

CHAPTER III

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3.1 Sallekhana

The concept of Sallekhana is derived from two terms called St meaning praiseworthy and Lekhana which means the act of enervation. It is a sacred act undertaken for the sake of dharma. From the standpoint of dhrama, Sallekhana is resorted to for two purposes. One is the protection of ancient dharma of one's own community which one has accepted and adopted. Another is the realization of one's own self-Atmiya dharma. A person can achieve fulfillment of his life only through the proper observance of his dharma. Therein lies the real worth of human life. For dharma is one's real relative and it alone helps him.¹ Whenever and wherever the person sees the signs of the decline of dharma and finds it impossible to lead a sacred life, then he decides to forsake his life with a view to protecting and upholding his dharma. That sacrifice is Sallekhana.

To say that one should be prepared to give up one's life for the sake of one's dharma appears to be irrelevant. For generally speaking, the body is regarded as an instrument meant for the service of dharma². But when the body becomes an hindrance to the practice of one's dharma and when the protection of the body or its very existence obstructs and observance of dharma, then it becomes necessary to sacrifice it for the sake of dharma. When during the foreign invasions, the person who regards dharma as his very life, nay soul, finds

it difficult to pursue it and at the same time intensely longs to protect and preserve it and when he is compelled to embrace a different faith and thus he runs to the risk of becoming a dharmabhrasta, then he should wisely decide to follow his own dharma by sacrificing himself. This is one viewpoint.

According to the second point of view, when a person becomes a victim to incurable diseases and thereby the occurrence of death becomes inevitable, then he undertakes the vow of Sallekhana for the realization of dharma. In other words, if the incurable ailments, bodily infirmities due to old age and other factors, unavoidable obstacles and other uneschewable miseries and worries prevent a person from observing his dharma, then he gives up his life for the sake of his dharma.³ Such self-willed termination of life for the protection, preservation and realization of dharma is termed Sallekhana or Samadhimarana⁴.

Sallekhana is the basis and result of penance. All the good results accrue from it. It is said that from penance come all happiness⁵. If a person who performs penance from the beginning, but becomes unable to attain Samadhimarana, then his penance becomes fruitless. What is important here is the complete concentration on the Supreme when the soul separates itself from the body.

Hence Sallekhana is not just hapless and helpless yielding to death. It is undaunted reaction and bold response to the challenge of death. It is nothing but “spiritual welcome to death”.⁶ So it may be defined as a self-willed courting of death by an ascetic or a householder boldly when he is sure of his nearing his end and when he cannot lead a normal life according to religion because of old age, incurable illness, severe famine, unavoidable calamity, etc. it is self-willed termination of life after elimination of all passions and worldly attachments, and through scrupulous and strict observance of all prescribed austerities, gradual abstention from food and water and simultaneous meditation on the supreme and the real nature of the self till death occurs⁷. In other words, when the person who, on being confronted with the inevitable calamity, famine, diseases etc., gives up his life boldly, joyfully and voluntarily for the sustenance of dharmic practices, such an act of his is called Sallekhana. It is to be adopted only when the person finds his body to be useless for the practice of his dharma; when he cannot observe his dharmic principles because of the compulsion of and exploitation by the foreign ruler; when he is subjected to all types of miseries created by Nature and her creatures; when he is troubled by the evil deeds of the own kith and kin; when he cannot get food and water because of famine; when he suffers from all types of unavoidable bodily infirmities on account of old age, ailments, etc; when there is no way left for overcoming all these

obstacles and when the time of natural death is known in all probability. But if a person is not sure that his end is near; if he is able to observe all the prescribed dharmic principles and practices like vratas, scriptural study, meditation, penance, fasting worship of Jina etc; if he is not troubled by famine, old age and ailments; if his body is strong and healthy and if it is a fit vehicle for his dharma; if he has the adequate means to overcome all the trials and tribulations-man-made and otherwise- and if he has the potentialities to be of service to society, then he should not take up this vow. He can achieve nothing by refusing food and other necessities to his quite healthy body. On the contrary, by so doing he commits Sin.⁸

3.2 Sallekhana Demonstrated

Inscriptions belonging to ancient and medieval periods in Karnataka silently but solidly testify to the firm faith the persons belonging to all social strata had in the vow of Sallekhana and hence its popularity and their bold way of courting death for various justifiable reasons according to the prescribed procedures after fully realizing all the social implications and psychological constituents. Some persons were healthy. Yet the realization that their life, though beautiful, was temporary like rainbow, lightning and fog, made them develop complete detachment, adopt this vow and embrace death⁹. Those who knew that their end was near,¹⁰ who were victims to ailments,¹¹ who were bitten by snakes,¹²

and those who lost their near and dear ones and thus had no zest for life,¹³ had courted death through this vow. The sacred books have prescribed certain vidhis and it was believed that if those procedures were followed faithfully, one could get great merit. For example, Masena, a rishi observed the vow as enunciated by the Sanghas and attained the abode of gods¹⁴. The ascetic by name Malleshena gave up his life according to jainagama prasiddha sallekhana vidhi¹⁵. Gunadeva¹⁶ and a lady named Anantamatigantiyar of Navilura Samgha went to heavens through observing twelve methods¹⁷ (Dvadasha Vidhana). A record states about the death of Vrishabhanandi, a disciple of Mauniacharya of navilura Samgha through Aradhana yoga¹⁸.

The epigraphs supply information about the saints, kings, ladies and persons belonging to different social categories who embraced death through this vow of Sallekhan. The earliest record is about the famous Bhadrabahu at Chikka-betta. According to Jaina traditional literature, Bhadrabahu, the Srutakavali migrated to the south along with his disciple Chandragupta and the entire samgha or community, as he feared that there would be severe famine in the north for twelve years and arrived at a country (in Karnataka)¹⁹ having many hundreds of villages, happy people, wealth, gold, grain, cows buffaloes, goats and sheep. Then an acarya by name Prabhachandra realizing that his end was

nearing, decided to accomplish Samadhi and succeeded in his attempt on this high-peaked mountain²⁰. Then in course of time seven hundred Rishis or saints also attained Samadhi here²¹. In the seventh century two other Jaina saints called kanakasena and Baladeva muni also accomplished Samadhi marana on the same hill.

Aristanemi²² was a great acarya who came to the south with many disciples. He left the whole group (gana) including four castes and gave up food etc. and with pure meditation on the self forsook his body. Charitasri was a great scholar of heavenly learning. Not only the sages but even the gods praised him. The record explains that he uprooted the tree of sin and smote the mountain of ignorance, trampled the five senses, observed the vows of *muni* and died on Kalbappu²³. Masena²⁴ embraced death after observing the vow in consonance with the rules of the *Siddhas* enuciated by the samghas and was honoured highly by the thousands. Santisena muni was responsible for the renovation of the Jaina faith when it became weak after Bhadrabahu and Chandragupta. He also gave up food and other things and attained liberation on the mountain of Velgola²⁵. Noble and self-controlled Indranandi-acharya who freed himself from delusion and subdued the passions and another acharya, an ornament of the great Navilura samgha, respectively accomplished Samadhi and attained happiness through

adopting sanyasana²⁶. Bhaunkirtideva²⁷ and Suricandraprabha²⁸ welcomed death through the vow of Sallekhana and Saundarya Arya²⁹ of Maydragram-Samgha attained Samadhi marana at Katapragiri. There were two *munis* called Puspasenadeva and Akalankadeva who were the great acaryas, royal preceptors, writers and propagators of religion. With complete control over mind, body and speech, spending their time in reading scriptures and meditation, concentrating on the nature of the Supreme and repeating the pafichapadas they gained salvation³⁰.

There were also instances of some Jaina families in which all the leading members had observed this vow and welcomed death boldly. In the family of the Hoysala Commander-in-chief Ganga dandahipa and Lakshmidēvi, his mother Pochikabbe was a pious lady and a great Jaina devotee. All praised her by saying that “the assemblage of excellent virtues has assumed the shape of a woman” in Pochikabbe. She was responsible for the erection of numerous Jina temples at Belgola and other holy places and gave great gifts. She sincerely believed that her body would be fruitful only by the praise of Jina, and her wealth, by the satisfaction of the desires of the sages. Such a noble lady invited death by the perfection of the rite of Sallekhana. After adopting sanyasana as per rules, she laid down on one side, triumphed over the effects of being a householder and a woman, and

uttering the five salutations, became a honoured denizen of the world of gods³¹.

It is significant to note that ladies also did not lag behind in boldly inviting death through the adoption and observance of the rite of *sallekhana*. Inscriptions speak admirably about the boldness of the members of the fair sex. A Jaina Nun *Nagamati-ganti*, a disciple of *Moni-guravadigal* of *chittur* in *Adeyare-nad*, practiced this vow for three months and put an end to her life³². The illustrious *Bettadavo* (*deya*) had a pious daughter named *Vaijabbe*. At the holy place of *Kalbappu*, she succumbed to death through the rite of *sanyasana*³². *Sasimati ganti* who was famous for her noble qualities, devotional acts and stainless penance, knew how long would she live and deciding about the last course she had to follow, she observed the vow of *aradhana* on the top of the holy mountain (*tirtha-giri*) and died³³. *Rajnimati-ganti* of the *Ajigana* of the holy *Namilura-sangha* who was pre-eminent for her pure conduct and virtues and who excelled other pious people, also went up the hill where she adopted *sanyasana* and ascended to heaven³⁴. Another lady belonging to the same *sangha* was the firm-minded and holy *Anantamati-ganti*. The record states that having practiced, according to the prescribed rules, the twelve kinds of penance on earth, she by good means observed the vow on the holy *Katavapra* mountain and attained the state of matchless happiness in the world of gods³⁵. One more

lady of the same sangha by name Prabhavati also observed the vow on the same hill and got a body endowed with natural beauty³⁶. One more obscure abbe is said to have severed all the bonds with eagerness and went up the hill and ascended to heaven³⁷. Mayuragrama samgha had the fortune of having a nun called Amitamati who stayed in the middle of the katvakra mountain and accomplished Samadhi³⁸.

Machikabbe was the virtuous mother of the celebrated Hoysala queen Santaladevi. She was described as a great devotee of Jina and sages, a faithful wife, pre-eminent in all good qualities and a celestial cow to the dependents, always taking delight in giving gifts. When her daughter died, mother Machikabbe deciding that she could live no longer came to Belugola. There she made liberal gifts. Then, with her mind filled with spiritual knowledge, she cheerfully undertook the fearful, severe and Vira vrata (vow) of sanyasana in the presence of her Guru Prabhacandra-Siddhantadeva, Vardhamana deva, Ravi chandradeva and all the blessed, fasted for one month, listed to their account of Samadhi and died the death of Pandita (Panditamarana)³⁹. The vivid description of her half-closed eyes, the way she repeated the five expressions, and meditated on Jinendra and the dignified manner in which she took leave of her relatives⁴⁰, makes clear the intensity of her devotion and sincerity of purpose.

The illustrious sage Divakaranandi-siddhanta-deva had a great female disciple by name Srimati-ganti. She attained fame and name for her penance, liberality, compassion, self-restraint and forbearance. She received dikshe from her Guru, subdued all Kashayas, fixed her mind firmly on the feet of Jinendra and attained Samadhi or through the rite of sallekhana a high rank in the abode of gods. Perhaps her disciple Mamkabbe-ganti of good qualities set up an epitaph⁴¹. For Pollabbe Kantiyar who must have courted death through salledkhana, her female lay disciple named Sayibble erected an epitaph⁴². Perhaps this is an indication of “the existence of regular sisterhood of nuns” in Karnataka society⁴³.

The Sravaki Jakkiyabbe with the desire of obtaining mukti, got the vow administered to her by Kasuri Bhattaraka, took leave of her relatives, meditated on Jina and gained Samadhi⁴⁴. Candimayya’s wife Boppavve also went to heaven through the road of sanyasana⁴⁵. Haryyale, the disciple of Candrayana deva of Kundakundanvaya, after advising her son to devote himself to the religion of Jinendra, conquered all her desires, loudly repeated the five mantras and embraced death through the Samadhi rite. Hariharadevi also welcomed death through the vow of Samadhi while repeating the Panchapada and saluting Jinesavara and Santisvara, the conqueror (Vitaraga)⁴⁶. The merchant Malsetti had a pious woman of good character, hospitable and faithful disposition as his wife.

She was Padmiyakka or Padmavve who naturally obtained the other world through the vow of Samadhi⁴⁷. Somaladevi, the female disciple of Subhacandra muni, who was praised as a Jina Yogini, adopted the Sallekhana vow with the permission of her Guru at the Santisvara temple, observed it strictly according to the Jaina rules with perfect faith (Samyaktvadim) and joy and attained the state of godhood⁴⁸. Maliyakka, the female student of Balacandra –Pandita deva observed the vows and died by sanyasana⁴⁹. Malle-gavundi of pious character who had Sakalacandra muni as her Guru embraced death while her mind was deeply mediating on Jina⁵⁰. Following the foot steps of her husband, Kalabbe attained death by treading the same difficult road of sallekhana⁵¹. A mother and a daughter named Mallavve and Kamavve of a merchant's family went to the world of gods by samadhividhi⁵². Madhava and Kamambika had a virtuous daughter called soyidevi who was initiated into this great dharma by Balacandradeva. She departed to heaven through sallekhana⁵³. There is also a reference to the sallekhana practiced by Siriyamma Gaudi, the wife of Siriyamma Gauda⁵⁴. Instances can be multiplied.

All these examples about the observance of the Sallekhana by the persons of all social categories attest to the popularity of this vow among the people of Karnataka who upheld aloft the spiritual value enunciated by Jainism.

3.3 Sahagamana

women also observed sahagamana form of Sacrifice. Sahagama literally means going together. It stands for the burning of the wife on the funeral pyre of her husband. The woman who burnt herself and called a sati. The women was bound to her husband by ties of the deepest love and affection. The obligation of self-immolation was not reciprocal in as much as it did not apply to the husband when his wife died before him.

Epigraphic records testify to the prevalence of the custom of Sati or Sahagamana, i.e., the wife following her husband to the other world by immolating herself on his funeral pyre. That Religion did indeed sanction self immolation is borne out by the belief that such acts always forced open the gates of heaven to receive the performers. The wives should burn themselves alive together with their husband as soon as he died. One or more wives according to the dignity of the deceased, cast themselves into fire. The wife who was the most dear and the mother of the child favourite of the deceased placed her arm around his neck and burned herself with him. The other wives cast themselves afterwards into the flame.⁵⁵

Those who did not perform sahagama were held in great dishonour, and their kindred shaved their heads and turned them away as disgraced and a shame to the families. The

shaving of the head was meant as a punishment for those who violated the customary practice of committing sati. It was regarded as derogatory for a woman to be widow, for her sins somehow seemed to have caused her husband's death, or so the popular belief held. She could reach heaven by burning herself with her husband was now an added attraction, especially as it freed her from a miserable unwanted life on earth. The worst tragedy was that there were so many infant widows, who if they were not committed to the flames in any case were forced to remain as virgin widows all their lives.

The memorial stones set up memory and honour of such courageous wives who steadily, firmly and finely entered the blazing fire along with the corpses of their husbands are called the Mastigals. Mastigals generally contain the figures of a lady with a raised arm. Before mounting the funeral pyre, the devoted wives used to dip their fingers in vermilion and leave their finger-prints on particular doors. Perhaps the sculptors later carved the fingers on them and added on arm to them. The right hand of a Sati is generally viewed as a sign of auspicious things and full life. It is quite probable that the fingers now found on the Mastigals are exact copy of the finger prints of the Mahasatis. On some of these memorial stones the figures of both the husband and wife and sometimes only the picture of the wife can be seen. In the hand of the Mahasati one can see a lime between the thumb and forefinger. Thus

women showed themselves to be nobly brave sublimely strong souls.

Inscriptions supply a good number of examples of sahaamana performed by many a wife. In honour of such satis Mastigals were set up or varieties of grants were given for parents and relations earnestly requested her to give up this fatal decision. But she turned a deaf ear to these entreaties and remained firm in her decision. Then she offered a piece of garden land and five Kolagas of rice land to the south of the Malte tank built by her, for the perpetual lamp and daily services of God Mahadeva and gave away in charity all her lands, gold-embroidered cloths, cows and money. Then meditating upon God she boldly entered the fire and went to high heavens. Aditya, the engraver of this epigraph, was so overwhelmed by her brave act that he could not but shower on her encomiums liberally. Raviga erected a stone monument in memory of her beloved daughter.⁵⁶

One of the queens of Narasimha II mentioned only by her title “the Mahadevi” seems to have put to death a subject of hers. The victim’s wife performed sati in about A.D. 1225.⁵⁷

A hero stone depicting the performance of the sati
P1.NO.3.

Another sculpture depicting Agni pravesha in Koramanvangala, Hassan. **P1.No.4.**

Another sculpture depicting Sita's, Agni parikshe.
Pl.NO.5.

3.4 Jolavali

The term Jolavali can be traced to the ancient period. It was an obligation probably military in character which was owed to a lord who provided his men with means of subsistence expressed in terms of Jolam, the staple grain of those days⁵⁸. Bandhuvarma a poet of the 13th century refers to men at arms seeking a lord as 'Jolamgondar' or people who accepted salary as Jolam. To put in simple way it is living, dying for one who provided one's bread. We do come across enough reverences to Jolavali in the Hoysala state. The poet Kumaravyasa believes that it is an act of merit to give one's head in exchange for Jolavali of the Lord who fostered one by offering nourishment⁵⁹. Perhaps in view of this conception, still earlier, the poet Pampa once through the character karma states that he did not want to disregard Jolavali and get defamed when he was invited by Kunti to join the party of the Pandavas⁶⁰. "Jolakke tappiyum in balvudene" as such similarly one of the hero stones at Gonibidu, Chikmagalur district states that one Basaya fought valiantly under Bittideva Hoysala Sahani faithful to the salt he had eaten, killed many foot soldiers and died in the battle of Talkad in 1117 A.D.⁶¹ Likewise some of the examples may be noted here.

For instance an epigraph from Nagar Taluk mentions Jolavali and states that a warrior fought on behalf of his master as a return for the subsistence he received from him, killed many in a battle and died of wounds⁶². one more record mentions that Chakagavunda committed Jolavali at the time when the chief queen of Narasingadeva, Bammala Devi expired⁶³.

Similarly poets like Pampa and Ranna have made reference to Jolavalis on different contexts. It means that Jolavalis would escape from their vows in very rare cases. Failure on this part to discharge their obligation was regarded as a dereliction of duty. Ponna for instance accused warriors who having deserted their master without fulfilling valis to their Lord.⁶⁴ Once Duryodhana objects to Bhishma and says “Have they placed the arrow on the bow string? And Drona did not even pay regards to their Jolavali”⁶⁵. However, the above illustration would explain that the chief motto of the jolavalis was to display the heroic qualities in the battles. The question of sacrificing his life would not arise in Jolavali. He may die in the battle field or sacrifice his life voluntarily for the sake of love for his master as in one of the epigraphs stated or even he may come back with great victory from the battle ground.

3.5 Velavali

According to Sanskrit lexicographer Kesava, Vela denotes an agreement, engagement or contract⁶⁶. So vela means time or occasion and vali means obligation or duty. The Velavalis were also known as Priyaputra⁶⁷ manemaga, manemudda, velavadicha and porenda magana⁶⁸.

Like the Jolavalis and Garudas they were staunch loyal to the state. They possessed definite principles, norms and aims in their life. Normally they were brought up by the royal family and were treated as their own kith and kin. Therefore, their main intentions were to discharge their duty faithfully, whenever they were called upon at any moment. Their whole life was devoted to do pleasant things for their lords. They lived unto their last breath to give protection and security to their lords. They were from varied categories. The hero under the Vela oath was expected to look forward to only one thing i.e., death. Hence the goal and function of the velavlis were obviously greater than that of the Jolavalis.⁶⁹

Some of the epigraphical records and the vachana literature refer to the Velavali who opted death either plunging in to fire or cutting off their heads by their own will. Some of the examples are given below:

Examples may be given with regard to the Velavalis who offered their life soon after their lords' death. An epigraph from Chickmgalur Taluk records this term and states that one Madayya died as Velavali soon after the daughter of Udayaditya left for the world of Gods in the year 1117 during the time of Vishnuvardhana⁷⁰. A hero stone from Kelagur mentions that one Rahutagauda of Bidiruru accepted and followed Velavali soon after the departure of Udayaditya to the next world⁷¹. A rare inscription of Ballal II from Shikaripura taluk records the term Priyaputra and states that one Birana fought against the enemy and protected Ubhayanadeshis in the year 1206 A.D. and went to the world of Gods⁷². A sculpture of Koravangala of Hassan Taluk depicts the Agnipravesa of Velavalis⁷³. A viragal from Belur Taluk refers to this term and states that one Sirivalala Chakagavunda died as Velavali soon after the death of the chief queen Bammala Devi⁷⁴.

We have got sculptural evidence to prove that velavalli was in existence during the said period. **Pl.No.1**

3.6 Lenkavali

Lenkavali means male servants⁷⁵. They were also known as Anugas and Kumaras as expressed in epigraphs. Sometimes lankas followed their masters. Villages were allotted for their maintenance or territories assigned to the

anugas for their assistance. They stood by their lord, ushered people into his presence, looked after his needs, helped him in management of the place and the administration of the states, accompanying him in on hunts, sported in his company in the pleasure gardens. Etc. Like the garudas Lenka warriors believed that their individual existence had no meaning after the death of his master. They sacrificed their life once for all as they were bound by political goals and social values.

Like the Garudas lenkas took oath or Bhasa. They sacrificed their life after the death of the Garuda to whom they were attached. So the warriors who had taken oath of obedience who were subordinate to a Garuda were known as lenkas. In fact according to Kittel the term Garuda means the military array and Lenka means a male servant⁷⁶. Hence it can be assumed that if the military group like Garudas were attached to the Hoysala rulers, the Lenkas were attached to the Garudas. Thus it seems that Garudas and Lenkas refer to a feudal hierarchy among these warriors. A Hero stone was set up in the name of Ramayya descendant of Lenka Bittiga by his brother Kachu in the year 1194 A.D.⁷⁷ An epigraph from Belur taluk states the sacrifice of one thousand Lenkas who followed the death of prince Kuvvara Lakshmana in 1220 A.D.⁷⁸ Another Virakal records the death of lenka Kabbila Bhatta in a country raid at Hirekerur⁷⁹. An epigraph from K.R. Pet taluk records the terms like Lenka and Lenkitis and states that 21 Lenkas

under the Leadership of the garuda Kanneya Nayaka fought six times in battles. Probably that took place between the Hoysalas and Sevunas. Later ten lenkitis, 22 lenkas along with Kanneya nayaka and his wives sacrificed their life on the sad demise of the Hoysala king Somesvara in 1256 A.D.⁸⁰ Further it gives a long list of devout lenkas who sacrificed their lives along with their family and servants right from the days of Hoysala Ereyangadeva down to the rule of Narasimha III. Simultaneously, a further reference has been made in Ananthanatha Puranam to a group of Lankavalis and jolavalis who prepared the ground with great joy, to sacrifice their heads with their lord Simhachuda⁸¹.

From the above source it can be deduced that lenkas were heterogeneous community drawn from several class of people. Among them the Mugila family established name and fame during Hoysala period by producing a number of lenkas and lenktis for the cause of the expansion in tact of the Hoysala state. They were known for their martial qualities and attained high position in the state. They could marry and beget children, acquire property and dispose of it with the consent of their lords. It is not known whether the lenkit is were merely the wives of the lenkas or were like the Velaikkaris of the Tamil inscription.

3.7 Siditalegudu

This is one of the peculiar customs that existed in the Hoysala state. It means the offering the springing head according to which a devoted servant took a vow that he would not service the master, and sacrifice on the occurrence of his master's death due to one reason or the other. More than the inscriptions, the sculptural representations from the taluks of Mandya, Molakalmuru, Hassan and Belur would reveal the existence of this practice during Hoysala period. They represent different postures of the offering head. In the sculptures, usually we come across a bowed electric rod which was set up near the person with its end attached to the top knot of the hair to that of the head, when cut off, sprang up with the rebound of the rod. A virgal at Basaralu from Mandya taluk depicts a person seated near the rod with the hands placed palm over palm in the attitude of meditation, while another person is preparing to cut off his head³¹. Another posture of Siditale is represented in Siddapura at Molakalmuru taluk in a hero stone states that Honnavve Nayakiti, mother of Halivana Savantha died and her attendant Honni gave her head to the hook and attained swarga⁸² (heaven).

A Virgal from Koravangala, Hassan Taluk shows a hero holding his own cut off head in the left hand and a sword in the right. This is depicted at the bottom panel of the hero

inside the Anjaneya temple⁸³. Sculptural postures are found in more numbers in the Taluk of Belur. The fragmentary pillars of such sculptures are more found in the surrounding place of the temple of Halebid, Doddagaddevalli, Belur and Amritapura etc.

A Virgal at Basural from Mandya taluk depicts a person seated near the rod with the hands placed a palm over palm in the attitude of meditation while another person is preparing to cut off his head.**Pl. No.2.**

3.8 Erection of Viragals

Society used to set up memorial stones and also grant gifts in honour of the brave souls who died a glorious death for a noble cause without expectation of any reward. Such stones were aptly called Viragals or hero-stones. In appreciation of the selfless heroic acts of the hero, to make them known to the whole world, to inspire the coming generations and induce them to make that hero their ideal person and make attempts to incorporate his good qualities into their personalities, to express the pride, love and admiration the kings and patrons had for such heroes, and also the affectionate and respectful attitudes the people of particular villages and towns had developed towards such heroes and for such other social purposes the Viragals were erected. The people not only thought that it was their bounden duty to set up the Viragals

in memory of the great hero, but also considered it a religious act and believed that by this he would go to heaven or Kailasa or Vaikunta. This was the spiritual purpose for the setting up of the Viragals.

The direct and very intimate relatives of the dead hero like the father, mother, son, daughter, elder and younger brothers, sisters, wife, sister-in-law-father-in-law, etc., and the public sometimes voluntarily and some, times with other relatives of the hero used to establish the viragals. When Marayya embraced death while resisting the enemy who was trying to destroy his place, his father Dorayya set up a viragal at Kudukuru in his honour⁸³. Jakava was a hero and on his glorious death on a fight for asocial cause, a Viragal was erected by his mother⁸⁴. When Chilaya went to heavens in a glorious way in a cattle-raid, his good son Mattala Dopayya erected the Viragal⁸⁵. Arecord tells us about a daughter who set up a viragal in honour of her father who died in a battle for a public cause⁸⁶. When his younger brothers kissed the dust in some raids for a noble purpose, their elder brother pillayanayaka raised a viragal near the temple of Honnesvara. When Devagavunda and Mallagavunda were welcomed by death during their heroic fight in a cattle-protecting operation, their younger brother Boppagavunda set up viragals for both of them. This inscription very clearly depicts the affection, pride, pangs of separation and other divine filial feelings of

those brother⁸⁷. Bommeya Nayaka was a hero who met with a fitting end in a fight. His sister Siriyabbe raised a viragal for him. When Kanakanayaka gave up his life in a heroic way in a fort-fight, his wife bore her great loss bravely and erected a viragal. From such examples one can presume that in Karnataka society the sati practice, i.e., the burning of the living wife on the funeral pyre of her husband, suffered patiently with all affection for him and took noble steps to perpetuate his sacred memories and heroic deeds⁸⁸. A record refers to the setting up of a viragal by a sister-in-law for the brother-in-law who breathed his last in a heroic way while engaged in a fighting-action in a cattleraid.⁸⁹ Asabeyoja went to heavens in a conflict relating to his village. Then his father-in-law Jayisoja set up the viragal in honour of the departed hero. Babeyanayaka of Tonavatti and Chikkayya departed to the world of gods while fighting and their sons-in-law raised viragals in their memory⁹⁰.

Sometimes the closer relatives of the heroes joined together and erected the viragals to express their admiration, pride and love for the dead fighter. When Machagavunda fell to the ground dead in a cattle-raid, perhaps his relatives Chattagavunda, Chagiyabbe and Nalayya jointly raised a viragal.⁹¹ Many a time the elders and important persons in a village or a town, or the patrons of the heroes honoured them through the setting of the viragals. When a courageous hero

Jakkayya met with a glorious death in a fight, Kallayya, Kanna Veggade, Mareya, Maleya and fifty Vokkalu erected a virasasana⁹². In a raid, the son of Teregenayaka gave up his life. Thereupon Gongeya dandanayaka raised a viragal in appreciation of his valour and sacrifice⁹³. Someya expressed his admiration for Naga who fought and died at his behest, by erecting a viragal.⁹⁴

The inhabitants of the villages and the members of different social categories like Sthanikas, merchants, etc., had also given land and money grants to the dependents of the dead heroes in gratitude for the selfless service rendered to them by the departed and also in appreciation of their bold, successful attempts to protect their cattle-wealth, their life and the honour of their villages and also womenfolk. The related viragals explain how the Mahajanas of Kenkere granted virakadugi with umbrella, horse and other symbols of honour in admiration and in gratitude to Madigauda and Mariya who chased the thieves of the Mahajanas cows, fought boldly and died nobly⁹⁵. All the Prajes of Mutturu granted the land under the tank to the hero washerman Kaleya for his successful heroic feat in recovering the cows which were forcibly taken away by Dandanayaka Kesimayya⁹⁶. All the Mahajanas of Kuppaturu granted some lands and also a house completely exempted, to the son of a hero who, on their order, fought successfully against Hitagavuda, saved the cows and women

and welcomed death boldly⁹⁷. The Thousand of Kumsi offered land grants to blacksmith Malloja for his noble attempt to save the village from the destructive activities of the enemies.⁹⁸ All the people of Malluru gave gifts to Malleya who had a noble death while trying to save the fort against the joint attack by the people of different nadus⁹⁹. In gratitude the people of Vosauru gave lands to a person of Esuru for supporting them in their fight against the people of Jamburu in a border dispute.¹⁰⁰ A viragal refers to the gift of gold given to the death hero in the Indavara border clash.¹⁰¹ The Gavundas, Sthanikas and merchants together offered land as Nettarukoduge to the barber Kettai for killing the tiger which was a great menace to the village, at the expense of his life¹⁰². Instances of heroes belonging to all strata of society who welcomed death heroically for different purposes and the viragals set up by the people can be multiplied.

Generally the viragals were established near the temples with the Dharmic purpose. Perhaps another intention was that as the people were frequently visiting the temples, their attention could easily be drawn towards them and they could easily come to know about the noble heroes and their selfless sacrifices and thereby get inspired. The viragals were also set up at the entrance of the village or town, near the tank, in the field, garden and other public places so that they could be visible to one and all. On some occasions it was practice to

erect the viragals on the lands which were given as gifts to the dependents of the heroes. Sometimes even temples were built over the viragals which were worshipped as sacred objects. It is interesting to note that viragals were raised even for the pet animals like dogs in recognition of their services. For example, during the war between the Rashtrakutas and Cholas, Butga's servant Manalera displayed such a great courage that the highly pleased Butga wanted to give him a present. Then Manalera requested him to give him his dog called Kali as the present and got it. When once he went out for hunting, this dog killed the pig, perhaps saved his life, but itself was killed. Then the sorrowing Manalera set up a viragal in its memory, appointed a gorava to perform a worship for that stone and for that purpose gave a land grant. This was the most concrete expression of human love and gratitude for animals¹⁰³. There were also memorial stones raised for two dogs called Loka and Dhalaga for their brave attempts in killing seventy-five and twenty-five pigs respectively. Thus the people of Karnataka had expressed their love for and even gratitude towards dogs which had helped them in several ways while they hunted, fought with them valiantly and died, by setting up memorial stones with the purpose of explaining their valour to the world and perpetuating their memory. This was something unique to Karnataka society.

In short, the heroes who belonged to the different rungs of the social ladder, not necessarily the top ones, and their heroic deeds and the viragals set up and grants given in their honour throw very clear light on the noble attitudes and heroic values that were dominant in the life of the people of Karnataka which they upheld through their heroic selfless acts and self-sacrifices. A Viragal from Koravangala Hassan. **Pl.No.6.** A Viragal depicts Siditale. **Pl.No. 7.** Another sculptures depicts viragals. **Pl. No.8, 9, 13, 14, 15 & 16.**

3.9 Erection of Nishidhigals

Society naturally admired highly such bold spiritual heroes and expressed its great respect for them through erecting memorial stones which were called nisidigals. They were variously termed nisidhige, nishidhige, nisidhi, nishidhika, nishidhi, nishidyalaya, nisidige and nishidika in Sanskrit and Kannada and nisihiya in Prakrit. They are generally found on rocks or stones set up outside the limits of villages or towns, or on pillars in basadis, or on separate stone boards in basadis and other places. On them one can read only the matter relating to a person who adopted sanyasana or one can read only the matter relating to a person who adopted sanyasana or one can see the pictures of Jina with the umbrella above or of a person receiving the dikshe from his Guru or of a Guru chanting, Jina sloka, a Vyasapitha with books in front of the Guru and of the person who had taken

dikshe standing near the seat and devotedly listening to the sloka. In an epigraph explaining the holy death of two ladies, one can see the figures of two ladies at the base panel, of them standing in front of Jina at the upper panel. The definition of nishidi as a “a tomb erected on the remains of a Jaina ascetic”, as a house of rest, a tomb and a monument is not correct. For one could practice the sanyasana vrata in basadi, or on mountain tops, or rocks, or outside the village or town. As the epigraphs contain such expressions as nisidhiyam nilisi, nisidhiyam madisi, nisidhika krita, nisidhigeya nilisi and as it was not imperative to build any monument in the place called nisidige, the definition given cannot be accepted. It is not possible to call the nisidis set up in fields or on rocks, houses of rest or tomb. It is also impossible to regard them as places where the dead sanyasis were burnt. It is not at all possible to imagine that the people used to cremate the dead saints in the basadis.

Hence Dr. Desai defined nishidi not as the monumental tomb built for the dead on their relics, but a portion, or a pillar, or a mantapa of the basadi left as a memorial in honour of those who successfully completed the sallekhana Vrata in a fitting manner. In the place where the person breathed his last, a platform might have been built with an umbrella, or a foot-print, or an image of that person. But such monuments were rare. In the opinion of Dr. A.N. Upadhye, “It is the

inscription and not the monument that can be called an epitaph”. These explanations are quite satisfactory and can be accepted.

In addition, the term ‘Nishidhika’ also reminds one of the Sanskrit word ‘Upanishad’, meaning sitting near the Guru or spiritual teacher. The word nishatti which is derived from the root ‘sad’ means sitting and resting and the meaning of the word nishadin is sitting down or lying down. The nishidhika indicates the place where the person gave up his life through the vow of sanyasana while sitting near his Guru and also the epigraph with his praises engraved there with a view to perpetuating his memory and also preserving the sacred reputation of that place for the benefit of posterity. If such words were found on rocks and other places, it can be safely presumed that the concerned person had completed the vow strictly as per rules, bearing patiently all the natural challenges, on the top of the rocks or in other places. Another point of great social significance was that nishidis were considered to be as sacred as the renowned places of pilgrimage. It is said that after the demise of Bhadrabahu through sanyasana vidhi, Chandragupta stayed there doing penance and bowing to his Guru’s nisidi and those munis who had gone down south came back to Sravanabelagola to bow to the same nisidi.

The epigraphs make references to the nisidis erected in honour of the great departed souls. For example, Hullaraja or Huyllappa, the mahapradhana and hiriya-bhandari of Hoysala king Narasimha I, set up the epitaph in memory of his preceptor Devakirti-pandita. Two disciples Padmanandi and Madhavachandradeva erected the nishidi in honour of their Guru Subhachandra-Mahayati. For the departed great scholar and saint Nayakirtideva, minister Nagadeva set up the epitaph to honour him. The nisidhi was erected by a male and a female disciples of Guru Bhanukirtideva which was consecrated by another lay disciple called Sandhivigrahi Malliyana. The great Hoysala general Gangaraja set up or consecrated the nisidhis in honour of his preceptor subhachandradeva, his mother Pochambike and for his wife Lakshminimati who herself erected a nisidhi for her brother Buchiraja. Mother Nagiyakka and wife Siriyavve, forgetting the pangs of permanent separation, set up a nisidhi for Singimayya, while wife Chattikabbe erected a nisidigal both for her husband Hoysal setti and son Buchana. A nisidigal was established by daughter Bidakka for her father. In honour of the female disciples of Prabhachandra-Siddhantika named Rukmavve and Jakavve Kantiyar a monument was erected. A record refers to the nisidhi of Malavve and Chandale-perhaps a silent symbol for the rare affection that prevailed between a mother-in-law and a daughter-in-law.

These nishidhis are a proof for the fact that Sallekhan was not just a vow pertaining to a person or persons only, but it was also a Vrata that had social recognition and sanction.

3.10 Garudas

The Hoysala records are particularly distinct in mentioning the existence of feudal group of warriors in the Hoysala Polity called the garudas. In one sense this group indicates the existence of a special ties between the Hoysala paramount ruler and the feudal lord under him. The term garuda refers to mythological bird which was believed to be the vehicle of Narayana or Vishnu. Just like garuda bore the weight of God Narayana, this group of warriors bore the burden of Hoysala sovereignty in a special way. They were attached themselves to the Hoysala rulers in every sense of the term, physical, mental, family and wealth. The identity between the garuda and a Hoysala monarch was so complete that the former had no individuality or ego of his own and he was tied to the monarch by his bhashe or vow or oath, to the effect that he would die immediately after the death of his master. The warrior as a garuda believed that his individual existence has no meaning after the death of his master. The termination of life in his way may be called as altruistic suicide.¹⁰⁴

Under altruistic suicide the ego is no longer the individual's own property. He is deeply committed to the group's goals and norms. Especially in pre-modern societies, suicide can then become a duty under certain conditions. To refuse to carry out this obligatory suicide would be worse than the threat of death. Suicide is committed because it is defined by the group as the correct and right way of enhancing the group's goals and values. Hence suicide by the Hoysala warriors was the result of altruism. The unimpeached loyalty of an obedient servant to his master was the group's norm and goal and it had to be demonstrated through the termination of one's own life after the death of his master.

The Hoysala warrior administrator who desired to become a garuda attached to a monarch had to give Bhashe or vow of obedience and loyalty.¹⁰⁵ He also carried a symbol on his body in the form of a gold or silver ornament called Gandapendera which was tied to his left ankle and while walking would make jingling sound.¹⁰⁶ The wife or wives of a garuda who had been attached to the husband in the same manner by oath or bhashe carried the same ornament and died along with her/their husband.¹⁰⁷ Such a wife was called Lenki. The warriors who were subordinate to a garuda and who had taken the oath of obedience by giving bhashe to their master in a similar way were called Lenkas¹⁰⁸. The Lenkas sacrificed their lives after the death of the garuda to whom

they were attached. Janna, a Jaina poet of this period in his Kannada work, Ananthanathapurana graphically describes the ritual of sacrifice of the lenkas by cutting of their heads after the death of their master.¹⁰⁹ The sculptural representations of the ritual are also to be found on the stone-inscriptions describing the same act.¹¹⁰ One epigraph dated C 1200 A.D. refers to the sacrifice of 1000 Lenkas who were attached to one Kuvara Lakshmana who had been a garuda of King Veeraballala. His wife also terminated her life.¹¹¹ Though Chidananda Murthy has not expressed doubts about the sacrifice of 1000 Lenkas attached to the garuda Kuvara Lakshmana, M.M. Kaluburgi doubts this and believes that number 1000 was only a corporate term used by a group of garudas.¹¹² Whatever that may be, it is difficult to agree with Kalburgi and garuda is not the appropriate term to denote the cult of termination of life by these heroes, but only the terms Lenka or Lenkavali are correct.¹¹³ In fact garuda and lenka refer to feudal hierarchy among these warriors. If garudas were attached to the Hoysala rulers, Lenkas were attached to the garudas. On the other hand Lenkis refers to wives of garudas attached to their husbands.

Broadly speaking, the garuda and Lenka suicides are similar to “velevali” custom of Tamilnadu and Andhra.¹¹⁴ Likewise the cult of garuda has got the basic similarity with the Bushido spirit (way of the warrior) of the warrior class

Samurai in feudal Japan during the Tokugawa period (1603-1868). “Suicide by the retainers in order to ‘follow their lord in death’ was part of the Samurai-cult. This type of suicide was abolished in Japan in 1663. the famous incident of the ‘Forty-Seven Ronin’ of 1702 illustrates this point. A minor daimyo (lord), humiliated by a shogunate official, drew his sword within the Edo castle, for which offense he was forced to commit suicide and his domain was confiscated. His retainers or samurais, now made ‘masterless samurai,’ disarmed official suspicion by two years of dissolute living but then fulfilled the medieval code of ethics by assassinating the Edo official in vengeance of their lord. The public was thrilled, and the event became Japan’s favourite dramatic theme, but the authorities coldly order triumphed over loyalty.”¹¹⁵

The garuda warriors from higher ranks of the ruling elites in Hoysala Polity. For example the earliest member of the Mugila family of garudas by name Gandanarayana-setti was the chief or mahaprabhu of kabbahu-nadu. His descendants became mahasamanthas under the Hoysalas.¹¹⁶

Two Inscriptions dated 1256 A.D. and 1291 A.D. found in the Hunasesvara temple at Agrahara Bachahalli in Krishnarajapet Taluk. The two inscriptions mentioned above describe the proud members of the illustrious Mugila family

who ruled over Kabbahu-nadu as the devoted subordinates of the Hoysala kings. Their genealogy was as follows: -

Gandanarayana-setti	M	Maravve-nayikiti
Hoysala-setti	M	Machavve-nayikiti
Kureya-nayaka	M	Maravve-nayikiti & Chikkamadavve nayikiti.
Sivaneya-nayaka		----
Lakheya-nayaka	M	Gangadevi
Kanneya-nayaka	M	Vommavve, Javanavve & Kallavve
Rangeya-nayaka	M	Ketavve-nayikiti, Homnavvwe -nayikiti & Manchavve- nayikiti. ²⁷

The composer of the record has praised these esteemed members of the great Mugila family by saying that they belonged to the lineage of the chiefs of Lenkavali known for their great love and devotion for the Hoysala monarchs. He has eulogized Gandanarayana-setti with well-chosen adjectives like illustrious mahasamanta, subduer of the conspirators, general or senanayaka to the chiefs of Kannadiga warriors, protector of the titled, Hoysala-lenk-nissanka, ruler

of kabbahu-nad, fearless among the devoted servants of the Hoysala king, terrifier of the Senuna army, a terror to the hostile feudatories, champion over the chiefs who opposed in the fight for cattle and also over lenkas who sought help in protecting their wealth, heart and life etc¹¹⁷. The composer also describes graphically his great devotion to his king, by comparing him to an intoxicated bee imbibing honey from the lotus feet of the Hoysala monarch¹¹⁸. He was also said to have acquired headmanship of the merchants from the nanadesi¹¹⁹. thus by birth and profession he was a Vaishya. Because of his leadership qualities he became the head of the merchants, and because of his loyalty and valorous qualities he was entrusted with the responsibility of administering Kabbahunadu by the Hoysala king. He and his wife Maravve-nayikiti with five lenkas died when the Hoysala ruler Ereyanga embraced death.

Then, following their footsteps, their son Hoysala=setti and daughter-in-law Machavve-nayikiti with five lenkas courted death when the great Hoysala monarch bittideva went to heavens. Next in this genealogy was Kureya-nayaka described as the great son of Hoysala-setti. He was said to have won the admiration and love of all by his great valour¹²⁰. As such, he did not lag behind in fulfilling the vow taken up. When the next Hoysala king Narasimha I was embraced by death, he and his tow wives named Maravve-nayikiti and Chikkamadavve nayikiti and seven lenkas too, put an end to

their lives. The son of this great Kureya-nyaka and Maravve-nayakiti was Sivaneya-nayaka praised as a good son¹²¹. In keeping with his family tradition, he and his five lenkas and three lenkitis ended their lives when the Hoysala monarch Ballaladeva II expired. When the next Hoysala ruler Narasimha II was claimed by death, Sivaneyanayaka's son Lakhkheyana-nayaka, his wife Gangadevi and five lenkas as well as three lenkitis fulfilled the vow of becoming Garudas by taking of their lives.

Next came Kanneya-nayaka, the hero of the record of 1256 A.D. He put on his left leg the glittering golden anklet to symbolize his vow of becoming a Garuda for the Hoysala ruler Somesvara. On the demise of the king, he lamented that being the loyal lenka how could he live after his lord had gone to the heavens, such a life meant no meaning himself and live on such despicable life. Thus stating he stood firm, never shook his body and got his head severed in fulfillment of the vow. After this hair-raising and blood-curdling act also, he stood like a puppet on his legs as if he was performing meditation, while the glittering golden anklet on his left leg appeared to declare to the world that there stood a unique personality, personifying loyalty to the lord (rajanishte). While the multitude gathered to witness this unbelievable bold act of self-sacrifice and devotion, was greatly astonished and the relatives of Kanneya-nayaka's family who had come there to

participate in this proud drama of self-willed self sacrifice were highly surprised, this courageous Nayaka's equally greater and brave wives called Vommavve, Javanavve and Kallavve, unmindful of their profound sorrow, waved the splendid newly-cut-head of their great husband as arati, perhaps to signify that such a bold welcome offered to death was an auspicious occasion for rejoicing and not for crying and that the head of the great hero which must have been still bleeding was a living symbol of loyalty, love and devotion to the ruler.¹²² Then those three proud ladies with ten lenkitis and twenty-one lenkas followed their lord to the grave in fulfillment of their vow.

Kanneya-nayaka's son was Rangaiyya nayaka or Rangeya nayaka. He, too, like his great father and forefathers kept up the Garuda practice which had become his family tradition. The composer says that when the next hoysala king Narasimha III passed away, Rangeya-nayaka by his merit, strength energy and self-seil¹²³ and with his three wives named Ketavve-nayakiti', Homnavve-nayakiti and Manchavve-nayakiti, ten lenkitis, and twenty lenkas also welcomed death.

On the basis of the description of the self-sacrificial acts of the members of the great Mugila family, it may be stated that their loyalty for their lords was so profound and their love for their masters was so great that they could not bear their

separation. Here welcoming death was obligatory. For the vow taken up must be kept up at any cost. Life is dear to everyone and the people are generally afraid of death. But these members, even the female members belonging to this family, were never scared of death. Once they took up the vow, they knew that they had to keep it up and fulfill it, hence welcoming death was unavoidable. There was no alternative for them. Infact, it was the goal they themselves had chosen. Thus an element of moral compulsion was involved. As such, they boldly embraced death which separated them from their lords. Hence, while glorifying the voluntary self-sacrifice of Kanneya-nayaka and Rangeya-nayaka, the composer says that the King of Serpents, the thousand headed Adishesha, trembled at Garuda thinking that he would snatch away the jewel on his head and as he was not able to withstand Garuda's attack, he left the earth, went down to the lower regions (Patala). But these members of the Mugila family were so bold as to challenge and oppose the great Garuda himself and embrace him¹²⁴. Thus they exhibited the greatness of Lenkavali of the Hoysala kings.

If we objectively analyze this microtopic, viz., the observance of the Garuda vow by the members of the Mugila family for seven generations from Gandanarayana-setti to Rangeya-nayaka with their wives, lenkas and lenkitis for the Hoysala monarchs from Ereyanga to Narasimha III excepting

Ballala I, we can see that it makes clear the nature of the social system and some of its basic features. To understand the significance of the Garuda system and the conduct of the Garudas in the context of the social system, we should know not only what they did, but also what meaning they attached to their action. That means, for them the goal of becoming Garudas was valued in itself and it was not a means to a further end. In other words, in their view, accompanying the king or the master even in death was a valued end. Hence their action may be said to be rational and it may be stated to be value-oriented rationality. It was true that they did not give a reason for their action. It was equally true that they knew that they had to follow that course of action on the death of the king which their forefathers also did. Thus it was traditional also, because for the problem of protecting the person of the king, a rational solution, viz., creating a body of faithful and devoted bodyguards who would live and die with the ruler, had been found over time and then embodied in the traditional concept. The action prescribed by it was subsequently performed because it was prescribed.¹²⁵

The concept and system of Garuda was initiated by Ereyanga and strengthened by other Hoysala monarchs. The conditions of the times were such that the Hoysalas had to maintain their power and identity in the midst of two powers, viz., the Chalukyas and the Cholas. They did not know

definitely who were the real friends and who were the foes. Hence they needed a body of faithful bodyguards who could be relied upon under all circumstances. Here a question arises, i.e., why did this vow make it obligatory for a person to end his life after the death of his king and did this not mean depriving society of the useful services of such able-bodied, able-minded and trained persons? The answer perhaps lies in the fact that in the case of these Garudas, the personal relationship with the ruler was so close that they had almost completely identified themselves with the king. Hence they considered it meaningless and worthless to live after the demise of the king as evidenced in the case of Kanneya nayaka. They were not forced to put an end to their lives. They themselves wanted to sacrifice themselves believing that was the behaviour expected of them in their position and that was the standardized, approved and expected role prescribed for them.

In the Mugila family, the Garuda had become a standardized practice; a specific prescription or norm which was underpinned by the value, viz., preference to die with the lord. It was not just a family act, but a social one also. For other members of the society were aware of it. They were awed by the boldness of the performer and they could not but admire him. For example, Kanneyanayaka fulfilled his vow in the presence of the multitude and relatives. Nobody prevented him from getting his head severed. That shows that this vow

had the approval of society. The self-sacrifice of these different persons performed on different occasions was the same. For they shared common social situation. This vow observed for seven generations by the members of the Mugila family along with their wives, lenkas and lenkitis, was a system of interrelated roles which were prescribed by the shared norm underpinned by the value of self sacrifice. It was an interrelated system of shared beliefs, values and symbols and of motives and ideas as internalized by them. This acceptance, sharing and internalization of the value defined their goal and made their action meaningful.

The continued faith and participation of these members in this vow-fulfillment-act were due to a moral commitment and involvement in a network of social relations and strong social ties. It was an affective commitment to the vow and identification with the common symbol represented by the king. This identification had given rise to an effective emotional bond which was of a morally binding nature, between him and those members. Solidarity resulted through such identification with the king and the institution of authority.

In short, the concerned members of this family conformed to this vow because of their internal motivation, because of the internalization of the disposition to conform to

it, because of their sense of moral obligation and because of the habit as they had learnt to conform to it. The restraints were built into the moral character of action, interaction and inter relationship. As they were interacting for generations, there occurred reinforcement and standardization of the idea and norm related to this vow. These two conditions of internalization and interaction created a consistent or patterned relationship between these members. Thus it was a moral commitment which was more effective than inducement and coercion. This does not mean that the social system was in a state of perfect equilibrium. Conflict, tension and normative strains were inherent in it. But they were kept within limits because of such moral conformity and commitment so that the social system could operate as a going concern. In spite of the internal and external challenges, conflicts and wars, the system tended to be integrated and it was because of the conformity of the members of the society to the basic value-orientation.

On the basis of the above analysis of the Garuda vow as practiced by the illustrious members of the great Mugila family for seven generations, we can deduce some of the basic features of the social system as it existed and operated during this period, which may be presented in the form of the model¹²⁶ as follows:-

1. Norms and values were the basic elements of the social system. Social life involved moral commitment to them.
2. The fulfillment of the Garuda vow taken up by the ordinary men and women showed that this value was relevant to actual behaviour and necessary for the maintenance of solidarity.
3. Social units were, to great extent, cohesive, and the individuals were well integrated into them.
4. Social life depended upon solidarity which was maintained through individual and collective action and through focal institutions, of which the institutions of leadership and religion were of particular importance.
5. Social system was integrated, inspite of its inherent conflicts, strains and tensions which were kept within limits.
6. Social system tended to persist, inspite of the incessant wars and the frequent political, economic and social vicissitudes.

We have got sculptural evidences apart from epigraphs of the said period that the women garudas were in existence during the said period.

In the sculpture we can see three pillars, on the top of each pillars, we can find the garudas along with their partner on the elephant. It looks that they are going to the war field.

Pl.No.10,11,12.

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13. E.c. II, IKS., 85, 7th century A.D., p. 66 line 6 ‘ tapasa sarvvam sukham prapyate,’ p. 67 Janna, Yashodharacharite (ed. K. V. Raghavachar), 1.22
14. Sogani, K.C., op.cit., pp. 117, 266
15. Justice Tuko, T.K., Sallekhana is not Sucide, p. 7
16. Sri Swami Samantabhadracharya, op.cit., pp. 538-539
17. Ibid., 7, 8-10, pp. 529-530
18. Perhaps Sallekhana was called by another name of Achamlavardhana NOMPI. For in Vaddaradhane it is stated.

19. Sri Swami Samantabhadracharya, op.cit., pp. 61, 539, 516-556
20. Ibid., pp. 556-557. also Sogani, K.C., op.cit., p. 119; Tattvartha Sutra, VII, 37; Uvasagadasao or Upasakadasa [ed. N.A. Gore], I. 57.
21. Sri Swami Samantabhadracharya, op. cit., p 542; Handiqui, K.K., Yasastilaka and Indian Culture, p. 287
22. Ibid.
23. Pampa, op.cit, 10.61;
24. E.C. II, IKS., 98, P. 70, 7th century A.D.
25. Ibid., 85, 87, 90, 90, 130, 133, 7th century A.D., 156, 156, 1115 A.D.
26. Ibid., VII, Sk. 219, 918 A.D.
27. Ibid., II < IKS, 24, p. 10, C. 700 A.D.
28. MAR, 1943, p. 71, C. 1150 A.D.
29. Ibid., II, IKS, 30, pp. 12, 368, C. 700 A.D.
30. Ibid., II, 77, p. 42, Lines 211-12, pp. 49, 54, 1129 A.D.
“... according to the rite of Sallekhana celebrated in the agamas of the Jainas ...’ p. 390.
31. Ibid., II., 26, pp. 11,368
32. Ibid., II, 113, 7th century A.D. pp. 73, 401
Tattvarthasutra, IX-19, 20; Uttaradhyayana [Sacred Books of the East. Vol. XLV]. 30/8, 30/30; Mulacara, 346, 360; also
33. E.C. II, IKS, 121 p.75 p. 402

34. Ibid., II, 1, Line 4, pp. 3, 363, 6th – 7th century A.D.
Reference to the pair of the great sages Bhadrabahu
and Chandragupta p. 369 also Ibid., III, Sr. 148; [Hindi],
Vol. I, Introduction, pp. 63-64
35. E.C. II, IKS, 1, 6th – 7th century A.D. pp. 4, 363-364
36. Ibid., II, 1, 6th – 7th century A.D.
37. Ibid., II, 2, pp 5, 364, 7th century A.D>
38. Ibid., II 13, pp. 7, 365-366, 7th century A.D.
39. Ibid., II, 14, 7th century A.D.
40. Ibid., II, 30
41. Ibid., II, 34, pp. 13, 369
42. Ibid., II, 110, 117, pp. 72, 74, 401, 402, 7th century A.D.
43. Ibid., II, 81, 12th century A.D.
44. Ibid., III, TN. 105, pp. 90, 172, 302 [ed. B.L. Rice]
45. Ibid., li IKS, 123
46. E.C. VIII, [ed. B.L. Rice], Nr. 44. 44, pp. 145-146, 265,
374-375
47. Ibid., II, IKS, 27, pp. 11, 368
48. Ibid., II 28, 36, pp. 11, 14, 368, 369
49. Ibid., li 37
50. Ibid., XII, [ed. B.L. Rice], Ck. 23, pp. 78, 134, 223
51. Ibid., VII, [ed. B.L. Rice], SK 226, pp. 133, 232, 304
52. Ibid., VIII, [ed. B.L. Rice], Nr. 54, pp. 152, 275, 384
53. Ibid, V, [ed. B.L.Rice], BL. 131 132, pp. 87-88, 194, 195
54. Ibid., V, [ed. B.L.Rice BL. 133, pp. 88, 196
55. Ibid., V, [ed. B.L. Rice] BL. 134, pp. 89, 197

56. Saletore, B.A., op.cit., 209-213
57. E.C. II, IKS, 85, 7th century A.D.
58. Ibid., li, 539, pp. 331, 536, 1213 A.D.
59. Ibid., VIII, [ed. B.L. Rice], Tl. 199, pp. 370, 694
60. Ibid., 125
61. Ibid., VIII, Sb. 101, 102, pp. 15, 26, 39
62. Ibid., VIII, [ed. B.L.Rice], Sb. 113, 114, pp. 30,43
63. Ibid., OKS, 64, 10th Century A.D.
64. Ibid., II, 163, Lines 155-157, pp. 106, 110, 422, 982
A.D., Ibid., XII, [ed.B.L.Rice], Si. 27
65. Saletore, B.A., op.cit., p. 40
66. E.C.V, [ed. B.L. Rice]. Mj. 55, pp. 272, 588, C. 1035
A.D.
67. Ibid., I, [ed.B.L.Rice], 101
68. Ibid., IV, [ed.B.L. Rice], Yd. 50, C. 1120 A.D.
69. Ibid., VIII, [ed. B.L. Rice], Tl. 191, pp. 203, 364, 685
70. Ibid., II, IKS, 1,7, pp. 9, 366, 8th century A.D.
71. Ibid., II, 94, 7th century
72. Ibid., II, 11, pp. 7, 365, 8th century A.D.
73. Ibid., VIII, [ed. B.L. Rice], Nr. 42, pp. 145, 265, 373
74. Ibid., II, IKS, 208, p. 143, 1130 A.D. or 1138 A.D.
75. Ibid., V, [ed. B.L. Rice], 134
76. Ibid., XI, [ed. B.L. Rice], C1. 22
77. Ibid., II, IKS, 136, 1120 A.D.
78. Ibid., II, 155, pp. 90-91, 412, 1113 A.D.
79. Ibid., II, 158, 1120 A.D.

80. Ibid., II, 157, 1121 A.D. or 1122 A.D.
81. Ibid., II, 532, pp. 326, 327, 534-535, 12th Century A.D.
82. Ibid., II, 175, 1139 A.D.
83. Ibid., II, 174, pp. 123, 126, 429, 1139 A.D.
84. Ibid., II, 78, pp. 55, 390, 10th century A.D.
85. Ibid., II, 112, pp. 73, 401, 7th century A.D.
86. Ibid., II, 132, 7th century A.D.
87. Ibid., II, 122, pp. 75, 403
88. Ibid., II, 132, 7th century A.D.
89. Ibid., II, 176, p. 128, 1123 A.D. or 1131 A.D.
90. Ibid., II, 176, 1123 A.D. or 1131 A.D.
91. Ibid., II, 176, 1123 A.D. or 1131 A.D.
92. Ibid., II, 484, 1119 A.D.
93. Ibid., II, 203, pp. 141, 439, 11th Century A.D.
94. Sharma, S.R. Jainism and Karnataka Culture, p. 163
95. E.C.I. [ed. B.L. Rice], 100
96. Ibid., VIII, [ed. B.L. Rice], TI. Pp. 198, 207, C, 1090 A.D.
97. Ibid., XII, [ed. B.L. Rice], Tp. 93, 94, pp. 60, 61, 169, 96-97
98. Ibid., VII, [ed. B.L. Rice], Sk. 148, pp. 108, 257, 192
99. Ibid., VII, [ed. B.L. Rice], Sk. 232, pp. 133, 233-234, 306
100. Ibid., XII, [ed. B.L. Rice], Gb. 5, pp. 17, 33, 58
101. Ibid., VII, [ed. B.L. Rice], Sk. 202, pp. 127. 292
102. E.C. II, [ed. B.L. Rice], 389, pp. 168, 174, 192, 1214 A.D.
103. Major – India in the fifteen century, p. 23-24.

104. Barbosa, I. p. 216.
105. E.C. VII, SK, 72, p. 55.
106. E.C. VII, SK. 38, p. 46.
107. E.C. IV, Ng. 96.
108. E.C. IV, Hg. 18pp. 68-69.
109. BKI, I, ii. 178, 1128 A.D.
110. IA., XV. P. 305.
111. Ibid., VIII, Sb. 47, 1187 A.D.
112. Ibid., VIII, Sb. 47, 1187 A.D.
113. E.C. XI, Cl. 6, C.
114. S.I.I., IX, i. 31.
115. E.C. VII, Sk. 220, 1015 A.D.
116. Ibid., XII, Tp. 63, C. 1138 A.D.
117. Ibid., VII, Sk. 60.
118. E.C. VII, Sk. 83, 1058 A.D.
119. Ibid., VI, Cm. 122, 1140 A.D.
120. E.C. V, Hn. 4, 1117 A.D.
121. E.C. VII, Sk. 58, C. 1124 A.D.
122. Ibid., VI, Mg. 36.
123. E.C. XI, Dg. 161, C.
124. E.C. VIII, Sb. 445.
125. Ibid., VI, Kd. 73, 1173 A.D.
126. MAR, 1940, 23, 1277 A.D.