

IMPORTANT TOURIST PLACE IN SRI SANKARA MUTT KANCHIPURAM

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ABSTRACT

India has got a rich, ancient heritage of civilization and culture with compared to other countries in the world. India has become the garden of peace for people belonging to various religions like Hindu, Muslim, Christian, Buddhist, Sikhs and Jain. India is the only dominant democratic country in the entire world to the astonishment of many other countries. India is a secular country in which people belonging to different religions, caste, language and drace are living. In spite of all these differences their life is based upon the principle of "Unity in Diversity". The experts who framed the constitution of India are a "Secular Country", to avoid internal

conflicts. The people living in India enjoy fundamental rights, which is common for everybody. These activities performed by our ancestors are greatly helping us to live in peace.

If a country wants to attain economic development and upliftment there should be peace in all spheres of the country. If there are internal conflicts and war, then the steps made for development by the Government will not be completely successful. Further the economical conditions and status of the country affects greatly by internal conflicts. If there is internal peace, then the resources of the country can be effectively channelised in the development measures of the country. Our neighboring country, Sri Lanka is one such country the support and constant co-operation of the people of a country is very essential for the Government to indulge in strengthening economical plans of a country.

India is one among the country which is able to effectively coordinate the people belonging to different religion and race and bring them to participate in the steps for the development, the other countries were greatly amazed by the economical development and strength of our country.

Our country has developed in leaps tremendously and bounds in various fields such as education, medicine, industry, space, research, information technology and so on. Our country is able to achieve such landmarks because our people have a strong faith in the principle of "Unity in Diversity". The existence of brotherhood among the people belonging to different religions is also responsible for the growth of our country.

The pontiffs of various religions are playing an indispensable significant role in establishing an unprejudiced important mind among its people. In this way, such leaders guide their people towards moral scruples in life. There were many religious leaders or pontiffs or Acharyas in Hindu religion that guided the people towards morality. Among them the most important and primary was Sri Adi Sankarar.

INTRODUCTION:-

Sri Adi Sankarar: -

Our country has produced many great seers. Jagadguru Sri Adi Sankaracharya is, undoubtedly, the most renowned and the greatest, philosopher the world has produced. Though he lived for just 32 years, his achievements were tremendous. The world of intellect was at his feet. The influence of other creeds, which flourished before him, vanished into thin air. He liquidated all other anterior systems. Other thinker's willingly gave saptami of the cyclic years sadharana in B.C.491. With Hastamalaka ' as its Adhipati. According to a still another version,

the first Acharya was Padmapads. The Swaraka Pitha constitutes the Paschimannaya or the western Amnaya. It is called the sarada matha. The sanyasis of his Matha assume the title of Tirtha or Asrama. The Dwarka chronology is practically the same as that of the kanchi chronology. Both fix the date of Sankara late in 6' century B.C. The number of Acharyas in this Mathas is very nearly the same as in the Kanchi, Sankara Mutt ie, more that sixty-five up to 1704 A.D., there were 61 pontiffs in this Matha.

JYOTHIR MUTT:-

The next Mutt to be established in order of time is the Jyotir Mutt. It is said to have been founded on pushya suddha pumima in the cyclic year Ralsaisa, with Totaka charya as its Adhipati(486 B.C). This Mutt belongs to the uttaramnaya (the Northern Amnaya) and it called the Jyotir Mutt. The sampradays is anandavara (shunning pleasures). Acharyas of this order are styled Giri, Parvata, or sagara. This Mutt stands for atharvana veda.

Beyond these bald details, very little is known about his Mutt. Probably because of its rather inhospitable location, it has not had much of a history, and it at present extinct.

In the choice of centres for his Mutts, lie appears to have been prompted by considerations of prior spiritual or religions associations of such places or, sometimes, by their having been the former string holds of heresies, which he so successfully uprooted. Besides the well-known four Mutts. viz.. The Jyotir Mutt at Badarikasrama, the Kalika Pitha at Dwaraka, the vimala pitha at jagannatha and the saradapitha at sringeri, he appears to have founded less-known Mutts at Kasi like the sumeru and paduka Mutts and the numerous nanbudri mutts like the vedakkai madam, tekkai madam, Naduvilai Madam, Tirukkazhikkadu Madam and the Brahmeswara Madam in Malabar, his native country and many more Mutts in many more places.

The Mutts, evidently, have had a clickered history. Some four Mutts alone appear to have survived the ravages of time and are still there with different degrees of opulence and popularity. Some of the Mauthas(Mutts) appear to have been swallowed up by the returning tide of heresy, and others have received a merciful lease of humble unpretentious existence. We have, at present accounts of only four mutts, enumerated in the popular Mathamnaya stotras(said to have been written by the great Sankara himself). Each of these Mutts was a place under the care of one of the more distinguished sisyas of the Acharya. We will just trace the history of these Mutts as found in the Mathamnaya storas or from a particular work entitled the Mathetivattam which is materially the same as the others.

KEYWORDS:-SRI SANKARAMUTT, VISHNUKANCHI, SIVA KANCHI**Dwaraka Mutt: - FUNCTIONS OF KANCHI MUTT**

The very first matha, in order of chronology, to be founded appears to have been the Dwaraka Mutt. It was founded, it is said, on Magha sukla He had established many such institutions. This fact is brought out by Anandagiri whose biography of the great philosopher is held as a safe guide by many a scholar. Historians, eminent men and jurists have spoken of the many seats of pectams established by Adi Sankara as detailed below. The Kamakoti Pectam is the Principal one among them.

Sri Adi Sankara founded a number of Mutts in different parts of India, the best known being those at Sringeri, Dwaraka, Badrinath, Puri and Kanchi

Sri Adi Sankara founded several pithas during the course of his digvijaya (at different place) and among them five stand predominant and that one of these five is the pitha at Kanchi

Sankara set up at cardinal points of the country. Monastic institutions, which would protest the spiritual interest of the race. Of these institutions, five are the most important. Except the one at Badari in the Himalayas, the other four are in the peninsular part of India at Puri, Divaraka, Sringeri and Kanchi

It was' Adi sankaracharya who first began to establish Hindu Mutts as we known them today. He propounded the theory of absolute Monisnlm i.e. lthe advaita, non-dualistic school of philosophy, combated the doctrines of Buddhism and Jainism and re-established the religion of the vedas and the panishads, According to tradition, he inaugurated several Mutts or seats of earning in the four corners of India, namely Srigeri in Mysore, the kamakoti up their differing views and adopted his ADVAITA TATVA. If we are celebrating such festivals as Sri Rama Navami, Jammashami, Siva Ratri, Durga puja, cte., it is because of Sri Adi Sankaracharya. But for him, the other systems, which did not believe in God, might have spread far and wide and caused untold harm to Sanatana Dharma.

Born in kaladi in kerala 2500 years ago, on the fifth day of the bright half the month of vaisaha, Sri Adi Sankara assumed human form as the son of a devout siva bhakta, sri sivaguru, and his wife Aaryamba. The couple was child less for a number of years. God appeared in their dreams and asked if they wanted many children who would like long but would be stupid of just one child who would be very learned but short lived. The couple left the choice to god himself.

When he was eight years old, Sankara sought his mother's permission to take sanyas. Having entered sanyaasaasrama, sri sankar left home in search of a guru. He found his preceptor

in Sri Govind Bhagavatpada at emkarnath on the banks of river Narmada. He studied under him for two years, became an Acharya and went to kashi as a wandering Mendicant. At Kashi, he unfolded his Bhaashyas on the Brahma-sudra. Scholars from all the 56 kingdoms that existed in Bharatesa at that time came to Kashi. listened to Sri Adi Sankara's exposition of the Bhaashyas and propogated them themselves when they went back to their respective kingdoms. Thus,-the Bhaashyas spread all over the country.

Sri Adi Sankara's message was a simple one. The ultimate Truth, he said, was that the supreme Brahman was the only force that existed behind

Sri Kanchi Sankara Mutt:-

Sri Adi Sankamar settled down at Kanchipuram at the end of his peregrinations and spend the evening years of his life in the Mutt at Kanchi, established on vaisakha sukla purnima of the year sidharthi-kali 2620 | 482 BC. 1. He initinted a very young boy into the ascetic order, nominated under the care of Sri Sureswara, the most aged and the most erudite of His disciples.

From available biographical information, it is learnt that sankaracharya places one of the five sphatika lingas got at kailas (yoga linga) for his own personal worship and that of his successors and Kanchi. Kanchi sankara Mutt is also called the Sri Kanchi Kamakoti Peetam. The Acharyas of his Mutt assume the title of Indrasaraswati.

The Kanchi Kamakoti Pectam has the unique distinction of an unbroken chain of 70 Acharyas, something not witnessed elsewhere. The Acharyas have been spreading the message of Advaita and alleviating the sufferings of the people. The Acharyas of the Sri Kanchi Kamakoti Pectam have always had a large following. Highly learned and capable of guiding the pople to tread the righteous path they have been true leaders of the world-Jagad-Gurus.

Sri Adi Sankaracharyn in Relation to Kanchi: -

Sri Adi Sankara established holy seats of Mathas to carry unto posterity the torch of Advaita Philosophy lit by him which it well known. peetha in Kanchi in the south, Badrinath in the Himalayan region in the north, Jagannath or Modern puri in East and Sivaraka in Western Gujarat."7

A number of Mathas in the name of the founder Acharya were established in later years. But the Kanchi Kamakoti peetha is as old as the other main Mathas". A study of the literature on the life of the Acharya makes it clear that after establishing the four Mathas, the Acharya did stay at Kanchi Kamakoti for some years. This was towards the end of his life"

Not less than seven Mathas, being among the most celebrated owe their origin to great Advaita philosopher Sri Sankarachariar"

Sri Adi sankara himself assumed that head ship of Sarvajna Peetam, the central seat of knowledge at Kanchi "

The Kanchi Kamakoti Pectam was founded by Adi Sankara (who was the first Acharya of the Kanchi Mutt) on vaisaka sukula full-moon day of 481 B.C in his 28th year'

According to tradition; Raja sena,-ruler of Kanchi, met the Acharya at the outskirts of the city and offered a warm welcome to Adi Sankara. After entering the city and after worshipping at the shrines of Sri Kamakshi, Adi Sankara stayed in the Mukti Mandapa, in the temple of visveswara on the bank of the Sarvatheertham tank, for some time and Adi Sankara founded a Mutt at Kanchi

The sarvajna peetam (the seat of the all-knowing which Adi Sankara founded an ascended, has been the beacon, light of inspiration of the myriads of Hindus of the country for the past 2000 years or even more that 2400 years as per the date given for the founding of tie kamakott pectam in the India chronology published by the Bharativa Vidya Bhavan, Bombay. with a foreword by the great philosopher and then the president Dr. S. RadhaKrishnan'

Sri Adi Sankara defeated Buddhists and other sectarians in the disputes and established Mutts or centres of religious learning and practices in the North, South, East, West of India. Srinagar (Badri) Dwaraka, Puri, Sringeri and Kanchi were his far-flung capitals.

The establishment of seats of worship at places like Kanchi, sringeri and so on., where his successors carry on the worship of deities even today. in all its fullness in a further proof of the view held by the Acharya that due performance of rites is an integral features of his teachings.

Anandagiri's shankara vijayam, which is the most authentic work on the life of Sankara, confirms the fact that he conseented the shrichakra at Kanchi and established the Kamakoti Pectam and directed sureshivaran to be in-charge of it. It also refers to the fact that Sri Sankara obtained five Spatika-Lingas: yoga Linka,Bhoga Linga, Nilakantha Lings, Mukhi Linga, and Moksha Linga from Shiva at Kailasa

At Kanchi, Adi Sankara Stayed for a short time in the Muktimandapa of the visveswara temple on the banks of the sarvatheertham tank, and there after stayed for some time in vishu kanchi.. He having decided to spend the evening of his life at Kanchi founded a Matha at Kanchi for his stay.

Shifting of Kanchi Sankara Mutt Hear Quarters from Kanchi to Kumbakonam:-

Because of the riots that has happened in our country during the eighteenth century during the Tanjore Maharashtra King region, Kamakoti Peetam's administrative Quarters was shifted from Kanchipuram to kumbakonam. As there was no string and influential Hindu region at that time. The saiva-vaisnavas had to first safeguard themselves. People whom where under the threat of the Muslims shifted to safer places.

All these incidents happened during the 62TM Acharya's period. When the Acharya was moving from Kanchipuram, on his way in Udayarpalayam as to the request of the Rajyasabha, the Acharya stayed for some days in that place. Later he stayed for some time in Trichy also. Only after such brief stays he reached Kumbakonam and in the shores of the river cauvery he founded the Mutt and lived there. After this Kumbakonam have become the administrative head quarters for the Mutt..

Kanchi Kamakoti Mutt Buildings: -**The Mutt of Kamakshi Temple: -**

Kanchi Math Propagate that there original old math was situated near the Kamakshi Temple - "For the name Kamakoti indicates that from the earliest time the Mutt was situated near the Kamakshi Temple". But there is no math near the Kamakshi Temple. Kanchi Math owns a residential house in the Sannadi Street (near the temple) and the daughter-in-law of Sri Vanchinatha Sastry to the math during 1950's or so donated this building. The sthaneckar of Kamakshi temple Sri Neelakanta Arunachala Sastry donated his house, Vinayaka temple and a six pillar mandapa to the Kamakshi temple and when Kumbakonam Swamigal was appointed trustee of the temple in November 1842, he took: over these places in January 1843.

This house is located at the back of Kali Temple and Kumarakottam and adjoining the tank. There was some legal dispute in the court in regard to this property.

The Mutt at Vishnu Kanchi: -

This is located in Yanykatti Street and the town survey number of 1912 is 1047, 1047/1, 1044, 1044/1 and 1044/2 bearing municipal numbers

8A &B, 9A, B, C. It is residential house. In one of the books of Kanchi Math, it is said "The appearance of the Math may be disappointing for it is a very small building, more like a house and with no retentions of any kind The old survey No. is 620 - 4/Y and the details are as follows:

Ward No. I: Revised Survey No. And Sub-division 1025/1 to 1048; Old Survey No. 620-4/Y. Government Purrambokku land; Extent 1-82; assessment-Nil. Registry-Village site.

This demonstrates that Kanchi Math had no connection to the Vishnu Kanchi Math land, which was Government Purumbokku. since being a scholar in the Kashmiri King's court. After gaining the favour of several esteemed scholars, he attained the Sarvaina Peetha in Kashmir (Srinagar). The 47th Acharya of the Kanchi Peetha, Sri Chandracuda Sarasvati, was another well-known Acharya (198 - 1166 A.D.). He made extensive trips around the entire nation. Scholars of profound learning, like Manka, the author of Srikantha Charita, Krishna Misra, the author of "Prabhoda Chandrodan," and Jayadev, the teacher of "Prasanna Raghava," "Chandraloka," and "Bhakti Kalpa-Latika," all held this Acharya in the highest regard. The Kashmiri king Jayasimha was a devoted follower of this Acharya. Saayana, a commentator on the Vedas, Madhavacharya (Vidyaranya after becoming an ascetic), Bharati Krishna Teertha (of Stingeri Math), Vedanta Desika, and Sankarananda of Kanchi Sankara Math were notable Vidya Teeerth's disciples. The 51st preceptor, Sri Vidyateertha (1247–1297 A.D.), was a crude scholar. The following Acharya, Sri Sankaranda, has authored glosses on the Bhagavat Geeta as well as comments (known as Deepikas) on four of the main Upanishads.

The 54th preceptor, Sri Vyasachala Mahadevandra Sarasvathi, authored a biography of Adi Sankara. (The Government Oriental Manuscripts Library in Madras has released this book.) The author of "Dahara-vidya-Prakasika" and a commentary on the Siva Geeta was Sri Paramasivendra Sarasthi (57th Acharya). Atma Bodhendra, also known as Visvadhikendra, was the 58th Acharya of the Peetha. He travelled to Varanasi and lived there for a while. The follower and successor Sri Bhagavannama Bodhendra and Sri Atma Bodha spread the devotional path as a route of redemption. When it was a village site, the government separated the land and distributed it to people for residential use. He authored two works on the effectiveness of that.

The Math at Shiva Kanchi: -

This is the present Headquarters of the Math in Salai Street. The town survey No. of 1912 is 2377 and the old Survey No. 925. Near this math there is no mosque. In olden days (where the mosque now stands) this was the vahana mandapa of Ekamreswar Temple and the mandapa was demolished and a mosque was erected. The old record of this math is - Ward No.4; Revised survey No. and sub-divisions 2377; Old Survey No.925, Inam dry lands; Extent 0-01 cent; Assessment 0-1 Registry - Manager, Sankaracharya Matham. Originally it was Inam dry land and the math owns one cent land only i.e., 48.4 Sq. yards.

The street where the Sankara Mutt is located at Kanchi is founded bearing the name. 'Salai-Teru' of course it is hard to ascertain how old this name is. Yet, it seems likely that this

name signifies a street marked by, or proceeding to a sala, chaturvaidyasala, ie, lhatika [where the Vedas and Ollier subietts where laughtj. In 945 A.D. a scholar of Dharmasastras, by name Chakraydha Budha King Krishna III, established a huge sala i.e, pathasala imparting the knowledge of the Vedas and sastras to large number of students who hailed from different regions of India. The Minister made. rich donations. of Land and 27 finished houses for that purpose. The appended map shows the position and area of the present kanchi Sankara Mutt.

Some great Acharyn of Sti Kanchi Sankara Mutt: -

Following the Great Acharya, Sri Adi Sankara, the Acharya Peetham in Kanchi Sankara Mutt has been graced by a long line of successor Acharis known for their learning, discipline, and penance. The masterful "Samkkshepa-Sarceraka" and the "Sarvajna-Vilasa" were written by Sarvajnatman, the Bhagavatpada's direct successor. On Sri Sureswara's Naishkarmya-Sidhi, Jnananda, the grand-disciple of Sri Sarvajnatman, composed a commentary titled Chandrika (This has been published as No. 33 of the Bombay Sanskrit and Prakrit Series in 1925 A.D.) The noble task started by the Bhagavatpada was to be continued and perfected by Sri Krpa Sankara, the ninth pontifical head of the Kanchi Math.. The srichakra at the temple dedicated to Devi Kamakhi in Kanchi and the Tatankas (ca-ornaments) of Sri Akilandesvari in Tiruvanaikoil are credited to him (near Tiruchirapalli, in Tamil Nadu). By Sri Kamakshi's grace, Sri Muka Sankara, a deaf-mute from Kanchi, was given the ability to speak. He was elevated to the position of Kanchi Math's 20th Acharya. Five hundred lines long, "MulaPancasati" is a Sanskrit work by Sri Muka Sankara. It is a poet's lyrical rant on Kanchi's Devi Kamakshi. It is stated that the Krishna-Karnamrta of Lecla Suka is the only work that can match the beauty of the diction and mellifluousness of the work.

Abhinava Sankara is regarded as the foremost Acharya of the mediaeval era. He was so magnificent that the time and acts of the Great Adi Sankara confused him. He was Sri Vidyaghana's (37TM Acharya) pupil. Ablinava Sankara travelled much over northern India. He won the debate against renowned debater Vakpati Bhatta. Sri Mahadevendra Sarnsvati (1851–1891), the 65th Acharya of Kanchi Sankara Math, made extensive travels across South India. In Tamil Nadu's Ramanathapuram district, in the village of Elayathankads, he obtained siddhi. The following two Acharya (66* and 67th) had their Brindavans at Kalavai, which is around 20 kilometres from Kancheepuram.

The well-known Sri Chandrasekharendra Sarasvati Sivami, the 68th Acharya of Kanchi, became the pontiff when he was just thirteen years old. He excelled as Acharya for nearly 87 years. He performed Kumbhabhisekam for the Jambunatha and Akilandesvari shirens in 1908 in Tiruvannaikoil, close to Tiruchirappali, Tamil Nadu. In 1923, he gave the go-ahead for the Sri Akilandesvari Tatanka repairs and had them rededicated on the Devi's ears. He deposited the

priceless Rameswaram sand in the Triveni-sangamam when he landed in Allahabad in 1934. He stayed at Banares for almost six months after that.

He was highly respected by the Maharaja of Kasi, Pandit Madam Mohan Malavya, the Vice Chancellor of the Banares Hindu University, as well as a large number of illustrious academics and devoted followers. Later, upon his return, He set up a number of institutions for the study of the Vedas, Sastras, and other ancient texts, as well as various social welfare organisations.

On the Kanchi seat of the Bhagavatpada, Sri Jayendra Sarasvati Swami is his successor. He was initiated and named such in 1954. This 69" preceptor named the kid Sankara Vijayendra Saraswati, awarded him sanyasa-deeksha, and nominated him as the next Acharya in 1983. The Kanchi Sankara Matha is now decorated with the 694 Acharya and his Disciple Acharya.

Sri Kanchi Kamikoli Poetiam has continued a lineage of 70 Acharyas without interruption. The Acharyas have put policies in place to safeguard Verts Diarma, spread the Advaita discipline, and lessen people's suffering.

Functions of the Kanchi Mutt: -

Kanchi Sankara Mutt is devoted mainly to the preservation and propagation of the text of the Hindu religion in general and the philosophy or Advaitam in particular. The principal functions of the Kanchi Mutt are

1. To keep alive Advaitic school of thought according to Sri Adi Sankara
2. To worship deity at the Mutt, According to saviva, sakta and vaishnavite cults.
3. To feed Brahmins and other poor people who seek its doors.
4. To patronize Indian Culture devoted to religion and philosophy.
5. To preserve the discipline of varnashrama dharma among its disciples.

From the inception to present day i.e., more than 2000 years, the Kanchi Sankara Mutt is rendering social work taking care of temples, upkeeping the fundamental knowledge of Dharmas, developing education, maintaining hospitals, care for cows, planting trees, repairing of tanks and wells through voluntary labour, offering hospitality, to awaken social and civic consciousness among the people, conducting of Mass Marriages, help to poor families for

marriage of daughters, care for the aged, Development of rural and neglected areas, providing tri-cycles for handicapped person.

The Thondai Mandalam is thought to have had its capital in Kanchipuram. There have been times when the Chola Kingdom ruled this area. The magnificent Pallava dynasty ruled over it for the longest time as well. According to legend, the Pallava era was the pinnacle of Hindu art and architecture, as well as the city of Kanchipuram. Historical landmarks from each of the ruling dynasties in Kanchipuram serve as a testament to their glory.

This city is claimed to have originally been constructed in the form of a peacock. This city was a centre for Buddhism before to the rise of Hinduism. There have been a few monasteries in the city where Bhagavan's names have been chanted. Think about Namamita Rasodaya.

St. Chandrasekharendra (1746–1783 A.D.), the 62nd Acharya of Kanchi, was one of the later Acharyas who was forced to go to the southern regions of the Tamil Region because of the disruption brought on by the Carnatic War and the invitation of the Muslims in the area of Kancheepura. After lengthy camps at Ramanathapuram, Trivandrum, Pudukkottai, etc., this Acharya spent a significant amount of time in Udayarpalayam at the request of the local zamindar. Later, about 1760 A.D., the Acharya relocated to Thanjavur in response to Raja Pratapa Simha, king of the Thanjavur Maratha Kingdom's, request. About a year later, this Acharya moved into the new Matli that Dabir Panth had constructed on the bank of the river Kaveri at Kubblakonam. by Dabir Panth, Minister of Thanjavur, under the direction of Raja Pratapa Simha.

Great yogis made up the 63rd Acharya. The following preceptor was a master of mantra-sastra, Sri Chandrasekharandra Sarasvati. In 1840 AD, he acquired, restored, and conducted Kumbhabhisekam on the Sri Kamkshi temple in Kanchi. At 1848 A.D., he also ordered repairs to the Tatanka (car-ornaments) of the Devi Sri Akilandesvari at the Jambunatha temple in Tiruvanaikoil (close to Tiruchirapalli). It should be mentioned that the Brindavans, or location where the mortal bones of an ascetic are deposited, are located in the backyard of the Sankara Mutt in Kumbhakonam, where the three Acharyas (62nd, 63rd, and 64th) experienced outward bliss.

handicapped persons, distribution of sewmp maclumes to poor women as self-employment measure, assistance to the victims of the flood or famine and so on

Profile of Kanchipuram Taluk: -

History of Kanchipuram: -

The former Tamil Empire reached portions of the modern states of Tamilnadu, Kerala, and Andhra Pradesh. The Chera, Chola, and Pandiya kingdoms were the three principal Tamil kingdoms. Smaller nations like the Thondai and Kongu Mandalams were also present.

The Thondai Mandalam is thought to have had its capital in Kanchipuram. There have been times when the Chola Kingdom ruled this area. The magnificent Pallava dynasty ruled over it for the longest time as well. According to legend, the Pallava era was the pinnacle of Hindu art and architecture, as well as the city of Kanchipuram. Historical markers from each of the dynasties that governed Kanchipuram may be seen today of its glories.

This city is claimed to have originally been constructed in the form of a peacock. This city had been a Buddhist hub before Hinduism arrived. Several monasteries once stood in the city, from which monks would depart towards eastern Asia to proclaim the word of God. Bodhi Dharma is one of the well-known Buddhist monks who resided in the city.

Buddhism continued to be practised in the south-eastern regions of Asia after it lost its roots in the nation where it originated. Kanchipuram was completely transformed by Hinduism. Kanchipuram and the nearby cities developed into renowned hubs for Hindu art and architecture. Nowadays, there aren't many of them monuments. However, the area still possesses Kanchipuram and Mahabalipuram to commemorate the heyday.

Kanchipuram is a tiny, rural taluk in Tamil Nadu today, located around 75 kilometres from Chennai (formerly Madras). In the Kanchipuram district, it also acts as the district's administrative centre. Kanchipuram's economy is largely reliant on tourism and the thriving handicraft sector; with thousands of handlooms and expert weavers, it is one of the best silk saree-producing regions in the world. A similar proportion of the city's population—roughly 75%—is connected to the handloom sector.

Kanchipuram, which may legitimately be referred to as the Religious Capital of south India, is still one of the most popular pilgrimage destinations in India with the Sankara Mutt serving as the centre of Hindu activity and the temples. Moreover, Vaishnavism and Saivism, the two Induistic faiths, are supported by virtually all other religious cities in India. In order to accommodate both sects equally, Kanchipuram has been divided into Vishnu Kanchi, which surrounds the Varadaraja Perumal temple, and Siva Kanchi, which surrounds the Ekambaranather shrine, with the Kamakshi Amman temple serving as a Shakthi Worship location in the middle.

Unexpectedly, South India's "religious capital" is also its "Atheistic capital." The Dravidian Organization, India's most powerful anti-Hinduism movement, has deep roots in the

city. Arignar Anna and other notable movement leaders were raised in Kanchipuram. The Dravidar Kazhagam, the earliest political branch of the Dravidian movement, was founded at Kanchipuram.

Present location of Kanchipuram Taluk: -

Kanchipuram taluk in Kanchipuram District is located in the Southwest direction at a distance of 75 km from Chennai. It is situated at 12° 50' north latitude and 79° 42' East Longitude. The taluk has a average elevation of 275(83-82m) m.s.c. The mainland lies on the northern bank of the holy river Vegavathi. A tributary of the river Palar.

Kanchipuram in Sanskrit and Tamil classical literature: -

The earliest reference to Kanchi, is to be found in the Mahabhashya (204 century B.C.?) of Patanjali, in 'Muka-Pancas'ati. (5* century A.D.) They are fed with manufactured goods by a number of weavers "Co. operative societies,

The city is also a marketing center of agricultural products, such as paddy: groundnuts and pulses.

Revival of Kanchi's ancient glory:-

Kanchipuram stands unique in several respects, as an important city of India with a glorious past. Strenuous efforts are on the anvil for restoring this divine city to its ancient and pristine glory, especially in the cultural, spiritual, literacy, educational and social splieres, under the guidance of the reverd Acharyas of the Sankaracharya Math(Sri Kamakoti Pitha) of Kanchi.

The initial steps such as acquiring adequate land for the construction of a Stadium General of the type of the ancient Ghatikas, provision of water facilities etc. have been already taken up and worked out satisfactory. An arts and science college, (as a nucleus of the wide scheme) has been already started and is being run. Because of the large extend of space needed for the scheme, an extensive campus on the oulskirts of Kanchi city, has already grown, for housing the educational institutions, multi-purpose and multilingual library etc.

With the willing co-operation of devotees and Adi Sankaracharya, all over India and abroad, the planned restoration of Kanchi to its ancieni greatness and glory will surely be a fait accomplished by the time of the birth centenary of the Jagad guru, the great Sage Acharya of Kanchi in the near future.

Which is a poem of 500 verses, adoring Devi Kamakshi of Kanchi. Srceharasha of the 12th century A.D., in this famous 'Naishadacaritam', speaks of prince of Kanchi, large tank of clear water in the city, of a sphatika (crystal) linga, being worshipped in the city etc. Anatanandagiri of 12th century A.D. in his biography of Sankaracarya has spoken elaborately about Kanchi, Appayya Deckshita of the 16th century, has referred to Kanchi in his devotional song "Varadarajastava"

Abundant references about Kanchi are found in the sangam and post - Sangam Tamil literature, such as 'Perumpanarrudai' and 'Manimekalai'. The principal saiva nayanmars and vaishnava always have extolled the city in their devotional hymns. Appar, Sambandar, and Sundarar have sung the praise of the city and the presiding deities of the important temples therein. So have Nachinarkiniyar, Sekkizhar, Tirumangai Alwar etc., praised Kanchi City.

Kanchi an Industrial and Trade center: -

Kanchi city has been famous for its textile and silk - weaving industries from very early times. Historians have noted the export of fine cotton fabrics to western countries and to China from Worur (in Tiruchirapalli) and from Kanchipuram through the ports of Puhur (Thanjavur Dt.) and Marakkanam (South Arcot Dt.) from the very early centuries of the Christian era.

The silk-woven goods of Kanchi have an extensive market. A pretty large number of shops catering all patterns of silk fabrics exist in the city.

Conclusion:

The aim of this review essay is to enlighten the greatness of Sri Mutt. Eternity should be Straw is an be removed from the minds of those for one to castill some sons cannessy to the people. which sir ver iscanying on.

The people should have clarity in their minds that Sri Sankara Mutt is a organization, which guides all the people irrespective of caste and digion. The great works, which the Sri Mutt is carrying on, should be known to the world people. We have to make the efforts and helps as per our capacity voluntarily to pursue the works of Sri Mutt. Significantly, racism about Sri Mutt must be created among the village mass.

Sri Kanchi Mutt should publish the brochure about the works it is tendering now and then. Steps should be taken to gulf the gap between the Sri Kanchi Mutt and the public.

The activities of organisation such as Sri Mutt are must for the world rescue the humanity from the destruction of war and conflict of the present age. So it is must of us to extent co-

operation for the social and religious works carried on by Sri Sankara Mutt. Thus, if the people extend their co-operation, the religious, social and cultural works of Sri Mutt will be held in magnified and great way further. By this, the society will get the numerous benefits.

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