



SHRI DHARMASTHALA MANJUNATHESHWARA LAW COLLEGE
CENTRE FOR POST GRADUATE STUDIES & RESEARCH IN LAW
MANGALURU - 575003

AFFILIATED TO KARNATAKA STATE LAW UNIVERSITY, HUBBALLI
RECOGNIZED BY BAR COUNCIL OF INDIA, NEW DELHI
(NAAC Accredited B⁺⁺ CGPA 2.9)

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3.1.1

3.1.1: Grants received from Government and non-governmental agencies for research projects / endowments in the institution during the last five years (INR in Lakhs)

3.1.1.1: Total Grants from Government and non-governmental agencies for research projects / endowments in the institution during the last five years (INR in Lakhs)

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KARNATAKA STATE LAW UNIVERSITY

Navanagar, Hubballi-580025

Accredited with 'A' Grade by NAAC

Phone: 0836-2222472

Website : www.kslu.ac.in

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Email : kslu.affiliation2009@gmail.com

No.KSLU/Reg./Acad./Minor Research Projects/2018-19/-2530 Date: 13th February 2019

Office Order

Sub: Sanctioning of the Minor Research Project


Ref: Approval of Hon'ble Vice Chancellor, dated : 02.02.2019.

This is to inform you that the Minor Research Projects which is submitted by you "Nyaya Dana at Shri Kshetra Dharmasthala" is approved by the Karnataka State Law University, Hubballi. with the following conditions:

Sl.No.	Investigators	Area of Research
1.	Dr. Taranath S. Principal, S.D.M.Law College, Mangaluru- Principal Investigator Mrs.Chandralekha- Co-investigator Mr.Pushparaj- Co-investigator	Nyaya Dana at Shri Kshetra Dharmasthala

"All Principal Investigators shall submit a comprehensive report of the research undertaken in maximum 10,000 words. Each project will be funded with Rs.1,00,000/- by KSLU. They shall employ a research assistant for three months. The research assistant shall be paid an allowance of Rs.15,000/- per month. The investigators shall be together paid Rs.15,000/- honorarium for the whole project. The remaining money is to be used for field work, travel cost, data collection, group discussion, secretarial charges. Payment will be made in three installments: two installments of Rs.35,000/-(soon after sanction and six months after the commencement) and Rs.30,000/- on submission and acceptance of the final report. The final report shall be submitted by the end of November 2019". In the due course of time the guidelines regarding minor research project will be issued by the University.

This is for your information and necessary action in the matter.


Registrar (I/c)





ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯ

ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ - 580025

ನ್ಯಾಕ 'ಎ' ಶ್ರೇಣಿ ಮಾನ್ಯತೆ

ದೂರವಾಣಿ ಸಂಖ್ಯೆ : 0836-2222392

ಜಾಲತಾಣ : www.kslu.karnataka.gov.in

ಫ್ಯಾಕ್ಸ್ : 0836-2223392

ಇ-ಮೇಲ್ : kslu.affiliation2009@gmail.com

ಸಂಖ್ಯೆ: ಕರಾಕಾವಿ/ವಿದ್ಯಾಪುಂಡಳ/ಸಂಯೋಜನೆ/2021-22/0943

ದಿನಾಂಕ: 17.09.2021.

Sanction Order of Minor Research Project ಕಛೇರಿಆದೇಶ

ವಿಷಯ: ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ದಶಮಾನೋತ್ಸವದ ಅಂಗವಾಗಿ 11 ಕಿರು ಸಂಶೋಧನಾ ಯೋಜನೆಗಳಿಗೆ ಪ್ರತಿಯೊಂದು ಕಿರು ಸಂಶೋಧನೆಯನ್ನು ಪ್ರತಿಗಳನ್ನು (Hard copy and Soft copy) ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ದಿನಾಂಕ 27.09.2021ರೊಳಗಾಗಿ ಸಲ್ಲಿಸಲು ಕುರಿತು.

ಉಲ್ಲೇಖ 1. ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ 70ನೇ ಪ್ರಶಾಸನ ಸಭೆಯ ಕಲಂ ಸಂಖ್ಯೆ:05,

ದಿನಾಂಕ: 04.08.2018.

2. ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ 75ನೇ ಪ್ರಶಾಸನ ಸಭೆಯ ಕಲಂ ಸಂಖ್ಯೆ:06,

ದಿನಾಂಕ: 16.02.2019.

3. ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಕಿರು ಸಂಶೋಧನಾ ಸಭೆಯ ದಿನಾಂಕ:

23.01.2019

4. ಮಾನ್ಯ ಕುಲಪತಿಗಳ ಅನುಮೋದನೆ ದಿನಾಂಕ: 17.09.2021.

ಮೇಲಿನ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ದಶಮಾನೋತ್ಸವದ ಅಂಗವಾಗಿ 11 ಕಿರು ಸಂಶೋಧನಾ ಹೊರತರಲು ವಿಶ್ವವಿದ್ಯಾಲಯದ 70ನೇ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ತೀರ್ಮಾನಿಸಿರುವುದರಿಂದ ಮತ್ತು ಪ್ರತಿಯೊಂದು ಕಿರು ಸಂಶೋಧನೆಗೆ 1 ಲಕ್ಷ ರೂಪಾಯಿಗಳನ್ನು ನೀಡಬೇಕೆಂದು ಸದರಿ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ಅನುಮೋದನೆ ನೀಡಲಾಗಿದೆ. ಅದೇ ಪ್ರಕಾರವಾಗಿ ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರಿಗೆ ಒಂದನೇ ಕಂತು ರೂ. 35,000/-ಗಳನ್ನು ಅವರ ಖಾತೆಗೆ ಜಮೆ ಮಾಡಲಾಗಿದೆ ಮತ್ತು ಉಳಿದ ರೂ. 65,000/-ಗಳನ್ನು ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರಿಗೆ ನೀಡಲಾಗುವುದು ಆದರೆ ಅದಕ್ಕಿಂತ ಮೊದಲು ಪ್ರತಿ ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರು ತಮ್ಮ ಕಿರು ಸಂಶೋಧನಾ ಪ್ರಬಂಧವನ್ನು ದಿನಾಂಕ: 27.09.2021ರೊಳಗಾಗಿ (Hard copy and Soft copy) ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಸಲ್ಲಿಸಲು ತಿಳಿಸಲಾಗಿದೆ.

ಕುಲಸಚಿವರು

ಗೆ,

1. ಪ್ರೊ. ಸಿ.ಎಸ್.ಪಾಟೀಲ, ಪ್ರೊಫೆಸರ್ ಆಫ್ ಲಾ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಕಾನೂನು ಶಾಲೆ, ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ
2. ಡಾ. ಜಿ.ಆರ್. ಜಗದೀಶ್, ಪ್ರಾಚಾರ್ಯರರು. ಸಿ.ಬಿ.ಆರ್. ನ್ಯಾಷನಲ್ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಶಿವಮೊಗ್ಗ
3. ಶ್ರೀ ಉದಯಕೃಷ್ಣನ್, ಪ್ರಾಚಾರ್ಯರರು. ಕೆ.ವಿ.ಜೆ. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಸುಳ್ಯ
4. ಡಾ. ತಾರಾನಾಥ್ ಎಸ್. ಪ್ರಾಚಾರ್ಯರರು. ಎಸ್.ಡಿ.ಎಮ್. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಮೈಸೂರು





Release of Grant of Rs 35,000 as 2 Installment

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯ

ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ- 580025
ನ್ಯಾಕ 'ಎ' ಶ್ರೇಣಿ ಮಾನ್ಯತೆ

ದೂರವಾಣಿ ಸಂಖ್ಯೆ : 0836-222392
ಫ್ಯಾಕ್ಸ್ : 0836-222392

ಜಾಲತಾಣ : www.kslu.ac.in
ಇ-ಮೇಲ್ : kslu.affiliation2009@gmail.com

ಸಂಖ್ಯೆ: ಕರಾಕವಿ/ವಿದ್ಯಾಮಂಡಲ/ಕಿರು-ಸಂಶೋಧನಾ/2018-19/ - 0134

ದಿನಾಂಕ: 20.04.2019
25

ಕಛೇರಿ ಆದೇಶ

ವಿಷಯ: ಕ.ರಾ.ಕಾ.ವಿ.ಯ ದಶಮನೋತ್ಸವದ ಅಂಗವಾಗಿ II ಕಿರುಸಂಶೋಧನಾ ಯೋಜನೆಗಳಿಗೆ ಪ್ರತಿಯೊಂದು ಕಿರುಸಂಶೋಧನೆಗೆ ಮೊದಲ ಕಂತು ರೂ. 35,000/-ಗಳನ್ನು ನೀಡುವ ಕುರಿತು.

- ಉಲ್ಲೇಖ: 1. ಕ.ರಾ.ಕಾ.ವಿ.ಯ 70ನೇ ಪ್ರಶಾಸನ ಸಭೆಯ ಕಲಂ ಸಂಖ್ಯೆ: 05, ದಿನಾಂಕ: 04.08.2018.
2. ಕ.ರಾ.ಕಾ.ವಿ.ಯ 75ನೇ ಪ್ರಶಾಸನ ಸಭೆಯ ಕಲಂ ಸಂಖ್ಯೆ: 06, ದಿನಾಂಕ: 16.02.2019.
3. ಕ.ರಾ.ಕಾ.ವಿ.ಯ ಕಿರು ಸಂಶೋಧನಾ ಸಭೆಯ ದಿನಾಂಕ: 23.01.2019.
4. ಮಾನ್ಯ ಕುಲಪತಿಗಳ ಆದೇಶ ದಿನಾಂಕ: 12.04.2019.

ಪ್ರಸ್ತಾವನೆ:

ಮೇಲಿನ ವಿಷಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ದಶಮನೋತ್ಸವದ ಅಂಗವಾಗಿ ಒಟ್ಟು II ಕಿರು ಸಂಶೋಧನೆಯನ್ನು ಹೊರತರಲು ವಿಶ್ವವಿದ್ಯಾಲಯದ 70ನೇ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ತಿರ್ಮಾನಿಸಿರುವುದರಿಂದ ಮತ್ತು ಪ್ರತಿಯೊಂದು ಕಿರು ಸಂಶೋಧನೆಗೆ 1 ಲಕ್ಷ ರೂಪಾಯಿಗಳನ್ನು ನೀಡಬೇಕೆಂದು ಸದರಿ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ಅನುಮೋದನೆ ನೀಡಲಾಗಿದೆ. ಅದೇ ಪ್ರಕಾರವಾಗಿ ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರಿಗೆ ಮೊದಲು ಕಂತು ರೂ. 35,000/-ಗಳನ್ನು ಅವರ ಖಾತೆಗೆ ಜಮೆ ಮಾಡಲು ಈ ಕೆಳಗಿನಂತೆ ಹಣಕಾಸು ಆದೇಶವನ್ನು ತಯಾರಿಸಲಾಗಿದೆ.


ಆದೇಶ

ಕ್ರಮ ಸಂಖ್ಯೆ	ಮುಖ್ಯ ಸಂಶೋಧಕರ ಹೆಸರು	ರೂಪಾಯಿಗಳು
01	ಡಾ. ತಾರಾನಾಥ, ಪ್ರಾಚಾರ್ಯರು, ಎಸ್.ಡಿ.ಎಮ್. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಮಂಗಳೂರು	ರೂ. 35,000/-
02	ಶ್ರೀ ಉದಯಕೃಷ್ಣನ್, ಪ್ರಾಚಾರ್ಯರು, ಕೆ.ವಿ.ಜಿ. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಸುಳ್ಯ	ರೂ. 35,000/-
3	ಡಾ. ರಂಗಸಾಕ್ಷಿ ಡಿ. ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕೆ.ಎಸ್.ಎಲ್.ಯು, ಕಾನೂನು ಶಾಲೆ, ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ	ರೂ. 35,000/-



04	ಡಾ. ಮೋಹನ್ ಬುಲ್ಲಾ ಪ್ರಾಚಾರ್ಯರು, ಕ್ರೀಸ್ತ್ ಜಯಂತಿ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಬೆಂಗಳೂರು	ರೂ. 35,000/-
05	ಶ್ರೀ. ಶಿವಣ್ಣ ನಾಯ್ಕ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಸರ್ಕಾರಿ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ರಾಮನಗರ	ರೂ. 35,000/-
06	ಡಾ. ನಿರ್ಮಲಾ ಕುಮಾರಿ, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ವೈಕುಂಠ ಬಾಳಿಗಾ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಉಡುಪಿ	ರೂ. 35,000/-
07	ಡಾ. ಜಿ.ಆರ್. ಜಗದೀಶ, ಪ್ರಾಚಾರ್ಯರು, ಸಿ.ಬಿ.ಆರ್. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಶಿವಮೊಗ್ಗ	ರೂ. 35,000/-
08	ಡಾ. ಆರ್.ಎಸ್. ಹಿಟ್ಟನಗಿ, ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕೆ.ಎಸ್.ಎಲ್.ಯು, ಕಾನೂನು ಶಾಲೆ, ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ	ರೂ. 35,000/-
09	ಪ್ರೊ. ಸಿ.ಎಸ್. ಪಾಟೀಲ, ನಿರ್ದೇಶಕರು, ಕೆ.ಎಸ್.ಎಲ್.ಯು, ಕಾನೂನು ಶಾಲೆ, ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ	ರೂ. 35,000/-
10	ಡಾ. ದೇವಿಸ ಪಾನಡ್ಕ, ಪ್ರಾಚಾರ್ಯರು, ಕ್ರೀಸ್ತ್ ಅಕ್ಯಾಡಮಿ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಬೆಂಗಳೂರು	ರೂ. 35,000/-
11	ಡಾ. ಬಿ.ಎಸ್. ರಡ್ಡಿ, ಪ್ರಾಚಾರ್ಯರು, ಆರ್.ಎಲ್. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ದಾವಣಗೆರೆ	ರೂ. 35,000/-

ಈ ಮೇಲಿನ ಹಣವನ್ನು ತಮ್ಮ ಸಂಶೋಧನೆಗೆ ಉಪಯೋಗಿಸಿ ಅದರ ದೃಢೀಕೃತ ಬಿಲ್ಲುಗಳನ್ನು ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಸಲ್ಲಿಸುವಂತೆ ಈ ಮೂಲಕ ತಿಳಿಸಲಾಗಿದೆ ಹಾಗೂ ಈ ಮೇಲ್ಕಂಡ ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರ ಹೆಸರಿಗೆ ಚಕ್ರಗಳನ್ನು ವಿತರಿಸುವಂತೆ ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಹಣಕಾಸು ಅಧಿಕಾರಿಗಳಿಗೆ ಈ ಮೂಲಕ ತಿಳಿಸಲಾಗಿದೆ.


ಕುಲಸಚಿವರು (ಪ್ರಚಾರ)

ಗೆ,
ಹಣಕಾಸು ಅಧಿಕಾರಿಗಳು
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯ,
ಹುಬ್ಬಳ್ಳಿ



ಪ್ರತಿ:

1. ಕುಲಪತಿಗಳ ಆಪ್ತಕಾರ್ಯದರ್ಶಿಗಳು, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ, ಹುಬ್ಬಳ್ಳಿ.
2. ಕುಲಸಚಿವರ, ಆಪ್ತಕಾರ್ಯದರ್ಶಿಗಳು, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ, ಹುಬ್ಬಳ್ಳಿ.
3. ಡಾ. ತಾರಾನಾಥ, ಪ್ರಾಚಾರ್ಯರು, ಎಸ್.ಡಿ.ಎಮ್. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಮಂಗಳೂರು.
4. ಶ್ರೀ ಉದಯಕೃಷ್ಣನ್, ಪ್ರಾಚಾರ್ಯರು, ಕೆ.ವಿ.ಜಿ. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಸುಳ್ಯಾ.
5. ಡಾ. ರಂಗಸಾಮ್ಮಿ ಡಿ. ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕೆ.ಎಸ್.ಎಲ್.ಯು, ಕಾನೂನು ಶಾಲೆ, ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ.
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12. ಡಾ. ದೇವಿಸ ಪಾನಡ್ಕ, ಪ್ರಾಚಾರ್ಯರು, ಶ್ರೀಸ್ವ ಅಕ್ಕಾಡಮಿ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಬೆಂಗಳೂರು.
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14. ಕಛೇರಿ ಪ್ರತಿ.



[Release of Grant of Rs 65,000 - II Installment]



ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯ

ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ - 580025

ನ್ಯಾಕ್ 'ಎ' ಶ್ರೇಣಿ ಮಾನ್ಯತೆ

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ಫ್ಯಾಕ್ಸ್ : 0836-2223392

ತಾ.ಪುಟ : www.kdu.karnataka.gov.in

ನಂ: ಕ.ರಾ.ಕಾನು.ವಿ.ವಿ.ದ್ಯಾ.ಮಂಡಳ/ಸಂಯೋಜನೆ/2021-22

ದಿನಾಂಕ: 02.02.2022

ಮಂಜೂರಾತಿ ಆದೇಶ

ವಿಷಯ: ನಾಲ್ಕು ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರಿಗೆ ಎರಡನೇ ಹಂತದ ಧನಸಹಾಯ ಮಂಜೂರು ಮಾಡುವ ಕುರಿತು.

- 1. ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ 70ನೇ ಪ್ರಶಾಸನಾ ಸಭೆಯ ಕಲಂ ಸಂಖ್ಯೆ/05. ದಿನಾಂಕ: 04.08.2018.
- 2. ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ 75ನೇ ಪ್ರಶಾಸನಾ ಸಭೆಯ ಕಲಂ ಸಂಖ್ಯೆ/06. ದಿನಾಂಕ: 16.02.2019.
- 3. ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ಕಿರು ಸಂಶೋಧನಾ ಸಭೆಯ ದಿನಾಂಕ: 23.01.2019
- 4. ಮಾನ್ಯ ಕುಲಪತಿಗಳ ಅನುಮೋದನೆ ದಿನಾಂಕ: 17.02.2022.

ಪ್ರಸ್ತಾವನೆ:

ಈ ಮೇಲಿನ ವಿಷಯವನಂತರ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯದ ದರಮಾನೋತ್ತರ ಅಂಗವಾಗಿ II ಕಿರು ಸಂಶೋಧನಾ ಹೊರತರಲು ವಿಶ್ವವಿದ್ಯಾಲಯದ 70ನೇ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ತೀರ್ಮಾನಿಸಿರುವುದರಿಂದ ಮತ್ತು ಪ್ರತಿಯೊಂದು ಕಿರು ಸಂಶೋಧನೆಗೆ 1 ಲಕ್ಷ ರೂಪಾಯಿಗಳ ಧನಸಹಾಯ ನೀಡಬೇಕೆಂದು ಸದರಿ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ಅನುಮೋದನೆ ನೀಡಲಾಗಿದೆ. ಅದೇ ಪ್ರಕಾರವಾಗಿ ಇವರಿಗೆ ಈಗಾಗಲೇ ಹೊರಡಿಸಿದ ಆದೇಶದಂತೆ ದಿನಾಂಕ 12.04.2019 ರಂದು 35,000/- ರೂಗಳನ್ನು ಇವರ ವಾತೆಗೆ ಜಮಾ ಮಾಡಲಾಗಿದೆ. ಎಲ್ಲಾ ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರುಗಳು ತಮ್ಮ ಕಿರು ಸಂಶೋಧನಾ ವರದಿಯನ್ನು ಸಲ್ಲಿಸಿರುವುದರ ಜೊತೆಗೆ ಸಂಶೋಧನಾ ಕಾರ್ಯಕ್ಕೆ ತಗಲಿದ ಖರ್ಚುಪಟ್ಟಿಗಳ ವಿವರಗಳನ್ನು (ಬಿಲ್‌ಗಳನ್ನು) ಕರ್ನಾಟಕ ರಾಜ್ಯ ಕಾನೂನು ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ದಿನಾಂಕ. 30.11.2021 ರೊಳಗಾಗಿ ಸಲ್ಲಿಸಬೇಕೆಂದು ಸೂಚಿಸಿ ತದನಂತರ ತಮ್ಮ ವಾತೆಗೆ ಉಳಿದ ಹಣವನ್ನು ಸಂದಾಯ ಮಾಡಲಾಗುವುದೆಂದು ತಿಳಿಸಲಾಗಿತ್ತು. ಆದರೆ ಪ್ರಕಾರವಾಗಿ ಡಾ. ಆರ್. ಎಸ್. ಟಿಪ್ಪಣಿ ಹಾಗೂ ಡಾ. ತಾರಾನಾಥ. ಎಮ್. ಉದಯಕೃಷ್ಣನ್ ಬಿ. ಹಾಗೂ ಡಾ. ಡೇವಿಸ್ ಪಿ.ವಿ ಈ ನಾಲ್ಕು ಕಿರು ಸಂಶೋಧಕರು ತಮ್ಮ ಸಂಶೋಧನಾ ವರದಿಯನ್ನು ಹಾಗೂ ಸಂಶೋಧನಾ ಕಾರ್ಯಕ್ಕೆ ತಗಲಿದ ಖರ್ಚಿನ (ವೋಚರ್) ವಿವರವನ್ನು ಕ.ರಾ.ಕಾನು.ವಿ ಗೆ ಸಲ್ಲಿಸಿದ್ದಾರೆ. ಉಳಿದ ಹಣವನ್ನು ಸದರಿ ಸಂಶೋಧಕರಿಗೆ ಮರುಸಂದಾಯ ಮಾಡುವಂತೆ ಕೊರಿದ್ದಾರೆ. ಒಂದು ಲಕ್ಷ ರೂಪಾಯಿ ಮಾತ್ರ ಸಂಶೋಧನಾ ಕಾರ್ಯಕ್ಕೆ ನೀಡಲು ವಿಶ್ವವಿದ್ಯಾಲಯದ 04.08.2018 ರಂದು ನಡೆದ 70ನೇ ಪ್ರಶಾಸನ ಸಭೆಯಲ್ಲಿ ಆದೇಶಿಸಲಾಗಿತ್ತು ಆದರೆ ನಂತರ ಕಿರು ಸಂಶೋಧಕರಲ್ಲಿ ಡಾ. ಉದಯಕೃಷ್ಣನ್. ಬಿ ಹಾಗೂ ಡಾ. ಡೇವಿಸ್ ಪಿ.ವಿ ಇವರು ಒಂದು ಲಕ್ಷಕ್ಕಿಂತ ಹೆಚ್ಚು ವೆಚ್ಚವನ್ನು ಮಾಡಿರುತ್ತಾರೆ. ಆದ್ದರಿಂದ ಹೆಚ್ಚಾದ ವೆಚ್ಚವನ್ನು ಕಡತಗೊಳಿಸಿ ಉಳಿದ ಮೊತ್ತವನ್ನು ನೀಡಲು ಉಪಕುಲಪತಿಗಳ ಅನುಮೋದನೆಗಾಗಿ ಕಡತವನ್ನು ಮಂಡಿಸಲಾಗಿತ್ತು. ಆದರಂತೆ 03.02.2022 ರಂದು ಉಪಕುಲಪತಿಗಳು ಹೆಚ್ಚಿದ ಮೊತ್ತವನ್ನು



Dispatched on 02-02-2022

ಕಡತಗೊಳಿಸಿ ಉಳಿದ ಮೊತ್ತವನ್ನು ನೀಡಲು ಅನುಮೋದನೆ ನೀಡಿದ್ದಾರೆ. ಈ ಕೆಳಗಿನ ಆದೇಶದಂತೆ ಕಿರುಸಂಶೋಧನಾ ಮಂಡಳಿ ಉಳಿದ ಮೊತ್ತವನ್ನು ಮಂಜೂರು ಮಾಡುವಂತೆ ಕ.ಲಾ.ಶಾ.ವಿ ಹಣಕಾಸು ಅಧಿಕಾರಿಗಳಿಗೆ ಈ ಮೂಲಕ ತಿಳಿಸಲಾಗಿದೆ.

ಆದೇಶ

ಕ್ರಮ ಸಂಖ್ಯೆ	ಕಿರು ಸಂಶೋಧನಾ ಮುಖ್ಯಸ್ಥರು ಹೆಸರು	ಕಿರು ಸಂಶೋಧನೆಗಾಗಿ ಕ.ಲಾ.ಶಾ.ವಿ ಮಂಜೂರು ಮಾಡಲಾದ ಮೊತ್ತ	ಈಗಾಗಲೇ ಮಂಜೂರು ಮಾಡಲಾದ ಮೊತ್ತ	ಕಿರು ಸಂಶೋಧಕರು ಸಂಶೋಧನೆಗೆ ಖರ್ಚು ಮಾಡಿದ ಮೊತ್ತ	ಮಂಜೂರು ಮಾಡಲಾದಲ್ಲಿ ಉಳಿದ ಮೊತ್ತ	ಕಿರು ಸಂಶೋಧಕರು ಸಂಶೋಧನೆಗೆ ಮಂಜೂರು ಮಾಡಲಾದ ಮೊತ್ತಕ್ಕಿಂತ ಹೆಚ್ಚುವರಿ ಖರ್ಚು ಮಾಡಿದ ಮೊತ್ತ	ಒಟ್ಟು ಮಂಜೂರು ಮಾಡಲಾಗುವ ಮೊತ್ತ
01	ಡಾ. ಕಾರಾನಾಥ್ ಎನ್. ಪ್ರಾಜಾರ್ಯರು, ಎನ್.ಡಿ.ಎಮ್ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಮಂಗಳೂರು.	1,00,000.00	35,000.00	1,00,000.00	65,000.00	00.00	65,000.00
02	ಡಾ. ಉಪಯುಕ್ತಪ್ಪನ್. ಬಿ ಪ್ರಾಜಾರ್ಯರು, ಕೆ.ವಿ.ಪಿ. ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಸುಳ್ಯ	1,00,000.00	35,000.00	1,04,404.00	65,000.00	4,404.00	65,000.00
03	ಡಾ. ಆರ್.ಎನ್. ಒಟ್ಟಿನಗಿ ಸಹಾಯಕ ಪ್ರಾಧ್ಯಾಪಕರು, ಕೆ.ಎಸ್.ಎಲ್.ಯು, ಕಾನೂನು ಶಾಲೆ, ನವನಗರ, ಹುಬ್ಬಳ್ಳಿ	1,00,000.00	35,000.00	64,640.00	65,000.00	00.00	29,640.00
04	ಡಾ. ದೇವಿಸ್ ಪಿ.ವಿ ಪ್ರಾಜಾರ್ಯರು, ಕ್ರಿಸ್ತ ಅಕ್ಯಾಡೆಮಿ ಕಾನೂನು ಮಹಾವಿದ್ಯಾಲಯ, ಬೆಂಗಳೂರು	1,00,000.00	35,000.00	1,17,000.00	65,000.00	17,000.00	65,000.00
ಒಟ್ಟು ರೂ		4,00,000.00	1,40,000.00	3,86,044.00	2,60,000.00	21,404.00	2,24,640.00



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KARNATAKA STATE LAW UNIVERSITY

Navanagar, Hubballi - 580025

Sponsored Minor Research Project

on

Non State Justice Systems in Karnataka

Topic:

**NYAYADAANA SYSTEM AT SHRI KSHETRA
DHARMASTHALA**

Submitted by

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Report Submitted to:

Karnataka State Law University,

Hubballi

2021



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Chapter I INTRODUCTION

1.1 General Introduction

Law and justice are the two faces of the same coin. Justice through western and institutional means is the prevailing system of dispensation in the countries with colonial background and common law traditions. This is technically called as 'adversarial system' where parties contest against each other and develop a sense of hostile feeling towards each other. The system places an undue emphasis on evidence; archaic procedures and is built on the edifice of precedents through hierarchy of courts. The outcome is unwillingly accepted by the parties which once again results in strained relationships between parties as in any typical judgment where there would invariably be a losing or winning phenomenon.

Indian tradition attaches much importance to Dharma. Dharma means the right way of life. It is not equivalent to religion. Religion is a mere outer manifestation of Dharma laying emphasis on practices and rituals. Dharma is based on the conscience of an individual. It is an effective thing which makes a man to surrender himself with all humility towards god. The well known proverb " Dharmorakshathirakshitaha" i.e. One who protects the Dharma in turn is protected by the dharma has served as the unwritten enduring law of all times.

Right from ancient times the determination of guilt of the accused was undertaken in different manners. When there is no human evidence to prove the wrong, the determination of offence was based on Divya (the English version of the same is called ordeal). These types of divyas are said to be prevalent in India and few African countries. Divya was said to be the last step of determination of offence. In the process of divya both the judge and the person said to undergo divya should maintain fasting a day before. On the day of divya, after taking bath in the early morning the disputing parties need to come before the judge upon whom the spirit of god assumes and the process of divyashoda begins. This practice of dispute settlement is manifested



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through different forms which are considered as Non State Adjudicating Systems. Hoylu is one such traditional non-state adjudication system that India developed and occupies a very significant place in dispensing justice.

1.2 HOYLU

Meaning

Hoylu in Simple words means shout, raise, hue or cry. The 12th century Indian statesman, philosopher, Jagajyothi Shri Basavanna mentions about hoylu in his Vachanas. According to him, hoylu means prayer to God. But for a layman it appears to be a concept of tribal justice and is a request to supernatural power for aid or justice. It is offered by a person when he is cheated or deprived of his property by illegal or immoral means, he seeks the help of supernatural aid in recovering the lost property. In this process, the man who has given hoylu renders a payment to the spirit either in cash (a promised fixed sum or a percentage of the value of the restored property) or by giving a puja or animal sacrifice.

It is believed that the spirit causes harm to the wrong-doer and when this happens, the man who gave hoylu renders the payment as promised earlier. The spirit itself never does any harm but when a request is made by the man offering hoylu it is believed that the wrongdoer is punished. In the process of hoylu an intermediary known as shaman or priest entices the spirit on behalf of the client. The pattern of hoylu varies according to Caste, economic status and the motive of giver. The changing cultural pattern is also has an impact on the nature of hoylu offered .The offer made to sanskirt gods (satwik Gods) and the offers made to supernatural powers (non satwik gods) are different in terms of performance, practice and expectations . When hoylu is given to crude god or supernatural forces, or village Chaudi, the performance, practice, expectations and rewards are different.

The hoylu is practiced at different types in different set ups. Theory and Practice of giving hoylu vary according to the motive of the giver and the caste of the individual involved. For example at Thotagudde in North Western Mysore



Havyakbrahmins offer Hoylu for land disputes and exceptionally for the loss of movable items such as gold ornaments or brass vessels etc. On the other hand, the Sudras, the labour class offer hoylus to village Chaudis for loss of items of low value such loss of utensils or exceptionally for loss of gold as they have little affordability to the precious items such as gold. This shows that the nature of hoylu is corresponding to the nature of economic activities undertaken.

Hoylu involves psychological aspects too. The following factors can be cited to substantiate the nexus between hoylu and human psychology:

- a. Man fears God the most
- b. Every man has psychological inhibition when he has done something wrong.
- c. People believe that when anyone does the wrong, he fears due to his wrong and it may incur divine displeasure not only for him but also for his near and dear ones.
- d. Man has the tendency to set right his wrong when the occasion comes. Thus, he wait for this opportunity.

1.3. The Fundamentals of Hoylu

The following are the fundamentals of hoylu

- a. A person cheated/deprived sees that something has been taken from him by illegal or immoral means.
- b. He resorts to (appeal to) supernatural forces to aid or recover his lost property.
- c. The supernatural forces/spirit may harm the guilty party.
- d. The punishment ceases only after return of the property.
- e. When this happen, the man who has given hoylu returns the payment to the spirit in cash or percentage of the value of the property or as prayed during the offering of hoylu
- f. If the victim wants the wrongdoer to undergo punishment, the spirit directly doesn't resort to such action but it is done through the priest.



- g. Hoylu doesn't require proof or evidence and the only evidence is the right conscience

1.4 Differences between Hoylu and other similar practices:

There are few systems/practices which have close resemblance with hoylu. A deep analysis of both practices bring out the following dissimilarities and differences between the both

1.4.1 HARAKE (Vow)

An appeal to the god which involves invoking the blessings of spirit to do the good is harake or vow. It is quite different from hoylu as;

- It is an appeal to the god to make good for one self. For e.g. couple craving for male/female child pray accordingly or the prayer to cure the person or domestic animal under ailment etc.
- It is a day to today common event and the same gods may not appealed every time i.e one can appeal to wide varieties of deities
- It is done privately and very common in all temples
- It is appreciated by the society and the objective has social acceptance

1.4.2 BLACK MAGIC OR SORCERY

The second type of system which resembles hoylu is the system to offer a reward (payment to do harm) to the spirit is literally known as maata (sorcery) where the help of the spirit is sought to harm another person.

- Black Magic is undertaken to seek destruction of someone who is disliked.
- It is resorted to the supernatural forces mostly wicked in nature.
- It is never appreciated by the society and thus is socially disapproved
- It is mostly undertaken privately and the spirit is expected to do direct harm either to the opponent or his family. Harm is the end of black magic.

1.4.3. RAJI (COMPROMISE)



- a. Raji is an amicable and cordial settlement of disputes.
- b. It requires the presence of mediators/arbitrators.
- c. It is Non-violent/peaceful method resulting in a win-win situation.
- d. It is Public or private depending upon the option of the parties.
- e. It is appreciated by society.

Hoylu basically seeks the help of spirit to remedy the injustice. Therefore, the hoylu is different from above two systems i.e, Harake (owe) and black magic in the following ways;

- a. Hoylu never seeks for detriment/destruction of physical or mental aspects of opponents (Be it property, health or happiness)
- b. Hoylu is given publicly and in some cases in the presence of the gentlemen of the place (10 samastharu or ten well-known people of the area)
- c. Hoylu is undertaken only in a few temples of India like Dharmasthala and SakshiGopalanatha temple in Odisha etc.

1.5 Why is Hoylu preferred?

- a. It was a mechanism in rural areas to protect the goods, cattle and property as there was no police network in the good olden days..
- b. Fear/respect towards god was looming large in those days.
- c. Absence of local administrative units such as Gram panchayats.



1.6 The three main disputes that involve Hoylu are:

- a. Land disputes:
- b. Theft of small movable objects such as jewelry, brass vessels utensils;
- c. Unpaid debts which had different manifestations such as sala (debt), bhumi (land), vishwass droha (breach of trust) sambanda (relationship) etc.

Hoylu is therefore a distinct practice of seeking justice by resorting to supernatural aid. It has multiple dimensions depending upon the place of offering, status of the

parties, motive of the person who offers it, expected outcome, reward to be given etc. It also has a different dimension in terms of Gods to whom it is offered and the intermediary through whom hoylu is offered.

Having understood the principles, practice and procedure of varieties of hoylu system practiced in southern Karnataka especially places like old Mysore region, coastal Karnataka, uttarkannada and shimoga districts, we now dwell upon one of the well established yet unique and a continuing system of hoylu being practiced in Shri kshethra Dharmasthala which is the most reformed, refined system of hoylu implemented without barriers of caste ,religion, status or economic considerations.



Chapter II

HOYLU SYSTEM AT SHRI KSHETRA DHARMASTHALA

2.1 Historical background

Dharmasthala is situated in Belthangadi taluk of Dakshina Kannada district of Karnataka state. As the name suggests, the word dharma in its truest sense means righteousness, is the embodiment of the world's most divine spiritual abode where there is no bar for caste, creed or religion. Dharmasthala has a hoary antiquity. Originally it was called 'Kuduma or Koduma'(Mallarmadi). However, the people have such a veneration towards the temple that they do not want to pronounce the name of the temple through words(orally) rather they say a temple situated beyond the river (Holeyacheya Devasthanam)¹. According to the local legend, there lived a Jaina called Biramanna Pergade (heggade) and his wife Ammu Ballalathi in a house called NelyadiBeedu. They were the chiefs of this place and were generous donors too. Once the Dharmadevatas namely kalarahu, kalarakai, Kumaraswamy and Kanyakumari came down to earth to establish dharma and blessed Biramanna Pergade Ammu Ballalathi for their generosity and asked them to be good donors eternally. The Dharmadevathas explained the purpose of their visit to him and instructed them to vacate their house for the worship of Daivas and dedicate their life for the propagation of dharma. The Dharmadevatas also asked them to consecrate them in one of the temples. After few years a sage visited Kuduma. He got overwhelmed by the generous treatment of Pergade but refused to take food since there was no shivalinga for worship. Hence, Annappa, the most trusted vassal, as per the orders of the God, brought a Shiva Linga from Kadri, Mangalore. Around the 16th century, during the reign of Sri Devaraja Heggade, he invited the seer of Sodematha His Holiness Shri ShriVadiraja Swamiji to visit Kuduma. The Swamiji gladly came but refused to accept biksha(food offering) because the idol of lord

¹ The temple which was situated in the bank of Netravathi



Manujnathaswamy had not been consecrated according to the Vedic rites. Shri Heggade then requested the Swamiji to reconsecrate the Shiva linga himself. Pleased by the observance of the Vedic rites and heggades' charity to all, the Swamiji named the place as Dharmasthala the abode of religion and charity Thus the root of charity and religious tolerance established by the Pergades (Heggade being a the derivative form Pergade) 800 years ago have been nurtured and strengthened by 21 generations of the Heggade family. Since then, this name has been continued and today it is one of the most spiritual temples of south India. Since then, the members of the Heggade family have been working as trustees\ Dharmadhikari of this temple. Kumarayya Heggade (1790-1830), Manjayya Heggade (1849-1895), Manjayya Heggade II (1918-1955) and Ratnavarma Heggade (1955-1968) were the prominent Dharmadhikaris of this temple. The present Dharmadhikari Poojya Dr. D. Veerendra Heggadeji assumed the position in 1968 and has been continuing in the position with glory and is instrumental in making Dharmasthala world famous.

Dharmasthala is venerated and worshipped by all with fear and devotion. The fear is due to Sri Annappa Swamy, the powerful soldier of Lord Sri Manjunathaswamy. It was popularly stated that no one can take a chance with the owe that is offered to Manjunatha Swamy as it is stated in popular kannada saying “***Kaasubida Thimmappa; Mathubida Manjunatha.***” Moreover, it is the age-old integrity, dedication and devotion of Heggade family towards chaturdana system² and the way all these chaturdanas are observed with meticulous and systematic manner makes the people to adore Shri Kshethra Dharmasthala with all devotion and dedication.

Dharmasthala, over the years developed into a great religious centre. As soon as someone enters this temple town a huge semicircular arch of 150ft, height welcome the devotees. As one walks further, the temple of Lord Manjunatha

²Chaturdanas include annadana, oushadhadana, abhayadana and vidyadana meaning thereby food for the needy, medicine for ailing, consolation for distressed and distraught and education for all without any discriminations.



Swamy is visible. This has been built in the south Indian style and the sanctum sanctorum (Garbhagriha) is within the encircling walls. On both sides are shrines of Ganapathi, Annappa and Devi. The main doors are covered with a silver sheet. The Mukamanatapa's roof has fine wooden decorations. On both sides of the entrance are the images of door keepers (Dwarapalakas). The outer prakara is a three storeyed building. The pillars here are covered with silver sheets. In front of the building is the temple office which is covered with wall paintings. Beside temple, Annpoorna-the dining hall which is globally appreciated for annadaana feeds not less than 40 thousand devotees per day.

Dharmadhakari is venerated as '*Mathanaduva Manjunatha*' and he is required to perform fourfold dharmas of life viz: Annadahana, oushadhadhana, vidyadhana and Abhayadhana. He settles the disputes through nyayadhana. Thousands of people walk into Dharmasthala and after having dharshana of Shri Manjunatha Swamy visit Poojya Heggadeji and tell their problems, agonies, and hardships of life. He listens to everyone attentively, keenly with compassion and surprisingly gives intellectual and unimaginable solutions which make the devotees happy, consoled and comforted. Hoylu is reflected in Abhayadaana. It is deemed to be an integral part of nyayadana.

As stated earlier, the Hoylu is practiced at different types in different set ups. The Hoylu offered in Dharmasthala is different and distinct from Hoylu offered in other places.



	Hoylu at other places	Hoylu at Dharmasthala
Caste/community differences	Only Hindus or the people of higher caste exclusively and in few cases the lower caste are allowed	Caste, Religion, Status does not make any difference
Offering to God	Given to local God or to a village spirit through the intermediary	Hoylu is given to Sanskrit God Lord ManjunathaSwamy
Mode of offering	Hoylu is offered in person	Hoylu can be offered in person but also through a letter addressed to lord Manjunathaswamy
Procedural differences	It is done immediately publicly or in front of ten Samasthas of the village	Upon receipt of the letter of hoylu the temple authorities write a letter (notice) to the respondent asking him to set right or come to the temple to settle the matters.
Punishment	If the offender is identified, within a set of time or immediately Hoylu ends up with punishment	Temple notifies the defendant and informs him to settle the dispute. There is no time frame it may extend over generations.
Implementation	The priest takes an active role in implementation	The implementation is left to the conscience of the respondent
Actions/Consequences	Quick justice makes the priest to adopt unscrupulous practice leading for loss of belief in the system	The belief in the system is strengthened as it is left to the respondent either to comply or not. Faith in justice is enduring.



Reward	Sometimes animal sacrifice is the reward for getting justice	The temple prescribes definite amount (1/4 th of the total claim) on settlement of disputes
Nature	The system does not draw much differences between Hoylu and Black Magic	Hoylu is clearly defined and completely different from other forms of hoylu and totally different from the black magic.

2.2 The Procedure

The procedure of hoylu at Dharmasthala is unique in nature and the Dharmasthala's hoylu is distinct from other hoylus due to the involvement of systematic procedure. The person who cheated or suffered injustice (plaintiff) needs to give a written complaint to the hoylu section of dharmasthala. The complaint needs to approach the hoylu section, pay the requisite fees and state his problems. Upon that Dharmadhikari is briefed about the problem by the hoylu section and he fixes the date for both parties to come to shri Kshetra Dharmasthala. People need not come personally to lodge the complaint. Complaints can be sent through post also. Few of the times the complaints received are addressed in the name or designation of hoylu section or the popular name of hegededji (kavandaru). Once the written complaint is given it will be entered in the Avaka registry. The Avaka registry is an inward registry consist of following informations

- Year of Avaka registry
- Hoylu number
- Avaka registry number
- The date of receipt of hoylu letter
- Name of the plaintiff
- Name of the defendant
- Summary of the hoylu
- Prayer money offered
- Date.



The next process is entering the details of the case in an outward registry called Javak registry which contains the date, Avak registry entry details include the detailed facts of the case. Thereafter from the hoylu section a notice is sent to the respondent. The notice also mentions the details such as hoylu number, date of notice and oversubscribed as 'from the abode of Manjunathaswamy, letter sent from Heggade' which is followed by the detailed address of the respondent and starts with blessings of almighty Manjunathaswamy and state brief facts of the case and asking the respondent to come to the temple to settle the dispute. The fact to be noted here is that the notice uses soothing expression and never appears to be forcing the respondent to turn up. It states at the end, in view of hoylu filed against the respondent it's better that he come to the temple and settle the disputes as according to truth and get retired from the hoylu. The notice also mentions the respondent to bring the letter when he comes for the settlement of the dispute. If he could not but otherwise want to send the contents of the claim of hoylu by Money Order, he needs to make reference about the letter. Further there are few other correspondences such as letter of withdrawal of hoylu by the petitioner after rendering requisite fee, letter of acknowledgement of receipt of money sent by the respondent who couldn't come to the temple, letter informing the petitioner that the respondent has sent the money by way of postal order which is in the custody of the temple and also mentioning the information to the plaintiff to come and collect the money so deposited by the defendant etc.

When the respondent receives the notice, he normally responds due to three reasons: First upon receiving a notice his conscience pricks him. Secondly whenever he is confronted with problems and worries it becomes more imperative for him to visit the Kshetra when he is confronted with incidences of difficulties, problems in his day to today life. He may think it's because of the displeasure of God and he thinks that it's because hoylu is offered against him in shri Kshetra. Thirdly the fear of lord Annappa or well established belief that what is spoken before Manjunatha would be final, compels him to respond to his notice, Upon arrival of both parties, the Dharmadhikari listens to both parties and in most of the



cases the parties admit the delinquency and offer tappukanike(guilty penalty) and receive the prasadam and leave the place with peaceful mind. The disputes that haven't settled over many years are settled in this way. Since the Hoylu system has historical antiquity, from the year 1923, records were maintained in the Hoylu section without any damage with the application of modern technology for preservation of age-old documents. It is heartening to note that since there is no limitation for settlement of disputes, a Hoylu filed by Mr. Sunkada Hariyappa(against VenkataGiriyappa) in 1942-43 for the recovery of Rs 6000 was decided on 9th April 2002. There are no hidden charges for filing Hoylu except Rs 15 and willingness of the party to place the amount in Kshetras' hundi as per his willingness or capacity.³

2.3 Rules Governing Hoylu

1. In respect of recovery of money below Rs 50000, before filing the hoylu the plaintiff need to give prior information to respondent at least once or twice and after warning that if the amount not tendered before agreed date he would file a hoylu
2. While lodging hoylu the name/s and addresses of plaintiff and respondent shall be properly mentioned
3. The plaintiff must state clearly that money lent is from a legal source, the date of lending, the date of repayment and for what purpose the money was lent or borrowed shall be clearly stated. The money can be borrowed only for moral purposes.
4. The complainant shall sign and pay Rs 28 as the prayer money
5. It is desirable that at the time of settlement both plaintiff and the defendant shall be physically present and if the defendant pays back the plaintiff shall offer prayer money(as per his choice/Capacity) and take back his due
6. When the dispute would be settled and the defendant is ready to repay the plaintiff shall offer ¼ of the claim to the temple

³Dharmasthala nyayapaddathi, pattanga, No. KA/SK/Mar151/2009-11, special edition of dharmasthala



7. At the time of admission of hoylu, if the plaintiff desires that defendant need to pay interest thereon as per hoylu procedure the interest at the rate of 6.25% can be charged
8. There is no time limit to settle disputes
9. Normally if the transaction is within family relatives there is discouragement to entertain such hoylus
10. If it is inevitable as mentioned under above(9) the prior permission of heggade is necessary to register the hoylu.
11. If the amount exceeds Rs 50000, the concerned parties are advised to come and offer prayer to the God and go to the place of the defendant and to make necessary steps for the recovery of the same

The Dharmasthala hoylu does not make any distinction with respect of gender, caste for filing hoylu. The complaint can be submitted to the temple directly and it goes to the hoylu section. After perusing the complaint it would be forwarded to heggade and on his initials the file is maintained with details and then the facts entered into Avaka register. It is not mandatory that every case needs to be brought into the attention of Poojya Heggadeji before entering into the Avaka register; only those complaints involving the value beyond Rs. 50000 or land disputes shall be brought into his attention before issuance of the notice. The complainant shall undertake to pay 1/4th of his claim as the temple fee if any financial stakes are involved. The temple has the practice of directing the claim interest as compounded as there would be the chance of the accumulated interest transforming itself into a huge claim. Simple interest is to be considered.



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Chapter III

EMPIRICAL STUDY

The empirical study on hoylu basically involved three level of understanding;

- a. The system in which it operates; the role of Dharmadikari, his vision about hoylu, future prospects etc
- b. The process of conducting hoylu; the document maintenance, procedure, analysis of cases with few outstanding examples
- c. The experience shared by the beneficiaries of hoylu;

The project is concentrated upon the issues of general perception of the community, their expectations, the benefits derived and the genesis on the basis of which the system is relied on. This includes a set of questionnaires eliciting response from the society at large. The questionnaire basically focused upon;

- Procedure of filing Hoylu and its awareness
- Belief as to complainant's problem has resolved through Hoylu
- Prior Information to the respondent
- Acknowledgment for the Hoylu Lodged
- How many Hoylus have been lodged
- Awareness about the Hoylu division at Dharmasthala
- Opportunity to present and hear other parties to the case
- Production of Documents/evidence
- Payment of hoylu fees.
- The knowledge source of Hoylu System at Dharmasthala
- Knowledge with respect to type of cases handled
- Confidence as to how the case can be resolved through Hoylu
- Analysis of the number of Hoylus that have been disposed
- The Acknowledgment with respect to disposal of cases
- Whether disposal results in mental happiness
- Opinion with regard to time limitations



- Recommendation of Hoylu for others

Traditionally in every aspect of human life from birth to death, every stage is based on 'Dharma'. Everyone was living harmoniously. But whenever there is breach of trust, disputes arise and people used to say that 'Almighty' is the best judge to decide the dispute. It was believed that God will be knowing the truth and everyone will get happiness or sadness in life based on their good or bad 'karma' or deed. Slowly in Europe and western countries the process of legal documentation started and it began to spread over to other parts of the globe including India. As a consequence village panchayat system was developed in rural India. Similarly in temples, specially in Dharmasthala had a very specific system for Nyayadana based on the principle of "Speak the truth or be punished". Hoylu is a system which solves disputes as well as differences between the parties. Everyday many such differences between the family members or friends are solved in the temple and everything is not recorded. Hoylu procedure is different and it has its own method and documentation. It is mainly because in cases of hoylu both parties will not come together on the same day of filing hoylu in order to solve their dispute. In the absence of the opposite party, the complainant is filing a complaint before God. The opposite party will be informed about the same by the temple authority. Whenever the opposite party visits the temple to solve the case there should be some document/evidence to understand the entire dispute. Therefore, the hoylu Section started maintaining separate documents of each complaint. The section maintains these documents systematically from the last century i.e. from 1923 onwards. The following table shows no. of hoylus filed and decided from last 11 years.

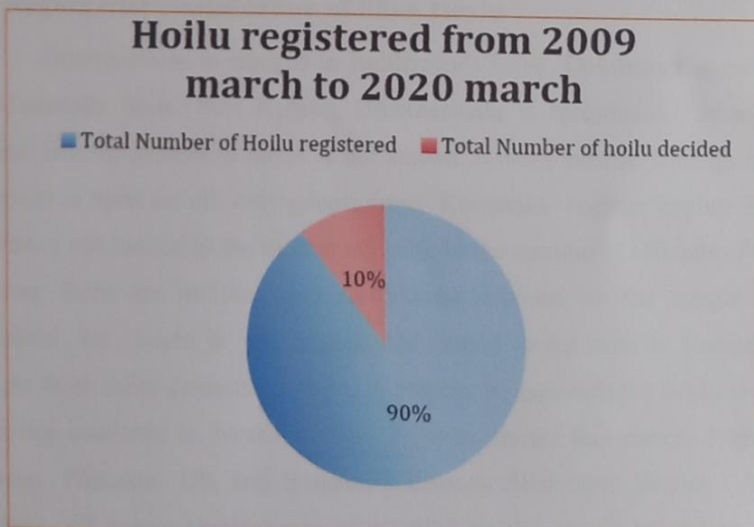
Sl.No.	Year	No. of Hoylu Registered	No. of Hoylu decided completely
1	2009-10	33	03
2	2010-11	50	07



3	2011-12	78	09
4	2012-13	20	03
5	2013-14	32	05
6	2014-15	46	07
7	2015-16	49	04
8	2016-17	23	03
9	2017-18	07	Not settled yet
10	2018-19	14	Not settled yet
11	2019-2020	06	Not settled yet
	Total	358	41

Source : (Avaka- Javaka registry of hoilyu Section)

The above table shows that the number of hoilyus filed in these years are fluctuating and from 2016-17 onwards it is on the path of decline. The highest number of hoilyus were registered in 2011-12, out of which only 9 hoilyus were settled so far. The following chart shows the total percentage of cases decided from 2009-10 to 2019-20.



The total number of hoylus filed in the last 11 years are 358. But unfortunately only 41 cases have been decided so far. In the opinion of Dr. D.Veerendra Heggadeji, "hoylu system has declined at present. From the last 50 years, only 1% of the system is prevailing and 99% have been stopped. But without written documentation solving of disputes i.e 'Raji' system is not reduced".

3.1 Awareness About hoylu

Hoylu is one of the traditional practices. The knowledge about hoylu is common among the people living in and around Dakshina Kannada. This knowledge have been passed from generation to generation. The people who are frequently visiting Shri Kshethra Dharmasthala from a long time carry the information about the process of hoylu and spread it among others. Apart from this, some of the literature and the periodicals published by associate organizations of Shri Kshetra Dharmasthala also contain information about hoylu. As per the documents available in hoylu section of Shri Kshethra, more than 50% of hoylu is registered by the people from other parts of Karnataka (people residing outside Dharmasthala and BelthangadyTaluk). Since the proceedings of hoylu normally are in Kannada/Tulu, non Kannadigas are not filing hoylu.

3.2 Region wise classification of filing Hoylu

Dharmasthala is situated in BelthangadyTaluk, Dakshina Kannada District of Karnataka State. Shri Kshetra Dharmasthala is recognised throughout the nation. But the system of hoylu is not known to many people. Though the system of hoylu is open for all, only people from Karnataka register hoylus. The Hoylu system is not limited to the local areas only. In the opinion of officials of the Hoylu section, there are no territorial restrictions imposed by the temple authority. However, the hoylu is not territorially limited to the state of Karnataka. The people from other districts are more in number to approach the hoylu section. The statistics available in Avaka, Javaka Registry shows that people from Kodagu, Hassan, Thumkur, DK and Bengaluru districts filed more Hoylus. As per the registry, till now a single hoylu is not filed by the people belonging to another



state. The documentation of sending letters and maintenance of record and registry are in Kannada Language. The people belonging to Kasaragod region may be well versed with Kannada Language (Kannada Minority) but they prefer 'Kanathur' which is a temple situated in Kerala state to solve their differences.

3.3 Types of suit filed in Hoylu section

Hoylu used to be registered for both monetary as well as land related disputes. The documents, especially old reports, say that there are different types of civil cases filed in the hoylu section. From the last several years only monetary related cases are accepted and other cases are discouraged. Monetary complaints include non-repayment of debt (normally debt without any document or security/ oral debt) or non-payment of price for purchase of the goods, or non-payment of promised amount or surety amount etc. At present only monetary disputes having a maximum limit upto Rs. 50000/- is entertained. .

In the opinion of Poojya Dr. D Veerendra Heggedeji "There is no any hard and fast rule with regard to fixing monetary limit up to Rs. 50000. The dispute involving more than Rs. 50000/- is not encouraged because it may invite other legal complications to the parties in future" The limit of 50000 is applicable to single hoylu, i.e the amount of claim between applicant and opposite party should not exceed 50000 in one case. But there is no limit on the number hoylus a person can register at a time. The condition is that it should be against different persons. For eg. Mr. P (Prabhu) from Madikeri, Karnataka filed 29 Hoylus so far among which no Hoylu has been settled so far. These Hoylus are filed against different persons including female and Non Hindus. Another person Mr. D (Dharmaraju) from Hasan filed 13 hoylus in between 2011-12 against 13 different females and all these hoylus are not decided yet. The total amount which they are claiming from different persons may exceed sometimes Rs.50000.



3.4 The Sanctity of Religious Belief

The Non-State Justice System is always based on one or other kinds of belief. It may be the belief in God or Supernatural power or belief with a person deciding the disputes. The hoylu system is also based on such belief i.e. belief in God as well as the person mediating the disputes i.e. the 'Dharmadhikari' of the temple. The members of Target Group revealed that they strongly believe in God and they are of the opinion that their dispute will be solved one or another day and they will get justice from God.

Since 'Belief in God' is the main criteria, the material evidence relating to the dispute is not given any importance in the hoylu system. At the time of filing hoylu, even if the material evidence is produced, it will be returned to the parties who submitted it. There is a belief that in front of God everyone will speak the truth and to support his/her statement the documents are not necessary rather the conscience of individuals is more important. This enables the people to file hoylus which many times lacks evidentiary support, or time barred debt, oral debts, unsecured debts, etc under the distinct belief that God would do the justice when it goes beyond human limitations.

3.5 Applicability of Precedent

Precedent plays an important role in all forms of judicial process. Precedent refers to authoritative legal cases which establish a principle or rule and then it is used by the courts or other judicial bodies while deciding subsequent cases with similar issues or facts. But the rule of Precedent is not applicable for hoylu because of the following reasons.

Firstly, in the case of hoylu the deciding authority is the same and always a single person is mediating the complaint, Thus, the question of precedent does not arise.



Secondly, in hoylus there is no process of deciding a case. It is the parties who are settling their disputes amicably. There is no final verdict or decision by the deciding authority. Therefore, the question of precedent is not applicable.

Thirdly, in hoylu every case/complaint is settled based on facts of each case and documentary evidence is also not necessary. Thus, there is no question of following precedent.

3.6 Gender and Hoylu

As far as gender analysis of hoylu is concerned, traditionally men were filing hoylu and the main reason for this is, as per Indian culture and tradition men were involved in economic transactions more than women. In case of hoylu both men and women are free to file Hoylu in Shree Kshetra Dharmasthala. In the opinion of Poojya Dr. D Veerenda Heggedeji, there are many instances where women filed hoylus and the kshetra does not make any difference on the basis of gender for filing between hoylus. The following table shows the details of hoylus filed by women in last 11 years

Year	Number of Hoylus filed by women	Number of women who filed more than one hoylus	Total Hoylu filed by both men and women	Number of Hoylu filed by women and decided	Total number of Hoylu decided
2009-2010	05	03	33	-	03
2010-2011	07	06	50	02	07
2011-2012	06	03	78	01	09
2012-2013	03	02	20	-	03



2013-2014	01	01	32	-	05
2014-2015	06	05	46	01	07
2015-2016	10	05	49	-	04
2016-2017	01	01	23	-	03
2017-2018	00	00	07	-	-
2018-2019	02	02	14	-	-
2019-2020	03	01	06	-	-
		Total	358		

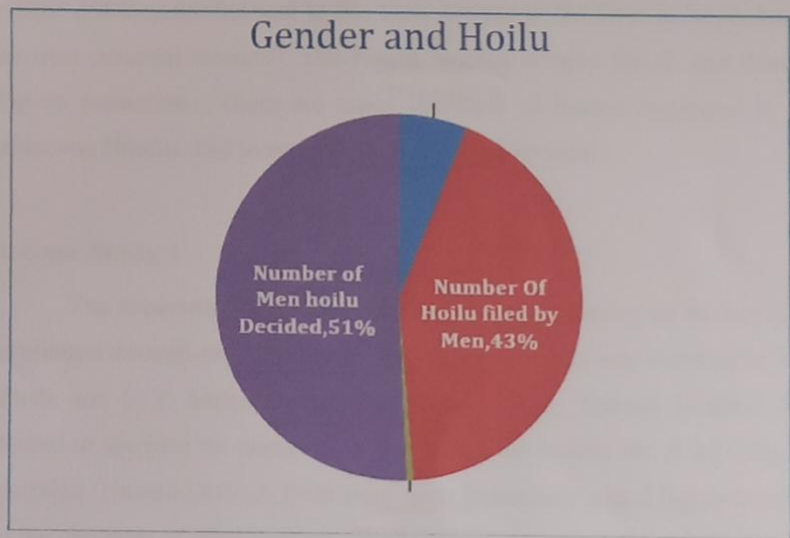
Source : (Avaka, Javaka registry of hoylu Section)

The above table shows that every year many hoylus are filed by women. The second column reflects the total number of hoylus filed by women and the third column represents the number of women filed hoylu in that respective year. There are many instances where the same woman filed more than one hoylu at the same or different times. For instance, in 2011-12 there were 6 hoylus were registered out of which 03 were filed by women. It means one woman filed more than 1 hoylu either at the same time or different times but during the same year. In other words during 2011-12, Ms. N (name is not disclosed) filed a total 4 hoylus at a time against four different persons. Likewise in 2015-16, ten hoylus were filed by 05 women. The fourth Column shows the total number of hoylus registered in the same year. The average number of hoylus filed by women in each year is below 10% than men. A comparative analysis of the number of hoylus decided in each year shows that only 04 hoylus filed by women during the last 10 years have been settled. Therefore, on an average less than 10% of hoylus filed by women were only decided. As per the case study and information collected from hoylu section of Shree Kshetra, Ms. N (Name not disclosed) filed four hoylus in 2011-12, two hoylus in 2014-15, two hoylus in 2015-16 and three hoylus in 2019-20 against different persons out of which only one is settled so far. All these hoylus were filed for recovery of money. It shows that the women who know the procedure of hoylu



and who have the belief in this system are filing more and more hoylus even though the number of cases decided is very less.

The following chart compares the number of hoylu filed by men and women from 2009-10 to 2019-20.



3.7 Religion and Hoylu

Shree Dharmasthala Manjunatheshwara temple is a religious center mainly for Hindus. But the hoylu process/system is open to all. As per the survey report, the 'target group' reveals that it is the belief and trust with the Shree Kshetra as well as 'Dharmadhikari' which made them file/register hoylu in Dharmasthala. The Hoylu section is situated within the premises of 'Shree Kshetra' and the disputes are settled and solved in the name of 'God'. There are instances where non Hindus also visited the hoylu section and filed hoylu. As mentioned earlier, there are 2 methods of solving differences in Dharmasthala i.e, Hoylu (through documentation) and 'Raji' (oral compromise). Non Hindus prefer 'Raji' than hoylu because they are not ready for documentation of their differences in the form of hoylu. The fear of opposition from their own community is one of the reasons behind it. As per the statistics available in the hoylu section, only 3 hoylus were filed by non Hindus in the last 10 out of which only one hoylu has been decided so far. During 2019-20



Mr. Albert Ammani, employee in BSNL from Kundapur region filed 2 hoylu out of which 1 hoylu is already decided. In 2015-16, Mr. AlwinRodrigus filed a hoylu for the recovery of Rs. 50000 which is not decided yet. According to Prof. UmanathShenoy, a senior Professor/researcher, "There are many non Hindus (specifically Muslims) who bring their differences (monetary differences) to the 'Kshetra' but they are hesitant to file their dispute in the form of hoylu because of their own personal reasons". The Hoylu process is open for all and there are no religious restrictions. There are many instances of hoylus registered by Hindus against non Hindus. But most of them are not yet decided.

3.8. Case Study 1

The experience of people involved and participating in the hoylu process was elicited through oral interview. One such experience was narrated by Mr. G.M Sathish, s/o G T Manjegowda, from Belurtalukof Hassan District. (Consent obtained to disclose his name and address) and his cousin Mr. A M Uday Kumar, Belurtaluk Hassan District. Both were from financially sound Agricultural Family and the devotees of Shri Kshetra Dharmasthala. As narrated by them in 2013 they renovated a 800 year old temple in their locality. Since then they started encountering a series of problems. They suffered loss in Agriculture followed by an unnatural death in the family. This apart, another young man in the family started facing a very serious health problem and to recover from it they had to spend a huge amount of money. So they consulted many astrologers and different opinions/ advice were given and followed.. Finally, as advised by an astrologer they decided to celebrate a festival called 'Pitrupaksha 'by inviting all relatives. In the mean-time they shifted and changed two houses and disposed of many old papers and unnecessary things. During this process they accidentally found an old letter from the cupboard of their mother. It was a letter from Shree Kshetra Dharmashtala in its official letterhead written in old kannada language with Sri ManjajyyaHeggade's seal and signature (dated 1932). In the letter their great grandfather's name was written (Grand father's father, 4th generation). Immediately they visited Shri Kshetra along with letter and understood that their great



grandfather failed to repay a debt of Rs 25/- and so the creditor filed hoylu against them in 1932.

In hoylu section, officials asked them to inform the matter to the complainant and along with the eldest member of their family to visit the temple once again. The whereabouts of the complainant was not found and so they came to Shri Kshetra along with their mother and paid a fine of Rs. 1161/- (including interest @ rate of 1% PA) to God for not performing of hoylu obligation. Finally after 87 years a hoylu was settled and he said that in front of hoylu there is no other parallel justice system in the world. He was fully satisfied and relaxed and had a strong belief that all his problems will be solved here after.

3.9 Case Study 2

Mr Ganesh who is an employee of Shri Dharmasthala Manjunatheshwara Educational Society explained his trust and confidence in the hoylu system. He paid a sum of Rs. 10000/- to a woman whom he knew very well for many years. But during the agreed repayment period, she started avoiding him and refused to pay the amount which he gave. There was no security/evidence for this debt He was aware of the hoylu process in Dharmasthala and many advised him to file hoylu for the recovery of money. Accordingly he informed this matter to her and filed a hoylu in 2019 which is not decided yet. But he has a very strong belief that it will be settled soon

3.10. Case study 3

In another case, hoylu was filed in the year of 1918 which was settled in 2019. Mr. ShivamoorthyAcharya from Shivamoga, filed a hoylu relating to some land dispute which was pending for many years. It was not settled during his lifetime and in 2019 one of his relatives Mr. Nagaraj came to the hoylu section and settled hoylu by paying Thappukanike. (Guilty Money) to the God



Chapter IV

DECLINE OF HOYLU

The Hoylu system of Shri Kshetra Dharmasthala is one the best practices of the Non State Justice System. But unfortunately now it isonit's path towards decline. The following reasons can be cited for its decline

1. Before land reform legislation, every year on an average 300 hoylus were filed. However land reform legislation and frequent changes in government policies with respect to land distribution led to complex cases resulting in multifarious and vexatious claims. Naturally conviction is replaced by conservation and it led for discouragement for entertaining land related cases
2. Family disputes are discouraged due to expectations that it creates further gulf in relationships and also behaviour pattern of some people .
3. The people prefer the 'Raji' system (oral) of solving disputes instead of documentation of their disputes. Only if the opposite party is not ready to come for 'Raji' system then the complainant registrhoylu.
4. The delay was found in solving the disputes in hoylu. Some of the hoylus are not settled during the lifetime of the complainant.
5. The inroads of banks,cooperative societies led to the opting of availing loans through a documentary process that has resulted in reduction of oral debts.
6. People find it easy and immediate in getting reliefs by resorting to police stations of local area for recovery of debts than resorting to spiritual belief



Chapter V

Conclusion

Nyayadana process followed in Shri Kshethra Dharmasthala is based on the principle of 'Speak the truth or be punished'. It is believed that in front of Lord ManjunathaSwamy, no one will lie. As mentioned by Dr. D VeerendraHeggade, during British rule in India the court of law used to send some of the cases to Shri Kshetra for the verification of truth in the statement of parties/witnesses. Because of the fear of punishment by the God the people spell the truth. A person who is not able to get justice through present legal system because of lack of evidence or other reason can get justice before the God. It is rightly said that "No Law in any part of the world can get somebody Rs. 50 after 50 Years" It is possible only in such Non-State Judicial Process as it is being done in shri Kshethra Dharmasthala through hoylu system.



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ANNEXURES 1

QUESTIONNAIRE

ಹೊಯ್ಸ ನ್ಯಾಯ ಪದ್ಧತಿ ಪ್ರಶ್ನಾವಳಿ

ಶ್ರೀ ಧರ್ಮಸ್ಥಳ ಮಂಜುನಾಥೇಶ್ವರ ಕಾನೂನು ಕಾಲೇಜಿನವರಾದ ನಾವು ಶ್ರೀ ಕ್ಷೇತ್ರ ಧರ್ಮಸ್ಥಳದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ಹೊಯ್ಸ ನ್ಯಾಯ ಪದ್ಧತಿಯ ಕುರಿತಾಗಿ, ಕರ್ನಾಟಕ ರಾಜ್ಯ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ, ಹುಬ್ಬಳ್ಳಿ ಪ್ರಾಯೋಜಿತ ಕೆರೆ ಸಂಶೋಧನಾ ವರದಿಯನ್ನು ತಯಾರಿಸುತ್ತಿದ್ದೇವೆ. ಈ ಸಂಶೋಧನೆಗೆ ಷೂಜ್ಞ ಶ್ರೀ ವೀರೇಂದ್ರ ಹೆಗ್ಗಡೆಯವರ ಅಶೀರ್ವಾದವಿರುತ್ತದೆ. ಈ ಪ್ರಶ್ನಾವಳಿಗೆ ಸೂಕ್ತ ಉತ್ತರ ನೀಡುವುದರ ಮೂಲಕ ನಮ್ಮ ಸಂಶೋಧನೆಯ ಯಶಸ್ಸಿಗೆ ಸಹಕರಿಸಬೇಕಾಗಿ ವಿನಂತಿ.

ತಮ್‌ಮ ಹೆಸರು:

ವಿಳಾಸ :

ದೂರವಳಿ:

ಉದ್ಯೋಗ :

ವ್ರಾಯ:

ಲಿಂಗ :

ಪಠೆ :

೧. ಶ್ರೀ ಕ್ಷೇತ್ರ ಧರ್ಮಸ್ಥಳದ ಹೊಯ್ಸ ನ್ಯಾಯ ಪದ್ಧತಿಯ ಬಗ್ಗೆ ತಮಗೆ ಯಾವ ಮೂಲದಿಂದ ತಿಳಿದಿರುತ್ತದೆ?

- ೧) ಬಂದು ಬಳಗದವರಿಂದ
- ೨) ಕುಟುಂಬದಲ್ಲಿ ತಿಳುವಳಿಕೆ ಇರುತ್ತದೆ
- ೩) ಸ್ನೇಹಿತರಿಂದ
- ೪) ಇತರ ಮೂಲಗಳಿಂದ..... (ಯಾವ ಮೂಲವೆಂದು ತಿಳಿಯಪಡಿಸಿ)

೨. ತಾವು ಯಾವ ರೀತಿಯ ವರಕರಣವನ್ನು/ಗಳನ್ನು ಹೊಯ್ಸ ನ್ಯಾಯಪದ್ಧತಿಯ ಮೂಲಕ ಶ್ರೀ ಕ್ಷೇತ್ರ ಧರ್ಮಸ್ಥಳದಲ್ಲಿ ದಾಖಲಿಸಿರುತ್ತೀರಿ?

- ೧) ಹಣದ ವ್ಯಾಜ್ಯಗಳು
- ೨) ಆಸ್ತಿ ವ್ಯಾಜ್ಯಗಳು
- ೩) ಮನಸ್ತಾಪಗಳು
- ೪) ಇತರ..... (ಯಾವುದೆಂದು ತಿಳಿಯಪಡಿಸಿರಿ)

೩. ತಾವು ಯಾವರೀತಿಯಲ್ಲಿ ಶ್ರೀ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೊಯ್ಸನ್ನು ದಾಖಲಿಸಿರುತ್ತೀರಿ?

- ೧) ಖುದ್ದಾಗಿ ಬೇಟೆ ಮಾಡಿ
- ೨) ವತರದ ಮೂಲಕ
- ೩) ದೂರವಳಿ ಮೂಲಕ
- ೪) ಸ್ನೇಹಿತರ ಮೂಲಕ
- ೫) ಇತರ..... (ನಾವೆಚ್ಚೆಂದಿರಿಸಿರಿ)



೪. ತಮಗೆ ತಮ್‌ಮ ಸಮಸ್ಯೆಯನ್ನು ಹೊಯ್ದು ಮುಖಾಂತರ ಪರಿಹರಿಸಬಹುದೆಂದು ವಿಶ್ವಾಸ ಹೇಗೆ ಮೂಡಿರುತ್ತದೆ?

- ೧) ಶ್ರೀ ಕ್ಷೇತ್ರದ ಮೇಲೆ ಇರುವ ನಂಬಿಕೆಯಿಂದ
- ೨) ವ್ಯಾಜಿಯ ಮೇಲೆ ಇರುವ ನಂಬಿಕೆಯಿಂದ
- ೩) ಹಿರಿಯರ ಮಾತುಗಳಿಂದ
- ೪) ದಾಖಲಾತಿಗಳು ಲಭ್ಯವಿಲ್ಲದಿರುವುದರಿಂದ
- ೫) ಇತರೆ.....(ಸಂಪರ್ಕಿಸಿರಿ)

೫. ಹೊಯ್ದು ದಾಖಲಿಸುವ ಮೊದಲು ಪರಿಶೀಲಿಸಿದರೆ ಹೊಯ್ದು ದಾಖಲಿಸುವ ಕುರಿತು ಮಾಹಿತಿಯನ್ನು ನೀಡಿರುತ್ತೀರಾ?

- ೧) ನೀಡಿರುತ್ತೇನೆ..... (ಯಾವ ರೀತಿ ಎಂದು ಸಂಪರ್ಕಿಸಿರಿ)
- ೨) ನೀಡಿರುವುದಿಲ್ಲ

೬. ನೀವು ವಾದಿಯಾಗಿದ್ದಲ್ಲಿ, ಹೊಯ್ದು ದಾಖಲಿಸಿದ ನಂತರ ಶ್ರೀ ಕ್ಷೇತ್ರದಿಂದ ಎನಾದರು ದಾಖಲೆ ಪಡೆದಿರುತ್ತೀರಾ?

- ೧) ಹೌದು
- ೨) ಇಲ್ಲ

೭. ನೀವು ಪರಿಶೀಲಿಸಿದಾಗಿದ್ದಲ್ಲಿ, ಹೊಯ್ದು ದಾಖಲಿಸಿದ ಬಗ್ಗೆ ಶ್ರೀ ಕ್ಷೇತ್ರದಿಂದ ಯಾವ ರೀತಿಯಲ್ಲಿ ಮಾಹಿತಿ ಕೊಟ್ಟಿರುತ್ತೀರಾ?

- ೧) ಪತ್ರದ ಮೂಲಕ
- ೨) ದೂರವಾಣಿ ಮೂಲಕ
- ೩) ಖುದ್ದಾಗಿ ಮುಖತಃ ತಿಳಿಸಿರುತ್ತೀರಾ
- ೪) ಮಾಹಿತಿ ಇರುವುದಿಲ್ಲ

೮. ತಾವು ಈ ತನಕ ಅಂದಾಜು ಎಷ್ಟು ಹೊಯ್ದು ಶ್ರೀ ಕ್ಷೇತ್ರದಲ್ಲಿ ದಾಖಲಿಸಿರುತ್ತೀರಾ?

- ೧) ಒಂದು
- ೨) ಎರಡರಿಂದ ಹತ್ತು
- ೩) ಹನ್ನೊಂದರಿಂದ ಇಪ್ಪತ್ತು
- ೪) ಇಪ್ಪತ್ತಕ್ಕಿಂತ ಮೇಲ್ಪಟ್ಟು

೯. ಶ್ರೀ ಕ್ಷೇತ್ರದಲ್ಲಿ ಹೊಯ್ದು ದಾಖಲಿಸಿದ ನಂತರ ಪರಿಶೀಲಿಸಿದ ನ್ಯಾಯಾಲಯದ ಮೊರೆ ಹೋಗುವುದಿಲ್ಲ ಎಂದು ಬರವಣಿಗೆ ಇದೆಯೇ?

- ೧) ಇದೆ
- ೨) ಇಲ್ಲ

೧೦. ತಾವು ದಾಖಲಿಸಿದ ಹೊಯ್ದು ಇತ್ಯಾರ್ಥ ವಾಗುವುದೆಂದು ತಮಗೆ ಬರವಣಿಗೆ ಇದೆಯೇ?

- ೧) ಇದೆ
- ೨) ಇಲ್ಲ

೧೧) ತಾವು ದಾಖಲಿಸಿದ ಹೊಯ್ದು ಇತ್ಯಾರ್ಥವಾದಾಗ ತಮ್‌ಮ ಮನಸ್ಸಾವಳೂ ಬಗ್ಗಿರುವುದೆಂದು ಎಂಬುದಾಗಿ



ಭಾವಿಸುತ್ತೀರಾ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೨. ತಾವು ಹೊಯ್ಸು ದಾಖಲಿಸುವಾಗ ಕುಲಕದ ರೂಪದಲ್ಲಿ ಕಾಣಿಕೆ ನೀಡಿರುತ್ತೀರಾ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೩. ತಮಗೆ 'ಹರಕೆ', 'ರಾಜಿ' ಹಾಗೂ 'ಹೂಯ್ಲ' ವಿನ ನಡುವಿನ ವ್ಯತ್ಯಾಸ ತಿಳಿದಿದೆಯೇ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೪. ಶ್ರೀ ಕ್ಷೇತ್ರದ ಹೊಯ್ಸು ನ್ಯಾಯಪದ್ಧತಿಯು ಕಾಲ ಪರಿಮಿತಿಯ ಒಳಗಡೆ ನಿರಾಣುವಾಗ ಬೇಕೆಂದು ತಮಗೆ ಅನಿಸಿಕೆ ಇದೆಯೇ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೫. ತಾವು ದಾಖಲಿಸಿದ ಹೊಯ್ಸು ಇತಾಯರ್ಥವಾಗಿರುತ್ತದೆಯೇ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೬. ಇತಾಯರ್ಥವಾಗಿದ್ದಲ್ಲಿ, ಎಷ್ಟು ಸಮಯದ ಒಳಗಾಗಿ ಇತಾಯರ್ಥವಾಗಿತ್ತು?

೧) ೧ ತಿಂಗಳ ಒಳಗಾಗಿ

೨) ೧-೬ ತಿಂಗಳ ಒಳಗಾಗಿ

೩) ೬ ತಿಂಗಳಿಂದ -೧ ವರ್ಷದ ಒಳಗಾಗಿ

೪) ೧ ವರ್ಷಕ್ಕಿಂತ ಮೇಲ್ಪಟ್ಟು

೧೭. ನಿಮ್ಮ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಹೊಯ್ಸು ಪದ್ಧತಿಯು ಪರಸ್ಪರ ಇರುವ ನ್ಯಾಯ ಪದ್ಧತಿಗೆ ಪರ್ಯಾಯವಾಗಿ ಬೆಳೆದರೆ ಒಳ್ಳೆಯದೆಂದು ನಿಮಗೆ ಅನಿಸುತ್ತಿದೆಯೇ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೮. ಹೊಯ್ಸು ಇತಾಯರ್ಥವಾದ ನಂತರ ಶ್ರೀ ಕ್ಷೇತ್ರದಿಂದ ಸೂಕ್ತ ದಾಖಲಾತಿಗಳನ್ನು ಪಡೆದುಕೊಂಡಿದ್ದೀರಾ?

೧) ಇದ

೨) ಇಲ್ಲ

೧೯. ತಾವು ತಮಗೆ ಅನುಭವದ ಮೇರೆಗೆ ಹೊಯ್ಸು ಪದ್ಧತಿಯನ್ನು ಇತರರಿಗೆ ಶಿಫಾರಸು ಮಾಡಿದೀರಾ?

೧) ಇದ

೨) ಇಲ್ಲ

೨೦. ತಮಗೆ ಶ್ರೀ ಕ್ಷೇತ್ರದ ಹೊಯ್ಸು ದಾಖಲಾತಿ ಪರಕ್ರಿಯೆ ಹಾಗೂ ಹೊಯ್ಸು ದಾಖಲಾತಿ ವಿಭಾಗದ ಬಗ್ಗೆ ಅರಿವಿದೆಯೇ?

೧) ಇದ

೨) ಇಲ್ಲ

೨೧. ಹೊಯ್ಸು ಪರಕ್ರಿಯೆಯಲ್ಲಿ ಪರಿಷ್ಕಾರರು ತಮಗೆ ಅನಿಸಿಕೆಗಳನ್ನು ವ್ಯಕ್ತಪಡಿಸಿರುತ್ತಾರಾ?

೧) ಇದ

೨) ಇಲ್ಲ

3/4

೨೨. ಹೊಯ್ಸು ಪರಕ್ರಿಯೆಯಲ್ಲಿ ಯಾವುದಾದರೂ ದಾಖಲಾತಿಯನ್ನು ಹಾಜರುಪಡಿಸಿದ್ದೀರಾ?

೧) ಇದ

೨) ಇಲ್ಲ



Annexure 2

Sample of Hoylu Notice

Hoylu Notice
IMG2019111143204.jpg

2019-20
22/07/2019

R No. HO
O R No. 76

ಭಾರತ ಸರ್ಕಾರದ ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಿಂದ
ವಿರೇಂದ್ರ ಹೆಗ್ಗಡೆಯವರು ಬರೆಯಿಸಿ ಕಳುಹಿಸಿದ ವಿವರ

ನಿಜವಾಗಿ ಶ್ರೀಮತಿ ಹೇಮಾವತಿ ಕೋ. ಸದಾನಂದ
ಪಾಲಕರು ಮನ. ಉಕ್ಕೇಡಿ ಅಂಚೆ,
ಬೆಳ್ತಂಗಡಿ ತಾಲೂಕು, ದ.ಕ. ಜಿಲ್ಲೆ - 574242
ಗಣೇಶ ಪೂಜಾರಿ ಬಸ್. ಕೆ. ಕೋಟ್ಯಾಳ ಪೂಜಾರಿ
ಶ್ರೀ ಗಣೇಶ ಕೃಪಾ, ಹೊಸವೆಲ್ಲ ಮನ. ಬಜರೆ,
ವೇಣೂರು ಅಂಚೆ, ಬೆಳ್ತಂಗಡಿ ತಾಲೂಕು, ದ.ಕ. ಜಿಲ್ಲೆ-574242

ಈ ಮೇಲೆ ತಿಳಿಸಿದ ವಿಳಾಸದವರಿಗೆ (ವಾದಿಗ), ನೀವು ವಿಚಾರಿಸಿದ ಅಧಾರದಲ್ಲಿ 6 ತಿಂಗಳ
ಅಂತರ ಮಗನ ಹುಟ್ಟುಹಬ್ಬದ ನೆವಹೇಳಿ ಹಣ ₹. 50,000/- (ಐವತ್ತು ಸಾವಿರ ಮಾತ್ರ)ವನ್ನು
ಪಾವತಿಸಿರುವುದಾಗಿಯೂ, ವಸೂಲು ಕೇಳಿದಾಗ ಈ ವರೇಗೂ ಸದ್ರಿ ಐವೇಜನ್ನು ಮರುಪಾವತಿ
ಮಾಡಿರುವುದಿಲ್ಲವೆಂತಲೂ, ಸದ್ರಿ ಹಣ ₹. 50,000/-ವನ್ನು ಸತ್ಯಾ ಸತ್ಯ ವಿಚಾರಣೆಯಿಂದ ನಿಮ್ಮಿಂದ
ಅವರಿಗೆ ಅರಮಾಡಿಸಿಕೊಟ್ಟು, ತಕ್ಕ ನಿವೃತ್ತಿ ದೊರೆಯಬೇಕಾಗಿ ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ
ಶ್ರೀ ಶ್ರೀ ಗಣೇಶ (ವಾದಿ) ಪ್ರಾರ್ಥಿಸಿ ಕೊಂಡಿರುವ ವಿಚಾರವನ್ನು ಈ ಮೂಲಕ ನಿಮಗೆ
ತಿಳಿಸಿರುವುದು. ನೀವು ಶ್ರೀ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಗೆ ಬಂದು ಸತ್ಯದಿ೦ತೆ ನ್ಯಾಯಾ ತೀರ್ಮಾನಿಸಿಕೊಂಡು
ಅದಕ್ಕೆ ನಿವೃತ್ತಿಹೊಂದಿ, ಶ್ರೀ ಸ್ವಾಮಿ ಅನುಗ್ರಹಕ್ಕೆ ಪಾತ್ರರಾಗುವುದು ಉತ್ತಮ ಶ್ರೀ ಸನ್ನಿಧಿಗೆ ಬರುವಾಗ
ಶ್ರೀ ಗಣೇಶ (ವಾದಿ)ಯವರಿಗೂ ತಿಳಿಸಿ, ಈ ಪತ್ರದೊಂದಿಗೆ ಬರುವುದು. ತೀರ್ಮಾನಕ್ಕೆ ಬರುವಾಗ ಈ ಪತ್ರ
ಮಾತ್ರ ತಪ್ಪದೇ ತರುವುದು ಪತ್ರ ಜಾಗೃತಿಯಾಗಿ ಇಟ್ಟುಕೊಳ್ಳುವುದು.

ಶ್ರೀ ವಿರೇಂದ್ರ ಹೆಗ್ಗಡೆ.
(ಡಿ. ವಿರೇಂದ್ರ ಹೆಗ್ಗಡೆಯವರು)

ಇದನ್ನು ಬರೆಯುವಾಗ ಈ ಪತ್ರ ಸಂಪೂರ್ಣ ಮತ್ತು ತಪ್ಪದೇ ಸಮಗ್ರವಾಗಿರಬೇಕು. ಹೊಣೆ ಪಾವತಿ ಹಣ ಇವೆಲ್ಲ
ವಿವರಿಸಿ ವರೇಂದ್ರ ಹೆಗ್ಗಡೆ, ಕೂಪನಗುಡಿ ಸ್ವಾಮಿಗಳ ಬರೆಯಿಸಿ ಕಳುಹಿಸಿರುವುದು ಮತ್ತು ಪತ್ರದ ಮೂಲಕ ತಿಳಿಸಿರುವ



Annexure 3

Sample of Avaka Register

Sample of Avaka Register

007

ಶ್ರೀ ಭಾರತೀಯ ಮಹಾಶಿಕ್ಷಣ ಸಂಸ್ಥೆ, ಮಂಗಳೂರು, ದಾಖಲೆ ಪಟ್ಟಿಯು

ಕ್ರ. ಸಂ.	ತಾ. ಸಂ.	ಪುಸ್ತಕ ಸಂಖ್ಯೆ	ವಿಷಯ	ಪ್ರಕಾಶಕರು	ಪುಸ್ತಕದ ವಿವರ	ಬೆಲೆ
14	176	108	ಶ್ರೀ. ಡಾ. ವಾಣಿಯ	ಶ್ರೀ. ರಮೇಶ್	ಮೂಲಕೃತಿ	11.8.09
109-10	118	09	ಐ. ಟಿ. ಪಿ.	ಪ್ರೊ. ಪಿ. ಪು.	ವಿಶೇಷಣ	1/4
	09		ಸ/ಐ. ಟಿ. ಪಿ. ಕೆ. ಎಂ. ಸಿ.	ಕೆ. ಎಂ. ಸಿ.	ಕೆ. ಎಂ. ಸಿ.	1/4
			D.No. 175, 7ನೇ	ಕೆ. ಎಂ. ಸಿ.	ಮೂಲಕೃತಿ	
			ಪ್ರೊ. ಪಿ. ಪು.	ಪಿ. ಎಂ. ಎಸ್. ಎಸ್.		
			ಪಿ. ಎಂ. ಎಸ್. ಎಸ್.	ಕೆ. ಎಂ. ಸಿ.		
			ಪಿ. ಎಂ. ಎಸ್. ಎಸ್.	ಕೆ. ಎಂ. ಸಿ.		
			ಕೆ. ಎಂ. ಸಿ.			



Annexure 5

Sample Letter about withdrawal of Hoylu

ಹೊಲು ಸಂಖ್ಯೆ: 169/11-4-1932

ತಾರೀಖು: 11-11-2019

ಶ್ರೀ ಮಂಜುನಾಥ ಪ್ರಸಾದ್



I.R.No. _____

O.R.No. _____

Intimation of withdrawal of Hoylu

ಧರ್ಮಸ್ಥಳ ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಿಂದ
ವೀರೇಂದ್ರ ಹೆಗ್ಗಡೆಯವರು ಬರೆಯಿಸಿ ಕಳುಹಿಸಿದ ವಿವರ

ವಿದವಾ ನಿಜವಾಗಿ ನಡೆ ೩೦ ಮಜ್ಜೆಗಾಡೆ
ನಿಂತೆಡೆಗೆ, ಬಾಲರು ತಾ|| ಎಸೆನಲ್ಲೆ
ಮಜ್ಜೆಗಾಡೆ, ದಳವಳ್ಳು, ಕುರ್ದು
ಬಾಲರು ತಾ|| ಎಸೆನಲ್ಲೆ

Withdrawal
From Hoylu

ರೂ 25/- ನ್ನು ಬಕಯಡಿಸಿ ಕೊಡಬೇಂದ ಕೊಟ್ಟ
ಕೊಟ್ಟು ಬಿಡಬೇಂದ -
ಈ ರೀತಿನ ಬೇಂದರಿಂದ ಕೊಡಬೇಂದ ಯದುತಿ
ಇದಕ್ಕೆ ಯದುತಿ ಇವರ ಮಜ್ಜೆಗಾಡೆ ಒಂಟಿ ನಕಾಸ ಇನ್ನು ಒಂದು
ಕುಡುಡ ರೇತರು ಸ್ವಾಧೀನ ಇದೇನೂ ಕುಡಿಬೇಂದ ಯದುತಿ
ಇಲ್ಲದ ಇದೇನೂ, ಯದುತಿ ಕೊಟ್ಟು ಬಿಡಬೇಂದ ಯದುತಿ
ದಾದರ ಇದೇನೂ ಒಟ್ಟು ಕೊಡು ಕೊಟ್ಟು ಬಿಡಬೇಂದ ಯದುತಿ
ಬಾಲರು ತಾ|| ಎಸೆನಲ್ಲೆ ಪ್ರಾಧಿಕಾರಿಯರಂತೆ ಬಾಲಕರೇತರು
ದಾದರ ಇದೇನೂ ಇವರ ರೂ 25/- ಇನ್ನು ಬಕಯಡಿಸಿ ಬೇಂದ
ಬಿಟ್ಟು ರೂ 136/- ಬಾಕು 161/- ನ್ನು ಇನ್ - ಮಜ್ಜೆಗಾಡೆ
ಬೇಂದರಿಂದ ಯದುತಿ ಕೊಟ್ಟು ಬಿಡಬೇಂದ ರೂ 1000/- ಕಟ್ಟು
ಕಟ್ಟು ಬೇಂದರಿಂದ ಬಾಕು ರೂ 1,161/- ನ್ನು ದಾದರ ಭಂಡಾರಕ್ಕೆ
ಒಟ್ಟು ಬೇಂದರಿಂದ ಭಂಡಾರಕ್ಕೆ ಒಂದು ಬಕಯಡಿಸಿ ಕೊಟ್ಟು
ಕೊಟ್ಟು ಬಿಡಬೇಂದ ಯದುತಿ ಕೊಟ್ಟು ಬಿಡಬೇಂದ.

Handwritten signature

ವಿಷಯ: ಪ್ರಕೃತ ಬರೆಯಿಸುವಾಗ ಈ ಪತ್ರದ ಸಂಖ್ಯೆ ಮತ್ತು ತಾರೀಖನ್ನು ತಪ್ಪದೇ ನಮೂದಿಸಬೇಕು. ಹೊಲು ಬಾಧಿಸಿ ಹಣ ಇ.ಎಂ.ಒ.
ಮೂಲಕ ರವಾನಿಸುವಲ್ಲಿ ಇ.ಎಂ.ಒ. ಕೂಪನಿನಲ್ಲಿ ಸುಸ್ಥವಾಗಿ ಬರೆದು ಹೊಲು ಸಂಖ್ಯೆ ಕಾಣಿಸಬೇಕು ಮತ್ತು ಪ್ರತ್ಯೇಕ ಪತ್ರದ ಮೂಲಕ ತಿಳಿಸಬೇಕು.



Annexure 6

Sample Letter of Acknowledgement of Money

Acknowledgement of Receipt of Money

IMG2019111143824.jpg

93/1995-96
24/06/2019

ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿ

I. R. No 64
O. R. No 62



ಧರ್ಮಸ್ಥಳ ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಿಂದ
ವೀರೇಂದ್ರ ಹೆಗ್ಗಡೆಯವರು ಬರೆಯಿಸಿ ಕಳುಹಿಸಿದ ವಿವರ

Sujayalal
n.k

ಮದರಾಸು
ಉ.ಆ.ರಾಜೇ ಗೌಡ
ಸ್ಕೂಲ್ ಮಾಸ್ಟರ್, ಬೂಮರ ಹಳ್ಳಿ,
ಹೆದ್ದಹಳ್ಳಿ ಅಂಚೆ,
ಸಕಲೇಶಪುರ ತಾಲೂಕು,
ಹಾನನ ಜಿಲ್ಲೆ.

ಪತ್ರ ತಲುಪಿ ವಿಚಾರ ತಿಳಿಯಿತು. ಈ ಹಿಂದೆ ನಿಮ್ಮ ಮೇಲೆ ಹೊಣೆ ಮಾಡಿದ ಬಾಬಿ
ತಾರೀಖು : 14-06-2019ರಂದು ನೀವು ಇ.ಎಂ.ಪಿ ಮೂಲಕ ಕಳುಹಿಸಿರುವ ಹಣ ರೂ.1,500/-
ಹಾಗೂ ಹೆಚ್ಚುವರಿಯಾಗಿ ರೂ.500/- ಒಟ್ಟು ಹಣ ರೂ. 2,000/- (ಎರಡು ಸಾವಿರ ಮಾತ್ರ) ವು
ತಾರೀಖು : 22-06-2019ರಂದು ಶ್ರೀ ಸ್ವಾಮಿ ಸನ್ನಿಧಿಗೆ ತಲುಪಿರುತ್ತದೆ. ಸದ್ರಿ ಹಣವನ್ನು
ಶ್ರೀ ಸ್ವಾಮಿ ಭಂಡಾರಕ್ಕೆ ಒಪ್ಪಿಸಿದಂತೆ, ಭಂಡಾರದಲ್ಲಿ ಅಮಾನತು ಇರಿಸಿರುತ್ತದೆ. ಹೊಣೆ ನಿವೃತ್ತಿ
ಪಡಿಸಿರುತ್ತದೆ. ಶ್ರೀ ಮಂಜುನಾಥ ಸ್ವಾಮಿಯ ಅನುಗ್ರಹವಿರಲಿ.

ಶ್ರೀ. ವೀರೇಂದ್ರ ಹೆಗ್ಗಡೆ.
(ಡಿ. ವೀರೇಂದ್ರ ಹೆಗ್ಗಡೆಯವರು)

EM



Annexure 7

Sample letter to the plaintiff to collect the money

