



Basaveshwara Vachana Sheela Mantapa

A Tribute to the Son of Ingleshwar

Temple Budget & Proposal

January, 2009

January 14, 2009

Dear Sir / Madam:

I would like to extend my deepest wishes for the festival of Shankaranthi today. I wish that all of you must be blessed with the love, happiness and joy of celebrating this occasion of Shiva and his love for Lord Basavanna who was responsible for the establishment of the first welfare state in India during the 12th century.

As the President of the Basaveshwara Vachana Sheela Mantap Committee I would like to share with you in brief, our desire to commemorate the Vachanas of the holy saint Shri Basavanna who was born in our village of Ingleshwar in 1134 AD. We express our desire that you kindly review this proposition and provide us financial assistance towards the construction of the Basaveshwara Vachana Sheela Mantap at Ingleshwar.

We have already started work on this project with the limited financial resources that were made available to us by our beloved devotees. We plan to extend this initiative to bring a greater focus on the Vachanas composed by Basavanna to promote equality and harmony in the society during the 12th Century.

Kindly take some time to review this proposal and kindly make your best efforts to help us achieve this missionary project to promote the teachings of this Son of Ingleshwar who was responsible for founding a new religion based on equality and compassion for all human beings.

If you have any questions at all, please do not hesitate to contact us.

Sincerely,

Shri. MNP Channabasava Swamy
President
Basaveshwara Vachana Sheela Mantapa Association
Virakta Matha,
Ingleshwar, Basavan Bagewadi, Bijapur,
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1. Proposal Summary





1. Proposal Summary

Mankind has been educated by some of the greatest revolutions in the world. If we reckon the importance of these revolutions in all the spheres of human activities, the Revolution in Kalyana gets the top slot, as it is all pervading in its effect.

Basavanna, as an architect of this revolution, has left an abounding source of knowledge and his preachings and achievements are not bound by any time and geographical extensions. However, unfortunately, it is sad to note that, these messages have not crossed the boundaries of Karnataka. If these messages can transcend the geographical boundaries and reach the hearts of every human being, it is sure that there will be an overall development in the society.

When the society is crumbling under the vast magnitude of corruption, communal violence, inequality, exploitation of women and poverty, Basavanna's preachings have to be made available to each individual.



2. Who is Basavanna?





2. Who was Basavanna?

Basavanna was a great saint, a true visionary and a revolutionary who gave universal religion to the mankind. He fought for the freedom of an individual. He created tremendous awareness among the people by declaring, "None is high or low just by birth. Greatness can be acquired only through personality and pursuit of principles. Thus the whole mankind should get the religious sanctification". It is not an exaggeration to say that his life struggle was for the realization of social, educational and religious rights of the people. He said that, "No one should be deprived of their fundamental rights due to discrimination in the name of caste, status, occupation or anything else". He declared religious sanctification as one such fundamental right.

Basavanna's ultimate aim was to make this fundamental right available to each and everyone. Basavanna, keeping *Welfare* as the ultimate aim, decided to start a revolution relying upon religion as the main instrument. However, when he learnt that people were not attracted by religion, he expedited programmes to take religion to the people. By preaching and writing religious literature in the mother tongue (Kannada), he inspired and facilitated the people to sing their soul elevating experiences and realizations in the language of the soil. Because of Basavanna's sustained efforts, the spiritual stream that flowed in the mother tongue took the form of the VACHANAS. This flowed like a perennial river giving a new fresh breeze of life to innumerable number of exploited people. Brimming with confidence, they arose and attained salvation to shine eternally as sources of confidence.

Basavanna was a fortune to this earth. He, as a harbinger of a new heritage, as a 'human god', as a savior of the sufferers, as a hope of the oppressed people, whipped up the confidence in them to build a society based on love, compassion, equality and justice. This great soul lived in the 12th century.



3. The Birth of the Guru





3. The Birth of the Guru

Bagewadi, a small village situated in modern Bagalkot, was a flourishing town with many great scholars. This was also called as *Ingaleswara Bagewadi*. Agrahara (a place or an area or a colony given by kings to Brahmins as a gift. Tax collected from the people who lived in this place was enjoyed by those Brahmins to whom this place was donated) was an important place in this town. The house of Madaraja the chief of the township was situated here.

Madarasa with his wife Madalambike who was from a good clan was living in Agrahara, which was humming with recitation and study of religious texts. The couple was Shaiva Brahmins belonging to the Kamme clan. They were blessed with glory, wealth, knowledge and high status due to their reputed clan. However, they did not lead a satisfactory life. They did not have a male issue. They had a daughter, Nagalambike; but did not have a son to carry on the priesthood, which was a traditional occupation of their family. If this was Madaras's agony, his wife Madalambike was emaciated mentally due to her own reason. She was under the impression that if she did not leave a son behind to perform the last rites, she would not be accepted in heaven. She had acquainted with this belief as she used to listen to the recitation of epics. Some incidents in the epics, depicting the rejection of souls from the heaven since they had no male issue and the fear due to people's abuse and accusations, increased her agony.

Nandeewara was the deity of the town Bagewadi. Madalambike used to go to the Nandeewara temple everyday. One day, when she was listening to the recitation of "Nandi Purana" - an epic on Nandeewara, she heard that, if anyone who does not have a son perform Nandi Vratha (a form of observance in the name of Nandeewara deity) would get a male issue. Instantly she decided in her mind to perform the same. From that day itself, she started the observance of the holy rituals strictly.

After the observance was over, she had gone to the temple. There, a flower from the idol dropped down. Immediately the priest gave that to Madalambike and said "Your dream has come true, your appeal has been, honored. Definitely your expectation will be met with". Madalambike was overjoyed and there were no bounds to her happiness. On that night, she had a dream in which Lord Shiva had seated amidst the beautiful silvery-snow covered mountain. As soon as Shiva ordained his favorite disciple Nandi to take birth on the earth for the welfare of the whole world, snow-white colored majestic Nandi started descending on to the earth happily.

Eventually, it took the form of effulgence and entered into her body. With great surprise and joy, she narrated the whole sequence to her husband Madarasa. He too became very happy and offered pooja to the deity. This news soon spread to all parts of the town. As the dawn is followed by sunrise, this dream was followed by Madalambike's pregnancy. This brought great joy and happiness to the family and the town. Madalambike's joy was that a son would be born and the progeny would continue. While Madarasa felt happy anticipating a son who would arrive and take over his mantle as the chieftain, God was happy as a new visionary would be born on the earth to enlighten the whole World.

Meanwhile not only physical but also mental and behavioral changes started taking place in Madalambike's attitude. She not only became introvert and contemplative, but also was involved in prayer, observance and study of the epics. After nine months, a male baby was born on the third day of Vyshakha month of the Anandanama year under the Rohini star. The year coincides with 1134 AD. Since a new era began with the birth of the great prophet Basavanna, the people have adored that year as 'Basava Era'. The date of birth of Basavanna was 30th March 1134 AD.

Soon after the baby was born, an interesting and a special event took place. A cow had died in a colony where high caste people lived. They had asked an untouchable to take away the carcass. An untouchable youth had come to finish this job. However, when he heard a melodious chanting of mantras, out of curiosity, he climbed on to a threshold of a Brahmin's house and peeped. When the Brahmins who were engaged in chanting looked at the doorsteps accidentally, they found the untouchable listening to the chanting of mantras.

They rose in great anger and started shouting that the sanctity of the religious texts was polluted. The innocent untouchable started shivering. The complaint reached the chieftain-Madarasa and an enquiry was initiated. The boy's father confessed that the mistake was committed unknowingly. The complainants did not agree. "Unknowingly if hand is put in the fire does it not burn? Have not the authors of the religious texts said that if an untouchable recites religious texts, his tongue should be slit and if he listens to the recitation, molten lead should be poured into his ears?" They argued vehemently. Kindhearted Madarasa's soul was not ready to administer such a cruel punishment. At the same time, he feared the revolt of Brahmins.

When Madarasa was irked in this dilemma, a servant came running and said: "Master, a son is born to you. He is born under the Rohini star". Madarasa became overwhelmingly happy and suddenly an idea flashed in his mind. And immediately he said "Gentlemen, you both have argued to arrive at whether this boy has committed a mistake or not. Even if we decide that the boy has committed a sin, since a male baby is born to me, it has brought me tremendous joy and hence I cannot afford to do an inauspicious work by administering such a cruel punishment. On the occasion of this joyous moment, I pardon and release him. I hope this will make you all happy". The Brahmins were literally tongue-tied and they could not speak anything more. Realizing that no more pressure could be brought on him, they silently dispersed. This news reached the colony of untouchables and brought great joy to each and everyone. The boy's father became overwhelmingly happy and uttered: "Hey, great person, it seems you have been born to liberate us. Your birth became the cause for our liberation. May you live for ever!".

After finishing the meeting, Madarasa came home joyfully with greater eagerness to see his lovely baby-son. However, the moment he saw the baby, he became crestfallen and his joy, happiness and everything came to standstill. Though the baby was pretty, it was still and motionless; neither had opened eyes, mouth nor had any movement. It was difficult to make out whether the baby was alive or not. When all were perplexed and fearsticken, a loud chanting "Hara Hara Mahadev" was suddenly heard. Recognizing the familiar voice, Madarasa came outside the house with great joy and saw Jataveda Muni at the doorsteps.

Madarasa was very happy. "Oh! my Gurudev, what an unexpected visit!", obviously he was greatly relieved. He washed Gurudev's feet with water and offering his salutations, he welcomed him into his house. Clad in saffron clothes, with his hair tied over the head and his forehead anointed with *Vibhoothi*, the great Shaiva guru, Jataveda Muni entered the house with a pleasant smile saying, "Not unexpected Madarasa, all ordained by Lord Shiva. You have been blessed with a baby son, is it not? He is born with the blessings of the Lord."

Jataveda Muni was a great scholar and he was not only the head of Koodala Sangama- a pilgrimage centre but also the preceptor of Madarasa's family. He had foreseen the descent of this great soul through his mystic power and had come to bless the baby. He looked at the baby placed in a tray made of bamboo with great affection. The baby was sleeping with its eyes closed; it was just like a doll. He smiled at the baby and took out bhasma (vibhoothi) from his wallet and anointed the baby's forehead with it.

Next, he placed his hand on the baby's forehead and the moment he whispered the mantra "Om Namaha Shivaya" into its ears, the baby immediately opened its eyes and as a symbol of liveliness, it started crying. The child was behaving as if the descended soul did not want to see anything else without first having a glimpse of the Guru. The parents became very happy.

Jataveda Muni started preaching to them: "My dear devoted couples, this baby belongs to Shiva. You have got him since you have carried the observance successfully in the name of Nandeeswara. Nandi is the symbol of Dharma. Nandi is Shiva's vehicle. It means God rides on *Dharma*. Therefore, this baby is a *Dharmic* being. Without confining him in your love, recognize the fact that he is for the welfare of the whole world. Since he is born with the blessings of Vrishabha, kindly name him as BASAVA".

The Guru blessed the couple and went back. Madarasa and Madalambe named their lovely baby as BASAVARASA. They started nursing him with great care and affection. In the future when he became the great Guru, he was known as Basaveswara. Moved by his struggle and sacrifices for the emancipation of the under privileged, people considered him as their own ANNA (elder brother) and eventually, he came to be popularly known as Basavanna.



4. Basavanna & his Vision of a Welfare State



4. Basavanna & his Vision of a Welfare State

Basavanna wanted to build an ideal society. Hence, he started building social reforms on the basis of religion in the Anubhava Mantapa. When he became the Prime Minister of Kalyan, it enabled him to implement his reforms in all embracing scale in the society.

The previous Hindu system was based on social evils such as: Recognition of low and high based caste; occupation based concepts of superiority and inferiority based on occupation and determination of status on the basis of wealth. Basavanna declared that such practices had no place in the community of the followers of his principles. It was considered that all were children of God and hence all human being were created equal in the eyes of the Lord.

Once the people joined this fold of society, they were absolved of all the attachment to caste, creed and their evil practices of looking down upon their own fellowmen. The followers would commit to be devoted and attain the state of being *Sharana*; just similar to how the rivers lose their form, taste and color once they join the ocean and become one with it. All the followers of Basavaism never touched anything, which they did not earn by work. Each and everyone earned money by dedicated work. They led a very simple life, sufficing the daily necessities and used to distribute the remaining wealth to the society through DAASOHA.

Proliferation of religion and education became possible after Jangama system (Missionary System) was started by Basavanna. Though these Jangamas were like the Bhikkus of Buddha, there were many differences. Some Jangamas were married. They used to spread the religion by giving discourses on practices and philosophy of Basavaism. They used to maintain their families with the help of rewards or donations received in return for their work. These were called SABHAARI JANGAMAS.

Other Jangamas were unmarried and yearning for salvation. They were not tied by any worldly desires. They were called *NIRABHARI JANGAMAS*. They never used to stay in any place for a long time. They used to be always moving from one place to another and they were called *CHARA JANGAMAS* (means moving Jangamas). After spreading the religion in different places, they used to appoint Jangamas permanently in such places to guide the converted people by preaching them the essence of the new Lingayat religion and helping them to practice it.

The most learned and virtuous Chara Jangamas used to visit their centers and guide them regularly. Basavanna describes these in his Vachana "The preachings of the Guru is like a doctor's treatment and the preachings by Jangama is like a surgeon's operation. The *CHARA JANGAMAS* are like today's visiting professors and visiting surgeons. The status of Jangama was not decided on the basis of caste but on the basis of spiritual knowledge. Only those who had become superior by spiritual attainment and were dedicated to spread the religion were called Jangamas. The most important and remarkable works taken up by the Sthira Jangamas included the establishment of Saale(school), Matts(ashrams) and Dasoha Matts.

The Sthira Jangamas used to collect children and these children were given education in Saale Matts. They used to collect funds, materials and grains from the people and arrange food and other comforts to the travelers and pilgrims at Dasoha Matts. Such Dasoha mutts can still be seen on the ways to well known pilgrim centers in Karnataka. The road to Srishaila is tough, terrible and one has to pass through forests. Even on these terrible roads we can find Dasoha Matts. We can see the swamis of Basava tradition rendering their invaluable services in Dasoha Centers.

Apart from these service centers, Basavanna had also established Satyagraha centers to cleanse the society. There were some groups called Ganachari groups. If any immoral act was committed by an individual or a mass of people, these Ganachari Jangamas used to go to them and undertake fasting to protest against such social evils. In order to arouse the public awareness and bring them to the moral path, the Ganachari Jangamas used to hug the pillars of the sinner's houses or stand with a heavy boulder on their head or stand on nails fixed to wooden planks or stand with iron needles pierced across their mouths.

Basavanna employed some programmes for recreations and some for enrichment of knowledge. He conducted fun fairs, fancy dresses, folk dances and song recitation based on vachanas. Jangamas used to entertain the people by telling humorous stories, exhibiting different episodes of history, Purana-epics through fancy dress, presenting the stories of sharanas by folk dances and singing vachanas with music. Thus, the Jangama system (missionary system) came into being in different forms and became the means for the overall development of the society. When the great virtuous Allamaprabhu became aware of all these things he was attracted by Basavanna's tremendous achievements. He moved towards Kalyana.

On the way he met the great Yogi Siddaramaeshwara and took him to Kalyana. The town Kalyana was the centre of the movement, and Anubhava Mantapa had become a platform for the revolution. To that lamp of equality, love and harmony, Basavanna poured the oil of religious values and gave the 'wick' of morality. The lamp glowed with immense light. All those who wanted to make their lives divine assembled at Kalyana. Kalyana Rajya (Welfare State) fashioned by Basavanna was highly meaningful.



5. Requirements of a Welfare State



5. Requirements of a Welfare State

- ✓ *There should not be any desires & temptations.*
- ✓ *The personal desires should be sacrificed for the welfare of all.*
- ✓ *One should be attached to the ideals without being attracted by the desires.*
- ✓ *One should lead a holy life both internally and externally.*
- ✓ *The one who wants to build a welfare state should become selfless and surrender to the society.*
- ✓ *It is difficult to build a welfare state if one has self-pride, which is also dangerous to the society.*

All these are the qualities of socialism. Since Basavanna's socialism was fashioned with a spiritual background, knowing one's own-self was also equally important. The development of one's own inner knowledge was as important as the development of the wealth of the society and the nation. Not only these, there was no discrimination between man and woman. There was equal opportunity for both to develop and progress. There was no room for exploitation of weaker sections. There was no feeling that man was independent and woman was dependent. This type of ideal society, which has equal opportunity for all, can be considered the perfect welfare state. Basavanna succeeded in building such a welfare state.



6. The Basaveshwara Vachana Sheela Mantapa



6. The Basaveshwara Vachana Sheela Mantapa

The residents of Ingelswar have taken a decision to build a temple to commemorate the teachings of Lord Basaveshwara. More than 1000 vachanas of Basavanna have been researched and compiled under the leadership of the pontiffs of various virakta mathas from Karnataka. The various trusts formed to promote these vachanas have decided that these vacahanas must be inscribed in granite and displayed on the walls of the proposed Vachana Sheela Mantapa.

The proposed temple construction has already started and it has come of essence that the financial requirements to fund this initiative have not yet materialized. This proposal includes the costs involved in the deployment of this project over the next three years. There are also plans to seek government funds in the achievement of this initiative.

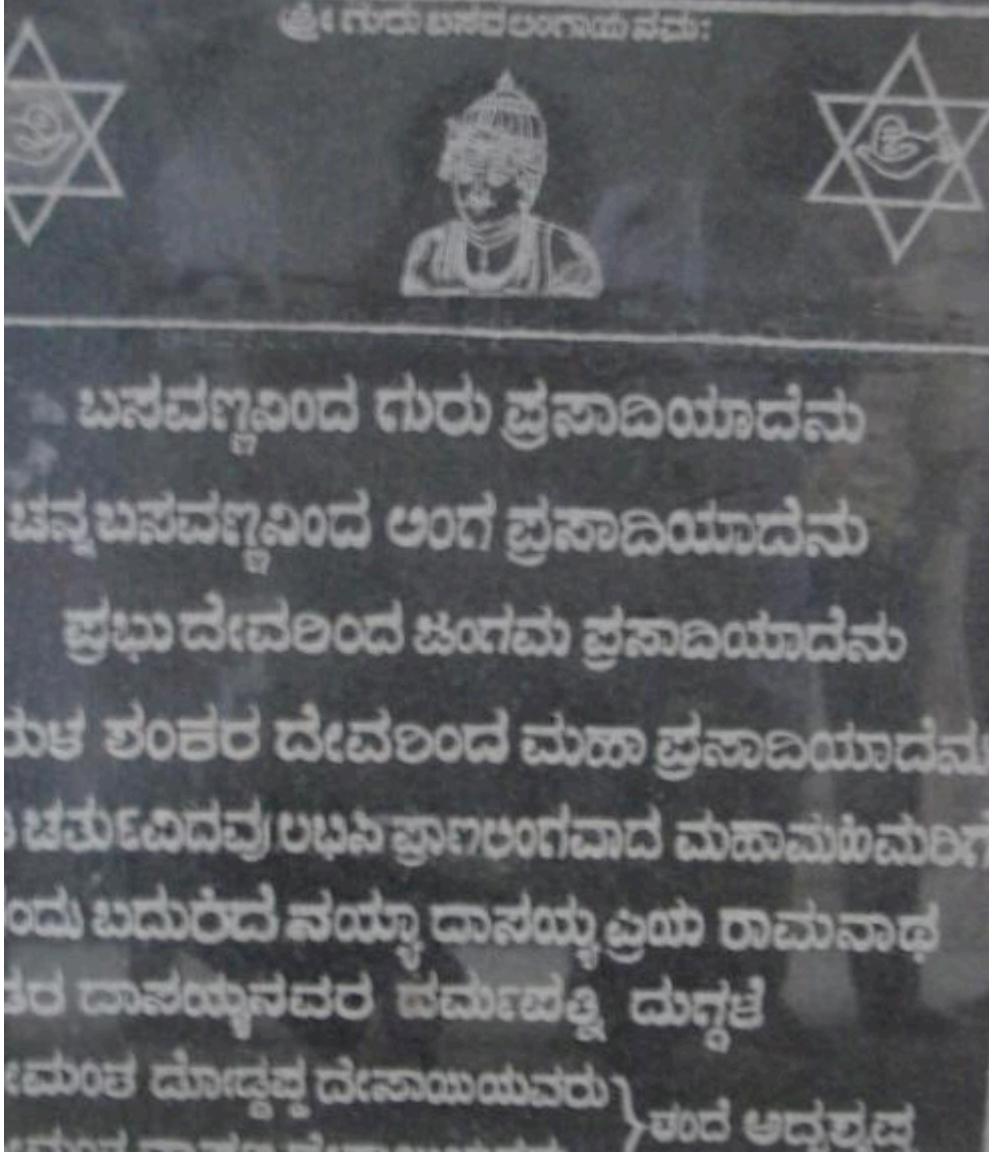
Attached are some photographs of the initiative undertaken by the committee:













7. Budgeted Cost of Project



7. Budgeted Cost of Project

We are more than happy to provide you with information on the expected cost of this project. The project involves construction of the Basaveshwara Vachana Sheela Mantap to meet the requirements of promoting all the 1000 Vachanas of Lord Basaveshwara, which have been researched and compiled to date. The project costs estimated are as listed on the following pages.

Basavaveshwara Vachana Sheela Mantap Construction Budget					
		Development Phases			
		1st 180 days			
	TOTAL	PREDEV	PreDEV/ ACQ	CONSTRUCT	PERM
DEVELOPMENT COSTS					
ACQUISITION					
Land for Temple Premises	1500000	250000	1250000		
CONSTRUCTION					
Sitework/Demolition	300000			300000	
Support Structures & Stone Pillars	2200000			2200000	
Foundation	600000			600000	
Temple Entrance & Mahadhwar	300000			300000	
Temple Dome	500000			500000	
Vachana Templates in Granite & White Colouring	1000000			1000000	
BANK COSTS					
Predevel Interest/Fees	100000		100000		
Construction Loan Interest	700000			700000	
Construction Loan Origin Fee	35000			35000	
Construction Loan Legal Fees	10000		2000	8000	
Construction Loan Other	22000			22000	
Appraisals	15000	3000	12000		
Permit Origin Fee	80000				80000
DEVELOPMENT SOFT COSTS					
Architect	225000	9500	180500	15000	
Engineering	80000		23500	70500	
Survey	25000	25000		0	
Panchayat Valuation	40000	20000		20000	

Construction Estimation & Supervision	60000	3000	3000	54000	
Labour Relocation Fees	0	0	0	0	
Acq/Constr. Panchayat Taxes	18000		4500	13500	
Labour Insurance for Construction Workers	49000		2000	47000	
Material Holding / Godown Costs	2000		2000	0	
Consultant - Government Approvals	40000		15000	25000	
Consultant - Temple Development	0		0	0	0
Developer Fee	900000		0	450000	450000
Developer Administration Costs	0		0	0	0
Office Maintenance Costs	71150		0	71150	
PERMITS AND FEES				0	
Panchayat permits and fees	120000		50000	70000	
Electricity Fees	90000		30000	60000	
Water Fees	15000			0	
OTHER SOFT COSTS				0	
Construction Audit Fees	15000		0	15000	
Legal - Registration of Society & Temple Association	42000		10000	32000	
Legal - Government Registration and Taxes	35000			35000	
Legal - Litigation Fees	5000		800	4200	
Association Brochures & Budgeting Costs	25000		5000	10000	10000
Market Study	8000	8000		0	
Furniture and Flooring Mats	40000			40000	
Temple Sign Boards and Direction Guides	80000			80000	
Wealth Taxes	90000				90000
Booking Counter & Tickets for entrance into premises	80000				47036
Help Desk & Customer Service for Tourist	50000		68062		6173
Total Development Costs	9567150	318500	1758362	6777350	683209



8. Donation Form



8. Donation Form

Shri Basaveshwara Vachana Sheela Mantapa Construction **Donation Form**

This donation form can be used to pledge financial support towards the construction of the Basaveshwara Vachana Sheela Mantapa at Ingleshwar – Bagewadi in India. This temple is being built to commemorate the Vachanas of Shri Basavanna who established the first welfare state in the world during the 12th century AD.

Donor Name: _____
Spouse/Partner's name: _____
Address: _____
City / State / Pin Code: _____
Country: _____
Email address: _____
Home phone: _____ Mobile Phone: _____

Enclosed is my / our donation for:

___\$50 ___\$100 ___\$150 ___\$250 ___\$500 ___\$1000 ___\$2500 ___\$5000 ___Other

Kindly make your donations by checks made payable to one of the following:

1. Mr. Channabasava Swamiji – A/C NO: 960
2. The President – SSVP Trust
3. The President – Shri Siddalingeshwar Vidya Peetha – A/C NO: CA-19

All demand drafts / checks must be made payable at the Basaveshwara Bank at Basavan Bagewadi – Bijapur.

Kindly mail all checks with the donation forms by registered airmail to the following address:

Mr. M N P Channabasava Swamy,
“Basaveshwara Vachana Sheela Mantap”
Virakta Matha,
Ingleshwar
Taluka: Basavan Bagewadi,
District: Bijapaur
Karnataka, India.
Tel: 08358-243324
Mobile: 9448391737

