoy this unforgettable halt.

3, Beadensty,
Calcutta.
4-1-23.
Tel. 4056.

D. N. MAITRA,
On a visit to Madras as President of the 30 All-India Social Workers life)

(Surgeon to the Niager Hospital and Lecturer on Surgery Tropical School of Madras.)

113. I feel very grateful for all the kindness and courtesy shown to me and my family by M.R.Ry. Kumarasawmy Mudaliar during our short stay at Tirukalikundram. Visitors of this place should feel very fortunate to the presence of this gentleman. In short, I can say he is an embodiment of obligation itself.

(Sd). G. KRISHNAMOORTHY RAO, B.A., L.T.,

Tirukkalikundram,
6-1-1923.

Asst. Christian College,
Madras.

114. Lady Ramanathan and I and our daughter visited this holy place to-day and we were very pleased with what we saw and heard here. The Trustee, Mr. Coomarasawmy Mudaliar who was so good as to meet and invite us at Madras, has helped us in every way in understanding the situation of affairs here. We hope to come back and stay for a couple of days. Some effort must be made to improve the temple and its surroundings, and to institute

a school for instruction in our Saiva faith and in the principles of Saiva Siththantham. We thank the Trustee for the great kindness he has shown us.

(Sd.) P. RAMANATHAN,
9-1-23. *Colombo, Ceylon.*

சிவமயம்.

திருக்கழுக்குன்றம்.

115. வேதகிரீஸ்வரர் கோவிலையும் திரிபுரசுந்தரி அம்மாள் கோவிலையும் ருத்திரகோடீஸ்வரர் கோவிலையும் யாத்திரையாக வந்து தெரிசித்தேன். ஷே தேவஸ்தானம் டிரஸ்ட்டி ம-ள-ள-ஸ்ரீ M. M. குமாரசாமி முதலியாரவர்கள் ரொம்ப சிரத்தையாக உள் துரைகளை கவனித்து நடத்தி வருகிறார்கள். யாத்திரிகளுக்கு தெரிசனத்துக்கு காலாகாலத்தில் நடப்பதால் ரொம்ப சௌகரியமாக யிருக்கிறது.

(Sd.) அள· அரு· ரும· அருணசலஞ் செட்டி,
15-1-23. திருக்கழுக்குன்றம்.

116. I have been visiting Tirukalikundram every now and then during the last 2½ years. From what I have seen I can, with great pleasure, testify to the efficient management of the temples in Tirukalikundram by Mr. Kumaraswami Mudalair who has endeared himself to all rich and poor by his winning and affable manners, by his uniform kindness and by his genial disposition. He is also the President of the Union Board. He is keen on keeping the place as clean as possible notwithstanding the large crowds of people visiting the place making it unclean. The present healthy state of the place is mainly due to the personal interest taken by him in matters of sanitation.

(Sd.) T. VENKOBA RAO,
1-2-23. *D. S. Police.*

117. Mr. Kumarasawmy Mudaliar Avl. was kind enough to take me round the temples at Tirukalikundram and arrange for my worship. I was extremely pleased with

his kindness and hospitality. He takes a very keen interest in the management of the temple and the excellent sanitary condition of the temples is mainly due to the personal interest he takes in keeping these places of worship scrupulously neat and clean.

(Sd.) K. SUBBAYA,
2-2-23. *Dt. Educational Officer.*

118. During my short stay in this village, I had the good fortune to make the acquaintance of the temple trustee Mr. Kumarasawmy Mudaliar, who is responsible for making excellent arrangements for the pilgrims. I will not be wrong if I should request the management, to arrange if possible to light the four corridors round the shrine on the hillock as it is pitch dark even at midday.

Tirukalikundram, 5-2-1923. } (Sd.) V. S. VISVANATH, *Editor, Krishika Mitran, Adayar.*

119. Her Highness the Maharani Vani Vilas Sannidhanam C. I. of Mysore visited the temples in Tirukalikundram in the course of this week. Owing to the excellent arrangements made by Mr. M. Kumarasawmy Mudaliar, the energetic Trustee and President of the Union Board, to make Her Highness' stay as pleasant and comfortable as possible, Her Highness greatly enjoyed the visit to these famous shrines. The smooth way in which the affairs of the temple are conducted reflects great credit on his management.

F. C. Devaraj Urs. Camp. St. Fort, 9-2-23. } (Sd.) S. P. RAJAGOPALACHARI, *Asst. Secretary to His Highness the Maharaja of Mysore.*

120. I have visited the temples and had everything of interest explained to me by the temple trustee, who is extremely courteous.

(Sd) LAWRENCE A. ALLISTER,
10-2-23 *London.*

121. I have the pleasure of bringing a group of some twenty students from the Madras Christian College to visit the temple here. I wish to record my appreciation of the courtesy extended to us by Mr. Kumarasawmy Mudaliar during our stay here.

(Sd.) A. STROODBURNE,

13-2-23. *M. Nathar.*

122. I feel myself extremely fortunate for the opportunity given me by my visit to this sacred shrine and a sanitarium in my official capacity. I need hardly emphasise the holiness of this place and the faith which is created in the mind of every pilgrim about the efficacy of the hillock, medicinal plants and mineral water in curing diseases of various kinds. I like to lay special stress on the unfailing visit of the pair of kite sages every day to the shrine on the hill and to their taking the offerings. I fervently hope that every Hindu loyal to our scriptures and to the injunctions of the Sastras has full faith in the importance of this holy shrine and do not miss any opportunity of visiting the place and strengthening his faith in God and in our Vedas.

As for the management of the temple and its funds innumerable gentlemen have testified to the ability and honesty of the local trustee Mr. Kumaraswami Mudaliar and with the opinion already recorded, I concur with all my heart. I specially like him for his intelligence, practical view of things and religious belief. I think he is hospitable to the high and the low alike as he has been to me and my thanks are specially due to him.

I would like to point out that some things require improvement. The temple has a good forest attached to it and the belief is that there are a good many herbs and medicinal plants—in it which act as *Sanjivi* in the cure of several diseases. But the forest is over-grown with prickly pear and it is quite necessary that it ought to be gradually and completely removed. Besides, a good many medicinal plants and herbs that are found in the plains and in

other hills may be grown with small difficulty so that the holy hill may become really a hill of *Sanjivi* and not one apparently imagined to possess the medicinal herbs. The plain area round the hill can be improved by the growth of similar plants and herbs and it can have a small footpath in the middle through which pilgrims and invalids can go round the hill breathing a very pure air.

Traces of goat browsings are noticed and it is highly desirable that in the interests of forest conservation goats should be absolutely prohibited; and cases of goat browsing should be prosecuted.

An outlet to the Sanku Thirtham and supply of fresh water to the town are the two great needs. Pilgrim tax would probably solve the question of funds.

(Sd) K. VIRASWAMI IYER,
9-3-23.

123. We have to-day visited this famous temple and had much pleasure to see the most interesting place Mr. Kumaraswami Mudaliar has much obliged me by arranging everything to my greatest satisfaction.

BARON AND BARONESS RUDT VON COLLENBERG.
17-3-1923. *Consul-General for Germany at Calcutta.*

124. We have been much impressed both with the atmosphere of sanctity of this famous place and its wonderful sculpture. Many of the pillar carvings are of quite exceptional distinction. A careful study of these would be most valuable in the present growing interest the world over in ancient Indian art. Further decay in the mantapam should not be allowed. The place is very beautiful in every way. Mr. Kumarasawmy Mudaliar is very courteous to visitors.

(Sd.) JAMES H. COUSINS S. LIT,
Principal, Brahmavidyashrama Adyar,
18-3-1923. *Madras.*
MARGARET E. COUSINS.

125. Myself and family paid a short visit to this holy place to-day not for pleasure or recreation but as humble pilgrims. The first thing that attracted my notice is the cleanliness and neatness of this place, which reflect great credit to the personal care and attention given to its sanitation by the Union Chairman Mr. Kumarasawmy Mudaliar. His solicitude for the comfort of pilgrims going to this place is remarkable.

I saw the sacred kite (not kites) being fed by the Pandaram on the hill this forenoon. My luck was not to see both the kites taking their food from his hands. The same kite took 2 feeds from him at an interval of about 15 minutes and probably made up for the absence of its male as far as I am concerned. The temple on the hill is kept in fairly good condition though a little more light in the prakaram inside will be welcome.

In the temple down hill everything is in an excellent condition. Order everywhere is the rule. The trustee Mr. Kumarasawmy Mudaliar's management seems to be everything that is desirable. I am only echoing in this respect what, I see, has been said so often of my betters.

In my humble opinion a good water supply is a desideratum.

Tirukalikundram, 26-3-1923. (Sd.) C. V. VEERASAWMI REDDIAR,
Dt. Munsiff of Tiruvallur, (Chingleput District.)

126. I was much interested in seeing the feeding of the sacred kites on the hill to-day. I also saw part of the main temple and admired the fine carved pillars. I was sorry to hear that the construction of a new mandapam had been stopped for want of funds, and hope that the work may be resumed at an early date.

The Trustee Mr. Kumarasawmy Mudaliar was very kind in making arrangements for my inspection, and

also in lending some furniture for my use in the bungalow.

(Sd). K. T. STONEY,

14-4-1923 *Executive Engineer, P. W. D.*

127. I visited the temple to-day and was very pleased to see everything being kept in good order and condition. The feeding of the eagles is really an exciting event. The Dharmakartha M. R. Ry. Kumarasawmy Mudaliar Avergal deserves much credit for the excellent manner everything is being done in the temple. This is a place worth visiting and I shall be glad of another opportunity of seeing the eagles being fed. I wish better accommodation would be provided by philanthropic Hindus for the visitors to this place.

15-4-1923. (Sd). M. D. DEVADOSS,

Judge, High Court, Madras.

128. We, the students of the Ramakrishna Students' Home, Madras, spent two days at this place. We were very much impressed with this village, and its holy shrines. The feeding of the eagles on the hill is an impressive sight, and the place owes its religious importance to that event. The temples are centres of pilgrimage and attract hundreds of devotees. The temples seem to be of very ancient date and are ably kept by the Dharmakartha, M. R. Ry. Kumarasawmy Mudaliar Avargal. He is a man of amicable nature, religious devotion, and self-sacrifice. We are indebted to him for the trouble he took in taking us round the temples. He is a valuable asset to this place and we wish him a long and prosperous life, that he may be able to continue his work of management of these religious institution.

Tirukalikundram, (Sd). C. R. KRISHNA IYER, B.A.

4-5-1923. *The Ramakrishna Students' Home.*

The Ramakrishna Students' Home,
Mylapore, Madras
6—5—23.

129. ம-ள ள-ஸ்ரீ குமாரஸ்வாமி முதலியார் அவர்களுக்கு க்ஷேமம். எங்கள் பிள்ளைகள் எல்லோரும் நேற்று காலை 10-மணிக்கு இங்கே சௌக்கியமாய் வந்து சேர்ந்தார்கள். அவர்கள் திருக்கழுக்குன்றத்தில் தங்களிடம் பெற்ற அன்பைப் பற்றி மிகவும் புகழ்ந்து கூறினர்கள். நாங்கள் என்னகைம்மாறு செய்ய போகிறோம். எங்கள் மனப்பூர்வமான வந்தனத்தை ஏற்றுக்கொள்ளவும். அங்குள்ள மற்ற கோவில் அதிகாரிகளுக்கும் எங்கள் நன்றியைத்தெரிவிக்கவும.

இப்படிக்கு,
Sd. C. ராமஸ்வாமி அய்யங்கார்.

130. With my wife and children, I stayed in this place from the beginning of February and the middle of May 1923, for rest and change. I had therefore occasion and often come in contact with Mr. M. Kumarasawmy Mudaliar, the trustee of the temple. I always found him kind and obliging. His solicitude to please the visitors who daily go to him with various requests is admissable. I was also a daily visitor to the temple. I found the management of the affairs of the temple efficient and the ceremonials of the daily pujas very well conducted. I take this opportunity of expressing my heartfelt thanks to him for the trouble taken to look after comforts and make my stay a pleasant one. The cleanliness and the well kept condition of the roads of this place, and also the sanitation in spite of the multitudes of the pilgrims that resort to this ancient shrine, speak for themselves about the efficiency of the management and the interest taken by this worthy Chairman of the Union. I pray to the deity *Tiripura-sundari* to give him long life, and therefore be of use, as he now is, to the numerous pilgrims that visit this holy place.

(Sd). B. GURUSAWMY PILLAI,
12-5-1923.

131. Colonel Skipwith and Dr. H. Holst have greatly appreciated the beauty of the temple and the kindness of Mr. Kumarasamy Mudaliar in showing them the place.

(Sd). P. A. SKIPWITH,
9-8-1923. H. HOLST, M.D., DENMARK.

132. I am very pleased to have visited and worshipped at these ancient temples. I am much obliged to Mr. Kumarasamy Mudaliar, the trustee for having kindly taken me round the temple in the village as well as the temple at the top. Both the temples are well managed and the interest is due to the Trustee.

(Sd). S. V. RAMAMURTY, I.C.S.
16-8-1923.

133. I have with great pleasure visited and worshipped the temples here and I am much obliged to Mr. Kumarasawmy Mudaliar the trustee for his help. The temples are all well managed.

(Sd). K. SIRDAR SINGH.
23-8-1923.

134. I halted in Tirukalikundrum for 6 days on my way back from Courtallam. I travelled the country from Ayodhya in the north to Rameswaram and Trivandram in the south. There are very few sacred places where the trustees of the temples and religious institutions take the care and trouble that is taken by M. R. Ry. Kumarasamy Mudaliar Avargal, the Union Chairman of the place and the Trustee of the temple. His courteous manners, religious zeal and social service are things to be envied and copied by the younger generation who may step into his shoes. Yesterday the 31st August, I found him on his heels from 5 a.m. to 10 p.m. and I felt seeing him that the strain was very great. When I went to the temple, I found him doing service to the people and to the God and when I returned to my lodging at 10 p.m. I found him busy about the arrangements to be made for his

friends who arrived here during the day. If every religious institution is so possess one Kumarasamy Mudaliar there will be no necessity for state interference and legislation in respect of temples and religious institutions. The sanitation of the place is scrupulously maintained and I hope Sree Bala Thripurasundari, wound grant him long life and prosperity to do service to her and her worshippers. The preservation of the forest on the hill is a sacred duty and the trees give excellent breeze to the pilgrims that go round the hill every day both morning and evening as a pious and religious duty.

(Sd). C. SESHAGIRI RAO,
Telugu Translator App. Side,
High Court, Madras.

Tirukalikundram,
1-9-1923.

135. My wife, Dr. Muthulakshmi Ammal and myself with children were here for 3 days. Our stay was made very pleasant by Mr. Kumarasamy Mudaliar Avargal, the trustee of the temple. We were struck by the uniform kindness of the Dharmakartha. His solicitude for the welfare of the pilgrims is simply remarkable. May Mother Thripurasundari bless him with long life and good health to continue his useful service to the people and pilgrims and to the country.

(Sd). T. SUNDARAM,
Professor of Astronomy,
Madras Medical College.

3-9-1923.

136. I had the pleasure of enjoying the company of Mr. Kumarasawmy Mudaliar, the trustee of the temple at Tirukkalikundram. He is a very amicable gentleman with a great and pious heart. He is very kind to the visitors. I wish that he will continue long in the religioua wary of service to God and Mankind.

(Sd.)

137. I have been here for the past one month with my family and enjoying immensely. I can testify to the

keen attention bestowed on the affairs of the temple and place by M. R. Ry. Kumarasamy Mudaliar Avargal, the Union Chairman and Temple Trustee. Everything is maintained in a scrupulously clean condition. Mr. Mudaliar is so obliging and kind to all the visitors to the place and shrine ; anybody who comes to the place can be sure of a hearty welcome from him and in him they will find one who will do all he can to make their stay pleasant and comfortable. There is a deal which others in similar position will do well to study from him and follow. May God bless him with long life to continue his work of utility.

(Sd). S. MUTHUSAMY, V.,

23-9-1923. (*Assistant Secretary to Government. Finance on leave.*)

138. I visited Tirukalikundram with a large party of students from Queen Mary's College, Madras, and spent a most enjoyable morning here seeing the temples of this beautiful place. To Mr. Kumarasamy Mudaliar's unfailing kindness and hospitality we owe much of our enjoyment and we thank him most heartily, all of us, for all he has done.

(Sd.) I. GUNTHER,

18-10-23. *Professor, Queen Mary's College, Madras.*

139. Tirukalikundram is a most interesting creation of Hindu culture and its attractions are enhanced by the unfailing courtesy with which Mr. M. M. Kumarasawmy Mudaliar, welcomes the many visitors to the place.

(Sd.) F. J. RICHARDS,

29-11-23. *Collector.*

140. We have had a most interesting visit which was all too short in view of the many interesting things Mr. M. M. Kumarasawmy Mudaliar had to tell us.

(Sd.)

141. It is with great regret that we are going to leave this Shethram where we enjoyed ourselves immensely the past 3 days. We specially thank Mr. Kumarasawmy Mudaliar for his very kind help in making our stay here comfortable.

(Sd). R. C. SVARNAMBAL.
In charge of the Ice House
Hostel Students
Madras.

28-12-23

142. We are greatly indebted to Mr. Kumarasawmy Mudaliar for his kindness in showing us round the Temple on our return visit.

(Sd). D. N. STRATHI,
28-12-1923.

Tirukalikundram,
28-12-1923.

143. I paid a visit to this small town with its beautiful temples, after having stopped in Conjeevarrm for a few days. The town is historically neat and healthy and the temples are so neat and beautifully managed that I was simply struck with surprise, especially after having seen the worst and despicable condition of the temples at Conjeeveram and in special the Sankaracharrya's mutt there.

I wish the trustee of this holy Devasthanam continues in this sacred service for a long time and thus be a source of great help to the tourists and other visitors like myselt.

May the Lord Vedagiri bless him with all happiness.

(Sd). Y. G. I. SUNDARA RAJAM,
Religious lecturer and tourist,
Messrs Spencer's Ry. R. Room.
Madura.

144. During my short stay of about a week, I visited every portion of both the Temples, up and down. I found that the temples are kept neat and in a very satisfactory state. The arrangements are very satisfactory. The present trustee is a very capable and obliging gentleman. He is always ready to give a helping hand to any pilgrim that approaches him. I understand that many improvements such as providing a dispensary in this locality. We are due to his untiring energy and zeal in working for the good of the people of the locality and pilgrims.

I wish and pray that he may be spared for many years to continue his noble and sacred work.

(Sd.) U. GANAPATHY KUDUVA,
Rao Sahib, Ag. Ex. Engineer,
28-12-23. *Madras P. Trust.*

145. I have been greatly indebted to Mr. Kumarasamy Mudaliar for the hospitality extended to me and the elaborate arrangements made for my comfort and delectation during my stay at Tirukalikundram along with my good friends JusticeMasilamani Pillay, Mr. Venkataraghava Reddiar and many others.

Visiting the shrines after a long interval of time, the natural beauties of their situation and the sanctity of their surroundings made a profound appeal to me and the arrangements made in and around the temples leave nothing to be desired in neatness and efficiency.

Altogether this has been a pleasant—indeed a memorable day.

(Sd.) C. P. RAMASAWMY AIYER,
29-12-23. *Member of Council.*

Articles from English Newspapers regarding Tirukalikundram and the Devastanam.

MADRAS STANDARD.

10th February 1913.

AN ABHISHEKAM AT TIRUKKALIKUNDRAM.

A correspondent writes:—Mr. M. M. Kumarasami Mudaliar, Dharmakartha of Sri Vethagiri Swami shrine at Tirukkalikundram and Chairman of the Union Panchayat of the same place, performed a grand Abhishekam in the upper and lower shrines in honour of the recovery of H. E. the Viceroy, last Friday. There was a large attendance and devotees were much pleased. In the evening the temple on the hill was tastefully decorated.

MADRAS MAIL.

23rd January 1914.

H. E. THE GOVERNOR AT CHINGLEPUT.
THE SEVEN PAGODAS.

At 4-30 a start was made for the Seven Pagodas, the car being frequently slowed down to receive the greetings of numerous schools and villages, and on more than one occasion the ryots seized the opportunity to represent their own particular local wants. At Tirukalikundram, a large crowd had assembled, and finding that the sun was still high, His Excellency decided to climb to the top of of the hill on which stands the temple of Vedagiriswara, the special incarnation of the Vedas. The place is very picturesque; a flight of steep stone steps leads to the actual shrine, which, though in itself of no special architectural interest, commands a fine view of all the surrounding country to the sea. At this temple, a

curious custom exists. Long ago, two men desirous of obtaining a boon from Siva, summoned the god by austerities and penance, but when the god appeared they changed their request to something else, whereupon the God in his anger changed them into kites and decreed that they should have to come every day to the temple for their food. And so at 11 in the morning a man takes his seat on a rock just below the temple with food ready ; two kites and no more appear after their manner from nowhere, take the food and vanish again into nowhere. The question was naturally asked what would happen if one of his birds died, and the answer was given that they never died, for, being as it were the special creation of the diety, they were immortal. The kite is a long lived bird, and within the memory of the proverbial oldest inhabitant these same kites have always come to take the proffered food ; perhaps, they may do so for a generation or two to come, and then one of the birds will die. What will happen then it is idle to conjecture. Perhaps, the legend will be suitably altered ; perhaps, another bird will be trained. For the present we have to be content with the phenomenon that the birds do really come to the sacrifice.

MADRAS STANDARD.

26th January 1914.

H. E. THE GOVERNOR'S VISIT TO CHINGLEPUT.

Sir, I write to supply the following omission in your report of His Excellency's tour hoping an early insertion,

His Excellency and party leaving Chingleput at 5 p.m., on the 21st instant *en route* to Seven Pagodas, arrived at Tirukkalikundram, a sacred town and health resort, at 5-20 p.m., and were received by Mr. M. Kumarasawmy Mudaliar, Landholder and Dharmakartha of the Temple and the Chairman of the local Union

Panchayat, under a grand pandal erected at the foot of the Hill and were garlanded and presented with bouquets. The route at various points were spanned by triumphal arches bearing loyal greetings. His Excellency desiring to visit the summit of the Hill was conducted by Mr. Kumarasawmy Mudaliar and was shown the interesting places. After inspection the party descended and motored away to Seven Pagodas amidst great cheering by the crowd and school children who mustered strong along the route. Mr. Kumarasawmy Mudaliar spared no pains in according a right royal welcome to the distinguished party.

L. P. NAIDU.

MADRAS MAIL.

Sunday Evening, 4th October 1914.

PATRIOTIC MEETINGS.

TIRUKKALIKUNDRAM.

TIRUKKALIKUNDRAM, *2nd Oct.*—A representative Meeting was held in the premises of the Union Office by Mr. M. M. Kumarasawmy Mudaliar, the Chairman of the Union Panchayat. The Chairman explained how the British Throne deserves the profoundest loyalty and persevering devotion on the part of one and all of its subjects at this important juncture, and it was unanimously resolved that no house comprised in the Union should shirk contributing its mite towards the success of the British arms. It was also resolved that the citizens should render their heart-felt services to be utilised in whatever manner His Majesty's Government deem desirable. Prayers have been arranged to be offered in the temple of Sri Vedagiri Eswarar, and a Sub-Committee was formed, consisting of a dozen selected men, to collect for the War Fund. Speeches were also delivered

by Mr. S. Vijayaraghavachariar, Mr. K. M. Raghavachariar and Mr. C. R. Durasawmy Pillay.

NEW INDIA.

Monday 5th October 1914.

TIRUKKALIKUNDRAM.

A meeting of the people of Tirukkalikundram was held in the premises of the Union Office under the auspices of Mr. Kumarasawmy Mudaliar, Chairman of the Union Panchayat. It was resolved (1) that every house in the Union should contribute its mite towards the success of British arms ; (2) that people should render their heartfelt services, to be utilized in whatever manner His Majesty's Government deemed desirable. Prayers have been arranged to be offered in the temple of Sri Vedagiri Eswarar for the success of the British Army and the speedy restoration of peace.

MADRAS MAIL.

Thurday Evening, 30th December 1915.

THE CHINGLEPUT REFORMATORY.—On the 27th instant, the boys, with the Superintendent and staff, were received at Tirukkalikundram by Mr. M. M. Knmarasami Mudaliar, the Chairman of Tirukkalikundram Union and the Trustee of the local temple, and were entertained with music and sumptuously fed. A photograph was also taken of the boys and staff, the host was garlanded and entertained with a dialogue by two of the boys, and the proceedings then terminated.

REPRINT FROM "THE MADRAS MAIL."

8th January 1917.

THE START FOR CAMP.

The School started for camp at 6-30 on the morning of the 27th December and after an hour's rest at the half

way Forest Bungalow, where a substantial breakfast was provided for them by Mr. Kumaraswami Mudaliar, the Chairman of the Union and the Trustee of the Temple at Tirukkalikundram the buglers who enlivened the boys on the march for six hours heralded the approach of the little army to the villagers of Mahabalipuram, at about 4 o'clock after the canal had been crossed by boats amidst great cheering and enthusiasm.

"Justice" 19th April 1917.

SIR,—It is well known that Tirukkalikundram is one of the most important *Sivastalhams* in Southern India; and one of the noteworthy things in connection with this highly reputed place of pilgrimage, is that every day two sacred kites visit the hill to which a very great religious importance is attached. This incident has high religious significance and is explained in the light of Puranic traditions. Devout people are very particular about the sacred kites being fed properly at the time of their daily visit punctually at 12 noon. A special *Pandaram* called *Pachi Pandaram* is appointed to look to this carefully, but as several other things get deteriorated in these irreligious days, this sacred duty also is day by day neglected to the advantage of the *Pandaram* who is specially paid for this by the temple authorities and who in addition gets ample income from the pilgrims. Not content with these, the sanctimonious Pandaram seems to drive away the sacred kites and spare as many morsels as he can from the food intended for them as each morsel is, in the opinion of the devotees, worth its weight in gold. This is highly deplorable and I request the temple authorities, through the medium of your valuable paper to stop the practice of the *Pandaram*.

T. K. P.

JUSTICE.

Friday Evening, 11*th May* 1917.

TIRUKKALIKUNDRM BRHMOTSAVAM —A correspondent writes :—The Brahmotsavam was unusually grand this year and has just now come to a close. This town has been selected as a fit place for giving a short course of training in levelling and survey to a number of Government Officers, about 20 Magistrates and Tahsildars of the province, who are here with their families for this purpose. In addition to this temporary influx during the festival time, the recently introduced motor service has been emptying into the small town thousands of people daily. Fortunately the arrangements were all that could be desired. The famous piper, Ponmali of Tinnevelly Dt. was in service all through the days of the festival, which was another rare feature on the occasion. The town is fast rising in importance and the Krishna Vilas Motor Co. is doing excellent service. Mr. M. M. Kumarasawmy Mudaliyar who is not only a Trustee of the Temple but also the Chairman of the Union deserves the thanks of all for having managed everything with efficiency, enthusiasm and earnestness.

MADRAS MAIL.

Monday Evening October 1, 1917.

MONSIEUR MARTINEAU'S VISIT.

CHINGLEPUT, 30*th Sept.*—H. E. Monsieur Martineau the Governor-General of the French possessions in India accompanied by Khan Bahadur Aziz-ud-din Sahib, motored to Chingleput and was received on arrival at the Reformatory at 8-30 by Mr. Bryant, who introduced the leading European and Indian gentlemen to the French Governor. The buglers of the school sounded the general salute and on His Excellency alighting from his car the school band played the *Marseelaise*. After visiting

the workshops, an address of welcome was read in French by Mr. Antoniswamy Pillay, the Headmaster, who is a native of Pondicherry and a song specially composed for the occasion was sung by the pupils. Monsieur Martinean then planted a tree and made a short speech and wrote his remarks to the effect that he noticed very good order and discipline in the school which was the result of the careful training, both moral and intellectual, under excellent direction, and he wished the school long life and prosperity. At Chingleput Mr. Dubeil, an antiquarian, who is shortly to publish a book on Pallava antiquities, accompanied the party who motored down to Tirukkalikundram, where Mr. Kumaraswamy Mudaliar, the trustee of the temple received the distinguished visitor and conducted him round. Mr. Venugopal Chetty the District Judge, had arranged for the party having breakfast in a Durbar tent and then a move was made for the Seven Pagodas where Mr. and Mrs. Bryant were At Home to their guests. After dinner the party motored to Chingleput and left by the night train for Pondicherry. His Excellency was very satisfied with his visit and thanked Mr. Aziz-ud-din for the kind manner in which he was entertained.

225663

JUSTICE.

Wednesday Evening, October 10, 1917.

PLACES OF INTEREST IN CHINGLEPUT.

SIR,—With reference to the account given of His Excellency the French Governor's visit to the Chingleput Reformatory School en route to the Seven Pagodas in the Chingleput District in the correspondence column of *Justice*, of the 1st October 1917, we would bring to the notice of the public the great interest evinced by His Excellency during his short stay of three hours on the 29th September last at Tirukkallikundram, the famous shrine dedicated to Siva, especially in regard to matters

of antiquarian interest. The Trustee of the temple, Mr. Kamaraswamy Mudaliar, who is also a member of the Chingleput District Board, had taken great pains in making suitable arrangements for the reception of His Excellency at the temple. His Excellency was taken round the temple and shown all places of interest. In the visitors' book kept in the temple His Excellency has also recorded his impressions. The French antiquarians who accompanied His Excellency who are, it is said, to shortly publish a book on Pallava antiquities will do well to consult Mr. Kumarasamy Mudaliar in connection with the publications, as he has taken great pains to gather a good deal of information regarding Pallava and Chola Kings from stone inscriptions and other sources. Some of the inscriptions have already been published by the Government of Madras and will be available at the Government Press, Madras. After breakfast at Tirukkalikundram furnished by Mr. Venugopal Chettiar, the District Judge of Chingleput, His Excellency and party accompanied by Mr. Bryant, the District Collector, motored to the Seven Pagodas, a place of great antiquarian interest as containing the earliest lithic records of the fourth and fifth century A. D.

AN OBSERVER.

JUSTICE.

Tuesday Evening, December 18, 1917

AT THIRUKKALIKUNDRAM.

Under the auspices of Mr. M. M. Kumaraswami Mudaliar, Devastanam Trustee and Chairman of Local Union panchayat, a meeting was convened on the 17th ultimo in the Temple premises, which was very largely attended, when the aims and objects of the Red Cross Fund were lucidly explained. As a result, a decent sum was collected and remitted to the Sub-Treasury, besides a sum of Rs. 75, remitted to the Military Secretary by

Mr. Mudaliar himself as his contribution. On Our Day there was a procession at 8 A M., from the Temple premises with the photos of Their Imperial Majesties the King-Emperor and Queen Empress profusely decorated with garlands, accompanied by music and the temple paraphernalia. The procession after going round the main streets reached the Temple premises again at about 10 A. M., when there was a distribution of fruits and sweets to all who took part in the procession. A special feature of the procession was the part taken by some of the pupils of the Chingleput Reformatory School, who performed various feasts and whose collection for the Red Cross Fund was responded to by those present, owing to the active assistance of Mr. Mudaliar and the Sub-Inspector of Police. Volleys were fired from the Athirvettu during the progress of the procession.

JUSTICE.

Saturday Evening, January 12, 1918.

TIRUKKALIKUNDRAM,—A correspondent writes.—On the 6th of January, set apart as day of universal prayer, the trustee of the famous Hindu Devastanam of Tirukkalikundram, Mr. M.M. Kumaraswami Mudaliar, made excellent arrangements for offering prayars (Sahasranama Archanai) in the Hill temple and the lower temple of historic fame, for the success of the Allied arms in the present titanic war. Arrangements were also made for the illumination of the grand Gopuram of the Hill temple which shed a brilliant lustre all round and resembled a big crown set with diamonds. We hope that by the grace of God the present gigantic war of unparalleled magnitude will be brought to a successful and speedy termination. We have great faith in the efficacy of prayers.

JUSTICE.

Saturday Evening, May 18th 1918.

KITE HILL, CHINGLEPUT DISTRICT.

SIR.,—The annual festival of this year of Sri Vedagiri Iswarar temple of the sacred Kite Hill or Tirukkalikundram in the Chingleput District has come and gone. The peculiar features of the festival this year were (1) the daily intercessary prayer of Sahasranama Archana to the God for the speedy and successful termination of the present struggle (2) The institution of a new festival known as Aruvattimuvar festival as in Mylapore. This was performed on the third day of the Brahmotsavam when all the 63 new idols of the Tamil Saiva Saints were taken in a grand procession for the first time round the Hill covering a circuit of over two miles, with all the temple paraphernalia accompanied by special music and chants of Tamil Vedic hymns of the celebrated four Nayanmars. We thank the Madras Committee and its energetic Secretary Mr. Ekambara Mudaliar who spared no pains in the collection of the huge sum required for the casting of the new bronze idols from the religiously inclined devotees in Madras and mufassal. This new festival attracted large crowd of pilgrims this year and rendered necessary greater attention to sanitation of the town on the part of the Union Chairman and the temple Trustee Mr. M. M. Kumaraswami Mudaliar and his subordinates. The careful and personal attention he paid to details in the conduct of festival arrangements prevented the occurrence and spread of any epidemic disease at this part of the year. It is also commendable that the Madras Committee for the 3rd day's festival has taken steps to find funds and set up an endowment for the successful conduct of the new festival of Aruvattimuvar year after year, without any charge on the general funds of the Temple.

DRAVIDIAN PILGRIM.

JUSTICE.

Evening 27th August 1918.

TIRUKALIKUNDRAM.

(From a Correspondent.)

The monsoon has not set in as yet. The heat of the sun is unbearable and the agriculturists are at the mercy of Jupiter Pluvius. The town is free from all epidemic diseases. It is gratifying to note that our popular Union Chairman is exerting his best to improve the water-supply. This step if accomplished will be of immense good to the public. The Audipuram festivities passed off grandly. Much credit is due to the Trustee of the temple Mr. M. M. Kumarasawmi Mudaliar for his untiring exertion to make it a decided success It is indeed very regrettable to observe that the town with a population of nearly 8000 having several offices located in it should be wanting in a Telegraph office. It has a famous shrine and is a sanitarium of very great importance. The annual grand festival that takes place in May and the Audipuram festival in August attract a large number of pilgrims ranging from 5000 to 10000. The cool salubrious breeze wafting from the Vedagiri Hills and the mineral water of Sankutheertham are considered to be specifics for incurable diseases. Patients suffering from incurable diseases are advised by doctors to resort to this sanitarium to recuperate their health. The absence of a telegraphic communication in the place is very keenly felt by the residents in general and by the sojourning pilgrims in particular. Instances of hardship and inconvenience thus caused need not be multiplied. Suffice to add that in cases of urgent necessity, great hardship is felt. There is already a telephone wire from Chingleput to Mahabalipuram *via* Tirukkalikundram. There could be no inconvenience or serious difficulty to convert the Tirukkalikundram Post Office a Telephone or Telegraph Station at a low cost. It is hoped that the authorities concerned would take immediate steps to supply a great want.

"JUSTICE."

12th October 1918.

AT TIRUKALIKUNDRAM.

A Visitor writes.—7th October 1918 was a most gala day in the annals of the sacred and important place of Tirukkalikundram under the supervision of our popular Devastanam Trustee Mr. M. M. Kumarasamy Mudaliar, a grand procession consisting of Board's School boys, and staff the leading and influential officers of the town and the "elite" of the town started at 4 p. m., from the temple premises with the photos of Their Imperial Majesties, the King-Emperor, Queen Empress decorated with profuse garlands accompanied by music and the paraphernalia of the temple. After going round the main streets amidst vociferous cheers the procession reached the temple premises at about 6 p. m., sugar, plantains etc., were freely distributed to all the visitors at the expense of the Union Chairman. The meeting terminated with three hearty cheers to the King.

"HINDU."

12th October 1918.

THE VICTORY DAY.

CELEBRATIONS IN THE PRESIDENCY.

We have received accounts of the Victory Day celebrations from the following places also :—

Arni, Chodavaram, Rapur, Nungeneri, Pottangi, Chintadripet, Korapet, Berhampur, Narsapatam, Sivaganga, Periyakulam, Gudur, Gooty, Vizagapatam, Negapatam, Tanjore, Chittoor, Madura, Tinnevelly, Palghat, Night School, Valavanur; Home Rule League; Ambasamudram; R. M. S. Reading Room, Erode; Papireddipalli (Salem); Gollaprolo (Godaveri); Sirugappa;

Gannavaram ; Anakapalli ; Chilkalurpet ; Taylor ; and other schools, Narsapur; Palladam, Young Nadars' Association, Vishnupatti ; Coronation Reading Room, Perundurai; Sri Varadarajaswami Davasthanam Office, Yadamari, Chittoor District ; Mancheri (Salem District): Nurani, (Palghat); Piler, (Chittoor District) ; Ravipicheria (Chittoor District); Kumarayapalayam (Salem District) ; and Dhanushkodi ; Cheyar ; Negapatam ; Madurantakam; Tirukoilur ; Tiruvalur ; Paramakudi ; Tenkasi ; Tiruchengode ; Gobichettipalayam ; Tirukoilur ; Cocanada ; Nannilam ; Tirukalikundram : Chicacole ; Udamalpet ; Razole ; Duggirala (Guntur District); Polur (North Arcot); Pattikonda (Kurnool District); Koilpatti ; Koilkunta ; Tiruppur ; Pulivendla and Kollengode.

"JUSTICE."

3rd December 1918.

AT TIRUKALIKUNDRAM.

27th day of November was a very gala day in the annals of Tirukalikundram, an important sacred place near Madras. The peace celebration went off with great 'eclat' through the untiring and arduous efforts of our Union Chairman who spared no pains to make it a grand success. The rejoicings of the citizens knew no bounds and there was an enthusiastic ovation throughout the procession as was evident from the continued cheerings and clapping of hands. The celebration commenced with prayers and poojahs to the local deities. The grand picturesque upper hills and the temple below and in fact almost all the important buildings were profusely illuminated, Thoranams and plantain trees were put up as an emblem of joy and happiness. The procession commenced from the temple, the photos of Their Imperial Majesties the Emperor and Empress of India decorated with splendid garlands were carried through the main streets of the town with flags and festoons accompanied by native band

and all the paraphernalia of the temple—large crowds of people following the procession in their holiday attire. The school children of the local schools mustered strong in a most enthusiastic spirit and took part in the festivities singing hymns and songs composed specially for the occasion. There was a grand display of fireworks. The school children were treated to refreshments. Before the festivities came to a termination three hearty cheers were given for the allies.

"A VISITOR."

"HINDU."

31*st January* 1919.

A CORRESPONDENT writes:—Their Excellencies Lord and Lady Pentland, and party, on their return from Mahabalipuram or Seven Pagodas, on the 29th instant, alighted at Tirukalikundram and visited the sacred shrines both on the hill and at the foot of it, and where very much pleased with the wonderful ancient carvings on the pillars of the mantapams of the place. The arrangements made by the trustee of the temple Mr. M. M. Kumaraswami Mudaliar to receive Their Excellencies were excellent and appropriate.

"MADRAS MAIL."

31*st January* 1919.

THE GOVERNOR'S TOUR.

Here again, the Archæological Department has done much to facilitate the visit to one of the most fascinating and famous spots in Southern India. The famous Rathas or rock-cut temples which probably date back to the fifth or sixth century A. D. form one of the most interesting

land marks in the evolution of South Indian architecture from its Buddhist prototype. The well-known rock sculpture which goes by the name of Arjuna's penance, the lonely temple by the shore, with its wave-washed *Fajrasthamba*, the only one remaining or the seven from which the popular name of Seven Pagodas is supposed to have been taken, were all duly visited. The party also went up the lighthouse, from which a magnificent view of the surrounding country was obtained. The party returned to Chingleput at about 1 o'clock, not however before visiting on the way to the famous temple at Tirukkalikundram, where Their Excellencies had the good fortune to see the feeding of the sacred kites on the rock platform at the top of the hill just below the temple. There are two traditions regarding these kites. One is that they were two devotees in Benares who attained emancipation at this part and before they died promised to return thither daily in the form of kites to receive their share of the offerings. The other is that they were two men who were guilty of dreadful crimes and were doomed to inhabit the bodies of these kites and to receive sustenance in this way. However this may be, the fact remains that the two kites do come daily about 11 a.m., and are fed by one of the temple attendants. So tame are they that actually eat out of his hand. First one came and then flew away and then the other came, to be joined after a short time by his mate, and when they both finished their repast, they flew off together. The large temple at the foot of the hill was also visited and is worthy of inspection by antiquarians. There is a magnificent carved mantapam, which is said to have been built by the architect of the famous mantapam at Conjeeveram temple which is of the same design.

JUSTICE.

31*st January* 1919.

THEIR EXCELLENCIES TOUR:—A correspondent writes from Tirukkalikundram.—Their Excellencies Lord and

Lady Pentland, and party on their return from Mahabalipuram or Seven Pagodas on the 29th instant, alighted at Tirukkalikundram and visited the sacred shrines both on the hill and at the foot of it, and were very much pleased with the wonderful ancient carvings on the pillars of the mantapams of the place. The arrangements made by the Trustee of the temple, Mr. M. M. Kumaraswami Mudaliar to receive Their Excellencies were excellent and appropriate.

JUSTICE.

26th May 1919.

KITE HILL FESTIVAL, CHINGLEPUT DISTRICT.

(*From a Correspondent*).

The annual Brahmotsavam festival of the sacred Kite Hill temple popularly known as Tirukkalikundram, commenced on the 3rd of May and ended on the 13th idem. The festival as usual had attracted thousands of pilgrims from all parts of the district, especially numerous devotees from the Madras City who had built up several choultries and permanently endowed them for their proper maintenance with a view to see to the comforts and convenience of thousands of pilgrims that have to be accommodated during the ten days of the festival. This year unfortunately one of the five cars of the temple which run on the 7th day of the festival was stopped by a D. P. W. Overseer, apparently on the ground that the axle of the car was not in good condition.

The sanitary arrangements made by the Union authorities left nothing to be desired. There was no sad experience to the pilgrims as in the case of Sriperumbadur festival this year, wherefrom the pilgrims carried cholera infection to the Madras City. We heartily congratulate the trustee and his subordinates for the excellent sanitary and conservancy arrangements made during the festival.

We are also glad to note that in the Hill temple and the Goddess Shrine in the lower temple, arrangements had been made for the permanent daily illumination by the installation of the powerful incandescent lights provided by high placed official in the district.

PILGRIM.

JUSTICE

6th August 1919.

PEACE CELEBRATIONS.

KITE HILL CHINGLEPUT.

Peace day was celebrated with great enthusiasm in the Kite Hill otherwise known as Tirukkalikundram in the Chingleput district. The public as well as the local Vedagiswarer Temple Trustee Mr. Kumaraswami Mudaliar had taken steps to see that the public were practically and visually informed of the complete termination of the war and its consequent and subsequent troubles and that a new era of prosperity had dawned upon the public here and elsewhere. The poor were sumptuously fed and the prominent parts of the town and the lower and the hill temple were lighted with bright kitson lights.

The Union Panchayat in charge of the local self-government here show practically that they are able to manage their local affairs pretty fairly and are able to help themselves and the people entrusted to their charge. It is hoped that as early as practicable things would resume their normal conditions, high prices of articles of consumption and articles of husbandry go down to the usual level if the benign British Government were to direct that India should have its fair share of exports of manufactured articles from Great Britain and other places "month after month." The rigour of the war has ended; the people are hoping for the fruits of the peace treaty signed by the great Belligerent parties.

CITIZEN.

JUSTICE.

23rd December 1919.

PEACE CELEBRATIONS.

AT TIRUKKALIKUNDRAM.

With a view to celebrate the occasion in a fitting manner the Union Chairman and Trustee Mr M. M. Kumaraswamy Mudaliar raised a decent sum from the local residents who responded heartily, himself contributing an appreciable portion, the celebrations were conducted on a grand and lavish scale beginning with a sumptuous feeding of the poor numbering about 350. The adirvet was fired from 6 A. M., to 6 P. M., in the temple. The boys of the Primary schools in the locality and neighboured were assembled in the temple in the evening and marched with flags in their hands in procession through the streets with the King Emperor's photo at the head preceded by the paraphernalia and music with flags and festoons and accompanied by Union Chairman and the local officials and others. Rockets were fired on the way at intervals. After procession the boys and girls were given delicious sweets and fruits at the temple premises. Abhishekams, prayers and Praadams were offered in the famous temples which were, illuminated brilliantly in the Hill and the lower temple on the 14th and 15th December 1919. It has been proposed to send the balance as local contribution towards Victory Hall Fund and the Chingleput Memorial.

11th May 1920.

A correspondent writes that the annual Brahmothsavam festival at Tirukkalikundram was celebrated grandly and that this year's festival was noted for the rehabilitation of the car of the chief deity which was dragged by large crowds.

JUSTICE.

12th May 1920.

TIRUKALIKUNDRAM FESTIVAL—A correspondent writes:—The annual Brahmothsavam festival was celebrated grandly as usual this year also. The occasion naturally attracted huge crowds. The Utsavam were performed within allotted hours. The third day's festival included the Aruvathimuvar procession which was introduced three years ago was continued on the same scale and conducted with much enthusiasm. This year's festival was noted for the rehabilitation of the car of the chief diety which was dragged by large crowds. The car was decorated very beautifully add gorgeously by flags newly prepared. The car festival passed off grandly without any mishap in spite of fore-bodings. The other festivals were conducted by the several Kattaladars on a larger scale. It is to be regretted that the unfortunate factious spirit which prevails there, tried to create mischief in several ways, but thanks to the energetic Trustee Mr. M. M. Kumaraswami Mudaliar, everything passed off quietly and without a hitch. The sanitary and other arrangements that were made for the occasion left nothing to be desired.

JUSTICE.

Monday Evening, 5th July 1920.

RAJAH SIR RAMASAWAMI MUDALIAR'S DISPENSARY OPENING CEREMONY AT TIRUKALIKUNDRAM.

(From our special correspondent)

Tirukalikundram, July 2.

The sacred place of the eagles 9 miles from Chinglepet was the scene of unexampled activity during the last

two days as the Hon. Sir P. Rajagopalachari was requested to open the above dispensary on the 2nd July. The idea of building a dispensary at this place was conceived by that remarkable philanthrophist Raja Sir Ramaswami and was given effect to by his devoted son Mr. S. V. Ramaswami Mudaliar who presented a free site to the Government and half the cost not exceeding Rs. 2,500 for the construction of a building named after his father. The offer was readily accepted by the Government and to-day saw the building completed and the dispensary opened by the Hon. Member.

Sir P. Rajagopalachari arrived at Chingleput on the 1st evening and received by the District Board President Rai Bahadur M. Venkataraghava Reddiar, the Divisional Officer Mr. A. Duraiswami Mudaliar, the Taluq Board President Mr. C. Muthia Mudaliar and Mister, M. M. Kumaraswami Mudaliar, the union chairman of Tirukalikundram and the Dharmakartha of the temple. He was profusely garlanded and at once motored to the sacred place. At the entrance to the town the guest was received by a large gathering of the citizens with musical honors and again garlanded and taken into the city to the choultry of Sir Ramaswami Mudaliar opposite the tank where the member stayed during his all too brief sojourn.

The town was beautifully decorated with welcome arches, evergreen wreaths and the whole road on either side had an avenue of green plants freshly implanted.

The Hon. Member went the next morning to the temple at the top of the sacred hill and witnessed the feeding of the holy kites. The member granted interviews to several gentlemen in the course of the day and in the evening came the function.

There was a very large and notable gathering came to witness the ceremony. People from all parts arrived at the invitation of the hospitable and obliging Dharmakartha of the place. The hospital building was testefully

decorated and a beautiful pandal was erected in the compound. The reformatory band was in attendance and was relieved now and then by the local musicians. Among those present at the function were Mr. and Mrs. Wood, Mr. V. Venugopaul Chetty, I. C. S ; the Zamindar of Chunampet ; Rai Bahadur M. Venkataraghava Reddiar Messrs. A. Duraiswami Mudaliar R. D. O.; Chandy, D. F. O. Daniel, Engineer ; Dr. Warior, Superintendent, Reformatory; Krishna Rao, D.M. and S.O. Vengal, Zamindar ; the Zamindar of Mahabalipuram ; Messrs. S. V. Ramaswami Mudaliar, the generous donor ; C. Jambulinga Mudaliar, Taluq Board President, Vellore; P. Chinnaswami Iyengar, C. Muthia Mudaliar, Rao Bahadur Chengal Rao, Mr. Jilani Sahib, Rao Sahib C. Arulayya Naidu, Messrs. Swaminatha Mudaliar, K. Sambasiva Chettiar, Maduraikavi Mudaliar, Thirunavukkarasu, Srinivasalu Reddiar, Ganapathi Mudaliar, Vaidayanatha Mudaliar, Sabapathi Mudaliar and several others.

Sir P. Rajagopalachari arrived punctually at 5-30 P. M. On his arrival, the local girl school pupils played Kolattam sweetly and some songs in his honor were sung by a boy. Mr. Thirunavukkarasu Mudaliar read some verses composed specially by him in honor of the guest. Then Mr. Kumaraswami Mudaliar read an address on behalf of the citizens of Tirukalikundram. The address expressed in feeling terms their thankfulness for the Hon. Member's recovery from his recent illness and after giving a history of how the dispensary came to be built referred to the want of a good water-supply and prayed that the Government may expedite the scheme. Mr. C. Muthia Mudaliar read an address on behalf at the Taluq Board in which he referred to the great advance that was made in local self-government during the Honourable Member's regemi.

The Hon'ble Member, in the course of a long interesting and humorous speech which was punctuated by laughter and cheers, referred to the circumstances

under which the dispensary came to be built and said the genius of Sir Ramaswami Mudaliar was remarkable. His charities were a landmark in the history of charitable institutions and he had given a new vent to the charitable impulses of Indians. Wherever he went about in the Presidency, he found monuments of Sir Savalai's benefactions. From all accounts that he had heard Tirukalikundram was a healthy place. He understood that Sir Ramaswami had spent a couple of months in his place recuperating his health and had then conceived the idea of building that beautiful choultry in which he himself had stayed on two occasions. He must confess to a guilty feeling of satisfaction that Sir Ramaswami should have got ill and built such a nice choultry. As regards the water-supply, the plans and estimates for enlarging the porter's well were under consideration by Government. The Taluq Board will have to maintain in an efficient condition the dispensary and it would be the duty of the citizens of the place headed by Mr. Kumaraswami Mudaliar to see that the Taluq Board did maintain it satisfactorily. The rate-payers should agitate through their elected representative that their want was supplied. The Taluk Board had referred to his services in the cause of local self-government. He must at once deny that he was entitled to any credit in the matter. It was not that particular individuals got things done but the time comes when certain things have to be done and the individual in charge gets all the credit for it. As regards local self-government the whole thing was in the people hands now and he would advise them strongly to rely on themselves and to correct anything wrong through the electoral system. This was sometimes forgotten. He remembered the case of a municipality which had a long list of grievances and prayed the intervention of Government to redress them. When he went through it, he found their grievances to be that the manager had not paid his taxes for two years and that he had not collected taxes from several of the municipal councillors and when the papers were put before him, he merely stated that the Government had nothing to do with the matter, that the member in

charge could not possibly go over and collect the taxes and he advised the rate-payers that the proper place to redress their grievances was the poling booth. The time has gone by to expect the Government to do anything in these matters and the Government had chosen the deliberate policy of placing of local self-government in the hands of non-officials. The work of the Government and of its officials to that extent was lessened and he was thankful to be rid of some portion of his work. He noticed a certain amount of depression in the service that Mr. Wood represented at this policy of this Government but he thought there was no reason for such depression. The future was not in their hands, but in the hands of the people to mend or mar and so far as that district was concerned, he was glad to see that local self-government was in extremely safe hands.

The member then opened the building with a silver key and signed his name in the visitors book. His wife and Mr. and Mrs. Wood also signed their names in the visitors books. The guests then partook of some medicines in the form of a sweet syrup.

Refreshments were then served on a lavish scale to all the guests present and after the usual vote of thanks the function came to a close with three hearty cheers to Sir P. Rajagopalachariar. The member then proposed three hearty cheers to Mr. S. V. Ramaswami Mudaliar which were heartily responded to. It may be mentioned in this connection that the District Board fed the poor and distributed clothes to them.

"MADRAS TIMES."

Thursday Morning 12*th August* 20.

A correspondent writes :—In the famous shrine of Tirukkalikundram, the "Thiruvadipooram" festival of the Goddess Thirupurasundari came to a close about a fortnight ago. The "Mahabishekam" was celebrated with

great eclat on the eleventh day, and many thousands of devotees including some high officials gathered to witness this exceptionally grand festival. The successful termination of the "Thiruvadipuram" festival was due to the untiring labour and zeal of the trustee of the temple who is also the Union Chairman of this place, to whose efforts the Local Fund Dispensary owes its existence. It was through his influence the Government has sanctioned Rs. 20,000 for the inauguration of a scheme of water supply. This place is also historically famed as a health resort and is attracting a large number of pilgrims. The absence of the facilities for telegraph is very keenly felt, especially by the pilgrims who go over here for a short stay.

"JUSTICE."

Saturday Evening, 6th November 1920.

LAYING THE FOUNDATION STONE.—A correspondent writes :—Under the auspices of the Tirukalikundram Sadhu Sanga Sabah a public meeting was convened on the 31st October 1920 with the Hon. Dewan Bahadur Justice T. Sadasiva Iyer in the chair. The object of the meeting was to inform the public that a public building is to be erected for the purpose of providing an abode for sadhus and devotees and opportunities of spiritual enquiries for the general public. After abishekam in the local temple and bajana, the poor were sumptuously fed. The foundation stone of the building was laid by Mr. Justice Sadasiva Iyer and Mrs. Sadasiva Iyer. Mr. S. Kalyanasundara Pattar, Secretary of the Pachyappa's Charities, then addressed the meeting in Tamil, giving an account of the holy places visited by Swami Karunananda the President founder of the Sabha and exhorting the learned to visit the same and like places and draw inspiration and experience from such visit. Swami Shunmugananda the president of the Samarasagnana Sabah of Madras gave an address on 'Love of fellow beings'.

Justice Sadasiva Iyer then addressed the meeting and said that a building of the sort at the foot of such a sacred hill as Tirukalikundram would serve a very useful purpose in attracting devotees and encouraging mutual, religious and spiritual intercourse. He also expressed a desire to become an inmate of the building after his retirement. He then garlanded the President Swami with Rudraksham rosary set with nine gems and presented by Mandate Sundramurthy of Chepauk an admirer of the Swami. Mr. Daivasikamony Achary who prepared the plan of the building then thanked the chair, Swami Karunananda, and the assembly which dispersed at 5 P. M.

MADRAS TIMES.

Wednesday Evening 22nd December 1920.

A correspondent writes:—The party under training for Survey remained at Tirukalikundram for the last 4 months and spent a most useful pleasant time during their stay amidst us. As their stay was drawing to a close a farewell party was given in a decorated shamiana specially erected for the occasion in front of the D. P. W. Bangalow by Mr. M. M. Kumaraswami Mudaliar, Chairman of the Union, Mr. H. A. Waston, I.C.S., the Director of Land Records, Mr. N. C. Sesha Iyengar, Assistant Director the students and their Tutor Mr. Nageswara Rao and the elite of the place were present. A group photo of the party was taken on the occasion. There were light refreshment and music, and the party dispersed after partaking of " Pan supari."

JUSTICE.

11*th April* 1921

GOVERNMENT'S INTERFERENCE WITH TEMPLE PROPERTIES."

SIR,—" In Tirukalikundram which is about 46 miles south of Madras, there is a Hill with a Siva temple on the

top. Both the Hill and the temple are considered very sacred and Hindus from all parts of India visit this spot throughout the year. There are two flights of steps one used for going up the Hill and the other for coming down. In the latter flight of step's just about the middle height of the Hill there is a huge block of rock. Out of this single piece of rock a big mandapam is excavated. The mandapam contains a spacicus hall with supporting pillars, a temple with Lingam and avadayar besides Dwarapalagas (images.) The skill of the Indian sculptor is well exhibited here. This rock may be taken as one of few wonders of the world.

Yesterday, while I was making a short stay at Tirukkalikundram, the Village Munsiff with the aid of tom-toming announced to the public of Tirukkalikundram the intention of our Government, viz., of securing the abovenamed Rock Mandapam as their own property. Further the Notification invited objections, if there be any, to be lodged within 30 days. The Village Munsiff secured the attestation of half a dozen or so of the Residents. As Trustee of the famous Adiwaram Choultry I also attested the Notification.

The public in general and of Tirukkalikundram in particular now look upon the Honourable Diwan Bahadur Arunachalla Mudaliar and the Honourable Mr. A. Ramaswami Mudaliar, our elected members of the Reform Council, to take up the matter with the Government and to safeguard the interests of the sacred Hill and temple.

P. SHUNMUGASUNDRA MUDALIAR.

JUSTICE.

12th April 1921.

TIRUKKALIKUNDRAM.—A correspondent writes from Tirukkalikundram under date 7th April, 1921 :—Their

Excellencies Lord and Lady Willingdon and their party, paid a visit to the temples of Tirukkalikundram to-day. Their Excellencies showed much interest in witnessing the sacred birds being fed up the hill and in appreciating the beautiful sculptural work in the mantapams of the lower temple and they were stuck with the natural beauty, peculiar to this place. Mr. M. M. Kumaraswamy Mudaliar, the trustee of the temple spared no pains to make the visit successful and enjoying. The weather was very pleasant. The pandal from which Their Excellencies witnessed the kites' feeding was grandly decorated. The District Collector was among the party. Their Excellencies thanked the Trustee for all the excellent arrangement he has made for their reception and convenience during their stay here, and the party left the place at about 11-30 a. m. to Sadras.

JUSTICE.

Tuesday 26th April 1921.

TIRUKKALIKUNDRAM FESTIVAL.—A correspondent writes:—The annual festival of Sri Vedagiriswami commenced on the 12th April and was conducted on a grand scale as usual. The long procession of the 63 Nayanmars, round the famous hill in the cool hours of a summer morning on the 3rd day of the festival, novely introduced 3 years back by Mr. M. Kumarasawmy Mudaliar the trustee along with the Adikara Nandhi Servai, attracted large numbers of devotees. The Rishaba Vakanam festival was celebrated this year on a conspicuously grand scale which was much appreciated. No endeavour was spared to make it a grand success. The special piper brought from the south was another centre of attraction. Swami Vilakshona Nanda who has come down here with his disciples as a guest of Sri Karunananda Swami, who was feeding many hundreds of people daily delivered interesting discourses on religious topics. Daily Kalakshapams were performed with great devotion at the Amman Shrine.

Many pilgrims complained that the sacred kites are not being fed in time and that the matter requires the attention of the temple authority.

JUSTICE.

Saturday, August 20th 1921.

(From a worshipper)

THE THIRUKALIKUNDRAM FESTIVAL.

The famous festival of "Sankutheertha Pushkaram" at Thirukalikundram, about nine miles from Chingleput, comes off, according to the Hindu Puranas, once in twelve years. Quite recently it was celebrated on the 16th August 1921. It ranks in sacredness along with the mahamagam of Kumbakonam and the Pushkaram of Godavari, and it is said in the "Skanda Purana" that all the other sacred waters of India surrender their sanctity on this date to the Sankhatheertha and thus intensify and render pre-eminent the holiness of the tank at Thirukalikundram.

An immense gathering of over 60,000 collected from all parts of India and included many 'elite' from Madras and the moffusil. Even before the date appointed, the small town and its suburbs were filled with devotees. On the 16th the procession of the five deities ('Panchamoorthy') on their way to the tank was a magnificent spectacle and the bathing ceremony commenced at 12 noon. The extensive tank appeared like a huge ocean of the heads and the monotonous chanting of the hymns recited at times of bath added still more to the picturesque scenery. The temples above and below the hill were illuminated with a lakh of lights which was characteristic of this festival. During the night there was again the procession of Panchamoorthy with a grand display of fireworks which was attended and appreciated by all the devotees.

The immense success and popularity of the festival is clearly evidenced by the large number of pilgrims who

attended the sacred bath and the shrines at the place. Every facility and help was rendered to the worshippers by the local gentlemen of the place, and in several places of the town the poor and pious pilgrims were fed, while the sincere devotion and liberality of Sadhu Karunananda Swamy will, in this connection, be gratefully remembered by the public. The popularity of the celebration was mainly due to the exertion and tact of the influential temple trustee Mr. M. M. Kumaraswamy Mudaliar who is also the Union Chairman of the place. It is to the zeal and earnestness of this gentleman that the grand celebration of the festival of Aruvathimoovar and Sankha Abhishekam in the temple are to be traced. The police officers have also contributed largely by their earnest work to make the recent celebration a complete success.

The above was also reproduced in the *Madras Mail* dated 20-8-21.

THE DAILY EXPRESS.

21*st August* 1921.

THE THIRUKALIKUNDRAM FESTIVAL.

The famous festival of *Sankutheertha Pushcaram* at Thirukalikundram, about 9 miles from Chingleput, comes off according to Hindu puranas once in twelve years. Quite recently it was celebrated on the 16th August. It ranks in sacredness along with the mahamakham of Kumbakonam and the Pushkaram of Godavari and it is said in the *Skandha Purana* that all the other sacred waters of India surrender their sanctity on this date to the *Sankhutheertha* and thus intensify and render pre-eminent the holiness of the tank at Tirukalukundram.

An immense gathering of over 50,000 collected from all parts of India and included many *elite* from Madras and the moffusal.

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JUSTICE.

Tuesday 17th January 1922.

AT TIRUKALIKUNDRAM.

Tirukkalikundram, a sacred place popularly known as the Kite-Hill, presented a splendid spectacle on the 13th instant. At the instance of Mr. M. M. Kumarasawmy Mudaliar, the Local Union Chairman and Trustee of the temple, elaborate arrangements were made to

celebrate here the joyous occasion of the visit of His Royal Highness the Prince of Wales to the capital city of Madras. The locality was gaily decorated with flags and festoons, and the firing of crackers from the temple continued throughout the day. Abishekams and Archanas were performed in the temple invoking the blessings of God for the long life, happiness and glory of the charming Prince. Then started a grand procession of boys and girls of the Board School, singing songs and carrying the photographs of Their Imperial Majesties and the Prince, with temple paraphernalia, music and firing of rockets. The children eventually gathered in the temple where sweets and fruits were distributed amongst them. About 500 poor were fed sumptuously at midday. The special feature of the occasion was the brilliant illumination of the lower and upper shrines in the evening which made the small town look like a fairy land

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NEW INDIA.

7th April 1922.

A DANGEROUS INCENDIARY.

The Hindu community will very much rejoice to hear that the notorious incendiary who was for a long time committing the deliberate mischief of devastating temple properties has at last been brought to book. The last of his adventures was at the shrine of Tirukkalikundram, where he in his own skilful way set fire to the big car of the Devi on the night of 23-11-21 at about 1 A. M. The moment the flames were visible there was a hue and cry, and suspicion was strong against the apparently idle figure who was loitering at the car stand the previous day. With this information the Sub-Inspector of the place, Mr. M. Balakrishna Reddiar, made an immediate search for the suspected man, traced him out of the tumultous crowd gathered to witness the conflagration, arrested him, and at once took him to the station, apprehending serious

danger to his person from the indignant mob. The Police then began its investigation into this important case in right earnest which, it is said, has brought to light a startling revelation by the accused of his reckless life and the several sacriligious iniquities he has committed.

It would appear that the accused Sadasiva Chetty, *alias* Veerappa Chetty, *alias* Chinnaswamy Chetty, aged about 20 years and belonging to the oilmongers' caste, is a native of Dharmapuri in Salem District, which place he abandoned a decade ago, and went adrift. After a long absence he again returned home, but he was expelled by his caste-men. His banishment from home has evidently changed in his career. Actuated with a spirit of vengeance, he first set fire to the cattle-shed of his relative and the car belonging to the temple of his caste-men. Then he started on his adventurous mission of destroying the big and costly cars of famous shrines, and to this end he disguised himself in the garb of a mendicant. Up to the time of his arrest he has admitted having burnt about a dozen cars worth roughly about a million rupees, and they belonged to the shrines at Mayavaram, Vaideeswaran Kovil, Shiyali, Salem, Cuddalore, Kalahasti, Tirupapuliyur, Siva Kanchi Vishnu Kanchi, and lastly at Tirukkalikundram.

Besides having the mania of incendiarism, he seems to take a special delight in damaging and defiling the sacred images in the *sanctum sanctorum*. While attempting to perpetrate this vile act in the shrine of the Devi at Mayavaram, he was caught red-handed and sentenced to a year's rigorous imprisonment. After his release from the Tanjore gaol he had his left hand crushed by wantonly placing it under a passing train in order to avert suspicion of his dark deeds in future, and to avoid recognition. He then defiled the images in the shrines at Shiyali and Tirukadayur by pouring human excretion over them. The accused himself is said to have admitted before the Conjeevaram public having committed all the aforesaid crimes. But the motive he attributes to all such offences

is rather curious. Firstly, he denies the very existence of God, and declares that he defiles the images in the temples with a view to test the divine manifestation and power in them. Secondly, the burning of cars, he adduces, is prompted by the sublime sentiment of attempting to avoid waste of money by the temple authorities during the costly festival, and to help the feeding of the poor with such savings.

The Tirukkalikundram Police are to be congratulated for having arrested the man who has wantonly committed so many revolting and indecent acts.

M. T. N.

THE DAILY EXPRESS.

27th August 1922.

TIRUKKALIKUNDRAM.

(By Mr. P. V. J. Iyer.)

(The nearest health resort and an important religious centre near Madras.)

Tirukkalukkundram, known as "the hill of kites" is at a distance of about 9 miles on the south-east of Chingleput railway station. It lies in north latitude 12° 36' and east longitude 80° 07' at a height of about 500 feet. Chingleput was the Headquarters of a branch of the Vijianagar Kings and the "Raja-mahal" or "Ther-mahal" within the fort is a fine piece of architecture. The place owes its sanitary importance both to the purity of the water available at the places as well as to the salubrious breeze that comes out of the medicinal herbs on the hill in the centre of the village. The rain water of the hill which passes through these medicinal plants and herbs is made to collect in the large tank at the foot and made

available to the pilgrims that collect in large numbers at the place almost daily.

The kites go round the hill daily, which gives rise to the name of the place as "Tirukkalukkundram" by the Tamils and "Pakshitirtham" by the northern Indians. The name "Vedagiri," of the hill on which the temple stands, is on account of the fact that the sacred Vedas, in the hill form, bear the god on the top of the hill.

Nandikesvar—the sacred bull of Siva—Indra, Vishnu and Rudras are said to have worshipped the presiding lord here. The worship of Indra, the god of the celestials, is commemorated even nowadays by a thunderbolt passing round the central shrine once in twelve years! Similarly the worship of Vishnu is said to happen by the coming out of a right turned chank, a rare varity to which great religious importance is attached by the Hindus, once in twelve years in the tank!!! On account of the three important Nayanmars having sung about this place in their hymns there exits a separate shrine to these South Indian devotees and this is the only place where such a shrine to these three Nayanmars exists and thus it has a unique importance. A short life-sketch of these devotees and their contemporaries is given below:—

HINDU RELIGIOUS ENDOWMENTS BILL.

Mr. M. M. Kumaraswami Mudaliar, Trustee, Tirukalikundram (*via*) Chingleput, has addressed the following suggestions to the Select Committee on the Endowments Bill :—

The defects under the present Act have been clearly and briefly set out in the "Statement of Objects and Reasons" appended to the Bill.

In attempting to remove these defects we have to remember and keep in view the main objects :—

(*a*) The maintenance of the Endowments in proper condition and for the promotion of the objects for which alone they were founded.

(*b*) The "non-diversion" of the funds of the Endowment by the trustees, for their own personal benefit, or for any purpose other than those for which they were founded.

"The interest of sovereigns as well as their duty, will incline them to secure as far as lies in their power, the happiness of those who live under their Government and no person can be happy whose religious feelings are not respected."

The force of this observation will all the more be apparent so as to be considered as of paramount importance, when legislating for a Hindu Community which holds its religion and its religious institutions as dear as life itself.

It is also to be remembered that a religious endowment has been universally considered to be property, Fund, or Revenue, permanently set apart to be appropriated for a religious purpose, for example, a religious establishment, foundation or institution. As the object of the legislature has ever been to prevent misappropriation of Trust funds, future legislation should be very careful in not sanctioning any authority, which would enable a diversion of such funds from the object for which they were specially and permanently set apart. Although humanitarian colour may be given to divert funds to an object of public utility, it will nevertheless be an undue and dangerous interference with the religion of a particular community guaranteed under the Proclamation of 1858, *al beit* it affects the institution alone.

Any Legislation which aims at remedying the defects must therefore deal with and embody in its provisions :—

(*a*) The definition of the endowment proposed to be brought under the control of the Act, its exact scope and extent ;

(*b*) The maintenance of the position of Trustee as a person of position and responsibility ;

(*c*) Defining within clear limits, the scope and authority of the supervising body *viz.*, the Committee and its relationship with the Trustee ;

(*d*) The maintenance "intact", and the proper appropriation of the properties of the Endowment "for" the purposes for which they have been set apart ;

(*e*) The maintenance, and regular and periodic audit of account similar to the Local Fund auditing now done by the Accountant-General's Office. This in practice has been found highly satisfactory. Such an auditing in future is sure to set right any existing evil conceivable ;

(*f*) The appointment of a few Archæological Officers of experience to inspect the temples periodically, and advise them on matters relating to the proper upkeep of the temple buildings. These may be Presidency Officers attached to the Board of Revenue or the Government as may be thought necessary ;

(*g*) The penal provisions ;

(*h*) Schedule of the institutions propose to be brought under the operation of the Act (*Vide* the Court of Wards Act.)

In the main, the object of the legislation should be directed more to the prevention of misappropriation by the trustee than to the punishment of the offender, though no sane man could object to the provision of a penal clause for the punishment of the wrong doer. Unfortunately the proposed legislation has not apparently bestowed any thought over the drafting of proper provisions which would not only prevent misappropriation by the trustee, but also maintain his office as one of position and responsibility. The proposed bill does not remedy the defects of the present system, but only places the trustee in a precarious position between the Committee and the factions which unfortunately prevail in almost every place.

THE TRUSTEE.

The possession of the trustee has always been Honorary. His office is one of position, dignity and responsibility. No doubt, abuses of the privileges of this office there have been.

He should not be a person who is a servant of the temple or 'Gurukkal or Pandaram' or one who has a right to be appointed as such.

His position should therefore be made analogous to that of the President of Local Boards. While preserving his position in office, checks should be so imposed as to work the institution normally as the Boards are doing. This can be done by the following methods :—

(1) The proposal and passing of the Budget, and approval of the same by the Committee ;

(2) Monthly or other periodic audit of the accounts by an independent auditor who should submit the report to the Committee.

(3) The auditor should be appointed by the Committee and attached to a particular committee or committees.

(4) Appointment by the trustee of a clerk who should work under the same conditions as one who works under the President of a Local Board.

(5) The preparation of a small Manual to guide the trustee and his clerks.

These methods are considered sufficient to obviate unnecessary litigation. Salaried trustees should be deprecated.

NUMBER OF TRUSTEES.

The appointment of more than one trustee in many places has unfortunately led to faction and consequent

deadlock in the management of institutions. It also leads to irresponsibility and inefficiency. It is also a fruitful source of litigation.

Again unless it is confined to men of wealth and position, it is difficult to collect a large number of servants required on occasions of festivals. Any paid official could not command this influence, and much sum by way of wages may have to be incurred to the detriment of the Devastanam. So the appointment of a standing sole Trustee of status, with powers to frame the Budget independently, is a *sine-qua-non* in the interest of the Devastanam. Further they may have to finance in advance at times, and recoupe later on. They should be men who could command respect at the hands of pilgrims.

The work of the Committee should not ordinarily lead to hampering the duties of the trustee.

The office of the Trustee may endure for ten years, the same person being eligible for re-appointment, if he is otherwise satisfactory.

COMMITTEE.

The committee should consist of two-third elected and one-third nominated members. The committee members whether elected or nominated should belong to "the sect or community which has an interest" as defined under section 38 of the proposed Bill.

It should appoint a whole-time auditor who will be responsible for the accounts of the several institutions under its control.

The Committee should not have the power of suspending or dismissing the Trustee in office. The Committee may be empowered to apply to the Court recommending such suspension or dismissal after framing definite charges against the Trustee. The Committee

once constituted should never be varied or reconstituted by the Executive Government.

The committee should get proportionate contribution from the institutions to meet the auditing charges and other office expenses alone.

Some property or other qualification higher than that of the voter should be prescribed for the members of the committee, as they would have to supervise the work a man of position and influence as the Trustee.

The term of office of the Committee members may be 10 years.

VOTERS QUALIFICATION.

In addition to those detailed in the Bill, the Voter must have an interest in the institution as defined under section 31. The property qualification may be reduced and retained as at present.

MUTT.

The Committee appointed to supervise mutts must be compared of persons of the same caste and sect as the Head of the mutt. The budget is to be submitted to the committee for approval. The accounts are to be audited as in the temples.

HINDU.

1st May 1923.

A correspondent writes :—The Rishabhavahana festival on the night of the 5th day of the Brahmotsavam at the sacred Tirukalikundram, was performed on a grand scale. The decoration of the God with the rose garland and the nagasaram music of the famous Madura piper, Ponnusami added to the enjoyment of the public. The

Trustee who attended to these arrangements personally is entitled to the thanks of the public.

JUSTICE.

Thursday May 17th 1923.

TIRUKALIKUNDRAM TEMPLE.

Sir,—Very often do we hear with an aching heart the deep-rooted and wide-spread cry regarding the various irregularities and scandals creeping behind the walls of Devasthanams and mutts. It is indeed a pity to observe that there do not seem to exist in every district a well constituted public body to put an end to such glaring irregularities for violations of sacred duty, although there are many movements of matters social, political, etc. We have societies for the prevention of cruelty to animals but how sad it is that there is not one for the prevention of cruelty to God ! Is sacred duty of less importance than the care for cattles ? Even in big and famous temples we have the sad spectacle or improper and untimely poojahs performed by the Archakars, several of whom under the cloak of sacred priesthood commit sacriligious follies and untold mischiefs as to make even the angels weep. In this connection I shall briefly narrate the experience of my constant visit to Tirukalikundram, a famous Siva shrine, situated about forty miles from Madras. Although I am not prepared to say anything about the internal affairs of this temple, as I know very little of them, the one important matter which I feel bound to say is about the curious ways and arrogance of the priests there. According to ancient customs prevailing elsewhere it is usual to perform archanas after finishing Kalai and Malai Santhi but the priests of this temple mostly neglect to observe the afore said practice and adopt a procedure which is quite the reverse, and that even in spite of the objections raised by the worshippers. The " Kalai Santhi" which should be performed very early in the morning is not done before

10 a. m. The worst of it is that even irresponsible young boys are allowed to act by the aged priests in their stead, with the result that these youngsters attend to the sacred duty as though playing with a doll. While the sacred duty in the temple is conducted in such indifferent fashion there seems to be no limit to the greediness of the officiating priests. The fixed and usual rate for every archana in the lower and upper shrines is 0-1-3 and 2 annas respectively, whereas the priests demand and actually extort in most cases a sum of 5 annas. If any one questions the propriety of such unauthorised demands or rightly refuses to pay, he is treated with scant courtesy and even the ordinary prasadam is not given him. Several complaints have been lodged in this connection with the Dharmakartha in person, as well as in writing but steps seem to have been taken by the gentleman till now. Though he is generally said to be a zealous worker in the temple affairs that he should be so very indifferent to such glaring irregularities is a matter for serious consideration. Most of the religious ceremonies are done in a topsy turvey manner, and on the whole it can only be said that the priest seem to consider the temple more a gambling den than a 'sanctum sanctorum.' With a view to check their avarice and irresponsible conduct, is it not possible to do something, by way of introducing the issue of tickets by the temple management for every 'Archana' as is done in many other big temples?

To crown the catalogue of evil propensities of the priest may be noted also the vagaries of the "Patchi Pandaram' the man who feeds the sacred kites coming over the hill daily for that purpose. His duty is theoretically to cook the rice in a separate kitchen allotted for the purpose, which is adjacent to the shrine over the hill, and to feed the kites in time. Instead of doing so he prepares the food in his own house in the village and carries it all the way to the hill exposed to public view, which is not only objectionable but also highly irreligious. Though the kites may be seen perched on the neighbouring rocks even by 10 a.m., the "Pandaram" takes his own

time to feed them till 12 or 1 o'clock or until there is a good gathering of pilgrims with a view to make money by selling the remnants of the food after the kites have pecked at it.

Besides this he has the hardihood of telling the innocent pilgrims that he gets nothing from the temple for feeding the kites, but that it is only out of what he earns by public donation that he has been conducting this ancient duty as well as the feeding of poor Brahmans every day, which statement is absolutely false. In this way he actually deceives the pilgrims and earns a lot daily. He has also the unpardonable audacity of performing 'Senkalpam' to the pilgrims which is thoroughly objectionable. It would be a source of further income to the temple if the Pandaram's unauthorized collections are added to the temple revenue, as ought to be done legitimately, by giving, if necessary, something extra to what he has been provided already by the temple management.

The only weapon to safeguard the public interest in such matters in the Religious Endowment Act, but our wise legislators have always been anxious to point out to the bad man how to avoid falling into the clutches of law, rather than to guide the virtuous in what is right; the Act, accordingly, needs thorough recasting to suit the modern necessity of enforcing drastic measures by the 'Dharmakartha' over his unscrupulous subordinate establishment, to put down their ever increasing vagaries rampant at present. The public should move the Government to set the matters right, if the temple authorities are incompetent to set their house in order.

A WORSHIPPER.

HINDU.

MADURA TEMPLE.

THE WHITE EAGLES.

From our own correspondent.

MADURA, June, 19th—On the 17th at 10-30 A. M. two white eagles came to the Sree Meenakshi Temple and took bath at the sacred tank. They were given food by the temple authorities and taken inside the Swami and Amman temples and then left in the temple gardens. They stopped in the temple premises for a few hours and then flew away somewhere. It is stated here that the two eagles had come from Thirukalikundaram. Huge crowds collected to see the eagles at the temple and photos also were taken.

THE RADICAL,

English Weekly.

Saturday, 29th December 1923.

SIR P. RAJAGOPALACHARI AT THIRUKKALIKKUNRAM.

AN IMPORTANT PRONOUNCEMENT.

(From a correspondent)

The small village Thirukkalikundram with its famous shrine and its Sacred Birds is well-known to all. The 24th and 25th of this month were galadays for this remote place. The Trustee of the temple Mr. M. M. Kumaraswami Mudaliar, well-known to all visitors of the locality for his kindness and courtesy and for his great solicitude for all pilgrims, had invited a number of his friends to join in divine worship at the temple and at the shrine on the top of the hill. The opportunity was also availed of to congratulate Mr. Justice Masilamony Pillai, on his appoint-

ment as High Court Judge and to bid farewell to Sir P. Rajagopalachariar on the the eve of his departure to England to take up the high office of Member of the India Council.

The whole town was decorated and the bungalows where the two chief guests resided during their temporary sojourn were artistically beautified. Sir P. Rajagopalachariar and Mr. Justice Masilamony Pillai arrived in the course of the evening on Monday, and were received with musical honors and taken to their respective residences. At night there was worship at the temple followed by music party which was very largely attended. The next morning the whole party visited the shrine on the hill and witnessed the feeding of the Sacred Kites. There was a cosmopolitan dinner party at which all classes sat together and dined. Among those present were Sir T. Sadasivier, Sir M. C. T. Muthia Chettiar, Rao Bahadur Gopalaswami Iyengar, Messrs. Govindachariar, Sivagnana Mudaliar, C. R. Murugesa Mudaliar, T. V. Muthukrishna Iyer, A. Duraiswami Mudaliar, T. S. Krishnamoorthi, S. Ponnuswami Iyer, K. Narayanaswami Iyer, The Zamindar of Chunampet, Rai Bahadur Venkataraghava Reddiar, Messrs. A. Ramaswami Mudaliar, C. Muthia Mudaliar, M. K. Reddi, A. Sivapada Mudaliar, C. Ekambara Mudaliar, M. Saminatha Mudaliar, V. D. Rajaram Mudaliar, C. Saravana Pillai, T. P. Varadaraja Mudaliar, C. Rajamanikkam Chettiar, K. Sambasiva Chettiar, A. Rajappah Mudaliar, Kumaraswami Mudaliar, Dr. Ekambaram Pillai, Mr. V. Ramakrishna, I.C.S., Messrs. Vaidyanatha Mudaliar, Nelvoi Ganapathi Mudaliar, M. P. Thiruvenkatachariar, V. Vijayaraghavachariar and several others.

In the evening there was a tea-party and kolattam in a spaciously erected pandal. At the conclusion of the tea-party Mr. A. Ramaswami Mudaliar, M.L.C., on behalf of the host Mr. Kumaraswami Mudaliar, spoke as follows :—

"Ladies and Gentlemen, I have been asked to speak a few words on behalf of our kind host and to propose the

health of our distinguished guests who have honoured us by their presence this evening. Mr. Justice Masilamony Pillai is well-known to most of you. His public spirit, his simplicity of manner, the extreme urbanity of his temperament, his innate courtesy and his transparent sincerity of purpose have endeared him to one and all. His elevation to the High Court has been acclaimed with satisfaction. In every sphere of his life, as a legal practitioner, as an Official Referee and now as a High Court Judge he has carried with him his two best characteristics, sincerity and simplicity. In the very short time that he has been on the High Court Bench, he has earned the good-will of the bar. We wish him a long and useful career as a Judge of the highest court of the land and pray that he may be long spared to do his good work.

Of you, Sir, it is difficult for me to speak without feeling and without prejudice, for I have been so closely associated with your work during the last three years. So much has been said and so well said, of your work as President of the Legislative Council, that I feel I cannot add anything useful to it. The dignity with which you conducted the proceedings of the Council, your impartiality in the chair, the extreme kindliness that you extended to inexperienced members, the rulings that you have from time to time given all intended to broaden the basis of democracy from precedent to precedent, your alertness in detecting an irrelevant argument, have all been the subject of a chorus of praise by those who are best fitted to appreciate your labours. There is one aspect of your career however, which, as somehow or other been unnoticed and which I think, is the best object-lesson for us all. You have been a bureaucrat for over thirty years and in your various spheres of activity, must have had to deal with persons of all sorts and of all classes. You have ruled the new democratic assembly with an iron-hand though we felt merely the touch of the velvet glove during the last three years. And yet you have got on in your career without making a single enemy and next week when you leave the India shores you will

have the supreme satisfaction that is rarely given to man, of feeling that you have not left a single enemy behind. That I consider, Sir, is the most remarkable of all your achievements.

The office that you are now going to occupy is I venture to say, Sir, the most onerous you have yet filled The times are such that it will be not an easy task for anyone to feel sure that he will be able to achieve all that he sets out to achieve as a Member of the India Council. The political atmosphere of the country is surcharged with electricity and a storm is threatening. We may have to pass through a period of storm and stress before the clouds dissolve in rain and we have once more peace and glorious sunshine. But for the time being it is darkness-the darkness that precedes the storm. But we have full hope in you, in your remarkable capacity to convert people to your views, in your masterful personality and we have no doubt that you will be able to impress on the Secretary of State and his colleagues the need for a great change in their angle of vision.

You, Sir, have not only been associated with the administration of the country from within, you know something of the public life of the country ; you have come in touch with the new born democracy, with the chosen representatives of a virgin electorate. You know something of our aspirations. You are in a position, Sir, to translate to people in that far-off land, the feelings that animate the new Indian Nation, to convey to them the pulsations of a throbbing people anxious to attain their full status of citizenhood, to carry to them our hopes and aspirations for full responsible government. It may not be prudent for us to prophesy the future but we have the liberty to indulge in dreams, and we dream of a future, when every Indian will rise to the full stature of manhood, when her sons will be respected at home and abroad, when her culture will be appreciated by those who now look down upon us and upon our country, when India rejuvenated, vivified, scintillating with radiance will be, not

merely the brightest jewel in the British Crown but the most dazzling star in the political firmament and when her sons will be the pride of the earth. And Sir, no one will be better fitted than yourself to carry to the Englishman our lofty ideas and ideals and the spirit that animates us day after day.

Our civilization, the South Indian civilization in particular, is a thing of which we are justly proud. It is a hoary civilization which has come down to us through the ages. Long before the eternal city was built on the Seven Hills, long before Augustus crossed the great river on his campaign of victory, long before the Egyptian built his marvellous Pyramids on the sands of the Nile, long before the Druids built their Stone-houses, we had evolved a culture of our own, a philosophy of our own which to this day is the envy and despair of western savants. You, Sir, are the best exponent of that culture and I am fairly certain, that those who feel they are experts on Indian questions becaue they have made a few years stay in this country, will realise the depth of their ignorance through your exertions.

I do not wish to detain you long. I can only say that of all the Indians who have sat on the India Council, yours will be the most outstanding personality and we are indeed thankful that at this critical juncture in the history of our country you should have been willing to cross the seas and take to these arduous duties The very extent of the sacrifice involved in your acceptance of the place is an index of your patriotism and your love for the country. At your age, with your present work, and with the certainty that the Presidential chair was yours as long as you cared to occupy it—it was certainly a great sacrifice on your part to leave a comfortable place, and all old associations and try to serve your country better.

On behalf of Mr. Kumaraswami Mudliar and on behalf of the distinguished company that has gathered here, I bid you good-bye and wish you a safe journey, a useful career and a safe return. That inimitable writer Lewis

Carrol makes one of his characters observe "say not good-night but in some brighter clime bid me good-morning". I, Sir, personally shall not wish you good-bye for I hope in another clime to bid you good-morning" (cheers.)

Mr. Justice Masilamoni Pillai in responding to the toast thanked them all for their kindness in meeting them that evening and expressing their affection. He had known Sir Rajagopalachari for a long time from his school-days when he had watched him carry away all the prizes available to a college student. He had watched his brilliant career thereafter and it gave him great satisfaction to be associated with him at that evening's function. Their host Mr Kumaraswami Mudaliar was well-known to them all. He could claim his acquaintance for over twenty years and he had been directly associated with him in his work as trustee of the local temple. He had given the best portion of his life to the temple and the town and his motto was public service. He thanked Mr. Mudaliar for the kindness that prompted the function and the other gentlemen assembled for the honour they had done him that evening (cheers).

Sir Rajagopalachari in responding to the toast observed that he had known Mr. Kumaraswami Mudaliar since 1918 and he had crept into his affections by his unassuming manners and by his other good qualities. There was one fault only with him that he looked after his guests too much and did not pay proper attention to himself. He was too solicitous about their comforts and indifferent to himself. In his administration of the temple and the town he left nothing to be desired. If all trustees were like Mr. Mudaliar the Religious Endowments Bill would not be brought forward at all and if all Local Board Officials were like the Union Chairman of Thirukkalikundram, he would content himself by enacting only one section, that there shall be a President who shall do exactly as he pleased. He wished Mr. Mudaliar all prosperity.

Mr. Ramaswami Mudaliar had referred to the present political conditions of the country and to his new office as a member of the India Council. He would like to tell them and through them to a wider public, something which desired to say on the resolution regarding himself moved in the Council, but which he felt may not be quite appropriate on that occasion. He was now for all practical purposes not a President and he felt he could take that opportunity to give expression to his views frankly. During the debate on the 'no-confidence' motion, he was impressed with certain aspects which showed him how impossible it was to continue the present system of government. He held no brief either for the Ministry or for the opposition, but he must say that he felt that a great many of the difficulties and a great many criticisms urged during the debate were really due to the system of government under which they were working. Any Ministry would be subject to the same criticism so long as the system of Dyarchy continued. The only remedy for it was to have immediate and full provincial responsibility.

Another aspect of the situation which struck him was the evidence that was being given before the Royal Commission. The services really wanted that the Ministers should have no control over them. It was impossible for any government to get on if the first essential, namely, control over its services was removed. He would therefore expect all Indians to unite and all parties to join together in resisting any attempt at curtailing the powers and privileges of either the Legislative Councils or of the Ministers. On these two questions there can be no hesitation, no parleying, no opposition and no Ministerialists. They ought to stand firm and united on such vital points.

He did not know what he would be able to accomplish as Member of the India Council but he will try his best. It was only because he thought he would be of some use to them that he gave up what was a pleasant situation which, he knew, he could have continued in, as

long as he liked and accepted the place. Finally he thanked them all for their extreme kindness.

With three cheers to the honored guests the company dispersed and Sir Rajagopalachariar left for Madras.

The above article was also published in the undermentioned papers :—

(1) The *Daily Express*, December 30, 1923.

(2) *Justice* Saturday December 29, 1923.

(3) *Swaraja*, Saturday December 29, 1923.

(4) The *Hindu* Saturday December 29, 1923.

(5) The *Madras Mail*.

THE DAILY EXPRESS.

5th January 1924.

THE LAW MEMBER AT TIRUKALUKUNDRAM.

(*From a correspondent.*)

The Hon'ble Mr. C. P. Ramaswamy Iyer C. I. E., paid a visit to this sacred shrine on the 29th ultimo in response to the invitation of the Devastanam Trustee, Mr. M. M. Kumaraswamy Mudaliar. On arrival he was received with music and other temple paraphernalia and after shaking hands with the Hon'ble Mr. Justice V. Masilamani Pillay and other gentlemen present there to bid him welcome, the distinguished guest was conducted to a well-decorated bungalow. He then visited the lower shrine and went up the sacred hill accompanied by Mr. Justice Masilamani Pillai and other leading gentlemen.

After breakfast he was treated to a highly enjoyable programme of music and dance. In the evening there was a tea party in a garden at the foot of the hill.

On behalf of the host, Mr. C. Muthia Mudaliar, M.L.C. thanked the Hon'ble Law Member for his kind response to the invitation of the Trustee in spite of his pressing engagements elsewhere. He said that that week had been unique in the annals of Tirukalukundram as within the course of a few days several distinguished personages had visited the sacred place. Speaking of Mr. Justice Masilamani Pillai he said that his elevation to the Bench has been a matter of universal satisfaction and the person who displayed his own sense of justice in appointing him to the place deserved the praise of one and all.

In reply the Hon'ble Law Member thanked the host for the elaborate arrangements made by him in his behalf and Mr. C. Muthia Mudaliar for his kind references about him. He said that there was no doubt long delay in choosing Mr. Justice Masilamani Pillai for the Bench, but it was to His Excellency and no other that all their thanks and praises were due for the appointment. Speaking of himself the Hon'ble Law Member said that he was now passing through a peculiarly happy period inasmuch as most of his opponents in the past had now turned to be his best friends and sympathisers, so much so he felt sure that they would continue to show the same kindness towards him throughout.

After the closing of the function at 5 P.M. the Hon'ble Law Member left for Madras.

Articles from Tamil Newspapers regarding Tirukkalukundram and the Devasthanam.

இந்து நேசன், வெள்ளிக்கிழமை

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திருக்கழுக்குன்றம்.

பக்ஷிதரிசன மஹாத்மியம்

அன்பர்களே ! சிறிது கவனமாய்க் கேளுங்கள். செங்கல்பட்டுக்கு வடகிழக்கு பக்ஷி தீர்த்தமென்றும் திருக்கழுக்குன்றம் என்றும்

பெயருள்ள மஹாக்ஷேத்திரம் ஒன்றுளது என்று எல்லோருக்கும் தெரியும். இமயகிரி முதல் கன்னியாகுமரி வரையுமுள்ள பக்த கோடிகள் தரிசனார்த்தம் இவ்வூருக்கு தினசரி வருவதுண்டு. வருகிறவர்கள் பக்ஷிதரிசனத்துக்கே முக்கியமாய் வருகிறார்கள். இது ஆதியில் சென்குந்த முதலிமார்களால் பக்ஷிக்கு அன்னம் கொடுத்து வந்ததாகவும் பிறகு அவர்களால் சைவப்பண்டாரங்களை ஏற்படுத்தியதாகவும் பலர் சொல்லக்கேட்டிருக்கிறோம். எதுவாயினும் நாளைக்கும் பக்ஷிக்கு அன்னம் கொடுக்கும் வழக்கம் நடந்து வரக்காண்கிறோம். இதற்கு கோவில் கட்டளை தினசரி 1½ சேர் அரிசி 6-பலம் வெல்லம் 2-பலம் நெய் ஏலரிசி முதலிய சாமான்கள். முன்னேயுள்ளவர்கள் நீதிமான்களாகவும் சிஷ்டாசார முள்ளவர்களாகவும் இருந்தால் கோயில் கட்டளையை வாங்கி தரிசனார்த்தம் வரும் பக்தகோடிகளிடம் தங்கள் குடும்ப கஷ்டத்தையும் வருமானத்தையும் சொல்லி அவர்களால் கிடைக்கும் யாசக பணத்தைக்கொண்டு கவுரவமாய் தங்கள் குடும்பத்தைப் போஷித்தவந்தார்கள். நவீனமாயுள்ளவர்களோவெனில் கவுரவத்தை நாடாது பொருள் சம்பாதித்தலே பெரும் புண்யமென்று நடத்துகிறார்கள். சுமார் 15-வருடங்கட்கு முன்னே வேதாந்த பிராம்மணர் ஒருவர் இந்துஸ்தானி, கன்னடம், மலையாளம், மராத்தி முதலிய பாஷைகளை இந்த பக்ஷி விஷயத்தில் சொல்லவேண்டிய அளவு கற்றுக்கொண்டு பக்ஷி தரிசனார்த்தம் வருகிற பக்த கோடிகளை தன்வாக்கு சாதுரியத்தினால் மயக்கி பக்ஷி அன்னம் ஒரு தளிகை ரூ. 10 வீதம் ½, ¼ தளிகை யென்று வாங்குவதும், பிராம்மண போஜனத்துக்கு இவ்வளவென்றும் தீர்த்த சங்கல்பம் பக்ஷிசங்கல்பம் ஆசீர்வாதம் முதலியதுகள் எல்லாவற்றிற்கும் வெவ்வேறுகப் பொருள் வாங்கி, அவ்வரும்படிகளை வண்டிக்காரர்களுக்கு ரூ. 1-க்கு 2 அணா வீதமும் மற்ற சில்லறை செலவும்போய் மிச்சத்தை மூன்று பங்காக்கி ஒரு பங்கு ஐயருக்கும் மற்ற இரண்டு பங்கு பண்டாரங்களுக்கும் கொடுத்து வந்தார். இந்த வருமானத்தால் ஏழை ஐயர் பதினாயிரம் ரூபாய் ஆஸ்தி வந்தாரானார். பிராம்மண போஜனத்துக்கென்று வாங்கிய பணத்தில் ஒருவருக்காவது அன்னம் போடுவாரோ வென்றால் அது பூஜ்யம். தானாவது நன்றாகச் சாப்பிடுவாரோவென்றால் அதுவும் பூஜ்யம். இவ்வாறு சேர்த்துவைத்த பணத்தால் இறுமாப்படைந்து வணங்காமுடி மன்னர்போல் இரண்டு மனைவிகளை விவாகம் செய்து ஐவேஜி இல்லாதவர்களுக்கெல்லாம் கடன் கொடுத்து ஆறுமாதம் பாயும்படுக்கையுமாக வருந்தி இருமனைவியையும் விட்டுக் காலஞ்சென்றார். அந்தோ பரிதாபம்! இவ்வாறு சம்பாதித்து வந்த திரவியத்தை பண்டாரமும் பிண்டாவும் பங்கிட்டுக் கொண்டார்களே தவிர கடவுளையே நம்பியிருக்கும் குருக்கள்மார்களுக்காவது தேவஸ்தானத்துக்கா

வது சகாயம் செய்தார்களோ? இல்லை. பண்டார ஐயர் காலஞ் சென்றபிறகு மேற்படி சைவப்பண்டாரங்களே பார்த்து வருகிறார் கள். தேவஸ்தான தர்ம பரிபாலகர்கள் இது விஷயத்தில் கவனம் வையாமை மிக்க விசனம்.

பக்ஷிக்கு அன்னம்கெ டுக்கும் விஷயம் இது பாரம்பரியமாக நடந்து வருகிறதென்று சொல்லுகிறார்கள். இந்த பக்ஷிகள் காசி யில் கங்காஸ்நானம் செய்து இராமேஸ்வரத்தில் தரிசனம் செய்து கொண்டு திருக்கழுக்குன்றத்தில் சூத்ரான்னம் புசித்து சிதம்பரத் தில் ஒடுங்குவதாகக் கதை சொல்லக் கேட்டிருக்கிறோம். இப்பக்ஷி கள் இந்த மலையிலேயே வாசஞ் செய்யும் சமயத்தில் அன்னமூட்டும் பாறையில் வந்து உட்காரவும் கண்டு வருவதாகச் சிலர் சொல்லு கிறார்கள். பக்ஷிகளே வராமையாயிருக்கிறதென்றும் சிலர் சொல் லுகிறார்கள். இந்த விஷயத்தில் தேவஸ்தான பரிபாலகர்கள் உண்மையான விஷயம் இன்னதென்று பேப்பர்களினாலும் புத்தகங் களினாலும் எம்போன்றவர்கள் தெரிந்துகொள்ள வெளியிடுவார் களென நம்புகிறோம். தவிரவும் பக்ஷிதரிசனத்துக்கு வருகிறவர் களிடம் தேவஸ்தானத்தார் சுவாமிக்கும், குருக்களுக்கும் ஆதா யத்தை உண்டு பண்ணப் பிரயத்தினம் செய்யவேண்டும். சென்ற ஆவணியில் பக்ஷி தரிசனத்துக்கு வந்தவர் ஒருவர் அபிஷேக கட்டளையுடன் பக்ஷி கட்டளைக்கும் ரூ. 0-8-2 கொடுத்ததாகவும் அதை அந்த மாதத்து முறைக்காரராகிய மஸ்டர் பக்ஷி வேலாயுத பண்டா ரம் அதை வாங்கமாட்டேனென்று மறுத்தார், தேவஸ்தானத்தார் அவரை சஸ்பெண்ட் செய்தார். இந்த சஸ்பெண்ட் ஆர்டரை ரத்து செய்ய மேற்படி பண்டாரத்துக்கு தக்க ஆதரவு ஒன்றும் இல்லாமையால் தேவஸ்தானத்தாரிடமே சென்று மன்னிப்பு கேட் டுக்கொண்டு அவாள் இஷ்டப்படியே நடப்பதாகவும் ரிகார்ட் கொடுத்துவிட்டு ஐப்பசி மாத முதல் வேலை பார்க்கிறார். இனி தர்மகர்த்தா அவர்கள் இது விஷயத்தில் ரொம்ப கவனம் வைக்கும் பக்ஷத்தில் தரிசனார்த்தம் வரும் பக்த கோடிகளுக்கு ரொம்ப புண்யமாயிருக்கும்.

பக்ஷி தரிசனம் செய்யவரும் பக்த கோடிகள் காலை 9 மணிக் கெல்லாம் ஸ்நானபானம் செய்து திருமலையேறி சுவாமி தரிசனம் செய்துகொண்டு பக்ஷிக்கு அன்னம் கொடுக்கும் இடத்துக்குப் போயிருந்தால் பக்ஷி பண்டாரம் வந்து பக்ஷிக்கு அன்னம் கொடுப்பார். பக்ஷிதரிசனம் செய்யலாம். பிரபுக்கள் தங்கள் தங்களாலியன்ற அளவு அவரவர் இஷ்டப்படி பக்ஷி பண்டாரத் துக்கு உதவி செய்யலாம். இதுவே தவிர பக்ஷி அன்னத்துக்கு முழுப் படி ரூபாய் பத்து. அரைப்படி ரூபாய் ஐந்து கால்படி

ரூபாய் இரண்டரை என்ற ஏற்பாடு ஒன்றும் கிடையாது. பக்ஷிக்கு ஏதாவது கட்டளை செய்யப் பிரியமுள்ளவர்கள் தேவஸ்தானத்தில் விசாரித்து அவர்கள் ஏற்படுத்தியிருக்கும் கட்டளைப்பணத்தைக்கட்டி ரசீது பெறலாம்.

உண்மை யுரைப்போன்.

திருக்கழுக்குன்றம்.

29-12-1916

பக்ஷிபண்டார விஷயம்.

தேவஸ்தான தர்மகர்த்தா அவர்கள் இப்போதுதான் பக்ஷி பண்டாரங்கள் விஷயத்தில் கவலை எடுத்திருப்பதைக் கேட்டு சந்தோஷிக்கின்றோம். ஸ்ரீலஸ்ரீ ருத்திரகோடி தம்பிரான் காலத்தில் பக்ஷிக்காக வெள்ளி கிண்ணங்கள் பித்தளை பாத்திரங்கள் முதலியவை யாராவது கொடுக்கின்றவர்களா யிருந்தால் அவைகளை தேவஸ்தானத்தில் செலுத்தி வரவு வைக்கிற வழக்கமென்று பழைய காலத்தவர் சொல்லி வருகிறார்கள். அதுபோலவே இப்போதும் வெள்ளி பித்தளை பாத்திரங்களை தேவஸ்தானம் திருமலை மணியக்காரரிடத்தில் கொடுத்து ரசீது பெறும்படியும் பக்ஷிக்காகக் கட்டளை வைக்க வேண்டியவர்கள் தேவஸ்தானத்தில் தங்களுக்குச் சக்தியுள்ள பணத்தைக் கட்டி ரசீது பெறும்படியும் பக்ஷிபண்டாரங்களிடம் கொடுக்கப்படாதென்றும் தர்மகர்த்தா, மானேஜர் கையெழுத்துட்பட நோடீஸ் வெளிகிளம்பி யிருக்கிறது. ஆனால் பக்ஷி தரிசனமான பிறகு யாகமாகக் கொடுப்பதை பக்ஷிபண்டாரங்களை அடையலாம்போலும். இது சிறந்த ஏற்பாடு. இந்த நோடீஸை அநுசரித்து யாத்திரை வாசிகளில் அநேகர் தேவஸ்தானத்தில் கொடுத்து ரசீது பெற்று வருகிறார்கள். இதனால் பண்டாரதீக்ஷிதர் காலமுதல் நூதனமாக வாங்கிவந்த கட்டளை முழுத்தளிகை ரூ. 10 அரைத்தளிகை ரூ. 5 கால்தளிகை ரூ. 2½ எனற ஏற்பாடு இன்று போய் விடும்போலும். யாத்திரை வாசிகளுக்கு இது பெரிய அநுகூலம்.

பிராமண போஜனத்துக்கென்று பணம் வாங்கி பண்டாரங்கள் அனுபவிப்பதும் பிராம்மணர்கள் சொல்லவேண்டிய வேதோக்த ஆசீர்வாதம் சங்கல்பங்கள் முதலிய சூத்திராள் செய்யக்கூடாத விஷயங்களையும் தேவஸ்தானத்தார் நிறுத்திவிட வேண்டியது இன்றிய

மையாக் கடமையாம். வேண்டுமானால் அதற்கென்றே பிராமண புரோஹிதர்கள் இருக்கிறார்கள். அவர்களைக் கொண்டு செய்யலாம். ஆரியர்கள் கொண்டாடத்தக்க வேதங்களில் ஜாதிவர்ணாசிரம தர்மங்கள் யார் யார் என்ன என்ன செய்ய வேண்டியதென்று விதித்திருக்கிறதோ அம்மாதிரி செய்வதுதான் இந்து மதஸ்தர்களுக்கு அழகு. சூத்ரன் என்ன ஆசாரத்துடன் வேத மந்திரங்களை உச்சரித்தாலும் அது பிராயச் சித்தத்துக்கடங்காப் பெரும் பாபம். ஏதோ தற்காலத்தில் பொருள் வருகிறதென்று செய்யத் தகாத காரியங்களைச் செய்தால் பிரத்தியக்ஷத்திலேயே கெடுதி வியாதியாய்க் காணலாம். மாஜி தர்ம கர்த்தா இது விஷயத்தில் இவ்வளவு காலம் எடுத்த விஷயத்தில் எல்லோரும் சந்தோஷிக்கிறார்கள்.

பக்ஷி பண்டாரங்களோ யாத்திரை வாசிகளிடம் ஏராளமாய்ச் சம்பாதித்த பணம் போய் விடுகிறதே யென்று மனம் ஏங்கி என்ன என்ன காரியமோ செய்ய வீணாய் யோசிக்கிறார்கள். தேவஸ்தான நோட்டீஸ் பிரசுரம் செய்த பிராம்மணப் பிள்ளையிடம் கோபித்தார்கள். அவர் உடனே போலீஸில் மனு செய்து கொண்டார். ஆகட்டும் ஒரு கை பார்க்கிறேன் என்றும் சொல்லுகிறார்களாம். எது எப்படி ஆகுமோ? சத்தியமே ஜெயிக்கும் கெடுவான் கேடு நினைப்பான் என்ற பழமொழி எல்லோரும் அறிந்ததே. பனங்காட்டு நரி சலசலப்புக்கு அஞ்சுமா? அதுபோல் தர்மகர்த்தா அவர்கள் வீண்புரளிக்குப் பயப்படுகிறவர் அல்ல. நியாயத்திலேயே கட்டுப்பட்டு நடக்கிறவர் என்று பண்டாரங்களுக்கே தெரியும்.

நாரதன்.

திருக்கழுக்குன்றம்.

(பக்ஷி தரிசன மான்மியம்)

மித்திர நேயர்களே! செங்கல்பட்டுக்கடுத்த வடகிழக்கு ஒன்பது மயிலிலுள்ளது இச்சேஷத்திரம் சைவசமயாசாரியர்கள், பட்டினத்தடிகள் சிதம்பர சுவாமிகள் முதலிய மகான்களால் பாடல் பெற்றது. இங்கு வியாதியஸ்தர்கள் சித்தப் பிரமைகொண்டவர்கள் முதலிய பலர் வந்து ஒரு மண்டலம் அரை மண்டலம் தங்கி தத்தம் வியாதிகளை போக்கிக் கொள்வது நாளைக்கும் வழக்கம். இங்கிலீஷ் டாக்டர்கள் பலர் இத்தலத்தை காற்று ஜலம் சுத்தமானதென்று சர்டிபை செய்து வருகிறார்கள். தினந்தோறும் இமயகிரி முதல் கன்னியாகுமரி வரையுமுள்ள யாத்திரை வாசிகள் வந்து

தரிசனத்துக்கு வருவதுண்டு. இத்தலத்தில் பக்ஷிகள் வந்து அன்னம் புசிப்பது ஆச்சரியமாயும் புராதனமாயு முள்ளது. ஆதியில் செங்குந்த முதலிமார்களால் பக்ஷிக்கு அன்னம் கொடுக்கப்பட்டு அவர்கள் பார்த்து சைவப் பண்டாரங்களே நியமித்து நாளோக்கும் நடந்து வருகிறது பக்ஷி அன்னத்துக்கு கோயில் கட்டளை உண்டு. இப்பண்டாரங்களும் ஆதியி லிருந்தவர்கள் ஈசுரபக்தியுடையவர்களாய் கொலை களவுகள் காமமாதி துர்க்குணங்களுக்கு அஞ்சி கோயில் கட்டளையை வாங்கி தேவஸ்தான அதிகாரிகளுக்குக் கீழ்ப்பட்டு தம் வேலையைச் செய்து வர தரிசனவாசிகள் இவர் யோக்யதையை அறிந்து தத்தம்மாலியன்ற உதவி செய்து வந்தால் இப்பண்டாரங்கள் குடும்பக் கவலையின்றிச் சந்தோஷமாய் வாழ்ந்து வந்தார்கள். அப்பரம் பரையைச் சேர்ந்துள்ளவர்களும் பெரியோர்கள் ஆஸ்ரயித்து வந்தது போல நடத்திவருகிறார்கள். ஆனால் சுமார் 15 வருடங்கட்கு முன்னே இவ்வூரிலுள்ள ஓர் தீக்ஷிதர் இச்சைவர்களுக்கு உபகாரிபோல் தோன்றி யாத்திரை வாசிகளிடம் ஹிந்தி, குஜராத்தி, மராத்தி, கன்னடம் தெலுங்கு பாஷைகளில் இத்தல புராணத்தைக் கூறி வருகிறவர்கள் புத்தியை மயக்கி பக்ஷிதளிகை முழுபாகம் ரூபாய் பதது அரைப்பாகம் ரூபாய் ஐந்து கால்பாகம் ரூபாய் இரண்டரை என்றும் பக்ஷி சங்கல்பம் ஆசீர்வாதம் பிராமண போஜனம் முதலிய பல வீண் செலவுகள் சொல்லியும் பொருள் வாங்கி, அதனை பண்டாரமும் பிராம்மணரும் பங்கிட்டுக் கொண்டு காலம் கழித்து வந்தார்கள். தெய்வ சங்கல்பமாய் பிராம்மணர் இறந்தார். இப்போது இந்த சைவப் பண்டாரங்களே மேற்படி வேலையைப் பார்த்து வருகறார்கள். தேவஸ்தான அதிகாரிகள் இது விஷயத்தில் கவனம் வையாயிருப்பது ரொம்ப விசனமாயிருக்கிறது.

முன்னொரு மாதத்தில் யாத்திரை வாசி ஒருவர் அபிஷேக கட்டளையுடன் பக்ஷிக்கும் ரூ. 0-8-2 கட்டளை கொடுத்தார். அதனை தேவஸ்தானம் அம்மாதம் முறைகாரராகிய மிஸ்டர் பக்ஷி வேலாயுத பண்டாரத்துக்குக் கொடுக்க அதை அவர் வாங்கமாட்டேன் என்று தக்க காரணம் சொல்லாமலே போய்விட்டார். இதை ஆதாரமாகக்கொண்டு தேவஸ்தானத்தார் மேற்படி பண்டாரத்துக்கு "உம்மை ஏன் சஸ்பெண்ட் செய்யப்படாது" என்று நோட்டீஸ் கொடுக்க, அதற்கு பண்டாரம் மறுமொழி பாகஸ்தரிடம் ஆலோசிக்காமல் தாறுமாறான பதில் சொல்ல தேவஸ்தானத்தார் உடனே மேற்படி வேலாயுத பண்டாரத்துக்கு சஸ்பெண்ட் ஆர்டர் கொடுத்தார்கள். என் செய்வார் பண்டாரம்? இந்த ஆர்டரை வந்து சுற்றிச் சுற்றிப் பார்த்து கடைசியில் வேறு வழி யில்லாமல் தர்மகர்த்தாவிடமே சென்று மன்னிப்பு கேட்டுக் கொண்டு அவர்

விரும்பியபடியெல்லாம் எழுதிக் கொடுத்து வேலை பார்த்தார். இது என்ன விபரீதம் "ஆய்ந்தோய்ந்து பாராதான் காரியம் சாந்துயரம் தரும்" என்றும் ஆத்திரக்காரனுக்கு புத்தி மட்டு என்றும் பழ மொழி உண்மையாய் விட்டதே. இந்த பக்ஷி பண்டாரம் உருவத் தில் பெரியராய் விபூதி ருத்ராக்ஷ மணிந்து ஆசார அநுஷ்டானத் தில் சீலராய் சத்ய அரிச்சந்த்ரன்போல் வார்த்தை யுடையராய் இருந்தும் என்ன பலன்? காரியத்தை சாதிக்கும் திறமை யிருக்கிற தானுல் தர்மகர்த்தாவைப் பகைத்துக் கொள்ளலாம் இல்லாயின் வணங்கியே போகவேண்டும். இந்த தந்திரம் அறியாதவருக்கு வீண் பெருமை என்னத்திற்கு?

ஆதலினுல் தேவஸ்தான அதிகாரிகள் பக்ஷிகள் விஷயத்தில் கிரம்ப கவனம் வைத்து யாத்திரை வாசிகளாய் பக்ஷிதரிசனத் துக்கு வருபவர்களிடம் கலந்துபேச தேவஸ்தான சம்பந்தமான ஒரு குமஸ்தாவை நியமித்தும் இந்துஸ்தானி, கன்னடம், மலையாளம் தெலுங்கு தமிழ் இங்கிலீஷில் விளம்பரங்கள் அச்சிட்டும், பக்ஷிக்கு கட்டளை இவ்வளவென்பதை நிர்ணயித்து அதில் தேவஸ்தானத் துக்கு ஒரு பாகமும் பண்டாரங்களுக்கு ஒரு பாகமும் நிர்ணயித்து வேலை நடத்திவந்தால் தேவஸ்தானத்துக்கும் நல்ல கவுரவம் யாத் திரை வாசிகளுக்கும் கஷ்டமில்லாமை தேவஸ்தான கமிட்டி மெம் பர்கள் இதை அவசியம் கவனிக்க வேண்டியது.

பக்ஷிதரிசனத்துக்கு வருவோர் கவனிப்பு.

நேயர்களே! பக்ஷிதரிசனத்துக்கு வருவோர் காலையில் ஸ்நான பானுதிகள் செய்து நித்யகர்மானுட்டானம் செய்து திருமலை யேறி சுவாமி தரிசனம் செய்து காலை 10-மணிக்கெல்லாம் பக்ஷிக்கு அன் னம் கொடுக்கும் இடத்தில் போய்ச்சேரலாம். சுமார் 10-மணிக்கு மேல் பண்டாரம் அவ்விடம் வந்து பக்ஷிக்கு அன்னம் கொடுப்பார் இதை தரிசனம் செய்தவர் இஷ்டப்பட்டவரை பக்ஷி பண்டாரத் துக்கத் தர்மம் செய்யலாம். இதுவே தவிர பக்ஷி தரிசைக்கு பத்து ரூபாய் என்றும் ஐந்து ரூபாய் என்றும் இரண்டரை ரூபாய் என்றும் கட்டளை ஒன்றும் கிடையாது. பக்ஷிக்காக ஏதாவது செய்யப்பட வேண்டுமானுல் தேவஸ்தானத்தில் காட்டி ரசீது பெறலாம். இதுவே தவிர வேறு கட்டாயம் ஒன்று மில்லை. இதை நேயர்கள் எல்லோரும் அறியவும் சுபம் உண்டாகவும்.

பக்ஷி பண்டாரங்கள் சிலர் திருமலையில் யாத்திரை வாசிகளி டம் வேத மந்திர சங்கல்பம் ஆசீர்வாதம் முதலிய செய்வது பாபத் துக்கிடமாகும். சைவப் பண்டாரங்கள் என்போர்கள் சூத்ரரே.

கண்டது உரைப்பேன்.

திராவிடன் திங்கட்கிழமை

13—8—1917

திருச்சழக்குன்றம்.

9—8—17

(ஒரு பிராமணர் அறிவிக்கிறார்.)

அன்னக் காவடி மடம்.—அன்னக்காவடி மடம் என்பதற்கு அன்னத்தைக்காவடி மூலமாகப் பரதேசிகள் பிக்ஷை எடுத்து சாப்பிடும் மடம் என்பது அர்த்தமாகும். இத்திருச்சழக்குன்றத்தில் பிரதக்ஷிணவழியில் சுடுகாட்டுக்கு அடுத்தாப்போல் மடம் ஒன்று வெகுநாளாக இருக்கிறது. இதில் பரதேசிகள் காவடி கொண்டு ஊரில் பிக்ஷை எடுத்து வந்து சாப்பிட்டு வருகின்றார்கள். சுமார் 30, 40 வருஷகாலமாய் முனிசாமி பரதேசி இம்மடத்திலிருந்து காலம் சென்ற பிறகு அவன் பத்தினியும் பெண்களும் இருக்கிறார்களாம். நியாயமாக யோசிக்கும்பக்ஷத்தில் இந்த இடம் கிராமப் பொதுவென்றே மதிக்க வேண்டும். இதை ஒருவரும் விற்கவாவது ஒற்றுவைக்கவாவது கூடாது. பரதேசிகள் பலர் சமாதானமாய் பிக்ஷை யெடுத்து உண்டு தங்குவதற்குச் சுதந்தரம் பெற்றது. ஒருவருக்கும் சுவாதீனமில்லை.

இப்படியிருக்க இந்த மடத்தை தேவஸ்தானத்துதர்மகர்த்தா அவர்கள் என்னதென்றும் அம்மடத்தில் குடியிருக்கும் முனிசாமி பரதேசி பெண்கள் தம்மதென்றும் வீண் வழக்குகள் பேசி வியவகாரத்தை உண்டுபண்ணுகிறார்கள். இச்சமயத்தில் கிராமத்தார்கள் பரதேசிகளை அம்மடத்தில் அமர்த்துவது நீதியாகும். தேவஸ்தானத்தார் இதுவிஷயம் பிரவேசித்தல் நியாயமில்லை. சுமார் 40 வருஷ அனுபோக பாத்தியதை முனிசாமி பரதேசி வகைராக்களுக்கு நிர் ஆக்ஷேபணீயா யுண்டு. நாளது தேதிவரையும் அன்னக்காவடி மடம் என்று பைமாஷ் கணக்கு முதலியவைகளில் ஸ்பஷ்டமாய் எழுதிபிருக்கிறது. அதை இப்போது மாற்ற ஒருவராலும் இல்லை. ஆனல் கிராமத்தார் என்னசெய்யவேண்டு மென்றால் பரதேசிகள் தங்கும் மடம் என்பதை ஸ்தாபித்து எவரும் விற்கவும் கொதுவைவைக்கவும் இல்லாமல் பாதுகாக்கவேண்டிய தவசியம். தேவஸ்தானத்தார் தமக்கிருக்கும் ஹோதாவினல் தங்களது என்று ஸ்தாபித்துக்கொள்ள ஏற்பது சுத்த அநீதியாகும்.

சப்ரிஜிஸ்டிரார்:—9-8-17ல் புதிதாய் காஞ்சிபுரத்திலிருந்து மாற்றுப்பெற்று வந்திருக்கிறார். சுமார் 31-வருஷ அனுபோகமும் பெரும் குடும்பியுமா யுள்ளவர். இவருக்கும் முன்னிருந்தவர்க்கும் தேவஸ்தான தர்மகர்த்தா அவர்கள் 8-8-17 இரவில் தேவஸ்தானத்தில் அவர் இஷ்டமித்திரர்களுடன் கல்விருந்து அமைத்தார்.

நாரதன்.

சுதேசமித்திரன் வெள்ளிக்கிழமை

பிங்களஹ பங்குனிமீ 2உ

திருக்கழுக்குன்றம்.

12—3—18.

ஒரு கிருபர் அறிவிக்கிறார்.

நகரத்தார் வேதபாடசாலை கழுணிவாசல் சி. செ. அ. க. ரு. விலாசத்து நகரத்து செட்டிமார்களால் 10 வருஷகாலமாக போதுமான செலவுடன் வேத பாடசாலை நடந்து வருகின்றது. ஆயினும் இதற்கு ஏற்படும் மணியக்காரர்களின் விபரீதச் செய்கைகளால் அடிக்கடி பாடசாலைக்கு கெடுதி உண்டாய் வந்தது. இதையறிந்த செட்டியார் தங்கள் ஊருக்கு அருகாமையில் விவேகியாயுள்ள ஒருவரை சுமார் 2, 3 வருஷகாலமாக அனுப்பியதில் பாடசாலை போன வருஷம் வரையில் சிறப்பாகவே நடைபெற்று சிறுவர்களும் அதிகமாய்ச் சேர்ந்து வேதபாடம் கிரமமாக நடைப்பெற்றது. சென்ற வருஷம் சித்திரை உற்சவமுதல் பாடசாலை குழப்பமடைந்து விபரீதமாய் வருகின்றதாகவும் மணியக்காரர் குறைந்துவிட்டது என்பதாகவும் பாடசாலை விசாரணை குறைந்து வருவதாகவும் வதந்தி ஊர்முழுவதும் உலாவுகிறது. குறை யார்பால் உளதோ தெரியவில்லை.

சிவராத்திரி மஹோற்சவம்:—தர்மகர்த்தா அவர்கள் தேக சௌக்கிய மில்லாமல் சென்னையிலிருந்தாலும் உற்சவ மாத்திரம் வெகு வைபவமாக நடந்தேறியது சந்தோஷிக்கத்தக்கது. பிரம்மோற்சவத்துக்குரிய ஏற்பாடுகள் வெகு மும்முரமாய் நடைபெற்று வருகின்றன. தர்மகர்த்தா கூடிய சீக்கிரம் சௌவுக்கியமாக வந்து சேருவாரென்று பக்தர்கள் எதிர்பார்க்கின்றார்கள்.

ஸ்ரீ வேதகிரீஸ்வரர் தேவாலயத்து அறுபத்துமூன்று நாயன்மார் கும்பாபிஷேக பிரகடனம்.

ஒரு நிருபர் எழுதுகிறார்.

இத்திருக்கழுக்குன்றத்தில் நாளது பிங்களவூ பங்குனிமீ 14உ (27-3-18) புதவாரம் காலை 7 மணிக்குமேல் 8-30 மணிக்குள் மேஷலக்கினத்தில், நூதனமாய் வார்ப்பித்துள்ள அறுபான்மும்மை நாயன்மார்களுக்கு மஹா கும்பாபிஷேகம் சென்னையிலுள்ள "திருக்கழுக்குன்றம் அன்னதான சமாஜம்" என்று வழங்கும் அறுபான்மும்மை நாயன்மார் சபையாரால் நடத்தப்பெறும் (24-3-18) பானுவாரம் விக்கினேசுவரர் பூஜை வாஸ்து சாந்தி (25-3-18) சோமவாரம் அங்குரார்ப்பணம் யாகாரம்பம் (26-3-18) மங்களவாரம் யாகசாலை பூஜை (27-3-18) புதவாரம் காலை 7 மணிக்குமேல் 8-30 மணிக்குள் மகா கும்பாபிஷேகம். அடுத்த காளயுத்திவூ சித்திரை மாதம் நடத்தபெறும் பிரம்மோற்சவத்தில் ஷை மாதம் 6 தேதி வரும் அதிகாரநந்தி சேவையில் ஷை நாயன்மார்களுக்கு சுவாமியுடன் விசேஷ உற்சவம் நடத்தப்படும்.

தேசபக்தன், சனிக்கிழமை

28—8—1920.

ரௌத்திரிவூ ஆவணிமீ 13உ

ஆடிபூரத்திருநாள் திருக்கழுக்குன்றம்.

திருக்கழுக்குன்றம் ஸ்ரீ வேதகிரீஸ்வரர் ஆலயத்தில் எழுந்தருளியுள்ள ஸ்ரீ திரிபுர சுந்தரி யம்பாளது திருக்கலியாண வைபவங்களுக்குமுன் தக்க ஏற்பாடுகளுடன் யாவராலும் புகழப்படும் வண்ணமும் ஜனங்களுடைய மனதைக் கவரத்தக்கவாறு மிக்க விமரிசையாக நடைபெற்றது. உற்சவத்தின் நான்காம் நாளிலும் சில தினங்களிலும் இங்கிலீஷ் பாண்டு வாத்தியங்கள் முழங்கின. பதினோராவது நாள் இறுதித்தினம் மஹா அபிஷேகம் நடைபெற்றது. பஞ்சமூர்த்தி உற்சவம் மேன்மையாய் நடந்தது. உபயகாரர்கள் தருமகர்த்தா இவர்கள் ஊக்கமே இதற்குக் காரணமாகும். ஆலய தருமகர்த்தர் இவ்வூர் யூனியன் சேர்மன். இங்கு லோகல் பண்டு வைத்தியசாலை யொன்று ஏற்படுத்தியதும் ஜல வசதிக்கு அரசாங்க உத்திரவைப் பெற்றதும் இவரேயாகும். திருக்கழுக்குன்றம் சுகாதாரத்திற்குப் பேர்போனதாதலின் பல நோயாளிகள்

வந்து இங்கு பலநாள் தங்குகிறார்கள். தந்தி ஆபீசில்லாதது குறைவாயிருக்கிறது. கவர்ண்மென்டார் இதை உடனே கவனித்து தக்க ஏற்பாடுகள் செய்வார்களாக.

[குறிப்பு :—நமது பண்டை நாகரீகத்தைச் சிறப்பிக்கும் நாக சுரங்களைவிட்டு, அயல்நாட்டு வாத்திய முறையாகிய பாண்டு வாத்தியத்தை கோயில் உற்சவத்தில் தர்மகர்த்தர்களும் உபயக்காரர்களும் உபயோகித்தது இந்து தருமத்திற்கு இணங்கியதன்று. ப-ர்].

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1921ஞ் ஏப்ரல்மீ 4உ

இந்து நேசன் திங்கட்கிழமை.

திருக்கழுக்குன்றம் திரிபுரசுந்தரி அம்பாள் சமேத ஸ்ரீ வேதகிரீசுவர சுவாமியின் ரௌத்ரி-துன்மதி வருஷத்து நைமித்திக மஹோத்ஸவம்.

ஸ்ரீமத் அகண்ட பரிபூரண சச்சிதானந்த சிதாகாச சின்மய தேஜோரூபியாயும், அகில அண்ட பிண்ட சராசரங்களுடைய சிருட்டி, திதி சம்ஹார திரோதான அனுக்கிரகமென்கிற பஞ்ச கிர்த்தியங்களுக்குக் காரண பூதராயும், திருக்கழுக் குன்றத்திலுள்ள வேதாசலத்தின்பேரில் திவ்ய மங்களச் சொரூபியாக எழுந்தருளியிருக்கும் வேதகிரீஸ்வர சுவாமியின் மகிமை சுருதி, ஸ்மிருதி, ஆகமம், புராணம், இதிகாச முதலான இவைகளில் விசேஷமாய்ச் சொல்லப்பட்டிருப்பதால் இந்த க்ஷேத்திரத்தின் மகாத்மியத்தைப் பற்றி இப்போது சொல்லவேண்டியது ஒன்றும் இலலை. ஆயினும் க்ஷேத்திரங்களில் நடத்தப்படுகிற மஹோற்சவப் பத்திரிகைகளில் அந்தந்த க்ஷேத்திர மகிமைகளைச் சொலலுவது பெரியோர்களுடைய வழக்கமாயிருக்கிறது. இந்த க்ஷேத்திரத்தில் நடத்தப் போகிற மஹோற்சவதத்துக்கு பகதர்களுடைய க்ஷேமத்தின் பொருட்டு இந்த திருக்கழுக்குன்றத்தின் மான்மியங்களை யெழுத வேண்டியதாயிருக்கறது.

மெய்ந் நூல்களாகிய வேதாகமங்களில் வழங்கும் புண்ணிய பூமியாகிய இப் பரதகண்டத்திலுள்ள தொண்டை நாட்டில் தேவா

ரப் பதிகங்களையுடைய ஸ்தலங்கள் முப்பத்திரண்டிலும் ஸ்தல விசேஷம், தீர்த்த விசேஷம், மூர்த்தி விசேஷங்களுடையது திருக்கழுக்குன்றம். வேதங்களும் ருத்திரகோடியரும் நந்தி தேவரும் தேவேந்திரனும் மேன்மை பொருந்திய நாராயண மூர்த்தியும் பிரமதேவரும் துவாதசாதித்தரும் முனிகணங்களும் சப்தமாதாக்களும் சுப்ரமணியரும் சந்திரனும் பூஜித்த ஸ்தலம். இது உண்மைத் தவமுள்ள மார்க்கண்டேய முனிவரும் ஜம்புவாதி முனிவர்களும், அகஸ்தியமுனிவர், சுவபலமுள்ள வசிஷ்ட முனிவர், விஸவாமித்திரர், வாய்மையுள்ள ஜனகமுனிவர், அகலிகை, வருணன் இன்னும் அனேகரும் வேதகிரீசுவரரைப் பூஜித்துத் தங்கள் தங்கள் குறையை நிறைவேற்றிக் கொண்டார்கள். மேலும் இந்த க்ஷேத்திரத்துக்கு ருத்திரகோடி க்ஷேத்திரமான்மியம் 1. சங்கு தீர்த்த மான்மியம் 1. தேவேந்திர மான்மியம் 1. இந்திய தீர்த்த மான்மியம் 1. ஜம்பு தீர்த்த மான்மியம் 1. வசிஷ்டதீர்த்த மான்மியம் 1. மார்க்கண்டேய தீர்த்த மான்மியம் 1. அகலிகை தீர்த்த மான்மியம் 1, இவை முதலியன உண்டு. மேன்மை பொருந்திய அந்த ஸ்தலத்தின் மகிமையை வேதசாஸ்திர புராணங்களினுற்கூட சொல்ல முடியாதென்றும், வேதாசலத்தின் மத்தியில் பிரகாசிக்காநின்ற சுயம்பு வென்று சொல்லப்பட்ட சச்சிதானந்த மூர்த்தியாகிய பரமசிவம் சர்வதேவோத்தமரென்றும் அந்த மூர்த்தியை எவ்விதமாகவாவது தரிசித்து கிரிப் பிரதக்ஷிணம் செய்தால் சகல பாவங்களும் நிவர்த்தியாகி இஷ்டகாமியங்களை அடையலாமென்றும் சொல்லப்படுகிறது.

மேற்சொல்லிய மான்மியங்களுடைய இந்த க்ஷேத்திரத்தில் திரிபுரசுந்தரி சமேத ஸ்ரீ வேதகிரீசுவர சுவாமி கீழ்க் குறித்த காலங்களில் திவ்யாற்புத அலங்கார வைபவத்துடன் கொண்டருளும் மஹோற்சவ திருக்கோலத்தை சிவ புண்ணியச் செல்வர்களாவரும் வந்து தரிசனஞ் செய்து இகபர சௌக்கியாதிகளை அடையவேண்டுமென வினயத்துடன் பிரார்த்திக்கின்றனம்.

1921-ம்வரு ஏப்ரல்மீ 11உ சோமவாரம் இரவு விக்னேஸ்வரர் உற்சவம்.

12-ந்தேதி மங்களவாரம் பகல் துவஜாரோகணம்; பல்லக்கு; இரவு புண்ணியகோடி விமானம்.

13-ந் தேதி புதவாரம் பகல் பவழக்கால் சப்பரம்; இரவு பூத வாகனம்.

14-ந் தேதி குருவாரம் பகல் அதிகார நந்தி 63 நாயன்மார்க ளுடன் கிரிப் பிரதக்ஷிணம்; பிரபல உற்சவம். இரவு சந்திரப் பிரபை.

15-ந் தேதி சுக்கிரவாரம் பகல் புருஷா மிருகம்; இரவு நாக வாகனம்.

16-ந் தேதி சனிவாரம் பகல் கதலி விருஷம்; இரவு விருஷப வாகனங்கள் பிரபல உற்சவம்.

17-ந் தேதி ஆதிவாரம் பகல் விமான்ம்; இரவு யாஜன வாகனம்.

18-ந் தேதி சோமவாரம் பகல் பஞ்சரதம்; இரவு சவுடல் விமானம்.

19-ந் தேதி மங்களவாரம் பகல் தந்தத் தொட்டி; இரவு குதிரை வாகனம்.

20-ந் தேதி புதவாரம் பகல் தந்தத் தொட்டி; இரவு சந்திர பிரபை.

21-ந் தேதி குருவாரம் பகல் சபாநாயகர்; சூரியபிரபை, விரு ஷபதீர்த்தம் தீர்த்தவாரி; நாயகர் தந்தத்தொட்டி, சங்குதீர்த்தம் தீர்த்தவாரி; இரவு அலங்கார கிரிப்பிரதக்ஷிணம், தந்தத்தொட்டி, ராவணேசுவர வாகனம்.

22-ந் தேதி சுக்கிரவாரம் இரவு தந்தத் தொட்டிகள்.

ரா. மு குமாரசாமி முதலியார்,

தேவஸ்தான தர்மகர்த்தா.

சுதேசமித்திரன் திங்கட்கிழமை, 20-6-21.

மதுரைக் கோயிலில் இரண்டு கழுகுகள்.

மதுரை, ஜூன் 18உ.

நேற்று காலை 10½ மணிக்கு ஸ்ரீ மீனாக்ஷியம்மன் கோவில் பொற்றாமரையில் இரண்டு வெள்ளைக் கழுகுகள் ஸ்நானஞ் செய்து கரையிலுட்கார்ந்திருந்தன. கோவிலில் அதிகாரிகளால் அன்னம்

நெய் முதலியன அவைகளுக்கு கொடுக்கப்பட்டன. பின்னர் புகைப் படம் பிடிக்கப்பட்டது. அவைகளைப் பார்ப்பதற்காக ஏராளமான ஜனங்கள் பொற்றமரையைச் சுற்றி கூடிவிட்டனர். பின்பு அவைகளை ஒரு சேவகன் கையில் பிடித்துக்கொண்டு போய் ஸ்வாமி தரிசனம் செய்து வைத்து கோவில் நந்தவனத்தில் விட் டான் கொஞ்ச நேரம் அக்கழுகுகளிரண்டும் அங்கேயிருந்து விட்டுப் பின் எங்கோ பறந்து போய் விட்டன. இங்குள்ளவர்கள் இதை ஒரு பெரிய விசேஷமாகக் கருதுகிறார்கள். அக்கழுகுகள் இரண்டும் திருக்கழுக்குன்றத்திலிருந்து வந்திருந்ததாகவும் சொல் லப்படுகின்றது.

இந்து நேசன்.

தன்மதிஞ ஆடிமீ 12உ 1921ஞ ஜூலைமீ 27உ

திருக்கழுக்குன்றம் ஸ்ரீ திரிபுரசுந்திரி அம்பாள்.

ஆடிப்பூர மஹோற்சவம்.

ஸ்ரீமத் அகண்ட பரிபூரண சச்சிதானந்த சிதாகாச சின்மய தேஜோரூபியாயும், அகில அண்டபிண்ட சராசரங்களுடைய சிருட் டிதிதி சம்ஹார திரோதான அநுக்கிரக மென்கிற பஞ்ச கிர்த்தி யங்களுக்குக் காரண பூதராயும், திருக்கழுக்குன்றத்திலுள்ள வேதா சலத்தின் பேரில் திவ்ய மங்கள சொரூபியா யெழுந்தருளியிருக் கும் வேதகிரீசுவர சுவாமிகளது மகிமை, சுருதி, ஸ்மிருதி, ஆகமம், புராணம், இதிகாச முதலான இவைகளில் விசேஷமாய்ச் சொல்லப் பட்டிருப்பதால், இந்த க்ஷேத்திரத்தில் மகிமையை நால்வர் முத லான அடியார்கள் பாடி யிருப்பதைப் பற்றியும், தேவர்கோனுகிய தேவேந்திரன் முதலான தேவர்களும் பிரம்மா விஷ்ணுக்களாலும் பூஜிக்கப் பெற்றதைப்பற்றியும், சங்கு தீர்த்த முதலான விசேஷ. தீர்த்தப் பெருமையைப் பற்றியும, இங்கு இப்போது சொல்ல வேண்டியது யாதொன்றும் விசேஷமில்லை. மேறசொல்லிய மான் மியங்களுடைய இந்த க்ஷேத்திரத்தில் ஸ்ரீ திரிபுரசுந்தரி அமபா ளுக்கு, கீழ் குறித்த காலங்களில் தவ்யாத்புத அலங்காரவைபவத் துடன் கொண்டருளும் மஹோற்சவத் திருக்கோலத்தை சிவ புண்ணியச் செல்வர்கள் யாவரும் வந்து தரிசனஞ் செய்து இகபர சௌக்கியாதிகளை அடைய வேண்டுமென பிரார்த்திக்கின்றனம்.

1921ஸ்ரீ ஜூலைமீ 27உ புதவாரம் இரவு விக்கிநேசுவரர் உற்சவம், பெருச்சாளி வாகனம்:

28உ குருவாரம் பகல் துவஜாரோகணம் பவழக்கால் சப்பரம்; இரவு புண்ணியகோடி விமானம்.

29உ சுக்கிரவாரம் பகல் தந்ததொட்டி; இரவு பூதவாகனம்.

30உ சனிவாரம் பகல் அதிகாரநந்தி கிரி பிரதக்ஷணம்; இரவு சந்திர பிரபை.

31உ ஆதிவாரம் பகல் புருஷாமிருகம்; இரவு நாகவாகனம்.

ஆகஸ்டுமீ 1உ சோமவாரம் பகல் கதலி விருக்ஷம்; இரவு விருஷபவாகனம்.

2உ மங்களவாரம் பகல் காமதேனு வாகனம்; இரவு யானை வாகனம்.

3உ புதவாரம் பகல் இரத உற்சவம்; இரவு சுந்தரவிமானம்.

4உ குருவாரம் பகல் யாளி வாகனம்; இரவு குதிரைவாகனம்.

5உ சுக்ரவாரம் பகல் சூரியபிரபை; இரவு தந்ததொட்டி.

6உ சனிவாரம் பகல் சுந்தரவிமானம் தீர்த்தவாரி; இரவு புஷ்பபல்லக்கு, கிரிபிரதக்ஷணம், அவரோகணம் மௌன உற்சவம்.

7உ ஆதிவாரம் பகல் உற்சவம் பஞ்ச மூர்த்திகள் அபிஷேகம்; இரவு மூலஸ்தான அம்மன் மஹா அபிஷேகம், திருக்கலியாணம், பஞ்ச மூர்த்திகள் பிரபல விருஷப உற்சவம்.

மா. மு. குமாரசாமி முதலியார்,

தேவஸ்தானம் தர்மகர்த்தா.

திராவிடன்.

வெள்ளிக்கிழமை 1921ஆம் ஆகஸ்டுமீ 26உ

சங்கு தீர்த்தப் புஷ்கர மகாதீபம், திருக்கழுக்குன்றம்.

திருக்கழுக்குன்றம் தென்னிந்தியாவிலுள்ள சிறந்த சிவஸ்தலங்களுள் ஒன்று. இது செங்கற்பட்டுக்கு 9 மயில் தூரத்திலுள்ளது. இங்கு பன்னிரண்டு வருடங்கட் கொருமுறை கும்பகோணத்தில் மஹா மகஸ்நானமும் கோதாவரியில் புஸ்கர ஸ்நானமும் செய்யப் படுவதுபோல் சங்கு தீர்த்த ஸ்நானம் செய்யப்படுகிறது. புண்ணிய நதிகள், தடாகங்கள் முதலிய யாவும், தங்கள் பாவங்களைச் சங்குதீர்த்த ஸ்நானத்தினாலேயே போக்கிக்கொண்டு சிறப்படைந்தன வென்று புராண இரத்தினமாய் விளங்கும் ஸ்காந்த புராணங் கூறுவதால், மற்ற தீர்த்தங்களிற் சங்கு தீர்த்தமே மேலானதாகும். இத்தினம் ஆவணிமாதம முதல் தேதி (16-8-21) வந்தமையின் அதற்கும் பலநாள் முன்னமே இந்தியாவின் பலபாகங்களிலிருந்தும் பல்லாயிரக் கணக்கான ஜனங்கள் வந்து கூடினார்கள். அவர்கள் தொகை சுமார் 50,000 இருக்கும். அங்கு இக்கூட்டம் இதற்கு முன்னுங்கூடியதில்லை இனி 12 வருஷம் வரையும் கூடப் போவதில்லை என்று சொல்லலாம்.

அன்றையதினம் பகல் 12-மணிக்கு பஞ்சமூர்த்திகளோடு ஜனங்கள் திரள் திரளாகத் தடாகஞ்சென்று தீர்த்தமாடியது கண்களைக் கவரத்தக்க ஒரு பெருங்காட்சியாக விருந்தது. அவர்கள் அப்போது 'ஹர' 'ஹர' வென்றும் 'வேதகிரி' என்றும் இறைவனுடைய பெரிய பெயர்களை உச்சரித்ததனாலுண்டாகிய சத்தம் எல்லோருடைய காதுகளையும் செவிடுபடுத்தியது; வேறுவழிகளில் சென்றுகொண்டிருக்கும் மனதை ஒரு முகப்படுத்தி உலகத்தை மறக்கச் செய்தது; இது வேண்டும், அது வேண்டுமென்று இறைவனைக் கேளாது அன்பு காரணமாகவே செய்கின்ற ஒரு பெரிய பக்தியை விளைத்தது. தீர்த்தமாடியான பிறகு பலர் பலவிடங்களிலும் ஏழைகளுக்கு அன்னமிட்டார்கள். இது விஷயமாகச் சாது ஸ்ரீமத் கருணானந்த சுவாமிகள் செய்த முயற்சி பெரிதும் பாராட்டத்தக்கது.

அன்று மாலை கோவிலிலும் மற்றும் பல விடங்களிலும் இலக்ஷதீபங்கள் ஏற்றப்பட்டன. இவ்விளக்குகள் வைக்கப்பட்டிருந்த இடங்களின் முன் உருவை மாற்றி அக்கினி உருவமாகச் செய்தன. இரவு பஞ்ச மூர்த்திகளுக்கும் மஹோற்சவம் மிக அழகாக நிகழ்ந்தது. அன்றைய திருவிழாக் கொண்டாட்டங்கள் யாவும் யூனியன்

சேர்மனும், ஆலய தருமகருத்தருமாகிய மிஸ்டர் மா. மு. குமாரசாமி முதலியார் அவர்களுடைய மிகுந்த ஊக்கத்தினாலேயே நிகழ்ந்த தென்று சொல்ல வேண்டும். அவர் செய்த ஏற்பாடுகள் யாவும் மிக நன்றாகவே காணப்பட்டன. இம்முறை இத்திருவிழாவை அதிவிமரிசையாக நடத்திய முதலியார் அவர்கட்கு ஜனங்கள் நன்றி செலுத்தக் கடமைப் பட்டிருக்கின்றார்கள். முதலியார் அவர்கள் கார்த்திகை மாதம் கடைசி திங்கட்கிழமை நடத்தும் சங்காபிஷேகம், அறுபத்துமூவர் பிரபல உற்சவம் இவைகளையும் மிக்க பிரயாசை எடுத்துப் புதிதாகவே செய்யத்தொடங்கினர்கள்.

புஷ்கர திருவிழா தினத்தன்று போலீஸார் செய்த ஏற்பாடுகளும் அவர்களுடைய உழைப்பும் யாவரும் புகழத்தக்கனவேயாம்.

ம. து. ந.

நவசக்தி.

துன்மதிஞ ஆவணிமீ 11உ

சங்குதீர்த்தப் புஷ்கரலக்ஷ தீபம்.

திருக்கழுக்குன்றம்.

திருக்கழுக்குன்றம் தென்னிந்தியாவிலுள்ள சிறந்த சிவஸ்தலங்களுள் ஒன்று. இது செங்கற்பட்டுக்கு 9 மைல் தூரத்திலுள்ளது. இங்கு பன்னிரண்டு வருடங்கட்கொருமுறை கும்பகோணத்தில் மஹா மக ஸ்நானமும், கோதாவரியில் புஷ்கர ஸ்நானமும் செய்யப்படுவதுபோல் சங்கு தீர்த்த ஸ்நானம் செய்யப்படுகிறது. புண்ணிய நதிகள், தடாகங்கள் முதலிய யாவும் தங்கள் பாவங்களைச் சங்குதீர்த்த ஸ்நானத்தினாலேயே போக்கிக்கொண்டு சிறப்படைந்தனவென்று புராண இரத்தினமாய் விளங்கும் ஸ்காந்த புராணங் கூறுவதால் மற்ற தீர்த்தங்களிற் சங்கு தீர்த்தமே மேலானதாகும். இத்தினம் ஆவணி மாதம் முதல் தேதி (16-8-21) வந்தமையின் அதற்கு பலநாள் முன்னமே இந்தியாவின் பற்பல பாகங்களிலிருந்து ஜனங்கள் வந்து கூடினர்கள்.

அன்றையதினம் பகல் 12-மணிக்கு பஞ்ச மூர்த்திகளோடு ஜனங்கள் திரள் திரளாகத் தடாகஞ் சென்று தீர்த்தமாடியது கண்களைக் கவரத்தக்க ஒரு பெருங் காட்சியாக இருந்தது. அவர்கள் அப்போது "ஹர" 'ஹர' வென்றும் 'வேதகிரி' என்றும் இறைவனுடைய திருப்பெயர்களை உச்சரித்ததனாலுண்டாகிய சத்தம் எல்லோருடைய காதுகளையும் செவிடு படித்தியது; வேறு வழிக

ளில் சென்று கொண்டிருக்கும் மனதை ஒரு முகப் படுத்தி உலகத்தை மறக்கச் செய்தது; இது வேண்டும், அது வேண்டுமென்று இறைவனைக் கேளாது அன்பு காரணமாகமே செய்கின்ற ஒரு பெரிய பத்தியை விளைத்தது. தீர்த்தமாடியான பிறகு பலர் பல விடங்களிலும் ஏழைகளுக்கு அன்னமிட்டார்கள். இவ் விஷயமாகச் சாது கருணானந்த சுவாமிகள் செய்த முயற்சி பெரிதும் பாராட்டத் தக்கது.

அன்று மாலை கோவிலிலும் மற்றும் பல விடங்களிலும் இலக்ஷ தீபங்கள் ஏற்றப்பட்டன இரவு பஞ்சமூர்த்திகளுக்கும் மஹோற்சவம் மிக அழகாக நிகழ்ந்தது. அன்றைய விழாக்கொண்டாட்டங்கள் யாவும் யூனியன் சேர்மனும், ஆலய தருமகருத்தருமாகிய மஹாஸ்ரீ, மா. மு. குமாரசாமி முதலியார் அவர்களுடைய மிகுந்த ஊக்கத்தினாலேயே நிகழ்ந்ததென்று சொல்ல வேண்டுமே, அவர்கள் செய்த ஏற்பாடுகள் யாவும் மிக நன்றாகவே காணப்பட்டன. இம்முறை இத்திருவிழாவை அதி விமரிசையாக நடத்திய முதலியார் அவர்கட்கு ஜனங்கள் நன்றி செலுத்தக் கடமைப் பட்டிருக்கின்றார்கள். முதலியார் அவர்கள் கார்த்திகை மாதம் கடைசி திங்கட்கிழமை நடத்தும் சக்கர பிஷேகம், அறுபத்துமூவர் பிரபல உற்சவம் இவைகளையும் மிக்க பிரயாசை எடுத்து புதிதாகவே செய்யத் தொடங்கினர்கள்.

புஷ்கர திருவிழா தினத்தன்று போலீசார் செய்த ஏற்பாடுகளும் அவர்களுடைய உழைப்பும் யாவரும் புகழத்தக்கனவேயாம்.

ம. து ந.

இந்து நேசன் செவ்வாய்க்கிழமை

திருக்கழுக்குன்றம்

4—12—21

(நமது நிருபர் எழுதியது)

ஸ்தல விசேஷம்

ஒவ்வொரு ஸ்தலத்தில் ஒவ்வொரு மாதமும் ஒவ்வொரு வாரமும் விசேஷமென இந்துக்கள் யாத்திரை போவார்கள். இந்த ஸ்தலத்திற்குக் கார்த்திகை மாதமும், அதனில் சோமவாரமும் விசேஷமாகும். சங்க தீர்த்தத்தில் ஸ்நானமும் ஸ்ரீ வேதகிரீசுவரருடைய சேவையும் முக்கியமானவை. கிரிப்பிரதக்ஷிணம் எல்லாக் காலங்களிலும் முக்கியமானதாதலால் அதனை யுத்தேசித்து வருகிற

பிணியாளரும் மற்றோரு மல்லாமல், கார்த்திகை சோமவாரச் சேவையைக் கருதி வாரந்தோறும் ஜனங்கள் ஏராளமாய் வந்து கொண்டிருக்கிறார்கள்.

விசேஷச் சிறப்பு

இன்று சோமவாரத்திற்கு முன்தினமே யாயினும் ஜனத்திரள் மிக அதிகமா யிருந்தது சனிக்கிழமை காலையிலிருந்தே ஜனங்கள் பல திசைகளிலுமிருந்து வந்து கூடத்தொடங்கினர்கள். வந்தவர் கள் சாமானியர்கள் மாத்திரமே யன்றிப் பிரபுக்களாயும் செல்வ வான்களாயும் பெரிய உத்தியோகஸ்தர்களாயுமிருந்தார்கள். இப் படிப்பட்ட அதிசயக் காட்சிக்குக் காரணம் என்னவென்று விசா ரித்ததில், திருவாவடுதுறை ஆதீன கர்த்தராகிய ஸ்ரீலஸ்ரீ சுப்பிர மணிய தேசிக பண்டாரசந்நிதி யவர்களுடைய ஜன்மநக்ஷத்திரத்தை முன்னிட்டு இன்றைத்தினம் (ஞாயிற்றுக்கிழமை) ஸ்ரீ வேதகிரீசுவர சுவாமிக்கும் திரிபுரசுந்தரி யம்மைக்கும் விசேஷ அபிஷேகாதிகள் நடப்பிக்கிறார்களென்றும், அந்தச் சிறப்புக்களைக் காணும் பொ ருட்டு இத்தனை ஜனங்கள் வந்து கொண்டிருக்கிறார்களென்றும் அறிந்தேன்.

விசாரிசை

ஏழைகளுக்கு அன்னமிடும்பொருட்டுத் தஞ்சாவூர் ஜில்லா அரிசி மூட்டைகளும், காய்கறி பதார்த்த வகைகளும், புஷ்பங்களும், கனி வர்க்கங்களும்வண்டி வண்டியாக முன்தினமே வந்து குவிந்தன. திருவாவடுதுறையிலிருந்து காரியஸ்தர்களும் பொறுப்பான விசா ரணைக் கர்த்தர்களும், அவர்களுக்கு வேலையாட்களும், நாகசுரத்திற் பிரசித்தி பெற்ற திருமருகல் நடேசனென்பவனுடைய மருமகனு கிய இராஜரத்தின பென்பலனுடைய மேள ஜதையாரும் வந்திருக் கிறார்கள். சென்னப்பட்டணத்திலிருந்து அநேகங் கனவான்களும் உத்தியோகஸ்தர்களும் சைவாபிமானிகளும் வந்திருக்கிறார்கள்.

அபிஷேகாதிகள்

இன்று காலை எட்டு மணிக்கு அபிஷேக சாமான்களும் நிவே தனத்துக்குரியவைகளும் வேத பாடசாலைக் கட்டடத்திலிருந்து மேளதாளங்களோடு மலைமீது கொண்டுபோகப் பட்டன. அபி ஷேகத்திற்கான கலசங்களை ஸ்தாபனஞ் செய்து பூசித்த பின்னர், மகந்நியாஸ ஜபமும் ஏகாதச ருத்ர ஜபமும் அபிஷேகமும் தொடங்கின. இந்த வைதிக காரியங்களெல்லாம் நிறைவேறு வதற்கு ஒரு ஜாம நேரத்திற் கதிகம் பிடித்தது.

அபிஷேக விசேஷங்களும், அன்னங்காணுத சிவபிரானுடைய முடி அன்னங் கண்ட தென்னும்படி அன்னாபிஷேகமும், விபூதி

யபிஷேகமும், சந்தனாபிஷேகமும் மிகச் சிறப்பாயிருந்தன. அந்த விபூதியுஞ் சந்தனமும் அபிஷேகானந்தரம் அனைவருக்கும் பகிர்ந்து கொடுக்கப்பட்டன. அந்தச் சமயத்தில் ஈசுவர சன்னிதியில் ஜன நெருக்கம் வெகு அதிகம். பின்னர், பற்பல ஊர்களிலிருந்து வந்திருந்த மலர்மாலைகளினால் ஸ்ரீ வேதகிரீசுவரருக்குத் திவ்வியாலங்காரம் செய்தார்கள். விக்கினேசுவரர், சுப்பிரமணியர், ஸ்ரீ நடேசப் பெருமான், திருமலைச் சொக்கியம்மை, ஸ்ரீ வேதகிரீசுவர மூர்த்தியாகிய இந்தச் சன்னிதிகளுக் கெல்லாம் பட்டாடைகள் சமர்ப்பித்து அர்ச்சனை செய்வித்தார்கள். ஸ்ரீ வேதகிரீசுவரருக்கு ஸஹஸ்ர நாமார்ச்சனை செய்வித்துப் பிரபலிவேதனங்களும் செய்தார்கள்.

சம்பாவனை

வைதிகர்களுக்கும், ஆதிசைவர்களுக்கும், அபிஷேகஸ்தர்களுக்கும், திருமஞ்சனாதி கைங்கரியக்காரர்களுக்கும் மற்றவர்களுக்கும் யோக்கியதானுசாரமாகச் சம்பாவனைகளை வழங்கி, மலையுச்சியினின்று இறங்கிவரும் படிக்கட்டுகளில் இருபுறமும் நின்றிருந்த ஏழை ஜனங்களுக்குத் தாராளமாகக் காசுகொடுத்துக்கொண்டே, ஸ்ரீலஸ்ரீ சுப்பிரமணிய தேசிக பண்டாரசந்நிதி யவர்களை அநேக ஜனங்கள் வாழ்த்த, அவர்களுடைய காரிய நிர்வாகிகள் தரைத்தளத்திற்கு வந்தார்கள்.

அன்னதானம்

அன்னமிடுவதில் பண்டாரசந்நிதி யவர்களுக்கு அதிக ஆனந்தமிருக்கிறதென்று தெரிகிறது. இதற்கென மேலே விவரித்தவாறு திருவாவடுதுறையிலிருந்து அவர்களனுப்பிய சாமான்களோடு வாழையிலைக் கட்டுகளையும் தேங்காய் மூட்டைகளையுங்கூட அனுப்பியிருப்பதினாலே அன்னமிடுவதில் அவர்களுக்குள்ள சிரத்தை புலப்படுகின்றது. அவர்களுடைய உத்தரவுப்படி இந்த ஸ்தலத்திலுள்ள தீக்ஷிதர்களுக்கும் வைதிகர்களுக்கும் போஜன சாமக்கிரிகளை அவரவருடைய இல்லத்திற்கு அனுப்பிக் கொடுத்தார்கள். மற்றப் பிராமணர்களுக்கு ஓரிடத்திலும், பலவகைச் சைவர்களுக்கு மற்றோரிடத்திலும் அன்னமளித்ததல்லாமல், ஏராளமான ஏழை ஜனங்களுக்கும் வயிறாரச் சோறாட்டினார்கள். இவ்வூரில் சைவர்களின் சமூக மதிகம் இவர்களெல்லாரும் பெண்டு பிள்ளைகளோடு திருப்தியாக உண்டு, தம் இனத்தவர் திருவாவடுதுறை ஆதீனகர்த்தராய் அமைந்தது ஸ்ரீ வேதகிரீசுவரருடைய அருட்பெருமையே யென்று நினைத்து, இந்த ஸ்தலாதீசனுக்கு இப்படிப்பட்ட சிறப்பு சீகிரத்தில் நடைபெறுமென்று தாங்கள் எண்ணியிருந்தவாறு நிறைவேறியதற்கு மிகச் சந்தோஷித்துப் பண்டார

சந்நிதியவர்களை வாழ்த்தினர்கள். இவ்வாறு அன்ன மருந்தியவர் களெல்லாருக்கும் பணதக்ஷிணையும் திருப்திகரமாகக் கொடுக்கப் பட்டது. இவ்வாறு இரவில் 8 மணி வரையில் எல்லாருக்கும் அன் னமளித்துக்கொண்டே யிருந்தார்கள். இதனை நிர்வகித்த மிஸ்டர் வேதாசல பண்டாரம் என்பவருடைய ஊக்கமும் உழைப்பும் குறிப் பிடத்தக்கன வயிறு நிரம்பச் சோறும். கைநிரம்பக் காசும் கிடைக் கப்பெற்ற இத்தனை மகாஜனங்களும் ஏழைபரதேசிகளும் வாழ்த்தி யதே உண்மையான வாழ்த்து வயிறு நிறைந்த பிறகு கூறும் வாழ்த் துமொழியே பனப் பூர்த்தியாக வருக்கும் என்பதை எண்ணியே எல்லாச் சம்பவங்களிலும் போசனத்திற்குப் பின்பே ஆசீர்வாதஞ் செய்து அக்ஷதை கொடுப்பார்கள்.

அம்பிகைக்கு அர்ச்சனை

தரைத் தலத்திலுள்ள ஆலயத்தில் எல்லா சந்நிதிகளுக்கும் அபிஷேகம், அலங்காரம் அர்ச்சனை, நிவேதனம் முதலியன செய் வித்துப் பட்டாடைகள் சமர்ப்பித்துத் திருபுர சுந்தரி யம்மைக்குச் சகச்ர நாமார்ச்சனை செய்வித்தார்கள். இவ்வம்மைக்கு அபிஷேகங் கள் பாதத்திலேயே செய்யப் பட்டன. ஓர் ஆண்டில் குறித்த மூன்று தினத்தில் மாத்திரமே சிரசின் மீது அபிஷேகம் செய் வது வழக்கமாம். பின்பு, விக்னேசுவரையும் சந்திரசேகர மூர்த் தியையும் காஞ்சீபுரம் முதலான இடங்களிலிருந்து வந்திருந்த பெரிய திண்டிமலர் மாலைகள் முதலியவைகளாலும் திவ்வியாபரணங் களாலும் அலங்கரித்து. உட்பிராகாரத்திலும் வெளிப் பிராகாரத்தி லும் தீவட்டி மத்தாப்பு மேள தாள கான நிருத்தியங்களுடன் எழுந்தருளச் செய்தார்கள். ஆனந்தத்து வாத்தியக்காரனுடைய நிறமையைக்கண்டு களித்து அனேக ஜனங்கள் இந்தத் திருவுலா வைத் தொடர்ந்து நடந்தார்கள்.

கோவில் தர்மகர்த்தா

இந்த ஸ்தலத்து தேவாலய தர்மகர்த்தராகிய மிஸ்டர் எம். குமாரசாமி முதலியார் என்பவர் மேற் சொல்லிய அபிஷேகாதிகளை யும் சிறப்புக்களையும் நடப்பிப்பதில் மிக்க ஊக்கமும் உற்சாகமும் காட்டினர் அவருடைய உற்சாகத்திற்குக் காரணங் காட்டுவது எளிது. இளமைப் பருவத்தில் தம்முடன் கூடி விளையாடி ஒருமித் துழன்றவர் ஒருவர் சைவ ராஜாதி பத்தியம் வகிக்கும்படி வந்த பெருமையை எவரே பாராட்ட மாட்டார்? எனினும், விவகாரங் களில்மிக்க வியாபகமும் செல்வாக்கும் வாய்ந்துள்ள மிஸ்டர் முதலி யாரவர்கள் தாமே முன்னின்று வெகு சீக்கிர காலத்தில் இவ்வளவு பெரிய சிறப்புக்குரிய ஏற்பாடுகளை யெல்லாம் அமைத்தது பாராட் டத்தக்கது. இவருக்கு ஜோலிகள் அனேகம். அவைகளை யெல்லாம்

ஒதுக்கி வைத்து இவர் இந்தக் காரியத்தில் முனைந்து தமக்குச் சந்தோஷமாயும் எல்லாருக்குந் திருப்திகரமாயும் நடபித்தாரா தலால் இதனை விசேஷமாகக் குறிப்பிட்டேன்.

விசேஷ ஆதாரணை.

இம்மதி 5-ந்தேதி திங்கட்கிழமை பிரத்தியேகமான தேவால யத்தில் எழுந்தருளி யிருக்கும் ஸ்ரீருத்ர கோடீசுவரருக்கும், சமயசாரிகள் நால்வருக்கும், விசேஷ அபிஷேகங்களும் அரச்சனை களும் செய்விப்பதற்கு ஏற்பாடு செய்திருக்கிறார்கள்.

இவ்வளவு தாராளமான மனத்துடன் சிவ பெருமானைச் சிறப் பித்து அடியார்களுக்கு அன்னமிட்டருளி ஆனந்திப்பதே முதன்மை யான காரியமாகக் கெண்டுள்ள திருவாவடுதுறை ஆதீன கர்த்தரா கிய ஸ்ரீலஸ்ரீ சுப்பிரமணிய தேசிக பண்டார சந்நிதியவர்கள் சிரஞ் சீவியாகச் சிறப்புற்று வாழ்க.

இந்து நேசன்.

1922ஞ் நவம்பர்மீ 25உ

இக்கார்த்திகைமீ 26உ சோமவாரம் திருக்கழுகுன்றத்தில் சங்காபிஷேகமாதலின் அன்பர் பலரும் இச்சபையின் சார்பாக ஆண்டு விஜயம் செய்து அதனை தரிசித்துக் களிப்புற வேண்டுகை யென்று ஸ்ரீமான் சுவாமி கருணானந்தர் அறிவிக்கிறார்.

சுதேசமித்திரன்.

செவ்வாய்க்கிழமை 9—1—1923.

திருக்கழுக்குன்றம்.

வேதாத்யான அபிஷேகம் :—ஸ்ரீ வேதகிரிப் பெருமானுக்கு 6-1-23 முதல் 9-ஆம்தேதிக்கு வேதாத்யாயன அபிஷேகம் ருத்ரார்ச் சனை நடத்தி வருவதாக சில பிராமணர்கள் ஏற்பாடு செய்திருப் பதாக நிச்சயித்திருக்கிறார்கள்.

ஜலவசதி :—திருக்கழுக்குன்றத்தில் 20,000 ரூபாய் செல வழித்து குசவன்கிணற்றை இடித்து அகலமாக்கி ஜலம் இறைத்து ஊர்முழுதுக்கும் மூன்றே குழாய்கள்வைக்க யூனியன் போர்ட்டார் முயற்சித்து வருகிறார்கள், தடாகங்கள் குளங்கள் கிணறுகள் முத

லிய நீர்வளம் நிரம்பப்பெற்ற இவ்வூருக்கு குழாய்ஜலம் அவசிய மில்லையென்றும் தற் பாதுள்ள தாங்கக்கூடாத யூனியன் வரியுடன் தண்ணீர்வரியும் கட்ட இவ்வூர்க் குடிகள் தங்களுக்குச் சக்தி யில்லை யென்றும் சென்னை கவர்னருக்கு வரி செலுத்துவோர் மகஜர் செய் திருக்கிறார்கள் என ஒரு நிருபர் எழுதுகிறார்.

சுதேசமித்திரன்.

15-2-23.

திருக்கழுக்குன்றத்திற்கு மைசூர் மகா ராஜாவுடைய தாயார் விஜயம் செய்ததைமுன்னிட்டு தேவஸ்தான தர்ம கர்த்தா ஸ்ரீமான் குமாரசாமி முதலியார் அவரை வரவேற்று உபசரித்தார் என ஒரு நிபர் எழுதுகின்றார்.

Shree Vani Vilas Sannidhana H. H. The Maharani of Mysore C. I.

இந்து நேசன்.

சனிக்கிழமை 1923ஞ மேமீ 19உ

THE THIRUKALIKUNDRAM SHRINE.

திருக்கழுக்குன்றம்.

செங்கற்பட்டுக்குத் தென்கிழக்காக 9 மைல் தூரத்திலுள்ள 'பக்ஷிதீர்த்தம்' என்கிற இச்சிறு ஊரில் சரீர சௌக்கியார்த்தமாக சென்ற ஒரு மாதகாலமாக வந்திருந்த நான் பிறர் பிரயோஜனத் தின் பொருட்டு எனது அனுபவங்களை இந்நிரூப மூலமாகச் சிறுகத் தெரிவிக்கிறேன். இவ்வூரைச் சுற்றி நாலுபக்கங்களும் வயல் வெளி களாயிருப்பதால், எப்பொழுதும நல்ல காற்று வீசுகின்றது. ஸ்ரீ வேதகிரீசர் ஆலயங்கொண்டு எழுந்தருளியிருக்கும் வேதகிரி பர்வ தத்தைச் சுற்றி $2\frac{1}{4}$ மைல் வட்டத்தில் அமைந்திருக்கும் பிரதக்ஷிண சாலை நேத்திரத்துக்கு ரம்பியமாயும் சரீரத்துக்கும் மனதுக்கும் ஆரோக்கியத்தையும் உத்ஸாகத்தையும் உண்டு பண்ணக் கூடியதாயு மிருக்கிறது. இந்தப் பிரதக்ஷிண சாலையில் வலம் வருவதால் மலை யிலுள்ள 'சஞ்சீவி' என்கிற ஓர்வித மூலிகையின் காற்று சரீரத்தில் பட்டு பலவகை வியாதிகள் அனுகூலமாவதாகச் சொல்லுகிறார்கள்.

டாக்டர்கள் அனுகூலமாவதாகச் சொல்லுகிறார்கள். டாக்டர்கள் அனுமதிபெற்று அநேகம் நோயாளிகள் இங்கு அடிக்கடி வந்து வஸிப்பது பிரசித்தம். 'சங்கதீர்த்தம் என்கிற அகண்ட புஷ்கரணி யொன்றிருக்கிறது. அதன் ஜலம் உலோக சம்பந்தமான தென்றும் எவ்வித ஜாட்டியத்தையும் உண்டு பண்ணுகிறதில்லை யென்பதும் பிரஸித்தம். அதைத்தான் ஸ்நானபானாதிகளுக்கு உபயோகப்படுத்துகிறார்கள். சுருங்கக் கூறுமிடத்தில், கோடை கழிக்க ஏகிரி, கொடைக்கானல் முதலிய மலைவாஸத்துக்குப் போகவியலாத எம் போலிய சாமானியர்களுக்கு இந்த வேதகிரி வாஸம் வெகு சிலாக்கியமென்றே துணிவாய்க் கூறலாம்.

சுகாதாரம்:—யூனியன் சுத்தமாக இருக்கிறது. சங்க தீர்த்தத்தைத் தவிர வேறு ஜலாதாரங்கள் இல்லாமையால், அந்தத் தீர்த்தத்தை ஜனங்கள் கெடுக்காமல் பாதுகாக்க வேண்டியது சேர்மன் அவர்களின் இன்றியமையாத கடமையாகும். குஷ்ட ரோகிகள், பஹிஷ்டா ஸ்திரீகள் முதலியவர்கள் தண்ணீரில் இறங்கி ஸ்நானம் செய்யாமலும் அழுக்குத் துணிகள் கழையாமலும் வேண்டிய விதிகள் ஏற்படுத்தி அவைகளை மீறுகிறவர்களைச் சார்ஜ் செய்ய வேண்டும்.

தேவஸ்தானம்:—இவ்வூரில் சமீபத்தில் முடிவு பெற்ற பிரம்மோத்ஸவம் வெகு விமரிசையாகவே நடந்தேறியதெனினும் ஸ்வாமியின் வீதிப் புறப்பாடு காலாகாலத்தில் நடக்காமை கவனிக்கத்தக்கது. ஆலயத்திலுள்ள சிற்பவேலைகள் வெகு அழகாகவிருக்கின்றன; பெரிய பிராகாரத்தில் 'ஆமை மண்டப' மென்ற வோர் மண்டபமிருக்கின்றது. அதன் தூண்களின் சிற்பவேலைகள் கண்ணைக் கவர்வனவாக அழகாகயிருக்கிறது. சிற்பசாஸ்திரிகள் இதைக்கவனித்திருப்பார்களென்று நம்புகிறோம். இந்த மண்டபத்தின் பேரிலுள்ள புல் பூண்டுகளைக் களைந்து மண்டபத்தைச் சுத்தமாய் வைக்க வேண்டியது அவசியமாகும் இந்த தேவஸ்தானத்துக்கு ஐவேஜி கம்மியாயும், நிர்வாகம் ஜாஸ்தியாயும் இருப்பதில் கோவில் சம்பந்தமான முக்கியமான ரிபேர் முதலிய விஷயங்கள் கவனிக்காமல் விடப்பட்டிருக்கின்றனவாம். தர்மகர்த்தா ம-ள-ஸ்ரீ மாரசாமி முதலியார் அவர்கள் தேவஸ்தான விஷயங்களில் அக்கரையுடன் உழைப்பவரென்றும், வருவாய்க்கு மிஞ்சி செலவு செய்து புது ஆக்டுக்குச் சிண்டைக்கொடுக்கக்கூடியவரல்லவென்றும் தெரிகிறது.

சத்திரங்கள்:—இவ்வூரில் சத்திரங்கள் அனேகம் உள. பெரும்பாலும் சென்னையிலுள்ள தனிகர்களால் ஏற்படுத்தப்பட்டிருக்கின்றன. அவற்றுள் சில சிபார்சின் பேரில் வரும் உயர்தர உத்தியோகஸ்தர்களுக்கும் தனிகர்களுக்குமே கிடைக்கும், மற்றும் சில பிராமணரல்லாதார்க்குச் சாதாரணமாய்க் கிடைக்கின்றன. நாட்டுச்சோட்டை கழனி வாசல் சி. செ அ. வேதபாடசாலையொன்றும்

அதைச் சேர்ந்த சத்திர மொன்றும் இருக்கிறது. இதில் பாட சாலைப் பிள்ளைகளுக்கு ஆகாரவஸ்திராதிகள் இலுமாய் அளிக்கப் படுவதன்றி தேசாந்தரிகளுக்கு சிற்சில சமயங்களிலும், சித்திரை பிரம்மோத்ஸவத்தில் பத்துதினங்களிலும் வரும் பிராமணர்களுக் கு வருக்கும் திருப்தியாக அன்னம் அளிக்கப்படுகிறது. இதற்கு அமைந்திருக்கும் மணியகாரர் வெகு நிர்வாகியாகக் காணப்படுகிறார். புகார்களில்லையாம். அன்ன தானமும் இதரதானங்களும் சிறந்த தாயிருக்க அதன் சிறப்பையும் பலனையுமுணர்ந்து, பிரம்மத்து வேஷம் தலைமட்டங்கொண்டிருக்கிற தற்காலத்திலும், பிராமண ரல்லாதாராகிய நாட்டுக்கொட்டை செட்டிமார்கள் பிராமணர்களுக் குப் படிப்புக்கு உதவி அன்னமளித்து வருவது நன்குபாராட்டத் தக்கது. அன்னோர் செய்யும் தருமத்தைப் பாதுகாக்க நியமிக்கப் பட்டவர்கள் புகாரின்றிச் சிறப்பாய் நடத்தி வைத்து முதலாளி களின் திருப்திக்குப்பாத்திரமாவது பெருந்தருமமுமன்றி புகழ்ச்சி தரத்தக்க விஷயமுமே. இவ்வூரில் பிராமணர்கள் தங்குவதற்கு விடு திகள் சௌகரியமாயில்லை. இந்தக் குறையை நிவர்த்திக்க யார் முன்வருவார்களோ? கோவில் தர்மகர்த்தாவும் யூனியன் சேர்மனு மாகிய மிஸ்டர் எம். எம். குமாரசாமி முதலியார் அவர்களுடைய உதவியை நம்பித்தான் இங்கு அநேகர் வருகிறார்கள். ஜாதி வித்தி யாச மின்றியும் ஏழை பணக்காரர் என்ற பேதம் பாராமலும் இவ் வூருக்கு சுவாமிதரிசனத்துக்காகவும், சரீர சௌக்கியார்த்தமாகவும் வருகிறவர்களுக்கு அவர் இயற்றிவரும் உதவி மறக்கத்தக்கன்று.

தபால்:—இவ்வூரில் பிரதினமும் ஒரேதடவை பகல் 11-மணிக்குத் தபால் கட்டுகிறார்கள். பகல் 3மணி சுமாருக்குத் தபால் டெலிவரியாகிறது. இங்கே சென்னை ஜனங்களின் வரத்துப்போக் கின் நிமித்தம் விசேஷ தபால்கள் சேர்வதால் சாயங்காலமும் ஒரு தடவை தபால் கட்டவேண்டியது மிக்க அவசியம். மேலும் இங்கு தந்தி ஆபீசு இல்லாதது பெருங்குறையாக உணரப்படுகிறது. இதைச் சம்பந்தப்பட்ட அதிகாரிகள் கவனிக்கவேண்டியது அவ சியம்.

பக்ஷிவிசேஷம்:—சாபமுற்ற எட்டு முனிவர்கள் யுகத்துக்கு இருவராக கழுகு உருவங்கொண்டு தோன்றிப் பரமசிவனைப் பூஜி த்துஸாயுஜ்ய பதவியை அடைவதாயும், அவ்வாறு கலியுகத்தில் 'பூஷா' 'விதாதா, என்ற இரண்டு முனிவர்கள் கழுகு உருவங் கொண்டு இக்கழுகுன்றத்தில் தங்கி வேதகிரீசரைப் பூஜித்துவருவ தாகவும் புராணக்கொள்கை. அனுதினகாலந் தொட்டு இந்த க்ஷேத் திரத்தில் இரண்டு கழுகுகளுக்குப் பிரதினமும் பகலில் மலைக்கோ வில் சர்க்கரைப் பொங்கல் ஆகாரமாகக் கொடுக்கப்பட்டு வருகிறது. இந்தக் கைங்கரியத்துக்கு கோவிலில் திட்டமுண்டு. இது பண்டா

ரங்கனைக் கொண்டு செய்விக்கப்படுகிறது. பண்டாரம் 11-மணி சுமாருக்கு நெய் பொங்கல் முதலியனவை வைத்துக் கொண்டு உட்கார்ந்து நமஸ்கரித்துப் பூஜை செய்து பக்ஷிகளின் வரவை எதிர் பார்க்கிறதும் சற்று முன்னும் பின்னுமாகவே அல்லது சேர்ந்தோ இரண்டு கழுகுகள் வந்து அப்பண்டாரத்தின் கையில் அன்னத்தை புசித்துவிட்டுப்போகின்றன. இக்காக்ஷியைக் காண தேசாந்திரங்களிலிருந்து வரும் ஜனத்தொகைக்கு அளவில்லை. கவர்னர்கள், கலெக்டர்கள், ஜட்ஜிகள், ராஜாக்கள் முதலியவர்கள் பார்வையிட்டு இதைக்குறித்து ஆலய ரிகார்டில் எழுதியிருக்கிறார்கள்.

T. R. S,

GRAND FUNCTIONS AT TIRUKALUKUNDRAM

திருக்கழுக்குன்றத்தில் நிகழ்ந்த விசேஷ வைபவங்கள்.

இந்து நேசன்

நாளது டிசம்பர்மீ 24, 25 தேதிகளில் இவ்வூர் தேவாலய தருமகர்த்தர் ம-ரா-ரா-ஸ்ரீ மா. மு. குமாரசாமி முதலியார் அவர்களால் ஸ்ரீ திரிபுரசுந்தரி யம்மனுக்கும் ஸ்ரீ வேதகிரீசுவர ஸ்வாமிக்கும் விசேஷ அபிஷேக அர்ச்சனைகள் நடத்தப்பெற்றன. ஸ்ரீமான் முதலியார் அவர்களுடைய ஆப்த நண்பராகிய ம-ரா-ரா-ஸ்ரீ ராவ் பகதூர் வே. மாசிலாமணிப் பிள்ளையவர்கள் சமீபத்தில் சென்னை ஹைகோர்ட்டு ஜட்ஜியாக நியமனமடைந்ததை முன்னிட்டும், முதலியார் அவர்களுடைய விசேஷ நன்றிக்கும் பிரியத்துக்கும் பாத்திரமான கனம் ஸர் பி. இராஜகோபாலாசாரியர் C. I. E. அவர்கள் வருகிற ஜனவரிமீ 1ஆ இந்தியா கௌன்ஸில் மெம்பராக நியமனம் பெற்று இங்கிலாந்துக்குப் புறப்படப் போவதை முன்னிட்டு அவருக்குப் பிரயாண மங்களோபசாரம் செய்வதற்காகவும் முதலியார் அவர்கள் தம்முடைய சொந்தச் செலவில் ஈசுவர ஆராதனைகள் செய்வித்துத் தன்னுடைய நண்பர்களனேகருக்கு அழைப்புப் பத்திரமனுப்பி வரவழைத்து விமரிசையாகக் கொண்டாடினார். இவரழைப்புக் கிணங்கி சென்னை, செங்கல்பட்டு முதலிய இடங்களிலிருந்து அநேகம் பெரிய உத்தியோகஸ்தர்களும் இதர கனவான்களும் விஜயஞ் செய்திருந்தார்கள். கனம் ஸர் பி. இராஜகோபாலாசாரியர், சென்னை ஸ்மால்காஸ் ஜட்ஜி மிஸ்டர் பாண்டலேயும் அவர் மனைவியும், கனம் ஜஸ்டிஸ் வே. மாசிலாமணிப் பிள்ளையவர்கள், ஸர் டி. சதாசிவய்யர், ஸர் எம். ஸி. டி. முத்தய்ய செட்டியார் அவர்கள். மிஸ்டர் ஏ. ராமஸ்வாமி முதலியார் எம். எல். ஸி., ராவ்பஹதூர்

என். கோபாலஸாமி அய்யங்கார் அவர்கள், மிஸ்டர் கே. கோவிந் தாசாரியார், சூரம்பேடு ஜமீன்தார் திவான் பஹதூர் அருணாசல முதலியார் அவர்கள், செய்யூர் ஜமீன்தார் ஸி. முத்தய்யா முதலி யார் அவர்கள் M. L. C.; செங்கல்பட்டு டிஸ்டிரிக்ட்டு போர்டு பிரெஸிடெண்டு ராவ் பஹதூர் வெங்கடராசவலு ரெட்டியார் அவர் கள், மிஸ்டர் எம். கிருஷ்ணஸாமி ரெட்டியார் அவர்கள், சென்னை வக்கீல்களான மெஸர்சு டி. வி. முத்து கிருஷ்ணய்யர், சிவஞான முதலியார், கே. நாராயணஸாமி அய்யர், எஸ். பொன்னுஸாமி அய்யர், ஸிடி. ஸீவில் கோர்ட்டு சிரஸ்ததார் மிஸ்டர் டி. ஆர். ஸ்ரீனி வாஸய்யர், துபாஷ் மிஸ்டர் ஸி. ஆர். முருகேச முதலியார், மிஸ்டர் கடேச முதலியார், பி. வி. ஜகதீசய்யர் முதலிய இன்னும் அனேகம் கனவான்கள் விஜயம் செய்திருந்தார்கள். ஊர் பிரவேசஸ்தலம் முதல் ஸன்னிதித் தெரு முழுதும் கொடிகளாலும் தோரணங்களா லும் அலங்கரிக்கப்பட்டிருந்தன. 24ஆ திங்கள் கிழமை பிற் பகல் முதலாக விருந்தினர்கள் வந்து கொண்டெ யிருந்தார்கள். ஒவ்வொரு வருக்கும் அவரவர் வரவர, சிற்றுண்டியும் காபி முதலியவையும் வழங்கப்பட்டன. பிறகு மாலை 7 மணி சுமாருக்கு எல்லாரும் குடைமுதலிய விருதுகளுடன் ஊர்கோலமாக ஆலயத்துக்குப் போக வும், அங்கே ஈசுவரனுக்கும் அம்மாளுக்கும் அர்ச்சனை, தீபாராதனை முதலியவைபவங்கள் சிறப்பாக நடந்தன. பிறகு அப்பாள் ஸன்னி தியில் பெங்களூர் நாகரத்தினம்மாளின் சக்கீதக் கச்சேரி நடை பெற்றது. இரவு 10 மணி சுமாருக்கு அறுசுவையோடுகூடின திவ் யான்ன போஜனம் செய்விக்கப்பட்டது. 25ஆ செவ்வாய்க் கிழமை காலமே சிற்றுண்டிகளும் காபியும், பகல் 12 மணிக்கு பக்ஷண வகை களுடன் கூடியசம்பிரமமான போஜனமும் இதன் மத்தியில் மலைக் கோவிலில் அபிஷேக அர்ச்சனைகளுடன் திவ்விய தரிசனமும் பக்ஷி தரிசனமும் எல்லோருக்கும் திருப்தியாகக்கிடைத்தன. திருப்பவும் அன்று பகலிலும் நாகரத்தினம்மாள் சங்கீதக் கச்சேரி நடைபெற் றது. அந்த அம்மாளுடன் பிடில்வாசிக்கும் சுப்பிரமணியய்யர் அவர்களின் ஹார்மோனியக் கச்சேரி மிகவும் சிலாகிக்கத்தக்கதாக விருந்தது. அவர் ஹார்மோனியத்தில் கீர்த்தனம், ராகம், பல்லவி, பதம் முதலியது வாசிக்கையில் பிடில் வாசிப்பதாகத் தோன்றியதே யொழிய ஹார்மோனியத்தில் வாசிப்பதாகத் தெரியவில்லை. அவர் திறமை புகழத்தக்கதே.

மாலை 5 மணிசுமாருக்கு தேக கச்சேரி(Tea Party)யுடன் இக் கொண்டாட்டம் முடிவு பெற்றது. இந்தக் கொண்டாட்டத்துக்கு வந்திருந்தவர்களெல்லோரையும் அமர்த்திப் புகைப்படம் எடுத்தார் கள். தேக்கச்சேரி முடிவு பெற்றதும் சம்பிரதாயப் பிரகாரம் வந்த னைப சாரப் பிரசங்கங்கள் நிகழ்ந்தன. ஸ்ரீமான் ஏ. இராமஸ்வாமி

முதலியார் M. L. C. அவர்கள் ஸ்ரீமான் ஜஸ்டிஸ் மாசிலாமணிப் பிள்ளையவர்களின் குணாதிசயங்களைப் பற்றி விசேஷமாகப் புகழ்ந்து பேசி, அவருக்கு ஹைகோர்ட்டு ஜட்ஜி வேலை கிடைத்ததில் வெகு ஜனங்கள் குதூஹல மடைவதாகச் சொன்னார்கள். பிறகு ஸ்ரீமான் மாசிலாமணிப்பிள்ளையவர்களும், கனம் இராஜகோபாலாசாரியார் அவர்களும் சமயோசிதமான வசனங்களை மொழிந்தனர். ஸ்ரீமான் இராஜகோபாலாசாரியார் அவர்கள் தமது முடிவுரையில், இனி தேச க்ஷேமார்த்தமாக உழைப்பவர்கள், பராபக்ஷமின்றியும், ஜாதிமதத் வேஷங்கள் பாராட்டமலும் உழைப்பதுடன் கவர்ண்மென்டார் நோக்கங்களுக்கு விரோதமாக ஒரு வேளை நடக்கநேரினும் ஒற்றுமையுடனும், சுதந்திரபுத்தியுடனும் நியாயவரம்புக் குள்ளடங்கியும் உழைத்தாலன்றி தேசம் க்ஷேமத்திற்கு வராதென்றும், இப்பொழுது கிடைத்திருக்கும் சீர்திருத்த நன்மைகள் பயன்படாமல் போவதுமன்றி அதிக சீர்திருத்தங்களைச் சமீப காலத்தில் பெற்று ஸ்வாதிபத்திய உரிமைக்கு அர்ஹர்களாவது கனவாகத்தான் ஆகுமென்றும் சொல்லி முடித்தார். ஸ்ரீமான் குமாரசாமி முதலியார் அவர்கள் இந்த வைபவக் கொண்டாட்டம் விமரிசையாக முடிய வேண்டி எடுத்துக் கொண்ட சிரமும், அவர் அங்கு வந்தவிருந்தினர் ஒவ்வொருவரையும் தனித்தனியே கவனித்து அவர்களுக்குச் சௌகரியங்கள் புரிந்தபான்மையும், மிகவும் புகழத்தக்கது. இந்த ஊரில் இதற்குமுன் எப்பொழுதுமே இத்தகைய வைபவ கூட்டங்கள் நடைபெற்றதில்லையாம்.

ஸ்ரீமான் முதலியார் அவர்கள் திருக்கழுக்குன்றத்தைப்பற்றி அந்த க்ஷேத்திரத்தின் வரலாறு விசேஷங்களடங்கிய நூல் ஒன்றை ஸ்ரீமான் பி. வி. ஜகதீசய்யர் முதலிய கல்விமான்களின் சாதகத்துடன் இங்கிலீஷில் அழகிய சித்திரபடங்களோடு இயற்றி நல்ல காகிதத்தில் அச்சிட்டிருக்கிறார். இந்தமாதிரியாக ஒவ்வொரு க்ஷேத்திரங்களிலும் தகுந்த பிரபக்களோ தர்மகர்த்தாக்களோ முயன்று க்ஷேத்திர மகாத்மியங்களை இங்கிலீஷில் இயற்றி வெளியிடுதல் சிலாக்கியமாகும்.

T. R. S

"DIARCHY MUST GO."

SIR P. RAJAGOPALACHARI.

The "Manchester Guardian' wrote on 2nd February:—

Speaking at a farewell entertainment on the eve of his departure for England to serve on the India Council Sir P. Rajagopalachariar is reported to have unburdened himself as follows:—

'During the recent debate on the "no confidence" motion in the Madras Legislative Council I was impressed by certain aspects which showed me how impossible it is to continue the present system of Government. I hold no brief for the Ministers, but I must say I felt that a great many of the criticisms urged were really due to the system of Government under which the Ministers were working. Any Ministry would be subject to the same criticisms so long as diarchy continues. The only remedy is to have immediate and full provincial responsibility. Another aspect of the situation that strikes me is the evidence that is being given before the Royal Commission on the Services. The Services really want that the Ministers should have no control over them. No Government can get on if control over its Services is withdrawn. I expect all Indians to unite in opposing any attempt to curtail the powers and privileges of the Legislative Councils and the Ministers.

A knowledge of Sir P. Rajagopalachariar's career and personality lends significance to those pronouncements. He had a long and varied experience as a Madras civil servant. He was Prime Minister of one of the most important Native States. He was subsequently promoted to be a member of the Madras Executive Council. On the introduction of the reforms he became the first Speaker of the Madras Legislative Council. Indian Moderates re-

garded him as a reactionary, the most dangerous of the champions of the bureaucracy. Neither they nor his European colleagues ever questioned his extraordinary ability or his courage. He was reputed a great administrator and a great autocrat. He was known to have a sense of humour and an intellectual contempt for the applause of the multitude. A declaration from such a man in favour of full and immediate provincial responsibilty is striking evidence of the trend of opinion among able and experienced Indians. It should be considered in conjunction with the fact that the demand for responsibility in the Central Government of India has been endorsed by Sir Tej Bahadur Sapru, a Moderate politician who has himself served with distinction and won the confidence of his European colleagues on the Viceroy's Executive Council.

I have spent several my pleasant days in Tirukalukundram and have enjoyed its beauty natural and structural. Mr. M. M. Kumarasawmy Mudaliar has been most kind in showing me the temples both in this place and on the hill. The hill temple must have a special appeal to everyone from its splendid perfections and commanding position as well as in recent of its traditions. I was specially impressed by the ceremony of feeding the eagles performed with much devotion and gravity before a reverent company of pilgrims. Mr. Kumaraswamy Mudaliar is also chairman of the Union and has learnt the secret of how to retain the goodwill and affection of the towns people in that difficult position.

(Sd.) C. B. COTTERELL.
16-3-24.

I have visited, and worshipped at the ancient shrine of Tirukalukundram, with the Maharanee Sircar and the Maharaja Qumari Sahebul of Jeypore with twenty followers.

I am also much obliged for the trustee for the nice arrangements he has made for me.

(Sd.) RAMACHANDRA.
25-3-24.
MAHARAJA OF JEYPORE,
Vizag. District.

I came down here about the middle of November 23 and have now been here for nearly $3\frac{1}{2}$ months. With his usual courtesy and kindness Mr. M. M. Kumarasawmy Mudaliar has been of considerable assistance to me in securing accommodation, Servants, &c. My stay here has thus been made so comfortable that I am inclined to possess a house in this sacred place. During my stay here I have found that Mr. Mudaliar by his tactfulness and ready resourcefulness is able to manage the temple of which he is the Dharmakartha and the Union of which he is the President, in an efficient manner on what appears to be an inadequate income I have not been able to see any one in this place who can fittingly succeed him in the positions he now occupies in this sacred city.

T. Kundram,
26*th March* 1924.

(Sd.) T. N. SARMA.
26—3—24.
Dy. AUDITOR, O & R. Ry.,
Indian Audit & Accounts Senior.

A party of four of us visited the place to-day and saw all the places of interest and the feeding of the kites.

We are greatly obliged to our Kumarasawmy Mudaliar for making our stay so comfortable and nice.

(Sd.) E. SRINIVASACHARI,
20-4-24.

Mr. Rao Sahib C. Ramaswami Aiyangar.
2. Sadhus of Sri Ramakrishna Mutt.

Tirukalikundram,
Dated, 2nd July, 1920.

To

The Hon'ble Dewan Bahadur
SIR P. RAJAGOPALACHARIAR AVARGAL,
M. A., B. L., K. C. S. I., C. I. E.
Member of the Executive Council of the
Governor of Fort Saint George,
Madras.

May it please you Sir,

We, the residents of Tirukalikundram, beg to offer you our most cordial welcome to this historic ancient and sacred place. Our heartfelt and sincere pleasure in welcoming Lady Rajagopalachariar and your esteemed self into our midst is all the more intense since Sree Vedagireeswara in His Divine Mercy has been pleased to spare you after recent serious illness on your way to India from England for yet more glorious work beneficial to our countrymen and for loyal service to our Benign Government. We earnestly pray Sree Vedagireeswara, the Almighty, to extend your life for many more useful years to come.

2. Though this place is a small one, with a population of about 8000, yet it is second to none in its historic, religious and devotional importance. It contains one of the most sacred shrines in Southern India and is a very important place of pilgrimage, attracting, as it does, a large number of pilgrims daily from all parts of India. Besides being a place of growing importance on account of its sacred character as a place of pilgrimage, it is also a health resort to which people suffering from various diseases come to obtain a cure by the miraculous aid of the salubrious air and Sanku-Thirtham.

3. To meet the necessities of a floating population like the pilgrims, a medical institution and a good system of fresh water-supply were long-felt wants. When

Sir P. S. Sivasami Iyer, the then Executive Council Member, was here, he with his usual kindness realised our wants and the necessity to satisfy them, and set on foot a proposal for the building of a medical institution and the inauguration of a scheme of water supply. In performance of a pleasant duty, we offer him, through you, Sir, our sincere thanks for his initial efforts through which we have now been able to see the fruition of one of our daily wants.

4. The scheme for the supply of fresh water inaugurated by him, is now, we understand, with the Sanitary Engineer to the Government of Madras; and we request you to extend your kind sympathy towards the scheme and bring to a finish a useful project started by our countryman and your illustrious predecessor in office

5. We beg leave to mention that in the circumstances you are the best fitted to perform this pleasant function of opening the dispensary, an institution which is bound to be very useful to the permanent and floating population of this place, in as much as you are a revered citizen of our district and the welfare of this district and its institutions are, amongst others, nearest your heart through all your arduous and multifarious duties.

6. We may assure you, that but for your watchful eye over the development of local self-governing institutions, we would not have been in a position to realise so soon a long-felt want, and it is our knowledge that this sacred place has a warm corner in your heart that enables us confidently to hope to get in the nearest future a satisfactory scheme of water supply to this health resort.

7. We cannot let slip this occasion without offering our thanks to the Presidents of the District and Taluk Boards, who enthusiastically and energetically carried out the scheme. We are much indebted to the late Rajah Sir Savalai Ramaswami Mudaliar, that distinguished and patriotic countryman of ours, who is the donor of so many charities all over the country and who entertained the idea

of building a hospital here, which he would have done had Providence but spared him a little longer, and we offer our thanks to his son M. R. Ry. S. V. Ramaswami Mudaliar Avl., who in fulfilment of his father's wishes presented the site and contributed a sum Rs. 2,500 towards the cost and the building will be named after his father. We have also to thank the Government for having allotted a sum of about Rs. 4,500 during the present financial stress towards this charitable purpose.

In conclusion we thank Lady Rajagopalachariar and your esteemed self for having taken the trouble to come down to perform this pleasant function and all of us fervently pray to Sree Vedagireeswara and Tirupura Sundari to bless you with long life and happiness, so that we may have in you always a sympathetic champion of our cause.

We beg to remain,
May it please you Sir,
Your most obedient servants,

Tirukkalikundram,
Dated 2nd July, 1920.

To

THE HON'BLE DEWAN BAHADUR
SIR P. RAJAGOPALACHARIAR AVARGAL,
M. A., B. L., K. C. S. I., C. I. E.,
Member of the Executive Council of the
Governor of Fort Saint George,
Madras.

May it please you Sir,

We, the members of the Chingleput Taluk Board, beg leave to approach you, and offer Lady Rajagopala-

chariar and you, our respectful and hearty welcome to this sacred place in our district, whose sanctity has been sufficiently expressed in the address presented to you by the citizens of this place. We thank Lady Rajagopalachariar and yourself for the trouble you have taken to come down from the Hills in this hot weather for the purpose of performing this small yet very pleasant function of opening the dispensary.

2. We all feel it is due only to the kind and wholehearted support of the Government that we are in a position to have a medical institution in this place. We may assure you that your earnest support in the cause of local self-government has resulted in the district and some of our taluk boards to have non-official Presidents and that they are progressing very well.

3. Your unerring instinct aided by your vast and varied experience has enabled you to pick out suitable men to be placed at the head of self-governing Institutions and your sympathy for the evolution of the local self-government has brought together and drawn forth all the powers that were latent till now. We earnestly hope that under your guidance at no distant date all local bodies would be fully developed.

4. We cannot let slip this opportunity without mentioning the name of M. R. Ry. M. M. Kumaraswami Mudaliar Avl., the Dharmakartha of the local temple and Chairman of this Union, to whose efforts mainly this medical institution owes its existence, and for whose untiring labours and zeal for the efficient management of this important temple, the Hindu public owes so much.

5. We have to offer our heartfelt thanks to Sir P. S. Sivaswami Iyer, your esteemed predecessor, for the genuine sympathy he evinced towards the schemes for remedying the two real wants of this place and to M. R. Ry. S. V. Ramaswami Mudaliar Avl., for his generosity in presenting the site and for his contribution of

Rs. 2,500 towards the cost and to the Government for its grant of about Rs. 4,500 during a period of great financial stress.

6. In conclusion we thank you Sir and request you to declare the dispensary open.

We beg to remain,
May it please you Sir,
Your most obedient servants,

———

Tirukalukundram (*Via*) Chingleput
8th January 1923.

M. M. Kumaraswami Mudaliar,
TRUSTEE.

The following suggestions on "THE MADRAS HINDU RFLIGIOUS ENDOWMENT BILL 1922" are submitted to the Select Committee for consideration with the request he may be heard also personally to explain them in detail:—

Introductory.

In an Indian world where custom and, consequently sentiment largely govern men's ideas, specially their religious institutions, it is always better to be wary in our attempt to deal with them, however well intentioned we might be and whatever our authority might be at present. The "change in the character of the Executive Government" imposes on the authority a greater responsibility and circumspection as any action taken would no longer be attributed to ignorance but to deliberate prejudice obsessed by ideas stimulated by foreign culture and influence. Dealing as the bill does, with a delicate question affecting the Hindu community which rightly or otherwise considers the institutions as sacrosanct, our procedure ought to be deliberate and not hasty.

But it may be generally conceded that the institutions under consideration have not been under proper management, not to speak of deliberate maladminisration in well known cases. It may also be admitted further that the existing legislative machinery are quite inadequate in dealing with such mismanagement.

3. The defects under the present Act have been clearly and briefly set out in the "Statement of Objects and Reasons" appended to the Bill.

In attempting to remove these defects we have to remember and keep in view the main objects :—

(*a*) The maintenance of the Endowments in proper condition and for the promotion of the *objects* for which alone they were founded.

(*b*) The *non-diversion* of the funds of the Endowment by the trustees, for their own personal benefit or for any purpose other than those for which they were founded.

"The interest of sovereigns as well as their duty will ever incline them to secure as far as lies in their power, the *happiness* of those who live under their Government and no person can be *happy* whose religious feelings are not respected." The force of this observation will all the more be apparent so as to be considered as of paramount importance when legislating for a Hindu community which holds its religion and its religious institutions as dear as life itself.

It is also to be remembered that a religious endowment has been universally considered to be Property, Fund, or Revenue permanently set apart to be appropriated for a religious purpose, for example, a religious establishment foundation or institution. As the object of the legislature has ever been to prevent misappropriation of trust

funds, future legislation should be very careful in not sanctioning any authority which would enable a diversion of such funds from the object for which they were especially and permanently set apart. Although humanitarian colour may be given to divert funds to an object of public utility, it will nevertheless be an undue and dangerous interference with the religion of a particular community guaranteed under the Proclamation of 1858, *albeit* it affects the institution alone.

Any Legislation which aims at remedying the defects must therefore deal with and embody in its provisions.

(*a*) The definition of the endowment proposed to be brought under the control of the Act, its exact scope and extent ;

(*b*) The maintenance of the position of trustee as a person of position and responsibility.

(*c*) Defining within clear limits, the scope and authority of the supervising body viz the Committee and its relationship with the trustee ;

(*d*) The maintenance *in tact* and the proper appropriation of, the properties of endowment *for* the purposes for which they have been set apart ;

(*e*) The maintenance and regular and periodic audit of accounts similar to the Local Fund auditing now done by the Accountant General Office. This in practice has been found highly satisfactory. Such an auditing in future is sure to set right any existing evil conceivable.

(*f*) The appointment of a few Archaeological Officers of experience to inspect the temples periodically and advise them on matters relating to the proper upkeep of the temple

buildings. These may be Presidency Officers attached to the Board of Revenue or the Government as may be thought necessary.

(*g*) The penal provisions;

(*h*) Schedule of the institutions proposed to be brought under the operation of the Act, (Vide the Court of Wards Act.)

In the main, the object of the legislation should be directed more to the prevention of misappropriation by the trustee than to the punishment of the offender, though no sane man could object to the provision of a penal clause for the punishment of the wrong doer. Unfortunately the proposed legislation has not apparently bestowed any thought over the drafting of proper provisions which would not only prevent misappropriation by the trustee but also maintain his office as one of position and responsibility. The faults of defaulting trustees lie on the surface. They need not be laboured again and again. The proposed bill does not remedy the defects of the present system but only places the trustee in a precarious position between the Committee and the factions which unfortunately prevail in almost every place.

2. **The Trustee.** The position of the trustee has always been honorary. His office is one of position, dignity and responsibility. No doubt, abuses of the privileges of this office there have been.

The trustee is usually a gentleman of considerable local influence. His duties are more onerous and complicated than those of one holding similar honorary office. He has to manage a number of servants of different types and temperaments. He has to command a good deal of voluntary labour from the neighbourhood. He must usually be a god-fearing man, capable of up holding the traditions of the institution and safeguarding the interests of the community. He should not be a person who is

a servant of the temple or *Gurukhal* or *Pandaram* or one who has a right to be appointed as such.

His position should therefore be made analogous to that of the President of Local Boards. While preserving his position in office, checks should be so imposed as to work the institution normally as the Boards are doing. This can be done by the following methods.

(1) The proposal and passing of the Budget and approval of the same by the committee ;

(2) Monthly or other periodic audit of the accounts by an independent auditor who should submit the report to the Committee.

(3) The auditor should be appointed by the committee and attached to a particular committee or committees.

(4) Appointment by the trustees of a clerk who should work under the same conditions as one who works under the President of a Local Board.

(5) The preparation of a small Manual to guide the trustee and his clerks.

These methods are considered sufficient to obviate unnecessary litigation. Salaried trustees should be deprecated.

3. **Number of Trustees** :—The appointment of more than one trustee in many places has unfortunately led to faction and consequent dead-lock in the management of institutions. It also leads to irresponsibility and inefficiency. It is also a fruitful source of litigation.

Again unless it is confined to men of wealth and position it is difficult to collect a large number of servants required on occasions of festivals. Any paid official could not command this influence and much sum by way of wages may have to be incurred to the detriment of the

Devastanam. So the appointment of a standing sole Trustee of status with powers to frame the Budget independantly is a sine-qua-non in the interest of the Devastanam. Further they may have to finance in advance at times and recoupe later on. They should be men who could command respect at the hands of pilgrims.

4. **Relationship with the Committee**:—The work of the Committee should not ordinarily lead to hampering the duties of the trustee As the trustee has to maintain perfect discipline he must have absolute control over his servants. The Committee should have no power to interfere with the internal administration of the institution by the trustee. If such administration in respect of a mirasi servant is opposed to principle and natural justice, he may have his remedy in a Court of law.

5. **Tenure of Office**:—The office of trustee may enure for ten years the same person being eligible for re-appointment, if he is otherwise satisfactory.

6. **Committee**:—The Committee should consist of 2/3 elected and 1/3 nominated members. The Committee members whether elected or nominated should belong to "the sect or community which has an interest" as defined under sec. 38 of the proposed Bill.

It should appoint a whole-time auditor who will be responsible for the accounts of the several institutions under its control.

The Committee should not have the power of suspending or dismissing the trustee in office. The Committee may be empowered to apply to the Court recommending such suspension or dismissal after framing definite charges against the trustee. The object of this is to get men of position, and influence to the office of trustee and prevent subservient creatures of Committee from holding such office. The Committee once constituted should never be varied or reconstituted by the Executive Government.

The Committee should get proportionate contribution from the institutions to meet the auditing charges and other office expenses alone.

Some property or other qualification higher than that of the voter should be prescribed for the members of the committee as they would have to supervise the work of a man of position and influence as the trustee.

The term of office of committee members may be 10 years.

7. **Trust Funds** : - It is a matter of common knowledge, that many institutions are starved for want of adequate funds. Many temples have to be renovated and prevented from passing into ruins of departed glory and splendour. The growing charges of the temple have to be met. It is already a well known fact that donors to temples and similar institutions are becoming rare and that charitably disposed persons are expending large sums on other objects of public utility which rightly gets them public recognition. Not to speak of the total illegality of the diversion of religious funds to other objects of public utility, though humanitarian in character, the proposal of such diversion is sure to create deep discontent in the country and scare away the few donors who may still be willing to endow temples or other religious institution.

Excepting very few Temples, the others are not in a position financially even to keep the temples free from repair. So the funds are required for the maintenance of the buildings, repairs of tanks etc., attached to the temple and looking to sanitary arrangement connected with the temple.

8. **Contribution** :—

(*a*) The contribution of 3 per cent. to the committee seems to be extravagant. If the object of the legislation is not to pay the members of the committee batta or sitting

fees, a contribution may be levied, according to the income of the institution, to meet the charges of appointment of wholetime auditor and if necessary a clerk for the office of the committee.

(*b*) As the local Boards and Unions are collecting special rates during festivals from stalls etc., it is not at all proper to expect the temple to contribute towards sanitation.

This will be obvious when we reverse the case. If for example a Municipality is formed on account of the fact that a particular place is a famous pilgrim centre or important place of worship does it contribute anything to the temple which is the main cause for its formation ?

9. **Voters' Qualification** :—In addition to those detailed in the Bill, the Voter must have an interest in the institution as defined under sec. 38. The property qualification may be reduced and retained as at present.

10. **Mutts** :—The Committee appointed to supervise mutts must be composed of persons of the same caste and sect as the Head of the mutt. The budget is to be submitted to the committee for approval. The accounts are to be audited as in the temples.

To sum up, it is no doubt necessary to introduce some sort of legislation to remove the existing patent defects. But the legislation should not be rushed through hastily. In this connection, we have to correlate the existing Acts, for instance Act XIV of 1920, and rulings of the several High Courts dealing with trusts. The doctrine of *cypres* which is sought to be applied, cannot be brought into requisition in the cases under consideration, as the object of the endowment has never been vague and indefinite but on the contrary well-defined by immemorial custom and usage. Rules to be framed under this Act should now be framed and incorporated in the Act as a schedule.

In conclusion I may be permitted to add that as the result of my personal experience for over a score of years in managing this Devastanam and in dealing with co-trustees and committee members and after spending a very large sum, conclude that legislation on the above lines may lead to the successful administration of endowments.

TIRUKALUKUNRAM.
(*via*)
CHINGLEPUT.
8—1—1923.

M. M. Kumaraswami Mudaliar,
Trustee.

NOTES FOR CONSIDERATION.

1. The declared principle of the Proclamation of 1858 is that the Government should not interfere with the religion of the people or their institutions.

2. Without offending this principle, Act of 1863 was passed mainly to prevent misappropriation of trust funds.

3. Hence they took care to see that the Committee was not empowered to interfere with the management by the trustee.

4. No doubt in the working of the Act, the Committee was not found to be effective in checking mismanagement.

5. The object of the present Bill, if it is to be passed at all, should be how to remedy this defect without interference with the management of the endowment by the Committee.

6. It should also be noted in this connection that the Committee in some places assumed larger powers than they are legally entitled to and thus came into the collusion with the trustee and created fresh difficulties.

7. Our object should also be directed not to give opportunities for the creation of such difficulties. The Committee should not be given any power which would in any manner enable it to interfere in the least with the actual management of the trust. Otherwise, the prestige of the trustee will be nil and there will be actual dead lock.

8. The Committee should be solely empowered to check periodically the accounts.

9. They must be assisted in this work one auditing body just like that of the Local Boards, the expenses of the same being met pro-rata by the several institutions under their charge.

10. The Committee must consist of 5 or 7 members 2/3 of whom should be elected and 1/3 nominated. They must be Hindus who have an interest as defined in section 38 of the Bill. They should be men of a status higher than that of the Voter in the locality, and belonging to the community which follows such institutions. They should be men of education paying at least Rs. 100 assessment or rent. Their office may last for 10 years.

11. The trustee of a non-hereditary endowment should be chosen from among Hindus belonging to the sect worshipping in that institution any paying a beriz of at least 500 Rs. He must be a person who whould be able to devote his whole time to the trust. This is intended to prevent him from being a creature of the Committee and to get persons of some local influence. He should not be paid any salary. His office should enure at least for 10 years ; once appointed he should not be suspended or removed except through process of law. The appeal should not be to the Executive Government.

12. Only one trustee may be appointed as otherwise faction and irresponsibility would be the result.

13. Member of the Committee or the trustee shall not be a person, holding an office in the endowment or having a mirasi right to hold the office in the institution.

14. Members of the Committee and trustee shall be eligible for reappointment, if otherwise satisfactory.

15. The Budget shall be framed for all institutions and shall be followed in accordance therewith. But in the case of hereditary endowments, the budget need the subject to the approval of the Committee.

16. The rules to be framed under the Bill should be once for all set out and incorporated in the Act.

17. Every institution shall have a clerk or accountant who shall correspond to and have the same duties and liabilities as the clerk of the Local Boards. For this purpose a manual may be prepared with forms, &c.

18. The funds of a trust shall not be diverted to other forms of charity as the latter, for various reasons, are being encouraged by many generous donors.

19. But the institution has to conserve its funds to meet the high prices of articles, the renovation of temples, patasalas, &c., which would conduce to the upkeep and growth of the institution and fulfilment of the objects of the trust.

20. Administration report should be published annually.

21. The Committee appointed to supervise mutts must be composed of persons of the same caste and sect as the Matathipathi of the mutt. The budget is to be submitted to the Committee for approval. The accounts are to be audited as in the temples.

22. Once the Committee has been constituted it shall not be varied, or reconstituted by the Executive Government in any manner.

———

Tirukalikundram,
Via Chingleput,
20-3-1923.

M. M. KUMARASWAMI MUDALIAR,

Trustee.

Sir,

In continuation of my previous circular letter on the "*Religious Endowment Bill,*" I may be allowed to bring the following few more points based on the report of the Select Committee for favour of consideration and trust they would appeal to you :—*The Board.* Inasmuch as wide powers, inclusive of the present jurisdiction of the Civil Courts, are granted to the Board, it is better to prescribe the qualifications of the other Commissio ers also, in case such powers are proposed to be retained. But it seems to me very objectionable to create a new judicial tribunal, all at once without any experience thereof or precedent in this regard. Matters which have hitherto been decided by the ordinary courts may be left to them as parties concerned have rightly or wrongly considerable confidence in the same. It is after all a right saying that the success or otherwise of a tribunal depends on the faith of the parties who have recourse to it. The undoubted popularity of the ordinary court to that of the newly constituted panchayet court or other caste panchayets, may be readily instanced. The Board has been constituted to supervise, direct and control the several institutions under its control and may be said to be ' the executive machinery of the whole systems. To constitute the same as the original or final tribunal to deal with delinquents disobeying its own Rules or by-laws is opposite to all principles of natural law or justice. " No man can be a judge in his own cause" is an accepted canon of jurisprudence worth remembering. In my opinion, the Board may be simply constituted to scrutinise the report of the several committees and make a final report to the Government. For this purpose, honorary officers may be appointed.

Electors.—In addition to the qualifications mentioned for the Electors, they must also be persons having an interest in the institutions within the meaning of the Act.

Trustees.

(*a*) In as much as auditors appointed by the Government are to audit the accounts of the institutions, it is really unnecessary and inexpedient to empower the committee to suspend, dismiss or remove the trustee. In this connection, the Presidents of Local Boards may be instanced. The trustees of temples are doing as at least much difficult and complicated work as the Presidents of Local Boards, and it is certainly against the best interests of temples to place them under such a control as to make them subservent creatures of the committee. This may deter many a self-respecting person from accepting the office of trustee.

(*b*) The Board or Committee should not be authorised to alter or add to, the distain or expenditure of the temples.

(*c*) The trustee of a temple should have absolute control over his servants, otherwise discipline is impossible. If a hereditary servant is dealt with, he may have his remedy in a Court of Law as at present. But the non-hereditary servant shall have no remedy at all. But to empower the committee to interfere in this regard as an appellate authority would lead to friction between the committee and the trustee.

Funds.—The proposal to levy a sort of tax on temples for the constitution of a fund is not necessary. The present clause empowering the same would make considerable inroad into the already depleted finance of

several temples. The actual expenses of auditing may be raised by prorate contribution from the several institutions based on income and the amount of work. As unfortunately, the clause in the Bill proposes a double levy one for the Board and the other for the committee which may work at 3 per cent. of the gross annual income of every temple.

Tirukalukundram, Yours truly,
20*th March* 1923. M. M. KUMARASAWMY.

APPENDIX XI.

NOTES ON THE TIRUKALIKUNDRAM UNION.

The revised budget for the current year shows receipts amounting to Rs. 4,410 and charges Rs. 3,650. There is an opening balance of Rs. 1,460 so that the year is expected to close with a credit balance of Rs. 2,220.

2. The chief items of expenditure outside the pay of establishment are under the head of "Road Maintenance" Rs. 830, and "Cost of Kerosine Oil" Rs. 600. The Establishment, I am glad, to see, is kept at a resonable figure. 4 Sweepers and 1 Toti are employed, which, if householders contribute the usual labour to keep the street in front of their houses clean, should be ample for the purposes of the Union especially since the latrines provided remain practically unused. I think demands for further establishment, which are being made by the Health Authorities, should be strongly resisted. The money is much better spent as is being now done on tangible objects such as keepings roads in repair and providing lights and drinking water. A tank watchman is entertained at present at a cost of Rs. 100, but I doubt if his services are worth retaining as apparently little attempt is made to prevent the water of any of the tanks from being polluted. Nor is it possible for a single watchman to do much in this direction.

3. A number of towns people who were present at my inspection were consulted as to the services given by the Union and I gathered from them that they were grateful for what was done towards keeping roads in order and providing lights, but they would like still more to be done in these directions, and there was a special request for a well to be dug.

4. The closing balance is more than 50% of the receipts and in my opinion is far too large. I am not prepared to say that more lights should be provided as already there are 85 street lamps maintained. But I certainly think that considerably more money should be spent on the maintenance of the Union roads and provision of more wells undertaken. It would be not too much to spend 1,500 on these two subjects. The appreciation of the towns people would, I think, be likely to be gained.

5. The chairman, who has held his office for 15 years, must be congratulated on the general condition of the Union the whole and the favourable attitude in which it is regarded by the people of the Town.

Collector's Office,
Chingleput District
(camp) Tirukalukundram,
15—3—1924.

(Sd). C. B. COTTERELL
Collector.

(True copy.)

APPENDIX XII.

NOTICE.

It is hereby notified for the information of the general public attending the Holy Shrine or Sree Vedagireeswarar at Tirukkalikundram (otherwise known as "Pachitheertham") and on the top of the Hill for worship and abishekams, that it has been brought to the notice of the undersigned, that proper attention is not being paid

in the matter of articles intended to be supplied for Abishekams & Abisheka-Naivediams, both as to quantity & quality, according to the Standards prescribed and according to the amounts offered by the individual pilgrims, which is of almost daily occurrence ; and that the services on the top of the Hill are in other respects defective.

With a view to remedy the above defects, a Moneyagar has been appointed to specially look after the above details &c., and to supervise the supply of articles for Abishekams &c., as well as the Services in the Temple generally. The Moneyagar so appointed will also attend to another equally important & closely connected service (viz) preserving order at the feeding of the Sacred Birds, on top of the Hill ; and take a note of the various Offerings made to the Birds by the Pilgrims.

These Birds are fed with provisions supplied from the Temple Stores and a Pandaram attached to the Temple staff makes the necessary preparations in the Godowns specially assigned for the purpose on the Hill and attends to their feeding. Pilgrims coming from different parts of India for the worship of these sacred Birds make offerings, some in coin and others in kind, such as, silver cups, cloths, jewels &c., and to the God and Goddess. As it is complained that no proper supervision is now being maintained to take a note of such offerings and keep an account of them, a Moneyagar is now being appointed, who has orders to remedy the above defects. In future all the offerings will be taken note of and an account kept of them and the public are assured that their Offerings will have safe custody and proper utilization.

All Devotees are earnestly requested to apply to the said Moneyagar, who will be found at the "Adivara Chattaram" at the foot of the Hill every morning between 7 and 10 a. m. for any assistance that they may be in of, either in the matter of ordinary worship, abishel or offerings and for all guidance in general. The

further requested to bring to the notice of the undersigned, any act of omission, neglect, or disobedience on the part of the said Moneyagar or any servant of the Devasthanam in general, so that prompt steps may be taken to remedy such acts by the Temple servants.

The Moneyagar will maintain a scale of fees and charges for Abishekams, Feeding of the Birds, &c., which could be called for and referred to for the guidance of the Pilgrims.

Devasthanam Office,
Tirukkalikundram.
April 1914.

M. M. KUMARASAWMY MUDALIAR,
Devasthanam Dharmakartha.

APPENDIX XIII.

IN THE COURT OF THE JOINT MAGISTRATE OF CHINGLEPUT.

The 12th day of March 1874.

Present :—C. S. Crole, Esquire Ag. Joint Magistrate.

Petition of appeal No. 1 of 1874 against the conviction and sentence by Krishna Rao 3rd class Sheristadar Magistrate of Chingleput under Section 379 of the Penal Code in case No. 4 of the Calendar for 1874. } *Appellants.* Ratnam (3rd prisoner)

JUDGMENT. This is one of the usual squabbles in Temple management. It appears that there was a certain pot for the reception of the contributions of the pious established at the foot of the Tirukalukundram Hill. On the day in question 1st witness—a beggar—states that he was in charge of it under the orders of one Balasubbaraya Mudali a Darmakartha who is fighting with the other 3 Dharmakarthas. His complaint is that appellant (3rd prisoner and 2nd prisoner acting under the orders of the 1st and 4th prisoners to Darmakarthas) took it away. This is not borne out by the other witnesses.

The sub-magistrate however by some process of reasoning best known to himself discharged the persons under whose orders appellant, a temple servant, is supposed to have acted. He discharged also 2nd prisoner along with whom he is sworn to have done the act complained, while he has convicted the 3rd prisoner alone against whom there is decidedly less evidence than against the 1st and 4th The sub-magistrate says that he credited the evidence only as far as it touched the 3rd prisoner. Such a conviction cannot be sustained for a moment.

Order.

This appeal coming on for hearing before me; upon perusing the petition of appeal and the record of the evidence and Proceedings, and upon duly considering the same the appellant not appearing either in person or by agent, I do adjudge and order that the conviction and sentence passed on the said Ratnam be reversed and annulled and that the fine of Rs. (2) two inflicted on the said prisoner be forthwith refunded.

(Sd.) C. S. CROLE,
Ag. Joint Magistrate.

(True copy).

(Sd.) ILLEGIBLE,
Ag. Joint Magistrate.

No. 7.

1874ஹு ஜனவரிமீ 5ஒ சையத் ஷாகிப் பசுதீன் சாயப் புக்கு செங்கல்பட்டில் வித்தது (Sd,) நாரூயண செட்டி.
கோ. ஷா. வெண்டர்.

Copy applied for 18th January 1874 Fee paid 26 January 1874	0	4	0
Copy ready for delivery 26 January 1874.	0	1	0
	0	5	0

(Sd). KRISHNA ARIYANAG,
Sherasdar.

APPENDIX XIV.

மிஸ்டர் சார்லி சுஜான ஷே பரிக்கு ஸாஹெப்பு அவர்கள் ஜில்லா கலெக்டர் செங்கல்பட்டு.

திருக்கழுக்குன்றம் ஸ்ரீவேதகிரீசுவர சுவாமியார் தேவஸ்தான தர்மகர்த்தாக்களான அண்ணு குருக்கள் க. ம. தாண்டவராய தம்பிரான், ருத்திரகோடி பண்டாரம் உங்களுக்கு தரிவில்லா ஷே தேவஸ்தானத்துக்கு வருஷம் பிரதி வருஷம் கொடுத்துக் கொண்டு வரப்பட்ட மேறை ரூ. 3317-க்கு பதிலாக நிலங்களே விடவேணு மென்றும் போர்ட்டார் முன்னுலே உத்திரவு செய்ததை குறித்து லே தர்மகர்த்தாக்களே அழைப்பித்து கேட்டதின்பேரில் நிலம் வாங் கிக்கொள்ள சம்மதமில்லே யென்று சொன்னதின் குறித்து போர் டாருக்கு தெரியப்படுத்தியதற்கு மறுக்கம் கொடுக்கிறதற்கு பதிலாக நிலம் வாங்கிக்கொள்ள வேண்டுமென்று மறுபடியும் கண்டிப்பாய் போர்டார் மெம்பர்கள் (not clear) 10ஆயில் உத்திரவு செய்திருப்ப தினுலே இதை குறித்து தெரியப்படுத்துகிற தென்னவென்றால் நாளது ஆகைற்குள்ளே ஷே மேறை மொத்தத்துக்கு தகுதியாய் எந்த கிராமமாவது அல்லது நிலமாவது வாங்கிக்கொள்ள சம்ம தமோ அதை கிராமத்தாருடைய சம்மதி பெற்றுக்கொண்டு அந்த சங்கதியை தாசில்தாருக்கு தெரியப்படுத்த வேண்டியது.

நீங்கள் தெரியப்படுத்தின உடனே தாசில்தார் அதை குறித்து வேண்டிய கணக்குகளுடன் நமக்கு ரிபோர்ட்டு செய்வார் அந்த ரிப்போர்ட்டு வரும்போது நீங்களும் இதோடுகூட ஆஜராகவேண்டும்.

1356வது ஜூன்மீ 18உ முகாம் சைதாப்பேட்டை.

(Not clear)

(Sd.) C. J. SUBRICK.

(Stamped) Temporary Subordinate Judges Court

Received 11th October 1913.

(True Copy)

TIRUVANGADA CHARRY.
Superintendent of Copyists.

மிஸ்டர் சி. ஜே. ஷெ பரிக்கு சாஷெபப்பு ஜில்லா கலெக்டர் செங்கல்பட்டு அவர்கள்.

திருக்கழுக்குன்றம் ஸ்ரீ வேதகிரீசுவர சுவாமி தேவஸ்தானம் தர்மகர்த்தாக்களாகிய அண்ணுதுருக்கள் த. து. தாண்டவராய தம்பிரான் தனகோட்டிப்பண்டாரம் உங்களுக்கு இதனுலே அறிவிக்கிறதென்ன வென்றுல்.

ஷெ தேவஸ்தானத்துக்கு ஹுலி ஒன்றுக்கு கொடுத்து வருகிற மேறை பணத்துக்கு ஒரு கிபந்தனையில்லாமல் அப்போதைக்கப் போது பணம் வேண்டுமென்று அர்ஜிகள் எழுதி கொள்ளுகிறதும் இந்தப்படி நடந்து வந்த வழக்கத்தை மீறுத்தி இப்போது வந்து இருக்கிற ரூல்படிக்கு பணத்தை தாலூக்கா தாரேப் பட்வாடா செய்ய வேண்டியதற்காக இதனடியில் கண்டிருக்கிற விவரப்படிக்கு மேறை மொத்தத்தை 22 மாதங்களின் பேரில் கிஸ்தியேற்படித்தி அதில் நாளது பசலி ஜூலைமீ முதல் நவம்பர்மீ வரைக்கும் கிஸ்தி மொத்தமும் 1266 பசலி வரைக்கும் யிருப்பிலிருந்த பணத்தையும் சேர்த்து இப்போது கொடுக்கும்படியாயும் டிசம்பர்மாதம் முதல் கொண்டு கிஸ்தி பிரகாரம் பணத்தை கொடுத்து கொண்டு வரும் படியாயும் தாசில்தாருக்கு உத்திரவு செய்து இருக்கிறபடியினுலே ஷெ நவம்பர்மீ வரைக்கும் கிஸ்தி மொத்தத்திற்கும் 66 பசலி வரைக்கும் இருப்பு பணத்துக்கும் தாலூக்காவில் ரசீது கொடுத்து அதில் சுரோத்திரிய கிராமங்களுடைய கிஸ்திபாக்கிக்காக அடியில் கண்ட படிக்கு பணத்தை தாலூக்காவில் செலுத்தி விட்டு மற்ற பணத்தை வாங்கி கொள்ளுகிறதும் தவிற டிசம்பர்மீ முதல் கொண்டு மாதமாதம் ஷெ கிஸ்தி பணத்தை தாலூக்காவில் தானே வாங்கி கொண்டு வந்து மேறை பணத்துக்காக இனி நமக்கு அர்ஜிகள் எழுதிக்கொள்ள வேண்டியதில்லை.

தேவஸ்தானம் சுரோத்திரிய கிராமங்களுடைய கிஸ்தி பணத்தை இனிமேல் நீங்களே தாலூகாவில் சேர்த்துக்கொண்டு வந்து மேறை அயிவேஜியிலிருந்து கிஸ்திக்கிஜமை வைத்து கொள்ளத் தக்கதில்லை ஷெ சுரோத்திரிய கிஸ்தி பணத்தை வாயிதா படிக்கு

செலுத்தாமல் போனால் இந்த கிராமங்களைக் குறித்தமற்ற சுரோத்திரியங்கள் ஒப்பந்தம் நடப்பிக்கு.

வரிக்கு மேறை மொத்தம்

ரூ.	அ.	பை.	
3317	0	0	
60	7	6	சிப்பந்தி தாமாஷி
3256	8	6	

ஜூலைமீ	271	0	0	ஆகஸ்டுமீ	271	0	0
செப்டம்பர்மீ	271	0	0	அக்டோபர்மீ	271	0	0
நவம்பர்மீ	271	0	0	டிசம்பர்மீ	271	0	0
ஜனவரிமீ	271	0	0	பிப்ரவரிமீ	271	0	0
மார்ச்சுமீ	271	0	0	ஏப்ரல்மீ	271	0	0
மேமீ	271	0	0	ஜூன்மீ	275	8	6

நாளது பசலி நவம்பர்மீ கிஸ்தி	ரூ.	1355	0	0
66-வது பசலி (not clear) வட்டி பிருப்பு	ரூ.	1480	3	1
		2835	3	1 க்கு
சுரோத்திரிய கிஸ்தி பாக்கிக்காக	ரூ.	159	15	3
போக		2675	3	10

இதை வாங்கிக்கொள்ள வேண்டியது.

கஜளவரி நவம்பர்மீ 112 மாகாம் சைதாப்பேட்டை.

(Sd.) C. J. SUBRICK,

(Stamped) Temporary Subordinate Judge's Court,
Chingleput.

Received 11th October 1913.

(True Copy)

TIRUVENGADA CHARRY,
Superintendent of Copyists.

APPENDIX XV.

ஸ்ரீமத் திரிபுரசுந்தரி சமேத ஸ்ரீ வேதாத்திரிநாத

கும்பாபிஷேக மஹோற்சவ பத்திரிகா.

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[8]

ஸ்ரீ

ஹரஹர.

வேதோக்த நாராயணஸ்துதி

(1) ஈஷ்வர நமஸ்தே ஸ்துதிபிரவ்ருத்தே, ஜகத்ப்ரஸூதி ஸ்திதிஸம்ஹரேஷு, யஷ்டாதநுஸ் த்ரயீவிதாம்நி மஹாம தவிஷ்ணவெ சுக்ஷ்மதிரிரூபவிகல்பஹீநம் மே ॥

இந்திரன் விஷ்ணு பிரம்மா இவர்களால் ஸேவிக்கப்பட்டும் வேதப்பிரிதி பாத்தியத்தை பிரகடனம் பண்ணும்பொருட்டு இந்த வேதபருவதத்தில் வீற்றிரானின்ற சந்திரசேகரர் நம்மை ரக்ஷிக்கட்டும்.

(2) விக்ஷிப்தவிக்ஷேபகரம் நிக்ஷிப்தநிவிஷ்டரக்ஷணம், ரக்ஷிஷ்யமாணாகிலலோகதாத்ரம் ரக்ஷிதீக்ஷுர்ஹரிமாச்ரயாம: ॥

ஸமஸ்த ஆபத்துக்களையும் போக்கடித்து ஸமஸ்த மங்களத்தை யும் கொடுக்கத்தக்கதாயிருக்கும் இந்த பக்ஷிதீர்த்தமானது நேத்திராநந்தகரமாக யிருக்கிறது.

(3) விவாதரங்கேஷு விபாகலாபவிநிக்ஷேபராணிதவ்ஷாதிஷம், க்ஷேத்ரம் ஸுவ்ருத்தம்யதஸ்ரூதியெஸ்ரீவாதரஸ்ஸுதெ ॥ ஜெயஜக்ஷிணதாவிஹம்தகிரிராட் ஜெயாஸ்ஸதாரூ ஜாரஜ, திஷ்ணுத்ரஜெஸ்ரூஸ் வ்ருதநம்தஸுரூணிலவ்ராத்ரநாம ॥

லோகத்தில் சிரேஷ்ட சிவஸ்தலங்களுக்குள் அத்தியந்தம் சிரேஷ்டமாயும் இந்த க்ஷேத்திரத்தில் வேதங்கள் பர்வதரூபமாக யிருக்கிறபடியால் ரொம்ப ஆதரவுடன் ஈசுவரன் தக்ஷிணகைலாச மென்று இதில் வசித்து எல்லோருக்கும் மங்களத்தை யுண்டுபண் ணுகிறார்.

(4) ஸெஷ தரஷ்ஸிஸு வரவிஹா திவாவநிகரா வெரா ஹாரண வெரா ஜதஃ। வாராவார விசம்வெமெ தகநிவ-ணஃவ ஹாகரொரா ந-கதஃ। தவ்ரா ஹாஉஸவ ஹ்ரோஷ-வஸகர்ய ந்ரிய-ரா திஸ்ம்வவ்ரயம் தீ யஷ்ம் தகவ்ரயி தம்வஜ்ஜவவஹி தகதஃ ஸ்ரீஸ்ம்வ தீய-ரா வ்ரயா॥

இந்த சூக்தத்திரத்தில் ஸமஸ்த பாபத்தைப் போக்கடிக்கத்தக்க தாயும் ஸமுத்திரதுல்லியமாயும் ஒரு குளமிருக்கிறது. அதில் பன்னிரண்டு வருஷத்திற்கு ஒரு தடவை சங்கம் உண்டாவதால் சங்க தீர்த்தமென்று லோகப்பிரசித்தமான பேருடன் வழங்குகின்றது.

(5) கதரா ஹெதஃ-நிவ-ம்மவ ஸ்ரு-திஸிரொளநிதஃ ஸ்ரக ணெரா ஹ-கதஃ। ஹஸ்ரெதரவ்ரவ்ரஹ்ம்வ-ஜ நபஸ்ரவ்ரயரா ஹெநக தாநாம்தரஃ। ஸாயம்திஷ்ஹஸ்ரெஹஸ்ரதரஜமதிவ்ரகாஃ ஸிவாராய கராஃ। வஸ்வாரொவிஸிரீஸவாஉநீகஷெ சாணிக்கவாண்ரராயஃ॥

இந்த வேதபருவத்தில் மார்க்கண்டேயர் ஸதாசுவரதியானத்துடன் வசித்துக்கொண்டிருக்கிறார் சைவ ஸமயாசாரிகளாயும் பக்த சிரோமணிகளாயுமிருக்கிற மாணிக்கவாசகர் முதலான நால்வர்களாலும் இந்த சூக்தமானது பாடல் பெற்றிருக்கிறது.

(6) சுஹம்காரொணவம்ப்ரவெதாவகூரமவ்ரஷீஷ்டுரொள। ஹ-ம்ஜாதளஸிவநிஷ்டுராயு்ய-ம்ஸ்தெஷ்கிஷ்வேதஃ॥

அகங்காரத்தால் பக்ஷிரூபமடைந்த ரிஷீசுவரர்கள் இந்த சூக்தத்திரத்தில் சிவ பிர்மால்லியத்தை போஜனம்செய்து யுகாந்தத்தில் சிவ ஸாயுஜ்ஜியமடைகிறார்கள்.

திருஞானசம்பந்த சுவாமிகள் தேவாரம்.

தோடுடையா ளொருகாதிற் றூயகுழைதாழ
வேடுடையான் றலைகல ளுகவிரந்துண்ணு
நாடுடையான் நள்ளிருளேம நடமாடுங்
காடுடையான் காதல்செய் கோயில் கழுக்குன்றே.

திருச்சிற்றம்பலம்.

திருநாவுக்கரசு சுவாமிகள் தேவாரம்.

மூவிலைவேற் கையானை மூர்த்திதன்னை முதுபிணக்காடுடையானை முதலாளுனை, ஆவனிலங் கூகந்தானை யமரர்கோனை யாலால முண்டுகந்த வையன்மன்னைப, பூவினின்மே லுன்முகனு மாலும் போற்றப் புணர்வரியபெருமானைப்

புரிதன்றன்னைக், காவலனைக் கழுக்குன்ற மமர்ந்தான் றன்னைக் கற்பகத்தைக் கண்ணாரக் கண்டேனனே.

திருச்சிற்றம்பலம்.

திருப்புகலூர்.

தேவார்ந்த தேவனைத் தேவரெல்லாந் திருவடிமே லலரிட்டுத் தேடினின்று நாவார்ந்த மறைபாடி நட்டமாடி நான்முகனும் இந்திரனும் மாலும் போற்றக், காவார்ந்த பொழிற் சோலைக் காணப்பெற்றாய் கழுக்குன்றத் துச்சியாய்கடவுளே ரின், பூவார்ந்த பொன்னடிக்கே போதுகின்றேன் பூம்புகலூர் மேவிய புண்ணியனே.

திருச்சிற்றம்பலம்.

சுந்தரமூர்த்தி சுவாமிகள் தேவாரம்.

கொன்று செய்த கொடுமையாற் பலசொல்லவே
நின்றபாவம் வினைகடா பல நீங்கவே
சென்று சென்று தொழுமின் றேவர் பிரானிடங்
கன்றிலேறு பிடிசூழ்தண் கழுக்குன்றமே.

திருச்சிற்றம்பலம்.

மாணிக்கவாசக சுவாமிகள் திருவாசகம்.

பிணக்கிலாத பெருந்துறை பெருமானுன்னுமங்கள மேசுவார்க்
கிணக்கில்லாததோ ரின்பமே துடைத்தெபிரா
னுணக்கிலாத தோர்வித்து மேல்வினை யாமலென்வினை டொத்தயி
கணக்கிலாத் திருக்கோல நீவந்து காட்டினாய் கழுக்குன்றிலே.

திருச்சிற்றம்பலம்.

ஸ்ரீமத் அகண்ட பரிபூரண சச்சிதானந்த சிதாகாச சின்மய தேஜோ ரூபியாயும், அகில அண்டபிண்ட சராசரங்களுடைய சிருட்டி, திதி, சம்ஹார, திரோ, தான, அனுக்கிரக மென்கிற பஞ்ச கிர்த்தியங்களுக்குக் காரணபூதராயும், திருக்கழுக்குன்றத்திலுள்ள வேதாசலத்தின்பேரில் திவ்யமங்கள சொரூபியாக யெழுந்தருளி யிருக்கும் வேதகிரீஸ்வர சுவாமிகளது, மகிமை சுருதி, ஸ்மிரிதி, ஆகமம், புராணம், இதிகாச முதலான இவைகளில் விசேஷமாய்ச் சொல்லப்பட்டிருப்பதால் இந்த க்ஷேத்திரத்தின் மகாத்மியத்தைப் பற்றி இப்போது சொல்லவேண்டியது யாதொன்றும் இல்லாமல் இருந்தபோதிலும் க்ஷேத்திரங்களில் நடத்தப்படுகிற மஹோத்சவப் பத்திரிகைகளில் அந்தந்த க்ஷேத்திர மகிமைகளைச் சொல்லுவது பெரியோர்களுடைய வழக்கமா யிருப்பதினால் இந்த க்ஷேத்திரத் தில் நடத்தப்போகிற மஹோத்சவத்துக்கு பக்தாளுடைய க்ஷேமத் தின் பொருட்டு இந்தத் திருக்கழுக்குன்றத்தின் மான்மியங்களை யெழுதவேண்டியதா யிருக்கிறது.

மெய்ந்நூல்களாகிய வேதாகமங்களில் வழங்கும் புண்ணிய பூமியாகிய இப்பரத கண்டத்திலுள்ள தொண்டைநாட்டில் தேவாரப் பதிகங்களையுடைய ஸ்தலங்கள் மூப்பத்திரண்டினுள் ஸ்தலவிசேஷம், தீர்த்த விசேஷம், மூர்த்தி விசேஷங்களுடையதும் வேதங்களும், ருத்திரகோடியரும், நந்திதேவரும், தேவேந்திரனும் மேன்மைபொருந்திய நாராயணமூர்த்தியும், பிரமதேவரும், துவாதசாதித்தரும், முனிகணங்களும், சப்தமாதாக்களும், சுப்ரமண்யரும், சந்திரனும் பூஜித்ததும் உண்மைத்தவமுள்ள மார்க்கண்டேய முனிவரும், ஜம்புவாதிமுனிவர்களால், அகஸ்தியமுனிவர், தவபலமுள்ள வசிஷ்ட முனிவர், விஸ்வாமித்திரர், வாய்மையுள்ள ஜனக முனிவர், அகலிகை, வருணன் இன்னும் அநேகம்பேரும் பூஜித்துத் தங்கள் தங்கள் குறையை நிறைவேற்றிக்கொண்டார்கள். மேலும் இந்த க்ஷேத்திரத்துக்குள்ள ருத்திரகோடி க்ஷேத்திர மகான்மியம் 1, சங்குதீர்த்த மகான்மியம் 1, தேவேந்திர பூஜை மகான்மியம் 1, இந்திர தீர்த்த மஹான்மியம் 1, ஜம்பு தீர்த்த மஹான்மியம் 1, வசிஷ்ட தீர்த்த மஹான்மியம் 1, மார்க்கண்டேய தீர்த்த மஹான்மியம் 1, அகலிகைதீர்த்த மஹான்மியம் 1, இவை முதலிய மேன்மைபொருந்திய அந்த ஸ்தலத்தின் மகிமையை வேதசாஸ்திர புராணங்களினுல் கூட சொல்ல முடியாதென்றும், வேதாசலத்தின் மத்தியில் பிரகாசிக்கின்ற சுயம்புவென்று சொல்லப்பட்ட ஸச்சிதானந்த மூர்த்தியாகிய பரமசிவம் சர்வதேவோத்தமரென்று இந்த மூர்த்தியை எந்த விதமாகவாவது தரிசித்து கிரியைப் பிரதக்ஷிணம் செய்தால் சகல பாவங்களும் நிவர்த்தியாகி இஷ்டகாமியங்களை அடைவார்களென்று சொல்லப்படுகிறது.

பின்னும் இந்தக் கிரியின் வாய்வதிக்கில் சஞ்சீவியிருக்கிறதென்றும், அதற்கடுத்த கீழ்திசையில் மார்க்கண்டேயர் இருப்பதாயும், வேதாசலத்தின் மகிமையை பிரம்மா, ஆதிசேஷன், பிரகஸ்பதி, விக்கினேஸ்வரர் இவர்களாலும் சொல்லமுடியாதென்றும் இக்கிரியில் வீற்றிருக்கிற கடவுளை தெரிசிக்கவந்த விஷ்ணு முதலிய தேவர்கள் வாசம்பண்ணுகிறார்களென்றும் பின்னும் இந்தக் கிரியின் சஞ்சீவிசாரலின் வழியாய் வருகிற அருவிசம்பந்தமான மிர்த்திகையென்னும் மூலி மருந்தை உட்கொள்வதாலும் மேலே தரித்துக் கொள்வதாலும் சகல வியாதிகளும் தீருமென்று சொல்லியிருக்கிற வாக்கியப்படி தீர்த்துவருகிறது. வேதாசலத்தின் உச்சியில் கைலையங்கிரியின் சிகரங்களில் ஒன்று வைக்கும்படி கட்டளையிட்டருளுகந்திதேவர் அக்கட்டளையைப்பெற்று இந்த வேதகிரியில் பரமசிவனுக்கு, எந்நாளும் தென் கைலையாய் விளங்கப்பட்டு உச்சியில் கொண்டுவந்து வைத்திருப்பதாகச் சொல்லுகிறது. பின்னும் வேதகிரிக் கொழுந்தாகிய பரமசிவத்தையும், பார்வதி தேவியாகிய

திரிபுரசுந்தரி அம்பாளையும் தெரிசித்து கழுகு முனிவர்களாலுண்டாகிய சுனையிலும், நிறைந்துள்ள நந்திதீர்த்தத்திலும் முழுகினால் எவ்வித பாவங்களும் வியாதிகளும் நிவர்த்தியாகுமென்று சொல்லப்படுகிறது கைவல்யமாய் இருக்கிறது. பின்னும் கோஹத்தி செய்த சூரிய குலத்தரசனாகிய சுரகுருவென்னும் அரசனுனவன் பரமசிவத்தை அருச்சனை செய்து பாவத்தை நீக்கிக்கொண்டு போகும்படி ஜம்புவாதியென்னும் முனிவர்கள் மீட்டத்திரும்பி மலையினுடைய அடிநடுமுடியென்னும் மூன்று இடத்திலும் குற்றமற மூன்று சிவலிங்கம் ஸ்தாபித்து ஆகமவிதிப்படி பூசித்ததால் அவ்வரசனுடைய பாதகமானது சிரசினின்று காக்கை வடிவமாக எழுந்து வன்மையுற பறந்து வேதகிரியின் தென்திசையில் மலையாய்ப்போய் விழுந்ததாகச் சொல்லியிருக்கிறது. இப்போது பிரத்தியக்ஷத்தில் இருந்துக் கொண்டிருக்கிறது, மேற்சொல்லிய மாகான்மியங்களுடைய இந்த மஹா க்ஷேத்திரத்தில் கும்பாபிஷேகம் நடந்து 50 வருஷமாகிறது. சுவாமி அஷ்டபந்தன ஹீனமாயிருப்பதால் இந்த க்ஷேத்திரத்தில் பக்திசிரத்தை யுடையவர்களாயும் மேன்மை பொருந்தினவர்களாயும் பிரபுக்களாயும் மஹாதாதருக்களாயும் உள்ள எல்லாருடைய சகாயத்தைக் கொண்டு நாளது சௌமியவரு ஆனிமீ 11உக்குச் சரியான 1909ஆவ சூன்மீ 24உ குருவாரம் கும்பாபிஷேக கலசஸ்தாபனாதி யாகசாலை பூஜாபக்கிரமம் செய்து இந்த மாசம் 15உ திங்கட்கிழமை உதையாதி 12-நாழிகைக்கு மேல் சிம்மலக்கினத்தில் கும்பாபிஷேகமும், மத்யானம் மஹாபிஷேகமும், இராத்திரி திருக்கல்யாண மஹோற்சவமும்; விருஷபவாஹன மஹோற்சவமும், நடக்கிறபடியால் இந்த க்ஷேத்திரத்தில் சிரத்தையுடையவர்களாயும் பிரபுக்களாயும் உள்ள எல்லாரும் சஹகுடும்ப மித்திரவர்க்கங்களுடன் வந்திருந்து கும்பாபிஷேக உற்சவத்தை நடத்திவைத்து தரிசனம் செய்து ஆனந்தக்களிப்பை அடைவீர்களென்று கோறுகிறோம்.

மா. மு. குமாரசாமி முதலியார்,
தர்மகர்த்தர்.

திருக்கழுக்குன்றம், சௌமியவரு வைகாசிமீ 20.

உ

சிவமயம்

திருக்கழுக்குன்றம்

ஸ்ரீமத் திரிபுரசுந்தரிசமேத ஸ்ரீ வேதாத்திரிநாத சுவாமியார் அவர்கள்

ஸஹஸ்ர சங்கஸஹித மண்டலாபிஷேக

மஹோத்சவ பத்திரிகை.

சுலோகம்.

சுயாணம் வொவியதாரம் வுபசவி திரிராடீ வெவழுகெ
மொமுவவொரு। வாவஸுகுவுநு ஃவெஹமொ நிவிமுவஸுரம
ணெவெஹவுவுஃரநஸ்ரிரொஹிஃ। வெவெஹ்வஸ்வஸுயஃரநஃ வுண
தஜந வரிதுராணஃதாஃரவஸ்வநு। யொவளகுஸுலாலிவகுதீரா
ஸிவஜந கூயகயாஃஅதிபுரோநு வெஃயாரோ॥

திருஞான சம்பந்த சுவாமிகள் தேவாரம்.

திருச்சிற்றம்பலம்.

தோடுடையா ளொருகாதிற் றூயகுழைதாழ
வேடுடையான் றலைகலனுக் விரந்துண்ணு
நாடுடையா நள்ளிருளே மனடமாடுங்
காடுடையான் காதல்செய் கோயில்கழுக் குன்றே.

திருநாவுக்கரசு சுவாமிகள் தேவாரம்.

திருச்சிற்றம்பலம்.

மூவிலவேற் கையானை மூர்த்திதன்னை
முதுபிணக்கா டுடையானை முதலாஞனை
ஆவினிலைந் துகந்தானை யமரர் கோனை
யாலால முண்டுகந்த வையன் றன்னைப்
பூவின்மே லுன்முகனு மாலும் போற்றப்
புணர்வரிய பெருமானைப் புனிதன் றன்னைக்
காவலனைக் கழுக்குன்ற மமர்ந்தான் றன்னைக்
கற்பகத்தைக் கண்ணுரக் கண்டேனுனே.

சுந்தரமூர்த்தி சுவாமிகள் தேவாரம்.

திருச்சிற்றம்பலம்.

கொன்றதெய்த கொடுமையாற் பலசொல்லவே
னின்றபாவ வினைகடாம் பலநீங்கவே
சென்றுசென்று தொழுபின் னிறவர்பிரானிடங்
கன்றிலேறு பிடிசூழதண் கழுக்குன்றமே.

மாணிக்கவாசக சுவாமிகள் தேவாரம்.

திருச்சிற்றம்பலம்.

பிணக்கிலாத பெருந்தறைப் பெருமானுன் னுமங்கள் பேசுவார்க்
கணக்கில்லாததோ ரின்பமேவருந் துன்பமே தடைத்தெம்பிரா
னுணக்கிலாத தோர்வித்து மேல்வினை யாமலென்வினை யொத்தபின்
கணக்கிலாத் திருக்கோல நீவந்து காட்டினுய் கழுக்குன்றிலே.

சுவஸ்தி ஸ்ரீ நாளது சௌமியவரு ஆடிமீ 28கூக்குச்சரியான 1909வரு ஆகஸ்டுமீ 12கூ குருவாரம் இரவு அங்குரார்ப்பண கலசஸ்தாபனமும், கலசபூஜையும், யாகசாலாபூஜையும், மறுநாள் 29கூ சுக்ரவாரம் உதயாதி 10-நாழிகைக்குள் கன்னியாலக்கினத்தில் ஸஹஸ்ர சங்காபிஷேகமும், இரவு விருஷபவாஹன மஹோத்ஸவமும், அன்றுபகல் பிரத்தியேகம பிரத்தியேகமாய் நடக்கும் திரிமத பிராம்மண சந்தர்ப்பணையும் நடக்கிறபடியால், பிராம்மண சமூகங்களும் இந்த ஸ்தலத்தில் அபிமானமும் பக்தியுமுள்ள ஸமஸ்த தரிசனர்த்திகளும் வந்திருந்து தரிசனம்செய்து சிறப்பிக்கும்படி கோருகிறேன்.

1909வரு
ஆகஸ்டுமீ 3கூ
திருக்கழுக்குன்றம்.

இங்ஙனம் :
மா. மூ. குமாரஸ்வாமி முதலியார்.
தேவஸ்தான தர்மகர்த்தர்.

உ

சிவமயம்.

செங்கல்பட்டுக்கு 9-வது மயிலுள்ள

உருத்திரகோடி-பாவநிவர்த்தமென்று வழங்கும் திருக்கழுக்குன்றம்

சங்கு தீர்த்த புஷ்கர லஹரி தீப

மஹோற்சவப் பத்திரிகை.

துன்மதிவரு ஆவணிமீ கஉ மங்களவாரம் (16-8-21.)

மங்களசுலோகம்.

ஸம்ஸாரஸாரநிதஸாரவிஹாரஹாரி
வக்ஷோஜகும்பயுகலாந்தரஸம்ஸ்திதாய:
ஸாரோபதேசநிரதாத்ரிநிவாஸிகாய:
காமேஸ்வராயமது ரஸ்மிதயாச்ரியாய:

திருஞான சம்பந்தசுவாமிகள் தேவாரம்.

திருச்சிற்றம்பலம்.

"தோடுடையா ளொருகாதிற் றூயகுழைதாழ
ஏடுடையான் றலைகலனாக் விரந்துண்ணும்
நாடுடையான் நளிரிருளேம நடமாடும்
காடுடையான் காதல்செய்கோயில் கழுக்குன்றே."

சுந்தரமூர்த்தி சுவாமிகள் தேவாரம்.

திருச்சிற்றம்பலம்.

"கொன்று செய்த கொடுமையாற் பலசொல்லவே
லின்றபாவ வினைகடாம் டலநீங்கவே
சென்றுசென்று தொழுமின் றேவர்பிரானிடங்
கன்றினூடு பிடிசூழதன் கழுக்குன்றமே."

ஸ்ரீமத் அகண்ட பரிபூரண சச்சிதானந்த சிதாகாச சின்மய தேஜோரூபியாய்த் திருக்கழுக்குன்றத்திலுள்ள வேதாசலத்தின் மீது வீற்றிருக்கும் ஸ்ரீவேதகிரி ஈசுவரரது மகிமையைச் சுருதி ஸ்மி

ருதி, ஆகம, புராண, இதிகாசங்கள் அறைகின்றன. இந்த க்ஷேத்திர மானது இப்பூவுலகத்தின்கண் மிகச் சிறப்பு வாய்ந்த புண்ணிய பூமியாகிய பரதக்கண்டத்திலுள்ள தொண்டை நாட்டில் உள்ளது. ஸ்ரீ சைவசமயாசாரியர்களாகிய திருஞான சம்பந்தர், திருநாவுக்கரசு, சுந்தரமூர்த்தி, மாணிக்கவாசக சுவாமிகள் என்னும் நால்வராலும் பாடப்பெற்றது. இது மேன்மை பொருந்திய ஸ்தலங்களுள் ஒன்று; தீர்த்த விசேஷமும் மூர்த்தி விசேஷமும் உடையது; சூரிய சந்திராதிகளாலும், தேவர்களாலும், வசிஷ்டர், அகஸ்தியர், மார்க்கண்டேயர், விசுவாமித்திரர், ஜாம்பவாதி முனிவர்களாலும் பூஜிக்கப் பெற்றது. பக்த கோடிகள் ஸ்ரீ வேதகிரீசுவர தரிசனத்தாலும், சங்கு தீர்த்த ஸ்நான மகிமையினாலும், வேதாசலப் பிரதக்ஷிணத்தினாலும் இஷ்ட காமியங்களை அடைகிறார்கள். இந்த க்ஷேத்திரம் சகல பாவங்களையும் பிணிகளையும் நிவர்த்திசெய்து, மோக்ஷ ஸாம்ராஜ்யத்தைக் கொடுக்கதக்கத்தாய்ச் சிறப்புற்று விளங்குகின்றது.

திருக்கழுக்குன்றம் புஷ்கரமென்பது தீர்த்தங்களுக்குரிய ஓர் புண்ணியகாலம். அக்காலத்தில் தீர்த்தமாடுவதும் தானதருமங்கள் செய்வதும் தீர்த்த சிராத்தாதிகள் செய்வதும் விசேஷ புண்ணிய பயனைத்தருமென்பது சாஸ்திரங்களின் துணிபு. நவக்கிரஹங்களுக்குள் முதன்மையான சுபக்கிரகமாகிய குருவினுடைய சாரத்தையனுசரித்தே தீர்த்த சம்பந்தமான புண்ணிய காலங்கள் ஏற்படுகின்றன. உதாரணமாக, வடஇந்தியாவில் கும்பமேலா என்பதையும், கோதாவரி புஷ்கரமென்பதையும், கும்பகோணத்தில் மகாமகத்தையும் குறிப்பிடலாம். கங்கை யமுனை முதலிய தீர்த்தங்களுக்குப் பர்த்தா சமுத்திராஜன் என்பது பிரசித்தம். அந்தப் புண்ணிய தீர்த்தங்கள் ஒவ்வொன்றும் தத்தம் பெருமையைப் பாராட்டி மற்றவைகள் இகழ்ந்து மாச்சரியங்கொண்டு வாதாடி வழக்கிட்டுச் சமுத்திராஜனுக்குதுன்பத்தை விளைவித்தன குரு சிம்மராசியில் பிரவேசிக்கும்போது ஏற்படுகிற புண்ணிய காலமாகிய கோதாவரி புஷ்கரத்தில் மேற்சொல்லிய புண்ணிய தீர்த்தங்களும் சமுத்திராஜனும் கோதாவரியில் ஒன்றுகூடினார்கள். அப்போது அந்த க்ஷேத்திராதிபதியாகிய கோடீசுவர மூர்த்தியினிடம் சமுத்திராஜன் தம்முடைய துன்பத்தைத் தெரிவித்துக்கொண்டார். அதன்மீது கங்கை யமுனை முதலிய புண்ணிய தீர்த்தங்களுக்குப் புத்தி புகட்டும் பொருட்டுக் கோடீசுவரர் கருணைகூர்ந்து, "நீங்கள் புண்ணிய விசேஷமுடையவர்களென ஒருவருக்கொருவர் போர்செய்து பெருமை பாராட்டுவது வீணேயாம். உங்களெல்லோரையும் விடப் புண்ணியமிகுந்தது, வேதகிரியை அடுத்துள்ள சங்குதீர்த்தமாகும். அது சகல பாவங்களையும் தோஷங்களையும் பிணிகளையும் பரிகரிக்கதக்கது.

நீங்கள் மமதையினாலும் மாச்சரியத்தினாலும் பாவத்தைச் சம்பாதித்துக் கொண்டீர்கள். உங்கள் பாவங்களைப் போக்கிக்கொள்ளும் பொருட்டுக் குரு கன்னியாராசியில் பிரவேசிக்குங்காலத்தில் நீங்கள் எல்லோரும் அந்தக் சங்குதீர்த்தத்தில் ஸ்நானம்செய்து பவித்திரர் களாவீர்கள்" என்று சொல்லிய விவரம் ஸ்காந்த புராணம் சஹ்ய குமார சம்ஹிதை ருத்திரகோடி மான்மியம், 14-வது அத்தியாயத்தில் சொல்லப்பட்டிருக்கிறது.

அந்த முகூர்த்தம் பன்னிரண்டு ஆண்டுகளுக்கு ஒரு முறையே நேரிடத்தக்கது. அதாவது, நிகழும் துன்மதிவரு ஆவணிமீ 1உ மங்களவாரம் குரு கன்னியா ராசியில் பிரவேசிக்கிறார். அந்தப் பிரவேசகாலமே சங்குதீர்த்த புஷ்கர மெனப்படும். அந்தப் புஷ்கர மஹோற்சவம் ருத்திரகோடி யென்றும் பஞ்சதீர்த்தம் என்றும் வழங்கும் திருக்கழுக்குன்றத்தில் வெகு சிறப்பாக நடைபெறும். அப்போது லக்ஷதீபோற்சவமும் நடைபெறும். அந்தக்காட்சி அற்புதமாயிருக்கும். புஷ்கர மஹோற்சவ லக்ஷதீப புண்ணியகாலத்தில் புண்ணியபலனை விரும்பியுள்ள பக்தகோடிகளான ஸ்திரீபுருஷர்களெல்லோரும் கீழ்க்குறித்த தேதியில் சங்குதீர்த்தத்தில் ஸ்நானம் செய்து ஸ்ரீ வேதகிரீசுவரரைத் தரிசித்து தன்னியாகளாவார்களென நம்புகிறேன்.

துன்மதிவரு ஆடிமீ 29உ (13-8-21) தீர்த்தாங்குரார்ப்பணம்.
" " 30உ (14-8-21) தீர்த்தயாக கலச ஸ்தாபனம்.
" " 31உ (15-8.21) காலை மாலை யாகபூஜை.
" ஆவணிமீ 1உ (16-8-21) மங்களவாரம் காலை பூர்ணகுதி யாகபூர்த்தி பகல் 12-மணிக்கு வேதகிரீஸ்வரர் பஞ்சமூர்த்திகளுடன் சங்குதீர்த்தத்துக்கெழுந்தருளி தீர்த்தங்கொடுப்பார். மாலை லக்ஷதீபம் இரவு திருக்கலியாணம். ரிஷபவாகனசேவை.

மா. மு. குமாரசாமி முதலியார்.
தேவஸ்தான தர்மகர்த்தா.

APPENDIX XVI.

By command of His Excellency the Viceroy and Governor-General in Council this certificate is presented in the name of His Most Gracious Majesty King George V, Emperor of India, on the occasion of His Majesty's Coronation Durbar at Delhi to M. R. Ry. Manamathi Munathonnu Kumarasawmy Mudaliar Avergal, son of M. M. Subbroya Mudaliar, in recognition of his work as Chairman of the Tirukazhikunram Union.

(Sd.) HAROLD STUART,
Ag. Chief Secretary to the Government of Madras.

MADRAS,
12th December, 1911.

Chingleput District Collector's Office,
Saidapet, *August* 1912.

Dear Sir,

I am pleased to be able to inform you that His Excellency the Governor-ni-Council has awarded you a medal as a memento of the auspicious celebration of the Coronation of His Imperial Majesty the King-Emperor at Delhi on the 12th December 1911.

You are one of those whose presence I was unable to secure on the 10th instant when the Honourable the Chief Justice, Sir Ralph Sellery Benson, distributed such medals to the recipients in this District.

I therefore send the medal by post together with a memorandum of instructions as to the occasions on which it is to be worn. Please acknowledge its receipt.

Yours faithfully,
C. G. TODHUNTER.

To

M. R. Ry.
KUMARASAWMY MUDALIAR Avl.
Union Chairman,
Tirukallikunram.

GOVERNMENT OF MADRAS.

This certificate is granted to M. R. Ry. Manamathi Munathonnu Kumarasawmy Mudaliar Avergal in recognition of meritorious service rendered by him in connection with Recruiting for the Army.

(Sd.) PENTLAND,
Governor of Madras.

STATION, *Fort St. George,*
21*st November* 1918.

APPENDIX XVII.

APPROVED AUDITOR FOR INCOME-TAX PURPOSES.

C. M. S. PRAKASAM, F.C.R.A., F.C.I.,
CORPORATE REGISTERED ACCOUNTANT
CERTIFIED AUDITOR.

No. 8, Arni Muthoo Mudaly Street,

Holds Government Certificate Under Section 144 (2) of the Indian Companies Act VII of 1914.

Choolai Madras, 1*st December* 1924.

Telegraphic Address: "**Guidance.**"

Report on the Administration of Sri Vedagiriswararswamiar Temple at Tirukalukundram.

I am exceedingly glad to accede to the request of Mr. M. M. Kumarasawmy Mudaliar, Trustee of the above Devasthanam a gentleman keenly sensitive to the idle prejudices weaving legends about him and himself naturally anxious to note the progress of the Institution. In response to such request I have drawn up this report from

the year 1899 to the end of June 1924 in addition to the usual audit report. During that period the Institution has passed through many vicissitudes of fortune and management both eventful and otherwise, I must state at the outset that the materials available to have an accurate idea of the position of the temple during the early stages of this period were not all that could be desired. In spite of such insurmountable and unavoidable circumstances, I had to collate the several facts and figures from such materials as were ungrudgingly placed before me by the Trustee and his staff. It will be convenient to divide this period of the report into several sub-periods whenever there was a change of management so that we might have a proper perspective of the varying fortunes of the Institution. It is also proposed to deal with its history in relation to the several aspects of its progress. Thus premising, the periods of sub-division are as follows :—

1. 1899 to 14-10-1900.	Messrs. N. Arumuga Mudaliar & Subbarayalu Naidu.
2. 15-10-1900 to 30-6-1901.	Messrs. N. Arumuga Mudaliar, Subbarayalu Naidu & M. M. Kumarasawmy Mudaliar.
3. 1-4-1901 to 30-6-1905.	Messrs. Subbarayalu Naidu & M. M. Kumarasawmy Mudaliar.
4. 1-7-1905 to 30-6-1906.	Messrs. M. M. Kumarasawmi Mudaliar, Subbarayalu Naidu & C. S. Venkatarama Iyer.
5. 1-7-1907 to 30-6-1909.	Messrs. C. S. Venkatarama Iyer, Mayandi Chetty & M. M. Kumarasawmy Mudaliar.
6. 1-7-1909 to 30-6-1924.	M. M. Kumarasawmy Mudaliar. (Present Trustee).

A few general features may be noted during each of these sub-periods.

I. This period seems to have been a mere continuation of the old regime barring perhaps the fact that Subbarayalu Naidu was not in effective management. The accounts do not seem to have been as scrupulously kept as it is expected generally at present. The Trustees seem to have been merely marking time.

II, III & IV. This period begins and develops an eventful history with an interest all its own. The new Trustee that was appointed unhappily succeeded to a confused and sluggish system of management but was also made a victim of several opposing interests both communal and otherwise. Unluckily to the management the factious spirit developed by some of the members of the Committee was a fruitful source of internal disorder and the creation of litigious environment. Under these circumstances, it is not surprising to find both civil and criminal proceedings, involving the temple in a good deal of loss viz., Rs. 14,496-11-7 and resulting in a want of that close attention which an Institution of the kind under review so rightly entails, already handicapped as it was by increase in expenditure due to rise in prices and previous legacy of debts.

V. During the period with a few lingering traces of the old spirit abroad, a genuine attempt is found in stock-taking and adjustment so that some close attention might be devoted to the affairs of the Temple. Though no specific progress could be noted in the financial aspect yet it may be observed that a serious attempt was made and partially achieved too, to renovate portions of the Temple and build a few mandapams at an immense cost. Curiously enough the monster litigation was showing its head again from unexpected quarters. The property of the Temple (viz) the Hill itself was attempted to be taken off from the possession of the Temple. This litigation ended in favour of the Temple during the next period.

VI. This sub-period deals with the history of the Institution under the sole management of the present Trustee. The picture is many-sided and much coloured. Accounts are attempted to be brought under proper control and some system. Properties lost sight of are recovered. Improvements in the scale of dittams and of pay are observed. Increase in the income of the Temple is to be mentioned. Debts are paid off. Ubayagars have been induced to perform ootsavams on a grander scale. The institution has been generally placed on a firm footing and given an impetus to be self-supporting and set on the sure road of progress and prosperity. Amidst this eventful career is to be mentioned a series of litigations both important and flimsy which naturally diverted the attention of the management and involved the depletion of its energy and resources. The Hill dispute, the scheme case and key case are some of the noteworthy proceedings (published separately) worth recording all ending in favour of the Temple. On the whole this period is hoped to be the precursor of a bright future to the Devasthanam.

Having dealt with the general features observed during the several sub-periods, it is proposed to deal with, and show the progress of the institution during the present management as compared with the position of the Temple during previous year.

Statements of Income and Expenditure & Receipts & Payments for the several sub-periods are appended herewith along with the table showing the same for the period from 1909 when the present Trustee assumed sole management.

From these it will be clear that when the present sole management began, the Income was Rs. 7,293-2-10 with an encumbrance of Rs. 14,108-14-11 showing the gross financial instability and that at present the income is Rs. 11,126-1-2 with absolutely no encumbrance worth mentioning showing the present financial stability with

increased resources. Further improvements to be noted are :—

(*a*) The mandapams and kitchen worth about 1½ lakhs were finished.

(*b*) The Hill which was claimed by the Government was recovered for the Temple. Later on, when the Hill was assessed as pattah land, the assessment was cancelled after persistent agitation and the Hill has been classified as temple poramboke. Improvements around the Hill have been made.

(*c*) Accounts are being kept in a manner which not only facilitates preparation of budgets but also auditing.

(*d*) Certain new Kattalais like Utchikalam and Kala Sandhi Kattalais have been instituted.

(*e*) New grand festivals worthy of the sanctity and fame of the Temple have been introduced like Sahasra Sangabhishekam, Arupathimover festival & Sankutheertham Pushkaranei and Laksha Deepam. Repairs to cars and Vahanams and decorations thereof and Kumbabhishekam ceremony for both upper and lower temple have been done by Subscriptions and Donations collected from the public at large amounting to nearly Rs. 42,628-13-3.

(*f*) Upayams are now performed on a grand scale totalling nearly Rs. 3,719-2-11 as compared to Rs. 1,177-7-2 during previous years.

(*g*) The total income is now Rs. 11,126-1-2 as against Rs. 7,293-2-10 during previous periods.

(*h*) Debts to the extent of Rs. 14,108-14-11 have been cleared and there are no encumbrances on the properties.

(*i*) The pay of the establishment is increased. The expenditure on this behalf is Rs. 1,555-8-2.

(*j*) Most of the jewels were renewed and made for the temple.

(*k*) There is now a total net asset of Rs. 1,09,099-15-3 added to the credit of the temple as compared to Rs. 60,503 during previous years and the lands acquired since and sold with the permission of the Dt. Judge amount to about Rs. 10,410-5-6.

The statements prepared may be well utilised as a guidance for preparation of budgets in the future based as they are on actual figures worked out for the last 24 years. It is hoped that the progress, achieved as it undoutedly appears to have been under insuperable difficulties as disclosed, would have dissipated any lingering factious spirit in the locality or its neighbourhood and would leave the Institution free to develop its recovered financial stability brighter than ever to give satisfaction not only to the unselfish and devoted labours of the present Trustee but also to the pious prayers of thousands of pilgrims who resort to this ancient shrine to receive the choicest blessings of the Ruler, God Vedagiriswara.

(Sd.) C. M. S. PRAKASAM,

F.C.R.A., F.C.I.,

Corporate Registered Accountant,

Govt. Certified Auditor

TIRUKALUKUNDRAM DEVASTHANAM.

Dr. *Consolidated Income and Expenditure A|c. from 1899 to 30th June 1924.* **Cr.**

EXPENDITURE	Total for 9 Years.	Average for One Year.	Total for 15 Years.	Average for One Year.	Total for 24 Years.	Average for One Year.
To Kist to Government	2,445 14 8	271 12 4	8,577 10 5	571 13 6	11,023 9 1	459 5 1
,, Interest on Loans	561 13 1	62 6 9	6,647 1 0	413 2 2	7,208 14 1	300 5 11
,, Court Expenses	4,590 9 7	510 12 9	9,906 2 0	660 6 7	14,496 11 7	604 0 6
,, Temple Expenses	16,661 15 11	1,851 5 2	38,311 0 9	2,554 1 8	89,380 15 9	2,823 13 5
,, Stores Consumed	34,407 15 1	3,823 1 8	78,447 0 2	5,229 12 10	112,854 15 3	9,052 14 6
,, Management Expenses ...	10,898 4 8	1,210 14 9	23,332 11 3	1,555 8 2	34,230 15 11	1,426 4 8
,, Office Expenses ...	328 14 1	36 8 9	3,121 2 0	208 1 1	3,450 0 1	143 12 1
Rs. ...	69,895 7 1	7,766 14 2	1,68,342 11 7	11,222 14 0	27,2646 1 9	14,810 8 2
Income.						
By Merah &c., from Government	34,846 2 10	3,871 12 9	49,981 1 2	3,332 1 2	84,827 4 0	3,534 7 6
,, Court Decree	1,064 0 11	118 3 8	3,170 4 11	211 5 8	4,234 5 10	176 7 4
,, Rentals	1,071 7 5	119 0 9	4,541 9 9	302 12 4	5,613 1 2	233 13 11
,, Leases	10,733 12 6	1,192 10 3	33,632 11 1	2,242 2 10	44,366 7 7	1,848 8 10
,, Offerings just as Gold Cloth &c.	3,751 6 0	416 13 1	12,205 6 1	813 11 2	15,956 12 1	664 13 10
,, Collections	4543 14 4	504 12 11	13,516 3 0	900 15 6	18,060 1 4	752 8 3
,, Contributions	9,120 1 1	1,013 5 5	29,112 10 3	1,940 13 6	38,232 11 4	1,593 0 8
,, Miscellaneous	69 12 5	7 12 1	1,233 14 2	82 3 3	1,303 10 7	54 5 1
,, Sales	438 10 4	48 11 11	19,499 10 7	1,299 15 9	19,938 4 11	830 11 5
Rs. ...	65,639 3 10	7,293 2 10	16,6893 7 0	11,126 1 2	2,32,532 1 10	9,688 12 10
,, Excess of Expenditure over Income	4,256 3 3	473 11 4	1,449 4 0	96 13 5	10,113 5 11	5,121 11 4
Rs. ...	69,895 7 1	7,766 14 2	16,8342 11 7	11,222 14 7	2,42,646 1 9	14,810 1 2

M. M. KUMARASWAMI MUDALIAR, *Darmakartha.*

MADRAS.
1st *December*, 1924.

C. M. S. PRAKASAM,
1—12—24. F.C.R.A., F.C.I.
Coporate Registered Accountant, Govt. Certified Auditor.

APPENDIX XVIII.

Institutions and Personages in possession of 'A Record of Rights of *Tirukalikunram* Devastanam.'

(1) The Superintendent in charge, Madras Record Office, Egmore... ... ... 4-6-24.
(2) Pachayappah's College ... ... 10-6-24.
(3) Connemara Public Library, Government Museum. ... ... 18-7-24.
(4) Collector's Office, Saidapet... ... 13-8-24.
(5) Hon. Advocate-General ... ... 13-8-24.
(6) The Adayar Library, Adayar ... 10-11-24.
(7) University Library, Museum Premises, Egmore. 11-11-24
(8) Devastanam Office, Tirukalikunram ...
(9) Chingleput Taluq Committee Office ...
(10) Dewan Bahadur V. Masilamany Pillai.
(11) Mr. M. T. Natesa Mudaliar ...
(12) M. M. Chandrasekara Mudaliar ...
(13) Thompson & Co. ... ...
(14) Mr. A. Venkatramiah Pantulu Garu. ...
(15) Dewan Bahadur C. Arunachala Mudaliar, Zemindar of Chunampet ... ...
(16) The Imperial Library, Calcutta ...
(17) Ananda Press ... ...
(18) Palayaswamiyar Mutt, Mailam ...
(19) Tamil Sangam, Madura ... ...

APPENDIX XIX.

List of Gentlemen and Institutions to whom the Book "Tirukalikunram" was supplied.

1 Their Excellencies Lord & Lady Reading.
2 Do. Lord & Lady Wellingdon.
3 Do. Lord & Lady Pentland.
4 Do. Lord and Lady Goschen.
5 His Highness The Maharaja of Mysore.
6 Sir and Lady P. Rajagopalachariar.
7 Sir and Lady Todhunter.
8 Hon. A. R. Knapp.

9 Hon. Khan Bahadur Sir Muhammad Habib-ul-lah
10 „ Mr. C. P. Ramasawmy Iyer, C. I. E.
11 „ „ R. A. Graham, C. S. I.
12 „ Raja of Kollengode.
13 „ Raja of Panagal.
14 „ Sir A. P. Patro.
15 „ Dewan Bahadur T. N. Sivagyanam Pillai.
16 „ Justice Mr. C. G. Spencer.
17 „ „ „ V. M. Coutts Trotter.
18 „ „ „ F. D. P. Oldfield.
19 „ „ „ W. W. Phillips.
20 „ „ „ C. E. Odgers, M.A. Bar-at-Law.
21 „ „ „ E. H. Wallace M.A.
22 „ „ „ D. G. Wallace.
23 „ „ „ G. H. B. Jackson.
24 „ „ „ Sir C. V. Kumarasawmy Sastri,
25 „ „ „ C. Krishnan, Bar-at-Law.
26 „ „ „ V. Ramaesan Pantulu, B.A.,B.L.
27 „ „ „ M. Venkatasubba Rao, B.A., B.L.
28 „ „ „ M. D. Devadoss.
29 „ „ Dewan Bahadur V. Masilamany Pillai.
30 „ „ „ C. Mathavan Nair.
31 „ „ „ V. V. Srinivasa Iyengar.
32 „ Sir B. N. Sarma, Member, Viceregal Council.
33 Mr. M. E. Couchman, First Member, Board of Revenue.
34 Diwan Bahadur T. Ragava Iyer, Diwan of Travancore.
35 Hon. Diwan Bahadur L. D. Swamikannu Pillai I. S. O., President, Legislative Council, Madras.
36 The Honourable the Director of Public Instruction
37 Mr. L A. Cammiade, Bar-at-Law, Presidency Magistrate, Egmore.
38 Dr. K. K. Pandalai, M. A., L. L. D. Bar-at-Law Ag. Chief Presidency Magistrate.
39 Mr. A. Davies, Bar-at-Law, Madras Students' Advisory Committee.
40 Diwan Bahadur, T. Vijayaraghavachariar.
41 Rai Bahadur N. Gopalasawmy Iyengar.
42 Sir S. Subramania Iyer.

43 Sir P. S. Sivasawmy Iyer.
44 „ T. Sadasiva Iyer.
45 Mr. T. V. Seshagiri Iyer.
46 Sir P. T. Theagaraya Chettiyar.
47 „ Venkata Reddy Naidu, M. L. C.
48 „ T. Desikachariar.
49 Diwan Bahadur T. Rangachariar, M. L. A.
50 Sri M. C. T. Muthia Chettiar.
51 „ S. R. M. Annamalai Chettiar.
52 Diwan Bahadur V. Tirumalai Pillai.
53 Hon. Sir & Lady P. Ramanathan of Ceylon.
54 Diwan Bahadur T. Venkoba Rao.
55 S. F. Stuart Esq.
56 Mr. Lee. Buiny House.
57 His Highness the Maharaja of Darbhanga.
58 „ „ Maharaja of Jeypur.
59 Raja of Ramnad.
60 Dr. P. Subbrayan, Zemindar of Kumaramangalam..
61 Diwan Bahadur C. Arunachella Mudaliar, Zemindar
62 Mr. N. Ramakrishna Mudaliar, Zemindar
63 „ V. Venugopala Chettiar.
64 „ J. W. Hughes.
65 „ R. Narayana Iyer.
66 „ R. A. Jenkins.
67 „ M. Coleridge.
68 „ C. B. Cotterell.
69 „ H. A. B. Vernon.
70 „ F. J. Richards.
71 „ A. M. A. C. Galletti.
72 „ C. F. Brackenbury
73 „ D. N. Strathie
74 „ T. A. Ramamachendra Sastry, Director of Agriculture, Chepauk
75 „ V. Ramakrishna, I. C. S.
76 „ A. Durasawmy Mudaliar, Dy. Collector, Madura
77 „ C. V. Krishnasawmy Iyer Sub-Judge.
78 „ A. Venkatram Pantulu Do.
79 „ T. G. Ramaswami Iyer Do.
80 „ R. Vembu Iyer, Dt. Munsiff.

81 Mr. Tirumalaisawmi Iyengar, Dy. Superintendent.
82 „ Ganapathy Guduva.
83 Hon. Mr. T. R. Venkatrama Sastriar, Advocate-General.
84 Diwan Bahadur L. A. Govindaraghava Iyer.
85 Mr. T. R. Ramachendra Iyer.
86 „ A. Krishnasawmy Iyer.
87 Rao Bahadur O. Thanikachellam Chettiar.
88 Mr. A. Ramasawmy Mudaliar.
89 „ S. Sathiamurthi.
90 „ K. Narayanasawmy Iyer.
91 „ S. Ponnusawmy Iyer.
92 „ S. Venkatrama Iyer.
93 „ T. Varathappa Naicker.
94 „ P. Chinnasawmy Iyengar.
95 „ N. P. Thiruvenkatachariar.
96 Dr. J. H. Cousins.
97 Dr. Annie Besant.
98 V. Sornambal, Widows Home.
99 Rai Bahadur M. Venkatraghavalu Reddiar.
100 Diwan Bahadur W. Vijayaraghava Mudaliar.
101 Mr. C. Muthia Mudaliar, B.A., M.L.C.
102 Diwan Bahadur G. Narayanasawmy Chettiar.
103 Mr. S. V. Ramasawmy Mudaliar.
104 „ C. M. S. Prakasa Mudaliar.
105 „ G. Sampathu Chettiar.
106 Messrs. Ratna & Co.
107 His Holiness the Mahant of Tirupathy.
108 Trustee of Ramaswaram Devasthanam.
109 Manager of Meenakshi Devasthanam.
110 Podu Dikshathar, Chidambaram.
111 Trustee of Sri Ranganather Temple, Srirangam.
112 Mr. G. Kenneth, S. P. C. K. Press.
113 Mr. L. Anantha Iyer Editor, The *Hindu Nesan.*
114 The *Daily Express.*
115 The *Madras Mail.*
116 The *Hindu.*
117 The *New India.*
118 The *Justice.*
119 The *Swarajya.*

120 The *Times of India*.
121 The *Statesman*.
122 The *Englishman*.
123 The *Daily Mail*.
124 The *Andhra Patrika*.
125 Ramakrishna Mission Mutt Library.
126 Dharmapuram Do.
127 Sringeri Do.
128 Kumbakonam Do.
129 Tiruvaduthurai Do.
130 The Mythic Society Library (Bangalore).
131 The Theosophical ,,
132 The Pondicherry ,,
133 Travancore Public Library.
134 Pudukottai Do.
135 The Tanjore Palace Do.
136 The Baroda State Library.
137 The Darbhanga Do.
138 The Imperial Do.
139 The Superintendent, Madras Record Office.
140 The Epigraphical Superintendent, Kilpauk.
141 The Principal, Presidency College.
142 ,, Christian College.
143 ,, Pachaiyappah's College.
144 The Librarian, Literary Society.
145 ,, University Libraray.
146 ,, Connemara Library.
147 Editor *The Pioneer*.
148 ,, *The Bombay Chronicle*.
149 ,, *Modern Review*.
150 The Epigraphist to the Government of India.
151 The Editor, Royal Asiatic Society's Journal.
152 Messrs. Deighton Bell & Co., Book-sellers Cambridge, London.
153 Messrs. Constable & Co., Booksellers London W.C.
154 ,, B.H. Blackwell & Co., Booksellers, Oxford.
155 Luzac and Co., Booksellers, London.
156 Grindlay & Co., Booksellers, London.
157 Editor, The *Hindu Message*, Srirangam.
158 The Editor, The *Wednesday Review*, Srirangam.

159 The Editor, The *Educational Review*, Madras.
160 „ The *Everyman's Review*, G. Town Madras
161 The Principal, Queen Mary's College, Madras.
162 Messrs. Kegan & Paul, Trench Trubner & Co. (Ltd). 68-67 Carter Lane London, K. C. and 39 New Oxford St., London, W. C.
163 Mr. K. S. Gopalaratnam Iyer, Sub-Judge.
164 Mr. Chandra, I. C. S.
165 Mr. V. T. Krishnamachariyar.
166 Mr. V. Ramalinga Ayyar.
167 Mr. R. Ramachandra Row.
168 Hon'ble T. E. Moier Esq., C.S.I., C.I.E.
169 Hon'ble N. E. Marjoribanks Esq., C.S I., C.I.E.
170 A. Y. G. Campbell Esq., C.I.E., C.B.E.
171 Hon'ble Mr. Justice Owen Beasley.
172 Hon'ble Sir C. Sankara Nair.
Etc. Etc. Etc.

APPENDIX XX.

Opinions on 'Tirukalukunram,' January 15th 1924.

Dear Sir,

"I thank you for to welcome a memento of a place of much interest, of which I have very pleasant recollections. I congratulate you heartily upon the production of your monograph ; and I trust that the reception given to it may have satisfied you that it is considered to be worthy of its subject, and that your efforts are highly appreciated."

I am,
Dear Sir,
Yours faithfully,
(Sd.) PENTLAND,
S. LYGON PALACE,
S. W. I.,
5-1-25.

Dear Mr. Kumaraswami,

I am very grateful to you for the 2 books which have safely arrived and give a most charming and picturesque account of that wonderful Tirukalukunram temple where I remember spending a most interesting morning.

Trusting that the year 1925 may be full of happiness to you.

Yours sincerely,
(Sd.) WILLINGDON.

Mr. Kumarasami Mudaliyar's monograph on Tirukalukundram should be a welcome memento of a place of great sanctity and much historic interest in South India. There are few Hindus in the southern districts who have not at sometime or other worshipped at this ancient shrine ; and I believe that almost every European who visits this part of the country goes and sees Tirukalukundram and Mahabalipuram. Mr. Kumarasawmi Mudaliyar has not only given a fascinating account of the temple and the hill, but he has illustrated the booklet beautifully and made it most attractive. I may add that the management of the temple of which Mr. Kumarasawmy Mudaliyar is Trustee leaves little to be desired.

(Sd). P. RAJAGOPALACHARI,
Member of the Council of the Secretary of State.
Madras, 30th January 1925.

Dr. Sir Subramania Ayyar 6th, February 1924.

"I am sure it will be found useful to all interested in the ancient Shrine."...

Lady A. Todhunter, 13th December 1923.

"It is most interesting and I shall be glad to have it to take to England with me as a delightful memento of Tirukalikundram rock and temple."...

The Hon'ble Justice Mr. G. H. B. Jacken,
6th February 1924.

"I have been much interested by your monograph on Tirukalikundram—a place of which I have lively recollection."

Hon'ble Justice Mr. C. V. Kumarasawmy Sastriar,
22nd February 1924.

"I read with great interest."...

The Hon'ble. Justice Mr. C. G. Spencer,
23rd February, 1924.

"I am reading the book with interest."...

Hon'ble Justice Mr. Venkatasubba Row, B.A., B.L.,
25th February 1924

"Its get-up is very attractive and it contains information which I find very interesting."

The Hon'ble Justice Mr. M. D. Devadoss,
13th March 1924.

"Full of interest not only to Hindus but to all who are interested in the history of the country. The information you have given is so interesting that I am tempted to visit the place again."

The Hon'ble The Rajah of Kollengode, C.I.E.,
18th December 1923.

"I am much interested in reading the book and it has created a desire in me to visit the temple which I hope to do on an early date."

The Hon'ble Mr. T. N. Sivagnanam Pillai, B.A.,
7th February 1924.

"My knowledge of the hill-shrine and its great tradition was somewhat meagre and your book has thrown a

flood of light on the history of one of the most famous and much frequented shrines in South India. I would heartily commend your example to the trustees of temples in South India who, I trust, will issue booklets like yours giving the history and traditions connected with their temples, which will be a great help to pilgrims and European visitors."

Justice T. V. Seshagiri Iyer, 5th February 1924.

"I read with great interest and pleasure your book on Tirukkalikundram. You have done real service to religious devotees by drawing attention to matters which do not ordinarily attract their eyes. Although I had been to this holy place more than once, I was not aware until I read your book the true significance of many things which I casually looked at without understanding. If every trustee of a Temple shows as great an interest in its affairs and as much devotion as you have shown there will be no necessity for a Religious Endowments Act in this Presidency."

Sir T. Sadasiva Iyer, M.A., B.L., 4th August 1924.

I congratulate you on the very successful completion of your pious self-imposed labour.

Diwan Bahadur T. Rangachariar, 15th February 1924.

"It is very neatly brought up and I am glad you have taken so much pains in bringing out this monograph."

The Dewan, Pudukkottai State, 23rd February 1924.

"It affords interesting reading and is a valuable compilation of the *Sthalapuranam* of the sacred South Indian Shrine."

F. J. Richards, Esq., I. C. S., 12th December 1923.

"It is a really most interesting publication and exactly what is wanted. I wish others would follow your example and work up interest in institutions of this kind."

R. Narayana Iyer, Esq., B.A., I.C.S., 12th December 1923.

"This is exactly the sort of book that we want in respect of our South Indian temples."

V. Venugopala Chettiar, Esq., B A , I.C.S., 30th April 1924

"is found to be widely appreciated. The description given therein of the place and the temples and the account of the legends are most interesting reading. You have done most valuable service to the public in having brought out the book which I am sure will rank as one of the few good books on Hindu sacred places."

Dr. Sir John Marshall, M.A., 19th January 1924.

"A useful and handy guide which visitors and pilgrims to the temple at Tirukkalikundram will no doubt greatly appreciate."

Professor Sir W. M. Ridgeway, Sc., D.F.,B.A. (Cambridge), 15th March and 6th May 1924.

"I have been greatly interested by your statement in the preface to your Tirukkalikundram (1923) that in one of the temples at the place there are number of reliefs depicting the legends of King Suraguru, who according to the local tradition was a chola ruling in the part of the country in early historical times."

* * *

"I have been deeply interested by your account of the splendid shrine."

Dr. J. H. Cousins, 15th December 1924 and 6th February 1924.

"Provides not only a good guide to the sacred place, but also a valuable addition to knowledge of the culture of South India."

* * *

Tirukkalikundram has turned out quite nicely.

The Trustee, Ramesvaram Devastanam,
9th January 1924.

"Gives very useful and interesting information regarding the shrine and I felt immense pleasure in perusing it. Infinite pains have been taken in collecting and collating the legends connected with the important portions of the most ancient and sacred *Kunram* with the excellent photographs. The reading of the book creates an inducement to all those who have not seen the place, to visit at once."

Dewan Bahadur L. A. Govindaraghava Aiyar,
B.A., B.L., 31st August 1924.

"You and Mr. Jagadisa Aiyar have taken fresh pains to bring together what has to be said about the sacred Hill and deserve great credit for the trouble that it involved and you have placed the worshipping public under a debt of gratitude to you."

A. Venkatramiah Esq., B.A., B.L., 22nd December 1923.

"The book contains much interesting information and has been got up in quite an attractive style. I am sure it will be quite useful as a guide book for tourists. And it is also a fitting memorial to your successful administration of the Institution extending to nearly a quarter of a century."

C. V. Krishnaswami Ayyar, Esq., B.A., B.L.,
26th December 1923.

"It is very well written and the printing and get-up are excellent. I am sure it will be appreciated by those who know anything of the famous place."

Sir M. C. T. Muthiah Chettiar, Kt., M. L. A.,
21st December 1923.

"find it well written, splendidly illustrated, nicely printed and neatly got up, and very moderately priced.

I congratulate you and your collaborators on bringing out this little work, which is interesting reading and it would serve as an excellent *vade mecum* and guide-book to the numerous cultured Indian pilgrims and foreign globe-trotters who throng the holy place season after season."

K. Krishnaswamy Aiyangar, Esq., B.A.,
5th February 1924.

"It presents in a readable form much valuable information regarding this ancient shrine. I trust that this production will induce trustees of other South Indian shrines of fame to prepare similar pamphlets for the benefit of pilgrims."

S. V. Ramasawmy Mudaliar Esq., 19th December 1923.

"It is very interesting and exceedingly well got up. I trust others will follow you in this direction."

Zamindar Mr. N. Ramakrishna Mudaliar
20th December 1923.

"I carefully went through the book, it is very interesting. It need scarcely be said that Tirukalukundram is one of the most famous places of pilgrimage in Southern India attracting hundreds of devotees every day. How it came to be a pilgrim-centre everyone interested in India and its antiquities ought to know. By publishing this brochure with care and precision you have supplied a long-felt want of the place. The descriptions in it are very interesting and amply repays perusal. The photographs which are distinct and neat enhance the value of the same. Its general get-up is simply excellent. I am very much pleased to note that our friend Mr. P. V. Jagadisa Iyer was of much help to you in the publication of the volume. I hope the copies will be found very useful as a guide to the pilgrims, devotees, world-trotters and others who are interested in the Indian antiquities and places of worship."

Vakil K. Narayanasawmy Iyer Esq., B.A., B.L.,
27th December 1923.

"It is but one of ideas of originality, organisation along."

ஸ்ரீ காஞ்சீகாமகோடி பீடாதிபதி.
ஜகத்குரு ஸ்ரீ சங்கராசாரிய ஸ்வாமிகள்.
கும்பகோணம்.

25th February 1924.

"இந்த புண்யஸ்தலத்தின் விசேஷமஹிமைகளை யாவரும் ஸுலபமாக அறிந்துகொள்ள அனுகூலமாக இருக்கும்படி ஆங்கில பாஷையில் அந்தந்த முக்கியாம்சங்களின் படத்துடனும், இதர அவசியமான விவரங்களுடனும் தாங்கள் இந்த புஸ்தகத்தை பிரசுரம் செய்து லோகோபகாரத்தைச் செய்திருக்கிற அம்சத்தைக் குறித்து ஸ்ரீ மஹாஸன்னிதானத்தில் அத்யந்தம் ஸந்தோஷிக்கிறார்கள்."

The "*Swarajya*," 15th December 1923.

"The Puranic Story about the temple as well as the historical facts connected with it are well brought together. The book deserves to be read by all who are interested in Indian antiquities."

The "*Justice*", 20th December 1923.

"Residents of Madras are familiar with that delightful sanatorium, Tirukalukundram, and will very much appreciate a sort of authoritative hand-book to the place. Such a hand-book is the monograph which Mr. M. M. Kumarasawmy Mudaliyar, Trustee of the Tirukalukundram Devasthanam, has issued to the public. Tirukalukundram is a shrine of hallowed traditions which is resorted to for worship by Hindus from far and near. Apart from its religious importance the attraction of the place as a Sanatorium, cheap, easily accessible and delightful to reside in, is one that draws crowds all round the year. The village is nearly nine miles from Chingleput and is

approached by a fairly good road in which motor buses ply all day. The natural scenery and beauty of the tiny village with the majestic hill on one side and the mammoth gopurams on the other are sufficient to inspire religious feelings in the most matter-of fact men. A bath in the sacred Sanka Thirtham, worship at the hill shrine and a circumambulation of the foot of the hill are the ordinary routine of the daily worshipper. People frequent this *Sthalam* to worship here for a *mandalam* or 48 days, at the end of which they find themselves much improved in mental and physical health. The hill is said to abound in medicinal herbs whose fragrance the wind wafts to the worshipping circumambulators who joyously drink in the delightful breeze.

In the monograph under notice Mr. Kumarasawmy Mudaliyar has given much valuable information gleaned from inscription, tradition, and popular folklore, accompanied by fine half-tone illustrations of the various shrines, gopurams, idols, &c. The publication is of much use to the casual visitor, archæologist, and the devout worshipper."

L. A. Cammiade Esq., B.A., B.L., 1st April 1924.

It has taught me several things I did not know before.

"இந்து நேசன்"

12th January 1924.

"இந்த மகாக்ஷேத்திர மகிமை இனிது விளங்கும் நோக்கத்துடன் இதைக் குறித்து சரித்திர ரூபமாக விவரமெழுதிப் புத்தக ரூபமாக அச்சிட்டிருக்கிறார்கள். அங்காங்கு புகைப்படமெடுத்து நல்ல மழமழப்பான காகிதத்தில் பொருத்தியிருக்கிறார்கள். இங்கிலீஷ், தமிழ், தெலுங்கு, ஹிந்தி ஆகிய இந்நான்கு பாஷைகளிலும் இந்தப் பக்ஷிதீர்த்தத்தைப் பற்றிய விவரமெழுதி விடுத்திருக்கிறார்கள். தரிசனார்த்தம் வரும் யாத்திரிகர்களுக்குச் சௌகர்யம் செய்து கொடுப்பதிலும், முறைவழுவாது ஆலயத்துக்காரியங்களை கண்ணுங்கருத்துமாக நிறை வேற்றுவதிலும் அண்டினரை ஆதரிப்

பதிலும் தர்மகர்த்தாக்களின் கவனிப்பு இருக்கவேண்டியது ஒழுங் காகு மென்பதை கிரியாம்சையில் நமது ஸ்ரீமத் குமாரசாமி முதலி யார் காட்டிவருவதை யொப்ப, இதர க்ஷேத்திரங்களிலுள்ள தர்ம கர்த்தாக்களும் நடந்து கொள்வார்களேயானால், நம்நாட்டில் ஆஸ் திகத்திற்கு ஒருபோதும் அழிவிராதென்று கூறத்தடையென்ன!'

The *Hindu Message*. 21st February 1924.

"The monograph contains all available traditions both oral and written, about the temple, the hill and the surrounding parts and is copiously illustrated with several half-tone pictures. All items of archæological interest also are given and the several inscriptions found all over the place are summarised in an appendix at the end of the book. The discovery of a series of sculptures in the carved piers within the Temple relating to incidents connected with the coming of Suraguru to this place from Mahabalipuram close by and the series of pictures given in the book illustrating these sculptures are very interesting. Besides its sanctity as a place of pilgrimage it is a reputed health resort, the whole range of mountains abounds in various powerful medicinal herbs. The gentle wind that blows softly across the green-clad sides of the hill carries with it the aroma of these medicinal herbs and many a despairing pilgrim feels his strength revive and health return. Tuberculous patients find considerable relief by a prolonged stay here. It is said that even leprosy is cured by a bath in the sacred pond known as "Pakshi Thirtham" here. For those who wish to have an idea of the several interesting features of this popular place of pilgrimage as well as health resort, we strongly recommend a perusal of this monograph."

The *Educational Review*, March 1924.

"This small but copiously illustrated and very informing monograph has been published by the Trustee of the Tirukalukundram Devastanam on the basis of information supplied by Mr. P. V. Jagadisa Iyer of the Madras, Archaeological Department, who has made a patient and laborious study of the antiquities of the place

embodying the gist of it in his work "*South Indian shrines.*"

The wish that the other chief places of religious importance of South India receive as good a descriptive treatment as Tirukalukundram has received at the hands of Mr. Jagadisa Iyer and the Publisher.

A. V. Ramalinga Ayyar, Esq. 25th Jan.' 25.

".....Is a very useful and a valuable contribution to the history of India and is bound to be immense use for the research student of History. The scientific attitude of mind applied for the interpretation of the inscriptions and for the explanation of the historical names of the various places in the locality, the beautiful illustrations that are given for appealing to the mind's eye of the stranger, and the clear and interesting manner in which facts are presented are some of the noteworthy features which the authors of history-books might well imitate.

The Royal Asiatic Society's Journal, London.—TIRUKKALUKUNDRAM (PAKSHI-THIRTHAM,) Illustrated. Published by M. M. KUMARASAMI MUDALIAR. 9×5½, pp. lii.+37, 32 plates, 2 plans. Madras : Diocesan Press, 1923.

Tirukkalukundram, 9 miles S. E. of Chengleput town, is a well-known Saiva sanctuary, and the little hand-book bearing its name as title, which has been issued by Mr. Kumarasami Mudaliyar with the collaboration of Mr. P. V. Jagadisa Ayyar, is bandy guide to it, giving a description of the local temples and their cult. The most remarkable feature of the place is the daily arrival of two sacred "eagles" (in reality, we believe, they are birds of a somewhat less aristocratic kind to wit, the genus *Neophron ercno pteurs*) at the sacred pond known as the Paksi-tirtham to be fed ; and legend asserts that these visits have taken place daily since the Treta-yuga. The architecture, sculptures, and inscriptions of the temples are in some cases very interesting, especially those of the Muvarkovil, which contains among other things some fairly old reliefs depict-

ing a local legend of a Cola king Sura-guru. In spite of the fantastic character of this story Sura-guru seems to be real person ; he is, moreover, believed to have founded the temple, and until recently a drama, the *Sura-guru natakam*, was annually performed in it to celebrate him (an exact parallel, to the *Rajarajesvaranatakam*, in the great temple of Tanjore) The photographic illustrations are on whole fairly adequate, and altogether Mr. Kumarasami Mudaliyar is a good *cicerone*.

During my short stay at Tirukkalukundram, two things struck me as remarkable—one the temple on the hill, the other the couch tank at its foot. The former purifies the mind ; the latter invigorates the body. It is hoped that this ancient city will improve under the able management of the exemplary trustee of the temple, Mr. Kumarasawmy Mudaliar.

(Sd.) K. KRISHNASAMY AIYANGAR,

Superintendent, Madras Record Office.

14*th May* 1924.

My wife and I have enjoyed our visit to Tirukkalukundram very much and have to return our best thanks to Mr. M. M. Kumarasami Mudaliar for his excellent managements. We have seen the kites fed and are of opinion that this is one of the most interesting sights we have ever seen.

(Sd.) U. ADAM,

15*th Febry.* 25. *Public Prosecutor, Madras.*

The temples on the hill here is in a magnificent position and it was most interested at the feeding of the kites at which ceremony I saw many pilgrims from the Telugu Districts. Mr. Kumarasami Mudaliar has been

very kind in showing me both that temple and the temple in which is also a fine one.

24*th Febry.* 1925.

(Sd.) H. R. WZIELLI.

Rev. Dvl. Officer, Chingleput.

My official duties brought me to this place and I availed myself of the opportunity to visit the shrines. Mr. Kumarasami Mudaliar has been very kind in showing me the various objects of interest. I am most thankful to him.

I have seen some places of great natural beauty in the hilly agency tracts of Godavari. It has been a revelation to me to find here so near Madras scenery no less beautiful. Wild birds of high air taking food from the hand of man on the summit of the hill amidst sanctified surroundings, is, I should suppose, a symbol unrivalled in its impressiveness to show how near one another are God, Man and Nature.

(Sd.) P. RAJAMAYYA,

2*nd March* 1925. *R. D. O., Saidapet.*

I am much obliged to the trustee for his kindness in taking us round and showing us everything there is to be seen. The arrangements in the shrine and the surroundings speak eloquently to the interest and zeal shown by the Trustee.

(Sd). P. ROW, I. C. S.

29*th March* 1925.

24*th April* 1925.

A most beautiful and dignified sight.

(Sd). EUGEINE E. THOMPSON

April 24th 1925.

Whilst the sights are unique and inspiring and wonderful, our host Mr. Kumarasami Mudaliar was more wonderful Hill. His arrangements were perfect and his hospitality an affectionate tyrant.

(Sd). BIJAYA CHANDRA MAHTAB,
Maharaj adhiraja of Burdwan.
(Sd). ALHAYCHAND MAHTAB,
Maharaj Kumar of Burdwan
(Sd). UDAY CHAND MAHTAB,
Maharaj Kumar of Burdwan

I am very much indebted to Mr. Kumarasami Mudaliar, the Trustee for the great help he rendered me to make my stay comfortable and doth worship the Gods with all ease and convenience.

(Sd). R. ANANSLASTROL,
Head Sircar Vakil,
Travancore State.

May 1925.

Her Highness the Maharani Saheb of Baroda visited this place to-day and Mr. K. Mudaliar was with Her Highness. Everything was satisfactorily arranged.

(Sd.) BR. GAEKWAR,
Secretary to Her Highness.

31*st July* 1925.

THIRUKKALUKUNDRAM.

திருக்கழுக்குன்றம்

1925 ஞு மே மீ 9உ

"பட்சிதீர்த்தம்" என்று பக்தர்கள் புனிதமாகக் கொண்டாடும் புண்ணிய ஸ்தலத்திற்குத் திருக்கழுக்குன்றம் என்று சாதாரண மாகச் சொல்லுவார்கள். இது செங்கற்பட்டு ரெயில்வே ஸ்டேஷனுக்கு ஒன்பது மைல் தூரத்திலுள்ளது. இந்த ஸ்தலத்தைக் குறித்து நமது நண்பர் பலர்க்குத் தெரியுமாதலின், மற்றும் ஸ்தல புராணத்தை ஈண்டு குறியாது இங்கு சமீபத்தில் நடந்தேறிய பிரம்

மோற்சவச் சிறப்பினை மாத்திரம் இப்போது குறிப்பிடுவோம். திருக்கழுக்குன்றத்திலுள்ள வேதகிரீசுவரருடைய திவ்விய தரிசனங்காண ஆயிரக்கணக்கான ஜனங்கள் தொலைதூரத்திலிருந்து தினந்தோறும் வருவது சகஜமேயாகிலும் இப்போது நடந்தேறிய பிரம்மோற்சவத்திற்காகத் திரளான ஜனங்கள் கூடியிருந்தார்கள். ஸ்ரீ சோமாஸ்கந்த மூர்த்தியையும் திரிபுர சுந்தரியம்மனையும் கண்டு தரிசிக்கப் பதினாயிரம் கண்கள் வேண்டுமென்று சொல்வாரும், காலை மாலை இரவு பகல் என்று பாராது ஸதா ஸர்வகாலமும் கோயிலே கதியென்று கருதிக் கடவுளை மனனம் பண்ணுவாரும் அங்கப்பிரதட்சிணம் அடிப்பிரதட்சிணம், கிரிப்பிரதட்சிணம் செய்வதற்காக ஒரு மண்டலம், அரை மண்டலம், கால் மண்டலம் குடும்ப சகிதராகக்காத்திருக்க வந்திருப்பாரும், இப்போது நடைபெறும் பிரம்மோற்சவ விமர்சையைப் பார்த்து ஆனந்தங்கொண்டு பரவசராகக்காத்திருப்பாரும், மற்றும் வேடிக்கை பார்த்துச் சங்க தீர்த்த ஸ்நானமாடி உச்சிமலைக்குச்சென்று பட்சிகள் வந்து பண்டாரத்தினிடம் பொங்கற் கவள முண்ணும் அற்புதத்தைக் காணவருவாரும் ஏராளமாயுளர், இந்த பிரம்மோற்சவச் சிறப்புக்குக் காரணபூதராயிருந்தவரும், எப்படிப்பட்ட இடுக்கண்களுக்கும் ஈடு கொடுத்துப் பொறுமையைப் பூஷணமாயும் சாந்தத்தைச் சமரஸமாயும் கடமையைத் தமதுழைப்பெனக் கருதும் கண்ணியம்படைத்தவராயுமுள்ள ஸ்ரீமத் எம். எம். குமாரசாமி முதலியாரைக் குறித்து நாம் ஒரு வார்த்தை யேனும் கூறாதிருப்பதற்கில்லை. எப்போதும் ஸாமூகம், எவர்வரினும் புன்முறுவல் பூத்து வருக வருகவென்று அழைக்கும் வசனமிருதத்தைச் செவி சாய்த்துக் கேட்போர்தம் ஹிருதயம் புளகிதமாகும் இனிய வார்த்தை வந்தோர் நண்பராயினும் வேற்றாராயினும் சுணக்கமில்லாது அவர்கட்குரிய அனுகூலாதி சௌகர்யங்களை யளிக்கும் பத்ததி—ஆகிய இவைகள் என்றும் யாவராலும் புகழ்ந்து கொண்டாடத்தக்க தென்பதற்கு ஆக்ஷேபமில்லை. சுமார் $24\frac{1}{2}$ வருஷகாலமாக ஸ்ரீ வேதகிரீசுவரர் தேவாலயத் தர்மகர்த்தாவாகவிருக்கும் நமதுஸ்ரீமான் முதலியாரவர்கள் மற்றும் பல காலம் தாம் மேற்போட்டிருக்கும் பக்திபுரஸ்ஸகைங்கர்யம் புரியுமாறு அரோக திடகாத்திரராகவும் ஆயுராரோக்கிய சம்பன்னராகவும் இருக்கக் கழுக்குன்றத்து உச்சியில் கணமுடன் தங்கியிருக்கும் ஸ்ரீ வேதகிரீசனது திருவருள் பாலிக்குமாக. யூனியன் போர்டு பிரெஸிடென்டாகவும் முதலியாரவர்கள் இருப்பதுபற்றி அவ்வூர் ஆரோக்கியானுகூலங்கள் திருப்திகரமாயிருக்கத் தடையேதுமில்லை. அருங்குணம் வாய்ந்த அச் செல்வச் சீமானிடம் தங்கு மங்களம் எங்கும் பொங்குக வென்பதே எமது மனமார்ந்த பிரார்த்தனை.

Visited the hill shrine of Tirukkalukundram under the auspices and guidance of the Trustee Mr. Kumarasawmy Mudaliar through whose kindness we, a party of four, all the sights to the best advantage,

(Sd.) CHARLES G. SPENCER.
10-9-25,

I paid a visit to the sacred shrine of Tirukkalukundram this day and I am glad to be able to state that this is one of the few best managed temples I have come across. The Dharmakartha, ever kind and hospitable, attended to our comforts with his usual care and we leave this place with a profound sense of gratitude for his kindness. I wish I will be able to visit the shrine again and again.
Sep. 13,1925.

(Sd.) M. C. KRISHNAVARMA RAJA,
Raja of Mankadu.

Hon. A. Y. G. Campbell Esq., I. C. S. on 9-9-1925:—
" .....Its preparation has evidently involved a considerable amount of patient research..... ..."

Hon. Sir. Md. HABIBULLAH SAHIB
BAHADUR, K.C.I.E., Kt.
Member, Viceroy's Executive Council
(on leave)

LAKE SIDE,
Teynampet, Madras,
September 21*st* 1925.

Dear Sir,

" I have now read with very great interest the monograph dealing with the temple is indeed a valuable guide to those who wish to visit it and an emporium of informations to others. It is gratifying to note that Mr. P. V. Jagadisa Ayyar of the Archaeological Department rendered not a little assistance in the compilation of this valuable book."

Yours Sincerely.....
Md. HABIBULLAH.

THE GROVE
CATHEDRAL P. O.
Madras.
September 25, 1925.

My dear Kumaraswami Mudaliar,

The very useful and instructive book on "Tirukalikundram" which you sent me some time ago. "The letter press is very creditably compiled and the pictures are fully illustrative of the place and its several features."

I am
Yours Sincerely
C. P. RAMASWAMI IYER.

———

VENKATA PARK
Cantt. Trichinopoly
1*st October* 1925.

My dear Sir,

The brochure on "Tirukalikundram" is an exceedingly interesting production. It brings out the archaeological, epigraphical, and puranic" view-points "of this typical ancient monument of Indian faith and culture"....
The publication brought out under your auspices serves to revive by words and pictures memories of quondom pilgrim like myself as well point to attention and instil interest in the cultural and devotional aspect of religious worship in the East, where all the great religions were born.

Yours Sincerely
—— T. DESIKACHARI.
Madras Museum House
9th October 1925.

Dr. J. P. H. VOGEL, M.A., P.H.D., PROFESSOR
of Sanscrit, Laiden University:—

.....The book on Tirukalikundram, which interests me very much.....

Row Bahadur V. T. Krishnamachariyar, B.A., B.L., C. I. E., on 15th November 1925 :—* * * I have read with much interest. Your account of the historical facts and legends connected with this ancient and holy place will be found useful and instructive by those who visit the shrine. The illustrations are excellent.

Hon. Sir S. R. M. Annamalai Chettiar, on 22nd November 1925 :—* * * It is well got-up and makes instructive reading. I am sure it will prove very useful to the public.

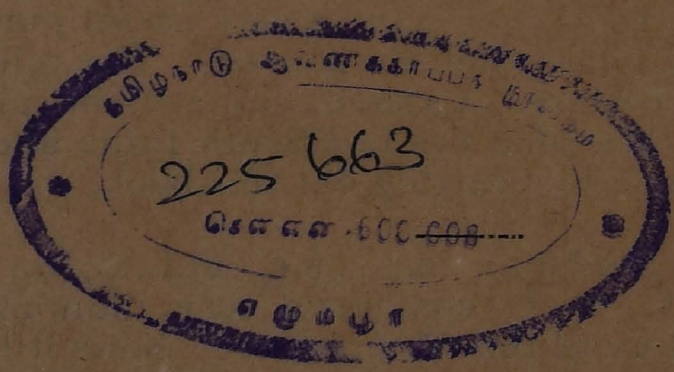
Sir. S. Sankara Nayar, B.A., B.L., on
:—* * * It is very useful to all those who take any interest in Hindu Temples.

S. Satyamurti, Esq., B.A., B.L., M.L.C., on 3rd December 1925 :—* * * a very interesting informing and well-got-up monograph regarding the Temple. The monograph is well written and beautifully printed and illustrated such works as they serve a very useful purpose in explaining to the pilgrim and the scholar. The religion and historical importance of sacred and ancient places Mr. Kumaraswami Mudaliar has laid South India under a deep debt of gratitude by bringing out this book.

A. Ramasami Mudaliar, B.A., B.L, M.L.C., on 4th December 1925 :—* * * contains a very illuminating account of the history of the Temple and shows it to be one of the most ancient of institutions referred to in some of the earliest books of the Tamil Literature. The Publication of the inscriptions afford very useful material from a historical point of view The sanctity of the Temple hardly needs any mention and is testified to by the vast concourse of people from all over India that attend. The peculiar feature of this sacred shrine is of course the two sacred kites believed to be divine incarnations who visit the temple regularly and whose age it is impossible to determine. I have been delighted by the manner in which its affairs have been conducted by its Trustee. It is

impossible to dissociate Tirukalikundram from Mr. Kumaraswami Mudaliar and I am sure I am only echoing the opinion of thousands of visitors to Tirukalikundram when I say that they cannot think of Tirukalikundram without immediately recollecting the kindness and the hospitality of the Dharmakartha. I hope that in spite of the heavy sacrifice that is involved both in time and in money Mr. Kumaraswami Mudaliar will continue to look after the interests of the Temple and its numerous visitors.

Dewan Bahadur T. Vijiaragavacharaiyar, M.A., B.L., on 12th December 1925:—* * * It is a very interesting account and the many visitors to Tirukalikundram should find it useful.


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