

30/87 Act Spelling Doom to Temples

Today, Temples are in Turmoil. In Andhra Pradesh many of the 34000 and above Temples are decaying and are in different stages of closure. This is because of a single thoughtless, draconian & devastating legislation :- The Andhra Pradesh Endowments Act of 1987.

Each and every section of the legislation is a weapon for destruction of Temples. Readers should know how the legislation could be enacted; what was the basis, etc. To bring to light the mischief, the misinformation, the manipulation and misrepresentation of facts done by Challa Kondaiah Commission in laying the foundation for the 1987 Endowments Act, the facts are as under.....

History of the Present Legislation : **(Act XXX of 1987) :**

In the year 1965, the Andhra Pradesh State Government proposed to amend and consolidate the laws relating to the Hindu Religious Endowments and Charitable Institutions. Consequently, a Bill drafted by the legislative section of the Law Department of the Government of Andhra Pradesh was published in the Andhra Pradesh Gazette extraordinary on 6.8.1965 and was introduced in the Legislative Assembly on the same day. Sri P.V.Narasimha Rao, the then Minister of Law and Endowments of the State of Andhra Pradesh moved a motion on 14.8.1965 to refer the said Bill to a Joint Select Committee of the two houses and the same was adopted on 16.8.1965. The Legislative Council after full discussion concurred with the said motion on 17.8.1965 and a message to that effect was announced in the Legislative Assembly on 20.8.1965. Thereafter, a Select Committee consisting of 21 members from the Andhra Pradesh legislature commenced the consideration of the draft bill on 8.9.1965. The Committee held 30 meetings out of which 8 sittings were devoted to recording of oral evidence and receiving written representations and 22 sittings were devoted to the clause by clause consideration of the Bill. This author also gave evidence lasting 2 $\frac{1}{2}$ hrs which was published by the Legislative Assembly Secretariat. A thoroughly revised Bill which emerged from deliberations lasting for almost 10 months was submitted by the Select Committee to the legislature on 3.6.1966. Thereafter, the Andhra Pradesh Charitable & Hindu Religious Institutions and Endowments Act was passed by the

The DMK Government followed up the Election promise, which is reported as under.

The Hindu dt. 11.3.1989

Panel to study Temples administration

"The Chief Minister Mr. M. Karunanidhi today announced the Constitution of a five member committee to advise the Government on measures to better the administration of Temples, protect properties and improve their financial resources. The experts Committee would tour the State, talk to religious and spiritual leaders and people interested in temple maintenance, and present a report to the Government in three months. Based on its recommendations, the Government would take steps to improve the functioning of the Hindu Religious & Charitable Endowments Department. Sri Kundrakudi Adigalar, Sri N. Krishnaswamy Reddiar, former judge of the Madras High Court, Sri Thirumalai Iyengar of Srirangam, Sri K.M. Jayasenthinathan, representative of Kanchi Sankara Mutt, and Mrs. Radha Thiagarajan, Vice-Chancellor of Alagappa University, Karaikudi would comprise the Committee with the HR & CE Department Secretary as the Convenor.

Mr. Karunanidhi was addressing religious leaders, Mutt heads and prominent citizens devoted to the cause of Tamil culture, Hindu religious and temple worship, who were invited for a dialogue with the Government at the initiative of the Chief Minister in pursuance of an election promise made by his party.

In his introductory remarks, the Chief Minister recalled the steps taken, during the earlier DMK rule, to ensure that administration of temples, pooja and festivals were carried on without any defect and said, "now also we are keen to function in the same manner, and the discussion is to get ideas for improving the performance by making the necessary changes in administration."

During the three-and-a-half hour meeting, at the Secretariat, more than 20 participants gave their suggestions for improving the financial resources of temples, proper upkeep of temple premises and providing better facilities for devotees. The Chief Minister, who was keenly following the speeches, intervened more than once

to get clarifications. Almost every speaker expressed concern over mismanagement of temples, misappropriation of properties and the paltry incomes that temples received from their agricultural lands and urban properties. Denied of the minimum returns from properties, even those temples owning several acres were often finding it difficult to have one-time pooja regularly and meet the expenses on lighting and staff salary.

Many participants insisted on archanas and other pooja rituals involving the public being conducted more in Tamil than in Sanskrit so that spiritual satisfaction of devotees was enhanced. At the same time, they said, nothing should be done which would tamper with the 'agamas' and established procedures. The training facilities for archakas, poojaris and odhuvars should be improved."

(Note : The said Committee visited several places and interviewed a number of people including the representatives of a number of organisations. It also got replies to its questionnaire. It has submitted its report within the stipulated time Viz., August 1989, but it is yet to see the light of the day).

The then Tamilnadu Government was dismissed in 1990 and fresh elections were conducted in June, 1991. The temple administration became an election issue again. The AIADMK manifesto promised to constitute an independent Hindu Religious and Charitable Endowments Board, which would not be a departmental appendage or wing of the Government. The AIADMK came to power after the elections. On 4th July, 1991, the Governor said in his address to the Tamilnadu Assembly that for the proper maintenance and administration of renowned temples, a new Temple Administration Board would be established. On 13.3.1992, in pursuance of the election promise made by the ruling party on the constitution of an autonomous board to take care of temple administration, the new Government took steps to amend the HR and CE Act to facilitate the setting up of a Temple Administration Board and District Committees. For the first time, the Temple Administration Board had been created statutorily to discharge effectively a wide range of activities for the proper upkeep, maintenance and development of temples and other religious institutions in Tamil Nadu.

The Government of Tamil Nadu also has constituted the Chief Minister's Temple Renovation and Maintenance Fund. People of Tamil Nadu from all walks of life have contributed liberally and by 10th March 1992, it stood at Rs.3.51 crores. This is a reiterated expression of faith and belief of the people of Tamil Nadu in Temple worship and their ardent desire to preserve and promote these Institutions.

We have mentioned these developments, subsequent to the enactment in 1971 only to show how it was a total failure in Tamilnadu. It is surprising that the Challah Kondaiyah Commission which based its recommendations on the Tamil Nadu Act of 1971, avoided any mention on the aftermath of the Legislation leading to popular agitation in Tamil Nadu for better Management of Temples.

The Tamil Nadu Government did not implement the legislation till today because it found that in view of the Supreme Court's decision of 1972, the legislation became unimplementable. It did not strike the Challah Kondaiyah Commission to find out or observe the actual situation or position regarding the appointment of the Archakas in the State of Tamilnadu, whether they are being made on succession or outside succession or on reservation or on casteless basis. It also did not have a look on Tamil Nadu temples regarding the emoluments being paid to them either sharing the offerings or monthly salaries, after the Supreme Court's decision in 1972 upholding the validity of the Archaka appointment outside the succession. The Commission has committed a blunder by not mentioning these facts in its Report. The then Government of Andhra Pradesh obviously gave weightage to the Report of the Committed headed by a former Chief Justice of the High Court. The then Govt. thought that the Commission might have considered all aspects of Temple Management including the situation obtaining in the neighbouring State of Tamil Nadu and in that belief they secured the enactment of the Legislation without even referring to Select Committee.

[On 14.8.1995 N.T. Rama Rao, told the author that he was misled and betrayed by the Commission]

In 1990 a team of officers of the Andhra Pradesh Endowments Department made a study of the functioning of the Tamil Nadu Temples and Religious Institutions and came to the conclusion that the Act of

1987 is not implementable. They came to this conclusion after studying the field situation in Tamilnadu. At a conference of the Officers of the Department they have recommended for a through review of the legislation. We have briefly mentioned about these facts in our discussion on the historical aspect of this legislation. In fact, the Govt. took a decision to review this legislation. The Supreme Court was also told in 1993, that the State Govt. was thinking of reviewing the legislation because of the difficulties in implementing it. The Commissioner of Endowments also told a Press conference to that effect.

The 1992 Report of the Committee constituted by the Commissioner, Endowments Department of Andhra Pradesh with regard to remuneration to archakas and their problems is relevant on the study of Tamilnadu experience in the management of Temples. To quote from the Report of the Committee:-

"In this connection, it is necessary to mention the plight of Archakas and other religious servants working specially in rural areas where the institutions have no landed properties and where the institutions getting a paltry income and where the properties are in unauthorized possession. There are cases where worship is abandoned and temples are slowly getting extinct. The condition of the temples in the neighbouring States is more deplorable and temple employees are not getting even a square meal a day as reported in Indian Express on 30-1-1992. Some temples do not have even the wherewithal to light the ritual oil lamp at dusk. Such a situation in temples in Andhra Pradesh also may not be far off. It is therefore necessary, to find resources and provide minimum relief to the Archakas to save the temples and sustain the worship."

What they have predicted in 1992 has come true in 2003 and the net result is that 32,000 temples are in decay.

ANALYSIS OF THE JUDGEMENTS

We have seen the important points in the judgements of the Division Bench of the Supreme Court in respect of:

- a) Section 76 of the Act;
- b) abolition of hereditary rights of trustees;
- c) approval of the nomination of Matadhipathis;

accepted. Consequence of this; the Act had to be amended, to implement the rider by the Supreme Court.

With regard to the nomination of Matadhipathies, Sec.54 has been upheld based on the affidavit filed by the Government incorporating proviso to Rule (3) of the Math Rules framed in 1988. We do not know whether it has been approved by the Legislature Committee. Now, it has become very relevant in the context of the controversy relating to the nomination of Mathadhipathi to Sri Raghavendra Swamy Mutt.

With regard to the abolition of hereditary rights of Archakas, the Supreme Court has dealt with the crux of the problem. Para 129 of the Judgement in the Archakas case is very relevant to the practical aspect of the problem which is as follows:-

Para 129

A conjoint reading there of preserves the existing customs, performances, religious worship, ceremonies and pooja according to Sampradayams and Agamas followed in such institutions. Section 142 issues an injunction against officer from interfering with such observances. Yet it would not, by operation thereof, amount to revival of what has been expressly abolished under Section 34(1) (b) of the Act. Abolition of hereditary principle on the basis of custom or usage to a holder of an office for continuance in that office is one facet, and performance of ceremonies, practices, customs or usages is another. Both cannot be mingled in the same water. Both are distinct and separate from each other. It would, therefore, be incongruous to accept the contention of petitioners that the right to continuance in office on the basis of custom and usage independently survives. The further contention is that interference with matters based on custom or usage relating to 'religious institution' as defined in Section 2(23) amounts to interference with the freedom of conscience and free practice of religion. Therefore, it is violative of Article 25(1) and is untenable in law. As held earlier, being secular actions they are not integral part of the religion or religious matters.

Para 130

It is next contended that as per rules laid down in agamas,

the Archaka of particular denomination alone is entitled to enter Sanctum Sanctorum and touch the image of God. A touch by a person of different denomination defiles the image of God. Therefore, persons belonging to that particular family, sect or denomination alone are entitled to perform pooja or ceremonial rituals of daily worship and that the abolition of hereditary right amounts to interference with the religion offending Article 25(1). Ex-facie the argument being attractive, we had put a pointed question to Shri Parasaran that when with the advancement of education and the liberty of a person to pursue liberal higher education of his choice to improve his excellence, persons born in a particular sect or denomination acquire liberal education and migrate, as is usual, to a foreign country and settle themselves in profitable avocation, and no other person from that particular family, sect/sub-sect or denomination having knowledge, proficiency and accomplishment is available what would happen to the performance of rituals in that particular temple. The counsel, after due consideration, was frank to submit that in that eventuality, the management of the institution has to seek a suitable person from outside the family, sect/sub-sect or denomination. With increased modern facilities for liberal higher education and learning and ample opportunities to improve excellence to seek advantageous avocation, a child in traditional Vedic family may not fall in line with father to practice his archakatvam, avocation or services and no one can compel him to do so. Therefore, what would be relevant is not that the candidate who seeks to serve as an archaka must be from that family etc. but must be an accomplished person in Agama rules having faith and devotion in that form of worship and also proficiency to perform rituals and rites, ceremonial rituals appropriate to the temple according to its customs, usages, Sampradayams etc. In other words, the faith and belief in the religion, customs, usages or Sampradayams in the particular Agamas and proficiency in performance of the rituals to the image of God in those particular rituals are conditions precedent to be eligible to hold office of the archaka. One who fulfils those pre-conditions is eligible to be considered and appointed to the office of archaka or to other similar offices. The regulation of this secular activity, therefore, does not offend any faith or belief in the performance of those duties by a person other than one hailing from the family, sect/sub-sect, or denomination hitherto performing the same. Earlier, the field of choice to appoint a particular archaka was confined and

limited to that family, sect/sub-sect, or denomination but after the statutory regulation the field of choice is widened and all eligible candidates including those available from the family etc., will be considered; competency is tested and when one is found qualified, appointment is made to the office of archaka according to the prescribed procedure. We, therefore, hold that abolition of hereditary principle under section 34 is not violative of either Article 25(1) or 26(b) of the Constitution."

The above mentioned paras in the Supreme Court Judgement are thought provoking. When we read it again and again with an analytical bent of mind, we may understand the significance of the issues involved. The Supreme Court is very particular for the preservation of the temples, as is evident from the following paragraphs :

Para 111

"Temple has become the most important centre of activities - religious, cultural and social among the people, in particular rural India. Temple is conceived in the likeness of human body. Parts of the temples are named accordingly, by which the organic unity of the temple is emphasized. Obviously, therefore, religious people endow their property for upkeep of temples or propagation of religion. Majority people in India are dedicated to Vishnu, Shiva, Shakti, Ganapathi and Hanuman of Hindu Gods. The cardinal principle underlying idol worship is for one of four modes for self-realisation. Daily routine life in performing rituals to Deity will be gone through with minute accuracy of Abhishek (bathing), changing of clothes, offerings of food and the retirement (rest). Religion, therefore, has occupied a significant place and role in the public life in our country. Hindus, therefore, believe that religion is an essential and powerful factor in raising humanity to higher level of thought and being. The priest (archaka or by whatever name called) would conduct rituals to the Deity as per prescribed Agamas, forms, practices and sampradayams."

The fact of the time is that the people are not inclined to take up the arduous task of Archakatvam, because of the change in Socio-economic conditions and modern education. This applies even to families enjoying the hereditary rights of Archakatvam. But the people like Matadhpathies who ought to be concerned do not also seem to be bothered about the

gradual decline in the quality and number of Archakas and the consequent threat to the continuance of sanctity and purity of temple worship. The attempts made by the Government to run the Agama Pataśalas on sound lines and to attract students to these institutions have not succeeded in any appreciable extent. The next question therefore is whether we should allow the closure of these temples or to take effective steps to strengthen them. In this regard, the Judgement of the Division Bench of the Supreme Court on the need for preservation of temples should be viewed in the proper perspective and the paras 129, 130 and 111 should be read with the following paras :

Para 96

Justice B.K. Mukherjee in his Tagore Law Lectures on Hindu Law of Religious and Charitable Trusts, at page 1 observed :-

"The popular Hindu religion of modern times is not the same as a religion of the Vedas though the latter are still held to be the ultimate source and authority of all those held sacred by Hindus. In course of its development, the Hindu religion did undergo several changes, which reacted on the social system and introduced corresponding changes in the social and religious institution. But whatever changes were brought about by time it cannot be disputed that they were sometimes of a revolutionary character - the fundamental, moral and religious ideas of the Hindu which lie at the route of their religion and charitable institution remained substantially the same and the system that we see around us can be said to be a evolutionary product of the spirit and genius of the belief passing through different ways of their cultural development".

The above mentioned para should be read with para 76, which is quoted below :-

Para 76

"In the midst of unity in diversity among Indians having different religious and cultural hues, for their assimilation as integrated citizens, all endowed with human rights, dignity of person, equality of status, liberty of faith and worship with fraternity, the religious spirituality fosters them as a strong unifying social entity with personal

identity. Swamy Ranganthananda, noted philosopher, in his lecture on 'Science, Democracy and Religion' delivered on August 28, 1954 in Ramakrishna Mission Institute of Culture, Calcutta, published under the title 'Eternal Values for a Changing Society' had stated at page 637 that 'With the intensification of the phase of industrialization, our centuries-old static feudal society is being profoundly disturbed; social mobility is fast breaking down caste and other old forms of social relationships, and faster still, the social sanctions behind them. Virtues that sustained a static age are found to be utterly inadequate to the demands of a dynamic society.'" Every where, old values, old edifices and old social and economic groups are crumbling down. This is just the beginning of the industrialization. Complacency is not a solution in the profound transition period. Indian spiritualism had responded successfully to all changes on the strength of her tenacious loyalty to fundamental spiritual values, which India placed at the foundation of her national culture. It is this faith in ritual values, which has been tested in good and evil fortune. Science has enabled the human mind to unravel secret after secret from nature and increase enormously man's knowledge of the World in which he lives. Speaking on democracy in India he said that democracy has come to stay. How does India propose to assimilate the democratic values to her cultural heritage? Democracy should have a content of universal value which is something more than the merely political, social or national. The value is the ethical and spiritual content. Without that content, our democracy will be nothing more than a mere carbon copy of what happens in the democratic countries of the West. The Science and democracy are shaping the growth and development of human culture and civilization, with the development of human culture and civilization with the development of science, an amount of force and power, scientific and political is itching for a fight creating new tensions, creating instability and insecurity. The nation has to handle the force and the power in such a way as not to result in corruption in the wielders and in the confusion to harm the people at large. India holds science and spirituality, harmonious and hospitable co-existence fostering human values. Vedantha enables the Indians to digest the forces generated by science. The spiritual oneness of humanity taught by ancient and modern Indian seers

has to be received and reactivated in men's thinking and day to day living and its powerful influence brought to bear on these new and ever newer forms of scientific and social power, thereby giving them a higher direction and a loftier, spiritual and human purpose. This is the central message of religion. It is a message which requires to be specially emphasized.

The Supreme Court has thus attempted to reconcile the changing needs of the modern times and the fundamental ethos of Indian religion and culture and at the same time upholding the sanctity of temple worship. Therefore, the issue to be settled now is section 144. The Supreme Court held :-

Para 133

".....It is seen that so long as hereditary mirasidars or office-holders had their hereditary right, as a part of their rendering service they were entitled to a share in the Prasadam or collections offered to the presiding Deity or other Deities of the temples as per the custom or usage prevailing in the particular temple or agreement between the management and the office-holders. But on abolition thereof, as a corollary, the right to a share in collections, prasadam etc. also ceased to operate and also stood abolished. Apart from the hereditary right, they have no independent right to a share in the offerings etc. Therefore, with the abolition of the hereditary right, the right to receive customary payment associated with an office equally stood abolished under Section 144. Section 144 is consequential to Section 34 and other similar rights like Section 16 of the Act. Resultantly, the right to receive a share in the Prasadam etc. stood abolished. Holder of an office is entitled to payment of salary prescribed under the rules for services rendered by an archaka etc. Consequently, the right to a share by customary practices or usages or under a contract with management also stood abolished. They are regulated by making payment of the monthly salary to the holder of an office in accordance with the scales prescribed under the rules made thereunder."

10. The Supreme Court did not stop at that. By invoking the power vested in it under Article 142 of the Constitution, the Court

the amounts drawn from the Government Treasuries towards payment of salaries etc. of the Executive Officers in their respective jurisdiction for a particular month is recovered from the institutions concerned and credited to Government account as per the rules, procedures in force by 15th day of succeeding month, under intimation to the Commissioner of Endowments.

Para 8

It is further directed that in case of default on the part of any institution in the matter of reimbursement of the expenditure initially incurred by the Government towards payment of salaries of the Executive Officers concerned, the salaries of the staff of that institution from the next month onwards in which reimbursement is due shall be withheld till such reimbursement is effected”.

The practical difficulties involved need not be explained further. It may be added that the salary of the Archakas, the salary of the other temple staff and the paditharam expenses are at stake. II. Therefore, the question of meeting the salaries of the Archakas and the other temple-staff from the Consolidated Fund has to be ruled out. The expenditure has to be met out of the resources of the temples only. The Supreme Court held that the “State exercising its secular power regulates appointment of archakas, as upheld hereinbefore, equally, he, along with his family, is required to be kept with daily comfort so that he would continue to dedicate himself to perform the ritual worship of the Deity.” Thus, there is a heavy financial burden on the State which cannot be fulfilled Constitutionally.

The Supreme Court also said....

“It would also be open to the Government to seek donations from other Charitable Institutions within or outside the State of Andhra Pradesh or from non-resident Indians. The State Government would also approach the Income-Tax Department and the Government of India to exempt from the Income-Tax the said donations as well as the income derived by way of interest or otherwise on the corpus of or further amounts deposited into the Fund.” As mentioned earlier, the preservation of temples is not

the responsibility of the Government alone. The Society also should come forward in this respect. For instance, in Tamil Nadu, Charitable Endowments have been created in 6238 temples suffering from paucity of funds for the purpose of performing at least “Oru Kala Pooja” and an amount of Rs.15.16 crores was deposited under this scheme. The Government had taken steps to take more care of the hitherto neglected village temples and looks after the Welfare of the Archakas. All the village temples have been brought under the scheme for the performance of one time pooja. With a view to infuse confidence and encourage the people to continue in the profession of Archakathvam, a pension of Rs.400/- per month is given to the old Archakas. All these amounts are being paid out of the Corpus Fund collected from the public.

13. The Andhra Pradesh Government also should have evolved a similar scheme before implementing the 30/87 Act. The Archaka welfare fund should have been started before implementing the Legislation. The Government should have constituted a Committee to study the implications of the Supreme Court Judgements from all angles and on the basis of the Report of the said Committee, the Government should have taken a policy decision on the extent of its role on the Management of these Institutions by taking into account the Constitutional and Financial aspects. The difficulties faced by the Government is because of the thoughtless implementation of the draconian Act of 30/87.

AFTER EFFECTS OF THE JUDGEMENTS

Now the 30/87 legislation stands before us with all the devilishness exposed. As a beginning to sequencing of the events that took place after the Supreme Court delivered its judgment in 1996, we have reproduced here the Centre Page article, which appeared in The Hindu in 1996. This will give an impression to the way the Media reacted with concern to the Judgments. Now, let us look at the various events after the Supreme Court delivered its Judgements to show how the legislation was used as a weapon to destroy the temple system in the state.

Temple Administration in A.P.

By R.J. Rajendra Prasad

The Supreme Court upheld in January last the validity of the Andhra Pradesh Charitable and Hindu Religious Institutions and Endowments Act, 1987, abolishing the hereditary rights of archakas, mirasidars, gamekars and other office-holders and servants like the hereditary karanam of the Dwaraka Tirumala temple in West Godavari District. But the Court order contains so many riders that it has become difficult to implement it. A number of circulars issued by the Commissioner of Endowments based on the Supreme Court Judgments have been stayed by courts in recent months.

Mr. Justice K. Ramaswamy of the Supreme Court said that though he upheld the abolition of the hereditary right to appointment as an archaka, "the evidence from Vaikhanasa literature and other material indicate that an archaka should bestow his total dedication to the deity in the performance of daily rituals; at the same time, he and his family members must be kept in comfort. The State, exercising its secular power, regulates the appointment of archakas, as upheld; equally he, along with his family, are required to be kept with daily comfort. The State is required to determine his service conditions, scale of pay and other emoluments, according to the grade of the temple in which he works and to regulate the period of duty and of service. The State should come forward with a scheme to provide the archakas, other employees and their family members, suitable accommodation, education by way of refresher courses in Agamas, medical facilities, education facilities to their children, loans for the construction of their own houses and wherever accommodation is available in the temple, letting it out to them on reasonable rent, group insurance scheme to cover unforeseen contingencies like accident, death etc., rehabilitation of the widows or educated unemployed youth or such other measures as may be incidental and part of economic welfare."

The Court directed the State Government to constitute a Committee, consisting of the Additional Commissioner, Endowments Department, a Joint Secretary in the Revenue Department, two representatives of the archakas to be nominated by their associations and one

representative of the other servants of the temples. After the scheme is formulated, the Government should take a decision thereon and place it before the Supreme Court within six months from the date of the judgment for further action.

Andhra Pradesh has 32,201 temples. Only 582 temples have an income of more than Rs.10,000 per annum while eight have an income of more than Rs.20laks (These pertain to the 1985 figures).

In 1987, the State Government proposed the following scale of pay to archakas, who were divided into three grades and the temples were categorised into three groups-An archaka belonging to Grade I working in a temple with an annual income of Rs.5 lakhs and more would get a salary of Rs.1,500 per month. At the bottom of the scale, an archaka belonging to Grade III working in a temple with an annual income of less than Rs.50,000 would get a monthly salary of Rs.300.

The Supreme Court said that to effectuate the scheme, tentatively a consolidated fund of Rs.75 crores should be set up as a corpus, and the Tirumala Tirupati Devasthanams was directed to deposit Rs.20 crores into this fund by the end of June this year, and later, Rs.10 crores should be deposited every year so that a corpus of Rs.75 crores was reached. The Court directed that each of the following temples with an annual income of more than Rs.20 lakhs should deposit Rs.5 crores during 1996-97 for the corpus fund and then Rs.1 crore every year - the Narasimha Swamy temple at Yadagirigutta, Sri Mallikarjunaswami temple in Karimnagar, the Ugra Narasimhaswamy temple, Visakhapatnam, the Sathyanaaraswamy Temple, Annavaram and the Kanakadurgamma Temple at Vijayawada. The Court said that "in case of any difficulty, the Government would be at liberty to seek further directions, clarifications and modifications from the Court."

The Commissioner for Endowments issued four circulars during March and April this year, by way of implementing the judgment, to stop payments to the hereditary trustees, requiring the mathadipathis to maintain accounts of pada kanukas and to stop payments of all the shares to the archakas. In the circular dated March 31, the Commissioner said that "if any amount or share, either in cash or kind, was paid

truth and factual situation only after reading that paper.

Following is the extract from Hindu dt. 9.9.1996, in the column "Between you and me" by KS on the said Status Paper.

"Recently, I read a well-researched 'Status Paper' on the Management of the Hindu Religious and Charitable Institutions and Endowments in the State of Andhra Pradesh by Prof. M.V. Soundara Rajan. It deals with the pathetic condition of the archakas in most of our temples. Most of us don't want to even discuss this problem as we want to be considered purely secular. Prof. MVS has brought to light the problems of our long-suffering archakas. Here are extracts from the paper:

(h) The Supreme Court has directed the State Government to constitute a Committee to go into the question to rationalise the pay scales of all the Archakas in different temples and modality for payment of salary to them.

(k) since all these archakas are to be treated as Government servants in course of time, they will demand payment of salaries under the Minimum Wages Act. They may be justified in demanding that salary because, the salary of an attender in the Department is on the basis of the scale of Rs.1375-25-1474-30-1625-40-1825-50-2075-60-2375. It should be noted that the attender's salary is being paid out of the Endowments Administration Fund. The Fund is maintained out of the contributions made by the individual temples including that of poor temples where the archaka is paid a consolidated salary of Rs.300 p.m.

'No allowance will be given to the archakas as they must be satisfied with the immediate presence of Lakshmi. They are expected to worship Saraswathi and not Lakshmi. It is a matter of shame that we treat archakas the way we do because of fear of being dubbed 'non-secular'. Fear leads to fuzzy thinking. The Status Paper is published in the May 1996 supplement of Sri Nrisimha Priya available from Sri Ahobila Muth, Hyderabad-500 013. We must know what the problems are. We should not pay respectable inattention

to them so that we may be considered secular. The status paper is clearly written and will be argued.'

The Archakas started a State-wide agitation with a day long hunger strike on 9th September, 1996 in front of the Office of the Commissioner of Endowments. The Chief Minister who was appraised of the situation by Sri P. Venkateswarlu, Chairman of the Dharma Rakshana Samithi, invited the Archaka representatives in the evening of the same day for a detailed discussion. He formed an Officers' Committee consisting of Joint Secretary to the Hon'ble Chief Minister, representing the Chief Minister, Joint Secretary, Revenue (Endowments) and the Commissioner of Endowments. The Committee held talks with the representatives of the Archakas for two days.

During the course of discussion, the Archakas put forward the following demands:

(i) The Circular issued by the Commissioner of Endowments be withdrawn forthwith.

(ii) Lands in possession of the Archakas on the basis of compromise with the State Government should continue to be retained by them.

(iii) Archakas should be allowed to draw their emoluments which they were drawing prior to the issuance of these Circulars till the Government takes a final decision on the schemes etc., as adjudged by the Supreme Court and the Act of 1987 is suitably amended accordingly.

(iv) A round table conference should be held under the Chairmanship of the Minister for Endowments to discuss the practical problems involved in the implementation of the Supreme Court Judgements.

The Hon'ble Chief Minister Sri N. Chandrababu Naidu took a realistic and pragmatic view of the situation and took remedial measures immediately. He told the Joint Secretary to the Chief Minister to show the concerned file to this author which contained the endorsement of the CM regarding the matter pertaining to the Archaka Lands. The officer chided the Endowments Department

officials for disobeying the written instructions of the Chief Minister. It is relevant to quote the following paragraph from the Memorandum of various Archaka organisations on 25.9.1996.

"We may add that the circular issued by the Commissionerate of Endowments do not reflect the letter and spirit of the Hon'ble Supreme Court Judgements. The Circulars and subsequent actions have unfortunately created a wedge between the Archakas and the Endowments Department, which is not conducive to the smooth functioning of the Temple system in the State. The timely intervention of the Hon'ble Chief Minister by constituting a Committee of Officers to hear our representations on 9th and 10th September, 1996 had a soothing effect to some extent. The Committee of Officers have assured us on behalf of the Chief Minister that necessary steps will be taken soon to redress the genuine grievances of the Archakas. We are sure that this assurance will go a long way in solving our problems."

There were public meetings protesting against the action of the Endowments Department at Tenali, Rajahmundry, Guntur, Vijayawada, Ongole, Bhimavaram, Narsaraopet, Sathenapally, Amalapuram, Panyam, Nandyal, Warangal, Khammam etc., A Symposium was also held on 2.10.1996 at Secunderabad. Following is the extract from Hindu dt. 7.10.1996 in the column "Between you and me" on the said symposium :-

'I met the head of Sri Vanamamalai Math at Sri Lakshminarasimha Swamy Temple, Secunderabad, and asked him about his views on the condition of Archakas in AP. He said that he would like the Government to keep off religious affairs as far as possible. Reforms must be brought about by the people concerned voluntarily but not enforced.'

'There was a meeting on this subject last week in Sri Mahalakshmi Temple and several people participated. Speakers were concerned at the pathetic plight of Archakas.'

'Till recently, stories used to begin like this: 'Long long ago, there was a poor Brahmin'. Hereafter, stories may begin: 'Recently there was a poor Archaka.' 'Go on, what happened to him?' 'He is no more. He joined the lotus feet of the Lord.'

It is reported that two Archaka families committed suicide in AP for lack of income. They could not survive on faith. Something must be done, that too, soon, so that our Archakas can survive. When we say 'Sarve Janah Sukhino Bhavantu', we must think of the Archakas also. - K.S.

As a result of all these agitations, the Commissioner of Endowments issued a Circular dt. 31.01.97 regarding the issue of lands under possession of the Archakas. Extracts from the Circular are as follows :-

Circular No. Jb/15239/96 dt. 31-01-97

Sub :- Endowments - Payment of remuneration to the Archakas - Lands in possession of archakas in lieu of remuneration for rendering services - not to be disturbed - Regarding.

Ref :-1) This office Circular No. in R.C. No. J5/15239/96 (Act & Rules) Dated 31-3-1996.

2) R.C.No. J5/15239/96., dated 6-4-1996.

3) Proceedings of the Review meeting held by the Commissioner on 23-4-96 at Vijayawada 24-4-96 at Tirupathi, 21-4-96 at Simhachalam and 22-4-96 at Kakinada.

Honourable Supreme Court of India by its judgement in W.P. No. 638/ of 87 upheld the provisions relating to abolition of Hereditary rights and also payment of shares etc., as stipulated U/s 144 of the Act. In the reference 1st and 2nd cited and also in the Minutes of the review meeting held by the Commissioner previously, instructions were issued to take action for the payment of salaries to the archakas as per the rules inforce and also not to disturb the possession of land given to them in lieu of remuneration for rendering service. It appears that some of the Executive authorities while stopping the payment of shares etc., to the archakas, are not giving salaries to the archakas as provided in the Rules and in some cases, attempt is being made to recover the lands in their possession.

All the Executive authorities are requested to see that under any circumstances, the payment of salaries to the archakas should not be stopped and they should be paid salaries promptly as

per the rules in force.

With regard to the lands in possession of the archakas in lieu of remuneration for rendering services, they should not be recovered until further orders as instructions were already issued in the Review meetings held and communicated in the reference third cited, requesting the Executive authorities to await instructions..."

Unfortunately, even these specific written instructions were violated.

It is relevant to quote the views expressed by V.P. Raghavachari Ex. MLC and Editor of Sri Nrisimha Priya on the abolition of Hereditary Archakatvam.

The following extract from the Editorial of Sri Nrisimha Priya, December, 1986 was filed before the Supreme Court on 28-8-1995 by Sri Subodh Markandeya, Counsel for Telangana Archaka Samakhya as part of the written arguments in the Writ Petition of the Samakhya (No.1986/9/87, transferred petition from the A.P. High Court). It may not be out of place to mention that the said written arguments were taken note of by the Supreme Court while formulating their orders in the Judgement.

"...A press reporter asked your Editor : How is it that a democrat of your convictions is supporting the continuance of the Hereditary system in temples, which is a feudal remnant." Political Democracy and Religion are two different things. One cannot automatically apply democratic principles to religious matters. Religion is based on absolute faith in God and scriptures which are believed to be ordained by God and interpreted by our Saints, Sages and Acharyas. You either believe them and obey them or do not. Dissent, which is basic to democracy has no relevance to matters of religion. Non-believers are none of our concern. Likewise, religious reformers too are not of concern to us. They are at liberty to preach their own beliefs as several reformers in the past did. But those in the Government which claims to be secular, cannot act as reformers and interfere with age-old customs, practices and ways of worship of a particular religion and try to legalise their acts on the basis of some judicial pronouncements, which do not have the sanction of the Vedas and Sastras".

The reason for failure of 30/87 Endowments Legislation should be viewed by keeping the above mentioned extract in mind.

The Govt., constituted a Committee consisting of the following members to go into the Rationalisation of Pay Scales in different temples :-

1. Dr. C. Uma Malleswara Rao, I.A.S.,
Joint Secretary to Govt.
(Endowments), Revenue Dept., Chairman
2. Sri D. Devarajulu Naidu,
Joint Secretary to Govt. Finance &
Planning Dept., Member
3. Smt. S. Arunakumari, B.Sc., LL.M.,
Regional Joint Commissioner,
Endowments Department Member &
Multi Zone III, Hyderabad, Convenor

The Govt. also constituted another Committee with the following members to formulate a scheme for the welfare measures to the Archakas and other Employees of the Temples and Institutions.

- 1) Dr. C. Uma Malleswara Rao, I.A.S.,
Joint Secretary to Govt. (Endowments)
Revenue Department.
- 2) Sri G. Krishna Murthy, B.Sc., B.L.,
Additional Commissioner,
Endowments Department,
- 3) Prof. M.V. Soundara Rajan
Vice President,
Telangana Archaka Samakya,
Hyderabad and
Professor of Commerce,
University College for Women,
Koti, Hyderabad.
- 4) Sri S. Subrahmanya Sastry,
Advocate, President of
A.P. Archaka Congress,
Kothapet, Guntur,

5) Kum. N. Rajani Kumari,
General Secretary,
A.P. Temple Employees' Union,
Vijayawada.

Both the Committees submitted their Reports to the Govt. on 6.10.1996. After careful consideration of recommendations of both the Committees, the Govt. formulated its decisions and communicated them to the Supreme Court on 10.2.1996. The Telangana Archaka Samakhya and the Andhra Pradesh Archaka Congress submitted their opinion on those decisions and submitted them to the Supreme Court on 3.3.1997. The Govt. through its reply affidavit dt. 17.3.1997 accepted some of those view points of the Archaka organisations. The Archaka organisations filed their written arguments on 25.4.1997. The Supreme Court gave its final orders on the decision of the Govt. on 9.5.1997.

The Pay Scales Committee Report is called as the **Report of the Committee constituted by the Govt., of AP to Rationalise the pay scales of the Archakas of the Temples in the State of AP as per the directions of the Honble Supreme Court of India in W.P. No.638/87 and other batch of writ petitions.** It is an objective Report taking the field situation into account. The following paras are relevant :-

"Therefore, only such of the institutions and endowments whose annual income is rupees five thousand and above would be taken into consideration by the Department for the levy of contribution and audit fee as per the provisions of the Act and rules made thereunder and the remaining institutions though they stand published under section 6 of the Act would not come under the strict supervision and control of the Department. Further, in respect of the temples only where the Archana etc. is being rendered by the Archaka and similarly in respect of the charitable institutions and mutts also (which are few cases) the Archakas would be appointed.

As per the information furnished by the office of the Commissioner, Endowments Department, following are the particulars of charitable and religious institutions published under section 6(a), 6(b), 6(c) 6(d) and 6(e) of the Endowments Act:-

6(a)	Charitable	09	Religious	64
6(b)	Charitable	134	Religious	590
6(c)	Charitable	918	Religious	25,419
6(d)	Mutts	218		
6(e)	Dharmadayams	02		

Sl.	Income	Charitable Institutions & Endowments	No. of Temples & Endowments
01.	Rs.5 lakhs and above 6(a)	09	64
02.	Exceeding Rs.50,000/- but not exceeding Rs.5 lakhs 6(b)	134	590
03.	Rs.50,000/- and below 6(c)	918	25,419
04.	Mutts irrespective of the income 6(d)		218
05.	Dharmadayam 6(e)		02

As can be seen from the above particulars, there are only 5,533 temples which are having annual income of more than rupees five thousand and which are under the strict supervision and control of the Department.

It is only in respect of these temples, the particulars have been received from the departmental officers and they have been divided into groups of income range for the purpose of studying rationalisation of pay scales of Archakas and fixation of cadre strength depending upon the income of such institution, the work load and also the necessity."

[PP 22&23]

"As seen from the above representations and also as heard from the individual Archakas and different Archaka Organisations, an unanimous view to retain the present position in respect of almost all the temples was strongly represented and also suggested for allowing

Archaka is Rs.30/- per month in the case of Sri Seetharamachandra Swamy Temple, Alamuru (V), West Godavari District whose annual income is Rs.37,947/- while the highest amount in the said group being paid is Rs.800/- per month in the case of Sri Annapurna Sahita Kashi Vishweshwara Swamy Temple of Khammam Town whose annual income is Rs.48,000/-

As per the provisions laid down under section 144 of the Act which was upheld by the Honourable Supreme court of India in W.P. No. 638/87 and other batch of Writ Petitions, the Archakas are not entitled to any shares and they are not entitled to any amounts received by way of plate collections, shares in votive offerings, other rusums, prasadam and lands allotted to them by way of compromise etc. If these provisions are made applicable to the temples whose annual income is below Rs.50,000/- it has been brought to the notice of the committee by several organisations of the Archakas that the Archakas may not be in a position to get atleast such remuneration which would be sufficient even to a small family to the minimum extent and as such it has been suggested that the provisions of section 144 should not be made applicable to such temples whose annual income is below Rs.50,000/-.

It has also been brought to the notice of the Committee that in most of the temples, the secular staff appointed are getting higher amounts towards salaries when compared to the salaries of the Archakas. In any temple, the committee considers that the primary object to see is that the daily dhoopa deepa naivedyam are performed regularly and therefore the payment of remuneration to the Archaka who performs such duty is to be considered as important and as such the Committee considers the payment of remuneration of an Archaka in almost all the temples should be considered on a priority basis. In this connection, the committee recommends that in such of the temples where the income is considerably low, especially in the case of the temples classified under section 6(c) of the Act, the appointment of secular staff should be gradually minimised so as to see that the expenditure on the establishment should be limited to 30% as provided in section 57 of the Endowments Act. However, the secular staff such as sweepers who are low paid and whose services are quite essential may however be continued.

Even assuming that there is only one Archaka in a temple whose annual income is Rs.50,000/-, the maximum amount that can be paid by way of remuneration not exceeding 30% of the annual income comes to Rs.15,000/- while the remuneration being paid to Record Assistant as per the Government scales amount Rs.2,200/- per month which works out at 51% of the income of the temple. Therefore, as the limit of 30% on establishment charges is a statutory one, it cannot be expected to be deviated under any circumstances and therefore whatever the amount of remuneration that may have to be fixed in the case of an Archaka, it should be within the limit of 30% of the statutory limit. *The committee therefore, inclines to agree with the suggestions offered by various Archaka organisations and Archaka Associations. that it may not be possible to fix up any scale of pay or even to fix up consolidated pay and therefore desires that the circumstances prevailing in such temples especially in respect of the payment of remuneration to the Archakas is concerned should be continued and therefore that all possible steps should be taken for taking necessary steps for exempting such temples from the purview of section 144 of the Endowments Act. The Committee accordingly recommends to take necessary steps for exempting these temples from the purview of section 144 of the Endowments Act." [PP. 50 to 55]*

The above mentioned extracts from the said Report shows how the scheme of the Legislation(30/87) has failed. It is unfortunate that even the formal order giving total exemption for all 6(c) temples u/s 144 was issued only on 20.6.2002. It took five years for the Govt. to issue that order. During this period, the corrupt elements took the maximum advantage of the confusion and played havoc which resulted in the chaotic situation in the Temple system in the State.

The Archakas represented through a Memorandum to the Pay Scales Committee consisting of a number of practical points. It said :

(e) "What is sought to be abolished is only the Hereditary principle in the appointment of Archakas and other offices. In other words, after the enforcement of the Act, Archakas belonging to the relevant Agama will be eligible for appointments though they may not be the members of the family or families who have been hitherto performing

some of the Executive Authorities are not adhering to the above said instructions strictly. Therefore it is hereby instructed to all the Regional Joint Commissioners, Deputy Commissioners, Asst., Commissioners and Executive Authorities of the institutions that the above instructions shall be strictly followed. They are further informed that any deviation in this regard will be viewed seriously and suitable disciplinary action will be initiated against them for any deviations."

The Govt. has been saying that it is contemplating to bring suitable amendments to the legislation. It has issued a press note also to that effect on 12.2.2003. If only necessary action had been taken to implement that decision, 31,969 temples would have been saved.

In fact, this author submitted a Memorandum on 4.7.2003 to the Hon'ble Chief Minister suggesting a workable solution to the problem. That Memorandum was discussed by the author with the Principal Secretary and the Commissioner in detail. It was further discussed with the Archaka representatives on 21.10.2003.

Now, everything has become part of history. The people have been agitating for the past 16 years against the onslaught of the draconian legislation. Unless the Act is reviewed and suitably amended, there is no future to the temple system in the State. Only 168 temples will survive and they will also disappear due to over commercialisation.

Since the premature dissolution of the Legislative Assembly has been announced nothing can be done now.

Unless it is made as an Election Issue, it will not be taken up by the new Government. The struggle has to go on endlessly for the restoration of the temple system in the State of A.P.

It is a case of see-saw and that of unending waves.
(Concluded)



ANNEXURES

This book is being brought out with courtesy from VAK the trilingual journal which is educating the devotees and all the connected people with Temples. VAK has been speaking the language of the devotees who have now realised that to be mute spectators would be detrimental to this system of worship and to this glorious Religion.

In its long drawn crusade against the 30/87 Legislation, various editorials have been written, out of which we are reproducing a few extracts which are more contextual and would be adding insight into the issues.

I

Regarding Archaka Welfare Fund, VAK opined in February 2001....

....The Supreme Court while upholding the State's secular power to regulate the appointment of Archakas, said, "...equally, he (Archaka) along with his family is required to be kept with daily comfort so that he would continue to dedicate himself to perform the ritual worship of the deity".

For this purpose, the Supreme Court framed a scheme for rationalisation of pay scales and constituting Welfare Fund for the Archakas. The welfare scheme envisaged that the State should ensure the mobilisation of an amount of Rs.75 crores for the Archaka Welfare Fund. It had directed the TTD to deposit a sum of Rs.20 crores into the Fund during the financial year by the end of June 1996. In each Financial year, a sum of Rs.10 crores had to be deposited till the corpus fund of Rs.75 crores is reached. The supreme Court directed the Government to call upon five other major temples to contribute to the said Fund. During the financial year 1996-97, a sum of Rs.5 crores by each of the major temples may be directed to be deposited and in subsequent four years a sum of Rs.1 crore every year may be directed to be deposited. Thus, the share of TTD to the Fund amounts to Rs.40 crores and the share of other major temples amounts to Rs.35 crores.

Thus it is evident that the Supreme Court envisaged a total Corpus Fund of Rs.75 crores as the minimum amount that would ensure

the welfare of Archakas. The Supreme Court must be congratulated for its foresight and vision and for the clarity with which it has spelt out clearly an Action Plan in a specified time frame. Now it is fair to look at the present state of implementation of the Supreme Court Orders. The readers of VAK know that the Pay Scales Scheme has failed in its implementation. Let us have a look at what happened to the welfare scheme.

In the year 1997, (1.6.1997) the Archaka Welfare Fund Scheme was launched with a corpus of Rs.9.9 crores only, with TTD making a total contribution of Rs.6 crores (as against the 20 crores directed). Unable to mobilise the contributions from the five major temples mentioned by the Supreme Court, the Government added five more Temples to the list and all these Ten Temples put together were able to generate only Rs.3.9 crores. With the amount of Rs.9.9 crores, the scheme was launched by His Excellency Shri Shankar Dayal Sharma, President of India, at Tirumala, the abode of Lord Venkateshwara.

Shockingly, the first step was unfortunately the last step. No further contributions were made either by the TTD or by any other temple. The TTD, instead of honoring its commitment as per the Supreme Court's directive, chose to file a petition 1998 (17.1.1998) that (a) it should be exempted from contributing to the Archaka Welfare Fund and (b) amount already contributed by it should be refunded.

The other major temples chose to maintain studied silence, as they were sure that TTD's petition and the judgement thereon would be equally applicable to them. Thus, the scheme remained an ill-fated non-performer. No amount was spent from the Fund and the hopes of the Supreme Court that the welfare of the Archakas would be safe in the hands of the Govt, have been battered and belittled.

Is not Lord Venkateshwara a witness to all this! Definitely, He is aware of the honorable intentions of the Supreme Court. He must have felt assured that the Archakas who for generations together have served Him and his various manifestations in many other temples in the State would from now on, worry less for their material welfare and can pay undivided attention to their duties. The Lord may be wondering as to why responsible people at the Government failed to fulfil their promises, initiated steps to retreat from their commitments; failed to

appreciate the importance of taking better care of Archakas. The intelligent and well-meaning bureaucracy should appropriately advise the policy-makers that going back on the promises made will send shock waves and make God's Archakas orphans.....

II

As Temple Trust Boards / Committees were becoming Political establishments, VAK pleaded in July 2001, for sanity to prevail

In the administration of temples, the office of trustee is an important one. Hence, persons that man the institutions as trustee must be persons of probity who discharge their duties with diligence, discipline and devotion but also with a spirit of dedicated service to the temple and the local community of people. But in practice, this is not the case. There are complaints that while making appointments to the Trust Boards of the religious and charitable institutions, the interest of the institutions are generally overlooked and these appointments are tainted with irregularities by extraneous considerations.

There are regular visitors to the temples, and also Bhajan mandals or Bhakta Mandals in the village and these mandals can furnish the name of good people deserving of appointment as Trustees.

One of the serious grievance and complaints (*1) is that proper and suitable persons are not being appointed as trustees to the institutions and that the appointments are made on political or other extraneous considerations and of the right character, integrity and efficiency and are not capable of administering the affairs of the temples and other institutions. It was also represented that the trustees aim at promoting political affiliations, ignoring the personal interest of the institution. Many devoted Hindus have expressed their anguish and anxiety at this growing tendency of sponsoring trustees on political and other irrelevant considerations and at their interference in the administration of temples.

From the evidence on record, we could see that the administration of temples and other institutions is in the grip of a two-fold malady eating away into its very vitals. On one hand, it paves the way to induct partymen into the administration of the institutions irrespective of considerations germane to the interest of the institutions. On the other, the trustees appointed are not administering the affairs

of the institutions and their interest is only to improve their political image in the public.

The complaint invariably received (*2) with regard to the appointment of trustees is that the concerned authorities have such wide discretion that they can appoint any one they like without any merit or justification if they choose to do so. No reasons are given or recorded by the appointing authorities for their choice inspite of the provision for revision u/s. 82 to the Commissioner.

It would be just, proper and equitable to have a speaking order requiring the statutory authorities u/s. 15 to pass quasi-judicial orders. That would also operate as check on the functionaries under the Act in appointing non-deserving trustees under extraneous influences as invariably there are complaints from all quarters that the former yield to political pressures and other considerations, not pertinent to the appointments. This would also act as a check on political interference as the order must be supported by valid and just reasons.

What you have so far read is not the editorial comment of VAK. How we wish that the above paragraphs merely represent a condition that prevailed 15 years ago and that the powerful voice should have succeeded in bringing about a turnaround and improve the situation? Alas! The conditions are not only reflecting the continued prevalence but probably reflect the further degeneration that has let in during the past 15 years.

The first six paragraphs of this editorial are verbatim copied from the report of Challa Kondaiah Commission of 1986 (Vol.2, Pages 75,76,79 to 81, 83). (Not : replace *1 with the word "made to the Commission". replace *2 with the words "by the Commission" - now they become a complete extract)

III

When it came to highlighting the rampant corruption in the Endowments Department, VAK expressed its frustration in May 2002 as....

....Because this is Kaliyuga and because innumerable compromises are compelled to be made, should not at least religious activity remain beyond the devilish influence of corruption? Should

not we spare a few minutes and think about it seriously? Should not we at least raise our voice of protest against corruption and more so when it is so rampant in the Endowments Department?.....

From the report appearing in The Hindu, dated 7th May, 2002 it can be seen that the Anti-Corruption Bureau has unearthed Rs 2.30 Crores worth of assets in its raids conducted on the premises of a high ranking Official of the Endowments Department.

Everything is relative; maybe there are more people with more of unaccounted money. Maybe there are people with much less money. The point is, should not the drive for a **corruption free society** begin with the Endowments Department?!!

.... VAK has been consistently pointing out clearly that it is the Draconian Endowments Legislation, [30/87], that is responsible for the present situation. It is this Legislation that has initiated, propagated, nurtured, fanned and is sheltering Corruption in the Temple System in the State. If this legislation continues to stay, Corruption will get further entrenched; if it goes, CORRUPTION in the Endowments Department and the Temple system as a whole is shown the door.

What has been the effect of this Legislation? The real Devotees are kept away: the God is kept at a distance: the Beurocracy acquires an upper hand; political interference makes its presence felt powerfully; dishonesty and corruption stragulate the situation and no wonder the *Atmahatya* of Bheemasenachari (the Archaka of Alampur Temple) symbolizes the present state of affairs....

IV

VAK expressed its dismay in December, 2002 on how the letter and spirit of the Supreme Court verdict was ignored to name unconnected people as 'Founder Trustees' to encourage litigation...

Purely for administrative purpose, there can be two types

of Temples. Cement type and the ancient ones. Temples recently constructed by the ardent devotee who took initiative and pains to spend his hard earned money and who saw the gigantic structure constructed out of such expense can be classified as Cement type. Here you can clearly identify the person who was responsible for the initiative as it is fresh in the memories. In the ancient types, the difficulty lies in identifying the Devotee who constructed the Temple. Hundreds of years have passed with the deity happily residing in the Temples constructed by His devotees and blessing every generation after generation. The devotion with which these Temples have been built are the same in both the types whether they are very few Decades old Cement type ones or many Centuries old and the ancient ones. The founders of these Institutions had never claimed ownership over these Temples. They had built them for the Devotees knowing fully well that once constructed, these Temples would be the property of the Devout.

Generations after Generations these Temples have changed hands with the Founders silently disappearing into Oblivion. The kith and Kin of these founders have watched the Temple with a sense of pride and satisfaction at the initiative taken by their ancestors. It is documented and true that Bhakta Ramadas was responsible for the renovation of the Temple at Bhadrachalam. Ramadas never felt that he owned the Temple. That is why you will not find the descendants of Bhaktha Ramadas as claimants of the Temple. This is true for every ancient Temple. Gone are the days when the rulers of the place constructed Temples. Devotees belonging to one area or community unite and pool resources, collect donations and construct Temples of their choice. Even the people who collect or who donate never claim ownership of the Temple. Once constructed, the institution becomes a property of the Society as a whole and no individual can treat it as his or her private property. It is gratifying to note that the recent amendment has accepted this concept.

In the year 1987, the 30/87 Endowments Legislation was enacted which abolished the hereditary concept of Trustees and Archakas. The Supreme Court, which upheld this Legislation in 1996, accepted the fact that the founders' families would be more dedicated to the institutions and hence they should be preferred over outsiders for

the position of Chairman. While this is true for Charitable Trusts and the recently established institutions, where the Founders are identifiable, the same may not be true in the case of ancient Temples. Instead of administering the Legislation according to the spirit of the Supreme Court Judgment, the corrupt officials of the Endowments Department twisted the verdict to favour their personal goals and made it as an instrument to make money by way of "appointing" the Founders. The means which they have adopted was to fill up a column which was remaining blank all these years in the Record of Endowments (Column 4) and "appointed" the erstwhile Hereditary Trustees as Founder Trustees. In this process, many of the Assistant Commissioners have amassed wealth.

There are no more founders today under this criteria except one or two, who have escaped the "appointment" as Founder Trustees!!!! The term "appointment" itself is wrong in the case of Founder Trustees. How can anyone make an "appointment" of the Founder Trustee? If at all, The Founder only exists, he is not "appointed".

The new amendment has not given any definition for the term Founder. It only says who cannot be called as a Founder. If that negative definition is applied with retrospective effect, many of the so-called Founders who have been appointed by the Assistant Commissioners, will lose their nomenclature. Even though the Amendment Act does not say that it has a retrospective effect, it has opened a gateway by making an amendment to Section 87 through which the Deputy Commissioners are empowered to enquire into the disputes, relating to the appointment of Founder Trustees. This amendment has opened a Pandora's box. The Assistant Commissioners had a field wide open for making money all these Six Years and now it will be the turn for the Deputy Commissioners. Anyway, the Temples will suffer further because of more and more Litigations. This is another example to show that the existing 30/87 Legislation is a breeding instrument for Corruption.

Increasing the age limit of Trustees, decreasing the age limit of the same, decreasing the age limit of retirement of Archakas, increasing the duration of the term of office of the Trustees and decreasing the same etc. and many such see-saw type amendments

to the 30/87 Endowments Act were made on experimental basis all these years. Thus, the only contribution made by this Legislation is, the total damage to the temple system in the State. Instead of making all these undefendable and unimplementable amendments to a draconian, abhorrent, loathsome Legislation, a drastic step is required; that of dumping the 30/87 Legislation and enacting a new Legislation keeping in view the practicability of the existing situation.

V

VAK has been spearheading the Temple Protection movement at Chilkur Balaji Temple which was turning out as an embarrassment to the corrupt elements in Temple Administration in the State. With an intention to throttle VAK, the 30/87 Legislation was used. VAK revolted in December, 2001 with a call to the devotees which resulted in a huge outcry which goes to prove that, If the devotees stand united, such efforts can always be given a fitting reply.....

This 500 year old Temple which has been pioneering, spearheading the Movement to safeguard all the 34000 and odd Temples in Andhra Pradesh is today facing a difficult situation due to the 30/87 Endowments Act.

What are the reasons?

1. The 30/87 Endowments Act that is responsible for the destruction of the Temples was singularly opposed by Sri Balaji Temple, Chilkur especially by running the monthly journal VAK(Voice of Temples).
2. This is the only Temple in the entire State, which is strictly adhering to the tenets of Agamas, and unique blend of Ramanuja and Vallabh Sampadayams in conducting the Pujas.
3. This is the only Temple in the State which is being run without any type of Commercialisation by fleecing the devotees through sale of Tickets, sale of Prasadam etc.
4. This is the only Temple, which has been renovated and preserved in its pristine glory through individual contributions by devotees

only, to such an extent that there is no mention of any name of the contributor. There are Devotees who have contributed thousands of rupees, some of them in hundreds and some of them only a few rupees but the Devotion and the concern for preserving the monuments was more than equal.

5. This is the only Temple, which has been able to safeguard its properties without losing even an inch of landed property to the land grabbers.

6. This is the only Temple which has been performing Community developmental activities, working for the upliftment of the poor and downtrodden, most of them belonging to Backward Classes and Scheduled Tribes which has been acknowledged by them including the political leaders.

7. This is the only Temple, which has stood as a neutral ground safeguarding the unity among the local people belonging to the entire Moinabad Mandal and saving the Victims during the Razaakar movement and several other Agitations.

What is happening now?

According to the statement of the Executive Officer of Sri Lakshmi Narasimha Swamy temple Yadagirigutta, dated 27/11/2001, “The present management of the Temple is not in a position to take up any activities for the development of the Temple. With a view to taking up development of the said Temple, the Commissioner of Endowments accorded permission to the Executive Officer of Sri Lakshmi Narasimha Swamy Devasthanam, Yadagirigutta to adopt Sri Venkateswara Swamy temple, Chilkur.” Accordingly, the Officials of the said Devasthanam came on 29/11/2001 to take over the Temple. Since commercialising even this Temple was the primary interest of these people, a Hundi, Tickets and Secular staff were imported from Yadagirigutta to implement the objective of 30/87 Act.

On 1/12/2001 A copy of the proceedings of the Commissioner dated 31/10/2001 through which the Temple was given in adoption to Yadagirigutta Devasthanam was served to the hereditary Archakas. On 3/12/2001 Sri M. V. Soundararajan met the Commissioner and

requested him to keep the orders pending and suggested that two officers of the Department be deputed to study the position on the spot and submit a report for further action.

On 8/12/2001, as an effective measure to save the temple from the onslaughts of 30/87 Act, the devotees took a unique decision not to make any offerings either in Harathi or in Hundi or at any place in the premises of the temple so that the concept of non-commercialisation becomes total. This decision has been effectively implemented with the whole hearted support and cooperation of the devotees.

On 12/12/2001, the Addl. Commissioner Endowments, the Regional Joint Commissioner, the Executive Officer, Sri Laxmi Narasimha Swamy Devasthanam Yadagirigutta, the concerned Assistant Commissioner and the Inspector came to the Temple and discussed the matter with the hereditary Archakas. They are expected to submit a report to the Commissioner of Endowments.

Should the Devotees be mute spectators to the process of destruction of the only Hindu Temple in Andhra Pradesh, which has stood despite the onslaughts of the 30/87 Endowments Act?

Appealing to the Devotees to safeguard this Temple which they have been adoring, loving, praying at coming from very far off places just because of the non-commercialization and the preserving of the Sampradayams is the only alternative left with us.

Hey Balaji, You protect your Temple now!

– Editor

VI

In October 2001, VAK reported about the Supreme sacrifice by Sri Bhemasena Chary, the Archaka at Yoga Narasimha Swamy Temple at Alampur, Mahabubnagar dist.

అమృత్యుక ఆహుతి అయిన అర్చకుడు

అర్చకులను, భక్తులను కుడిపించే రీతిలో ఒక దేవదాయ శాఖాధికారి వేధింపులకు, అంతఃలేని అమృత్యుకా కారకు ఒక నిండు ప్రాణాల్ని బలితీసుకొన్న ఉదంతం. మే 28న ఈ అర్చకుడు వాక్ వ్రతీకకు ఒక లేఖ మూలాన తనను ఆ దేవాలయ ఇ.ఓ. వివరీతంగా వేధిస్తున్నట్లు

వ్రాశాడు. అలేఖలోని మొదటి వాక్యాలను వాక్లో ప్రచురించడం కూడా జరిగింది. కాని ఎవరూ ఊహించని విధంగా నెవ్వరినీ 17న చేసేదిలేక తన ఆరాధించే దేవుడి ముందు ఉన్న గంటకు ఉరివేసుకొని అత్యాహుతి చేసుకున్నాడు. మన ప్రభుత్వం అర్చకుల రిటైర్మెంట్పై జారీ చేసిన ఉత్తర్వులు, అన్ని దేవాలయాల ఇ.ఓ.లకు అర్చకులనుండి అమృత్యుకాలు వసూలు చేయడానికి ఉపయోగపడుతున్నట్లు వాక్కునూ మూవారం అందుతుంది. ఒక దేవాలయంలో వాక్ వ్రతీకలో మేము ప్రచురించిన ఇన్ఫర్మేషన్ ఆర్డర్ను చూపించి కొందరు అర్చకులు రిటైర్మెంటు నోటీసు ఇచ్చిన ఇ.ఓ.ల బారీనుండి తప్పించుకున్నారు.

కానీ, చాల వోట్ల అమూల్యకృత అర్చకులను వేధించడానికి ఈ జీవోను ఇ.ఓ.లు వాడుకుంటున్నారు. రాష్ట్ర ప్రభుత్వం ఈ విషయంలో చొరవ తీసుకోకపోతే అసహాయులు, దారిద్ర్యంలో ఉన్న వేల సంఖ్యలో ఉన్న అర్చకులు భీమసేనాచారి దారినే అవలంబించవలసి వస్తుంది!

వీధిన పడిన వూజారి కుటుంబం

అలంపూర్ యోగ నరసింహస్వామి అలయంలో అర్చకుడు భీమసేనాచారి మృతితో ఆయన కుటుంబం వీధిన పడింది. ఆయన అర్చకునిగా 30 ఏళ్ల నుంచి పనిచేస్తున్నారు. ఆయనకు ఒక తమ్ముడు, ముగ్గురు కూతుళ్ళు. ఒక కుమారుడు ఉన్నారు. పెద్దమ్మాయికి వివాహమైంది. కుమారుడు అనంబ్ కు 20 ఏళ్ల వయసు. మహబూబ్ నగర్ లో అక్కణాపల వద్దనే ఉంటున్నాడు. ఇతను పెద్దగా చదువుకోలేదు. అర్చకునిగా పరీక్ష పాసయ్యాడు. మహబూబ్ నగర్ లోని రాఘవేంద్రస్వామి దేవాలయంలో అర్చకునిగా పనిచేస్తున్నాడు. భీమసేనాచారికి నెలకు రూ.1,300ల వేతనం ఇచ్చేవారు. అది ఏ మూలకూ నరిపోక కుటుంబం అర్ధాకలితో కాలం గడిపింది. భీమసేనాచారి కర్మాల జిల్లా నిడ్డూరు గ్రామానికి చెందినవారు. అలంపూర్ కు 40 ఏళ్ల కిందట వచ్చారు. రెండో అమ్మాయి అలంపూర్ లోని ఓ కాలనెంట్ లో టీచర్ గా పనిచేస్తున్నారు. చిన్న అమ్మాయి మహబూబ్ నగర్ లో కంప్యూటర్ కోర్స్ చేస్తున్నారు. భీమసేనాచారి సంపాదనతోనే చిన్న కూతురు చదువు కొనసాగిస్తున్నారు. భార్య ఇంటి వద్ద దుకాణం నడుపుతున్నారు. ఒక ఇల్లు ఉంది. పిల్లల పెళ్లిళ్ళు చేయాలని చాలా కాలంగా భీమసేనాచారి ఆలోచించారు. చేతిలో డబ్బులేక, సంబంధాలు వచ్చినా చేరులేకపోయాడు. ఇతనికి నిడ్డూరులో రెండేకరాల పొలం ఉండేది. పెద్ద కూతురు పెళ్లికోసం ఆ పొలాన్ని అమ్మివేశాడు. ఒక్క కొడుకుకు శాశ్వత పురోహిత ఉద్యోగం ఇప్పించుకోవాలని ఆయన ఇ.ఓ. చుట్టూ తిరిగారు. అమృత్యుకా ఇవ్వనిదే నసేమిరా కుదరదని కొందరు పట్టుపట్టినట్లు నమావారం. భీమసేనాచారికి కళ్ళు సరిగా కనబడవు. వయసు మీద పడింది, అయినప్పటికీ ఇతను యోగనరసింహస్వామి, సూర్యనారాయణస్వామి అలయాలలో పూజలు నిర్వహించారు. అర్చక పరీక్షలు ఉత్తీర్ణుడైనప్పటికీ జీతంలోనూ మార్పురాలేదు. ఆయన ఇ.ఓ. సిబ్బందిల ప్రవర్తనకు విసిగిపోయి అత్యాహుత్యకు పాల్పడినట్లు భావిస్తున్నారు.

కనిపించని అలయ అధికారి : ఆలయ అధికారి వేణుగోపాల్ మంగళవారం ఉదయం నుంచి కనిపించకుండా పోయారు. సిబ్బంది కూడా ఈ విషయంపై సరైన వివరణ ఇవ్వడంలేదు.

కొందరు సిబ్బంది నెలవు పెట్టి వెళ్ళారు. అర్చకుని మృతికి కారణమని భావిస్తున్న అధికారి హైదరాబాద్‌కు వెళ్ళినట్లు తెలుస్తోంది. వేణుగోపాల్ ఇ.ఓ.గా ఆక్షయ్ పదేళ్ళుగా పనిచేస్తున్నారు. పూజారి మరణిస్తే తక్షణ సహాయం అందించాలన్న విషయం కూడా పట్టించుకోకుండా వెళ్ళిన అధికారిపై స్థానికులు ఆగ్రహం వ్యక్తం చేస్తున్నారు.

(ఈనాడు సెప్టెంబర్ 18)

PRIESTS SUICIDE TOUCHES OFF FUROR

A temple priest, Mr. Bhimaseshachari, 60, committed suicide by hanging himself from the temple bell in Narasimhaswamy temple in Alampur, 25 km from here in Mahabubnagar district, on Monday. According to reports, the priest took the extreme step unable to cope with termination of his employment due to retirement age.

Mr. Bhimaseshachari was due to retire two years ago but the service was extended on compassionate grounds. However, the Executive Officer of the temple, Mr. Venugopal, served a notice on the priest informing about the retirement recently. As the priest's efforts to get his son appointed for the post failed, he took the extreme step unable to face financial troubles. The devotees who saw the body hanging from the bell alerted others.

The family of the priest alleged that the authorities were demanding money to extend his service. When he failed to offer the bribe, they decided to retire him forcibly. The priest is survived by wife, three daughters and one son. Two daughters were yet to be married off. The police registered as a case of suspicious death and are investigating.

Our Hyderabad Special Correspondent writes:

The Telangana Archaka Samakya demanded that the EO should be asked to go on leave and his office room sealed, to facilitate an enquiry into the suicide.

The archaka committed suicide because he was not paid his meagre salary of Rs.1,200 per month for six months. The archaka also wrote a letter to Mr. M.V.Soundararajan, President of the samakya, in May saying he was being harassed by the EO of the temple, and that he even considered ending his life to escape the harassment.

Mr. Soundararajan met a Deputy Commissioner of the Endowments Department today and urged him to constitute an enquiry committee

and arrive at the truth behind the archakas suicide.

VII

With the Editorial in December 2003, VAK is now enticing the devotees to use their vote power to ensure that the 30/87 Legislation is reviewed....

Devotees constitute a significant proportion of our voting population. Democracy offers the unique opportunity of allowing the voters to express, in no unmistakable terms, as to how they want to be governed in a democracy. The Assembly in AP has been dissolved and the Elections will be held in due course. The draconian legislation, namely the 30/87 Endowments Act has to be reviewed. The untold damage perpetrated by the said legislation in 16 years of its existence has resulted in the closure of thousands of Temples. DARKNESS IS SPREADING NOT JUST IN TEMPLES BUT ALSO IN EVERY WALK OF LIFE. Let the lights be lit now. Let all the political parties be made to realize that they must commit themselves to a thorough revision of this legislation by including this issue as a priority item in their respective election manifestoes.

The time has come now for the devotees to strongly resolve to impress upon the political parties that decommercialisation of the temples is a must. This must be tackled on a priority basis and that this can be achieved only by the review of the draconian 30/87 Endowments legislation by its inclusion as a priority item in the Election Manifestoes by the political parties.

This is the most opportune moment for ensuring that Temples are restored to the Devotees.

**Legislation for
Temple Destruction**

Dr. M.V. Soundararajan

PRELUDE

The depiction of a ferocious serpent swallowing the Temple would appear rather frightening to the reader. How justified is this depiction? Can legislations result in the destruction of Temple system? All of these would be questions which are very logical and for which answers need not be readily available. This book is a sequel to the destruction and devastation due to the 30/87 Andhra Pradesh Endowments Act.

The year 1987 saw introduction of a Legislation that was based on the Challa Kondiah Commission Report. The Author who was helplessly watching the dubious intentions of the Commission right from the time it was formed in 1983, had long before predicted the disastrous results before the Legislation was enacted. After having tried every possible step and initiative like meeting even small politicians to the top brass on one side and all of the successive Endowments Secretaries to the Governments on the administrative; after having seen the helpless nature of these individuals in the totally bureaucratized set up; this book has been written to help the lawmakers and the Political intellect to ponder and try to revive the situation.

This is the best occasion to remember Late VP Raghavachari an Ex MLC and who edited Sri NrisimhaPriya in English and Telugu. He was the torchbearer for the movement against this legislation. Immediately after the Supreme Court delivered its judgment in 1996, VP Raghavachari expressed the public opinion on the Legislation which was more of shock than anything else, in the form of an editorial, which is being reproduced here partly, "**The Hindu Temples at Cross Roads**" was the title of the same :-

"The Hindu Religious and Charitable Institutions and Endowments in Andhra Pradesh are once again at the crossroads. People concerned with the running of these institutions and others believing in their sanctity have been anxiously waiting for the past nine years, for the judgement of the Supreme Court on the various writ petitions, and the future fate of these institutions - in fact, in their very existence.

The series of Judgements of the Supreme Court delivered between January and March 1996, has led to mixed reactions among those who are directly concerned with these institutions - some lamenting that their age-old affinity to the institutions has been severed and they have been deprived of the rights and privileges enjoyed by these Judgements, while the Endowments Department hastened to act in a manner as if the last word had been said by the Supreme Court, conceding their right

to rule these institutions. Thus, the institutions once again after 1987, stand at the crossroads.....

We invite the public to study this document in all earnestness and appeal to them to shed their complacency and actively participate in the rejuvenation of these temples and other religious and charitable institutions, so that they continue to play the role of preserving the integrity of our nation and its cultural heritage.

We appeal to the Government of Andhra Pradesh, which has only inherited this problem, to review the legislation in the light of the judgements of the Supreme Court and the practical problems involved in their implementation. A dispassionate reappraisal of the role of the secular Government in the management of the Hindu religious and Charitable Institutions is called for.

May 1996

- V.P. Raghavachari

The Author has looked at this legislation in three angles. As a Lawyer, as an Administrator and also as an Archaka cum Trustee and has seen that the 30/87 Act is a miserable failure from all angles and needs to be replaced.

It is the most opportune time to thank the devotees at large who have been supportive and have started getting united in this unique struggle to protect our Temples which have been irreparably damaged by the Legislation. VAK through which these contents were serialized has been responsible in silently educating the public on the damage.

Just as a seasoned surgeon cuts open and exposes the diseased tissue, the author has analysed and has been able to expose the cause of the decay and downfall of once glorious Temple system. Every one is a culprit here. The Mathadhpathies, the Endowments Officials many of whom were more interested in making of fast bucks out of the ruins, Archakas, the Society which tolerated all this nonsense, are all responsible. It is time to start working for a remedy; to start thinking about the ways to revive the Temple System in A.P. Hence this book is compiled and presented with a fond hope that the awakened intellectuals among the legal brains, administrators, the Politicians, the Devotees' community would all shoulder the onerous task of restoring the temples back to their past glory. Hope, Hope, fond Hope is the only panacea to the agony of the destruction.

The agony and pain which this 30/87 legislation has left will never disappear since the monster is still alive and basking in the ruins of thousands of Temples.

-MVS

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*This book is a tearful homage to
the supreme sacrifice of*

SRI BHEEMASENA CHARY

Archaka

**Yoga Narasimha Swamy Temple
at Alampur, Mahaboobnagar Dist.**

*The society cannot repay except by
remembering his sacrifice which was
entirely due to the harassment powered
by the 30/87 Legislation.....*

and
Dedicated to the cause of the
Temples Protection Movement.

Temples have become Political Establishments

దేవాలయాలు రాజకీయ సంస్థలుగా మారాయి



NEEDS
TRUSTEES FOR
TEMPLES
APPOINTMENT

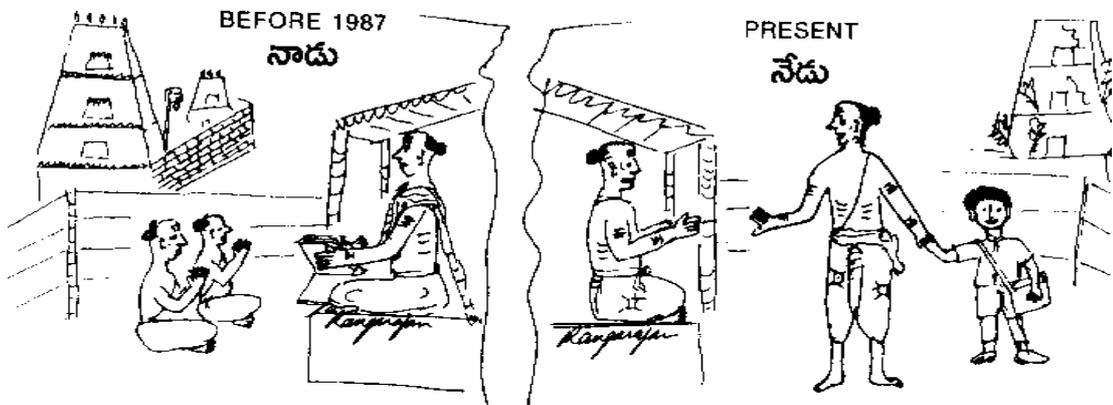
వీళ్ళు కూడా
బ్రాస్ట్రీలు కావాలట
సార్!

వీళ్ళు కూడా బ్రాస్ట్రీలు కావాలట సార్!
Sir! These people also want to become Trustees!

End to Archaka Profession due to 30/87 Endowments Act

అర్చక వృత్తిపై కత్తిపోటు 30/87 ఎండోమెంట్స్ చట్టం

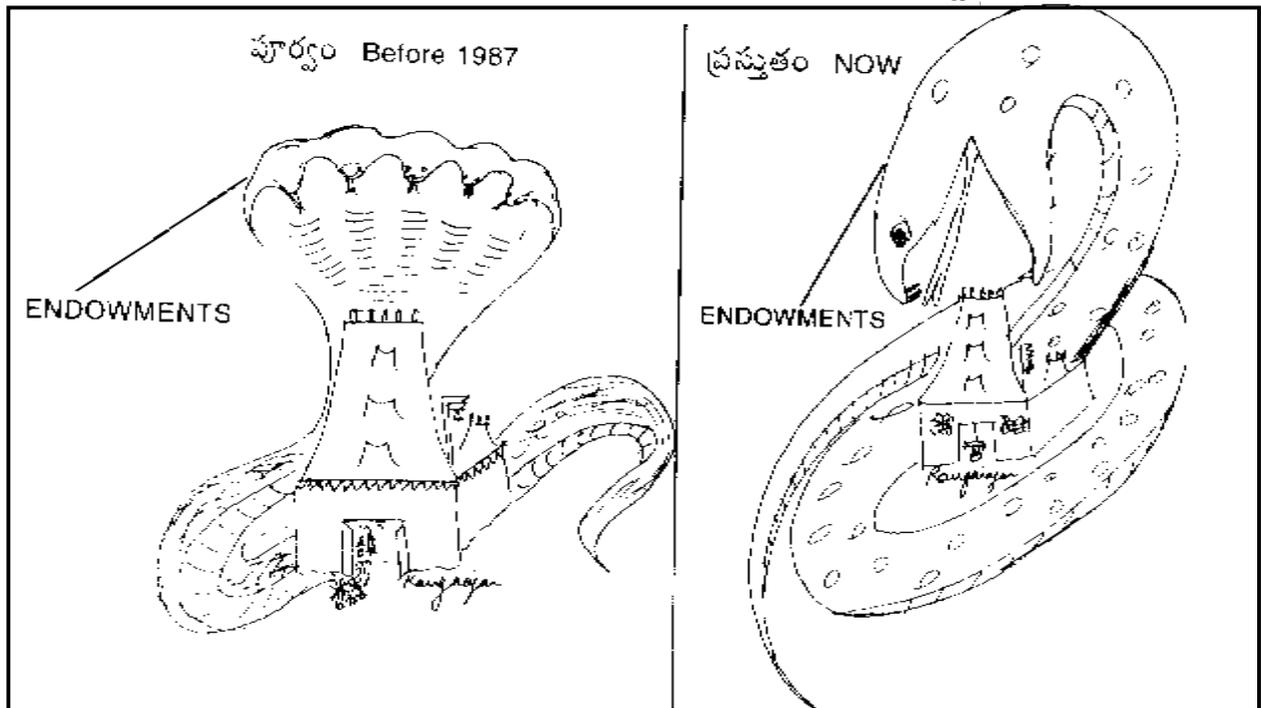
**అర్చక వంశము
ARCHAKA HERITAGE**



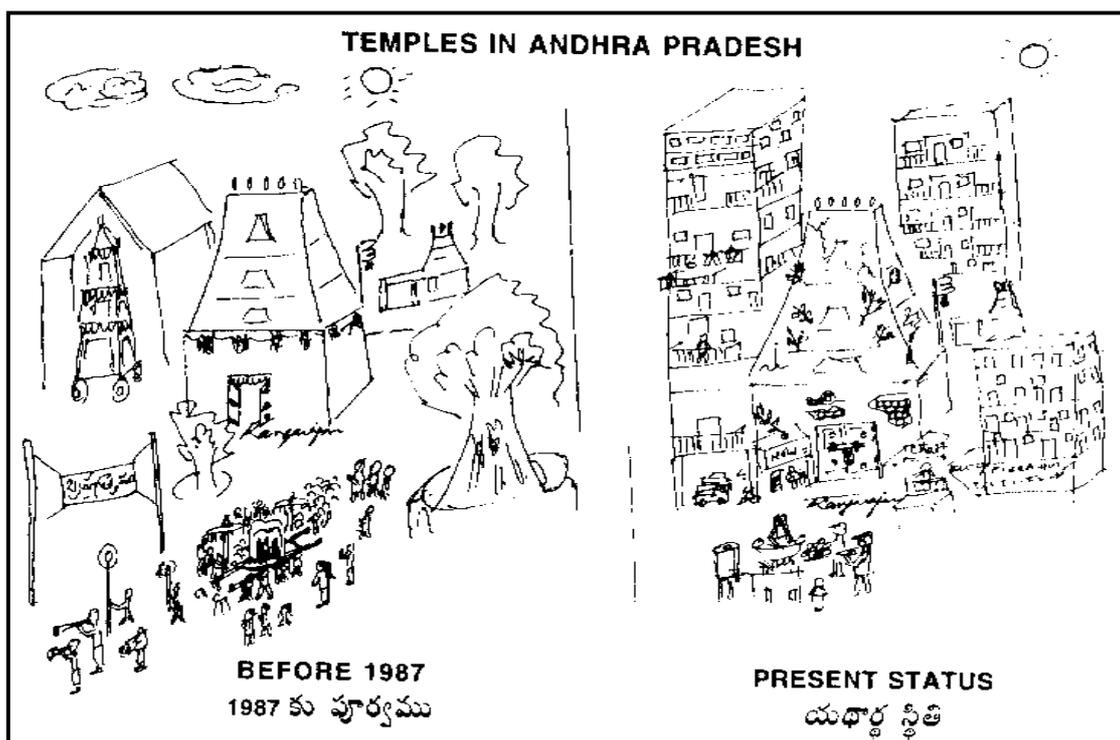
అర్చక వృత్తిలో ఉండే మనం అనుభవిస్తున్న దారిద్ర్యం, అవమానాలు ఇక చాలు. ఇతర వినూత్న సుఖంగా జీవించాలి.
As Archakas, we have had enough of insults and poverty. Atleast, let this boy lead a comfortable life.

DISASTROUS 30/87 ENDOWMENTS ACT

వినాశకారి అయిన 30/87 ఎండ్మెంట్లు చట్టం



Invaluable Temple lands being encroached endlessly





Prof. M.V. Soundararajan, a Gold Medalist and a teacher of considerable repute had a commendable Academic and Professional career. A recipient of the Best Teacher Award from the Government of Andhra Pradesh in 1981, Prof. Rajan distinguished himself as a successful administrator in the Osmania University while he held key posts the last of which was that of Registrar, Osmania University.

Prof. Rajan who has a critical knowledge, commitment and experience in the management of the Hindu Religious Institutions has authored this book for a purpose which is very sacred in every devotee's view.

All the insights and experiences that had been gained when the author was the Secretary for Ahobila Mut Seva Samithi for 10 years at Hyderabad have reflected in this book. He was the joint Secretary for Krishna Samajam, a body responsible for establishing the Guruuayurappan Temple at Srinivasanagar Colony, Hyderabad.

He is the president of Telangana Archaka Samakhya, Vice President of Andhra Pradesh Archaka Samakhya. He is the Convenor of Temples Protection Movement and is editor, VAK (Voice of Temples) a trilingual magazine in English, Telugu and Hindi.



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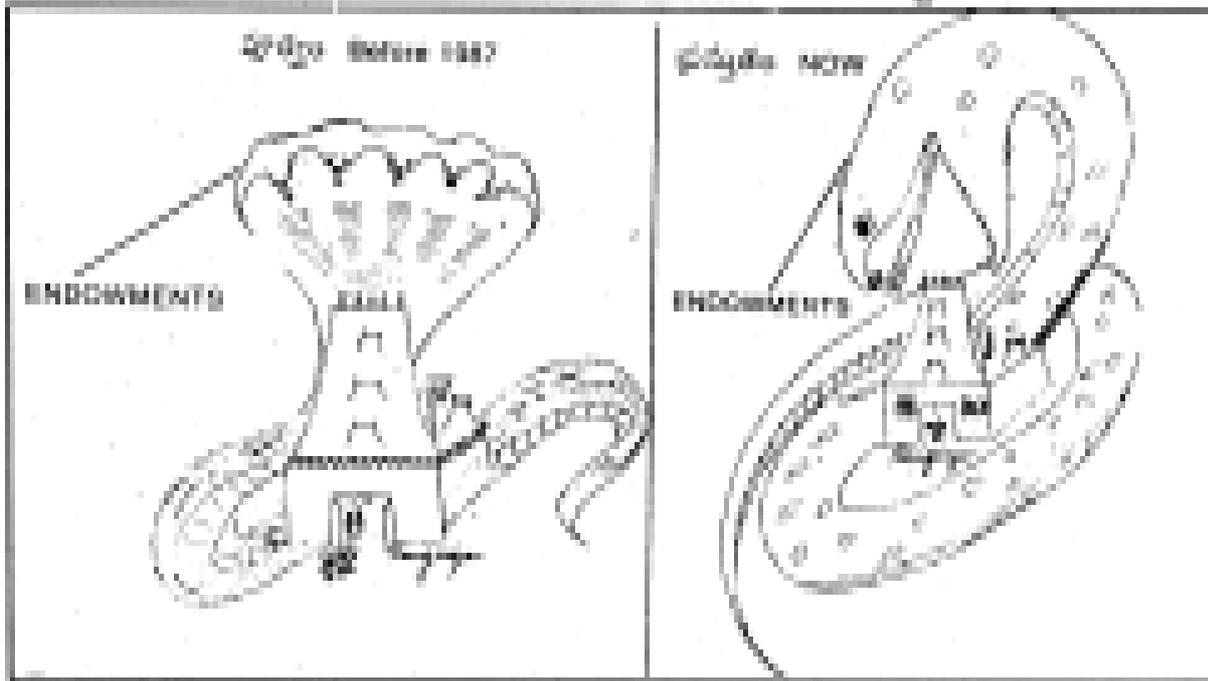
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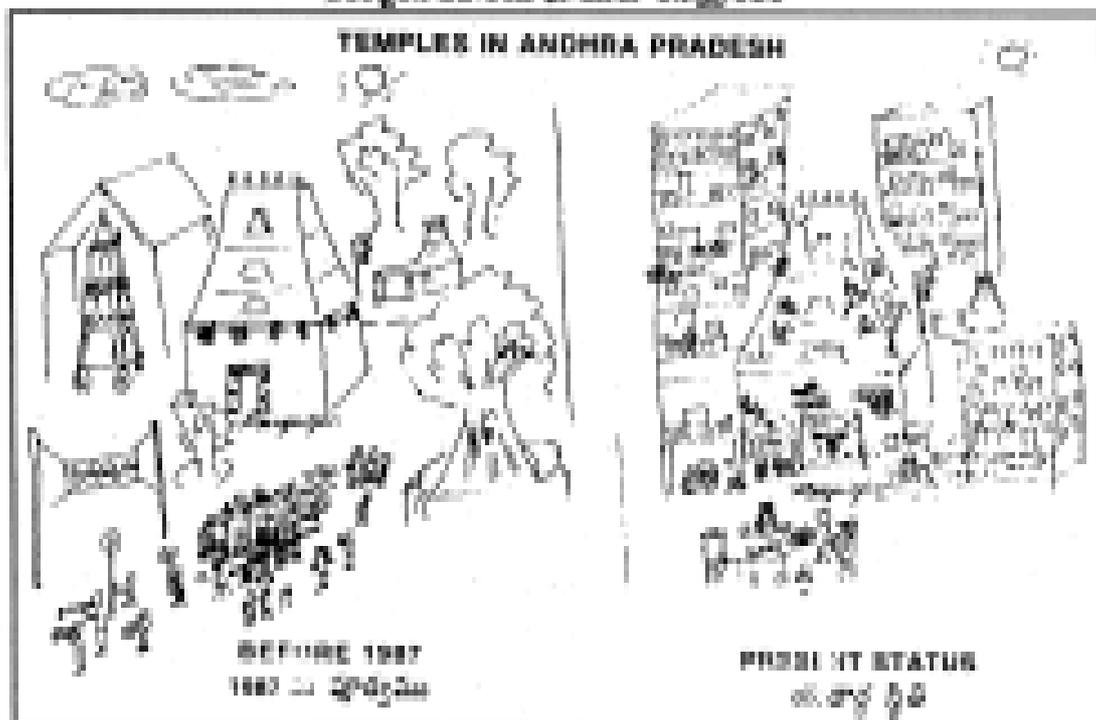
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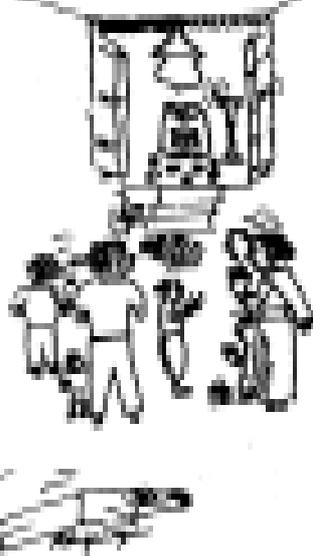
invaluable Temple lands being encroached endlessly
అపారమైన దేవాలయ భూమి అపారమైన అపరాధం



Pious Temples have become commercial establishments
 શ્રીશૃંગી સંપ્રદાયના શ્રીશૃંગી સંજ્ઞાસ્થાનના સંજ્ઞાસ્થાન

સાચા શ્રીશૃંગી - Temples were

શ્રીશૃંગી BEFORE



શ્રીશૃંગી PRESENT

પરિશ્રીશૃંગી
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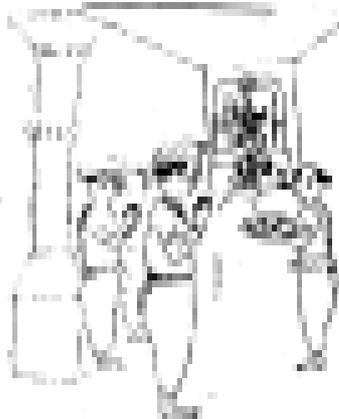


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Invaluable Temple properties have disappeared
 શ્રીશૃંગી સંપ્રદાયના શ્રીશૃંગી સંજ્ઞાસ્થાનના

શ્રીશૃંગી સંપ્રદાયના TEMPLE ADMINISTRATION

શ્રીશૃંગી BEFORE



શ્રીશૃંગી સંપ્રદાયના શ્રીશૃંગી સંજ્ઞાસ્થાનના
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શ્રીશૃંગી PRESENT



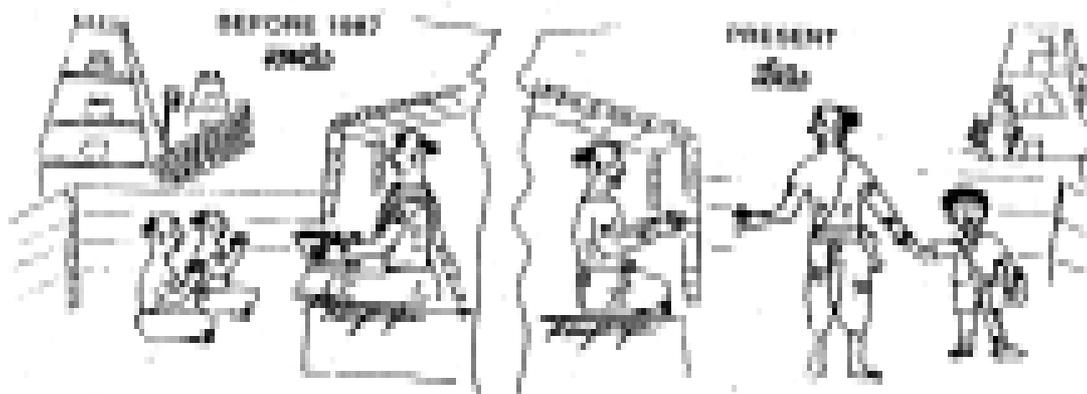
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 શ્રીશૃંગી સંપ્રદાયના શ્રીશૃંગી સંજ્ઞાસ્થાનના

Temples have become Political Establishments
ಛಾತ್ರಗಳು ರಾಜಕೀಯ ಸಂಸ್ಥೆಗಳಾಗಿ ಪರಿವರ್ತಿಸಿ



End to Archaka Profession due to 1987 Endowments Act
ಛಾತ್ರದ ಸಂಪತ್ತಿನ 1987 ವಸೂಲಿ ಕಾಯಿದೆಯಿಂದ ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯ

ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯ
ARCHAKA HERITAGE



ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯದಿಂದ ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯವಾಗಿದೆ. ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯದಿಂದ ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯವಾಗಿದೆ. ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯದಿಂದ ಛಾತ್ರದ ಸಂಪತ್ತಿನ ಅಂತ್ಯವಾಗಿದೆ.