



A SHORT HISTORY
OF KATARAGAMA
AND THEIVANAIAMMAN
THEVASTHANAM

Selvam Kalyanasunderam

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AND

THEIVANAIAMMAN THEVASTHANAM

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Dedicated to Sri Swami Dattaramagiri
for braving all situations to protect the Trust

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PREFACE

The author has only responded to a call to record certain facts which would otherwise tend to be buried in the sands of time or be distorted and destroyed by certain interested groups. Hence only one view of the Puranic story has been considered in Chapter I for the limited purpose and it is hoped that scholars in the near future would delve deeper into the Puranas and make available to posterity the pearls of wisdom contained in that store of knowledge. All benefits that arise out of this work have been gifted to the Theivanaiamman Thevasthana Trust. The author binds herself in all humility in eternal prayer to Lord Skanda to shower His Graces on all those who helped and encouraged her to endeavour into this venture.

Selvam Kalyanasunderam

Message from the President

VISHVA HINDU PARISHAD

Colombo Branch, Sri Lanka

The Hindus of Sri Lanka should be eternally grateful to Kalyangiri Swamy and his successors for the Golden service they have been rendering to the Hindu Community, We should all consistently and sincerely support them in their sacred activities.

Now the Theivanai Amman Temple trustees manage only the Sella Kadirgama Pillaiyar Kovil and Theivanai Amman Kovil including the adjoining Palani Andavar Kovil and Vairavar Kovil. Some Hindus will be surprised to hear that all temples in the village of Kataragama were managed by the successors of Kalyangiri Swamy some years ago. It is a self-evident truth that Hindu Shrines ought to be managed by Hindu Priests and Swamys.

The records of our Colonial rulers reveal the indisputable fact that even the main temple of Lord Skanda and the Kathiramalai temple come within the management of Kalyangiri Swamy and his successors. It is a sacred duty of all Hindus to help the swamys of the Theivanai Amman Trust in their efforts to consolidate and strengthen the position of the Hindus in Kataragama, They are struggling against many difficulties and are trying their best to overcome many obstacles.

Moral support alone is not sufficient. Financial assistance and aid in other forms should be made available to them. Prominent Hindus should place at their disposal their talents and skills. Wealthy Hindus should support them liberally. Hindu Societies and Organisations must come forward to encourage them.

May Lord Skanda shower on them His blessing!

S. Saravanamuttu

FOREWARD

I have great pleasure in introducing this book on Kataragama or Katirkaman God by Mrs. Selvam Kalyanasundarain B.A., Bar-at-Law, one time student of mine of the University of Peradeniya. She is one of the trustees of the Sivananda Tapovanam in Trincomalee and also she takes keen interest in the Kataragama Theivanai Amman Devasthanam. This book introduces to the Hindu Public, various problems confronting the smooth administration of the Amman Devasthanam. Mrs. Kalyanasundaram has appended to this book very valuable documents dealing with the Theivanai Amman temple which are of current importance to all devotees who would like to know more of the history of this shrine.

The cultural heritage of Lanka has its roots in the primitive folk religious beliefs and practices of the pre-Buddhistic Era. In his *Social History of Early Ceylon* Professor Ellawala summarises the conditions existed in the pre-Buddhist Ceylon thus:

Pre-Buddhist society in Ceylon was more or less the same as that in India of the same period” (p. 171). “Thus the people of Ceylon during this period may have easily come to know of their form of worship—Saivism—side by side with Brahmanism.” (p. 158)

Reference to the word Velu in epigraphic records also shows the acquaintance of the early Sinhalese with Saivism. Vel in Tamil means a folked spear and Murukan, one of the sons of Siva is described as carrying this weapon and referred to as Valasa. (p.158)

Thus, on the basis of inscriptional records, Saivism was the faith of the people of Lanka when Buddhism was introduced by Mahinda and Sangamitta in the 3rd Century B. C.

This evidence in Sinhalese history and archaeology bears testimony to the likelihood that Saivite religious practices formed a part of the earliest known civilization in Sri Lanka.

The history of the Hindu tradition in the early centuries of the Christian calendar in Sri Lanka shows that related religious practices became less pervasive in the Sinhalese areas as more and more people became Buddhists. Buddhist community tended to develop institutional forms different from the rest of the population, particularly with regard to places of worship, religious ceremonies, and the order of monks.

Sixteen places of worship were said to have been sanctified by Gautama Buddha sitting in each, in meditation. These sacred places are: (1) Kataragama; (2) Mahiyangana; (3) Nagadipa; (4) Kelaniya; (5) Sripada; (6) Divaguha; (7) Dighavapi; (8) Mutiyangana; (9) Tissamahavihara; (10-16 in the Anuradaapura city) (10) Mahabodhi; (11) Mirisavetiya; (12) Ruwanvelisaya; (13) Thuparama; (14) Abhayagiri; (15) Jetavana; and (16) Selacetiya.

With the spread of Buddhism in the villages, Buddhist viharas were built side by side with the earlier Hindu shrines. In Katirkamam about a third of a mile from the shrine of Muruka, King Mahanaga brother of Devanam-Piyatissa of Mahagama built the Buddhist shrine Kiri Vihara cir. 300 B.C. It is said that when Dutugemunu wanted to defeat king Elara (205-161 B.C.) he made a vow to God Kataragama. In fulfillment of his vow, he had made great endowments to the Skanda temple at Kataragama.

Thus the Hindu shrine of Katirkamam is patronised by the Hindus and the Buddhists and the deity becomes the national god of the people of Lanka. Annually millions of devotees visit this shrine and the supreme divine being showers his benign blessings on the devotees' appeals for aid, protection and prosperity and obtain their desired results. It is well known that strange and inexplicable miracles take place in Kataragama. Even those who are sceptical wonder the manifestation of a supreme power that dominates this holy place.

It is possible now to reconstruct the history of the Murka shrine at Katirkamam. Sir Ponnambalam Arunachalam's work on 'The Worship of Muruka or Skanda' (The Kataragama God) is a valuable document for reference. There are more than twenty literary compositions in Tamil sung in praise of the Katiraimalai-k-Kantan. The earliest of those compositions available in print is 'Katirai malal-p-pallu' generally dated 15th century A.D. 'Pararasa Sekaram', a medical work bearing the name of the king of Jaffna belonging to this period also praises the Katirai malai deity.

I am sure Mrs. Kalyanasundaram's work will be followed up by many more publications on this subject and I trust the public will give every encouragement to the present treatise by Mrs. Kalyanasundram.

A. Sathasivam

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Colombo-3, 10.10.1980

CHAPTER I

LORD SKANDA'S SOJOURN FROM KAILASA TO KATARAGAMA
(PURANIC STORY AND ESOTERIC MEANING)

The Skanda Purana tells the story of Skanda and the Dakshina Kailaya Manmiyam, which is considered to be a part of Skanda Puranam, throws some light on Kataragama. The Kreta, Treta, Dwapara and Kali Yuga of the Hindu scriptures may be broad based with the Paleozoic, Mesozoic, Tertiary and the Quaternary eras of geology. The Quaternary era is the present era which has completed only one million geological years.

Skanda is called *Kaliyuga Varathan*, the Lord of the Kali Yuga. The eternal is *sat* (total existence). It is *kalathita* (beyond time) hence birthless and deathless. When the Purana speaks of the birth of Skanda, it is only speaking of the birth of the idea of manifestation. The human state is a conglomeration of various forces such as Divinity, Illusion, Knowledge, etc. each pulling at various directions. Hence the eternal struggle of the Good and the Evil, the perpetual fights of the Devas and the Asuras. The Devas and the Asuras exist in the human mind only. The sages of the Yonder Yore, in their *apara karuna* (boundless compassion) for the ordinary suffering human, devised ways and means to elevate and purify the mind, so as to make it a fitting instrument to work out the final emancipation. Mind is the only instrument provided to the human to triumph over Maya. It has to be purified and the only way to purify is to replace lower thoughts with higher thoughts. Hence the need arose for the idealisation, humanisation and idolisation of the Divine. The Puranas performed this task most effectively, appealing simultaneously to the intellect and the emotion of mankind.

Puranas are stories mixed with myth, mysteries and history. Skanda Purana is one of the important Puranas which captivated the human

mind effectively and led it to linger around the higher realms. It tells the story of the birth and leelas of Skanda. For generations, the Hindus have lived, loved, identified, dramatised, humanised, idolized and reveled in the story of Skanda. As far as the Hindus are concerned, Skanda is the living manifestation of the Divine, easily approachable and dependable in their hour of need and in their quest for emancipation. He is six faced; each face represents various aspects of the Divinity such as Beauty, Valour, Love, Knowledge, Youth and Happiness. His mantra, a scientific formula of prayer, consists of six letters *sadakshara*.

The story goes that six sparks emanated from the Third Eye of Shiva, on hearing the woes of the Devas caused by the Asuras, as narrated by Brahma. Vayu (Wind) carried those sparks safely to the Ganga and Ganga laid them in Saravana Poikai where the six sparks became six children of exquisite beauty. The six Krittika women nurtured them. When Uma embraced the six children they became one with six faces. Thus Skanda was born to protect the good and destroy the wicked.

The initial stress was caused in Kailasa when Vishnu, the protective aspect of the Trinity, entered Mount Kailasa (the abode of Shiva) with a rare mango, which was vied by Ganesh and Skanda. Shiva laid the condition that whomsoever goes round the world first, could have the mango. Skanda got on to his Mayura Vahana (Peacock) and swiftly started the journey round the world. He could not spare a single moment even to answer Sage Narada's query as to his urgency. Narada proceeded to Kailasa and saw Ganesh's predicament of having to go round the world with his big belly and elephant trunk, on his puny Mushika Vahana (the Rat). Narada kindled Ganesh's knowledge that father and mother constituted the world and Ganesh went round his parents thrice and won the fruit.

When Skanda returned to Kailasa after the full round, the mango was in Ganesh's hand which impelled him to quit Kailasa, and run

towards the South. The Mother Parvathy followed him up to Sundur, pleading all the while not to proceed further but to return to Kailasa. Sundur is a village situated on the border of Maharashtra and Karnataka. Skanda refused to relax his resolve and cursed the Mother saying, “Any woman who follows me will become a widow for seven births,” and the mother retorted saying, “Even though you remain an ascetic, the world will say that you have two wives.”

Thus the Mother and Son parted ways. Parvathy returned to Kailasa and remained an eternal *sumangali* while the Son went southwards and remained an eternal ascetic, though flanked on either side by two women, Valli and Devayanai.

When Skanda started his journey southwards from Kailasa as stated earlier, he visited his six abodes, namely Tiruttani, Swamimalai, Tiruvavinankudi, Palamuthircolai, Tiruparankuram, and Tiruchentur. On his way he destroyed the asuras. Indra, Lord of the Devas, being pleased with Skanda’s acts of compassion, gave his daughter Devayanai in marriage to Skanda. Tiruparankuram was the abode where the divine union took place.

From South India Skanda proceeded towards Sri Lanka to destroy the wickedness of Sura Padma and settled permanently at Kataragama where he married the Vedda girl Valli, the daughter of a Vedda chief Nambi. Next to Kadiramalai (Vedihitikanda) lies Vallimalai, the abode of Valli. There is also a Vallimalai mentioned in South India. His constant companion is his weapon Vel (Lance) which symbolises *gnana* (knowledge).

Esoteric Meaning

Science proclaims that everything in the Universe can be reduced to energy and Hindu Scriptures proclaim the same. “Sarvam Sakti Mayam” everything is pervaded with energy. This energy when dormant

is potential and when set in motion is kinetic. Shiva is potential energy and Sakti is kinetic energy. Shiva is a tapasvi, always merged in contemplation, the unmoving substratum of the Universe. Skanda originated from Shiva and actuated by Sakti represents both. In his ascetic state, he is potential energy but when accompanied by Devayanai, Valli and Vel, he represents kinetic energy. Devayanai is the energy of action, Valli is the energy of desire and Vel is the energy of knowledge, Hence they are called the *Kriya Sakti*, *Ichcha Sakti* and *Gnana Sakti*. The ordinary mind cannot grasp the philosophy of energy. Hence they were symbolised and humanised as Devayanai, Valli and Vel, all constituting the Divine Sakti of Skanda.

In North India, Skanda is worshipped as an ascetic deity and women are not allowed to enter his temples. Even today there are notice boards put up in these temple premises to that effect. When Skanda came to Kataragama after visiting his six *padai veedus* (abodes) his devotees too followed him and settled down in Kataragama. They became the officiating priests of his temple. Women devotees too came in large numbers to worship. Since they could not be prevented from entering the temple, the pujas were conducted behind the screen. The procedure of performing pujas behind the screen is in existence only at Kataragama. From ancient times, the officiating priests in the Swamy Temple (Skanda Temple) had been North Indian Brahamins. “Since the pujas were performed behind the screen in the main temple, the same system was introduced in all the other shrines at Kataragama.

* However, on the night prior to the Thirtham (water cutting ceremony) day the devotees are allowed to worship the idol (Devayanai) directly inside the curtain.

CHAPTER II

KATARAGAMA - THE PERFECT PLACE OF WORSHIP

Kataragama is one of the three important ancient places of Hindu worship which lies in the same meridian $81^{\circ}10'$, the other two being Uttara Kailasa (Mount Kailas) and Dakshina Kailasa (Tirukkoneswaram of Trincomalee). The three aspects of a Hindu place of worship, namely *moorthy* (deity) *sthala* (place) and *theerta* (water body) are all well set by Nature at Kataragama.

Moorthy:

The deity Skanda is worshipped at Kataragama in the form of light, *jyoti*. In the sanctum sanctorum there are no *moortams* (images) other than that of the Shatkona Yantira which is fully charged with sadakshara, the mantra of Skanda. A yantra is a tantric instrument made out of either gold, silver or copper plate, designed according to certain rules, lines and *aksharas* (syllables) are printed on it in such a way so as to absorb and preserve the sound power of the mantra. The yantra at Kataragama is a charged instrument that emanates spiritual vibrations which help to rebuild the dilapidated and distorted astral body of the pilgrims. Kataragama is a veritable spiritual power house from which millions of devotees draw their spiritual sustenance. This accounts for the universality of worship at Kataragama.

Sthala:

According to *Dakshina Kailaya Manmiyam*, Kataragama was a beautiful city with its *trikona veedis* (threefold pathways). The Kadiramalai (Vedihitikanda) was called Yothirsh Kama Giri or Mountain of Light and Love. There are hills for Ganesh, (Pillaiyar Malai) Valli (Valli Malai) and Devayanai (Deivanaiamman Malai). Climbing the hills, bathing in the river, and rolling on the ground are practices performed

for the purification of the physical and mental bodies, as preparatory steps to absorb the spiritual vibrations.

The customary mode of worship at Kataragama is to take a dip in the cool waters of the Menik Ganga early in the morning and to proceed to climb the Kadiramalai with the wet clothes on and do *pradakshana* round the shrines on return from the hill. The devotion to the place was so great that the pilgrims utter only 'Arohara' (salutations to the deity) while bathing in the Ganga or climbing the hill or doing *pradakshana* round the shrines, for fear of disturbing the spiritual atmosphere.

The holy hills that surround Kataragama provide seclusion and security to the vast sprawling acreage, mainly consisting of jungles. These jungles, apart from ensuring the downpour of the rains, protect soil erosion and the environs provide facilities for the *tapasvis* (the ascetics) to perform their *tapas*. The *tapasvis* live on the leaves, roots and fruits that are found in the jungles and continue their *tapas* without being bothered of their food clothing and shelter, generating spiritual currents.

It is a well-known fact that many *tapasvis* are still continuing their *tapas* in these areas in their astral bodies. Their presence is felt often by the pilgrims at crucial moments. Many were the instances when pilgrims were protected from impending perils and many were the instances indeed when the ordinary mortals were made to realise their infirmities. They guide the devout pilgrims in every possible way which itself is a great spiritual experience that serves to revitalise their faith. Certain rare types of trees are found in these jungles that enhance and preserve the spiritual vibrations of the place. Mere wandering in these jungles alone provides the prerequisites for spiritual pursuits and experience.

Lord Skanda, after destroying the formidable asuric force of Surapadma, decided to stay at Kataragama. The celestial architect

Visvakarma built a temple on the hill and a city in its vicinity. The temple built by Visvakarma was called 'Chintamani Alayam'. Chintamani is a rare gem that fulfills all the desires of mankind. Thus Kataragama became famous as a place where one's desires are fulfilled. The *Dakshina Kailaya Manmiam* describes the temple constructed by Visvakarma in great detail. The ascetic deity Skanda chose the hills and the jungles as his abode because they would induce the devotees to pursue the path of the spirit by presenting less attraction to the urge of the senses. The Kadiramalai as a whole was worshipped by the Hindus from times immemorial as the form of the Formless Deity. Hence effecting any construction on the hill is nothing less than a sacrilege to the Hindu sentiment. The present trend of commercialisation at Kataragama carries within itself the seed of destruction of the spiritual harmony that pervades the place.

Teertha:

After the completion of the Chintamani Temple and the city, Skanda created nine teerthas on the hill at the request of the Devas to purify and spiritualise the devotees. These nine teerthas are still in existence on the hills. Apart from these teerthas, the Menik Ganga constitutes the main *teertham* at Kataragama. The cool placid, gem infested waters of the holy river soothes the tension-torn nerves of the pilgrims. Tension in any form obstructs the spiritual journey. The mind and the body must relax to concentrate and concentration is the sine qua non for spiritual progress.

This river seems to have been venerated for generations as a holy river. The *Dakshina Kailaya Manmiam* also records that brahmins from Cera, Chola, Pandya, Manava, Konkana, Kudaku, Pappara, Telugu, Bengal, Kalinga and other countries came with their families to bathe in this river, to reside at Kataragama and to perform the prescribed *vratas* (vows). They had worshipped Skanda as Kamasha (Lord of Desire) who fulfills the desires of his devotees.

CHAPTER III

PATRONAGE OF THE KINGS

King Mahanaga, brother of Devanam-Piyatissa, after losing his kingdom to the South Indian invaders, left Anuradhapura and established his kingdom in the (present) Uva province. He built the Kiri Vihera at Kataragama. His descendants remained in the Uva Province until the time of King Dutugennuna. Dutugemunu was obsessed by the idea of foreign rule even from his childhood and was determined to regain the lost kingdom. He was directed to invoke the grace of Skanda to achieve his goal. The *Skanda Upada* gives all the details of the vow he made at Kataragama.

King Elara was a just and powerful king. To defeat him was undoubtedly a herculean task, for the young prince. Hence he invoked the blessings of Skanda, In fulfillment of his vow, Dutugemunu had made great endowments to the Skanda Temple at Kataragama. It is incongruent to think that Skanda favoured Dutugemunu against Elara. Divinity is only a 'Sakshi Matra' (witness). As stated earlier, Kataragama was a spiritually charged place. The atmosphere was conducive to purify and relax the mind. Only when the mind is purified, it tends to relax and only on relaxation of the mind concentration and one-pointedness is possible. Purification means emptying the mind of unwanted and undesirable thoughts. Any thought from a purified mind materialises in no time. King Dutugemunu's thought to liberate his country from the foreign yoke was a pure thought. He was not actuated by hatred or malice, for either constitutes the impurity that weakens the mind. King Dutugemunu's pure intention was manifested in the way he treated the enemy after the victory.

He erected a fitting memorial to King Elara and gave his royal command that people should pay homage to King Elara's tomb if they

happen to pass that place and his command was obeyed by the people of this country for generations. It is very unfortunate that this memorial was subject to decay and disintegration with the passage of time. But the memory of this memorial would not be erased from the minds of the people of this country, for it proclaims to the world the pure intention of the king which surpassed all limits of time. It is seldom in history that a victor honours the vanquished.

It is equally incongruent to think of Skanda as a contracting deity who confers boons only in return an offering. The general rule is that there is no receiving without giving, Hence devotees make their offerings to Skanda only to prepare themselves to receive the divine grace. The best offering a devotee can make to Skanda is a sincere prayer to annihilate one's ego, which is the uphill task for a human. The ego stands symbolised as the asuric force that Skanda is committed to destroy. Vel stands for the destruction of the ego. Ego was symbolised as the Mountain Krauncha which was cut asunder by Skanda's Vel. Vel is knowledge and knowledge never fails. Hence Vel stands symbolised for Victory and it is called 'Vetti Vel'.

The Temple of Kataragama continued to receive the patronage of the kings from the time of King Dutugemunu (161 BC) up to the time of King Mahinda V (ca. 1025 AD). During the expansion of the Chola Empire, Ceylon was conquered by the Cholas and Mahinda was taken captive. The descendants of Mahinda V once again shifted to the Uva Province.

King Manavarma was one of the descendants of King Mahinda V. He seems to have excelled in tantric practices, particularly in Kumara Tantra. He was a great devotee of Skanda. He performed intense tapas at Kokarna with the sole idea of liberating his country from the menace of the invaders, He too recited *sadakshara* and went through the ritual

according to Kumara Tantra, He is said to have plucked one of his eyes and made an offering of it to Skanda and was blessed with Skanda's grace. On the completion of the tapas, he got the message that his descendants will be successful in ousting the invaders and liberating the country from foreign domination. King Vijaya Bahu started the first attack successfully and King Parakrama Bahu the Great completed the task, both being descendants of King Manavarma.

King Rajasingha I extended his unstinted patronage to Kataragama Temple. The story goes that he was suffering from *pitruhati* (ill effects of murdering his father) and lost his peace of mind. In great despair he came to Kataragama and met Kalyangiri.

Kalyangiri was in the process of building the present Swamy Temple, (Skanda's) Theivanai Amman Temple, Valliamman Temple, Kalyana Mandapada, and other shrines at Kataragama. Rajasingha I was greatly influenced by Kalyangiri and followed his instructions to get himself absolved of his *pitruhati* and gratefully extended his patronage to the construction of the shrines. *Mahavamsa* refers to the patronage extended by this king in Chapter 93 verses 7-16. The *Kadiramalaippallu* (a literary work of the 16th century) too refers to this fact in verses 71 and 72. Kalyangiri started the building of the shrines during the period of Rajasingha I and completed them during the early part of the reign of Rajasingha II.

The facts reveal that from the time of Rajasingha I and up to the time of the Kandyan Rebellion, all the temples at Kataragama were managed by Kalyangiri and his successors, They functioned as trustees and priests. During the Kandyan Rebellion, the kapuralas took over the Swamy Temple and started performing the pujas. In 1819 Governor Brownrigg visited Kataragama and gave back the management and puja

rights of the Swamy Temple to Kalyangiri's successors. Kalyangiri's successors allowed the kapuralas to perform the pujas at the Valliamman Temple. Later on, the kapuralas took over the Swamy Temple and placed it under the management of the Basnayake Nilame. All the other shrines and the Kalyanamadam were under the management of Kalyangiri's successors up to date except for the interference of an interested party in 1969, the details of which will be dealt with in the last Chapter.

CHAPTER IV

SRI KALYANGIRI AND THE KALYANA MANDAPA

Kalyangiri was a great tapasvi from North India, who belonged to the Giri Order of the Dasa Namis (ten *sannyasi* orders). The Dasa Namis were Giri, Puri, Bharati, Asrama, Teertha, Aranya, Parvata, Saraswati, Vana and Bharathi Teertha. He came to Kataragama with the determination of taking Skanda back to India. It is said that he came as an emissary of Devayani. He might have been directed by his Guru to go to Kataragama to pursue his tapas. His influence at Kataragama was so great that his name stands intertwined with that of Kataragama.

In his determination to have Skanda's *darshan*, he performed intense tapas at Kataragama, resorting to that path that was prescribed as the easiest way to attain God realisation in the Kali Yoga, namely, japa yoga. Kalyangiri prepared a Shatkona Yantra and started reciting Sadakshara with intense devotion and concentration. The *shatkona* represents the six sparks or the six aspects of the divinity. He recited Sadakshara (mantra of Skanda) continuously for twelve long years, day and night. The yantra absorbs and preserves the vibration. A period of twelve years of intense tapas confers spiritual transformation on a devotee.

During this period, a Vedda boy and a girl used to attend on Kalyangiri. At the end of the twelve years, Kalyangiri was disappointed for not having had the darshan of Skanda. Sad and tired at the thought, he fell asleep. The Vedda boy playfully disturbed his sleep. Kalyangiri was annoyed and irritated. The boy apologised to him and ran towards the Menik Gange. Kalyangiri chased him up to the middle of the river where he was blessed with the vision of Skanda and Valli. Kalyangiri was overjoyed but he did not forget his mission of taking Skanda back to India.

When he was about to ask a boon from Skanda, Valli intervened and begged him not to separate her from her Lord (Valli asked *thali picchai*) and Kalyangiri granted her wish and decided to stay at Kataragama. He constructed a temple to Theivani Amman. He also constructed the Kalyana Mandapa, The Shatkona Yantra was installed in the sanctum sanctorum of the Swamy Temple, so that posterity could reap the benefit of his tapas by Skanda's *sannitiya* (presence) at Kataragama. After Kalyangiri's liberation, his body became a metamorphosed linga, emanating white rays, like those of a pure pearl. It was called Muttu-lingam, as *muttu* means pearl. Later a temple was erected to house the *muttu-lingam*.

Reciting any mantra given by guru with the right attitude, understanding and devotion for a considerable period literally burns up the impurities of the various sheaths that constitute the human body. The five sheaths that constitute the human body are *Annamaya Kosha* (physical body) that represents the earth, *Pranamaya Kosha* (etheric body), *Manomaya Kosha* (mind body), *Vignanamaya Kosha* (buddhic body or higher intelligence), and the *Anandamaya Kosha* (blissful state). The impurities are caused by the ego. When the ego is thinned out and annihilated, the atman shines through all the sheaths and man attains Godhood.

Sadakshara is a powerful mantra and Kalyangiri had recited it for twelve years with the right attitude and great devotion, observing celibacy, poverty and silence. Observing celibacy alone for twelve years enables even an ordinary man, to transcend his lower nature. *Veerya* is transformed into *ouja* energy. Kalyangiri was an astute tapasvi and Kataragama provided the right atmosphere to continue and complete his tapas. Thus in his liberation, he had enriched the spiritual wealth of

Kataragama. A yogi's body in the metamorphosed state continues to generate spiritual currents which soothe and strengthen the minds of ordinary people. With the passage of time the body becomes a *swayambhu linga*.

A closer study of the facts reveal that there were three Kalyangiri Swamis who had resided and attained samadhi at Kataragama. The Shatkona Yantra was made by the first Kalyangiri who built the Theivani Amman Temple and the Kalyana Mandapa. The *Dakshina Kailaya Manmiam* mentions the first Kalyangiri. The second Kalyangiri must have lived during the beginning of the seventh century A.D. He was also a great tapasvi and had performed many miracles. He was officiating and managing the affairs of the temple at Kataragama. The third Kalyangiri lived during the time of King Rajasingha I and early part of King Rajasingha II. The present temple at Kataragama was built by the third Kalyangiri under the patronage of King Rajasingha I.

The *Kadiramalaip pallu* gives some facts about the third Kalyangiri in verse 103. He was the son of Amarnath of high caste (brahmin), a disciple of Sri Sankaracharya Swamy of Sringeri Mutt belonging to the sub division of Giri Order of the Dasa-namis. He was also the patron of *Kadiramalaip pallu*, a literary work belonging to the latter part of the 16th century A.D. and was the trustee of the temples and Kalyana Mandapa at Kataragama.

Dr. Davy F.R.S., who accompanied General Robert Brownrigg when he visited Kataragama after the Kandyan Convention, states as follows about the Kalyana Mandapa in his *Accounts of Ceylon* published in 1821:

“The Kalyana Mandapa is greatly respected and certainly is the chief curiosity at Kataragama, it is a large seat made of clay raised on a platform with high sides and back like an easy-chair without legs. It is covered with leopard's skin and contains

several instruments used in the performance of temple rites; a large fire was burning by the side of it.

The room in the middle of which it is erected, is the abode of the resident Brahmin. Kalyana Madam, the Brahmin said, belonged to Kalyana Nather, the first priest of the Temple, who on account of his great piety passed immediately to heaven without experiencing death and left the seat as a sacred inheritance to his successors in the priestly office, who may use it instead of a dying bed; and it is his fervent hope that like him he may have the happiness of occupying it once, and of breathing his last in it.

He said this, with an air of solemnity and enthusiasm that seem to mark sincerity, and combined with his peculiar appearance was not a little impressive. He was a tall spare figure of a man whom a painter would choose out of a thousand for his vocation. His beard was long and white; but his large dark eyes which emanated a thin regular visage, were still full of fire and he stood erect and firm without any of the feebleness of old age.

The third Kalyangiri was followed by an unbroken line of successors who functioned as Trustees, Madathipathis and officiating priests of the temple. Each of them had attained great spiritual heights who had truly proved themselves worthy of their glorious spiritual inheritance.

CHAPTER V

SUCCESSORS OF KALYANAGIRI

Kalyanagiri was succeeded by Swamy Balagiri. Swamy Balagiri was functioning as the Madathipathy of the Devasthanam for a very long time and was succeeded by Swamy Jayasinghegiri. During the time of Swamy Jayasinghegiri, a North Indian king visited Kataragama and played for progeny, offering to gift his first born child to the service of Skanda at Kataragama. He was blessed with an unusually beautiful daughter whom he named as Balasundari and after a few years he brought the child to Kataragama in fulfillment of his vow, and made provisions for her upkeep and maintenance.

Balasundari grew up in Kataragama with extraordinary beauty and lustre, immersed all the time in Skanda's *smarana*. She was assisting Swamy Mangalpuri in managing the affairs of the Devasthanam. The last king of Kandy Sri Wickrama Jayasinghe visited Kataragama and got enchanted by Balasundari's exquisite beauty. Having failed to win her affection in many attempts he tried to take her by force. But his attempt was foiled by the grace of Skanda and he had to pay heavily for the sin of attempting to disturb Balasundari's tapas by the loss of his kingdom, his freedom and had to spend his last days in agony at Vellore Jail as a captive. After the capture of Sri Wickrama Rajasinghe, Balasundari continued her tapas unhindered at Kataragama and attained samadhi in 1876.

Swamy Mangalpuri attained samadhi in 1873 and was succeeded by Swamy Sivarajapuri. During the time of Swamy Jayasinghegiri a youngster named Keshopuri from Prayag (Allahabad) came to Kataragarna to spend his time at the Kalyanamadam. He stayed at the Madam for sometime, learnt the yoga techniques and vanished into the

forests for fifty long years, performing tapas, existing only on leaves and roots.

Swamy Surarajapuri, a former commander of the Kashmiri Maharaja's army, went on teertha yatra to Rameshwaram to avoid the pressure of his parents to enter matrimony. While he was at Rameshwaram he was prompted by an inner voice to go to Sri Pada and he went to Sri Pada. At Sri Pada he had a vision of Skanda in his dream, instructing him to fetch Keshopuri who was performing tapas at Samanalakanda (Sri Pada), to feed him and to take him to Kataragama. Surarajapuri found Keshopuri in the jungles of Samanalakanda and conveyed the message of Skanda. Both went to Kataragama. Keshopuri could not take any meals, for his system was not used to meals for fifty years. But he consented to live only on milk and he was called 'Palkudi Baba'.

Palkudi Baba functioned as Madadipathy for twenty five years with the able assistance of Surarajapuri. Palkudi Baba attained samadhi in 1898. A few days before his samadhi he went to Colombo and sought the advice of Sir Ponnambalam Arunachalam to create a Trust of the Devasthanam property. On the advice of Sir Ponnambalam Arunachalam he executed the Trust Deed No. 2317 dated 09.03.1898 attested by J. Cadaraman. The Trust Deed makes provision for the succession and management of the temples and madams that belong to Theivanai Amman Devasthanam.

Swamy Surarajpuri attained samadhi after a few months of Keshopuri's samadhi. Keshopuri was a highly evolved soul who had acquired immense spiritual powers. He is considered to be a *parivara devata* of the Devasthanam and his benign presence is still felt at the Kalyana Madam by those who could perceive such presence.

Swamy Keshopuri was succeeded by Swamy Narayanapuri who was succeeded by Swamy Rattanpuri. Rattanpuri was succeeded by Swamy Sukhadevapuri. In 1922 Swamy Sukirtapuri became the Madadipathy who attained samadhi in 1933. In the same year one Srimathy Nandawathy who claimed to be the senior disciple of Swamy Sukirthapuri wanted to be the Madadipathy. The matter was referred to the District Court of Badulla in Case No. 5719 according to the provisions of the Trust Deed No. 2317 and the court appointed Swamy Ganeshpuri as the trustee of the temples, shrines and other property referred to in Deed No. 2317 and of all other lands, properties, effects and things whatsoever belonging to or otherwise appertaining to any of the said temples and properties.

Swamy Ganeshpuri attained samadhi in 1939, and was succeeded by Swamy Ramgiri. Ramgiri managed the affairs of the Devasthanam up to 1976. Swamy Ramgiri was not only the Madathypathy of Theivayanai Amman Devasthanam but also the Madathypathy of Goswamy Mutt at Rameswaram and amptjer Mutt at Nadium in the Tanjore District and he appointed his disciple Swamy Dattaramagiri as the Trustee and Madathypathy of all three Mutts by his Last Will dated 20.2.1976.

The Trustees were carefully chosen, tested, tried, initiated, trained and nurtured into the spiritual discipline for a long period of time so as to enable them to shoulder the responsibility of protecting and preserving the spiritual and temporal wealth of the Devasthanam for posterity.

CHAPTER VI

THEN AND NOW

Dr. John Davy described Kataragama in 1821 (*Accounts of Ceylon*) as “has been a place of considerable celebrity on account of its Devale which attracts pilgrims not only from every part of Ceylon but, even from the remote parts of the continent of India and is approached through a desert country by a tract that seems to have been kept bare by the footsteps of its votaries” and anticipated that in a few years the travelers would have difficulty in discovering even the site. Contrary to Dr. Davy’s anticipation, a conspicuous transformation of the topography of the area has taken place under the Town and Country Planning Ordinance and communication made less cumbersome.

Kataragama continues to attract pilgrims in large numbers from all walks of life, right throughout the year, irrespective of difference in caste, creed, race or religion. The rich and the poor, the learned and the illiterate, the high and the low, freely mingle at Kataragama in an act of worship and comradeship with the sole aim of receiving the supreme grace. Kataragama was declared a sacred city.

It is no exaggeration to state that it is only after the completion of the Lord Ganesh Temple which lies next to the Swamy Temple in 1947, that pilgrimage to Kataragama became, less arduous. When Swamy Dattaramagiri (purvashram Sri Anananda Balakrishnan) came to Kataragama in 1945, the Ganesh Temple remained in its foundation level. He was inspired to complete the construction but was faced with strong opposition from interested groups, which did not hesitate to resort to assault, threats and intimidation.

As Providence would have it, the villains were made to apologise to the victims in open Court and thus they made peace with the law. The

same party again resorted to a civil action in an attempt to prevent the construction of the temple and the case was settled in the end, but they could not settle with the operation of the Law of Retribution. The Ramakrishna Mission which was established at Kataragama in 1952, rendered yeoman service to the pilgrims until its takeover by the Srma Bandaranaike Government.

The Muttulinga Swamy Kovil was under the management of the Theivanai Amman Trustees who appointed pandarams to do the poojas. The present Valli Amman Temple was built by a devotee on the land gifted by the Pandaram. The Theivanai Amman Trustees allowed the Vishnu Temple to be managed by a bhikku at an earlier date. The Kadiramalai Kandaswamy temple, the Pillaiyar Temple at the Pillaiyar Malai and the Manicka Pillaiyar Temple at Sella Kataragma together with Santhana Malai form part and parcel of the Theivanai Amman Trust and were under the management of the Theivanai Amman Trustee.

Swamy Ramagiri, the former Trustee of the said Trust, appointed one Sankara Swami to perform poojas at the Kandaswamy Temple at Kadiramalai, who in turn allowed his disciple Appuswamy to perform the poojas. Reverend Bhikku Siddhartha stayed with Sankara Swami for a few years at Kadiramalai and an interested party took forcible possession of the Temple in June 1969. Swamy Ramagiri instituted legal action in 1969 which is still pending. The same party demolished the old Pillayar Temple at Pillayar Malai in 1970 and built a new shrine at a few yards away from time old sacred spot.

In 1971, the Theivanai Amman Temple was looted at the instigation of the same party and Swamy Ramagiri instituted legal action and recovered only part of the valuables that were looted. It is very unfortunate that while the Testamentary proceedings are still pending,

certain individuals, with the sole motive of making money for themselves, are bent on creating mischief and trouble with a view to erode into the rights of the Theivanai Amman Trust which acts tend to hurt the sentiments of the Hindu population of the world. The Manicka Pillaiyar Temple at Sella Kataragama was taken over at the instigation of the said interested party under an intrigue and threat on 26th September 1979.

It is not uncommon in the path of spirituality that asuric forces attain short lived success only to be destroyer in the process of the restoration of Dharma. It is the fervent hope and prayer of the adherents of Dharma that the unfailing grace of Lord Skanda will ward off the asuric forces and protect the age old spiritual harmony at Kataragama. Communal harmony is based on spiritual harmony and Kataragama forms the focus point to foster communal harmony which is essential to build up the Dharmista Society.

Glory to the Vel!

Glory to Kalyangiri and his successors!

THEIVANAI AMMAN TRUST DEED NO. 2317

Prior Registration given in the Schedule with Description of land

TO ALL TO WHOM THESE PRESENTS

shall come Sri Maharaj Kesopuri Swami of Kataragama in die District of Badulla, presently of Colombo, (hereinafter called Kesopuri Swami) Sends Greetings.

Whereas the said Sri Maharaj Kesopuri Swami is a member of a Hindu religious Order of Sannyasis or monks, called “the Dasanamis” and is a paramparawa Sishya of Bhagavan Dattatreya Swami:

And whereas the said Order is composed of the divisions called Giri, Puri, Bharati, Sarasvati, Vana, Aranya, Parvat, Asram, Tirtha and Bharati Tirtha:

And whereas the said Kesopuri Swami has been for seventy years, jointly with Sri Maharaj Mangalapuri Swami until his death twenty-five years ago and since then solely, in charge and has been the Trustee, Manager, and Director of the Hindu Temples called (1) Theivanai Amman Kovil with the shrine built therein and known as Kandaswamy Mulastana, Homakunda, Kalyana Madam, Sivan Kovil, Subramaniaswamy Kovil, Vairavar Kovil, Lakshmana Perumal Kovil, Aiyandar Kovil and Pathini Amman Kovil, (2) Mannikkapillaiyar or Ganesha Kovil with Vishnu Kovil, (3) Muthulingaswamy Kovil and (4) Pathiniamman situated in the Village of Kataragama in the District of Badulla and (5) Manikkapillaiyar Kovil situated in the Village of Paranakataragama or Sellakadigamam in the said District and (6) The Shrines dedicated to Kandaswamy situated on the mountain called Kadiramalai in the said District and of the lands, Madams or Dharmasalas and other property belonging or appertaining thereto, and which said

Temples, Shrines, Lands, Madams, and Dharmasalas are in the first part of the Schedule hereto more particularly described:

And whereas the said Kesopuri Swami has during the said period been in the possession of the said Temples and of the properties belonging thereto and has recovered and received all the rents, profits and income, of the immovable property belonging to the Temples and has applied such rents, profits and income towards the maintenance and improvements of the said Temples and towards the performance of the religious ceremonies connected with the said Temples and has otherwise had the full control, management and direction of the said Temples and of the properties belonging thereto and of all the rites, matters and things connected therewith:

And whereas the said Kesopuri Swami has acquired the several lands, tenements and premises in the second part of the said Schedule hereto particularly described under and by virtue of the Deeds or rights in the said second part of the said Schedule mentioned and held the same as property belonging to the said Temples.

And whereas the said Kesopuri Swami being now old and infirm and being unable to attend to the said Temples and their affairs personally is desirous of vesting the said Temples and the properties belonging thereto and the lands and tenements acquired by or belonging to him the said Kesopuri Swami as aforesaid and in the first and second parts of the said Schedule particularly described, in Trustees for the purposes hereinafter declared and of appointing his pupil Surajpuri Swami, who is a Sannyasi belonging to the Dasanami Sect called Puri and is a Paramparawa Sishya of Sri Bhagavan Dattatreya Swami, Trustee and Manager of the Said Temples and properties to act jointly with and under the direction of the said Kesopuri Swami during his life time and after

his death to act as the sole or Joint Trustee and Manager as hereinafter provided of the said Temples and properties as the case may be:

Now know ye and these present witness that the said Kesopuri Swami in pursuance of his said desire doth hereby constitute and appoint the said Surajpuri Swami to be a Trustee and Manager of the said Temples, Madams, Dharmasalas, lands and other properties aforesaid and hereby, in further pursuance of such desire and for diverse other good causes and considerations him hereunto specially moving, freely and voluntarily and without any valuable considerations grant, assign, convey and assure unto them the said Kesopuri Swami and the said Surajpuri Swami and their and his successors or successor, the Trustees or Trustee, or Managers or Manager for the time being of the said Temples and premises appointed as hereinafter provided, the said Temples, Madams, or Dharmasalas, buildings and lands and premises in the first and second parts of the said Schedule particularly described, together with all and singular the rights, casements, servitudes appurtenances whatsoever to the said several premises in any wise belonging, or used or enjoyed or reputed or known as part or parcel thereof respectively and all the Estate, right, title, interest, claim and demand whatsoever of him the said Kesopuri Swami in, to, upon or out of the said several Temples, lands and hereby assigned and all Deeds and writings relating thereto.

To have and to hold the said several premises hereby assigned unto the said Kesopuri Swami and the said Surajpuri Swami and their and his successors or successor, the Trustees or Trustee, or Managers or Manager for the time being of the said Temples and the said lands, tenements and premises, for ever in Trust, for and to the following uses and purpose and subject to the following conditions and restrictions, that is to say:

1. The property and ownership of the said Temples and of the said Madams or Dharmasalas, lands, tenements and premises now belonging or appertaining thereto or which shall or may hereafter belong to or be purchased for the said Temples or be granted, gifted, assigned, devised, bequeathed, dedicated or otherwise given thereto, shall be vested in and remain under the joint control and management of the said Kesopuri Swami and the said Surajpuri Swami during the lifetime of the said Kesopuri Swami, and the said Surajpuri Swami shall during the lifetime of the said Kesopuri Swami act under his instructions and directions and shall not do, execute or perform any act, deed, matter or thing connected with the said Temples or the properties belonging thereto or the religious ceremonies to be conducted in the said Temples without the consent, permission or approval of the said Kesopuri Swami being thereto first had and obtained.

2. After the death of the said Kesopuri Swami. The said Surajpuri Swami shall act as the Trustee or Manager of the said Temples and the property belong thereto, either solely or jointly with any other Trustee or Trustees Manager or Managers who may hereafter be appointed under the provisions herein contained.

3. The said Surajpuri Swami and his successor or successors, the Trustee or Trustees or Manager or Managers for the time being of the said Temples and of the lands, buildings, tenements and other properties belonging thereto, shall hold and possess the same and shall ask, demand, collect, recover, and receive all and singular the rents, issues, profits and income of the said Temples and the property now belonging thereto or which shall or may at any time hereafter belong thereto and shall apply the same in the first place towards the proper upkeep and maintenance thereof and thereafter towards the daily religious ceremonies

and worship and the sheltering and feeding of Sannyasis, pilgrims and the poor and other ordinary purposes of the said Temples, with power to invest or apply the residence if any, for the use and benefit of the said Temples and of Sannyasis, pilgrims and the poor in such manner as shall be most expedient.

4. Save and except the immovable property belonging or to belong to the said Temples, the said Temples, the priest houses, Madams or the other rooms or halls or buildings forming part or parcel of the said Temples used for religious purposes or for the purpose of sheltering Sannyasis, pilgrims and the poor shall not be let out on lent or for profit to any person or persons, but shall be let and set apart for the use of the worshipping public, Sannyasis, pilgrims and the poor and of the priest and other officer, attendants, and servants of the said Temples.

5. It shall be lawful for the said Kesopuri Swami to make such rules in writing as to the duties and conduct of priests and other officers, attendants, servants and other inmates of the said Temples and Madams or Dharmasalas and as to the application of the revenues, income or monies of the said Temples and of the properties now belonging or hereafter to belong thereto and upon his decease it shall be obligatory upon the said Surajpuri Swami and the other Trustees or Managers of the said Temples to follow, observe, perform and carry out the said rules, and in the event of the said Kesopuri Swami dying without making such rules it shall be lawful for the said Surajpuri Swami and other Trustee or Trustees or Manager or Managers of the said Temples to make such rules as shall be reasonable and proper.

6. The said Swami or any Trustee or Trustees or Manager or Managers of the said Temples shall not sell or mortgage or otherwise alienate or encumber the said Temples or the property belonging or to

belong thereto or the rents, profits, issues, revenue or income thereof or demise for any term exceeding five years at one time the property belonging or to belong to the said Temples.

7. It shall be lawful for the said Kesopuri Swami or after his death the said Surajpuri Swami by deed, will or otherwise to associate with him or to appoint any other person or persons as Trustee or Trustees or Managers of the said Temples and in the event of no such appointment being made and the said Kesopuri Swami or the said Surajpuri Swami failing by deed, will or otherwise to appoint new Trustees or Managers of the said Temples and the property belonging or to belong thereto, it shall be lawful for any two or more respectable Hindus to apply to the District Court of Badulla or any other Court having jurisdiction in that behalf to appoint any new Trustees or Managers under the provisions in that behalf in the Ordinance No. 7 of 1871 or in any other ordinance to be hereafter in that behalf enacted. Provided however that every such Trustee or Manager to be so appointed shall be a Sannyasi and paramparawa Sishya of Sri Bhagavan Dattatreya Swami and a member of one of the ten sects of Dasanamis above mentioned and shall be resident at Kataragama and shall be a fit and respectable member of such Sect. And provided further that any Trustee or Trustees or Manager or Managers appointed as aforesaid shall have the power by Deed, will or otherwise to appoint any other Trustee or Trustees or Manager or Managers of the said Temples, and upon every such appointment that said Temples and property belonging thereto shall vest in such Trustee or Trustees or Manager or Managers subject to the condition and provision herein contained. And provided further that in the event of any new Trustee or Trustees or Manager or Managers appointed as aforesaid becoming in anywise unfit or incapable to act or desiring to be discharged from the said Trust, then and in every such case it shall be

lawful for any two or more respectable Hindus to apply as aforesaid to the said District Court for the purpose of every such new appointment.

8. It shall be lawful for the said Surajpuri Swami and for any new Trustee or Trustees or Manager or Managers of the said Temples and the right is hereby reserved to him and them to sign and execute any Deed or Deeds of lease of any lands, tenements or premises belonging or hereafter to belong to the Temples subject to the provisions in the sixth preceding clause contained, and to receive all rents and monies payable thereunder and to sign and execute all receipts, releases or other discharges therefor and to bring institute and maintain or prosecute or defend any suit, action or other legal proceeding before any Court or Courts of law in respect of the said Temples or the property belonging or which shall or may belong thereto or the possession thereof or the rents, profits, issues or incomes thereof or of any other matter or thing relating thereto respectively.

9. It shall be lawful for the said Kesopuri Swami and after his death for the said Surajpuri Swami or for any Trustee or Trustees or Manager or Managers of the said Temples who shall or may be appointed under and by virtue of these presents to remove, dismiss or discontinue the services of any priests, officers, or servants of the said Temples and to appoint others in their stead.

10. If need be, for the purpose of conducting and administering the affairs of the said Temples and for recovering and conserving for the use of the said Temples, Madams or Dharmasalas the rents and income of the property now belonging or hereafter to belong to the said Temples subject to any rules or regulation that shall or may be made by the said Kesopuri Swami or Surajpuri Swami or such as shall be enacted by the Manager or Managers or Trustee or Trustees as aforesaid, it shall be

lawful for the said Kesopuri Swami or the said Surajpuri Swami or for any future Trustee or Trustees or Manager or Managers of the said Temples to appoint an agent, attorney or other officer or servant subject to such conditions or restrictions as the said Kesopuri Swami or the said Surajpuri Swami or any future Trustee or Trustees or Manager or Managers may think fit or proper for the purpose of managing controlling or superintending the property belonging to the said Temples or the recovery of the rents, profits and income thereof.

In witness whereof the said Kesopuri Swami doth set his hand to three of the same tenor as these presents at Colombo aforesaid on the Ninth day of March One Thousand Eight Hundred and Ninety Eight.

THE SCHEDULE ABOVE REFERRED TO

FIRST PART

1. The Temple called Theivayanai Amman Kovil with the shrines built therein and known as Kandaswamy Mulasthana, Homakunda, Kalyana Madam, Sivan Kovil, Subramaniaswamy Kovil, Vairavar Kovil, Lakshamana Perumal Kovil, Aiyanar Kovil and Pathini Amman Kovil situated in the Village of Kataragama in the District of Badulla and bounded on the south by Kandaswamy Kovil, on the West by the high road to Kiri Vihara on the East by the high road to Buttale and on the North by jungle, and containing an extent about five acres and not registered.

2. The Temple called Manikka Pillaiyar or Ganesha Kovil with Vishnu Kovil, situated in the Village of Kataragama aforesaid and bounded on the North, West, South and East by land belonging to the said Manikka Pillaiyar Kovil and to Kandaswamy Kovil, and containing in extent about half an acre and not registered.

3. The Temple called Muthulingaswamy Kovil Attiated in the Village of Kataragama aforesaid and haliailed bounded on on the South by the river, on the North by Valli Amman Kovil, on the West by a lane and Tamarind tree and on the East by jungle belonging to Kandaswamy Kovil and containing in extent about three acres and not registered.

4. The Temple called Pattini Amman Kovil which is about 15 feet long and 15 feet wide and situated the Village of Kataragama aforesaid and bounded the South by jungle belonging to the said Pattini Amman Kovil and by the river, on the North by the inner vidi or yard of Kandaswamy Kovil, on the West by jungle belonging to the said Kandaswamy Kovil and on the East by the said Kandaswamy Kovil and by Manikka Pillaiyar Kovil and not registered.

5. The Temple called Manikka Pillaiyar Kovil which is about 50 feet long and 50 feet wide and situated in the Village of Parana Kataragama or Sellakadirgamam in the District of Badulla, and bounded en the West and South by the River, on the East by a Tank and jungle belonging to the said Manikka Pillaiyar Kovil, and on the North by the same jungle and not registered.

6. The Shrine dedicated to Kandaswamy situated on the mountain called Kadiramalai in the said District of Badulla, and bounded on the North, South, East, and West by the jungle belonging to the said Kandaswamy and containing in extent about half an acre and not registered.

7. An allotment of land situated in the village Menadena in Buttala Korle of the District of Badulla containing fields and high lands (Preliminary Plan No. 102, 817), bounded on the North and North-East by Miladena Ella, Mahawelakumbura, Pittemullabedda, Welapahat Ara, a foot-path and Hingura Ara East by Gurumada Mukalana, South by

Bulapati Ara, West and South-West by Welapahal Ara and by the property of Ruhunumaha Kataragama Dewala, and containing extent exclusive of the road passing through the land, three hundred and twenty six acres, (326 A. oR, oP) according to the survey and description authenticated by A. B. Fyers, Lt. Col., Surveyor General dated, 31st, January 1876, and registered as the property of the above named Manikka Pillaiyar or Ganesha Kovil, by the Temple Lands Commissioner (P. 10 Menadena, Buttala Korle), and held and possessed under certificate dated the 5th day of March, 1878, Under the hand of Mr. Templar, Commissioner and not registered.

8. The land called Kokkatiyawatte of the extent of nine amunams of paddy sowing and the high ground of the extent of twelve amunams of Kurakkan sowing and the land called Thaykattiwelle alias Thithawel Aragedde of the extent of thirteen amunams of Kurukkan sowing or thereabouts, situated at Buttala in the District of Badulla, both which land are bounded on the east by Lainduraweygalle, on the west by Parepe Oya and Welpahatara, on the North by Bulatpaye Ara and on the South by Pussiya Mala ollia, and are held and possessed by long and prescriptive possession and by of Deed No. 1, dated the ninth day of January I attested by Mahamabakalapuwegey Don Juan de Silva Wickramaratne Maha Vidana, Notary Public, in favour of the said Sri Mangalapuri Swami and not registered.

9. A Matam or Dharmasala situated in Kataragama in Kataragama in the District of Badulla aforesaid and about 25 feet long and 25 feet wide and bounded on the West by Kandaswamy Kovil, on the East by a woodapple tree and a house of Kapurale, on the North and South by land belonging to Kandaswamy Kovil and not registered.

NO. 2317

SECOND PART

1. An allotment of land called Godamuttettuwa situated in the village Hakurusiyaambalawa in Buttala Korale of Buttala in the District of Badulla, Province of Uva, bounded on the North by land described in plan No. 52,064, North-east by land described in plan No. 52,064 and by a channel, East by channels, South by land described in plan No. 144,912, West and North-West by a channel, and containing in extent one acre, one rood and thirty perches (1A. IR. 30P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888, given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon, and registered under Title G. 3/330.

2. An allotment of land called Godamuttettuwa situated in the village Hakurusiyaambalawa aforesaid, bounded on the North by land described in plan No. 144,911, East and South east by a channel, South by lands described in plans Nos. 144,915 and 144,914, West by a channel, and containing in extent one acre, three roods and twenty-three perches (1 A. 3R. 23P) according to and held and possessed under the Crown Grant, dated the tenth day of September, 1888, given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon and registered under Title G. 3/329.

3. An allotment of land called Dabaragaha Kumbura situated in the village Hakurusiyaambalawa aforesaid, bounded on the North by land described in plan No. 52,064 and a watercourse, East by land described in Plan No. 144,914 South by land described in Plan No. 144,916, West by Crown Land called Deiyannearaweyayabedda, North-west by land described in Plan No. 52,064, and containing in extent one acre, one rood and twenty two perches (1A. IR. 22P) according to and held and

possessed under the Crown Grant dated the tenth day of September, 1888, given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon, and registered under Title G. 3/328.

4. An allotment of land called Dabaragaha Kumbura situated in the village Hakurusiyaambalawa aforesaid, bounded on the North by a watercourse and land described in plan No. 144,912, South by land described in plan No. 144,917, West by land described in plan No. 144,913, and containing in extent one acre, two roods and thirty-two perches (IA. 2R. 32P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888, given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon, and registered under Title G. 3/327.

5. An allotment of land called Kamaragah Kumbura situated in the village Hakurusiyaambalawa aforesaid, bounded on the North by land described in plan 144.912, North-east by land described in plan tin 52,064, East by land described in plan No. 52,064, and Crown land, South-east by a channel, laud described in plan No. 52,064 and Crown land, South by Crown land, West by lands described in plans Nos. 144,917 and 144,914 and containing in extent, two acres, three roods and twenty-two perches (2A. 3R. 22P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888 given under the hand of His Excellency Arthur Gordon, Governor of Ceylon, and registered wider Title G. 3/326.

6. An allotment of land called Dabaragaha Kumbura situated in the village Hakurusiyaambalawa aforesaid, bounded on the North by land described in plan No. 144,913, East by land described in plan No. 144,917, South, South-West and West by Crown land called Deiyannearaweyayabedda, and containing in extent one acre, one rood

and eleven perches (IA. 1R. 11P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888 given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon, and registered under Title G. 3/325.

7. An allotment of land called Dabaragaba Kumbura situated in the village Hakursiyambalawa aforesaid, bounded on the North by land described in plan No. 144,914, East by land described in plan No. 144,915, South by Crown Land, South-West by Crown Land called Deiyannearaweyayabedda, West by land described in Plan No. 144,916, and containing in extent two acres and twelve perches (2A. OR. 12P) according to and held and possessed under the Crown Grant dated the tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon, and registered under Title G. 3/324.

8 (a) All that allotment of land called Labunatuwawe Pahate situated in the village Mahawela in Buttala Korale aforesaid, bounded on the North by land described in Plan No, 144920, East by a watercourse, South by land described in Plan No. 50667, West by land described in Plan No. 144921 and containing in extent three roods and nine perches (OA. 3R. 9P) according to the Crown Grant dated the tenth day of September 1888 given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon and registered under Title G. 3/319.

(b) An allotment of land called Labunatuwawe Pahate situated in village Mahawela aforesaid, bounded on the East by land described in Plan No. 144922, South-East and South by land described in Plan No. 50667, South-West by a channel, West by land described in Plan No. 144918, North-west by land described in Plan 144919 and containing in extent one acre and thirty two perches (1A. OR. 32P) according to

the Crown Grant dated the tenth day of September 1888 given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/320.

(c) An allotment of land called Labunatuwawe Mulate situated in the village Mahawela aforesaid, bounded on the North North-East and East by a watercourse, by land described in Plan No. 144,922 South-West and West by a watercourse, and North-West by Crown and called Mahawelabedda, and containing in extent one acre, two roods and seventeen perches (IA. 2R. 17P) according to the Crown Grant dated the tenth day of September 1888 given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon and registered under Title G. 3/321.

(d) An allotment of land called Labunatuwawe Mulate situated in the village Mahawela aforesaid, bound on the North-East and East by a watercourse, South-East by land described in Plan No. 144921, South-West by Crown land described in Plan No. 144918 and North-West by Crown land called Mahawelabedda, and containing in extent one acre, two roods and nineteen perches (1A. 2R. 19P) according to the Crown Grant dated the tenth day of September 1888 under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/322. and

(c) An allotment of land called Labunatuwawe Mulate situated in the village Mahawela aforesaid, bounded on the North-East by land described in Plan No. 144919, South-East by land described in Plan No. 144921, South-West by a channel and North-west by Crown land called Mahawelabedda, and containing in extent three roods and thirty six perches (OA. 3R. 36P) according to the Crown Grant dated the tenth day of September 1888 given under the hand of His Excellency Sir Arthur Gordon, Governor of Ceylon, and registered under Title G. 3/

323 which said five allotments of land have been held and possessed under Title Deed No. 2496 dated the Fifth day of February 1891, attested by D. J. Kulatunga of Colombo, Notary Public.

9. An allotment of land called Kumbukgaha Kumbura situated in the village Narawana in Buttale Korale aforesaid, bounded on the East by land described in Plan No. 144924, South by land described in Plan No. 144927, West and North-West by Menadena Ela and containing in extent one acre and nine perches. (1A. OR. 9P) according to and hold and possessed under the Crown Grant dated the tenth day of September 1888, and given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/318.

10. An allotment of land called Makulgaha Kumbura situated in the village Narawana aforesaid, bounded on the North-East and East by Crown Land called Naranwanabedde, South-East by land described in Plan No. 144926, South by land described in Plan No. 144927, West by land described in Plan No. 144,923, North-West by the Mendena Ela, and containing in extent three roods and thirty perches (OA. 3R. 30P) according to and held and possessed under the Crown Grant dated the sixteenth day of October 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/356.

11. An allotment of land called Nitule Kumbura situated in the village Naranwana aforesaid, bounded on the North-East by Crown Land called Naranwanabedda, South-East by land described in Plan No. 144928, South by land described in Plan No. 144927, West and North-West by land described in Plan No. 144924, and containing in extent two roods and thirty four perches (OA. 2R. 34P) according to and held and possessed under the Crown Grant dated the tenth day of September

1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/317.

12. An allotment of land called Ehelagasgoda situated in the Naranwana aforesaid, bounded on the North by land described in Plan No. 144,926, North East land described in Plan No. 144,928, South East by land described in Plan No. 144,930, South-West by land reserved and the Monadona Ela, North West by lands described in Plans Nos. 144,923 and 144,924 and containing in extent three roods and fourteen perches (OA. 3R, 14P) according to and hold and possessed under the Crown Grant dated the tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/316.

13. An allotment of land called Domba Kumbura situated in the village Naranwana aforesaid, bounded on the North East and East by a watercourse, South East by a watercourse and land described Plan No. 144,929, South West by lands described in Plans Nos. 144,930 and 144,927, North West by land described in Plan No. 144,926 and containing in extent two roods and thirty two perches (OA. 2R. 32P) according to and held and possessed under the Crown Grant dated the tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title O. 3/315.

14. An allotment of land called Muttettuwa situated in the village Naranwana aforesaid, bounded on the North East by a watercourse, South East by lands described in Plans Nos. 144,931 and 144,932, South West by land described in Plan No. 144,930, North West by land described in Plan No. 144,928 and a watercourse and containing in extent (exclusive of the watercourse passing, through the land) one rood and twenty three perches (OA. 1R. 23P) according to and held and possessed under the

Crown grant dated the tenth day of September 1888 given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/314.

15. An allotment of land called Ganilla situated in the village Naranwana aforesaid, bounded on the North-East by lands described in Plans No. 144,928 and 144,929, South East by land described in Plan No. 144,932, South and South West by land reserved, North West land described in Plan No. 144,927, and containing in extent three roods and two perches (0A. 3R. 2P) according to and held and possessed under the Crown Grant dated the tenth day of September 1888 given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/313.

16. An allotment of land called Ganilla situated in the village Naranwana aforesaid, bounded on the North East and East by a watercourse, South East by land described in Plan No 144,933, South west by land described in Plan No. 144, 932, North West by land described in Plan No. 144,929 and containing in extent one acre and thirty four perches (1A. OR. 34P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/312.(41)

17. An allotment of land called Ganilla situated in the village Naranwana aforesaid, bounded on the North East by land described in Plan No. 144,931, South East by land described in Plan No. 141,934 and land reserved, South, South West and West by land reserved, North West by lands described in Plans Nos. 144,930 and 144,929 and containing in extent two roods and thirty four perches (OA. 2R. 34P) according to and held and possessed under the Crown Grant dated the

tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/311.

18. An allotment of land called Kammalgoda situated in the village Naranwana aforesaid, bounded on the North, North East and East by a watercourse, South East by land described in Plan No. 144,935 South-West by land described in Plan No. 144,934 and a watercourse, North West by land described in Plan No. 144,931 and containing in extent two roods and twenty eight perches (OA. 2R. 28P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/310. under Title G. 3/355.

19. An allotment of land called Rambukgasmulla situated in the village Naranwana aforesaid, bounded on the North East by land described in Plan No. 144,933, South East by land described in Plan No. 144,935 and land reserved, South and South West by land reserved, North West by land described in Plan No. 144,932, and containing in extent two roods and seven perches (OA 2R, 7P) according to and and possessed under the Crown Grant dated the tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/309.

20. An allotment of land called Dambagaha Kumbure situated in the village Naranwana aforesaid, bounded on the North-East, East and South East by a watercourse, South West by and reserved, North West by lands described in Plans Nos. 144934 and 144933, and containing in extent one acre, one rood and one perch (1A. 1R. 1P) according to and held possessed under the Crown Grant dated the tenth day of September,

1888, given under the hand of His Excellency Sri Arthur Gordon Governor of Ceylon and registered under Title G. 3/308.

21. An allotment of land called Raragasgoda situated in the village Naranwana aforesaid, bounded on the South East by land described in Plan No. 144,938, West by land reserved and on all other sides by watercourses, and containing in extent three roods and twenty perches (OA. 3R 20P) according to and held and possessed under the Crown Grant dated the tenth day of September, 1888 given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/307.

22. An allotment of land called Rargasgoda situated in the village Naranwana aforesaid, bounded on the North East and East by a Crown land called Naranwanabedda, South East by land described in Plan No. 111,941 South by land described in Plan No. 144,940 South West, West and North-West by a watercourse, and containing in extent three roods and fifteen perches (OA. 3R 15P) according to and held and possessed under the Crown Grant dated the tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/306.

23. An allotment of land called Galpotakumbura situated in the village Naranwana aforesaid bounded on the North-East by land described in plan No. 144,940, South East by land described in plan No. 144,939, South-West by Crown land called Naranwanabedda and land described in plan No. 50,666 West by a watercourse and land reserved, North-West by land described in plan No. 144,936, and containing in extent one acre, two roods and one perch (1A, 2R, 1P) according to and held and possessed under the Crown Grant dated the

tenth day of September 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/305.

24. An allotment of land called Migas Kumbura situated in the village Naranwana, aforesaid, bounded on the North East by land described in plan No. 144,940, South-East, South and South-West by crown land called Naranwanabedda, North-West by land described in plan No. 144,938, and containing in extent one acre and one rood (1A 1R.OP) according to and held and possessed under the Crown Grant dated the fifty day of October 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/346.

25. An allotment of land called Migaswattagawa Kumbura situated in the village Naranwana aforesaid, bounded on the North by land described in plan No. 144 937, North-East by land described in plan No. 144,941, South-East by Crown Land called Naranwanabedda South West by lands described in plans Nos. 144,939, and 144,938 containing in extent one acre and nine perches(1A.OR.9P.) according to and held and possessed under the Crown Grant dated the fifth day of October 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/347.

26. An allotment of land called Migaswattagawa Kumbura situated in the village Naranwana aforesaid, bounded on the South-West by Crown Land called Naranwanabedda and land described in plan No. 144,940, North-West by land described in plan No. 144,937, and on all other sides by Crown Land called Naranwanabedda, and containing in extent one acre, one rood and nine perches (1A. 1R. 9P) according to and held and possessed under the Crown Grant dated the sixteenth day

of October 1888, given under the hand of His Excellency Sir Arthur Gordon Governor of Ceylon and registered under Title G. 3/355.

Signed and delivered

in the presence of us

P. COOMARASWAMY

Signed

L. B. FERNANDO

JNO. CADERAMEN

Notary Public

I, John Caderamen of Colombo, Notary Public, do hereby certify and attest that the foregoing Instrument having been read over and explained by me unto Sri Maha Raj Kesopuri Swami therein named, in the presence of Ponnambalam Coomaraswamy, residing at Mutwal, and Lawrence Benedict Fernando, residing at Kotahena, both of Colombo, Esquires, the subscribing witnesses thereto, all of whom are known to me, was signed by the said Sri Maha Raj Kesopuri Swami and by the said witnesses and by me the said Notary in the presence of one another, all being present together at the same time at Colombo aforesaid, this Ninth Day of March, one thousand Eight-hundred and Ninety-eight.

And I further certify and attest the amount of stamps affixed to the Original of the said Instrument is one Rupee and to the Counterpart thereof is Twenty-five Rupees, and that the stamps were supplied by me.

Date of attestation-9th March, 1898.

(Signed) JNO. CADERAMEN Notary Public