Chapter III

THE SOCIAL PHILOSOPHY OF SRI VEMANA
A contemporary work like the Mithold's Relations of Golakonda (1628) and the recent soviet scholar Chichains book on Handicrafts and Economic Development in 16th and 18th Centuries reveal to us all glimpses of the crisis in Indian society. The east cost towns were visited by Dutch and English merchants who contacted Telugu merchants for gathering a variety of textiles for export. Among the goods exported were large quantities of Indigo, salt petre, pepper, Tobacco, rice, Golkonda steel, diamonds and textiles which were in great demand in Asia and Europe. From the point of view of techniques of production the Telugus were not inferior to the Europeans. But the Telugu merchants did not venture on the high seas to sell their goods in Asia, Africa and Europe. There was a religious taboo on the Hindus who wanted to go abroad. Such enterprises were discouraged and very few had the courage to defy the social ordinances fearing the penalty of ostracism from the caste and community. Such inhibitions were enforced by the rulers also. The state and society did not emulate the Europeans. The artisans were victims of a rigid Dharma which looked down upon these occupations or innovations. The European merchant adventurers were pioneers in all the departments of trade and commerce, organised themselves into joint stock companies, improved the science of navigation, metallurgy, artillery and such techniques of international trade, thus stealing a march over their
Indian colleagues. While the Indian merchants remained commission agents and compradores. The European counterparts forged ahead in primitive accumulation and innovative production, techniques. Science and technology gave the Europeans enormous superiority over the Asiatics. Bhakthi cult, Sufeism, Din-i-Elahi, Sikhism and several sects of eclectic thinkers arose at this critical period to loosen the chains of superstitions to integrate society, to bring about social hormony, between castes and religions. This humanist movement was necessary in the context of social tensions in the 16th and 17th century.

It was against superstitions, religious fanaticism, social oppression and political disposition the poets and saints gave expression to the inherent need for social harmony, to alleviate suffering of the lower castes and to release the creative energies of all sections of society for further progress.

The movement articulated in religious forums, the silent sufferings of the wretched of the earth, but the ruling classes never relaxed their hold on the masses for fear of losing their privileges. The doctrine of Karma seems to have re-enforced its stranglehold on the mind of the masses despite the humanist movement of Bhakthi and Sufism. It was the failure of this spiritual renaissance that Vemana perceived with righteous indignation. He was the most virulent critic of the octopus grip of the statuesque. He rejected the
feudal ideology, Kabir Panthis, Sikhs, Jots, Fazaris, Wahabis, Sannyasis and Fakirs all these sects were the off-shoots of the new trends, and did not hesitate to fight for their rights with guns and swords in the eighteenth century. Both the Marathas and Sikhs were up in arms against Mughal tyranny, religious teachings offered them an ideology to fight for Swarajya and Khalsa.

While the peasants were subjects to feudal oppression in the villages coupled with caste taboos and restrictions the artisans had not yet become independent enough to own their own means of production and eke out their livelihood; caste exclusiveness, upper caste coercions and exortions dogged their footsteps wherever they settled. The mechanical skills of the craftsman did not receive the encouragement and reward and remuneration to provide stimulus for innovation and invention. It was this inarticulate desire that the saint poets like Vemana expressed in their protests and criticism: some of the new techniques of production like carpet wearing, seed making, the mortar manufacture and architectural models were introduced by the Persians. They were pioneers of urbanisation based on new production techniques. But the caste exclusiveness of the rural society the feudal inhibitions in the village communities were obstacles in the way of new productive forces.

The old exploiting classes defended their customary privileges and imposed taboos on Hindus. Most of the sailors were Arabs and
Europeans. To release the society from medieval restrictions there was need for a new ideology. The common peasants also suffered from the oppression of the ruling classes which redoubled their exploitation, and exacted a high proportion of the surplus produce of the peasants and artisans. Both the Muslim Iktadars and Jaagirdars and Hindu Mokhasdars and Watandars had a vested interest in the status while the artisans and poor peasants wanted to break out of the old structure and improve their conditions.

The Bhakthi poets appealed for universal love, compassion and brotherhood in the context of this situation. Sufism among muslims Bhakthi poets among Hindus and Sikhs aimed at the creation of a new harmony in the name of God, but it was an uphill task in the face of an old craft by class of priests buttressed by the ruling warriors. In the face of this rigidity and ruthless conservation on the part of the richer classes, Vemana raised his voice against oppression and took the side of the poorer sections of society. In the course of this quest he could see that wealth was the bedrock of all civilisation whoever wanted salvation should work hard and acquire wealth by hard work Vemana preached.

Poverty he looked upon as a curse. He said in his verses,

"Poverty is like wild fire. It destroys both the person and those who approach him. Even to think of poverty is a sin. It is therefore the duty of every man to acquire wealth".
Again Vemana emphasised “The source of all things is effort” Vemana often reiterated and asked his peasant followers to be free from indebtedness to desist from extravagance to set their face against bonded labourer and to breakout of the mental2 cobwebs that clouded their vision.

The Bhakthi Saint poets, Sufisaints, and a Sikh gurus were playing an anti feudal role in their time. In stressing the economic factor, the materialist basis of caste and the need for charity and even resistance to oppression for redistribution of wealth, in short socio-economic justice, Vemana played a more concrete fearless Protestant role than all other contemporary co thinkers and pioneers of Indian awakening. With all his 17th century limitations Vemana displayed the insight of a geneous in interpreting the social structure and stands head and shoulders over all other social reformers of India at the dawn of modern period.

Social Philosophy

According to M.Pattabhi Rami Reddy The age of Vemana witnessed the disintegration of the Vijayanagara empire and the raise and fall of the Qutub shahi kingdom in the seventeenth century. The fall of Vijayanagar empire created a political vaccum in South India. Two hundred poligars and Amarnayaks dominated the political and socio-economic life of the people. The Telugu poligars, Deshmukhs and Deshpandes accepted the suzerainty of the
Qutubshahis of Golkonda and co-operated with the muslim ruling class in the administration of the Telugu region. The Qutubshahis created an atmosphere of conciliation and pacified the old ruling class by appointing telugu landlords as Deshmukhs and Deshapandes especially for the collection of land revenue and granted them inams (land grants) in the numerous villages. The village communities were permitted to enjoy their customary privileges, in the matter of land control. The Muslim nobles, the persian money lenders and pathan speculators shared the surplus produce of the peasants along with the Hindu Deshamukhs, Deshpandes and merchant-speculators. The peasant paid fifty per cent of the produce as land revenue. The upper caste land lords not only occupied the best lands, but also privileged land holdings and rent free Inamas and vatans which enabled them to live in comfort.

The Qutubshahis maintained a military establishment of foujders and havaldars in Sarkars and Paraganas who safeguarded the fiscal interests of the ruling dynasty and observed a secular policy of respecting the religious endowments and temples and making grants of funds to both temples and masques. This policy of promoting religious harmony conciliating the subject people who actively participated in the administration at all levels, won the respect of the villagers to the Muslim saints (sufis). The villagefolk venerated the Muslim pirs and celebrated festivals (urs) with great
enthusiasm. Madanna and Akkanna rose to the highest ministerial position in the Qutub shahi kingdom. Their policy of Hindu-Muslim unity and friendship with Sivaji roused the anger jealousy of the Mughal emperor Aurangajeb. A faction of the Golkonda nobles joined hands with the Moghal ruling class and brought about a conspiracy which resulted not only in the assassination of Madanna and Akkanna but also the final fall of the Qutubshahi rule and the rise of the Mughal supremacy (1687-1724) in Andhra. It is quite possible that Vemanna witnessed the decline of the Moghal supremacy and the vanishing fortunes of the Mughal warrior, the Pattan speculators and Persian nobles. The following verse indicates the decadence of the ruling class at the end of the 17th century and the beginning of the 18th century. Some of the Mughal nobles joined the ranks of other poor ryots or degenerated as mercenary cavalrymen of the local Zamindars, Poligars and Jaagirdars.

The Shaiks, Sayyads Mughals who were served in ruling classes in the beginning after their decadence they became as workers and mingled with our formers.¹

Observing the toils and tribulations of the mass of the peasants in the villages Vemana denounced the ruling classes with bell, book and candle. Just like the people around him he was deeply disillusioned with the rulers who robbed the people of their
surplus produce and caused untold miseries. Vemana said: Never trust the tribe of rulers where poligars often indulged in banditry private wars, mutual Vendetta and exhibited their illgotten wealth with all the paraphernalia of degenerate monarchs. As in the Rayalasuma of the 18th century there was ubiquitous anarchy and the lives and properties of the poor peasants were at the mercy of every petty tyrant in the villages. No wonder Vemana told the people that they could not expect protection from such venomous snakes. It required the courage, conviction and the insight of a genius to spread such ideas of protest among the people. It was a call for not only a protest and remonstration but also an expression of no confidence in the existing ruling class. We seldom come across saints and scholars of medieval India who condemned the ruling class with such Vehemence and courage.

When there was no settled administration and every Kavalgar or poligar or even a village Munisff became a law unto himself grabbing rent free lands, or temple properties with impunity encroaching on common lands for private profit, the angry saint spoke out without fear or favour. He was indeed the tribunal of the people.

“For their belly’s sake these bandits loot hands
Sickling the poor in most wretched bonds
Deaths head will definitely sack these bonds Listen to Vema...”

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Bringing all lands under one Yoke of care
Who shall be the ruler for the poor to love and bear
Can any man fit to be called a king ever be? Listen to Vema.....

He who seeks for a king, having his hand
Shall fall a prey to curse of his own band
How for will a fall jump with no fall on the land
Listen to Vema

Seeing the foe and his force if the fellow
Takes to his heels as a coward most shallow
Who can stop as death in anger will follow?

When a coward is made a commander in war
He will take to his heels and war he will mar
Can that man be entrusted what role in war listen to Vemana

Vemana had an inkling of the curse of exploitation and the sufferings of the poor. It was the parasitic rich and powerful people. Who by hook or crook amassed wealth whom Vemana cursed. They were the rulers but they were not able to protect the people. They did not deserve to be entrusted with political power, who ran away in the face of dangers and seldom safeguarded the interests of the weak and poor people. Sri Pattabhi Rami Reddy continued the essay. Although Vemana had renounced worldly life he did not teach the people the advantages of such life without wealth and its uses. On the other hand he tried to bring home to the peasants the need for self-reliance and self sufficiency in the matter of money. He often emphasised the misery caused by lack of wealth,
indebtedness and poverty, and exhorted every body to earn wealth and use it for charity and good of the fellow beings.

“All that is born on the earth was born in the earth. All reality is born in the body. The great whole is produced from toil. Let us ourselves become that mighty whole.”

Shall those who while they have wealth labour and toil and on happy days bestow on others what they ask shall these be called hard men.

Those were the days where the poets were in the courts of the kings enjoying riches and pomp and writing the “prabandhas.”

The society was divided and sub-divided into thousands of castes. The upper caste people were enjoying privileges. There was a huge gulf between the upper caste people and lower caste people and between the poor and the rich. The doctrine of “Karma” seems to have reinforced its strangle-hood on the minds of masses. Vemana raised his voice against oppression and took the side of poorer sections of the society. He rejected feudal ideology and was the most virulent critic of the octopus grip of the status quo. He was the poet of the people and was the foremost ana-Baptist, the pioneer of the social Protestantism and morning star of our reformation.

He created awareness among the people in the society towards the exploitation of the feudal land lords and the religious
people of his days. He was a social rebel constantly at war with the 
upholders of the caste system. He was even more violently opposed 
to the practice of untouchability, the worst crime of man against 
man.

His poems are very simple in style with full of practical experience and creative imagination for wit and humour for originality and boldness and expression.

"Mala vani Nela Mari Mari Nindimpa
Odala Nunna MamsaMokati Kade
Vani Lonavelugu vani Kulambedi
Viswadabhi rama Vinura Vema"\textsuperscript{10}

In the Hindu social system a large number of the castes are 
outside the four-fold hierarchical varna division of the society. 
These exterior castes comprise a number of untouchable castes 
whose physical contact is regarded as ritually polluting by the 
clean interior castes and who are by and large economically the 
poorest section of the countries population. They were despairsed as 
a menial group and were assigned the lowest kind of occupations 
such as scavenging, leather work, removal of carrion etc. As they 
were following such menial occupations they were looked down 
upon as impure group and contact with them was defiling.
According to the poet Kavichoudappa,

"Vanaku Thadiyani Varunu
Punika Vemanna cheta Boliyanivarun
Nana dikkula Vedakina
Kanamu Vanantha vani kavichowdappa"

His poems are well known to literates, illiterates and one and all in the four directions of the Telugu world. All are wet in the rain, nobody is free from rain, all are well-versed with Vemana's poetry.

At this Juncture Vemana stood on the side of the untouchables and appealed and argued on behalf of them.

In the above poem Vemana appealed the people with scientific knowledge that every human being has the same flesh and blood, there is no difference between the Mala and the Brahmin and then why do you scold him?

What about the soul in him? The Soul is indestruble, Imminent, omnipotent, and nothing could rend it, wet it, dry it mechless defile it.

At all times the Brahmins had endeavoured to keep them segregated not only from Hindu Religion and the Hindu ceremonial, they were not allowed to hear, muchters study the Vedas. They must not enter the temples. They must carry on all ceremonies without using the mantras and no Brahmin would carry out dry dynastic ceremony for them.
Untouchability refers to denying even human status to a group of human-beings indeed. This group is not even allowed the consideration which be shown to creatures like animals. They suffered oppression at the hands of the upper castes for centuries, their economic condition was extremely depressed, they were educationally backward and they lacked political skills to hold their own against the upper caste leadership of the country. In short so they were required to live in a separate colony outside the village. They were kept in a distance and were not allowed to touch or to be touched by the high caste people. The practice of such an extreme form of untouchability was dry, the belief that even the mere proximity and sight of such people would cause defilement and destroy the purity. They were subjected to monstrous humiliations and disabilities. They were not allowed to use the public wells, ponds, temples, thoroughfares and meeting places because their use would defile even these inanimate objects. They were forced to filthy modes of life, dirty occupations and unhygienic food had made these people were prevented from making certain types of transactions with different castes

"MALA Mamsamu dina Mahi Meeda Janulella
Kovvu Thavaledo korke deera
Kulamulanni akka Kulamuga deiyadi'
ViswadabhiRama Vinuravema"
According to Vemana all castes are only one caste. The eating of the flesh of the cow reduced the status of the malas, and Madigas to untouchables, what about those people who eat the fat of the cow in the form of ghee? The Mala eats the flesh of the cow, the brahmin and others are eating the fat of the cow. We can not differentiate the men only on the basis of eating. After all we are all human beings and our caste is Human caste

"Kasuva Neri thima pasaramunudina
Maladandru Vani Mahini Janulu
Pandi Kodi dinna Pragnudanduru Janul
ViswadaBhi Rama Vinura Vema"\textsuperscript{11}

Vemana's sympathies were on the side of the Malas and Madigas who are untouchables in the Hindu society basing on eating the flesh of the cows, and oxen. He condemns the inhuman attitude of the brahmins and other varna people in the Hindu society and argued on behalf of the Malas and Madigas they only for eating the flesh of the animal which eat grass they are kept away from the society, what about those people who eat pork and chicken? They eat human waste. Whether they are (Pragnulu) the gentlemen

"Mala Vani Nanti Mari' Neella Munigeru
Mala Karma Chetha Mala dayye
Yela theliya lero EENarapasuvulu
Viswadabhi Rama Vinura Vema"\textsuperscript{12}
The Malas, Madigas and some other exterior castes form as untouchables outside the pole of traditional four fold varna, because of their deeds in the previous birth, says the Doctrin of Karma. If the Mala was born as mala with the mala karma, the upper caste man considered to be a human beast should know the secret of the Doctrin of Karma and should not touch him and should not dip in the waters to remove the touch that defiled him.

"Vuri vari Kella Nokka Kanchamu Petti
pother gudipi kulamu poliyajes
thalanu cheyi petti thaganamma Jepparo
viswadabhi Rama Vinura Vema"13

The varna Vyavastha is the root cause for all these sufferings in the society. These castes are the outcome of the typical social organisation in Indian society which is based on caste and centuries of customs and traditions which have been signed a certain section of society stone low social and economic status by virtue of which they had been exploited denied access to education lived in poverty and had inherited an occupation which they could not change, thus they belonged to a category of people who had faced several centuries of social disabilities and had been prevented from rising up the social ladder.

Vemana requested to annihilate the caste system and give food in a plate uniformly without caste restrictions and swear not to follow the system.
According to the varnasyavastha ladder one caste is superior to the other caste. Vemana says that we need not account for the caste whether it is superior or inferior. Our caste is only one caste that is human caste. We are all human beings and so we are equal.

The Hindu society was divided into four varnas (1) Brahmana (2) Kshatriya (3) Vysya and (4) Suudra. At the top of the ladder Brahmin stands, next kshatriya, vysya, and at the Gottom (4) Shundra. Later these castes were, divided and sub divided into thousands of castes on the basis of one caste being superior to another, one is inferior to the other.

That man is a Mala who does not keep his word. Vemana calls such a man as penumala, who calls the Mala as Mala.

In the Hindy society the Malas and Madigas are looked down up in and attached untouchability to them.
Vemana in a fit of anger calls him "Penumala".

"Madiga yana gane Mari thakkunondo Madiga ila surala Mama gade?
Madiga ge kanu Bidda Mana Yarundhathi gade?
viswadabhi Rama VinuraVema"\(^{16}\)

Why do you look down upon Madiga? What is his status? He is the father-in-law of Vasistha the guru of Brahmins and the Father of Arundhati. The Brahmins are said to be gods on earth and they have to be respected and honour like the gods because they have the second place next to gods.

\[\text{Mala vani Nanti Mari Neeta Munigeru}
\text{Katikegu Napudn Kalchu Mala;}
\text{Appudantina Yantu Ippu dendegeno}
\text{Veswadabhirama Vinura Vema}\]\(^{17}\)

To remove the pollution of touch of a Mala, you dip in the water. The mala will cremate you in the burial ground. What happens to you how can you clean his touch at the time of cremation you believe in the diction of Karma that a Mala or a Madiga is born as untouchable due to the deeds of the previous birth. Now you have not cleansed the touch of Mala, perhaps you will definitely be born as Mala or Madiga, says Vemana.

"Thalli Vurvasi Lanja Thanayalu Madiga
Thanu Brahma danuta Thagune Jagathi
Vasista Kulamani Vasudhalo nerugara
Viswadabhi Rama Vinura Vema"\(^{18}\)

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Vemana Criticizes the Brahmin caste, and its origin who are said to be superior in the caste hierarchy. Who is the mother of Vasistha?

She is the Prostitute in the paradise. His wife is Arundhati the daughter of the Mathanga Rishi (sage) who is untouchable by birth. Why do they pride for their caste. The world will know that the brahmins belong to the caste of Vasishta. In this poem we observe that Vemana is well versed in Vedas and Vedic literature and asked the people not to give respect to such a caste, which is said to be very low according to its origin.

On Brahmins:

Vemana scoffs of the birth of the brahmin sages.

"Koudinyudu Munda Koduku
Mandavyudu Kappa Koduku MahitloButten
Chenda Mathanga Mouniki pindamby
Pattaeda Pridhivini Vema" 19

Sage koundinya was born to a widow sage Mandavya was born to a Manduka (prog), the sage Mathanga was born in the form of Embryo on earth.

"Kadupeda para-saryudu chedu mangaritha
Kadupuna chelaga Janichen vadi
Vedavyasudunu Vembadi
daniki Jatha mayye Padiga Vema" 20
The sage Parasara was born to a prostitute. Vedavyasa was born to Parasara

"Chakalidaniki puttenu, chkionopo
Naradundu Cheppaganela Loka loka mulella
Nekamuga rudhikekke Nerugave Vema"\(^\text{21}\)

The well known sage Narada was born to a washer woman.

"Shrawnaguru uasudha kukkanu
Vasishtudu voorvasikini Jani Inchen
Bal asaha Gowthama Munijun
Posaganga makara, kilanu buttenu vema"\(^\text{22}\)

The sage Saunaka was born to a dog (bitch), Vashista was born to voorvasi, sage Gowthama was born to a Crocodile.

"Ituvanti Rishi Kulambuna chedu tharamuga buttinathi
Bapana varal kutilambugaka lokanu
Yatu bramha kulam Janana Magun Vema"\(^\text{23}\)

Why should the brahmans boast of their caste as superior to other castes? These people kept secret, the origin of birth and gotras. How they became brahmans?

"Chiluka garbhamandu chelagi shukudu putte,
Marala Jathamayye khim Mukilanu
Itti Rishi kulambu Nenchage Paniledu
Viswada bhi Rama Vinara Vema".\(^\text{24}\)

Sage Shuka was born to a parrot. We need not account for this caste of Rishis.
"Brahma Raja vysya paraga Shudrulu mari
Brahma Vishnu Nrupathi Vasuvulenna
Brahmanu theliyaka Bahu rupu let lieri
Viswadabhi Rama Vinara Vema"\textsuperscript{25}

Without the notice of the originator the Brahma how these castes were divided into four (1) Brahmana (2) Kshatriya (3) Vysya and (4) Shudra castes?

"Udayamandu Studrudu utha mothamudetlu
Sathiki Shudrathanamu Sarvadam
Thalli shudruralu thanetlu brahma dow
Viswadibhi Rama Vinara Vema"\textsuperscript{26}

It is believed "Janmana Jayathe Shudra". By birth each and every one is Shudra. How can a man be born to a Shudra (that is a woman who is said to be Shudra) is a brahmin?

On Vysyas:

"Raja Samithikella Rampamul Vy synlu
Judagandla Kadi Judagandlu
Yochananu deliyarn yurakanardhapeksha
Viswadahi Rama Vinura Vema"\textsuperscript{27}

The Vysyas are the saws in the Assembly of kings (causing decisions). These are the thieves, gamblers of the gamblers. They know not counsel but shift in their eagerness for wealth

"Komati Madigoru Kshamame Yelledala,
Vydyudorula Kepudu Vyadhi goru,
Vara VANTHA Dhaniku Chradeyaga goru
Viswadabhi Rama Vinura Vema"\textsuperscript{28}
Komati always wants famine in the area for his profits. The doctor always desires diseases to the people and villages and a prostitute wants to approach the rich for their needs.

\begin{verbatim}
Visvasa ghathakulu Mari, Vysyulu
Memeyanuchu vanthulu balike
Nanyari Labhakarulu Viswamulo
Dongalanaga Velasiri vema.29
\end{verbatim}

They are faithless, profitors they are the thieves on the earth.

\begin{verbatim}
"Raja samithi kella Rampamul Vysyulu
Judagandla kadi judagandlu
Yochanam deliyaru yaraka Naradha peksha
Viswadabhi Rama Vinara Vema"30
\end{verbatim}

The Vysyas (Merchants) are the saws in the Assembly of kings (causing decisions) these are the thief gamblers of gamblers. They know not counsel but shift in their eagerness for wealth.

\textbf{On Shudras:}

\begin{verbatim}
"Shudra yuvathi Koduku Shudhantha rangudai
Veda Veda maina padu thelipi
Brahma Padaviganna brahmana grajudaye
Viswadabhi Rama Vinura Vema"31
\end{verbatim}

Vedavyasa was the son of Matchyagandhi, a shudra woman, who learnt Vedas and got perfection and became Bramha

\begin{verbatim}
"Shudra Shudrulanchu shudrulabonadu,
Shudra Mathamu thammu juttu snaga
Manaru shudhi leka Mari dvijudet lounu
Viswadabhi Rama Vinuravima"32
\end{verbatim}
A brahmin with impurity of mind look down upon Shudras and condemned the shudra caste. How is a brahmin with impurity in heart tells that he is dwija?

"Shudru Lanuchu bhuvini shudrula bonadu
Malakante nokadu mulayagune
dvijuda nenatanna dvejudu kanerchune
Viswadabhi Rama Venura Vema"33

The brahmin who looks down upon the Shudras without purity in heart and soul is inferior to a mala. If he tells us that he is dvija. Whether such man is dwija?

Veda viprulella visyopakarambu
Sakshimannavadu Jagathilona
Sankarakula dvijul sarvoktu lavudura
Viswadabhi Rama Vinura Vema34

Really, see the welfare of the people. If the brahmins who are of mixed origin are great?

Shudra Shudra lanuchu Shudrula bonadu
Shudra mathamu thammu Chuttukonaga
Manasusuddhidhileka Maridhviju detlounu
Viswa dabhi Rama Vinura Vema35

Why do you look down upon the Shudras without attaining purity? Without pure heart you are not a Brahmin.

Shudru lanuchu bhuvini shudrula bonadu
Malakanna duduku mahini ledu
Narakamunakunegu Nashtamaina venuka
Viswadabhi Rama Vinura vema36
Those brahmins who look down upon the shudras as inferiors certainly go to hell after his death. They are inferiors to a mala.

A brief sketch on ideology of Vemana about Women welfare:

(1) Vemana blamed the profession of prostitution with righteous anger for the welfare of women folk.

(2) He condemned money dealings in marriage alliances

(3) He rejected child and old marriages

(4) He suggested people follow the age limits in marriage alliances

(5) The man must protect his family and wealth even to sacrifice his life.

(6) In emergency women should react on wicked persons for their self protection.

(7) Women should maintain the honour of the family with their righteous behaviour

(10) Regarding marriages Vemana appealed to the rich to give their daughters to the poor to eradicate poverty through the marriage alliances.

(11) Man should think woman as his mother, sister, daughter and well-wisher
(12) Poets and singers should not describe the parts of the body of women and their beauty.

(13) We consider God and Goddess our father and mother. Is it justifiable to describe their romance and lustful activities in songs?

Many scholars, thinkers and writers like Rallapalli, Tripuraneni, V.R.Narla, Dr.N. Gopi and others say that Vemana was against women (Misogymist). The writers of Veswakavi Viplavayogi Vemana Vedasastram G. Kenkata Reddy and pochana Reddy were indifferent in this matter. As an ardent social reformer Vemana abused prostitutes who were spoiling the good families and the youth.

Devadasis became dancers in the Vaishnavalayas, Basivis in Sivalayas. They dedicated their lives to the service of temples by the Acharyas and their guardians. In course of time they became prostitutes for their liveli-hood. Vemana saw the picture of society with many evils. He became angry and agitated. He wanted the husbands who had illegal contacts with the prostitutes not caring their wives.

"It's fool that leaves his own wife at home
And goes away to seek a harlots dome;
Isn't a like gathering gleans leaving ripe cornfields?
Listen to Vema Spokesman to 'Vox populi' 37

He requested husbands to lead a peaceful appy life with their wives.
In his view woman is mother.

"He that knows his mother known the deity.  
He that knows earth knows heaven  
He that knows, heaven and earth  
Knows himself"\textsuperscript{38}

"In his view the wife is goddess who is amicable and virtuous. The house is a holy temple. He admired yoga in "family" than yoga in "ascetic."

If the husband is honoured by the people the wife also will be honoured if the husband is wicked that bad effect also falls on woman.\textsuperscript{39}

Vemana argued on behalf of women. There were many proverbs insulting the woman in our ancient literature one of them is "woman is the route to hell. Our epics and mythologies were made women as slaves to their families and tied them with ropes.

Physically man is stronger than woman. The society has given him such a freedom to enjoy the pleasures. Women are facing unbearable troubles and sorrows. There is no sympathy, compassion towards women folk Vemana condemned this kind of male superiority.

If we read his verses seriously Vemana was born only to wipe out the tears of the women folk.
"All virtues combined became man and he was produced. All sin combined and woman (fiend) was born. Knowing woman to be evil, yet when ye see her ye fear to abhore her. 40

Vemana used harsh words about characterless woman only. He always honoured chastity in womanhood.

Vemana says on lustfulness

"A fly will die in honey for the desire of its taste
A lust full man will and his life in adultery
The miser die if some body asks money.41"

Tirivalluvar says on womanhood, Chastity is greater than wealth for a woman. One who maintains family status through dischailing her duties and responsibilities she well get salvation. The reputation of family depends on housewife. If she is good there will be every thing what she needed. If she is bad the house will become a burial ground.

A henpecked husband is useless. He is coward. He may be an angel who obeys his wife's tender words he will lose his dignity. If a husband is before his wife the family will not prosper. He is unfit for husbandship."

If husband has good behaviour the wife should follow him. Other wise "The wife that answers again to her husband is a bitch. The husband who persists is being couped with her. 42

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