Chapter- VIII

CONCLUSION
It is unknown when and where the first verse of Vemana with the crowning line “Viswadabhirama Vinura Vema” revealed from his mouth. It is like a banyan tree spreading the branches world wide. The roots given off by the branches hang down to penetrate the ground.

Now there are thousands of verses of Vemana they came to light and became popular are confusing the readers. It is difficult to find out the original verse of Sri. Vemana form the innumerable.

It is wonder that the poems of Sri. Vemana were translated into Tamil, Kannada and Malayalam in his life time. There is no single person who does not know the verses of Vemana in the Telugu land whether he is literate or illiterate.

Karuna Sri. Jandhyala papaya Sastri says a small kindergarten student also easily can say two or three verses at least. A natural poet Kavichodappa wrote a memorable verse about Sri. Vemana. “One who did not wet in rain and one who did not stun or shock from Sri. Vemana’s verses we cannot see in the whole Telugu land. In another version of this poem says we cannot see equal poet to Sri. Vemana in this land.

His verses were charged with such quivering passion and transparent sincerity. That they touched the innermost chords of the people and his message found a ready lodgment in their hearts.
He had such magic in his words such power in his expression. Such sway over his fellow beings.

A French missionary Abbe Dubois (1770-1848) who spent about thirty years in South India (1792-1823) who first brought out to the notice of the Europeans the verses of Sri. Vemana which were already popular in Tamil and Kannada translations. In his book "Hindu Manners Customs and Ceremonies" (First edition 1978 Oxford New Delhi) he wrote “One of the most famous is Sri. Vemana whose poems originally written in Telugu have since been translated into several other languages. His writings from which I have seen several extracts appear to me to be most interesting and are distinguished by discernment and independence.”

Through this we can imagine Sri. Vemana’s greatness and popularity. It is clear that Sri. Vemana traveled entire South India on foot or on horse back in his middle age along with some disciples. Tirukkural inspired him. As a Veerasaivite he read Basavana’s devotional songs and Vachanas and the influence of Basaveswara was on him was great.

Nannaya (Battu) the first Telugu translator of the Mahabharatha had taken the help of Narayana Bhattu the poet and scholar of Karnataka. Krishna Devaraya the great was praised as "Karnatandhra Sarva Bhouma" (The Monarch of Andhra and Karnataka)
Kavi Sarva Bhouma Srinadha had close connections with Karnataka. Srinatha stayed for some time in Karnataka When he was in a poor condition and suffered. He says “Tallee, Kannada Rajya Lakshmi Daya teda nenu Sreenathudan”

(Mother, Karnataka have you no mercy on me what do you think I am Sreenatha) Again Sreenatha says in another place, “Naa Kavitwambu Nijamu Karnata Bhaasha” (My language is really Karnata)

The word Karnata has another meaning i.e. melodious.

The renounced popular Kannada poet Sarvajna was contemporory of Sri. Vemana. Both met and discussed various subjects. There are many similarities in their life and poetry. Sarvajna supports violence but Sri. Vemana opposes it. That is the only difference between them. The writers of “Viswakavi – Viplava yogi Vemana Vedasastram” say that there was a book in Kannada about the meeting of Sri Vemana and Sarvajna.

In those days Sanskrit was highly esteemed in Royal courts and scholar meetings (panditha parishaths). The then contemporary Sanskrit literature outshone the other languages. Veera Saivism acted a prominent role in the religious field of South India. The founder of Veera Saiva religion was Basaveswara of Karnataka. Veerasaivism was not an ordinary movement. It was a revolutionary ideology of the middle ages which not only protested
against the age old Brahmanical Varnashrama Dharma. It denounced every aspect of the Vedic religion and carried on an relentless fight against Sanatana Dharma.

Basaveswara was treated as the incarnation of Nandeeswara by Saivites. From the boyhood he was a "Jnani." In the beginning he served as a minister in the court of Jaina king Bijjala. For the sake of people he killed Bijjala who was cruel and careless about the welfare of poor people. Basaveswara became king of Kalyani in Karnataka.

Basaveswara was a humanist as well as spiritualist. He was believer in one God Siva. Siva is universal power. He discarded caste system and hated all the Vedic rituals. He sacrificed all his for life the sake of poor lower class people. He always stood on the side of depressed and diseased. He distributed King's treasury and wealth to the poor. He gave away everything of his own.

In his view there is only one pure caste who wears linga the symbol of Siva. He hated the divisions in the society. There are no upper lower classes. All human beings are brothers on this earth. He thought all are equal in the eyes of God. Though he belonged to upper caste and Royal status he lived a simple life. Kalyana Basaveswara changed his name as Basavana.

In the beginning Vemana was inspired by the preachings of Basaveswara. His poetry was under the influence of Basavana.
Vachanas. Vemana liked and followed almost all the fundamental principles of Veera Savism in his entire life.

Basaveswara told for the first time in the 12th century “The source of all things is effort.” “Kayikave Kailasam” work is worship. His aim was –

“Sarva Jana Sukhaya
Sarva Jana Hitaya”

(Work for the happiness of All – Work for welfare of all)

Again Basaveswara says- “If you give a meal to a man you only feed him for a day but you teach a man to grow or earn food you feed him for a life time.” Basaveswara renounced worldly life in search of Salvation. He gave a prominent respectable place to the women in the principles of Veerasaivism. He respected all castes and all professions in the same manner.

He worshipped “Kudali Sangam Deva.” His devotional songs and Vachanas were more than four lacs. Even to day they are on the lips of Karnataka Savites. They were translated into Telugu by many writers.

Vemana followed the path of Basaveswara. He was a practical philosopher who had firm faith in constructive human endeavour. We see him as a humanist and as a believer in human progress. As he belonged to a peasant family he was used to working hard and therefore, he exhorted his fellowmen to live a life of peaceful...
industry. Sri. Vemana preached this basic principle till the end of his life.

Some historians say about Basaveswara he was a powerful religious prophet and some others say he was mere a great social reformer. Palkuriki Somana a rebel poet in Telugu literature, wrote a great social prabandha Basava Puranam. The life of Basaveswara. There are many episodes and characters. All were taken from the contemporary society who were pure devotees of Siva from lower classes.

Somana opposed old tradition. He selected a new special native Telugu metre named Dwipada(Twin lined) to his poetry. Basava Puranam is a honourable Holy scripture for all Saivites. It is a Parayana Grandha also. Somana wrote Panditharadhya Charitram and Vrishadhipa Satakam.

Basava Puranam is a favourite book of Vemana. He says - “Papaharanamounu Basava Puranambu” means “who ever reads Basava Puranam will lose all his sins.” The English civil servant Charles Philip Brown (1798-1884) who rendered yeoman service to the Andhra country through his Telugu-English and English to Telugu dictionaries and the first printing of several Telugu poetical works was the great benefactor who published an English translation of several hundred verses of Vemana in 1829 and 1839. His attempts to popularize Vemana's verses through their
prescription to the school children in Madras were foiled by the orthodox Telugu pundits who hated Vemana's heterodox views.

Abbe Dubois the French missionary also observed incidentally that Vemana belonged to recent times and such "Satirical and revolutionary works" were suppressed by the Brahmans who were the intellectual leaders and ideologies of the feudal ruling classes.

Vemana's next English translator was Charles Grover. His book was "The Folk Songs of Southern India (1871)." In his article in the Madras Christian College Magazine William camp Bell described Vemana as a poet of the people and added "an earnest reformer who felt that he had a great mission to his country men and refused to allow any consideration to interfere with his fulfillment of it." He denounced asceticism with the vigour and earnestness which would have done credit to a Wychiffe or Luther. The English historian Vincent Smith quoted four verses of Vemana from Grover's Folk Songs of Southern India in 1919 when he wanted to create a criticism of caste by an Indian reformer of the past. It was only after C.R. Reddy in his book of literary criticism Kavitwa tathwa Vicharamu (1914) praised Vemana's greatness for creative imagination for wit and humour, for originality and boldness of expression and for capacity to debunk superstitions and to expose pretensions" that the Telugu scholars gave up their conspiracy of silence and began to write commentaries on his
political genius and biographical accounts on the life and work of Vemana with appreciation. In the 20th century, since 1914 Telugu scholars have brought out several hundreds of pages of biographies and literary criticism of the personality and poetical genius of Vemana. Rallapalli Anantha Krishna Sarma set the pace for such critical assessments of Vemana in his Raghupati Venkata Ratnam Naidu memorial lectures published by the Andhra University in 1929. Since then the volume of criticism has grown with every year. During those decades the works of Tripuraneni Venkateswara Rao were published by Vemana Vikasa Kendra, Vijayawada 1981. Dr. N. Gopi (1980), Arudra (1974) have revealed to the reading public several remarkably modern dimensions of the personality and missionary Zeal of Vemana. A balanced estimation of historical role of Vemana has been made by Kambhampati Satyanarayana in his second volume of A Study of the History and Culture of the Andhras (People's Publishing House, New Delhi-1983) well known book on Vemana was published by the Sahitya Academy in 1969, not only conventional historians like R.C. Mazumdar but also Soviet Historians (Antonava, Leven and Kotosky A History of India 2 volumes 1978, 1979) have not mentioned Vemana in their accounts of social awakening in modern India. Kambhampati Satyanarayana writing in 1983 has observed: "He is the first known poet of Andhra who could see not only the Gulf between the rich and the poor but also discern the process of transformation of caste into class
though his conception of class was not the modern scientific one which has not possible for his time. When Vemana was disgusted with the indifference of the rich to his appeals for charity to the poor and as a last resort he advocates the use of force to dispossess the rich and relieve the hunger of the poor " Every man may give his own and this is no great matter to anyone, he alone can be called liberal who without hesitation takes the property of others and bestows in gifts.

To quote the words of Kambhampati Satyanarayana who concludes his comments as follows:

"Judged by any standard Vemana was the best of humanists the "Staunchest of rebels and the tallest of moralist whose philosophy sowed the path of enlightenment to the people who were groping in darkness, ignorance, and superstition." Dr. Raghavan omitted the name of Vemana from his Patel Memorial lectures entitled "The Great Integrators" (1966)

Reviewing the Bhakthi Renaissance K. Mazumdar (Bharatiya Vidya Bhavan 1965 Bombay) also ignores Vemana in his list of Bhakthi saints poet. Ramakrishna Mukherji in his Rise and Fall of the East India Company (Berlin 1958) describes Vemana as a 'the popular poet of Telugu among the other saint poets like Kabir, Chaitanya, Tukaram, Ramananda, Dadu, Lalla and others.
The renowned Bengali writer Binoy kumar Sarkar (1887-1949) observes in his book "The Positive Background of Hindu Sociology: The Devotional or Bhakthi Egalitarianism of the Tamil Kural has been carried forward on Vemana's verses to a pitch verging on revolution. In his sarcasm on inequalities of material possession he is no less radical and realistic than in his invectives against the disabilities engendered by caste distinction. Dr. Tarachand, the well known historian, has no place for Vemana in his account of the society and culture of the 17th century, India (Patel Memorial lecture New - Delhi 1961) And it is to enlighten students of modern Andhra and Indian History about the historical role of Vemana, in our renaissance that this essay has been written. According to C.P. Brown who was first compiler and translator of Vemana verses, Vemana is a staunch devotee of Siva. Siva is formless. Vemana worships Linga (phallus) which is the symbol of Siva.

Maheshwara is called as Siva the Almighty. Sri. Vemana believed in Siva the Almighty and Siva Sakthi is universal power.

In the beginning of his verses Vemana pained the devotees and saint poets of Siva. He dedicated his poetry to his Guru Siddheswara and Lord Siva. He liked the ideals of Veerasaiva religion launched by the broad minded Basaveswara. Basaveswara has treated as the incarnation of Nandeeswara.
Vemana praised Siva the Lord and his Lingayaths in hundreds of his verses. He says Linga cult is greater than all religious cults. He preferred “Panchakshari” (Namassivaya) to enlighten the truth seekers. His mystic, spiritual verses are contained with Siva yoga, Siva tantra, Sivajnana. He explained yogic practices like Shatchakra nirupana (the clarification of six lotuses in the spine of human body) in his verses. His favourite holy scripture was Basava Puranam, written by Palkuriki Somana which deals the life history of Basavana and contains several stories of contemporary devotees of Siva who belongs to lower castes. Palkuriki Soman was the first rebel poet who turned a way from style, prosody and material. The Sanatana Vedic pandits neglected him and his poetry.

But Vemana praised the Basava Puranam with deep devotion. “Papaharanu Mounu Basava puranambu” (Basavapuranam removes all sins and shows right way of living). The devotion of Siva is the resource of all his poetry. The Siva sakthi bestows love, Kindness, energy and peace.

There are so many fabricated fantasies and cock and bull stories prevailed in the Telugunadu. They were all rejected by the Historians and research scholars. According to C.P. Brown and other historians, Vemana was in a rich middle class family, at a village in Cuddapah district, Royalaseema. He belonged to Kapu
community. Land farming has their main profession. His birth date was around 1650 A.D. There was a remarkable verse of Vemana about his caste. "Vemana dedicated his whole life in the Kapu community by serving Dharma to the mankind for his liberation He thinks Kapus are innocents and hard workers.

Because of a pet child he had full freedom in his large family. No body objects him whatever he needs receives immediately. By birth Vemana was intelligent, kind and has compassionate. As a boy he had all good virtues. He loved all and loved by all. He moved freely with his fellow beings who belonged to all castes and creeds. He had taken formal education at some pandits. Within a short period he learned to read and write, thoroughly.

He was fond of fine arts, and interested in composing verses with his creative thinking. Vemana entered into the youth stage. This was a great changing period in his life. His charming and dynamic personality attracted many a lot of Devadasis and Basivis. They had lost their original purity and became prostitutes in course of time. At last he fell in the trap of a beautiful Devadasi. He loved her heartfully. She also loved him. He was filled up with lust. He entered directly into the house of Devadasi. Nobody stopped him. He enjoyed day and nights with her. He thought that his love was an angel and her house was paradise. He forgot all. But the mother of devadasi was evil minded. She was in lust of money. She
was harassing Vemana for Jewelry. Vemana has continuously giving her money, jewelry and other valuable things from his house. In course of time Vemana became pauper. He quarreled with his brother for his share of property. His brother calmly divided his share and gave Vemana. Vemana gave it to the mother of devadasi. Some more days had gone smoothly. Devadasi’s mother was not satisfied. Again she demanded more wealth from Vemana and insulted him nastily. When he became empty handed she closed her doors for Vemana forever.

Then Vemana became helpless and hopeless. Deserted Vemana was alone. There was no sympathy from villagers or relatives. He left the village disappointedly.

He roamed village to village in the country in search of truth as a beggar. The divine spark in Vemana’s heart forced him. He joined Gosayu gang to learn the art of Alchemy. But it was failed. Some Hattayogees deceived him. In his long journey he met many saints, Gurus and Mahatmas. He discussed with her advanced saints. His aim was to see God.

One day Vemana received a divine message in his meditation. He was shocked “Let the divine within you be your guide. Feel that great presence in you and about you. Behold his light everywhere. Be brave and ready to lay all that you are and all that you have at the alter of his service. Live selflessly, act selflessly and be filled
with joy of the eternal. Be a flame of the expression of the universal Reality. Shed your fears and doubts. Be fixed like a rock in the awareness of your death less nature and earn ever lasting peace, power and freedom”.

Vemana was filled with ecstasy. After getting realization he became dumb. Now he was in the abode of peace and compassion. There were mutual struggles and wars between Bouddha and Jaina religions till 13th Century. They has lost their reputation and become powerless. In the times of Vemana the Sanatana “Vedic Varna Vyavastha” took place and raised its ugly head.

In this period Vemana believed in the principles of Veerasaivism, founded by Basaveswara, the great social reformer. Vemana discarded all the religions along with Lokayathikas who were mere worshippers of their own physical and material lust.

In those days corruption, wickedness, bribery, social injustice, exploitation, illegal sexual contacts, untouchability, unbearable poverty of low class people and other evils were permeated in all fields of the country. On seeing this decadence of whole society Vemana suffered too much internally and moved. He decided to face these evils with his extraordinary potential poetic faculty and reform it without caring hindrances and obstacles.

More than hundred years before Raja Ram Mohan Roy, Vemana launched an uncompromising crusade against traditional
theology and Sanatana Dharma. Although his first lessons appeared to have been learnt in the company of Veerasaivites, the Veerasaivism played a revolutionary role in moulding the thoughts of the people. He was disillusioned with most of the religions sects which were influencing groups of people in South India. They were degenerated into mendicant Sanyasis who put on saffron robes to attract the people who offered them food and momentary gifts. Vemana disassociated himself from all such false prophets. His honest mission and poetical genius attracted intellectuals and peasant patrons who looked after his elementary necessities of food, clothing and shelter all over South India, and preserved his thousand verses for postuity. We should therefore regard him as our first social reformer; pioneer, philosopher, revolutionary poet and a veritable morning star of our awakening. Like Swami Vivekananda he was a gigantic saint poet, a unique revolutionary and incomparable staunch social reformer. His heart bled for the poor and the downtrodden.

Religion means generally 'Mata' or Dharma. 'Mata' means a way to peace, or a path to truth or a manner to attain salvation. Dharma means duty in common usage. But Dharma is a multifaceted Crystal. It is beyond all definitions. Dharma is a miracle, mystic and marvelous word in spiritual literature. Love,
compassion, honesty and peace and other all divine virtues mingled in the word Dharma.

Buddha used Dharma in the place of God. Buddha’s scripture is called Dammapada. “Ekam sath Vipra Bahudhavadanthi” (Truth is one. Though there are hundred versions.) Some wisemen who are enlightened say that religion means realization. Realization is not an easy thing to understand. Once Vivekananda said only a few of the enlightened persons who reached the mountain peak of salvation come back again to this earth because of their unfathomable love, compassion and sympathy for the welfare of mankind to liberate the people from all worldly chains. They come to this earth to serve the people. To save the innocents form cruel beings, to console the depressed, deserted and diseased; to wipe out the tears of orphans and handicapped who are suffering physically, mentally and spiritually. They act selflessly. They show a path to the pathless wonderers. They preach love, unity and purity in the society. Vemana may be one of them. Though Vemana was God intoxicated but he had the social consciousness also. In quest of truth Vemana roamed in all paths. He faced many difficulties and obstacles in his long journey. He had done many yogic practices. He mixed sometime with Rasavadins to know the art of Alchemy. He met gurus, saints, Mahatmas and Siddhapurushas who were advanced spiritually and discussed with them. He experienced
many failures and disappointments. But tirelessly he continued his quest for truth.

At last by the grace of his paramagurus Vemana attained enlightenment. He attained the abode of peace and truth. He renounced worldly life and entered into the work field to fulfill his ideals with spiritual social consciousness. Vemana was a believer in one God and a great humanist, a practical philosopher. There is no ambiguity any where in his verse. Contemporary poet Tukaram says, He who worships God must stand distinct from Him/so only shall he know the joyful love of God for if he say that God and he are one that joy, that love shall vanish instantly away. Like Vemana the saint poet Kabir also said

"O Servant where does thou seek me?
Lol I am beside thee
I am neither in temple nor in Mosque
Kabir is the child of Allah and Ram"

What is religious life-

"By reason of the experience of pleasure and pain man improves his ability to realize. The sensations pleasure and pain are felt within the five senses where as the realizations of causes, effects and results for all appearances and disappearances are understood by the sixth sense.

By realization only, man finds out the Virtues of his deeds in order to regulate his sensations for the most harmonious living.
Such findings of virtues are responsibilities for the code of good conduct and behaviour of individuals and for framing the constitution of Human rights in the society. The teachings and writings of wise men and religious head in the history of mankind, are regulated under the experiences of sensations and realizations in life. When one is able to understand the basis of pleasure and pain the constitution of the society and the law of nature and live harmoniously, one determines that such a method of living only is virtuous and best way of life. As long as one is not able to realize the correct method of life one should live only under the directions of wise men. It is such a method of living that is called religious life. Says a great saint Yogiraj Vethathri Maharshi.

May all be happy. May all be healthy. May every one get to see only good and may no one suffer! Is what Vemana aspires for. Vemana’s philosophy stands on the bedrock of Humanism. We have been taught that religion backed by righteousness called Dharma facilitates peace and harmony in every society. Religion also elevates man from the morass of just temporal concerns and inspires him to achieve emancipation from all bondage. This is where one finds the relevance of Humanism at all times. As the world is God, Service of the world, specially of humanity, is a capital means of pleasing the Lord. The world needs many kinds of goods and services and it is wrong to suggest that the only true
servants of God are those who teach religion, meditation or yogic exercises.

By serving society through one's professional and other duties, one worships the Lord and attains the highest perfection. On the other hand those contribute nothing to the commonweal are thieves and sinners. According to the Bible all unproductive trees will be chopped off and burnt. The spiritual quality of even religious works like worship and meditation depends on the degree to which they benefit society. People working for the good of all build a heaven; those working for themselves alone build a hell, for all works done for personal gain make for bondage; Those done for the good of other make for liberation.

God is personally present in every act of self sacrifice; in fact whatever benefits a living creature benefits God Himself. Anyone engaged in a good act is in a state of union with the supreme. Union with God requires identification with the world, specially with living creatures and this is not possible without their living service, without positive action to promote their interests and development works of sacrifice, austerity and charity and all other duties should never be abandoned but should be performed at all events, renouncing attachment and fruit. This is Bhagavad Geetha considered and best opinion. Swami Vivekananda was very emphatic that the difference between spirituality worldliness is not
the difference between sacred and secular works but between unselfishness and selfishness. The difference between God and the devil, he said is nothing except in unselfishness and selfishness. Again, he said if you seek your own salvation you will go to hell. It is the salvation of others that you must seek, and even if you have to go to hell in working for other that is worth more than to gain heaven by seeking your own salvation.

In the Bhagavatha too laid the greatest stress on “Loka Kalyana” (Welfare of the universe). It said “Look, how noble minded this trees are! They live only for the good of others. Theirs is the best. They sustain other forms of life of all living beings. Those who do good to others through their lives, wealth, wisdom and their words, they alone justify their birth.” Vivekananda says as after so much Tapasya: “I have known that the highest truth is this: He is present in every being! These are all the manifolding forms of him. There is no other God to seek for. He alone is worshipping God who serves all being.” This is the Vemana’s religious philosophy. Vemana says poverty is a terrible handicap to the mankind. Poverty is a wild fire that can destroy all values and virtues. So everybody must leave no stone unturned to make money by the sweat of his brow. He tried to bring home to the peasants the need for self-reliance and self sufficiency in the matter of money. Exhorted
everybody to earn wealth and use it for charity, and good of the fellow beings.

One who has money his caste upgrades. One who loses his wealth and becomes pauper he is degraded by the society. Wealth is the criterion for the status of man in this greedy society. People think it is a panacea for all physical, mental, social diseases. He who does not do any charity to the poor or needy in this life he is called fool and his personal life will become a hell. He cannot achieve salvation. The miser who keeps the wealth in the earth secretly his life is useless. Excess of wealth is also dangerous to an ordinary man. It leads him downwards through bad company and bad habits. He will be a egoist and pompous. He looks down his fellow beings. The real inner satisfaction which can come from service to others. This is the only way to achieve peace and happiness.

Kabirdas said in a Hindi poem,

"Paanee badhayo navmen badhugodam
Donon Hath uleechie yate sayano Kan"

"If wealth increases a wise man should disburse it with both hands as fast as possible. Other wise he is doomed just like when a boat springs to leak and fills with water. The only way from saving it from sinking is to bale out the water with both the hands as fast
as possible. This is the only way you can save the boat. This is the
only way you can save yourself."

Welfare of women was one of the main principles of
Veerasaivism launched by Basaveswara. Some of the scholars,
historians and pandits say that Vemana was a misogynist (anti
woman). If we go through his verses this opinion is wrong.

As an ardent social reformer he blamed the profession of
prostitution. He rebuked the prostitutes and harlots who were
spoiling the peaceful families and creating disturbances in the
society.

In his opinion woman is mother, sister and daughter.

He says in a verse,

One who knows his mother knows Goddess
One who knows earth knows heaven
One who knows earth and heaven knows himself.

In an another verse he says Samsara yoga is the best of all
yoga practices. He condemned male domination and female
suppression in the society. Both men and women are equal in the
eye’s of God. Vemana explains an ideal husband is one who tries to
do his best for his wife and his family as long as he lives. He does
not neglect his home. His wife is well thought of in the community
because he never belittles her, children love him admire him.
He used harsh words like Lanja etc. In those days Lanja is synonym to Vesya in usage. Even today also we can find out the village names like Lanjala Kota, Lanjala Dibba etc in Andhra Pradesh. He says men and women are equal by birth. He condemned male superiority and domination in the society. God never forgives them who look down the womenfolk. Woman is definitely in no way inferior to man. The home is a cooperative organization and flourishes on the principle of division of labour. If a man earns and the wife stays at home, it does not mean that the woman is a parasite and a slave.

Let us understand and realize that man and woman complement each other in the growth and flowering of each individual's personality to its maximum perfection. Neither can claim to be successful without each other's cooperation, love and understanding.

As a moral poet Vemana is unique in Telugu literature. His verses attract all classes of society with a sense of humour and wit and wisdom. After four hundred years his moral verses still shine like precious gems. He says in a verse, "the real blue sapphire one is enough why the use of glittering artificial stones a lot?" Morality is the basis of Humanity. Love, compassion, peace, honest and other good qualities combined in Humanity. Morality leads the life of men in a joyful and peaceful manner in the chaotic society.
Being a progressive poet and a social reformer he strived to teach the purpose of life through self effort. He aspires to liberate man from his threefold suffering physical disease, mental inharmonies and spiritual ignorance. He urges to encourage "plain living and high thinking" and to spread a spirit of brotherhood among all people by teaching the eternal basis of their unity; kinship with God and to overcome evil by good. Sorrow by joy, cruelty by kindness, ignorance by wisdom.

Rationalism and religion through realization of the unity of their underlying principles and to serve mankind as one's large self. A joyful, peaceful life needs good behaviour good character and a harmonious mind setting. There are many forces at work seeking to destroy, this balance, and produce disease, fear, poverty, failure and unhappiness. Those forces attack the individual to upset his physical, mental spiritual balance. The remedy is known for ages by the great saints and preceptors to face these problems. But the man is unable by his ignorance to use the remedy in a reasonable way.

Ignorance is the root cause of all bad habits and all social evils.

Paramahansa Yogananda says * "Tears and sighs on the battle fields of life are the liquid cowardice of weak minds those who give
up the fight become prisoners within the walls of their own ignorance”.

He continues “your entire motive must be service. The main purpose of any business should be service. It should not be money making. The store that gives best service and handles the products is the one we like. Just remember that you must serve in order to please others.”

Not selfishness but unselfishness is the governing principle in the law of prosperity. Each one of us must live for the other. In getting for your self you should get others too. Religious principles should be lived Jesus himself said “Sell all that thou hast and distribute into the poor” (Luke 18:22) And Gandhiji said “each for all and all for each”.

Vemana was an independent thinker with social, political, moral and spiritual consciousness. He was a light of 17th century, in South India with a revolutionary voice. He combined in him the spiritual power of Vivekananda, the political saintliness of Gandhiji and the faith in the masses of Marx. No man can achieve such an attention of masses in his own life time as Vemana did. The moral and spiritual approach of Vemana to all issues political, social and economic distinguished him from the rest of humanity.

Today we have in abundance of all the requisites of comfort and happiness, far more than ancestors had. Yet we are better off
than before. Even though over the last century, our happiness has not increased. Virtues are on the decline. Vices are on the rise. Once man allows his inherent peace to be disturbed and makes room in his heart for greed and desires, a host of evils come in. Most evils in society are due to this demon of desire.

Crimes like theft, robbery, decoity are daily occurrences in all places. Gruesome murders accompany efforts of grab property. The struggle for existence has become so acute that pretty squabbles develop into armed fights. Prisons have ceased to be deterrents. Crimes against women have brought national disgrace to us. Government alone cannot solve these problems. On the contrary, the visual media like Television, films etc by displaying violence and sex day in day out distort young minds especially in the formative period of their life. Crime is looked upon an adventure and not as a dishonorable behavior. When values turn topsy turvy, society degenerates and disintegrates.

Rampant corruption in our country has tuned our democracy into a mockery. Democracy became a devil in disguise. Money occupied the throne. Love, compassion, truth and Dharma are dumb. There is no place for humanity. Corruption in administration has spread its tentacles form top to bottom. It is an open secret that nothing moves at the bottom level without greasing the palms. A sub registrar does not register the document, a policeman does
not register a complaint, sanctioned loans an assistance are not disbursed, due payments form treasuries are not made without a bribe. Charges of acceptance of commissions and cut backs on state transactions at the highest levels are far too many to be recounted. Public administration should not only be honest but must appear to be so. If we cannot reach the ideal of Gandhiji that a public worker should have no possession of his own we can at least that the public workers should disclose their assets annually with a verification on oath to some authority.

Nearly four centuries passed away after Vemana. Still the fundamental problems are under pending. Humanity did not reach his goals and not achieve ideals. Humanity is trapped by the demonic and devilish forces.

Today poverty and unemployment are increasing day by day. Life for four out of every ten Indians is a hard struggle for even the bare necessities of life- food, clothing and shelter. Several programmes launched by the Government for alleviation of poverty simply do not touch the poor for whom they are intended.

The three major problems afflicting the Indian society today are – a steep decline in standards of public life, an appalling absence of law and order all round, and abysmal poverty. We are racing against time. We must rescue the nation from evil forces and restore Dharma in national life.
Swami Vivekananda says, "to make a great future India, the whole secret lies in organization, accumulation of power, co­ordination of wills. Already before my mind rises one of the marvelous verse of the Rigveda Samhita which says "Be thou all of one mind, be thou all of one thought for in the days of yore, the gods being of one mind were enabled to receive oblations. That the gods can be worshipped by men is because they are of one mind."

Though he was under the influence of Veerasaivism, he opposed reveal elements in the same religion. Veerasaivism never believed in Punarjanma (Transmigration) theory. But Vemana rejected it. He believes in Karma vada seriously. Macdonald also said " Vemana proposed strongly the Karmic theory and there are hundreds of verse 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." In an another verse he says, "The drop of rain that falls into the mouth of the pearl fish becomes a pearl and the drop that falls into water gets mixed up with it. If one is destined to get rewarded who can dare to stand between him and his destiny. "Karma" is the law of action. Mind or body in a specific form of movement is termed "action."

What you have sown, you must reap now or in the future. It is not God who punishes your or rewards you. You are your own
Judge. You punish yourself through evil thoughts, and actions, or free yourself through good ones. Your only escape from Karmic law is to realize the self within.

Every action mentally or physically performed, consciously or unconsciously, has a specific effect on the life of man. These good and bad effects of actions in this present life remain in the subconsciousness, and those seed effects brought over from past existences are hidden in the super consciousness. The seed effects of actions—good or bad—are stored in the subconsciousness or super consciousness until one develops spiritually to the point where his actions are no longer identified with feeling or personal attachment. The idea is not total inaction or inertia; rather to cognize experiences without desire for the fruit (outcome) of action. Action is necessary to life on this plane, but it should be performed with unselfish ambition if one is to avoid imprisoning Karmic chains.

Actions that come under the classification of samskar are those past habits, or actions of past lives which come as the instincts and habits of this life. This inner environment governs your life. There is also an outer environment the planets, world, nation, family, neighborhood, books, and so forth. All these influence man's action. The Buddha realized that our suffering is not merely a product of chance. 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. “Karma however literally means action. Our own actions are the causes of whatever we experience.” “Buddhih Karmanusarinee” a popular adage in Sanskrit. That means mind always follows Karma what he has done previously. “Fate is inevitable, powerful and man must experience it.” Buddha says, “Every thing that we encounter in life is the result of our own action. 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 suffering. Each of us has the means to end the suffering in our actions”. He says

Your are your own master

You make your own future

Like Buddha Vemana was also a truth seeker. Vemana was known that the powerful influence of the universal pressure works on this material life. Though materially, physically man has freedom. Man must honour material life to do good deeds. Man should utilize it for self and for society. Then only win he get 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 but he was not a pessimist. He says
optimistically “Do good and help others. Love humanism. Live for humanity. Nobody should suffer for food, raiment and shelter. Those who exploit others selfishly will spoil their lives and families. “One who gives with a 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.” In the limits of 17th century Vemana exposed extraordinary teachings to the country men.

Some thinkers exposed their doubts about Vemana. “Rationalism and mysticism cannot go together. The path of a rationalist and that of a mystic are incompatible. The same individual cannot tread both paths.” “Religion and science or spiritualism and rationalism cannot go together. Both are parallels and can meet nowhere.”

Noble personages like Kabir and Narse Mehata, Phule and others raised their voice and movingly expressed their agony against the evil of untouchability. Swami Vivekananda forcefully raised his powerful voice against untouchability as a national malaise – “In this country of ours, the birth place of the Vedanta our masses have been hypnotized for ages into a maya state. To touch them is pollution. To sit with them is pollution. Hopeless they were born and hopeless they must remain. And the result is they have been sinking sinking, sinking and have come to that last stage to which a human being can come, for what country is there where
man has to sleep with cattle?. There fore unfurl the banner of love wipe off these blots Arise, awake and be sincere. What is needed is character."

According to Avatar Maherbaba: "The rear untouchables are those who cannot enter the temple of their own and see the Lord therein. the things which Meherbaba will not tolerate in any circumstances and by anyone however high placed he may be are: (i) observance of caste, especially by the orthodox so called high caste people towards the so-called "depressed" or untouchables (ii) hypocrisy posing and (iii) backbiting."

J.D.B Gribble published a different article on Vemana. In that article he pretended to have received the seven maxims direct from the supreme being which maxims formed the basis of his teaching. The seven Maxims are as follows:

1. Do not steal
2. Be always merciful
3. Do not hurt the feelings of others
4. Be content what you have
5. Be not Jealous of another
6. Forsake anger and be patient
7. Be constant in divine services.
These maxims would seem to aim at a higher doctrine of morality than are usually inculcated in this contrary. Above maxims are like Ten commandments in the Bible. (Appendix 1, Page 71 “Vemana through Western eyes”) V.R. Narla admired Vemana as a humanist and nature’s 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 culturalisation.

Do not Steal: Theft is unpardonable crime. Robbery, roguery, hypocrisy, bandity encroachment, aggression all are synonyms to theft. Vemana says those who steal others property, those who deceive fellow beings and those who exploit innocent downtrodden poor people must be punished. In the 17th 18th centuries (when Vemana was alive) Telugu people passed through a nightmare of war, political chaos, economic deprivation and social helplessness.

The peasant masses became victims of not only secular authorities but also charlatans and hypocrites. Vira Saivites, Vaishnavites and other sects were degenerated to such an extent that religion became opium of the people. Discerning observers like Vemana could see how the society reeled under the exploitation of parasitic poligars, Zamindars and renters.

Observing the toils and tribulations of the peasants in the villages, Vemana denounced the ruling classes. Where poligars often indulged in banditry, private wars, mutual Vendetta and
exhibited their ill gotten wealth with all the paraphernalia of degenerate monarchs in the Rayalaseema of 18th century. There was anarchy and the lives and properties of the poor peasants were at the mercy of every petty tyrant in the villages. Vemana raised his voice seriously against ruling classes. Vemana as a humanist always thought about "Vasudhaika Kutumbakam" the age old ideal. Vemana preached universal brother-hood and peace and prosperity of mankind.

There was a sloka in Isopanishad which reveals universal truth represents the ideology of Vemana.

Esavasyamidam Sarvam
Yatkincha Jagatyam Jagat
Tena tyakthai bhunjeetha
Magrithah Ksyasvith Dhanam.

All this that exists and moves is the abode of the Lord. After declaring the above truth about this manifest universe and its inner controller calls upon man to live, to act and to enjoy, but not selfishly nor self indulgently, but in the spirit of renunciation without attachment and without coveting or casting eyes on what belongs to others.

Man is born to act and to enjoy his life fully without fear but at present he is seen everywhere in misery. That is his own making. The Upanishat says they man should live actively and enjoy this
worldly existence but without any aggressive desires. This is the inner meaning of the ideology of Sri. Vemana.

**Be always merciful**

Non-injury is our highest virtue. (Ahimsa paramo Dharmah) Compassion is a divine quality. Kind protection of animals is our sacred duty. This is India's special teaching. We must be compassionate towards all creatures. Then we will become true humanists. The heart of Vemana was filled with love and compassionation. He always stood by the side of the weak. He advised "Do not hurt anybody and do not harm any living being. If you caught your enemy in miserable condition please realize him with love."

We are all children of the same father. Will his heart not be pained to see brother pitted against brother? Just as he has enveloped us in his embrace irrespective of caste, creed and religion, let us too transcend all artificial barriers and serve all his children. It is their service that we serve him.

The Gita, the Bible, the Khoran and Guru Grantha Sahib, all preach that the image of the Lord is love and He is all merciful. We should turn back to our roots and learn the meaning of spirituality and in their practice has the goal of spirituality union with the Lord. Vemana preached that the Almighty Lord resides in every human being. If you think to kill a man i.e. you are killing God. If
you abuse a person i.e. you are abusing God. Vemana rebuked Lingayaths (Vira Saivites) who prostrate before stone idol of Nandi and beats the living ones with whips.

**Don’t hurt the feelings of others:** Do not make others unhappy or pained to earn your personal happiness. If you can please others, if you can make others happy they will be willing to help you in many ways. Be humble. Don’t have superiority complex. Meet even the strangers as you are meeting your own loving brothers, sisters. The result will be marvelous. Material habits keep millions of people away from God. People of bad habits seek bad company. There may be good characteristics in bad people. Bad habits are easily found to be habitual liars and deceivers. That is why souls can never remain perpetually in bondage. Never condemn the sinner for he knows too well the fears and tortures of sin. Do not drown him in your hatred, but give him a chance to have his own “knocks”, then he will be only too willing to be lifted.

People do not intentionally turn to evil, not do they really enjoy being evil. They are evil because they do not know the great charm of good habits, and are unable to compare and select the best. They fall under the influence of others opinions and unconsciously are led to evil. People who are evil behave so because they wrongly think that through evil they will get happiness easily. People cling to evil because they falsely magnify
the dread and torture supposed to be involved in self control. People are evil because they are compelled to do so by the powerful influence of evil instincts or wrong determinations.

**Be content with what you have:** Be content with what you have. Contentment gives a man a healthy mind and makes him cheerful and happy. Learn to like work. Since you have to work you may as well learn to like it and avoid making emotional troubles for your self.

Learn to be satisfied. It is just as easy under most conditions to be satisfied as it is to be satisfied. Like people – Join the human enterprises.

Meet adversity when it comes get up and go on.

Meet problems with decision. Don't keep fighting them in your own mind.

Share your time, talent and treasure with the poor, sick and illiterates. It can give you satisfaction. Simple living and truthful behavior give inner joy, peace of mind and secure respect in the community. Helping others when in need gives immense satisfaction – As is rightly said, “We live when we are true in ourselves, sincere in our feelings, responsive to our convictions; we live when we are committed and concerned; we live when we love and serve.” Respecting elders, loving everyone to be kind of compassionate, helping with affection and serving with sympathy
gives immense contentment. In Vemana's view satisfaction is the salvation. "He is poor who is dissatisfied. He is rich who is contented with what he has and he is richer who is generous with what he has" (A proverb)

**Be not jealous of another:** Jealousy is one of the dangerous inner enemies of man. It poisons the mental peace and happiness. Jealousy described as "rivalry in matters of interest or affection." One's 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, think no evil, feel no evil."

Most people can talk about other persons for hours; in toxicated with the wine of gossip, they never think its poisonous effects. It is not remarkable how some people can smoothly, joyously, for hours at a time make the most caustic criticisms about the faults of the others, but cannot themselves endure for a moment any reference to their own faults.

It is necessary first to silently heal oneself of the desire to criticize. Once we have freed ourselves from the tendency to condemn and gossip about others, we may teach to be better by our sympathetic heart and good example.

Never use ill chosen words under stress of emotion. Sincere kindness and sweet courteous words accomplish much good and
bring happiness and peace, where unkind words would start up a conflagration of confusion and resentments and besides they are a great waste of your nerve energy. Always be sincere and kind and sweet you will know by reaction of those about you what they think of you.

Jealousy is not a proof of love of its object. It shows self-love and a selfish, possessive spirit. It is an insidious poison that slowly eats out the roots of real love, and so destroys that which it tries to grasp and hold. Broaden the circle of love to include all god's children. In the enlightened one's view "seeing person's higher qualities, one must experience joy, seeing another of inferior quality, one must show compassion and towards persons of the same quality one must cultivate friendship. In this way one will never be affected by affliction.

**Forsake Anger and be patient**: Anger is a dangerous devil. Anger is an internal problem which remains with us all the time till we die. Anger is a serious problem because its negative consequences are many. Not only does the angry person feel pain but the victim of anger also suffers pain but this pain is not momentary, it lingers for a long time. It immobilizes us and we are not able to function for long stretches of time.

Because of anger, hatred develops and hatred can break even close relationships. Relationships and friendships are developed
over many years and all this can be destroyed by just one moment of anger. Once a relationship is broken it is almost impossible to patch up. In anger we always speak and behave thoughtlessly, without discrimination and often we repent for our angry words and behaviour later. Anger disturbs peace of mind. Clearly anger is a powerful enemy within us. Anger is also a sign of weakness. It reflects the mind’s inability to face difficult situations.

If we want to forsake anger we must develop our patience. Patience is only remedy for anger. When anger comes set your machinery of calmness in motion to manufacture the antidotes of peace, love, forgiveness that banish anger. Vemana also had anger but it has righteous anger. He used anger as an instrument or weapon against Anti social elements. Swamy Vivekananda says.

“The man who gives way to anger or hatred or any other passion cannot work; he only breaks himself to pieces and does nothing practical. It is the calm, forgiving, equable, well balanced mind that does the greatest amount of work.”

**Be constant in Divine service:** God is one, God is love, God is merciful and God is unity. God resides in the hearts of all beings. All human beings are equal in the eyes of God. They are born and they die in the same way. Devotion to God and service to mankind irrespective of caste, creed or colour, is the duty of everyone.
Vemana preached “Do not increase division between man and man or promote conflict by taking sides with one group against another but give equal justice, equal love, equal good will to all. He condemned to set up barriers between rich and poor; employer and employed; master and servant but the equal mind towards all. Sri. Vemana aspires for the weal and welfare of all living beings of entire humanity. In view of the fact that he accepts – positively avers- the immanence of the absolute in the sentient and non-sentient things, he lays emphasis on every dignified ennobling human quality as non-violence, mercy, sympathy and readiness to serve.

He who feeds one hungry man is worthier that who discourses on God and heaven for a hundred years.” Sri. Vemana emphasizes in his many moral and mystic verses. That there is no God in mountain caves or in temples. Man is abode of God and social service is divine service.

“Seek ye first the kingdom of God and his righteousness and all other things all be added unto you” – Says Bible.

The saints of Bhakthi cult like Surdas, Tulasi das, Kabirdas, Purandharadas, Chaitanya Mahaprabhu, Tyagaraju told “Nirbal Ke Bal Ram” (God is the help of helpless, the strength of the weak)

Sri. Vemana laboured dispassionately without attachment to results.
He is the embodiment of fearlessness not physical courage but the total absence of fear form the mind. He saw divinity in every soul. To him fellow beings were part of his own flesh and blood and the world in one family – that is Vasudhaika kutumbakam." Sri. Vemana is the first people’s poet in Telugu who wrote for the sake of people with social consciousness in a simple local language. He selected “Ataveladi” metre as his main instrument to preach his ideas and ideals. On some occasions he used Kanda and Tetageththis metres to convey his thoughts. His verses are meaningful and though provoking. He popularized Ataveladi which attracts literates and illiterates.

He beautified his verses with natural native telugu proverbs and usages. Vemana utilized them in all directions. He searched in the period of crisis the gloomy corners of society with burning heart. Whenever comes necessity he sharpens his poetic weapon angrily to activate.

He did not care the knowledge of Sanskrit, authority on language and style and poetic rules and regulations. His aim is welfare of the society. In his long journey of life he faced many obstacles. He continued his tireless fight to achieve his ends. Whether the verses are humorous, moral, satirical or mystical his main object is to uplift the mass who are helpless and hopeless. He is a natural poet inspired by the divine will. He shows in a small
spoon a roaring ocean. He exhibits in a small piece of mirror a mountain range. He displays in a small seed the greatness of banyan tree. Some of his verses are lightening and some are whirl winds. Before three hundred years the western priests, scholars and officials astonished after reading his translations in Tamil and Kannada and Malayalam languages. Dr. C. Narayan Reddy the famous Telugu poet, winner of Jnanapeetha award wrote in his thesis “Adhunikandhra Kavulu –Sampradayamulu prayogamulu about Vemana-

“In those days (16-17 centuries) there was only the voice of Vemana resounded the entire Telugu land. He used his poetry as Vajrayudha (a weapon of Indra) against cruel Vedic culture and its rigorous rules. He did not take a new way but showed a variety in the material. He began the satirical verses in the Telugu literature for the first time. He criticized directly Anti social elements, which happens in the society. He told the verses for the sake of multitudes suffering form various problems. His aim is social reformation. His experiment is praise worthy.”

Rallapalli Anantakrishna Sarma says “Vemana poetry is a double edged sharpened weapon which had the healing power also. Maha Kavi Sri. Sri. Says, “Tikkana of 13th century, Vemana of 17th century and Gurajada of 20th century are great poets in Telugu literature because they are people’s poets. Sri Sri. Once said in a
public meeting “All knows Vemana what kind of poet he is. I cannot say more than this. He attacked not only on social evils and hypocrisy but also God. It is a painful thing that our so called pandits and scholars realized recognized lately. Today we are praising him as a world poet because we have got modern outlook and scientific criticism.

Arudra a modern poet, critic and research scholar says “Whether Vemana knows or not the art of Alchemy but he gave the verses of golden pieces to his people which are imperishable.” D.V. Krishna Sastry the poet of poets who was called a full length mirror of Andhra Pradesh and Andhra Shelly wrote a hundred satirical verses in the way of Vemana taking crowning line “Viswadabhirama Vinura Vema.”

Venkata parvateswara Kavulu (a twin poets) who are established poets in Telugu praised Vemana’s ideology and practical philosophy in poems as “Akhilopa yogi Vemanna yogi” (A useful poet for All and forever) Joshuva and Karunasri stars in the telugu literary galaxy paid their heartful tributes.

Today all poets from all fields from all movements honourably respects him as an ideal poet. No body hates him. His literary personality is ever growing. Even to day also there are many families i.e. Sri. Vemana’s followers, disciples and lovers kept his writings (Talapathras) palm leaves as a holy scriptures in ‘Pooja
mandiram's in their houses with deep devotion. A great deal of research work has been done on Vemana by scholars, Historians and critics like Sarva Sri. Vanguri, Rallapalli, Bandaru, V.R. Narla, Tekumalla, Komarrajun Arudra, M. Kodanda Rami Reddy, M. Pattabhi Rami Reddy, C.R. Reddy many hundreds of lovers of Sri. Vemana published their works. Many research centres were established in all the cities in Andhra Pradesh and Karnataka.

Thousands of books in the form of Verses, stories, dramas, essays are published in 20th century. Hundreds of research scholars got doctorates form various universities in Various languages. Vemana is a viswakavi (a world poet) and Viplava yogi (a rebel sage) who became a legend in his own life time. "His poetry is ever flowing river." Scholars Views about Sri. Vemana Abbe J.A. Dubois's amongst the few Hindu works which are written in a free philosophical view and which the Hindu religion and its customs are openly criticized, not one that I know of has been written by a Brahmin. One of the most famous is Vemana whose poems originally written in Telugu, have since been translated into several other languages. We are told that this philosopher who was of the Reddy caste and was born in the district of Cuddapah; died towards the end of the seventeenth century. His writings from which I have seen several extracts appear to me to be most
interesting and are distinguished by much discernment and independence.

C. P. Brown lived in the beginning of the eighteenth century. Many verses however prove satisfactorily that he wrote in the latter part of the seventeenth century when the Mohammadens were governors of that part of India. These poems have attained very great popularity and parts are found translated into Tamil, Malayalam or Canarese. Of his aphorisms many have become proverbs. Part of these are evidently close translations form Sanskrit works, particularly the Hitopadesa and Bhagavadgeetha.

Vemana was evidently of the Vedanta school. With the mystic tenets of Plato, those of Vemana, closely correspond while his moral doctrines closely answer to those of Democritus, a remarkable instance of a powerful mind searching for the light of truth which is lost in the darkness of heathen ignorance.

Dr. Pope observes that the writings of Vemana are extremely popular among the Telugu people. His popularity, I believe is entirely confined to the Sudras, and even among them, every true believer in Hinduism regards him with much the same feelings as an evangelical curate looks on Colenso; this feeling was apparent when Vemana was first made a text book in Government of Schools. Both teachers and pupils did all they could do to evade the order. In some instances the introduction of it into classes, for which it was prescribed was postponed under various pretences.
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