Chapter: VI

THE RELIGIOUS PHILOSOPHY OF SRI VEMANA
C.P. Brown introduced Vemana as a Siva devotee in the beginning of his "Verses of Vemana".

Siva Kavulaku Nava Kavulaku
Siva Bhakthiki Tattwamuna ku chintamanikin
Sivaloka pramadhulakunu
Sivunaku Guruvunaku Saranu Seyara Vema
To the saint poets of Siva
To the old and new poets of Siva creed
To his essence and to the boon giving
Gem chintamani, To those who
Attend in the heaven of Siva to the
God himself and to thy teacher
Pray for aid of Vema.
Bhava durudu Sarabhankudu
Siva seeludu Veyugotu Siddheswarudun
Siva Bhrityudu Vatamuludu
Sivamaya chinmayudu somasekhara gurudun

The unborn, the slayer of Sarabha endowed with the qualities of Siva and the Lord of a thousand millions of demi gods; the servants of siva who sitteth at the root of the sacred Banyan, He that is endowed with the mind of Siva the sage Soma Sekhara is my teacher. He prayed Siva who permeated all the universe.
Vemana appealed to the people about his verses. Vemana in the beginning was a staunch Veera Saivite. He told, Linga creed was greater than all creeds in the earth. He adored Siva, the Lord of Lords. He liked Siva in the “Trinity” (Brahma Vishnu Maheshwara). He praised Basava Puranam written by Palkuriki Somanah a great Saivite saint poet. It contains the stories of the devotees of Siva. Vemana said

“Papa harana mounu Basavapuranamba”

Those who read Basavapurana will attain liberation

The hero of the Basavapurana was Basaveshwara. He was a great soul and an ardent devotee of Siva, who founded the Veerasaiva religion in 12th century. He ruled Karnataka Kalyani as his capital. He disliked Buddhism and Jainism.

Veerasaivism was a revolutionary ideology of the middle ages which not only protested against the age old Brahmanical Varnasrama Dharma, it denounced every aspect of the Vedic religion and carried on a relentless fight against Sanatana Dharma. Basaveshwara wrote many verses and Vachanas in Kannada. They were popular in Kannada literature. Though he belongs to a high status(Kingship) he wrote: “My father was a low caste born Chennaiah, my grand father was Kakkaiah who was a cobbler. My Guru was Chikkaiah. Don’t you know Kudali Sangama Deva?”
"Kulaheenudu chennailah na Tandri
Madiga Kakkaiah Ma Jejinayana
Chikkaiah Na Guru
Adineku Teliyada Kudali sangama deva

(Basavana Vachanam)

He strived for the uplift of lower castes and classes. He told in Kannada for the first time “Kaayikame Kailasam” means “Work is worship”. He condemned the exploitation of the rich and feudals. He served and sacrificed his entire life to the poor. Sarvajna a great devotee and poet of Karnataka was counter paracy of Vemana. Vemana followed Basaveswara in all angles.

In his view Siva is omniscient, omnipotent, omnipresent and Almighty. Vemana mentioned many times about panchakshari mantra in his verses which belongs to Siva. “Sarabha rupamondi chamarevu Narasimhu Sivumi kante vere jeji yedi”

Meaning:

Siva assumed the shape of the Sharabha and slew Narasimha. Which God greater than Siva? “Sivudu Muladumpa Srishiyandarayanga”. Meaning : “Siva is the radical root in the world”

“Sivuni meedamanasu sthiramganunchina Nounu Mokshamaraya”
If you concentrate constantly on Siva you will get salvation. Each and every mystic poem concerned to Siva the supreme power. Brahma, Eswara, Hara, Pranava, Parama etc are all synonymous to the word Siva.

Palkuriki Somana was one of the famous ancient Telugu poets opposed to write in traditional way of Sanskrit, which was paved by Nannaya and others. Before Somana there was no single poetical work in Telugu on contemporary social events. All were translations from Sanskrit. Palkuriki Somanath was a rebel poet not only in literature but against social evils also: He declared to write a great literary work in his original Tenugu (Janu Tenugu) neglecting the grammatical rules prescribed by Nannaya, the “Aadikavi” and “Vaaganusasana” to shape the work more beautiful. He said, “my “Jaanu Tenugu” is sweet, simple and beautiful. Hereafter I will write my all-poetical works in my mother tongue.”

Somana wrote “Basava Puranam which was in ‘Janu Tengu’ in Dwipada (two lined verse) with the inspiration of Veera Saivism. It was a masterpiece appreciated by all poets, and was translated into Kannada. He used “prasayathi (Second syllable must be same letter) He showed novelty in language, tecknic metre and style in the Basava Puranam. Basava Puranam is not a mythology. It is a social poetical work containing contemporary stories of devotees of Siva. They were all the life histories of common people, from all castes. Bejjavva, Duggavva Kinnera Brahmaiah, Kummari
Gundaiah and other honest devotees who were glittering stars in the sky of Veerasaivam.

Palkuriki Somana was a disciplined responsible poet in Telugu. As a social reformer he raised his voice against “Vedic Varna Vyavastha” and its casteism. Somana condemned untouchability which is shameful to mankind. The strengthened Vedic system is poisonous to the society. He scoffed superstitions, blind beliefs, injustice, exploitation and poverty. He wrote Panditharadhya Charitra and “Vrishadhipa Satakam in Telugu.” All stories are the flowers with divine fragrance and Basaveswara the great devotee of Siva an ardent social reformer who sacrificed his whole life to remove the social evils were the internal thread of the garland of Basavapurana. Somana the great divine poet offered it to Siva the power of universe. Somana was contemporary of II Pratapa Rudra who ruled Orugallu (warangal) from 1295 to 1323 AD. Gona Buddha Reddy wrote Ranganatha Ramayana in “Duipada” style was the follower of palkuriki Somana.

“The demons were killed in Ramayana

_The relatives were killed in Bharatha
The Basavapuran removes all the sins_”

Vemana’s favourite book was Basavapurana. Vemana admired this Purana and gave top priority in Telugu literature. Basaveswara’s life history was described in Basava Puranam.
Basaveswara established Veera Saiva religion to root out the evils from society. Veerasaivism had a great social background of those days. Veera saivism was an extraordinary revolutionary religion. It was not mere a religious movement. It had political, economical cultural background. It was the depressed and oppressed people’s revolution against the rich and feudal systems, also low castes and scribes attack on Brhamins which introduced the cruel “Varna Vyavastha” cast system to the mankind in this country. Vemana praised in his verse,

"The religion of Veerasaivism was greater than all religions".

Basaveswara wrote his experiences, universal truths, morals and principles in the form of Verses and verse libre (Vachanams)

"Chennaiah is my father who born in lower caste
My grand father was Kakkaiah (The Madiga) a cobbler
Chikkaiah was my Guru
Didn't you know kudali Sangma Deva
(Basavachanam)

The greatness of society does not depend on the rich upper caste persons or feudal class persons. It depends on multitudes of lower castes who are residing in slum areas. "We cannot get milk of cow sitting on the back of the cow. We must sit below the cow to draw the milk." This is the social philosophy of the Veerasaivism. Poverty is not a sin or curse of God. Social, economical systems are the causes for all these social evils and miseries. Vedic
Brahmanism is one of the main causes for these all crimes. Basaveswara the serious social reformer emphasized “Work is worship.” Deceiving others or in any wrong way who earns money are thieves in disguise and parasites. Basaveswara was also a political thinker and a mystic saint. Like Basaveswara Vemana believed in human endeavor. Hard work is the only to get of the poverty. He understood that the source of all things is effort.

“All wealth is a product of labour.” Vemana also said, all the articles essential for man’s existence were their source in the earth. All philosophies arise out of the human mind. It is human labour that produces every thing. In an another Verse. The land is mother the seed is father. The crops are offspring abundance of dairy produce by the cattle work with righteousness is Dharma of a man. After killing the Bijjala king the follower of Jainism, Basaveswara established Veerasaiva kingdom. He ruled Kalyani as his capital city. One of his main principles was to honour the womanhood. Before Basaveswara the woman community was in worst condition. They were treated as slaves. Basaveswara strived for their safety and hated the male superiority in all ways. There were many events in Basavapurana. The poor and low class people were exploiting by the rich and feudal. Basaveswara observed this and violently collected wealth from the rich and the feudal and distributed it to needy.
Like Basaveswara Vemana also had compassion about poor people mainly starving. Vemana said many verses on the difficulties and miseries of the poor with pain and mercy. In his view all occupations are equal. All human beings are equal before God. Vemana denied it and told who work hard for their livelihood and help others he can attain liberation. Mahatma Gandhi also said that an idle man is not worthy to take food. There was a moral in Sanskrit "One who earns wealth with self labour is the best. Who enjoys with parental money that is middling neither good nor bad. One who enjoys on others money he is worst. And who enjoys women’s money he is too worst.

THE WAYS OF LOKAYATIKAS

The followers of Lokayatika religion hated Vedas, Upanishaths and all the systems of orthodox. It was called primeval materialistic religion in India. Vemana disliked this religion though he was a materialist. Lokayathikas were Shakthi worshippers, and Tantriks. They believed in the supremacy of Prakriti (Nature). They followed Adima Sankhya. - Sankhya means knowledge. They had discussions arguments always with Advaitas. The essence of the Vedas Vemana received through their discussions arguments and criticisms. That is why Vemana said in his verses "Vemana knows the essence of Vedas and Puranas". As a matter of fact there was materialism only in the Vedas.
Vemana exposed his feelings regarding downtrodden starving suffering people in the society. Lokayathikas were called as Charvakas i.e. talkative. They were hated by the Vedic Brahmins from the beginning. Vemana also discarded their policy “Rinam Kritwa Ghritam peetwa.” To fill their bellies was their aim. The body was their everything. They live to enjoy the life without any restrictions. There was a proverb in Telugu “Appu chesi papu kudu” Vemana Says

“A man who had no debts was the richest person. To be in debt is not worthful even to Hari or Hara”

Buddha says who have no desires they will be great. Those who have suffering with desires they are poor even though they are the richest. The man who fills his belly with deceiving other and enjoys life is wretched. One who is in debts is not good in any way. Vemana said about these Shakthi worshippers and hated them. Likewise the Shakthi creed man consider power to be the divinity and, void of all senses (fitness) they fully perform the rites of Periar generations.  

Arudra in his essay “Jaina influence on Vemana” says the Digambara Jainism may be the cause of Vemana’s nudity. It is wrong the Vemana hated Jainism. There was a Charvaka prophet who was the first propagator of Lokayalica religion, he was Asita kesha kambala. He was called an angry materialist. He was in meditation standing in mid-noon sun and also in heavy rain. Now
and then he was seemed in complete nakedness. There was a story in the Mahabharatha about a Charvaka. After Kurukshethra was over Dharma Raja victoriously enters into the Hasthina with a great following. There were Vedic Brahmins around Dharmaraja. The charvaka observed this scene seriously neared Dharma Raja and blamed him with harsh words “Your name is Dharmaraja but your doings are all immoral. You are unfit to sit on the lion-seat of Hasthina. Charavaka was beaten by the angry Brahmins was dead. Vemana also blamed Dharmaraja in a verse. “He has thrown away his clan into the water and slain his grand father (Bheeshma pitamaha in Bharatha) and nobly lied a lie as big as elephant to cheat his guru Dronacharya as “Aswathama hatah kunjarah”. Aswathama Dronacharya’s son when heard this lie Dronachary renounced his weapons while the war was going in Kurukhsetra. Yet his name was a just king he was a great neem seed bitter and worthless.

Nobody knows Vemana’s religion. He was an independent poet who secured good virtues formal philosophies of all religions. He was always in calmness. He disliked pompous attributes. He was like honey bee who stored honey from various flowers in various seasons. Each and every verse of Vemana is a beehive.
Vemana was a fire brand poet:

To harm others in mind scheme men knowing not their own faults on earth them to harm isn’t God there who can?4 What he saw in this society, what he experienced in this life what he thought in his mind, Vemana exposed openly. He was free, fearless and frank. He did not care anybody if he was wicked. Vemana philosophy was a colourful rainbow formed with the good virtues of all religions.

Karma Vada

According to the available evidences we can easily comprehend that Vemana does not belong to any philosophy or religion. We cannot see his full personality through any types of glasses. All scholars and pandits explained his partial shape only. The religious sentiments which he discarded, and the principles and ideals which he condemned all came out form the depth of his heart. We can observe his inner burning sincerity in all verses. Truth is his weapon. He never referred Dharmasastras or previous moral books. Whatever he saw, whatever he experienced in life told openly in poetic way. Through his vast experiences and keen observances of society he believed strongly in Karma theory. He was a believer in one God the Supreme Power. Veera Saivism never believes ‘punarjanma’ Transmigration. But Vemana exempted the rule carelessly and supported the Karma theory heartfully.
Macdonald also said “Vemana proposed strongly the karmic theory and there are so many verses to prove it. For example “One who did not do good deeds in past life is a sinner it is useless to desire good profits in this life. Just like who did not sow seeds in fertile land to expect for harvest.”25 “The Buddha realized that our suffering is not merely a product of change. There are causes behind it as there are causes for all phenomena. The law of cause and effect – karma is universal and fundamental to existence. Nor are the causes beyond our control. The word Karma is popularly understood as meaning “fate” Fate is something outside our control the decree of providence what has been preordained for each one of us. Karma however literally means “action.” Our own actions are the causes of whatever we experience. All beings own their deeds, inherit their deeds, originate from their deeds are tied to their deeds. Their deeds are their refuge. As their deeds are base or noble so will be their lives.2

Every thing that we encounter in life is the result of our own actions. Consequently we can each become master of our fate by becoming master of our own actions. Each of us is responsible for the actions that give rise to our sufferings. Each of us has the means to end the suffering, in our actions. The Buddha said,

*You are your own master
You make your own future*3
Dr. Gandham Appa Rao condemned in his thesis the fatalists and believers in Almighty. He called them as pseudo-philosophers. He said again “Vemana was a bitter enemy of this kind of fatalists. He was a great optimist and believed in man’s labour and creative effort”. No doubt Vemana was a staunch materialist and rationalist but at the same time he was a theist and spiritualist, who believed in supreme power, the Almighty. There was a popular adage in Sanskrit “Buddhih Karmanusarinee” that means Mind always follows Karma what he has done previously. “Fate is inevitable, powerful and man must experience it.”

According to Satyanarayana Goyenka a popular Buddhist preacher of Burma says “Through their own investigations modern scientists have recognized and accepted the ultimate reality of material universe. However these scientists have not become liberated, enlightened persons. Out of curiosity they have investigated the nature of the universe using their intellects and relying on instruments to verify their theories. In contrast the Buddha was motivated not simply by curiosity but rather by the wish to find a way out of suffering. He used no instrument in his investigation other than his mind. The truth that he discovered was the result not of intellectualizing but of his own direct experience, and that is why his own direct experience, at that is why it could liberate him......” Along with the physical process there is the psychic process, the mind. Although it cannot be
touched or seen, it seems even more intimately connected with ourselves than our bodies. We may picture a future existence without the body but we cannot imagine any such existence without the mind. Yet how little we know about the mind and how little we are able to control it. How often it refuses to do what we want, and does what we do not want our control of the conscious mind is tenuous enough, but the unconscious seems totally beyond our power or understanding, filled with forces to which we may not approve to be aware.\footnote{4}

Like Buddha, Vemana was also a truth seeker. In the later stage he was not an ordinary man. He was self realized and enlightened. He was known that the powerful influence of the universal power works on this material life. Though materially, physically man has full freedom, man must honour material life to do good deeds. Man should utilise it for self and for society. Then only he got mental peace and happiness no doubt it is human labour that produces every thing in physical life. The harmonious life leads to the supreme goal. Vemana with his extraordinary intelligence accepted the Karma theory which was hated by the Veersaivism. Through this Vemana says “Do good and help others. Love humanism Live for humanity. No body should not suffer for food, raiment and shelter. Those who exploit and cheats others selfishly they spoil their families neighbors and society.”
Some more Vemana verses on Karmavada:

"Both the evil and the good done by us in a former life regularly become our portion in this life. How should either good or evil that we have not done in the first birth betide us?\(^5\)

Where there is capacity there will be divine grace where there is no ability there will be no good result where there is fortune the God give wealth.\(^6\)

The worthless and cunning cannot get God's love. One who gives with pure heart even a small quantity of food to a starving poor in the name of God he will attain heaven. Man should know the secret of karma.\(^7\) Those who have Jealousy about others fortunes, they are wretches hated b the Praramaguru (Siva) The All knower does he not know his past?\(^8\) The new and old morals, the preaching of masters and chanting of Vedas are all unable to remove the results of Karma.\(^9\)

Vemana stressed on Karmic theory:

**"The writing written by the lard perishes not through you blot it out (spoil it)"**

What is written by the fate cannot be done away even with water. The writing in the forehead will not be gone through rub it with sorrow.\(^{10}\)

Why do you muse on your acts done in a former life? They have become the life of the present existence. If thou consider the
Vemana emphasized to do good deeds in this life. They will give good results in future. Vemana did not discourage the people. He exposed the social evils and he wanted to remove them. Through Karmavada he wanted to enlighten humankind to exercise their freedom in all walks of life transcending race, nation, caste class and sex or nay other denomination.

Seven Maxmims:

Arudra a popular modern Telugu poet who dipped in the ocean of Vemana literature released a book named Vemana Vedam.. It was published by Yuva Bharathis 5, Kings way Secunderabad, in 1974 for the first time. Arudra selected 40 verses (mandalam) from Vemana alongwith some supplementary verses were also taken for his commentary. In his own way he commented with unusual intelligence. In that commentary he revealed a doubtful new truth that Vemana in his later stage established a new religion and preached 7 principles (commandments) to his disciples and followers. Arudra said in the book this matter was taken from “Vemana” a remarkable book written by Rallapalli Ananta Krishna Sarma Who reproduced it in his book from the unpublished manuscript of Komaraju Lakshmana Rao.

(Vemana’ by Rallapalli p. 113)
Whether the readers, scholars and followers of Vemana may believe the new truth or not, God knows. Perhaps Arudra might have not known about this. Sri Komaraju Lakshmana Rao panthulu might have taken the 7 maxims which was mentioned by Arudra from an essay written by J.D.B. Gribble. J.D.B. Gribble published a different essay on Vemana. In that article he pretended to have received above cited seven maxims direct from the supreme being which formed the basis of his teaching. These maxims would seem to aim at a higher Doctrine of morality than is usually inculcated in this country. Above maxims like “Ten commandments in the Bible”. (Appendix 1, page 71 “Vemana through western eyes”). V.R. Narla admired Vemana as a humanist and natures philosopher in his book ‘Vemana’. Dr. Eswar topa in his book “Saint Vemana” and his philosophy described Vemana as a reformer who strived for humanization and culturization. Sri. M. Pattabhi Ram Reddy published a remarkable essay “Vemana the humanist” in state archives magazine. In those days corruption, wickedness, bribery, social exploitation, illegal sexual contacts, unbearable poverty of the downtrodden people and other evils were permeated in all fields of the country. On seeing this decadence of whole society Vemana’s heart moved. He suffered too much. At last he decided to face these evils with his extraordinary poetic faculty. He created his poetry as a double edged sharpened sword. He moved forward without caring any hindrances and obstacles. The Seven principles or maxims said by the above writers Arudra, Komarraju, Rallapalli and J.D.B. Gribble are given below:
Do not steal.
Be always merciful.
Don't hurt the feelings of others.
Be content with what you have.
Be non jealous of another.
Forsake anger and be patient.
Be constant in divine services.

These are the seven maxims said by J.D.B. Gribble and others. No doubt all are great principles. Vemana was not an ordinary man. He was a sage. His ideology and philosophy were unfathomable. The follower of Vemana knows he was beyond all philosophers of religions. How can Vemana establish a new narrow religion?

Ist Principle: Do not Steal:

Saying the first principle on theft (do not steal) Arudra quoted and commented the verse of Vemana.

"God who cradled on the sea of mild craved He why for Vendor's milk so's the wealth of others sweet for all." 12

It is a satirical verse ridiculed Krishna the God head who was called (Venna donga) butter stealer Vemana emphasized one who steals others property or deceives his fellow being he cannot escape from his sin. Certainly he will be punished.

"He who commits all crimes in his heart of heart
May make a false show of being good in all sorts
Could he ever hide his sins from the Lord of Lords
Listen to Vema spokes man of 'Vox populi' 13
Vemana rebuked the thieves robbers and bandits who rob and loot the poor innocent villagers property. They cannot escape from punishment. The cowards who are acting as rulers who go away for their self protection are also sinners. The Yama (Death) would not leave them.

"Seeing the foe and his force if the fellow takes to his heels as a coward must shallow when can stop a death in anger will follow? Listen to vema spokesman of 'Vox populu.'\textsuperscript{14}

A thief has close contact with a prostitute because both are going in wrong ways. The prostitute cannot stay in her house because of suspicion. The thief cannot go out in night because of moon light.\textsuperscript{15}

Theft is a crime. It is harmful to others. One who exploits others is illegal. Morally it is a sin. It may react at any time. Theft is a shameful thing.

Esopanishath says:

\begin{quote}
"Esavasya midam sarvam  
yatkinch Jagatyam Jagath  
Ten a tyakthena Bhunjetha  
Ma gridhah kasyaweth Dhanam"  
\end{quote}
2nd Principle: Be always merciful:

Every man must have humanitarian outlook with love and compassion. Vemana went further and said giving up violence was not enough. Man must learn to love even their bitterest enemy.

One of his verses Vemana says for deserving death in your hand, if caught; do him no harm as fit do good and set him free oh Abhirama listen to vema. 17

Man should reform wicked and cruel persons with love and mercy. If one living being kills another, It is like killing God ponder over this and you will realize that Jeeva and Siva are one. The human beings kill other living beings and fathers himself on their flesh. How can merciless murderers attain salvation?18

“If we eat not food the fire in the belly devours the impurities of the belly. Thus if he obstain from food he who fasteth devoureth impurity.19

Give the life sustaining things when there is life in the body. No charity can help. The body if the life ceased of what avail can the good things of life(Jeeva Vastu Vulu) be after death? This is the direct question that Vemana put to the indifferent rich of his time. Even today this is the most pressing of man’s problems all over the world.20
3rd Principle: Don't hurt the feelings of others

One who knows himself he is a Jnani. Then he will be real perfect human being. If you want to understand others you must have good knowledge, good heart good behaviour along with love and mercy towards others. Then you can achieve everything whatever you need. The plant which is growing well becomes a tree and will give fruits certainly. 21

Don't use harsh words. They will hurt and harm others. Then you will be a sinner, because they are also gods. The sin always hurts you. If you have no repentance you will be punished. With free and fearless mind knowing the morals as a humanist teach courage, faith and hope in the future to the discouraged and depressed. This is a great social service.22

Vemana as a humanist preaches to have Trikarana Suddhi (Good thoughts, good words and good deed)

"Manasyekam Vachasyekam
Karmanyekam Mahatmanah"
(An old Sanskrit proverb)

4th Principle: Be content with what you have:

Man who leaves his native place and roaming in various distant places in search of extra food is useless. He returns with empty hands. If he stays somewhere constantly and concentrate with inner view into his own body he will get peace and happiness.23
Craving is the cause of all miseries.

Vemana says, one who hates with strong aversion the secret deed of knowledge (witch caft, Block magic, occult powers etc) more wealth with cattle, the lips of beautiful women and powerful status in society will be liberated. Those who have crazy in pompous life will fall because they are all temporary. Be content with what you have. There is no greater salvation than contentment. Those who are fond of pleasures cannot gain any thing. In Vemana's language contentment means peace and happiness (2). The unrighteous man is swayed by his feelings; likes and dislikes. Prejudices and partialities blend him. Deserving and suffering craving and sorrowing, self control, he knows not and great is his unrest. The righteous man is master of his moods; likes and dislikes he has abandoned as childish things. Prejudice and partiality he has put away. Desiring nothing he does not suffer, not craving enjoyment, sorrow does not overtake him. Perfect in self control great peace abides with him.

Do not condemn resent or retaliate. Do not argue or become a one sided maintain their calmness with all sides be just and speak the truth. Act in gentleness, compassion and charity. Be infinitely patient. Hold fast to love and let it shape the doing. Have good will to all without distinction. Think equal of all and be distributed by none.
5th Principle: Be non-jealous of another:

The phrase of Jealous described as rivalry in matters of interest or affection.

One's in individual happiness depends to a large extent upon his protecting himself and others from the hurtful results of gossip and Jealousy. See no evil, speak no evil, hear no evil, feel no evil. Most people can talk about other persons for hours intoxicated with the wine of Gossip. They never think of its poisonous effect.

"It is not remarkable, how some people can smoothly Jealously for hours at a time make the most caustic criticisms about the faults of others but can not themselves endure for a moment any reference to their own faults."\(^{25}\)

Vemana says don't be Jealousy towards neighbors who are rich and pompous. It was their good deed in their previous birth. We must be in righteous way to keep our Dharma. In the name of dharma had many quarrels and wars took place. Lakhs of people became victims. For example on seeing "Mayasabha" Duryodhana became Jealousy of Pandavas. So the kurukshetra took place. Millions of people including their close relatives, friends along with Gurus, fathers, grant fathers, uncles' sons and grandsons died. It was only due to the Jealousy, hatred and power. But it was called righteous war (Dharma yuddha)Dharma has lost its real meaning in this matter.
Vemana worried about multitudes who are living like beasts without knowing of the meaning of living.

One who is in search of temporary pleasures let them enjoy. Later he will suffer a lot. He does not know the real happiness in the life which gives everlasting peace.

Did not Indra, through cupidity became degraded? Was not cupid through desire turned into ash? When Brahma contracted desire did not he lose principle head? Milton wrote mind is in itself it makes hell of heaven and a heaven of hell.

It is pointed out in the Geetha “That it is the mind which is responsible for the bondage and liberation.”

One looks around and imagines that others are happier than himself. Perhaps with free Bungalows posh motor cars, good bank balance and a bid following of friends, relatives. Servants etc.

But get nearer them. It is all like mirage a false appearance. A mountain looks soft velvet like from a distance. Go near it is full of thorns, stones and serpents. For good health, peace of mind is very essential.
6th Principle: Forsake Anger and be patient:

A man will lose his dignity on account of his anger. It will cause him misery. He who conquers anger will achieve all that he desires.27

Anger is the root cause of all sins. It is best to give up anger even against your worst enemy. Any man who protects himself must keep his anger under control otherwise his anger will lead him to his own destruction.

Anger gives birth to Jealousy, hatred, spite, revengefulness, destructive instinct, wild ideas, brain paralysis and temporary insanity any of which may lead to horrible crimes. It is poison to peace and calmness. It is poisonous to understanding. Anger is a manner of misunderstanding. To conquer others by anger is the method of fools.

A righteous demonstration of anger to avert evil without causing harm is some time productive of good. Be indifferent to those who seem to enjoy making you angry.

Vemana had a righteous anger against social evils which prevailed in those days.

His demonstration of anger only for the welfare of the society. One of the popular verses in Sumathi sataka says,
Anger is enemy; gentleness is protector

Happiness is paradise and worry is hell.\(^28\)

Vemana says:

Why did Sesha, king of serpents gnash his teeth with rags? Why did Surya through anger become cruel? By anger Vulkan became diminished in day light? Anger is unprofitable to any man.\(^29\)

Vemana says in another verse,

By gentleness every object is pleasantly attained. It's a real victory by it our vows are preferred. I will lay any bet how great were the difficulties that Dharma Raja conquered by means of gentleness. (admirable and easy).\(^30\)

Strife ceases when anger ceases when strife ceases wishes also cease. The connection that lead to future - Transmigrations cease when distinctions are done away and when the three qualities of virtue, passion and ignorance are dissolved, beautiful is permanent oh Vema!\(^31\)

7th Principle: Be constant in divine services

Vemana believed in oneness of God. The God is omniscient, omnipresent and omnipotent.
Vemana says God is residing in your body mounting the vehicles (the senses) he rapidly drives the chariot. He ridicules who goes forests and mountain caves in search of God.

Thinking that great teachers do not live in the midst of people and that they live lonely in the forests or mountain caves. The foolish devotees need such persons to learn the path of solution. If unfortunately (or fortunately) they meet with a wild animal that animal will undoubtedly show them the path of salvation long before they find their Guru. How amusingly has Vemana exposed the stupidity of such people!

Vemana ridiculed satirically who were wandering in the forests and mountain hills in search of Gurus.

"When there is burning light in his house why the man goes to the others house for a spark of fire?"

He says the ignorant cannot understand the divinity which was in him.

Vemana was a staunch humanist like Goutama Buddha he was a man of boundless love, mercy and compassion but an uncompromising opponent of hypocrisy and humbug.

Like Vivekananda Vemana was a cyclonic patriot saint. A unique revolutionary and incomparable social reformer his heart bled to the poor.
Vemana was a determined opponent of injustice and oppression social, economic racial and political.

Vemana was the embodiment of fearlessness not merely physical courage but the total absence of fear from the mind born of unshakable faith in the Almighty and complete surrender unto his will. He strived for integral society to bring about social harmony between castes and religions.

The 17th century was critical period in the Telugu area. After the decadence of Vijayanagar empire and Mughal empire some of the Moghal nobles became poor and they joined with our Ryots as agricultural workers. Some of the muslims joined as cavalry men of local zamindars poligars and Jageerdars. Those were Shaiks, Sayyads, Moghals and pathans.

Vemana taught morals sympathetically to the muslims also.

" Why go to Mecca? Why return thence? Is not only lord here with us? Allah, Mohammad universally exists in his fullness?"

" They who know not the God who dwelt in their body they were like donkeys which carrying the Sandal wood on its back."

Materialism and spiritualism both were mingled in Vemana like Ganga-Yamuna.

Parama Hansa Yogananda says every man creates a world of his own. Some people water the tender roots of life with caressing
streams of courageous smiles. But there are others who darken their days by permitting clouds of sadness.

Let us keep our ideals fixed in our minds. In our work let us feel we are doing God's will in this universe, that we may offer the results of all our efforts at the feet of the Lord. Let us arise, wake up spirit and with determination and will power overcome all problems. Let us roll the stones of difficulties aside, climb over the fences of obstacles, wade the forbidding streams of bad habits, and go straight on ever looking to the divine light for our guidance. If our purpose is honest and our efforts are sincere, we cannot fail. Success is never handed out to anyone it has to be earned by perseverance, hard work, energy, patience and singleness of purpose. The past is gone the future is yet to come. The present is here. Today is the time.

Man should learn to solve the problems by soul guidance. Wisdom born of self-realization.

Every thing is spirit. If one can only realize this great truth matter-consciousness will be transmuted into spirit consciousness. "Always perform material actions (Karyam) and spiritual actions (Karma) without attachment. By doing all actions without attachment. One attains the highest (Bhagavadgeetha 3:19)
Nothing except God can satisfy you or wipe your miseries completely away. Your soul a separate part must find the whole to complete. If you think that you can be happy forgetting God you are mistaken. You are made in his image. You can never find never happiness in any thing because nothing is complete except God.
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   Quoted by S.N. Goyenka (William Hart) in his popular book The art of living : Vepassana meditation.


5. Verse, 988.

6. Prapthi kalugu chota phalamichchu Daivambu
   Prapthi lemithota phalamuledu
   Prapthi leka pasidi paramathudichuna?(Vishwadabhirama)
   Nikkamayina Neelalu

7. Inchukantalona Eswarapanamanna
   Punyalokamulaku povunathadu
   Karma suksammulam kanavalilla(Vishwadabhirama)
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   Bhagya metlu kurchu prama gurudu
   Tanadu poorvakarma Daivamerungada?
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9. Kothasuddulaina GuruBodhache Vinna
   Karmayukthi yoga kandatatulu
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    Ibid, Verse.86.

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    Editor Rajeswara Rao P.No.22. Verse. 103.

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    for all Don’t try to occupy others property
    From Esopanishath Verse.1.

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    Chikkeneni Keedu Chayaradu
    posaga mein chesi pommnute chalm  - Verse 120 pearls and flowers

18. Jeevi Jeevi Champa Sivuni Champute Yagu
    Jeevu darasi teliya Sivudu gade
    Bhavamandu Vega parikinchi Chudanga.....
    Jeevi Jeevi Champi Jeeveke Bettanga
    Jeevi dane balisi Chelaguchundu

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   Bhakshanambu Cheyu Kuksi malamu
   Kudu Viduva malamu Komiyadu Upavasi......

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