



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. Inspite 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 strengtlening 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 where greaily 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 westem Annaya. 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 Annaya) 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 considentions 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 lave 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 pcople 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 worshiping 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 Maharastra 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 confirms that the Vishnu Kanchi Math land was Government Purumbokku and Kanchi Math had nothing to do with this property. Since scholar of the court of the King of Kashmir. He ascended the Sarvaina Peetha, in Kashmir (Srinagar) after winning over many great scholar. Another famous Acharya of the Kanchi Peetha was the 47th – Sri Chandracuda Sarasvati (198 - 1166 A.D.). He traveled widely all over the country. This Acharya was held in great esteem by erudite scholars such as Manka, auauthor of Srikantha Charita, by Krishna Misra, author of "Prabhoda Chandrodayn" and by Jayadev, tuthor of "Prasanna Raghava", " Chandraloka' and "Bhakti Kalpa-Latika". Jayasimha, ruler of Kashmir, was a staunch devotee of this Acharya. The S1" preceptor, Sri Vidyateertha (1247 - 1297 A.D.) was an crudite scholar, Saayana, commentator of the Vedas, Madhavacharya (Vidyaranya after becoming an ascetic), Bharati Krishna Teertha (of Stingeri Math), Vedanta Desika and Sankarananda of Kanchi Sankara Math were prominent among Vidya Teeerth's disciples. Sri Sankarnanda, the next Acharya, has written commentaries (called Deepikas) on four of the principal Upanishads and also a gloss on the Bhagavat Geeta.

Sri Vyasachala Mahadevandra Sarasvathi, the 54% preceptor wrote a biography a biography of Adi Sankara. (This work has been published by the Government Oriental Manuscripts Library at Madras). Sri Paramasivendra Sarasthi (57% Acharya) was author of 'Dahara-vidya-Prakasika" and a commentary on Siva Geeta. The 58 Acharya of the Peetha was Atma Bodhendra, also known as Visvadhikendra, went on a tour to Varaanasi where he stayed for some years. Sri Bhagavannama Bodhendra, disciple and successor

and Sri Atma Bodha, propagated the path of devotion as means of salvation. He wrote two works on the efficacy of it was a village site, Government divided the land and gave it for residential purposes.

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 mandap 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, Ihatika [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: -

Afer the Great Acharya, Sri Adi Sankara, a long line of successor Acharis distinguished for their leaming, diseipline and penance has adorned the Acharya peetham at Kanchi Sankara Mutt. Sarvajnatman, the immediate successor of the Bhagavatpada was the autor of the masterly "Samkkshepa-Sarceraka" and of the "Sarvajna-Vilasa". Jnananda, the grand-disciple of Sri Sarvajnatman wrote a commentary by name Chandrika on Sri Sureswara's Naishkarmya-Sidhi (This has been published as No. 33 of the Bombay Sanskrit and Prakrit Series in 1925 A.D.) Sri Krpa Sankara, the ninth pontifical head of the Kanchi Math, hose to continue and perfect the nobel work inaugurated by the Bhagavatpada. He is credited with the re-consccrcation of the srichakra in the temple of Devi Kamakhi at kanchi and of Tatankas (ca-ornaments) of Sri Akilandesvari at

Tiruvanaikoil (near Tiruchirapalli, in Tamil Nadu). Sri Muka Sankara, a deaf-mute of Kanchi, gained the power of speech by the grace of Sri Kamakshi. He became the twentieth Acharya of the Kanchi Math. Sri Muka Sankara has written " MulaPancasati" (Sanskrit) which contains five hundred verses. It is lyrical outburst of poetry on Devi Kamakshi of Kanchi. It is said that, the beauty of diction and melliflence, of the work is rivaled only by the Krishna-Karnamrta of Leela Suka.

Among the Acharyas of the medieval age, the name of Abhinava Sankara stands preeminent. He was so great that he was confounded with the timings and deeds of the Great Adi Sankara. He was the disciple of Sri Vidyaghana (37th Acharya). Abhinava Sankara made extensive tours in North India. He defeated (in debate) the famous Vakpati Bhatta, a reputed 65th Acharya of Kanchi Sankara Math was Sri Mahadevendra Sarasvati (1851-1891 A.D.) who toured widely throughout South India. He attained siddhi at the village of Elayathankads, in the Ramanathapuram district of Tamil Nadu. The Brindavans of the next two Acharyas (66th and 67th) are at Kalavai about 20 miles away from Kancheepuram.

The 68th Acharya of Kanchi, the world-renowned Sri Chandrasekharendra Sarasvati Sivami, became pontiff in 1907 when he was barely thirteen years of age. He shone as Acharya for nearly 87 years. In 1908, He performed Kumbhabhisekam of the Jambunatha and Akilandesvari shrines at Tiruvannaikoil, near Tiruchirappalli, Tamil Nadu. In 1923, He caused the repairs to be made for the Tatankas of Sri Akilandesvari and had them reconsecrated them on the ears of the Devi. In 1934 He reached Allahabad and deposited in the Triveni-sangamam, the sacred sand taken from Rameswaram. Later he was at Banares for about six months. The Maharaja of Kasi, Pandit Madam Mohan Malavya, Vice Chancellor of Banares Hindu University, and a host of reputed scholars and ardent devotees held him in great esteem. Later He returned to the south and established several organizations for the study of the Veda, Sastra, etc., and some social welfare institutions also.

His successor, on the Kanchi seat of the Bhagavatpada, is Sri Jayendra Sarasvati Swami who was initiated and nominated successor in 1954. In 1983, this 69th preceptor gave sanyasa-deeksha to a boy in his early teens, gave him the name Sankara Vijayendra

Saraswati and nominated him as successor Acharya. The 694 Acharya and his Disciple Acharya are adorning the Kanchi Sankara Matha at present.

Sri kanchi Kamikoli Poetiam, la the daunction of an unbroken line of 70 Acharyas till now. The Aclaryas liave inken measures for the protection or Verts Diarma, for propagating the Advaita discipline, and alleviating the sufferings of the people.

Fuctions 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 philosoply.
5. To preserve the discipline of varnashrama dharma among its disciples.

From the inception to present day ic., more that 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.

Kanchipuram is believed to have been the capital city of the Thondai Mandalam.. There were periods when this region was under the rule of the Chola Kingdom. It has also been under the great Pallava dynasty for the longest period of time. The pallava rule is said to have been the golden period for the city of Kanchipuram, as well as Hindu arts and architecture. Each of the dynasties, which ruled Kanchipuram, has left historical monuments to speak of its glories.

In early days, this city is said to have been built in the shape of a peacock. Before the advent of Hinduism, this city had been a center for Buddhism. There have been a few monasteries in the city, from which chant the names of Bhagavan. Viz Namamita Rasodaya.

Among the later Acharyas, St Chandrasekharendra (1746 – 1783 A.D.). the 62nd Acharya of Kanchi, had to migrate to the southern districts of the Tamil Region due to the disturbance caused by the Carnatic war and Muslim invasion in the area around Kancheepura. After prolonged stays at Ramanathapuram, Trivandrum, Pudukkottai, etc., this Acharya stayed for long at Udayarpalayam on the request of the Zamindar of Udayarpalayam. Later in about 1760 A.D. the Acharya moved to Thanjavur complying with the request of Raja Pratapa Simha, ruler of the Maratha Kingdom of Thanjavur. About a year later, this Acharya began to reside in the new Matli built on the bank of the river Kaveri at Kumbhakonam, by Dabir Panth, Minister of Thanjavur, under the direction of Raja Pratapa Simha.

The 63rd Acharya was a great yogi. The next preceptor, Sri Chandrasekharandra Sarasvati was an adept in Mantra-sastra. He got the temple of Sri Kamkshi at Kanchi, repaired and performed Kumbhabhisekam to it in 1840 A.D. He also caused repairs of the Tatanka (car-ornaments) of Goddess Sri Akilandeshvari, in the Jambunatha temple at Tiruvanaikoil (near Tiruchirapalli), and reconsecrated them on the ears of the Devi in 1848 A.D. It is to be noted that the three Acharyas (62nd, 63rd, and 64th) attained - external bliss at Kumbhakonam and that their Brindavans (place where mortal remains of an ascetic are interred) are in the backyard of the Sankara Mutt at Kumbhakonam.

handicapped persons, distribution of sewing machines 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 ancient Tamil Empire spread out into what are now the states of Tamilnadu, Kerala, and some parts of Andhra Pradesh. There were three major Tamil Kingdoms, namely the Chera, Chola, and the Pandiya kingdoms. In addition, there were smaller kingdoms like the Thondai and Kongu Mandalams.

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When Buddhism later lost its roots in the country of its origin and continued to be practiced in the southeastern parts of Asia. Hinduism made Kanchipuram and entirely new city in all aspects. Kanchipuram and its neighbouring cities became celebrated centres for Hindu Architecture and Arts. Not many of those monuments exist now. But, the region still has Kanchipuram and Mahabalipuram to talk about the glory of the period.

Today, Kanchipuram is a small, rural taluk, about 75 kilometres from Chennai (formerly Madras) in the state of Tamil Nadu. It also serves as the district headquarters of the Kanchipuram district. Its economy is entirely dependent on Tourism and the well-established handloom industry; Kanchipuram has thousands of handlooms and skilled weavers that make its silk sarees one of the best silk saree-producing centre in the entire world. About 75 percent of the city's population is associated with the handloom industry in same way.

With the Sankara Mutt acting as the hub of Hindu activities and the temples, Kanchipuram is still one of the most highly visited • pilgrimage spot in India, and can rightfully be called the Religious capital of south India. Moreover, almost all other religious cities in India support one of the two sects in Induism, Vaishnavism and Saivism. Kanchipuram has landed itself equally to both the sects, dividing itself in Vishnu Kanchi - surrounding the Varadaraja Perumal temple, and Siva Kanchi - surrounding the Ekambaranather temple, while the Kamakshi Amman temple, stands in between as a place of Shakthi Worship.

Surprisingly, the 'religious capital of South India' is also the 'Athetic capital of South India'. The strongest ever Anti-Hinduism movement in India, namely the Dravidian Movement has had very strong roots in the city. Some of the movement's eminent leaders like Arignar Anna were born and bred in Kanchipuram. Kanchipuram was also the birthplace of the first political offshoot of the Dravidian movement, the Dravidar Kazhagam.

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. Strenous 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 anciени 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. S'rceharasha of the 12" 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 12* centure A.D. in his biography of Sankaracarya has spoken elaborately about Kanchi, Appayya Deckshita of the 16' century, has referred to Kanchi in his devotional song "Varadarajastava"

Abudant references about Kanchi are found in the sangam and post - Sangam Tamil literature, such as 'Perumpanarrudai" and 'Manimekalai'. The principal saiva nayanmars and vaishnava alwars have extolled the city in their devotional lymns. 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 find cotton fabrics to western countries and to China from Woriur (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 the Straw is an be removed from the minds of ho for one to castill some sons cannesy to the people. which sir ver iscanying on.

The people should have clarity in their minds that Sri Sankara Mutt is y argamisation, which guides all the people irrespective of caste and digion. The great works, which the Sri Mutt is carrying on, should be Easts 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. raceness 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 Si Kanchi Mutt and the public.

The activities of organisation such as Sri Mutt are must for the world rescue the humity from the destruction of war and conflict of the present ige. So it is must of us to extent co-operation for the social and religious Forks carried on by Sri Sankara Mutt. Thus, if the people extend their co-peration, the religious, social and cultural works of Sri Mutt will be held in magnified and great way further. By this, the society will get thebumerous benefits.

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