

closed
8/5
Supdt

Seott II-27-58,004-4-11-48.

E.&.P.H.

(1947) Department.

SERIES.

G.O. NO. Ms. 267 E.&.R.E.

Dated

7th August 1947.

[Despatch Abstract.]

The Madras Temple Entry Authorization Act, 1947 - Sri Nataraja Temple
Chidambaram Town and Taluk, South Arcot - Exemption from the operation
of the Act - Orders passed.

Back Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

Further Papers.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.



GOVERNMENT HOUSE
Guindy,
16 April 1947.

My dear Subramaniam, 29525

Sub:- Temple Entry Legislation as affecting the Sri Sabanayakar Temple, Chidambaram - Request for interview.

His Excellency desires me to enclose for the consideration of the Hon'ble the Minister for Religious Endowments a representation from the Podu Deekshitaras of Sri Sabanayakar Temple, Chidambaram. The petitioners have been informed that the matter is one for the Hon'ble Minister.

Yours sincerely,

M.V.Subramaniam
Esq., ICS.,
Secretary to Government,
Education & Public Health
Department,
Fort. St. George. Madras.

M.V. Subramaniam
16447

From

The Podu Deekshitaras,
Sri Sabanayakar Temple,
CHIDAMBARAM.

To

His Excellency the Governor of Madras,
Government House, Guindy.

May it please your Excellency,

We beg to submit the accompanying humble memorial for
your Excellency's favourable consideration:

The gist of the memorial is that Sri Nataraja Temple
at Chidambaram, is unique in the following respects, having
no parallel in any other temple in any part of this Presidency.

The temple has no endowment or other permanent source of
income necessitating any administration.

The services in the temple are wholly carried on with
voluntary offerings made by the devotees called "kattalaikars"
through Deekshitaras chosen by themselves. The Deekshitaras are
entitled to share these emoluments in accordance with immemorial
usage.

The Deekshitaras are a unique community who are to be
found only in Chidambaram and nowhere else. All the male
members must devote their whole time to the services of Sri
Nataraja. They are prevented from having any other occupation.
They depend, therefore, upon the offerings of the devotees
for their very existence. They are bound up indissolubly
with the temple. They are an endogamous community; a
Deekshitar is born and not made.

2.

The new measure of Legislation regarding Temple Entry, will affect the Temple and the Deekshitaras very injuriously. Hundreds of Kattalaikars (those who maintain the services in the temple) have orally and in writing, informed the Deekshitaras that if Harijans were to be permitted into the shrine of Sri Nataraja, they would be constrained to stop their services in the temple such as Archana, Neivedhyam etc. It is not a mere idle threat, but a very imminent and real danger.

If it should come to pass, about 200 families of Deek-shitars numbering about 2,000 (men, women and children all told) would be deprived of their means of sustenance. It is no exaggeration to say that they will be face to face with starvation.

While it is not the intention of the Deekshitars to go against the trend of moral opinion in regard to this matter, they have if only as a means of self-preservation, to get themselves and their temple placed outside the enactment, in view of the peculiar position, nature and constitution of the temple.

They venture to submit that if a plebiscite is taken today, the majority of Hindus, will be against the proposal to allow Harijans inside this shrine, though they may favour such a measure in the case of every other shrine, big or small.

As it is a matter that affects their very existence, the Community of Deekshitars have resolved in their general assembly to depute three of their number to wait upon Your Excellency to

3

represent their view point and make their request in person. The General Assembly most respectfully requests that Your Excellency may be pleased to peruse the enclosed memorial ✓ and give it an earnest and sympathetic consideration.

The General Assembly also most respectfully requests, Your Excellency may be pleased to agree to receive their deputation on any day and hour convenient to Your Excellency. The deputation will consist of three representatives of the Podu Deekshitars and will be accompanied by Sri C.V.Srinivasa-chari, B.A., B.L., Advocate, Chidambaram (their standing Counsel) whose services may be availed of as an interpreter at the interview. We assure Your Excellency that we shall not take up more time than is absolutely necessary. We request that a line in reply may be sent to the abovenamed Advocate, intimating the date, hour and place of the interview.

We beg to remain,
Your Excellency's most humble
and devoted servants,

Chidambaram,

10th April, 1947.

Enc: 1.

Representatives of the Podu Deekshitaras,
Sri Sabanayakar Temple, Chidambaram.

C. V. Srinivasachari

Kr. மெய்யொழியாது
A. S. W. இராமைய்யா பி.

is inalienable. The trusteeship is more than hereditary in the sense that it does not descend from father to son but it inheres in every member of the community of the Dikshithars at Chidambaram from his birth, so that in a particular family, there may be at the same time both father and sons having an equal voice in the management of the institution. In no other temple does a whole community form the trustees and archakas, at one and the same time with every member of the community having rights of management from his birth.

The humble Memorial of the Dikshithars of the Sabha-Nayakar Temple at Chidambaram respectfully sheweth:—

1. The Sri Sabha Nayakar temple at Chidambaram is one of the most famous shrines in all India and is of very great antiquity, its history dating back so far as can be gathered from historical and archeological data, to the beginning of the Christian Era. Tradition carries its history still further back and records the origin of the temple thus:—The Sages Patanjali and Vyagrapada were engaged in penance at this place to get the blessing of Lord Sri Nataraja and pleased with their austerities the Lord Sri Nataraja together with the 3000 Dikshithars who were known as the Tillaimoovairavar vouchsafed unto them his divine presence. From that time the Pagoda arose and the Deity began to be worshipped by the Tillaimoovairavar. This tradition clearly shows that, from its inception, the Dikshithars have been a part and parcel of the institution and this fact is confirmed by historical evidence as found in inscriptions and in Tamil literature. The Sri Sabha Nayakar temple at Chidambaram is one of the most famous shrines in all India and is of very great antiquity. The 3,000 Dikshithars who were known as the Tillaimoovairavar are a part and parcel of the institution and this fact is confirmed by historical evidence as found in inscriptions and in Tamil literature. The Dikshithars who are generally referred to in ancient Tamil works as 'Tillaimoovairavar' or 'Tillai Vazh Anthanars' have been associated throughout the years from time out of memory with the temple and with the worship of Sri Nataraja. To all the Saivites throughout the Presidency, the Sri Sabha-Nayakar Temple at Chidambaram which is familiarly referred to as Thiru Chitrambalam is the most sacred place of worship and is invoked by them even in their daily prayers and in the beginning of the recitation of the songs of the Tamil Saints. To them the Dikshithars of Chidambaram are so much bound up with that worship that the Saivites prostrate before them and are held in the highest esteem and veneration by them. In the Thevaram the sacred book of the Saivites, one of the Tamil Saints says, "I am privileged to be the servant and Devotee of the Tillaimoovairavar."

2. At present their number is about 2,000 and there are now 250 families of Dikshithars at Chidambaram. According to immemorial usage they never live outside Chidambaram and they are enjoined not to resort to any other occupation or means of livelihood than that of service and devotion to Sri Nataraja. They have been, from time immemorial, the hereditary trustees and Poojakars of the temple and the management of the temple and its affairs have been and are entirely, in their hands. Every Dikshithar boy, as soon as he is married, becomes as of right the trustee and archaka of the temple and his trusteeship ceases only on his death and

is inalienable. The trusteeship is more than hereditary in the sense that it does not descend from father to son but it inheres to every member of the community of the Dikshithars at Chidambaram from his birth, so that, in a particular family, there may be at the same time both father and sons having an equal voice in the management of the institution. In no other temple does a whole community form the trustees and archakas, at one and the same time with every member of the community having rights of management from his birth.

3. Though the temple is one of the biggest and most famous shrines in Southern India, it is unique in that it has no landed property or other endowments of its own from which the temple derives any permanent income. This has been so from the very beginning of the institution. The temple has not received at any time and does not receive any Mohini or Tasdik allowance from Government (Vide the South Arcot Gazetteer P. 272). Neither inscriptions nor any other historical data afford any instance of permanent grants of property or other endowments in the name of the Deity by Hindu Kings. It is indeed very strikingly curious that it should be so and can only be explained by the fact that throughout history the temple has been allowed to be entirely dealt with and managed by the Dikshithars themselves as if it were their own property and Hindu Kings did not want to interfere with the management by making them accountable even as trustees for large immovable properties.

4. The institution, however, has been conducted partly by the contributions of the Dikshithars themselves from their own funds and by the collections of subscriptions from their constituents. For every Kala Pooja there are on average about six such Katlais and each of them contributes a small portion of the articles necessary for the pooja. The value of such daily contributions may vary from half rupee to three rupees at the highest.

The only source of income is that derived from the general offering in the temple. It is according to the immemorial usage in this institution the property of all the trustees and is the recognised mode of livelihood of the Dikshithars. This immemorial usage has been recognised by Judicial decisions (Vide I. L. R. 14 Madras, P. 103 at page 104 per Muthuswamy Iyer and Shephard JJ.). Their Lordships state as follows:—

“About 250 families of Dikshithars reside at Chidambaram and the net income of the temple which is derived from the general offerings is their recognised means of livelihood. According to usage, every Dikshithar is entitled on marriage to take part in the management, to do pooja or perform service in the minor shrines and to share in the emoluments of the institution.”

5. The temple, from time immemorial, never came under the control of the Board of Revenue or any local agents under Regulation VII of 1817 and the nomination of the trustees did not at any time vest in, nor was subject to, the confirmation of Government or any public officer. Tradition has not also recorded any instance during the reign of the Hindu Kings and other rulers previous to the advent of the East India Company of any interference

with the management of this temple by the Dikshathars. From the absence of any muchilika which would have been executed by the temple trustees just as they have done in the case of other temples in South Arcot, about the year 1840 when the management was transferred from the hands of the Board of Revenue to the temple trustees themselves, it is clear that the Board of Revenue never assumed superintendence or possession of this temple under Regulation VII of 1817. The temple never came also under the superintendence or the control of any temple committee under Act 20 of 1863. (vide P. 353 of the Dt. Manual prepared by J. H. Garstin, Collector of South Arcot in which a list of the Padodas under the management of the committee is given and this temple is not included).

6. To summarise the foregoing, the main reasons advanced by your Excellency's Memorialists for exemption from the Act are:—

- The temple has no property apart from the actual temple premises, and the jewels.
- The Temple has no endowment or landed property or funded capital or otherwise yielding any permanent income, for any trustee to manage.
- The income from the offerings is, by immemorial usage, the property of the Dikshathars and is their recognised means of livelihood. This has been recognised by Judicial decision. The Dikshathars are beneficiaries as they are trustees.
- The Temple, mainly, and largely, depends only on the shifting and impermanent benefactions of the Devotees by the influence and faith inspired by the Dikshathars.

Though the Chidambaram Temple may be said to be a public property, from time out of memory the Dikshithars have been worshipping Lord Sri Nataraja as a birth-right and as a means of livelihood. About 2,000 Dikshithars are now dependent upon the temple and Lord Sri Nataraja for their livelihood. We, the Dikshithars, have neither English education nor any other profession or vocation in life and except the unbounded wealth of Lord Sri Nataraja, we have no other personal property to fall back upon. The worship of Lord Sri Nataraja is done not according to the Agama rites as in other temples but strictly according to the Vedic rites and the fact that the poojas are performed only by the Dikshithars themselves clearly indicates that the Chidambaram Temple stands apart from other temples.

In view of the fact that many temples in South India have been thrown open to the Harijans, we humbly pray that Your Excellency's Government will be graciously pleased to exclude this temple from the operation of the temple entry act. This is a legitimate and reasonable request of a small community of Dikshithars who depend on the temple for their livelihood. We therefore humbly pray that your Excellency's gracious Government may be pleased to exempt this temple from the operation of the temple entry act.

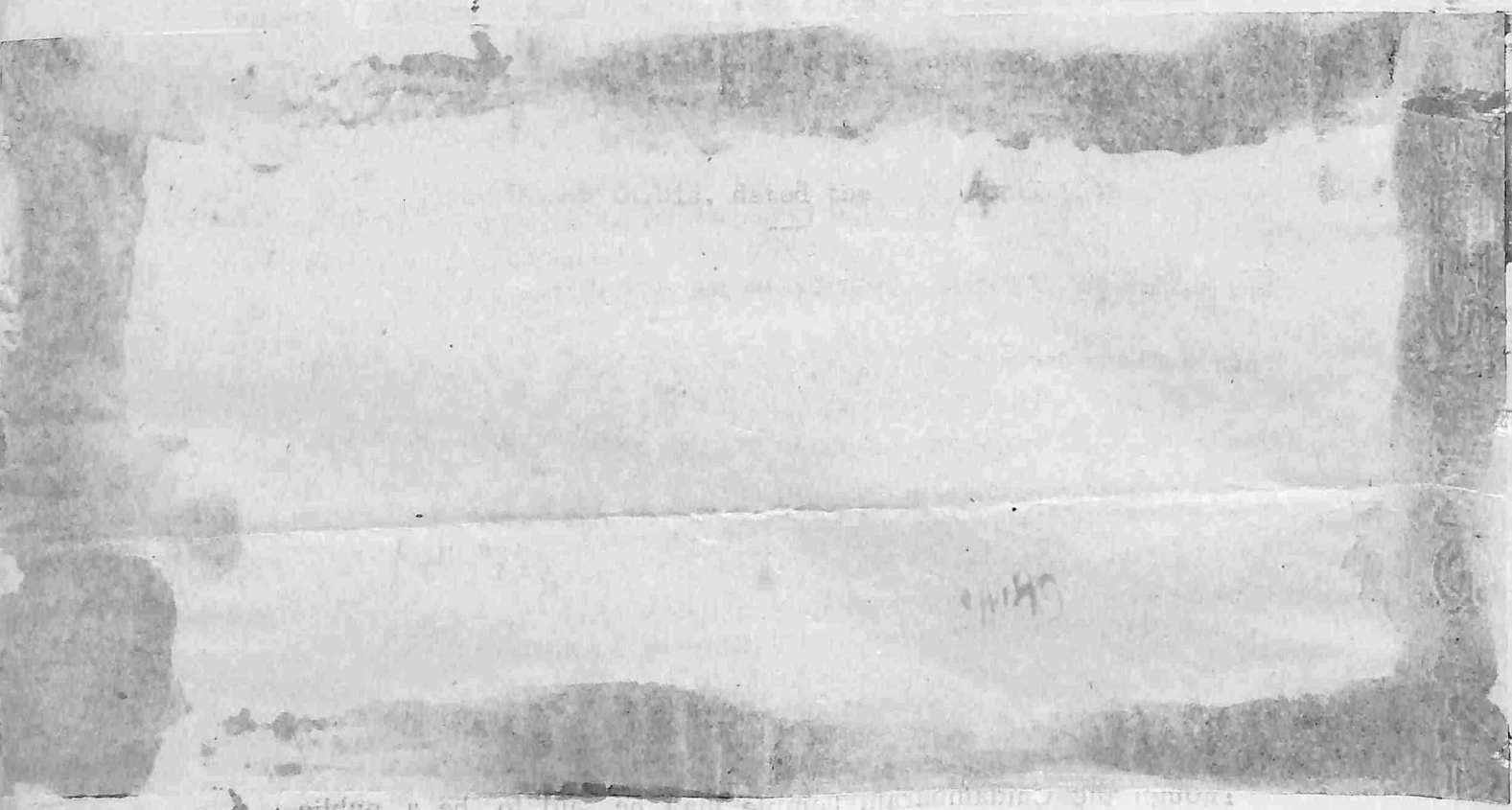
8/10

Your Excellency's memorialists crave leave to refer to the Mahazars from respectable men of all classes of the devotees of this shrine and of the Hindu Community who strongly support this memorial.

We beg to remain,

Your Excellency's Humble Memorialists,
Chidambaram Sri Sabha Nayakar Temple Podhu Dikshithars

Handwritten signature: A. S. Srinivasan



...the Chidambaram Temple may be said to be a public property, from time out of memory the Dikshithars have been worshipping Lord Sri Nataraja as a deity and as a means of livelihood. About 2000 Dikshithars are now dependent upon the temple and Lord Sri Nataraja for their livelihood. We the Dikshithars have neither English education nor any other profession or vocation in life and except the unbounded wealth of Lord Sri Nataraja we have no other personal property to fall back upon. The worship of Lord Sri Nataraja is done not according to the Hindu rites as in other temples but strictly according to the Vedas and the fact that the poojas are performed only by the Dikshithars themselves is a fact which indicates that the Chidambaram Temple stands apart from other temples.

In view of the fact that many temples in South India have been thrown open to the Hindu public, we humbly request Your Excellency's Government to be graciously pleased to exempt this temple from the operation of the temple act. This is a legitimate and reasonable request of a small community of Dikshithars who depend on the temple for their livelihood. We therefore humbly request Your Excellency's Government to be graciously pleased to exempt this temple from the operation of the temple act.

Edn. & P. H. Dept. (F)

Handwritten: 53/15

Memo. 29525 F-1/47 F.R. C. dt. 15-5-47.

H. R. C. - Sri Sabaranyakar Temple, Chidambaram
- Exemption from the operation of the Madras Temple Entry Authorization Act, 1947.

Handwritten: p 30 d

Ref: - From Sri C. V. Srinivasachari, Representative of the Podu Dikshithars, Sri Sabaranyakar Temple, Chidambaram, petition dt. 10-4-47.

Handwritten: p 2 n 4

The memorialists are informed that their requests cannot be complied with.

To Sri C. V. Srinivasachari,
Representative of the Podu
Dikshithars, Sri Sabaranyakar
Temple, Chidambaram.

S. A. resr.

Handwritten: Recd 13/5/47 CR 14/5

Handwritten: Set 2/15

Handwritten: 16-5-47

Madras Temple Entry Authorisation Act 1947

From
S.R. Kalwar Esq., I.C.S.,
District Magistrate,
South Arcot, Chidambaram.

To
The Secretary to the Government
of Madras,
Education and Public Health
Department.

Sir,
THE MADRAS TEMPLE ENTRY AUTHORISATION ACT 1947 - Chidambaram
Taluk and Town - Sri Nataraja Temple - Entry of excluded classes
Objections - Report submitted.

48466
In pursuance of the privileges conferred on the members
of the excluded classes by the Madras Temple Entry Authorisation
Act 1947, the President of the Taluk Congress Committee,
Chidambaram presented a petition to the Sub Divisional Magistrate
Chidambaram on 29-5-47, intimating to him that 2-6-47 had been
fixed for the entry of the excluded classes into Sri Nataraja
temple. The Sub Dvl. Magistrate gave notice of this fact to

(1) the President of the Harijan Seva Sangh;

(3) the trustee of the Tilla Govindaraja temple which
is located within Sri Nataraja temple premises, and
(2) Swami A.S. Sahajananda M.L.A., Chidambaram
(4) to three Dhikshadars of Sri Nataraja Temple and some
others.

(1) The Dhikshadars presented a petition to the Sub Dvl.
Magistrate on 30-5-47 with a copy of their memorial to His
Excellency the Governor of Madras (Copies enclosed), requesting
the exclusion of the temple from the purview of Act V of 1947
as it cannot be considered as a temple as defined in section
2(2) of Act V of 1947.

2. The Dhikshadars, however, did not later on raise any
objection to the entry of the members of the excluded classes.
I visited Chidambaram on 1-6-47 when the Dhikshadars expressed
to me that they had no objection to the entry of the members of
the excluded classes. Peaceful entry was effected on 2-6-47
and I was present with the District Superintendent of Police in
the temple.

3. The Secretary of the Padu Dhikshadars later on
presented the enclosed petition to the Sub Dvl. Magistrate
stating that the Dhikshadars were not in favour of the excluded

pp 2-7
mfm

mfm

in favour of the excluded classes entering the temple and that however, they acceded to it subject to restrictions stated in the petition, in the matter of entry and worship in the temple. It is further stated in the petition that the

Dhikshadars reserve their right to proceed against the Government in a Civil Court of Law, for having permitted the members of the excluded classes to enter the temple.

4. I submit that no Government Officer is personally responsible for the acts done in good faith in pursuance of the Acts, Regulations and instructions of the Government and as such the Dhikshadars can have no cause personally against any officer of the Government. I suggest that a suitable reply may be sent to the Dhikshadars by the Government with reference to the enclosed petition.

RMK/8.8.021

For Collector.

Copy to the Chief Secretary to the Government of Madras.

Copy of Petition from the Dhikshadars presented to the Sub Divisional Magistrate Chidambaram.

We the Podu Deekshitaras who are trustees and Archakas of the Sri Nataraja Temple, beg to submit the following statement of objections, in reply to your notice dated 30-5-47 in regard to the attempt proposed to be made to effect entry of the excluded class into the Sri Nataraja Temple, Chidambaram.

1. Your attention is respectfully drawn to the memorial herewith enclosed which has been submitted to the higher authority, on this matter; we have asked for a personal interview with His Excellency the Governor for the purpose of making our representations.

2. We have taken steps for starting legal proceedings, if need be, against the appropriate persons for the appropriate

appropriate persons for the appropriate reliefs which would have been launched already, but for the fact that the judicial courts are closed for the summer recess.

3. It is a fact that this Temple is unique in its origin and history. It has no grant from Government (such as Theistic or Mohini) or from any public institution, nor has it any landed property. All services of the temple are provided for by private donors. The Deekshitaras are a peculiar endogenous community found only in Chidambaram in the whole of the world whose lives are wound up with the temple. They cannot undertake any other duty or avocation than service in the temple; also no other persons can be employed by anybody for the purpose of discharging any function in the temple. It is in this sense particularly that this temple is the private temple of the Deekshitaras. Today about 200 male Deekshitaras constitute the Podu Deekshitaras, who are in charge of the temple both secular and religious. Not only they, but their families about 2,000 including women and children depend upon this temple for their bare existence.

Many thousands of devotees have sent up to the Deekshitaras and through them to the authorities signed petitions, threatening to withdraw their offerings to God if Harijan entry is permitted. We apprehend that it is not a mere idle threat, but a very real impending danger. If it were to be carried out incalculable and irreparable harm will be done not only to the institution, but also to us.

From time immemorial, Harijans have been excluded from this temple. Legal proceedings questioning the validity of the Madras Temple Entry Act of 1947 cannot be started now for reasons

- (a) Courts are now closed for the Holidays;
- (b) Section (1) of the Act alone has now come into force;
- (c) Rules have either not been framed or not given

river effect to. Therefore our hands are tied for the time being to prevent the violation of what we consider to be our fundamental rights.

We respectfully submit that there is no particular reason why Harijans should be given the benefits of the Act on 2-6-47. There is no imperative necessity for the subversion of an admittedly age-old ban. There is no sanctity in the date i.e., 2-6-47. Justice and fairness require that we should be given an opportunity to test our contentions before our rights are negatived. The Harijans could wait for a few months more, and we may be given breathing time to take proper action. We submit that the weight of executive authority need not be used against us.

The Temple of Sri Govindarajaswami has no independent rights in the matter apart from ours. The ownership of the temple premises including its gates and the rights of the Vishnu Temple in regard to ingress and egress have been settled by a binding decision of the Civil Court nearly 25 years ago which has been acted upon by the Trustees of both the temples. We mention this for the purpose of drawing attention to the fact that the Trustees of the Vaishnavite Temple cannot bind, by any unilateral act of their own, Sri Nataraja Temple or force their view in this matter upon us. The two deities are so placed and the temples so constructed that there is no question of one Temple alone being thrown open to the Harijans, while the other enjoys immunity.

In these circumstances, we most respectfully pray that necessary orders may be passed to the effect that the Temple Entry proposed for 2-6-47 may be abandoned for the present, that time may be given to us to obtain declaratory and preventive reliefs in proper law Courts and that no precipitate action need now be either sanctioned or encouraged.

/true copy/

Copy of Memorial from the Dikshithars to His Excellency the Governor of Madras.

The humble Memorial of the Dikshithars of the Sabha-Nayakar Temple at Chidambaram respectfully sheweth:--

1. The Sri Sabha Nayakar temple at Chidambaram is one of the most famous shrines in all India and is of very great antiquity, its history dating back, so far as can be gathered from historical and archeological data, to the beginning of the Christian Era. Tradition carries its history still further back and records the origin of the temple thus:-- The Sages Patanjali and Vyagranada were engaged in penance at this place to get the blessing of Lord Sri Nataraja and pleased with their austerities the Lord Sri Nataraja together with the 3000 Dikshithars who were known as the Thillaimoovairavar vouchsafed unto them his divine presence. From that time the Pagoda arose and the Deity began to be worshipped by the Thillaimoovairavar. This tradition clearly shows that, from its inception, the Dikshithars have been a part and parcel of the institution and this fact is confirmed by historical evidence as found in inscriptions and in Tamil literature. The Sri Sabha Nayakar temple at Chidambaram is one of the most famous shrines in all India and is of very great antiquity. The 3,000 Dikshithars who were known as the Thillaimoovairavar are a part and parcel of the institution and this fact is confirmed by historical evidence as found in inscriptions and in Tamil literature. The Dikshithars who are generally referred to in ancient Tamil works as "Thillaimoovairavar" or "Thillai Vagh Anthanars" have been associated throughout the years from time out of memory with the temple and with the worship of Sri Nataraja. To all the Saivites throughout the Presidency, the Sri Sabha Nayakar Temple at Chidambaram which is familiarly referred to as Thiru Chitrambalam is the most sacred place of worship and is invoked by them even in their daily prayers and in the beginning of the recitation of the songs of the Tamil Saints. To them the Dikshithars of Chidambaram are so much bound up with that worship that the Saivites prostrate before them and are held in the highest esteem and veneration by them. In the Thevaran the sacred book of the Saivites, one of the Tamil Saints says, "I am privileged to be the servant and Devotee of the Thillaimoovairavar."

2. At present their number is about 2,000 and there are now 250 families of Dikshithars at Chidambaram. According to immemorial usage they never live outside Chidambaram and they are enjoined not to resort to any other occupation or means of livelihood than that of service and devotion to Sri Nataraja. They have been, from time immemorial, the hereditary trustees and Poojaks of the temple and the management of the temple and its affairs has been, and is, entirely, in their hands. Every Dikshithar boy, as soon as he is married, becomes as of right the trustee and archaka of the temple and his trusteeship ceases only on his death and is inalienable. The trusteeship is more than hereditary in the sense that it does not descend from father to son but it inheres to every member of the community of the Dikshithars at Chidambaram from his birth, so that, in a particular family, there may be at the same time both father and sons having an equal voice in the management of the institution. In no other temple does a whole community form the trustees and archakas, at one and the same time with every member of the community having rights of management from his birth.

3. Though the temple is one of the biggest and most famous shrines in Southern India, it is unique in that it has no landed property or other endowments of its own from which the temple derives any permanent income. This has been so from the very beginning.

This has been so from the very beginning of the institution. The temple has not received at any time and does not receive any Mohini or Tasdik allowance from Government (Vide the South Arcot Gazetteer P. 272). Neither inscriptions nor any other historical data afford any instance of permanent grants of property or other endowments in the name of the Deity by Hindu Kings. It is indeed very strikingly curious that it should be so and can only be explained by the fact that throughout history the temple has been allowed to be entirely dealt with and managed by the Dikshithars themselves as if it were their own property and Hindu Kings did not want to interfere with the management by making them accountable even as ~~trustees~~ for large immovable properties.

4. The institution, however, has been conducted partly by the contributions of the Dikshithars themselves from their own funds and by the collections of subscriptions from their constituents. For every Kala Pooja there are on average about six such Kattals and each of them contributes a small portion of the articles necessary for the pooja. The value of such daily contributions may vary from half rupee to three rupees at the highest.

The only source of income is that derived from the general offering in the temple. It is according to the immemorial usage in this institution the property of all the trustees and is the recognised mode of livelihood of the Dikshithars. This immemorial usage has been recognised by Judicial decisions (Vide I.L.R. 14 Madras, P. 103 at page 104 per Muthuswamy Iyer and Shephard JJ). Their Lordships state as follows:--

"About 250 families of Dikshithars reside at Chidambaram and the net income of the temple which is derived from the general offerings is their recognised means of livelihood. According to usage, every Dikshithar is entitled on marriage to take part in the management, to do pooja or perform service in the minor shrines and to share in the emoluments of the institution."

5. The temple, from time immemorial, never came under the control of the Board of Revenue or any local agents under Regulation VII of 1817 and the nomination of the trustees did not at any time vest in, nor was subject to, the confirmation of Government or any public officer. Tradition has not also recorded any instance during the reign of the Hindu Kings and other rulers previous to the advent of the East India Company of any interference with the management of this temple by the Dikshithars. From the absence of any muchilika which would have been executed by the temple trustees just as they have done in the case of other temples in South Arcot, about the year 1840 when the management was transferred from the hands of the Board of Revenue to the temple trustees themselves, it is clear that the Board of Revenue never assumed superintendence or possession of this temple under Regulation VII of 1817. The temple never came also under the superintendence or the control of any temple committee under Act 20 of 1863. (vide P. 353 of the Dt. Manual prepared by J.H. Garstin, Collector of South Arcot in which a list of the Pagodas under the management of the committee is given and this temple is not included).

6. To summarise the foregoing, the main reasons advanced by your Excellency's Memorialists for exemption from the Act are:--

a. The temple has no property apart from the actual temple premises, and the jewels.

b. The Temple has no endowment or landed property or funded capital or otherwise yielding any permanent income, for any trustee to manage.

c. The income from the offerings is, by immemorial usage, the property of the Dikshithars and is their recognised means of livelihood. This has been recognised by Judicial decision. The Dikshithars are beneficiaries as they are ~~trustees~~.

d. The Temple, mainly, and largely, depends only on the shifting and impermanent benefactions of the Devotees by the influence and faith inspired by the Dikshithars.

Though the Chidambaram Temple may be said to be a public property, from time out of memory the Dikshithars have been worshipping Lord Sri Nataraja as a birth-right and as a means of livelihood. About 2,000 Dikshithars are now dependent upon the temple and Lord Sri Nataraja for their livelihood. We, the Dikshithars, have neither English education nor any other profession or vocation in life and except the unbounded wealth of Lord Sri Nataraja, we have no other personal property to fall back upon. The worship of Lord Sri Nataraja is done not according to the Agama rites as in other temples but strictly according to the Vedivites and the fact that the poojas are performed only by the Dikshithars themselves clearly indicates that the Chidambaram Temple stands apart from other temples.

In view of the fact that many temples in South India have been thrown open to the Harijans, we humbly pray that Your Excellency's Government will be graciously pleased to exclude this temple from the operation of the temple entry act. This is a legitimate and reasonable request of a small community of Dikshithars who depend on the temple for their livelihood. We therefore humbly pray that your Excellency's gracious Government may be pleased to exempt this temple from the operation of the temple entry act.

Your Excellency's memorialists crave leave to refer to the Mahazars from respectable men of all classes of the devotees of this shrine and of the Hindu Community who strongly support this memorial.

/true copy/

RMT/8.6.ord.

For Collector.

2/17

[illegible]

திருச்செந்தூர் திருமங்கலம் நாயக்கர் தேவன் திருமங்கலம் நாயக்கர் திருமங்கலம் நாயக்கர்
குடிமங்கலம் நாயக்கர் திருமங்கலம் நாயக்கர் திருமங்கலம் நாயக்கர்

2.6.47ம் நாள் அன்று. அன்றுதான் ஸ்ரீமதி ரமணி
விருந்தினர் கிளர்ச்சி மலர் 1947ம் ஆண்டு நவம்பர் 1947ம் ஆண்டு
அன்றுதான் அன்றுதான்

அந்நேரம் கங்கைமேல் தோண்டிவந்த காலத்தில் அங்குள்ள கங்கைமேல்
புரணாக சில காலம் போய் அதன் கீழ்க் கிடந்த
காலத்தில் அங்கு கிடந்த காலத்தில் அங்கு கிடந்த

[illegible]

அங்கு அமைந்திருக்கின்ற அந்த அமைதி நிலைமைக்கு எந்த அளவுக்கு வரக்கூடியதா என்பதை அறிய விரும்புகிறேன்.

[illegible]

தமிழன் இவன் - அந்த அறிவை மூலம் தான் தமிழன்
அதன் அறிவு - இவன் - அந்த அறிவை மூலம் தான் தமிழன்

[illegible]

பெரிய சென்னை நகரில் உள்ள புகழ்பெற்ற கல்வி நிறுவனம். இங்கு படிப்பதற்கு விரும்பும் மாணவர்கள் இங்கு புகுந்து படிக்கலாம்.

இதன் என்ருவது பெருதும் வாயை யாழ்வாய்க்கி அமைந்
தபடியு ஈன் கன் சூத்திரை மருகிய சிவன் நாயுண்டுந் தருகின்.

[illegible][illegible]

Drury

Expend

2.6.47.

[illegible]

14/10 ~~2~~ 7/8	E.P. 18 (5) (3) The Madras Temple Entry Authorization Act, 1947 - Sri Nataraja Temple, Chidambaram Town & Taluk, South Arcot - Exemption from the operation of the Act - Orders passed.
p 2 c f p 1 c f	Read also :- From the Sirkashidars Sri Nataraja Temple, Chidambaram, petition dt. 19/11/47. " :- From the St. Magistrate, S. Arcot, no CI-2291/47 dt. 8-6-47.
Depd R 9/8/47 x Subject to approval To the Sirkashidars Sri Nataraja Temple, Chidambaram Town & Taluk, S. Arcot, through the St. Magistrate, S. Arcot. To the St. Magistrate, S. Arcot. Copy to the P. O. R. C. P. S. d.	Order No 267 E.P. C. dt 7-8-47 The petitioners are informed that ~~Govt~~ ~~consider that~~ the Sri Nataraja Temple, Chidambaram Town and Taluk, S. Arcot ^{dt.} comes under the purview of the Madras Temple Entry Authorization Act, 1947 and ~~that no~~ ~~exemption can be granted~~ from the ^{operation of the Act} ~~and that no~~ ~~exemption can be granted~~ ^{and no exemption can be granted} ^{in this case.} ~~from the operation of the Act.~~ dt. 6-8-47 6/8/47

Edk JP. H. Sept. 10/

14

p308
C. no. 29525/47

~~From the~~ Podu Seethalapa, Sri Sabarayaikar Temple, Chidambaram,
Memorial dt. 10-6-47.

H.R.E. - Sri Sabarayaikar Temple, Chidambaram -
Exemption from the operation of the Madras Temple Entry
Authorization Act, 1947.

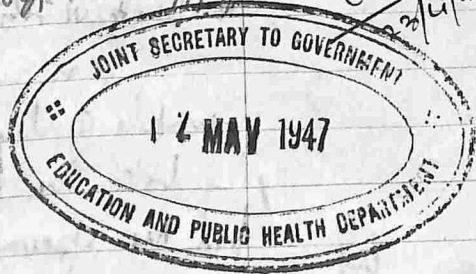
Please see the memorial from the Podu Seethalapa,
Chidambaram on pp 5-10 c.f. the memorialists request that
Sri Sabarayaikar Temple, Chidambaram may be exempted from the
operation of the ^{proposed} Madras Temple Entry Authorization Act, 1947 in the
circumstances stated in their memorial. They also request that
they may be granted an interview to represent their view point and
make their request in person.

It is submitted that there is no provision in the Madras
Temple Entry Authorization Act, 1947, which has been passed
by both the legislatures, to exempt any temple or endowment
from the operation of the Act and that it is not desirable to give
~~even~~ any such exemption to any temple from the operation of
the Act.

Under the circumstances it does not appear to me that

Copy not available

by

$$\frac{hr}{1054}$$


part 1(a), p 1c. f
p 7c. f

The District Magistrate, S. H. Kot brings to the notice of Govt. that Sri Mahanaga Temple, Kothandaramam, was thrown open to the excluded classes on 2-6-47 and peaceful entry was effected on Monday. He reports that ^{the} Secretary of the Order Sikshtidars later on presented a petition to the Sub. Dist. Magistrate stating that the Sikshtidars were not in favour of the excluded classes entering the temple and that they acceded to it subject to restrictions stated in the petition, in the matter of entry and worship in the temple. It is also stated in the petition that the Sikshtidars reserve their right to proceed against the Govt. in a civil Court or Court, for having permitted the members of the excluded classes to enter the temple. The petition of the Sikshtidars & their memorial to H.E. are at pp 2-7 c.f. The petitioners request that the temple in question may be excluded from the purview of Act V of 1947, as it cannot be considered

T.O.

as a temple as defined in Section 2(2) of the said Act. The
Sd. Magistrate suggests that a suitable reply may be sent to
the Pdm. Sikshidars.

It may be mentioned in this connection that the Pdm.
Sikshidars presented a memorial to H.E. on 10-4-47 with a
request to exclude the temple from the operation of the Act V of 1947.
The question was examined and it was decided not to comply with
their requests. Please see pp 1-2 N. P. or (U). The Petitioners were
also informed accordingly. It does not seem necessary to re-examine
the case ^{now} as no fresh grounds have been ^{adduced} in the present
petition to exempt the temple from the provision of the Act.
A further reply to the Petitioners does not appear to be necessary.

A copy of the memo dt. 15-5-47 may be forwarded to
the Sd. Magistrate for information. For order.

19/6/47
CR 20/47
On the framing of the rules under the Act
certain of the objects revised will be removed.
The remarks of the President H. R. B. and
were not preserved obtained on the memorial presented.
as there was no necessity for it. In the present

para 4, p. 10

(U)/10.1

(U)/11.1

(U)/11.1

22.1

(U)/11.1

Case there is no dispute or question that the
place is or is not a temple. Section 6 of the
Act is not therefore attracted. There is also
no other provision in the Act under which the
temple can be exempted from the operation
of the Act. In the circumstances no action is
called for on the present communication;
the further developments, if any, may be watched
and action taken suitably.

21.6.47 S

or p. 2 - A

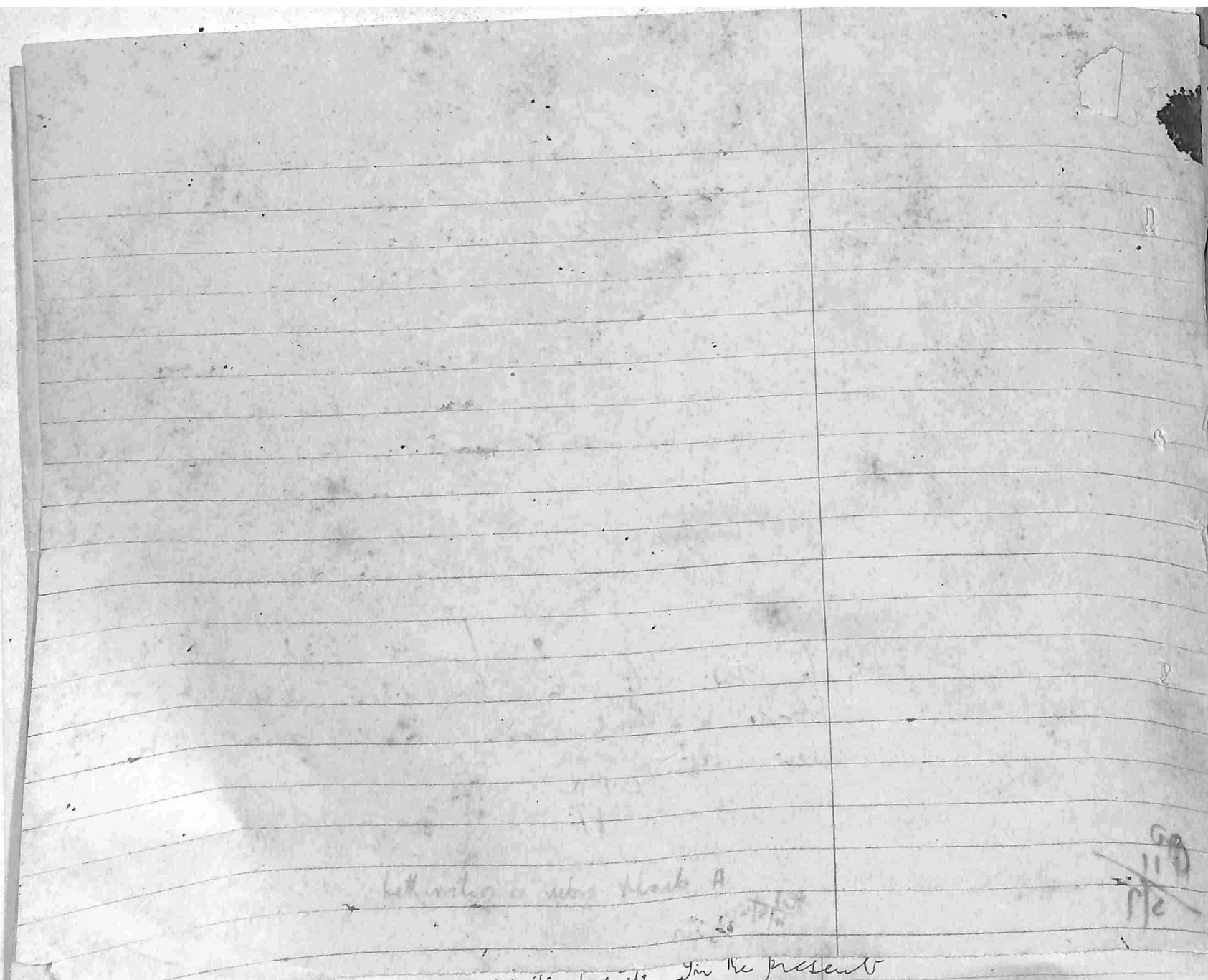
by the Sec. to the Government of Madras
for the Sec. to the Government of Madras



Sec. to Govt. 6.P.R.
30/7

4/7/47 H.O.

A draft order is submitted. 4/6/47



Letting a new book A

1/2

For the present

1/2

6/5/599 900