

Historical Vaikundar



Historical Vaikundar (1833–1851) refers to the life and teachings of [Ayya Vaikundar](#), as known in [Akilathirattu Ammanai](#), being reconstructed from a historical perspective with reference to various historical sources in contrast to the mythological [Akilamic](#) views. Though few events referred to in the mythology have yet to be validated historically, many key events mentioned in [Akilam](#) were acknowledged by other contemporary sources.

Ayya Vaikundar was the first^[1] to succeed as a social reformer^{[2][3]} in launching political struggle,^[4] social renaissance^{[5][6][7]} as well as religious reformation^[8] in the country.^[9]

Vaikundar was the pioneer of the social revolutionaries of south India^[10] and Kerala.^[11] Research scholars regard Vaikundar as a teacher, healer and also a miracle worker.^[12] He was also said to be the forerunner of all social reformers of India.^[13]

He was in the forefront of movements for Human Rights and Social Equality.^[13] His teachings also effected many social changes in southern India,^[14] resulting in the emergence of a series of social and [self-respect movements](#) such as *Upper cloth agitation*,^{[11][15]} [Temple entry agitation](#) and other movements including those of [Narayana Guru](#),^[16] [Chattampi Swamikal](#), [Vallalar](#)^[17] and [Ayyankali](#).

^ Early life

The year as well as the exact date of birth of Vaikundar is a matter of conflict. Various historians place the year of birth as 1809 C.E while as few other sources placed his birth in

1808 C.E. Akilam did not mention any direct reference to the date. But by the time he was taken to [Tiruchendur](#) for being cured after he fall sick he was at his 24, for which the exact date is mentioned in Akilam as 20th Masi 1008 M.E which falls on 4 March 1833. The date of birth too is subject to greater conflict. Historians predict various dates from 12 March to 19 April. He has born as the second son to *Ponnumadan - Veyilal couple*.

The parents^[18] and the villagers^[19] witnessed some spiritual significance^[20] in the face of the child. A naming ceremony was conducted and the name *Mudisoodum Perumal (Lord Vishnu with Crown)* was suggested by the elders and was accepted by others. Since people of lower castes are not allowed to use the names of God or [Rulers](#) the upper classes opposed the move^[21] and demanded an immediate name change.^[22]Fearing the oppression the child was renamed *Muthukutty*. There are various accounts as to who suggested the name. While few historians claim that the name Muthukutty, which tones prosaical, was suggested by the officials, others argued that though some officials from the administration were against

the name '*Mudisoodum Perumal*' , they never suggested this alternative. There is another account that while the parents was seeking admission to the child for schooling in a traditional Schools known as *Thinnai Palli* the teacher refused to enrol the child with the name and he himself changed the name to Muthukutty.^[23] Another narration is that the [King of Travancore](#), through his Umbrella bearer, Poovandar, directly ordered to change the name which includes the suffix 'Perumal' (Vishnu) to Muthukutty.^[24] Other accounts speculates that the villagers themselves adopted the name as per the existing norms^[21] as the lower castes of the [Travancore](#) has to use differential language and different set of names to signify their differential social status from the upper classes.^[25]

Though he disliked [rituals](#) and practices ^[26] he was very religious ^[27] and prefers simple worship. ^[26] He was also very revolutionary in his thoughts, idea and acts right from his childhood. ^[28] He was a staunch devotee of Lord Vishnu as he had set a pedestal^[28] and offers regular prayers for [Vishnu](#) at his residence. He use to meditate regularly during

evenings at [Marunthuvazh Malai](#).^[27] He well versed in various ancient arts including [martial arts](#),^[28] he appears as a multifaceted personality.^[26] He was also said to be a very good orator.^[28] Though it is not clear whether he advocated a unified society and supported intermingling of various castes and promoted inter-caste marriages. But he strongly propagated for a society totally free from caste discrimination and also worked for the betterment of the downtrodden.^[26] He was intensely against the oppressive treatment of the lower classes.^[29]

^ Transformation



At the age of 17 he married ^[30] a women Thirumalammal of Puviyoor, Agastheeswaram,^[26] who was left alone by her husband. There is also a view that they never get married and that the women only came to serve him in his activities .^[31] He continued his early life as a [Palmyra Climber](#)^[32] and as an Agricultural labourer.^[33] At the age of 22 he fall ill.

There is another narrative that at his age of 16,^[34] the upper classes, being irritated by the

inclusionary views and activities of Vaikundar and his popularity, made several attempts to eliminate him and all of them failed.^[35] So they eventually conspired to kill him in by clandestine means.^[36] They pretend to be get convinced to his view and pretend to celebrate him and his preachings. They invited him for a banquet at [Marunthuvazh Malai](#). He was served with poison through food. To every bodies wonder he remained unaffected.^[37] But that the poison made some effects on him gradually and that the illness is due to the effects of the poison.^[31] The severity of illness increased as days passed on.^[38] Gradually he was reduced to the bed. He suffered acute pain for more than a year. The whole village was anxious over the suffering of Vaikundar.^[38]

The days passed and Vaikundar attained the age of 24. Veyilal, the mother informed that^[33] she was instructed by Lord Vishnu that his son will be cured off the illness if he was brought to the festival at Tiruchendur on the 19th of Masi 1008 M.E.^[39] The villagers along with his kith and kin^[40] began the journey carrying Vaikundar in the cradle to [Tiruchendur](#) in the late hours of 15th Masi

1008. M.E.^[41] It is vividly clear that Veyilal, the mother of Vaikundar accompanied him. But very few accounts suggest that Thirumalammal and Ponnu Madan is along with him during his journey.^[40] Authors Krishna Nathan and Kasi Udhayam made claims that the father and wife of Vaikundar were with Vaikundar on his way to Tiruchendur. On the way they took rest alongside a village well after having their meals.^[39] Wondering everybody, Vaikundar, who was until then could not set his foot on the ground, suddenly stepped out of the cradle and started walking swiftly and everybody else followed him.^[42] They believed that the dream of Veyilal is coming true. They reached Tiruchendur on 19th Masi 1008 M.E. and took part in the Masi festival at [Tiruchendur](#).

The events surrounding the passage of Vaikundar towards the sea is a matter of conflict. On account propound that, during the late night while everybody except Veyilal were sleeping Vaikundar began walking swiftly towards the sea.^[43] Veyilal started to run screaming behind him. The relatives arose and they started running behind Veyilal up to

the sea shore and that all of them witness the disappearance of Vaikundar into the sea. [43] Another narrative is that while they are taking a holy dip in the sea they found Vaikundar missing among the crowd and was not traced. [44][45] Other authors opined that he was carried away by a massive wave [46] on 1 March. [47] Hours afterwards, with no signs of Vaikundar being found anywhere there, everybody else started convincing Veyilal in one way or another to return home. [48] Highly distressed Veyilal decided not to go home without her son and remained weeping on the sea-shore. [49]

After three days on 20th Masi 1008. M.E., [50] the face of Vaikundar was seen rising over the horizon [47] in the early morning hours. Writer Ponnu suggests that Vaikundar took his rebirth during the auspicious occasion of the Mahamaham, [47] suggesting the date of the event on 5 March 1833. Few authors suggest that the relatives also witnessed the event [50] while others maintain that all others except Veyilal went disappointed and that she alone was at the sea-shore after three days. The mother was very much excited to see Vaikundar back. [51] However, the words of

Vaikundar, after his advent from the sea shocked her as he proclaimed that he is no longer her son. He also revealed that, *“Until the year ‘One thousand and Eight’ you were known to be my mother and now I had born as the son of Narayana for fulfilling the needs of Santror and to rule them forever.”*^[52]

As the Phase III of his [Tavam](#) was disrupted by the King he decided to fulfil the penance. He also directed 700 families to undertake [Thuvayal Thavas](#), the Washing Penance. They concluded the penance at two Phases. Phase I last for 6 months and was conducted at [Vakaipathi](#) and Phase II lasts another 6 months at [Muttapathi](#).^[88] By the same time the final phase of Tavam of Vaikundar too completed at [Poovandanthope](#).^[89] After the conclusion of the Tavam he consecrated the [Muthirikkinaru](#), historically the first ever well in South India which was allowed to be used by all castes. He was also believed to be received the Second [Vinchai](#) from Lord Narayana at *Theerthakkarai*, [Muttapathi](#). Then he moved westwards to the place which was now known to be as [Ambala Pathi](#).

[citation needed]

At [Ambalappathi](#), he portrayed himself as a reigning King under a grand roof similar to the ones in the then Travancore palace.^[86] He was also believed to have unified various deities into himself there by conducting a grand ceremony, [Ikanai manam](#).^[90] Afterwards he also laid foundation stones for several [Nizhal Thangals](#) throughout South

Travancore and South Tirunelvely. ^[91] He
breathed his last in 21 **Vaikasi** 1026.M.E His
'*Sacred Golden Body*' was interned at
Poovandanthope which was now the **Palliyarai**
of **Swamithope Pathi**.^[citation needed]

Iyothee Thass



C. Iyothee Thass (20 May 1845 – 1914) was a prominent [Tamil anti-caste](#) activist and a practitioner of [Siddha](#) medicine. He famously converted to [Buddhism](#) and called upon the [Paraiyars](#) to do the same, arguing that this was their original religion.^[1] He also founded the Punchmar Mahajana Sabha in 1891 along with [Rettamalai Srinivasan](#). *Punchamas* are the ones who do not come under [Varna system](#); they are called as *Avarnas*.

"Iyothee Thass" is the most common Anglicized spelling of his name; other spellings include Pandit C. Ayodhya Dasa, C. Iyothee Doss, C. Iyodhi Doss, C. Iyothee Thoss, K. Ayōttitācar (avarkaḷ), K. Ayōttitāsa (paṇṭitaravarkaḷ),^[1] or Ayothidas Pandithar.^[2]

^ Early life



Iyothee Thass possessed deep knowledge in Tamil, Siddha medicine and philosophy, and literary knowledge in languages such as English, Sanskrit and Pali.^[citation needed]

Iyothee Thass was born Kathavarayan on 20 May 1845^[3] in [Thousand Lights](#), a neighbourhood in [Madras](#) (now Chennai), and later migrated to the [Nilgiris district](#).^{[1]:9} His family followed [Vaishnavism](#) and on that basis he named his children Madhavaram, Pattabhiraman, Janaki, Raman and Rasaram. His grandfather worked for George Harrington in [Ootacamund](#) (now Ooty) and little Kathavarayan profited immensely from this association.^[4]

^ Conversion to Buddhism



Iyothee Thass met [Colonel H. S. Olcott](#) with his followers and expressed a sincere desire to convert to Buddhism.^[3] According to Thass, the Paraiyars of [Tamilakam](#) were originally Buddhists and owned the land which had later been robbed from them by [Aryan invaders](#).^{[1]:9–10} With Olcott's help, Thass was able to visit [Ceylon](#) and obtain *diksha* from the Sinhalese Buddhist monk Bikkhu Sumangala Nayake.^[3] On returning, Thass established the Sakya Buddhist Society in [Madras](#) with branches all over [South India](#). The Sakya Buddhist Society was also known as the *Indian Buddhist Association*^[6] and was established in the year 1898.^[7]

^ Political activism and later life



On 19 June 1907, Iyothee Thass launched a weekly Tamil newspaper called *Oru Paisa Tamizhan* or *One Paise Tamilian and Dravidia Pandian*^[5], later known simply as *The Tamilan*, which he ran until his death in 1914. This

newspaper became the main instrument of his criticism against caste power [8]. In addition to hosting Iyothee Thass' editorials, the newspaper gave a voice to the public, including members of the Dalit community, who had the opportunity to publish articles on areas such as "religion, law, Tamil literature, economy, agriculture and a Ladies Column"[8]:22. The newspaper enjoyed a wide reach among marginalized communities and took an explicit anti-caste stance, also reflected in its refusal to use caste names[8]:22.

Iyothee Thass claimed that his grandfather Kandappan, who worked as a butler of George Harrington, a European Civil Servant possibly in Madurai district, later complained to [Francis Whyte Ellis](#), a British civil servant in the [Madras Presidency](#) and a scholar of [Tamil](#) and [Sanskrit](#) who had established a Tamil *sangam* (academy) in [Madras](#) in 1825 and asked Tamil enthusiasts to "bring to him ancient Tamil manuscripts for publication", that "four new verses had been added to the original version of *Thiruvalluvar Malai*". He also noted that Ellis' omissions about [Valluvar](#)'s possible parentage as the son of a


brahmin father and a pariah mother contributed to historical distortion and "co-opting [Thiruvalluvar] and his work into the brahminical Hindu value system".^{[9][10]}

Between 1825 and 1831, Kandappan discovered handwritten manuscripts of the *Thirukkural* as well as the *Tiruvalluva Maalai* (a hagiographic anthology of Valluvar and his work) and the *Naaladi Naannurru* (also known as *Naalatiyaar*, a poetry collection from the Sangam period).^[9] According to popular sources, Kandappan preserved the works from destruction after finding the manuscripts written on palm leaves in a pile of leaves used for cooking. Kandappan had them delivered to Ellis.^[9] The books were finally published in print for the first time in 1831 thanks to the collaboration between Ellis, his manager Muthusamy Pillai, and Tamil scholar Tandavaraya Mudaliar.^[9]

Iyothee Thass fought (unsuccessfully) with the Madras Mahajana Sabha for the right of Parayars to enter Vishnu and Siva temples, traditionally denied to Dalit communities, and advocated with the British for free education up to the fourth grade and allocation of unused lands to oppressed Parayars.^{[8]:24}

Hinduism in Tamil Nadu



 The examples and perspective in this article may not include all significant viewpoints [Learn more](#)

Hinduism in Tamil Nadu finds its earliest literary mention in the [Sangam literature](#) dated to the 5th century BCE. The total number of Tamil Hindus as per 2011 Indian census is 63,188,168^[2] which forms 87.58% of the total population of Tamil Nadu. Hinduism is the largest [religion in Tamil Nadu](#).

The religious history of Tamil Nadu is influenced by Hinduism quite notably during the medieval century. The twelve [Azhwars](#) (saint poets of Vaishnavite tradition) and sixty-three [Nayanars](#) (saint poets of Shaivite tradition) are regarded as exponents of the *bhakti* tradition of Hinduism in South India. Most of them came from the Tamil region and the last of them lived in the 9th century CE.

There are few worship forms and practices in Hinduism that are specific to Tamil Nadu. There are many Mathas (meaning monastic institutions) and temples based out of Tamil Nadu. In modern times, most of the temples are maintained and administered by the Hindu Religious and Endowment Board of the [Government of Tamil Nadu](#).

^ History

Main article: [History of Tamil Nadu](#)

Prehistory

Main article: [Religion in ancient Tamil country](#)

Tolkappiyam, possibly the most ancient of the extant Sangam works, dated between the 3rd

century BCE and 5th century CE glorified Murugan, the favoured god of the Tamils.^[3]

Medieval Period (600–1300)



Tiruchirapalli Rockfort

The **Cholas** who were very active during the Sangam age were entirely absent during the first few centuries. The period started with the rivalry between the **Pandyas** and the **Pallavas**, which in turn caused the revival of the Cholas. The Cholas went on to becoming a great power. Their decline saw the brief resurgence of the Pandyas. This period was also that of the re-invigorated Hinduism during which temple building and religious literature were at their best.^[4]

The **Cheras** ruled in **southern India** from before the **Sangam** era (300 BCE – 250 CE) over the **Coimbatore, Karur, Salem** Districts in present-day Tamil Nadu and present day **Kerala** from the capital of **Vanchi Muthur** in the west, (thought to be modern **Karur**).

The **Kalabhras**, invaded and displaced the three Tamil kingdoms and ruled between the third and the seventh centuries CE of the Sangam period. This is referred to as the Dark Age in **Tamil** history and Hinduism in Tamil Nadu. They were expelled by the Pallavas and the Pandyas in the sixth century. During Kalabhras' rule Jainism flourished in the land of the Tamils and Hinduism was suppressed. Because the Kalabhras gave protection to Jains and perhaps Buddhists, too, some have concluded that they were anti-Hindu, although this latter view is disputed.

During the fourth to eighth centuries CE, Tamil Nadu saw the rise of the Pallavas under [Mahendravarman I](#) and his son [Mamalla Narasimhavarman I](#).^[5] Pallavas ruled a large portion of South India with Kanchipuram as their capital. Mahendra Varman was principally a [Buddhist](#), but converted to Hinduism by the influence of Saivite saints. It was under him that [Dravidian architecture](#) reached its peak with the Pallava built Hindu temples. [Narasimhavarman II](#) built the Shore Temple which is a UNESCO World Heritage Site.

The Pallavas were replaced by the Cholas as the dominant kingdom in the 10th century C.E and they in turn were replaced by Pandyas in the 13th century CE with their capital as Madurai. Temples such as the Meenakshi Amman Temple at Madurai and [Nellaiappar Temple](#) at [Tirunelveli](#) are the best examples of Pandyan temple architecture.^[6]

Chola Empire



By the 9th century CE, during the times of the second Chola monarch [Aditya I](#), his son [Parantaka I](#), [Parantaka Chola II](#) itself the Chola empire had expanded into what is now interior

Andhra Pradesh and coastal Karnataka, while under the great [Rajaraja Chola](#) and his son [Rajendra Chola](#), the Cholas rose as a notable power in south Asia.



[Brihadeeswara Temple](#) built by [Raja Raja Chola I](#) in 1010 A.D.

The Cholas excelled in building magnificent temples. [Brihadeshwara Temple](#) in [Thanjavur](#) is a classical example of the magnificent [architecture](#) of the Chola kingdom.

Brihadshwara temple is an [UNESCO Heritage Site](#) under "Great Living Chola Temples."^[7]

Another example is [Annamalaiyar Temple](#) located at the city of [Tiruvannamalai](#) and the [Chidambaram Temple](#) in the heart of the temple town of Chidambaram. With the decline of the Cholas between 1230 and 1280 CE, the Pandyas rose to prominence once again, under [Maravarman Sundara Pandya](#) and his younger brother, the celebrated [Jatavarman Sundara Pandyan](#). This revival

was short-lived as the Pandya capital of Madurai itself was sacked by [Alauddin Khalji's](#) troops under General [Malik Kafur](#) in 1316 CE.^[8]

Vijayanagar and Nayak period (1336–1646)



Main article: [Vijayanagara Empire](#)

"These Muslim invasions triggered the establishment of the Hindu [Vijayanagara Empire](#) in the Deccan. It eventually conquered the entire Tamil country (c. 1370 CE). This empire lasted for almost two centuries till the defeat of [Vijayanagara](#) in the Battle of Talikota in 1565. Subsequent to this defeat, many incompetent kings succeeded to the throne of Vijayanagara with the result that its grip loosened over its feudatories among whom the Nayaks of Madurai and Tanjore were among the first to declare their independence, despite initially maintaining loose links with the Vijayanagara kingdom."^[9] As the Vijayanagara Empire went into decline after mid-16th century, the [Nayak](#) governors, who were appointed by the Vijayanagar kingdom to administer various territories of the empire,

declared their independence. The [Nayaks of Madurai](#) and [Nayaks of Thanjavur](#) were most prominent of them all in the 17th century. They reconstructed some of the oldest temples in the country such as the [Meenakshi Temple](#).

Rule of Nawabs, Nizams and British (1692–1947)



See also: [Nawab of the Carnatic](#), [Nizam of Hyderabad](#), and [Kingdom of Mysore](#)

Main article: [Madras Presidency](#)

In the early 18th century, the eastern parts of Tamil Nadu came under the dominions of the [Nizam of Hyderabad](#) and the [Nawab of the Carnatic](#). While [Wallajah](#) was supported by the English, [Chanda Shahib](#) was supported by the French by the middle of the 18th century. In the late 18th century, the western parts of Tamil Nadu, came under the dominions of [Hyder Ali](#) and later [Tipu Sultan](#), particularly with their victory in the [Second Anglo-Mysore War](#). After winning the [Polygar wars](#), the East India Company consolidated most of southern India into the [Madras Presidency](#) coterminous with the dominions of Nizam of Hyderabad. [Pudukkottai](#) remained as a

[princely state](#). The Hindu temples were kept intact during this period, and there is no notable destruction recorded.

Tamil Nadu in independent India (1947 -)



When India became independent in 1947, Madras Presidency became [Madras State](#), comprising present day Tamil Nadu, coastal Andhra Pradesh, South Canara district Karnataka, and parts of Kerala. The state was subsequently split up along linguistic lines. In 1969, Madras State was renamed Tamil Nadu, meaning *Tamil country*.



The Sripuram Golden Temple in Vellore, completed in 2007.

The total number of Tamil Hindus as per 2011 Indian census is 63,188,168^[10] which forms 87.58% of the total population of Tamil Nadu.

Hindus in Tamil Nadu (2001 census)^[11]

Parameter	Population
Total Population	54985079
Literates Population	35011056
Workers Population	25241725
Cultivators Population	4895487
Agricultural Workers Population	8243512
HH Industry Workers Population	1330857
Other Workers Population	10771869
Non-Workers Population	29743354

Ministry of Social Justice and Empowerment



The **Ministry of Social Justice and Empowerment** is a [Government of India ministry](#). It is responsible for [welfare](#), [social justice](#) and [empowerment](#) of disadvantaged and marginalised sections of society, including [scheduled castes \(SC\)](#), [Other Backward Classes \(OBC\)](#), [trans-people](#) and [LGBTQ people](#), the [disabled](#), the [elderly](#), and the victims of [drug abuse](#).

Division and the Wakf Unit were moved out of the ministry to form the [Ministry of Minority Affairs](#) and the Child Development Division left the ministry to form the [Ministry of Women and Child Development](#). To propagate the ideologies and philosophy of [Babu Jagjivan Ram](#), the 'Babu Jagjivan Ram National Foundation', has been set up by the Ministry.^[2]

In 2012, the Union Minister of Social Justice and Empowerment launched Oblindia, an online library for visually impaired college students. At launch, the library included 12,000 books in 10 languages.^[3]

^ Organisation

The ministry has five [bureaus](#), each headed by a Joint Secretary: Scheduled Castes Development Bureau; Backward Classes Bureau Coordination, Media, Administration; Disability Bureau; Social Defense (SD) Bureau; and Project, Research, Evaluation and Monitoring Bureau.

- **Statutory Bodies**

- Office of the [Chief Commissioner for](#)

Persons with Disabilities, New Delhi

- National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple Disabilities
- Rehabilitation Council of India (RCI)

- **National Institutes**

- Ali Yavar Jung National Institute for the Hearing Handicapped, Mumbai (AYJNIHH)
- Deendayal Upadhyaya Institute for the Physically Handicapped, New Delhi (formerly Institute for the Physically Handicapped (IPH))
- National Institute for Locomotor Disabilities, Kolkata
- National Institute of Mentally Handicapped, Secunderabad (NIMH)
- National Institute of Visually Handicapped (NIVH), Dehradun
- National Institute of Rehabilitation Training and Research, Cuttack (NIRTAR)
- National Institute for Empowerment of

Persons with Multiple Disabilities

(NIEPMD), Chennai

- Indian Sign Language Research & Training Centre (ISLRTC)

- **Public sector undertakings**

- National Backward Classes Finance and Development Corporation (NBCFDC)
- National Handicapped Finance and Development Corporation (NHFDC)
- Artificial Limbs Manufacturing Corporation of India (ALIMCO), Kanpur

***Composite Regional Centres for Persons with Disabilities (CRCs)**

***Public Private Partnership **Indian Spinal Injury Centre**

∨ Legislation

^ Ministers

- **Asoke K. Sen** (13 June 1964 – 24 January 1966) (Social Security)
- **Kotha Raghuramaiah** (24 January 1966 –

- [Kotha Raghuramaiah](#) (24 January 1966 – 25 March 1966) (Department of Social Welfare)
- [Ashoka Mehta](#) (25 March 1966 – 22 August 1968) (Ministry of Social Welfare)
- [P. Govinda Menon](#) (22 August 1968 – 23 May 1970)
- [K. Hanumanthaiya](#) (26 June 1970 – 18 March 1971)
- [S. S. Ray](#) (18 March 1971 – 20 March 1972)
- [S. Nurul Hasan](#) (24 March 1972 – 24 March 1977)
- [Pratap Chandra Chunder](#) (26 March 1977 – 28 July 1979)
- [Rabi Ray](#) (25 January 1979 – 15 July 1979)
- [Sathiavani Muthu](#) (19 August 1979 – 23 December 1979)
- [S.B. Chavan](#) (19 October 1980 – 08 August 1981)
- [Sheila Kaul](#) (*MoS, Independent Charge*) (08 August 1981 – 31 December 1984)
- [M Chandra Sekhar](#) (*MoS, Independent Charge*) (31 December 1984 – 25

September 1985) (Ministry of Women and Social Welfare)

- **Rajendra Kumari Bajpayee** (*MoS, Independent Charge*) (25 September 1985 – 02 December 1989) (Ministry of Welfare)
- **Ram Vilas Paswan** (06 December 1989 – 10 November 1990)
- **Sitaram Kesari** (21 June 1991 – 16 May 1996)
- **Kariya Munda** (16 May 1996 – 01 June 1996)
- **Balwant Singh Ramoowalia** (01 June 1996 – 19 March 1998)
- **Maneka Gandhi** (*MoS, Independent Charge*) (23 May 1998 – 01 September 2001) (Social Justice and Empowerment)
- **Satya Narayan Jatiya** (01 September 2001 – 22 May 2004)
- **Meira Kumar** (23 May 2004 – 22 May 2009)
- **Mukul Wasnik** (28 May 2009 – 27 October 2012)
- **Kumari Selja** (28 October 2012 – 28 January 2014)
- **Mallikarjuna Kharge** (28 January 2014 – 26

May 2014)

- [Thawar Chand Gehlot](#) (26 May 2014 – Incumbent)

^ Ministers of State



-
- [Krishan Pal Gurjar](#)
 - [Ramdas Athawale](#)
 - [Rattan Lal Kataria](#)

Maraimalai Adigal



Maraimalai Adigal (15 July 1876 – 15 September 1950) was a [Tamil](#) orator and writer and father of [Pure Tamil movement](#). He was a fervent [Saivite Hindu](#). He wrote more than 100 books, including works on original poems and dramas, but most famous are his books on his research into [Tamil literature](#). Most of his literary works were on Saivism. He founded a Saivite institution called *Podhunilaik Kazhagam*. He was an exponent of the [Pure Tamil movement](#) and hence considered to be the father of Tamil [linguistic purism](#). He advocated the use of Tamil devoid of [Sanskrit](#) words and hence changed his birth name *Vedhachalam* to *Maraimalai*.

Politically he was inclined towards non-[Brahminism](#) and hence he and his followers considered that the [Self-respect movement](#) was born out of his efforts. Though he was a scholar of Tamil he had good scholastic study over Sanskrit as well as English. The [atheist](#), anti-Hindu ideologies of [Periyar E. V. Ramasamy](#) were shunned by Maraimalai Adigal and caused years of differences between the two. Maraimalai Adigal spent most of his income on buying his books and after his death his collection were made into a library according to his will.

^ Early life



Maraimalai Adigal was born on 15 July 1876^{[[citation needed](#)]} to Cokkanata Pillai and Cinnammai.^[1] His birth name was Vedhachalam. He did his early schooling at Wesley Mission High School in [Nagappattinam](#), but had to abandon his formal education with Fourth Form after his father's death.^[2]

^ Education in Tamil literature



Maraimalai Adigal in spite of discontinuing his formal education after 9th grade, continued learning Tamil from the Tamil scholar [Narayana Pillai](#), who was making his livelihood by selling Tamil palm-leaf manuscripts.^[2] He learnt and [English](#) through his own effort.^[1] He later authored several articles in Tamil monthly called *Neelalochani*. He later studied Saiva [philosophy](#) under [Somasundara Naicker](#). With the help of [Sundaram Pillai](#), author of *Manonmaniam*, he learned Tamil poetic dramas and thus acquired employment as a Tamil teacher in a school in [Trivandrum](#).^[2]

Tamil Isai Sangam



Isai Mandram is a music association started to promote pure form of ancient Tamil music popularly known as the tamizh Isai throughout Tamil Nadu. The current president of the association is Judge P.R.Gopalakrishnan.^[1] The main premises are located in [Chennai](#) city.^[1]

^ History



It was founded in 1943 by [Raja Sir Annamalai Chettiar](#), designed to promote [Tamil music](#).^[2] Since the 1940s, the association has supported a college, the Tamil Isai Sangam College, for the instruction of Tamil music.^[3]

Every month, the association has hosted a musical festival promoting the understanding of Tamil music.^[1] The association has heavily attempted to increase aware of pure Tamil Music(Tamil Isai), that have been declining in popularity in modern India.^[4] During the music festival, Tamil Isai Sangam rewards prominent classical artists for their craft.^[4] The [11th President of India, A. P. J. Abdul Kalam](#), once sung at the festival with a song he composed himself, to the surprise of the media.^[5] As the festival is popular in India, Kalam later explained he was using it as a venue promote the inclusion of music in the school curriculum.^[5]