



TAMIL NADU GOVERNMENT GAZETTE EXTRAORDINARY PUBLISHED BY AUTHORITY

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Karthigai 16, Thiruvalluvar Aandu-2039

Part II–Section 1

Notifications or Orders of specific character or of particular interest to the public
issued by Secretariat Departments.

NOTIFICATIONS BY GOVERNMENT

TAMIL DEVELOPMENT, RELIGIOUS ENDOWMENTS AND INFORMATION DEPARTMENT

HINDU RELIGIOUS AND CHARITABLE ENDOWMENTS-APPOINTMENT OF ARCHAKAS IRRESPECTIVE
OF CASTE HIGH LEVEL COMMITTEE REPORT-PUBLICATION IN TAMIL NADU GOVERNMENT
EXTRAORDINARY GAZETTE-ORDERED

[G.O.(Ms.)No. 398, Tamil Development, Religious Endowments and Information (RE4-2) 1st December 2008,
Thiruvalluvar Aandu 2039, Karthigai 16.]

Read:

- (1) G.O. (Ms.) No. 118, Tamil Development-Culture and Religious Endowments (RE4-2) Department, dated 23-5-20076.
- (2) G.O. (Ms.) No. 120, Tamil Development-Culture and Religious Endowments (RE4-2) Department, dated 10-6-2006.
- (3) G.O. (Ms.) No. 1, Tamil Development-Culture and Religious Endowments (RE4-2) Department, dated 2-1-2007.

Read Also:

- (4) From Principal Secretary/Commissioner, Hindu Religious and Charitable Endowments Department, Lr.No. 45927/N2/2008, dated 20-9-2008 & 10-11-2008.

Order:

The Report of High Level Committee constituted for implementing the orders of the Government for appointment of trained and qualified Hindus as Archakas, irrespective of castes is annexed (both Tamil and English) to this order will be published in an **Extraordinary issue** of the Tamil Nadu Government Gazette dated **1-12-2008**.

(By Order of the Governor)

G. MUTHUSAMY,
Secretary to Government.

Therefore, it becomes necessary to have a deeper study relating to the performance of poojas and rituals and as to whether they are being performed in all temples as per the Agamas and what are the changes that have undergone in the structure of temples and the method of poojas in course of time.

VII) AGAMIC CONTRAVENTIONS

i. Agama deviations in the structure of temples:

The essence of the views expressed by Thiru Ganapathy Sthapathy, a renowned Temple Architect and Expert Sthapathy is as follows:

In each temple, there must be a Sanctum Sanctorum (Moolasthanam). In the Sanctum Sanctorum, the first half is Archana Mandapam and the second half is Ardha Mandapam. Ardha Mandapam is just a part of Sanctum Sanctorum. A small portion next to the Sanctum Sanctorum is called Aga Mandapam. Adjoining that, Muga Mandapam should be located. Next to Muga Mandapam, Maha Mandapam should be located followed by flag mast (dwajasthambam). Apart from this, in Saivaite temples there must be Balipeetam and Nandhi. In Vaishnavaites temples, in the place of Nandhi, there must be Garudalvar. A temple could be considered as an Agama temple only when all the above features are in existence.

If viewed bearing the above principles in mind, it may be stated that Natarajar temple, Chidhambaram is not constructed according to Agama principles. Likewise, it may be stated that Murugan Temple at Thiruparankundram is not constructed as per Agama principles as there are no Muga Mandapam or Maha Mandapam in the above two temples. Similarly, there are many temples in Tamil Nadu which do not conform to Agama principles or they are deviant from some of the Agama principles.

In temples constructed according to one Agama, practice of a different Agama principle should not be followed; Two different Agama principles should not be adopted in any temple. But, in Kapaleeswarar Temple at Chennai, which is established according to Kamiga Agama principles, both Karana Agama and Kamiga Agama procedures are followed in the performance of poojas and festivals. In Saivaite temples constructed on Saiva Agama, only Saivait idols should be installed and Vaishnavaites idols should not be installed. Likewise, Saivite idols should not be installed in the temples constructed on Vaishnavite Agama principles. If Navagraka idols are installed in a temple, they are not constructed according to Agama principles, since installation of Navagraka idols is not mentioned in the Agamas. Likewise, there are Shrines (Sannathi) for Anjaneyar in most of the Saivaite temples in Tamil Nadu which is against Agama principles and in most of the Vaishnavaites temples, Vinayaga idols have been installed.

When opinions sought for from the Scholars in Veda Agama Padasala at Thiruchendur, it was informed that as there is no Siva Lingam consecrated in Thiruchendur temple, there are no Agamas for Thiruchendur temple (i.e. this is not a Agama temple). Only Kumara Thanthiram is being followed in this temple.

Thus viewed, in the present day situation, no temple in Tamil Nadu can be said to be bound by any specific Agama principles. Deviations and contradictions in Agama principles are in existence in most of the temples. These are all later changes made according to the wishes of the then kings and needs of the devotees. It is to be noted here, that all these changes have been happily accepted by the society at large and religious organisations.

That apart, it is seen that poojas as per Agama principles are followed even in temples which are not constructed as per Agama principles. At the same time, poojas are not performed as per Agama principles in many temples which have been constructed as per Agama principles. In many temples, violations of Agama principles are found.

ii. Agamic violations in the performance of poojas:

According to Agamas, Naimithya poojas performed during festival occasions are to be done only by the Sivachariyars. Those doing the daily poojas are Archakas. Some times, as per the instructions of the Sivachariyars, these archakas will also perform naimithya poojas. Among them, Smarthas decorate the procession deities (Urchavar idols) only. They have no authority to perform pooja. Paricharagas are persons who prepare holy food (Neivaithyam) for Lord, clean the pooja lamps and other articles and help the lighting of lamps. They have no authority to perform Archana. Further, Archakas are not entitled to touch the Prime Deity for Abhishegam and decoration (Alangaram). All these are prescribed in Agama. But, in practice, in most of the temples it is the regular and common scene that the archakas are taking garlands, vasthiras, parivattam, keys of cars and shops and other things given by devotees and place them on the Prime Deities or place them at the feet of Moolavar and then return to the devotees. Activities like adorning flower, garlands, dress and jewels and placing the keys and other materials by the archakas amount to touching of the deity. All such acts of the archakas are contraventions of the Agama principles.

iii. Performance of Archanai at the request of devotees are violations of Agamas:

The performances of Archanai, at the request of devotees is not mentioned in Agamas. Archanai, according to Agama, is a part of main Pooja. Apart from Archanas during the "kala – pooja", other archanas are not stated in Agamas. At present, pronouncing the name of the devotees, their relatives and their birth stars and praying for them by chanting the name of God (Namavali) is termed as Archana. Since such kinds of Archanas are not mentioned in any of the Agamas,

these kind of archanas may even be considered as anti Agama. However, since these are all done for the benefit and satisfaction of devotees, such kind of Archanas are being performed daily in all temples. It is common knowledge that a fee is collected in temples for this. From this, it is evident that Agama practices have been modified or changed according to the needs of the devotees and change of circumstances.

The poojas performed presently in many temples are based on Vedic principles. They are not poojas based on Agama principles. Agamas are not derived from Vedas. As stated earlier the general belief is that Agamas have come directly from Lord Siva and Lord Mahavishnu. Since the method of worship undergone changes, Agama practices have also undergone changes continuously. In the report of Justice Maharajan Committee, it has been enumerated in detail and in clear terms what are all the changes in the Agama practices that have taken place.

A few such instances are given below:

1. Performance of poojas by disabled, bachelors and widowers.
2. Reciting of manthras of one deity to another deity.
3. Chanting the same manthras for all deities when there are separate manthras for Natarajar and Dhakshinamoorthy.
4. Smartha Brahmins performing Vedic poojas based on Bothayana Suthras and Abasthamba Suthras which are against Agama principles, in the temples where idols were consecrated following Agama principles.
5. Instead of Pasagar (a sect within the 5 Sivacharya sects), Smartha Brahmins, even without "Dikshai" (initiation), in the name of Paricharagas preparing neivedyam in Madapallis (Temple Kitchen).
6. In spite of having holy kitchen, preparing holy food in the houses of Archakas and offering as neivedyam.
7. Performance of pooja following a different Agama, where important activities such as installation of idol, performance of Kumbabhisegam and performance of daily pooja and naimithya pooja, (festival occasions) were performed according to a particular agama.
8. Performing pooja following the procedures known to the Archakas, disregarding the age old procedures in vogue in that temple.
9. In Vedas, there is no Moorthy (Idol) pooja but there is only Agni (fire) pooja. However in temples where Idols installed as per Agama principles, performance of pooja are being done on Vedic methods. In particular, in Thillai (Chidambaram) performing pooja in Pathanjali Bathathi method based on vedic principles instead of Maguda Agamam.
10. Construction of Siva - Vishnu temples, which are not mentioned either in Saiva Agama or in Vainava Agama.

iv. Persons Eligible to perform poojas in Sanctum Sanctorum - Supreme Court's verdict in Seshammal's case :

When a temple is constructed as per Agamas, the idol has to be consecrated in accordance with the Agama. On the consecration of the Idol in the temple, the Hindu devotees believe that the Divine spirit has descended on the Idol and that from then on the image of the deity is fit to be worshipped. Rules with regard to daily and periodical worship have been laid down for securing the continuance of the Divine Spirit. The rituals have twin objectives:- 1) to attract the lay worshipper to participate in the worship carried on by the priest or Archaka and 2) to preserve the image from pollution, defilement or desecration. In all the temples in which the images have been consecrated, the Agamas insist that only the qualified Archaka or Pujari shall step inside the sanctum sanctorum and that too after observing the daily disciplines which are imposed upon him by the Agamas.

The Supreme Court has observed in Seshammal's case that the images will be defiled if the saivites enter into the Vaishnavaita temple and perform pooja touching the deities and if the Vaishnavaites enter into the Saivaite temple and perform the pooja touching the deity.

Supreme Court's Judgment in Adhithayan's Case:

In Athithayan Vs Travancore Devasam Board case, the Supreme Court delivered a judgment in 2002 relating to the qualification of persons who are eligible to enter into sanctum sanctorum to perform poojas in the temple, which is stated below:

"No doubt only a qualified person well versed and properly trained for the purpose alone can perform poojas in the Temple since he has not only to enter into the sanctum sanctorum but also touch the idol installed therein. It therefore goes without saying that what is required and expected of one to perform the rituals and conduct poojas is to know the rituals to be performed and mantras, as necessary, to be recited for the particular deity and the method of worship ordained or fixed therefor. For example, in Saivite Temples or Vaishnavite Temples, only a person who learnt the necessary rites and mantras conducive to be performed and recited in the respective Temples and appropriate to the worship of the particular deity could be engaged as an Archaka".

VIII) AGAMA PRINCIPLES AND ARCHAKAS

i. Who can become Archaka as per Agama?

As per Agamas, a Saivite alone can be an Archaka in Saivite temples; person of other religion cannot become Archaka. A Saivite even if he is well versed in Vaishnavite Agama, cannot become an Archaka in a Vaishnavite Temple. Likewise, a vaishnavite, even if qualified in Sivagamam cannot become an Archaka in Saivite temples (Because Saivism and Vaishnavism are different religions). For the same reason, Smarthas cannot become Archakas either in Saivite, Vaishnavite or Amman temples.

ii. (A). Saiva Temples

It is stated in Sivagamas that the person performing pooja must have had "Siva Diksha" (initiation). In Sivagama, the person doing pooja and other rituals have been classified into five categories such as Acharya, Archaka, Sthaniga, Pasakar, Paricharagar. The Sivachariyars who are performing poojas in temples at present are said to be the descendants of five Rishis who heard the agamas from Lord Shiva. It is the general belief that Lord Siva has revealed these Agamas to the five Rishis namely Kausika, Kasiyapar, Bharathwajar, Gowthamar and Agasthiar. Of these five Rishis, Kausika belonged to Shatriya caste, Kasiyapar belonged to Blacksmith caste, Bharthwajar belonged to Brahmin caste, Gowthamar belonged to Barber caste and Agasthiyar belonged to hunter caste. As the five Gothrams of the Sivacharyars are the Gothrams of these five Rishis, it has to be construed that the Sivacharyars are the descendents not only of Brahmins but also of the Shatriyas, Blacksmiths, Hunters and Barbers. There is also another view that these five Gothras are not the direct descendents of five Rishis but the descendents of the students who received spiritual teaching from the five Rishis. If it is so, it is to be construed that all persons who follow the spiritual teachings come within the qualification of Sivachariyas. There was a rule prohibiting marriage between a man and woman of the same Gothra. Viewed in that perspective, Gothra would only mean descendents. Madathipathi of Sringeri Mutt has also referred to them as descendents. (Report of Justice Maharajan Committee).

ii. (B). Vaishnavite Temples

According to Vaishnava Agama, the descendents of Vaikanasa Suthra alone should perform pooja in Vaikanasa agama temples. In Pancharathra temples, persons who obtained five Samaskara (1&2). To stamp Holy Coach (chank) Sangu and sacred Wheel in his body. 3). To add the name of Lord Ramanuja with his name. 4). To wear Sacred thread. 5) To impart vaishnavite Mantras, alone must perform pooja.

Vaikanasa

It is said that Saint Viganasa had compiled and delivered the methods of performance of pooja to Lord Mahavishnu. The persons who learnt from Viganasa are his five disciples namely, Athri, Kasiyapar, Marichi, Barathwajar, Gowthamar and Kausikar and what was preached by them is called samhithai and it is in vogue that these Vaikanasa suthras are not imparted to others. For example, it is followed in the Vaikanasa cult, that Vaikanasa Mantras are taught to a male child born out of a lawful wedlock to a man and woman both belonging to Vaikanasa Suthra. Then only, he is eligible to perform pooja following the Vaikanasa agama. It is therefore, considered that the descendents of these Rishis constitute Gothras and Suthra may be considered as a sect of Gothra. Hence, the followers of Vaikanasa Suthra are a particular sect of Vaishnavas.

Pancharathra

i) Pancharathara Agamas were told by Lord Maha Vishnu. They were imparted to five Rishis namely Sandilyar, Avbagayanar, Kaushigar, Kasiyapar and Bharadwajar, individually during five nights.

ii) In temples following Pancharathra Agama, the persons performing poojas are classified into categories, namely Uthamaathikari, Mathimaathikari, Athamaathikari. Uthamaathikari is a person who performs all kinds of poojas such as Nithiyam (daily), Nimithiyam (festival occasion), Prathishtai (installation), Samprokshanam (consecration). Mathiyamaathikari does daily poojas only; They are not authorized to perform Prathishtai (consecration) and Samprokshnam. Uthamaathikari and Mathimaathikari must be Vaishnavaites. Athamaathikari, even if he belongs to other caste, he can do poojas after getting Deekshai (religious initiation by a Guru). Such persons are called Sasthana Vaishnavaites (they do not wear sacred thread).

Lord Siva and Lord Vishnu revealed to the same Rishis

It is seen that among the Rishis who had spiritually learnt the Agamas, Kaushigar and Bharadwajar have learnt Siva Agamas from Lord Siva and Vaishnava Agamas from Lord Maha Vishnu. Kasiyapar had learnt from Saint Viganasa. There is also a belief that he had learnt the Saiva Agamas from Lord Siva. From this, it is found that basically there can be no difference of opinion that some Rishis had learnt from both Lord Siva and Lord Maha Vishnu and that Saivisam and Vaishnavisam cannot be considered as opposed to each other. It is pertinent to note the Vedas which state that Lord Hari and Lord Siva are one and the same and that reference to Lord Siva denotes Lord Vishnu also and vice versa.

ii. (C). No Caste in Vaishnavism

There is no caste in Vaishnavism. Those who sport chank (Spiral thick shell) and Wheel on their shoulders are staunch Vaishnavites. According to principle of Vaishnavism, one vaishnavite should not ask the caste of another vaishnavite. It is considered a major offence if a Vaishnavite asked the caste of another Vaishnavite. The principles and procedures followed by Ramanujar during his lifetime bear evidence to the fact that one should not practice caste discrimination in Vaishnavism. The person cooked food for Ramanujar belonged to lower caste. Thirukachinambigal, though he belonged to other caste, prepared holy food (Thaligai) and performed (Abishegam with Holy water) Thirumanjanam for Lord Varadaraja Perumal. Any one who are willing to perform service to Lord Perumal, may get training to become Archaka after performing five Samaskara (Pancha Samaskaram).

On that basis, it is seen that the dogma that the Vaikanasa Agama will not be taught to (any one) other than the descendants of Saint Viganasar is against the basic principles and tenets of Vaishnavism.

Caste not mentioned in Agamas

There is no mention about caste either in Vedas or in Agamas. Caste is not mentioned either in Pancharathara or in Vaikanasa. Hence, to be appointed as archaga a person need not necessarily belong to a particular caste, is the basic principle of Vaishnavism.

Likewise, among the persons obtained Siva Deekshai (Spiritual Initiation), there is no caste discrimination. All Saivites who have obtained Deeksai are eligible to work as Archakas.

Smartham

As there is no idol worship in Smartha Religion, there is no Smartha temple. They have no Agamas. Hence, that the Smarthas cannot be Archakas in Saivite and Vaishnavite or in Amman (Sakthi) Temples is the Agama principles.

iii. Combination of Agamas in temples

Archakas other than Brahmins are functioning as Archakas in many temples like Srinivasa Perumal Temple, Erode, Lakshmi Narashimma Swamy Temple, Perambakkam, Thirukatchinambigal Koil, Poondamalee. In Thirukatchinambigal Temple, Poondamalee, persons belonging to both Pancharathara Agama and Vaiganasa Agama are working as Archakas. Even though according to Agama principles, persons belonging to different Agamas can not perform poojas in the same temple, they are working as Archakas in the same temple. Many Smarthas are working as Archakas in Saivaite, Vaishnavite and Amman Temples. All these are either combination of agamas or violation of agamic principles.

iv. Caste discrimination in the appointment of Archakas

But, at present, when this Committee visited many temples, it was seen that, Sivachariyars and Vaikanasars are working as Archakas only on the ground that they belonged to a particular sect. Apart from this, it was seen that persons belonging to a particular family alone are working as Archakas and they claim that, that is the practice and it cannot be changed. Though hereditary succession has been statutorily abolished in the appointment of Archaka, a particular sect alone still continue as Archakas.

IX) APPOINTMENT OF ARCHAKAS AND THE LEGAL POSITION**Legal position**

While analysing the legal position in the appointment of Archakas, there is no specific mention in the HR&CE Act about what are all the qualifications to be possessed by a person to work as Archaka. But it is clearly stated in Section 55 that one cannot claim to be appointed as Archaka merely on the basis of hereditary succession. Besides, there is provision for the appointment of Archakas in rule 12 of Tamil Nadu Hindu Religious Institution (Officers and Servants) service Rules.

Supreme Court has elaborately examined the issue of appointment of Archakas in various cases. In particular, in Seshammal Case of 1972, in Narayana Dikshitalu's Case of 1996 and in Adithayan's Case of 2002, the relation between Archakas and their services in the temples has been clearly spelt out.

i. Narayana Dikshitalu Case

The Supreme Court in the year 1996 in Narayana Dikshitalu case (Vs Government of Andhra Pradesh) has observed as follows:

1. There is a distinction between religious service and the person who performs the service; performance of the religious service according to the tenets, Agamas, customs and usages prevalent in the temple etc. is an integral part of the religious faith and belief.
2. Performance of rituals is related to the religious activities.

1	Hon'ble Justice Thiru A. K. Rajan, Retired Judge, High Court, Madras.	—	Chairman
2	Thiru T. Pitchandi I AS., Commissioner, Hindu Religious and Charitable Endowments Administration Department, Chennai -34.	—	Member / Secretary (Ex-officio)
3	Thavathiru Deivasigamani Ponnambala Desika Adigalar Avargal, Kunrakudi Tiruvannamalai Adheenam.	—	Member.
4	Thirukkayilaya Parambarai Meikanda Santhanam, Kayilai Gurumani Seervalarseer Santhalinga Ramasami Adigalar A vargal, Perur.	—	Member
5	Sriranga Narayana Jeer Swamigal Avargal, Srirangam	—	Member
6	Sivaneri Chemmal- Dr. Pichai Sivachariar Avargal, Pillaiyarpatti.	—	Member
7	Sivagama Siromani Thiru K. Chandrasekara Bhattar Avargal Thirupparankundram.	—	Member

2. This High Level Committee shall submit its suggestions/recommendations on the following matters:-

- (i) Minimum educational qualifications and minimum age for admission for Archaka training.
- (ii) Syllabus and period of training.
- (iii) Types of certificates to be issued:- Degree, Diploma or Certificate.
- (iv) Administrative structure of this Training centers and the Qualifications of Teachers to impart training and the mode of selection of Teachers.
- (v) Implementation of 69% communal reservation in the admission of Trainees.
- (vi) Providing sufficient stipend to the Trainees during training period.
- (vii) To suggest locations for the Training Centers for Archakas in Tamil Nadu.
- (viii) Regulating the privately run Archaka Training Centers and according recognition to them.
- (ix) Any other subject considered suitable by the Committee for the effective implementation of the Government Order relating to Appointment and Training of Archaka.

3. The Committee shall submit its suggestions/recommendations within a period of two months from the date of functioning of the Committee.

(BY ORDER OF THE GOVERNOR)

R. KARPOORASUNDARAPANDIAN,
Special Commissioner & Secretary to Government.

To

1. The Commissioner, Hindu Religious & Charitable Endowments Administration Department, Chennai-34.
2. Justice Thiru A.K. Rajan, Avl., Retired High Court Judge, Chennai.
3. Thiru T .Pitchandi, I.A.S., Hindu Religious & Charitable Endowments Administration Department, Chennai-34.
4. Thavathiru Deivasigamani Ponnambala Desiga Adigalar Avl., Kundrakudi Tiruvannamalai Atheenam.
5. ThiruKailaya Parambarai Meikanda Santhanam Kailai Gurumani Seervalar Seer Santhalinga Ramasami Adigalar Avl., Perur.
6. Sri Ranga Narayana Jeer Swamigal Avl., Sri Rangam.
7. Sivaneri Semmal Dr. Pitchai Sivachariar Avl., Pillaiyarpatti.
8. Sivagama Siromani Thiru K.Chandrasekara Pattar, Avl., Thiruparankundram. (Through Commissioner, HR&CE)

Copy to::

Hon'ble Chief Minister's Office, Chennai-9.

P.A. to Hon'ble Minister for Hindu Religious & Charitable Endowments., Chennai-9.

Private Secretary to the Special Commr. & Secretary to Govt., Tamil Development Culture & Religious Endowment, Chennai-9.

The Joint Secretary, (Religious Endowment) Tamil Development Culture & Religious Endowments Department, Chennai-9.

The Director, Information and Public Relations Department, Chennai-9.

National Informatics Centre (NIC), Chennai-9.

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ANNEXURE-II

SPECIAL INVITEES

1. Thiru Ganapathy Sthapathy, Vaasthu Vedic Centre, Neelangarai, Chennai.
2. Thiru Chenadamizh Velvi Sathurar, M.P. Sathiavel Murgan, Chenneri Kudil, Plot No.2, 11th Street Extn. New Colony, Aadhambakkam, Chennai-600 088.
3. Thavathiru Kumarakurupara Adigalar, President, Gowmara Mutt, Chinnavedampatti Post, Coimbatore-641 006.
4. Dr. N.R. Chenniappanar, 5-460, Senthamil Santhalingar Nagar, Perur Chettipalayam, Coimbatore.
5. Prof. M. Pattiyappanar, 81-2, Sir. Shanmugam Salai, R.S. Puram, Coimbatore-641 002.
6. Dr. V. Rathina Sabapathy, Q.1, Rohini Gardens, R.A. Puram, Chennai-600 028.
7. Thiru Marudhachala Adigalar, Junior, Perur Adheenam, Perur.
8. Thavathiru Sadhu Shanmuga Adigalar, Sadhu Swamigal Thirumadam, Palani.
9. Thiru Pazha. Dharuma Arumugam, Ramananda Nagar, Saravanampatti, Coimbatore.
10. Sivathiru Sivagami, Santhalingar Arul Neri Mandram, Singaram Palayam, Pollachi.
11. Thirumathy. Swarna Somasundaram, Thiru Neriya Tamil Mandram, R.S. Puram, Coimbatore 641 002.
12. Sivathiru. Arunachala Odhuvar, Santhalinga Arul Neri Mandram, Perur Adheenam, Perur, Coimbatore.
13. Thiru Maravan Pulavu Sachidhanandam, "Kanthalagam" No.4, First Floor, Rakisa Building, 834, Anna Salai, Chennai-600 002.
14. Thiru R. Muthukumaraswamy, Director, Saiva Siddhanda Books Publishing Corpn. 532, T.T.K. Salai, Chennai-600 018.
15. Thiru M. Viswanatha Sivachariar, 4, Ponnambala Vadhyar Street, Mylapore, Chennai-600 004.
16. Thiru T. Ganesan, Saiva Siddhanda Researcher, French Indo Research Organization, Pudhuchery.
17. Thiru M. Dharuman, 5-591, Santhalinga Nagar, Arumugagoundanore, Perur Chettipalayam, Perur, Coimbatore.
18. Sivathiru. K.Y. Sundaresa Gurukkal, Editor -"Thirukayilai" 96, Solaiappan Street, Kumbakonam 612 001.
19. Sivathiru. P. Mookkapillai, 61, Middle Street, Varaganeri, Trichy-8.
20. Sivathiru P. Kumaralingam, Coconut Trees Garden, Podipalayam Post, Madhukarai Via, Coimbatore-641 005.
21. Thiru A.M. Lakshmipathiraj, Thandamizhaasan, Annamalaiyar Illam, 68, Siruvani Salai, Perur, Coimbatore.
22. Thiru Oliarasu, S/o. Thiru N.R. Adalarasu, 25/14, Tank Bund Street, Saidapet, Chennai 600 015.

23. Thiru P.S. Ramaswamy, Advocate, 36, Car Street, Triplicane, Chennai 600 005.
24. Thiru. Sivagama Vidwan, Principal, Vedha Sivagama School, Thiruppalaivanam, Ponneri Via, Chennai District.
25. Thavathiru. Muthusivaramasamy Adigalar, Head of the Mutt, Thirunavukkarasu Swamigal Thirumadam, Thenserimalai.

ANNEXURE-III

THE PERSONS WHO OFFERED SUGGESTIONS.

1. Thiru Agnihothram Ramanuja Thathachariyar
2. SrilaSri Shanmugadesiga Gnanasambanda Paramacharia Swamigal, Arulmighu Dharumapuram Adheenam, Dharumapuram, Mayiladuthurai Taluk, Nagapattinam District.
3. Srilasri Sivaprakasa Desiga Paramachariar, Arulmighu Thiruvavaduthurai Adheenam, Thiruvudaimarudhur Taluk, Nagapattinam District.
4. Srilasri Muthukumarasami Thambiran, Arulmighu Kasi Mutt, Thiruppanandal, Kumbakonam Taluk, Thanjore District.
5. Gurumaha Sannidhanam Srilasri Sivangnana Balaya Swamigal, Bommabura Adhinam, Mayilam, Tindivanam Taluk, Villupuram District.
6. Thiru Appan Parakala Ramanuja Embar Jeer, Head of Mutt, Arulmighu Embar Jeer Mutt, Sriperumbudur.
7. Thirumathi Radha Thiagarajan, Madurai.
8. Thiru Sidhanatha Sivachariar, Patteeswaram.
9. Thiru U.Ve. Vasu Nambillai Ramanujachariar, Administrator, Arulmighu Sri Hari Mutt, M.M.D.A. Colony, Arumbakkam, Chennai.
10. Executive Trustee, Arulmighu Karpaga Vinayagar Temple, Pillaiarpatti (Vedha Agama Patasalai)
11. Thiru Iyindhu Kodi S. Harihara Iyer, Thiru P .S.K. Mani Vadhyar and Thiru K. Balasubramania Ganapadigal, Teacher, Vedha Agama Patasalai, Arulmighu Subramaniaswamy Temple, Tiruchendur.
12. Teachers of Vedha Agama Patasalai, Arulmighu Subramaniaswamy Temple, Thirupparankundram.
13. Thiru Ravi, Sivagama Vedha Patasalai, Sivapuram, Mailaduthurai Taluk, Nagapattinam District.
14. Gurukkal/Archakars, Arulmighu Arunachaleswarar Temple, Thiruvannamalai.
15. Sivachariars, Arulmighu Kapaleeswarar Temple, Mylapore, Chennai.
16. Sthanigas, Arulmighu Vadapalaniandavar Temple, Vadapalani, Chennai
17. Archakas, Arulmighu Meenakshisundareswarar Temple, Madurai.
18. Bhattacharyas, Arulmighu Nachiar (Aandal) Temple, Srivilliputhur, Virudhunagar District.
19. Bhattacharyas, Arulmighu Parthasarathiswamy Temple, Triplicane, Chennai
20. Bhattacharyas, Arulmighu Sowrirajaperumal Temple, Thirukannapuram and Arulmighu Bakthavachalaperumal Temple, Thirukannamangai, Kudavasal Taluk, Thiruvavur District.