

## **Gita Venpa The Spiritual Life Journey**

### **About Me:**

Any reader would like to know about the Author for two reasons to know how good the writing would be, whether the writing is of good quality or not depends heavily on the author and to have further discussions on the subject and to identify the ideas, the reader would like to know about the author.

Let me introduce myself despite the fact that I am not having any great credentials to tell you. I am V. Narayanan, Chartered Accountant aged about 32 years. All my details are available in the Face Book.

I have to confess that no formal training on Religious Matters despite having born to a great scholar on the subject Shri N. Vijaya-Raghava Iyengar who is a regular contributor to this magazine. I am the most un-standard person in this world in this time. I fit no where and none could classify me as a person of particular quality and type. Yet, I was blessed with good Sat Sanga and Vedantic Thoughts as laid in Upanishads and Bhagavad Gita since my child-hood. The Vedantic Thoughts helped me a lot in my life to face rough times smoothly. It gives me immense satisfaction for what I have and at the same time making me detached from it.

Vedantic Thoughts are properly documented by Upanishads. The essence of all Upanishads is Gita. Upanishads contain teaching of Rishis, Gita is spoken by Lord Himself. Therefore Gita is the supreme knowledgebase one can have in this world. Vadi Kesari Jeer has rendered Gita in Tamil in the form of Venpa following Shri Ramanuja's commentary which is the best commentary on Gita. I believe, if one studies Gita Venpa properly, he could achieve all glories easily.

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### **Why I am writing this commentary on Gita Venpa:**

I have read in English and Tamil many Gita Commentaries as they are strengthening and clarifying my Vedantic Thoughts and paradigm. Some of them are good, some are not bad and some are extremely deluding and worst. Thus my search for a greater work on the subject is unquenched.

I came across a great work in our Tradition – Gita Venpa very accidentally while searching for a book in my Dad's Book Shelf. Gita Venpa was extra ordinary and the greatest in my opinion. The meaning was straight and direct. It had the best thought process and it was really setting the attitude and paradigm for me without even knowing about the change. Then later on my whole attention was on it.

I felt that this great had to be retold to our society. Hence I requested my Dad to write a detailed commentary on this. But, he asked me to write in English. I asked him why me and why in English instead of Tamil.

He told me that he has seen some of my writings and felt my thought process would bring in Tacit Knowledge of the subject to the reader as it is more day to day life focused. Bringing tacit knowledge on these subjects is more important than structured and systematic knowledge he felt I am a right person for the subject.

He also told me that my Tamil is more difficult for a normal reader to understand as I use Pure Tamil without mixing any Sanskrit Word and follow more of "Sanga Illakiya Tradition". In his opinion my English is short and sweet and I always use simple words. Thus it is easier for any reader to understand me. Further English means reader base would become wider and the Truth reaches many heart. Thus I came to write this commentary on Gita Venpa

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### **About Structuring**

I being a novice writer on the subject could not do any good structuring. I felt that a Venpa has a direct meaning and an inner meaning. Finally these meanings have an implication on our life. Therefore I structured the commentary around these three elements - Meaning, Deeper Meaning and Practical Implications for Life.

The Gita Venpa has a 39 Venpa Introduction which serves the purpose of introducing the subject in the best way and also serves as a Translation of Gita Artha Sangraham by the Holy Guru of Bhagavan Ramanuja - Shri. Yamunacharya. Then it has 700 Slokas directly translating Gita and then few Palasruthi's here and there.

Some of the Venpas are missing and my Dad and me thought over the missing links and recomposed them where ever possible, they have been specifically identified as a recomposed one.

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### **About Vadi Kesari Azhagiya Manavala Jeer**

The precise date of birth and life of the Holy Jeer is not known to many. I came to know that His Holiness was born during the time of Shri Periyavachan Pillai. His Birth Place is at Mannarkudi, Tamilnadu. His Acharya is Shri Periyavachan Pillai. His disciples are Thiru Malai Andan and Pin Senra Villi. He has done many great works dealing with our Sri Vaishnava Tradition some of them are:

- a. '12000 Padi' Commentary on Thiruvai Mozhi of Nam Alzwar
- b. Thiruvai Mozhi Sangathi Slokas - Exemplifying and Simplifying Thiruvaimozhi of Namalwar
- c. Bhavanathva Prbodhikai - A big commentary on the Mind of Nam Alzwar dealing with his work called Thiru Virttham
- d. '24000 Pramana Thirattu' - The compilation of quotes and citations
- e. Adhyatama Sinthai - Spiritual Thoughts
- f. Rahastyatreya Vivaranam - The details of Secrets in Sri Vaishnava Tradition
- g. Tattva Thipam - Enlightening the philosophy of Sri Vaishnava Tradition
- h. Thipap Prakasikai - The enlightenment of Spiritual Lamp
- i. A big commentary on Gita in Tamil mixed with Sanskrit
- j. Gita Venpa - translating the works of Shri Yamunacharya & Shri Ramanuja
- k. Sathus Sloki and many works on philosophy of Sri Vaishnava Tradition

He has been considered to be one among the great Acharyas who have lived for the sake of Chanting and Explaining Thiruvai Mozhi by Upadesa Rathina Malai composed by Great Manavala Ma Muni. There are two verses exemplifying his glory. As a passing comment, it was said that he attained Divine Knowledge at the age 32 - some what close to my current age - I am attempting to re tell his great work - Gira Venpa

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## **About Gita:**

The Bhagavad Gita also referred to as Gita, is a 700-verse Hindu scripture that is part of the ancient Sanskrit epic Mahabharata. Due to its presence in the epic, it is classified as a Smriti text. However, those branches of Hinduism that give it the status of an Upanishad also consider it a Śruti or "revealed text". As it is taken to represent a summary of the Upanishadic teachings, it is also called "the Upanishad of the Upanishads."

The context of the Gita is a conversation between Krishna and the Pandava prince Arjuna taking place in the middle of the battlefield before the start of the Kurukshetra War with armies on both sides ready to battle. Responding to Arjuna's confusion and moral dilemma about fighting his own cousins who command a tyranny imposed on a disputed empire, Lord Krishna explains to Arjuna his duties as a warrior and prince, and elaborates on various Yogas.

The Gita consists of eighteen chapters in total, the below table explains the organisation of the Gita.

<b>S. No.</b>	<b>Name</b>	<b>Verses</b>	<b>Particulars</b>
1	Arjuna-Visada Yoga	48	Arjuna loses his interest and gets confused. Turns upon God for Salvation
2	Sankhya Yoga	72	Krishna Explains Arjuna his duties from the view point Sankhya Yoga and Karma Yoga
3	Karma Yoga	43	As the name suggests, the discussion is focused completely on Karma Yoga
4	Jnana-Karma-Sanyasa Yoga	42	The Jnana Yoga is introduced with many details. And explains how the bondage of Karma can be destroyed.
5	Karma-Sanyasa Yoga	29	Arjuna asks Krishna if it is better to forgo action or to act ("renunciation or discipline of action". Krishna answers that both ways may be beneficent, but that acting in Karma Yoga is superior.
6	Dhyan Yoga	46	As the name suggests the discussion is about Meditation and Raja Yoga Practices
7	Jnana-Vijnana Yoga	30	Krishna teaches the path of knowledge
8	Aksara-Brahma Yoga	28	Krishna defines the terms brahman, adhyatma, karma, atman, adhibhuta and adhidaiva and explains how one can remember him at the time of death and attain his supreme abode.
9	Raja-Vidya-Raja-Guhya Yoga	34	Krishna Explains the most secret yoga and introduces the attitude which a devotee should have.
10	Vibhuti-Vistara-Yoga	42	Krishna describes how he is the ultimate source of all material and spiritual worlds. Arjuna accepts Krishna as the Supreme Being, quoting great sages who have also done so.
11	Visvarupa-Darsana Yoga	55	On Arjuna's request, Krishna displays his "universal form"

12	Bhakti Yoga	20	In this chapter Krishna extols the glory of devotion to God. Krishna describes the process of devotional service
13	Ksetra-Ksetrajna Vibhaga Yoga	34	In this chapter Krishna describes the (human) body as Kshetra, and tells one who knows this fact is a Ksetrajna. Krishna describes nature (prakrti), the enjoyer (purusha) and consciousness.
14	Gunatraya-Vibhaga Yoga	27	Krishna explains the three modes of material nature
15	Purusottama Yoga	20	Krishna describes a symbolic tree to explain material existence, its roots in the heavens and its foliage on earth. Krishna explains that this tree should be felled with the "axe of detachment", after which one can go beyond to His Divine Abode
16	Daivasura-Sampad-Vibhaga Yoga	24	Krishna tells of the human traits of the divine and the demonic natures. He counsels that to attain the supreme destination one must give up lust, anger and greed, discern between right and wrong action by discernment through Buddhi and evidence from scripture and thus act correctly.
17	Sraddhatraya-Vibhaga Yoga	28	Krishna tells of three divisions of faith and the thoughts, deeds and even eating habits corresponding to the three gunas.
18	Moksha-Sanyasa Yoga	78	In conclusion, Krishna asks Arjuna to abandon all forms of dharma and simply surrender unto him. He describes this as the ultimate perfection of life

### **About the Commentaries I have read:**

In my opinion commentaries can be classified as Classical, Modern and Western Commentaries. Classical Commentaries are those written by Acharyas of different Sampradhayas. Modern Commentaries are derived from these classical commentaries or from research done by Westerners. Since 1785 Westerners have started translating Gita and did extensive research. Let us see what they are and how are they important.

#### Classical Commentaries:

The 6 sub-divisions of Vedanta form the basis of Classical Commentaries. Kindly note all these 6 Divisions had the Lord Sriman Narayanan as the deity of worship. The below table would summarise the 6 sub-divisions in Hindu Dharma.

<b>S. No.</b>	<b>Sub-Division</b>	<b>Founder</b>	<b>A brief note</b>
1	Advaita Monism	Adi Sankracharya	Everything is God and if one sees it otherwise is deluded. The delusion can be casted off by realizing that I am Brahman. The followers of Advaita School merged with Shaivist & Shaktas during Muslim Rule and now it is more of Maya Vadam than Advaita. Maya Vadam is telling that all these worldly things are Maya and hence is a dream. Our Spirit alone lives and has to be realized.

2	Vishidadvaita  Qualified Monism	Actually this is not a creation or invention, this is a religion based on Veda as it is.  No one can be attributed as the inventor of this Tradition. Yet, Shri Ramanuja is considered as the founder as he has exemplified and glorified this school of Vedanta	Veda says that every thing is God as he pervades all. Hence when we grow higher in realms of consciousness we would find every thing in God and everything in God. This process is also explained in Gita vividly.  However, we are not God. We are part and parcel of God and not God Himself. There is a difference between us and God in terms of Quantitative Factors and Spiritual Disposition.  Hence, we are eternal servants of God. Only by self surrender and devotional service we could revive the spiritual relationship with him.  Unlike Advaita or Maya Vada in this school, there is no denial of this world.
3	Dvaita  Dualism	Madhva	As the creatures are subordinate to the creator, Madhva felt that there is eternally a separation between creator – God and creatures – Jeevas. This distinction forms the basis of his school of thought.
4	Shudha Advaita  Pure Monism	Mathusuthana Saraswathi & Vallabacharya	Advaita traditionally is more intellect focused. It was dry indeed and not understandable and practically applicable. Hence Mathusuthana Saraswathi injecting Devotion to it and Vallabhacharya crystallised the concept by prescribing the missing links. Sridhara Swami glorified it and this Tradition is also called Rudra Vaishnava Sampradhaya as it originates from Rudra.
5	Achinta Bhedha Abhedha  Clarified Dualistic Monism	Chaitanya Maha Prabhu	It is similar to Vishidadvaita with some minor variations.
6	Raja Yogis	Jnaneshwar	By the practice of Yoga we can bring Macro Cosmic in Micro Cosmic Environment and thus achieve God.

The oldest commentary on Gita was that of the founder of the Vedanta school of extreme 'non-dualism or Monism", Shankara (788–820 A. D.) Shankara's commentary was based on a recension of the Gita containing 700 verses, and that recension has been widely adopted by others.

Then came Shri Ramanujacharya's commentary (1017-1137), which is the most simple and direct and His Holiness has laid the thought process of Bhagavan as it is. From the commentary we could understand that by Self Surrender alone one could achieve God. The Self Surrender stage can be achieved by practicing the Yogas laid in Gita. With the help of Gita Venpa, I was able to understand it easily and is still in the process of learning it.

The Third Oldest Commentary is done by Madhva Acharya, whose dates are given either as (b. 1199 – d. 1276) or as (b. 1238 – d. 1317), exemplifies thinking of the "dualist" school. Madhva Acharya has written two commentaries on Bhagavadgita – Bhāshya and Tātparya. They have been explained further by many ancient pontiffs of Dvaita School like Padmanabha Tirtha, Jayatirtha and Raghavendra Tirtha.

The fourth classical commentary has been done by Madhusudana Saraswati. Despite being an Advaitin, he has exemplified the Bhakti and is the best among the Advaita Commentary. I consider his commentary as the most influential and hence all subsequent commenters of Gita follows his style and diction. Madhusudana Saraswati divided the Gita's eighteen chapters into three sections, each of six chapters. According to his method of division, the first six chapters deal with Karma yoga, which is the means to the final goal, and the last six deal with the goal itself, which he says is Knowledge (Jnana). The middle six deal with bhakti. It can be said that Karma Yoga leads to Bhakti Yoga, which in turn leads to Jnana Yoga and finally to Prapathi – Self Surrender. Following his line Sri Vallabacharya and Sridhara Swami have made a much simple and lucid commentary on Gita. I have read their translations and was greatly benefited by it.

The fifth classical commentary was done by Vishwanatha Chakravarthy Thagura (1626 to 1708) a discipline in the line of Chaitanya Maha Prabhu named Sri-Mad Bhagavad Gita Sarartha Varshini Tika. This commentary stresses Devotion to Radha Krishna and nothing else as the way to achieve God.

The 6<sup>th</sup> classical commentary was written by Jnaneshwar called Jnaneshwari in Marathi. This is a great philosophical work on the subject. I have read few of the English Translations. However I am yet to find one good authentic translation of his commentary.

#### Modern Commentaries:

The modern commentaries read by me are

**Bhagavad Gita – As it is by A.C. Bhakti Vedanta Prabhupad Swami, ISKON:** This book is most lucid and apt for any novice reader on the subject. One could feel the love and care of the Author for us as he composed this book. I like it as it is not deviating from the Vedantic Paradigm I hold.

**Sadhaka Sanjeevini by Swami Ram Sukadasji:** This Book was originally composed in Hindi and I read both English and Tamil Translations. The English was better than Tamil. The Author adopts Shankara Bhasyam for first 6 and last 6 Chapters and for the Middle 6 Chapters followed Gautiya Vaishnava Tradition. This contains mixed philosophies and is not decisive, yet the structuring and presentation was very attractive.

**Bhagavad Gita by Rajagopalachari & Dr. Radha Krishnan:** These are mainly intended for School Boys. It is very good from introductory view point and is like a tutorial note on the subject. Shri Rajagopalachari scores better than Dr. Radha Krishnan in expounding the subject.

**Bhagavad Gita by Swami Sivanada:** This is extreme monism and is more focused towards the God Realisation than other works. This is some what difficult to comprehend and put into practice

**God Talks with Arjuna by Prahansa Yoganda and The Essence of Bhagavad Gita by Swami Kriyananda:** These two twin books are metaphor based Gita Commentary follows the line of Jnaneshwar. It is tweaked from Kriya Yoga Point of View, not easy to understand in full. Kriyananda's work is comparably simple and better.

**Bhagavad Gita by Swami Chinmayanada:** This is really very good to read and the diction of the Author is amazing. However it is a bit of Mayavadic in Nature than following Advaitic Thoughts in a precise manner.

Western Commentaries:

Interestingly Bhagavad Gita was referred as the Authoritative Religious Text by Ralph Waldo Emerson and he made Rebelling Christians to read it for spiritual progress. Thus Gita became part of Counter-Culture. I had a desire to read Ralph Waldo Emerson's works on Gita, but could not find it. However, I had a chance to read Sir Edwin Arnold's Gita Translations on which Emerson had his basis.

Thus in one way; much better than Recent Indian "English" Commentators; some westerners have brought in the esoteric thoughts well. Hence in this line apart from Sir Edwin Arnold; I have read Ms. Anne Besant (Brahma Vada or Monism), Viladimir Antonov (Based on Madhva) and Lars Martin Fosse (Based on Ramanuja Bhasya); the three books which were published between 1917 and 1934.

However nothing other than Gita Venpa could satisfy my thirst and it is worth reading, re-reading and re-reading as it gives new inspirations continuously.

Kindly note, I am writing this commentary without any influence of the above mentioned English Translations or Tamil Translations. I am just writing the commentary by meditating on the Venpa and my understanding following the line of Tradition based on Tamil Translations of Shri. Ramanuja Bhasyam.

I am despite the fact inspired by certain presentation of the above mentioned works, do not follow them in my commentary. Neither I refer or quote them while writing this commentary.

I am basing the structuring and presentation on my "Student-ship Attitude". That is to say, what way I can understand the subject as a student, from this angle I have designed and presented the understanding of the Gita Venpa.

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வாதி கேஸரி ஜீயர் திருவாய் மலர்ந்தருளிய  
கீதா வெண்பா!

பாயிரம்!

In Tamil, it is a culture that before beginning any big work, the author has to give an introduction to his work and seek divine help in making the work possible. Hence Payiram acts both like a prayer and summary or essence of the subject. His Holy Grace, Vadi Kesari Jeer has done both in an extra ordinary manner and you would have the same feel after carefully learning the Venpas. This Payiram has 39 Venpas.

The structuring of the Venpas are:

- 1) Seeking Divine Help – 2 Venpas
  - 2) Demonstrating the path and diction of the current work – 4 Venpas
  - 3) Explanation of Three Parts of the Gita – 3 Venpas
  - 4) Explanation of the three Yogas – Karma, Bhakti & Jnana – 4 Venpas
  - 5) Introducing Gita and the connection between each of the three parts – 21 Venpas
  - 6) The essence of Gita – 3 Venpas
  - 7) Palasruthi – 2 Venpas
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## வெண்பா 1

கண்ணா! நீ பார்த்தற்கு, காத்தற்கு, இனிதுரைத்த -  
திண்ணார் திறமருளும் சீர்கீதை! - எண்ணாரும்  
நன்பொருளை எங்கட்கு நாதா! அருளுதலால்!  
புன்பொருளில் போகா புலன்.

### **Meaning:**

O! Dear Kanna! You have for the sake of protecting Partha from delusion, spoken the essence of all knowledge and wisdom in the form of Gita. Thus spoken Gita is giving us for all times and in all times supreme wisdom and therefore, we are never getting deluded and attached to mundane sense enjoyment.

### **Deeper Meaning:**

Why God is addressed as "Kanna"?

The knowledge is always compared to light. Unless one has sight, there is no use of light. The God is sight personified. Hence he is called Kanna – the path & destiny of knowledge. It is also said in scriptures that Kanna is the Dharma. Gita is about Dharma, hence the speaker is so dear and hence he is addressed as Kanna. When we love some one, we consider them so close that we see from their point of view and thus they become our sight and perception. That's why we always say "Kanne Maniya" when we try to show our love on kids. The same feel and meaning is conveyed by addressing the God as Kanna.

Why Arjuna is addressed as "Partha"?

Partha means son of Prtha. Prtha is sister of Vasudev – father of Krishna. Hence Arjuna is His Aunt's son and hence very close to Krishna; to remind Arjuna the relationship and give him an assurance that he would not tell something what would not give Arjuna happiness or greatness. Therefore when he has said some thing to Partha, it can be kept as the standard and we all can benefit from it.

Why to Save Partha?

Partha's despondency is just a cause of the causeless mercy of the Lord. He is always thinking of us and hence down pours his mercy by creating a cause or situation. We have to be ever grateful to him and think of his leelas.

How come one would not get deluded?

The essence of all knowledge and wisdom is God. When we have the focus on God, we would not waste our life on non essential things. Hence the Holy Jeer urges us to meditate on the supreme Gita and protect ourselves from being deluded from Materialistic life.

**Practical Implication:**

The intention of learning is to set our attitude as may be needed to cater to the needs of the situation. The knowledge is to make ourselves ever open and ready to get newer insights and paradigms and not to fill our brain with mere facts nor with fictions and opinions.

Bhagavan has given the supreme attitude developing science in the form of Gita. When ever we have delusion, we have to turn upon God and try to meditate on His leela and His words. This is the easiest way to get rid of delusion.

It is said in the scriptures that when we turn all negative feelings, emotions or aspects of our life upon the Bhagavan, he sanctifies and make it a great virtue. The despondency of Arjuna has become the Yoga as he turned upon to God. Hence let us turn all our emotions and feelings upon to the God and realise the almighty.

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## வெண்பா 2

மாதவனும், மாமாதும், மாறனும், வண்பூதூர்வாழ்  
போதமுனியும் தம்தம் பொன்னடிகள் - மீதருள!  
உச்சிமேல் கொண்டே, உயர்கீதை மெய்ப்பொருளை  
நச்சிமேல்கொண்டு உரைப்பன் நான்.

**Meaning:**

Let me offer my obeisance to Madhavan – the Bhagavan, Mahalakshmi – His consort, Maran – the chief Alzhwar and Sri Ramanuja – the chief of all Acharyas. With their blessings, I am trying to propound the meaning of the supreme work of God called Gita. Let these meanings be kept in the heart & head of devotees and guide them for their life

**Deeper Meaning:**

What is the way of Worship?

The Supreme God is Sriman Narayanan. We have to worship God along with His Consort Maha Lakshmi. However one can't reach God directly. Guru is needed to achieve God. The Guru should be like Sri Ramanuja who has followed the foot prints of Namalzhwar. Hence we have to worship Alzhwar & Acharya and respect them at par with God & Goddess.

**Importance of Disciplic Succession:**

If the work does not follows a proper Disciplic Succession then it shall not to have any spiritual seed, therefore has to be forbidden or avoided. Hence the Holy Jeer demonstrates that he follows the Tradition and is expressing the same path what God has given to the world through the great Alzhwars and Acharyas and thus His work is authoritative and acceptable for all.

**The two important Virtues:**

Despite His Holy Grace Jeer is a scholar and a master on the subject; He is telling that he is writing this commentary by the Grace of His Acharya. Therefore, he is always mediating on their Holy Feet. Thus by Obedience and Humbleness he is demonstrating both the Disciplic Succession & the virtue needed to reach the God.

### How to achieve God:

One can't be born like the great Alzwar – Maran who is also known as Sadagopan. But by thinking of them and their teachings and by constantly meditating on them, we can get rid of delusion.

### **Practical Implications:**

By devoting to the Spiritual Guru one can cross the mirage of delusion. Let us be surrendered & devoted to the holy feet of the Guru. This is the first step in the spiritual life journey. Spiritual Guru is more than the God Himself. Hence, let us not to do any wrong or have disrespect to his holy feet.

Let us always think of their holy feet and seek blessings. In any event of adversity, let us pray to the holy feet of our Spiritual Guru and God and to seek divine guidance. The key to cross delusion is to understand Gita. The key to understand Gita is to meditate on Alzwar and Acharyas.

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## வெண்பா 3

நாதன் அருள்புரியும் நற்கீதையின் படியை,  
வேதம் வகுத்த வியன்முனிவன்! - பூதலத்துப்  
பாரதத்தே காட்டும் பதினெட்டோத்தும், பகர்வன்  
சீர்தழைத்த வெண்பாத் தெரிந்து!

### **Meaning:**

The Supreme God told Gita to Arjuna. His avatar Shri Vayasa Maha Muni wrote the same and organized it well in the great Epic Maha Bharat. Thus organized 18 Yogas explained by Bhagavan Shri Krishna are being translated into Tamil in the form of Venpas by me as per the Tradition of Sri Vaishnavas.

### **Deeper Meaning:**

To explain a great literature one should have three divisions of knowledge:

- a) the Literature,
- b) the 4 Main Aims of Life – Dharma, Artha, Kama & Mokhsa and
- c) Psychology of the People.

Holy Jeer has all these three knowledge. He demonstrates them in this Venpa in a supreme manner.

### Literature:

It is said in Prapannamrtham – Nectar of Surrendered Souls, Tamil is the Language of Men and Sanskrit is the language of Gods. Holy Jeer translates Gita which is in Sanskrit to the language of Men – Tamil. Thus he demonstrates his language skills. The words பகர்வன் சீர்தழைத்த வெண்பாத் தெரிந்து explains how good his language skills are.

### 4 Main Aims of Life:

Gita is spoken by Shri Krishna to give Arjuna the Greatness, thus the aim of Gita is to make one understand Dharma, have supreme wealth, enjoy this life and eventually to reach God. Hence Gita Venpa gives us the 4 Main Aims of Life.

The words நாதன் அருள்புரியும் நற்கீதையின் படியை explains that aim of Gita is to bestow all goodness and the ultimate goal of life – God, himself has spoken.

People:

Kindly note the most surprising saint is Veda Vyasa, who always thought about people welfare and has created many scriptures to make people understand the Supreme Truth. Mahabharat is considered as the essence of all scriptures as it contains every thing required by the Man Kind. The essence of Maha-Bharat is the Gita.

The words வேதம் வகுத்த வியன்முனிவன்! பூதலத்துப் பாரதத்தே காட்டும் பதினெட்டோத்தும் explains the greatness of Maha-Bharat and Gita as well as the Rishi Veda Vyasa who is ever devoted to welfare of people.

Further Jeer understands the psychology and capability of people. That is why he is intended to translate the Gita in Tamil as the people will not be able to understand it as it is in days to come. Hence makes the commentary in the best poetical form which is easier to memorize, understand and apply.

**Practical Implication:**

We have to study Gita – keeping in mind the following:

- a) The context – the situation which necessitated the speaking,
- b) The content – the subject matter of Gita which is the aim of life
- c) The process – through which we could achieve God.

Unless we keep this trio in mind, we can't have any learning.

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வெண்பா 4

வேதப்பொருளை, விஜயனுக்கு தேர் மீது  
போதப்புகன்ற புகழ் மாயன்! - கீதைப்  
பொருள்விரித்த பூதர்மன் பொன்னருளால் வந்த,  
தெருள்விரிப்பன் அம்தமிழால் தேர்ந்து.

**Meaning:**

The aim of Vedas has been spoken by the Bhagavan Shri Krishna to Arjuna on the Chariot Seat. Thus spoken Gita has been well explained by the Great Acharya – Shri Ramanuja. After carefully studying the commentary by Shri Ramanuja deeply, I am composing them in the form of Venpas.

**Deeper Meaning:**

வேதப்பொருளை, விஜயனுக்கு தேர் மீது போதப்புகன்ற புகழ் மாயன்!

Veda is created by God to give Man Kind the needed knowledge and help them to achieve God. The God himself explained the Vedic Truth in the best way which is very surprising to the Arjuna.

The life can be treated as a Chariot. The charioteer is Lord Krishna, we all have to go to the place where he drives us. Whether we are aware of it or not, we are all eternally serving God. This position shall bring us happiness when we realize that we are his servants

### **கீதைப் பொருள்விரித்த பூதூர்மன் பொன்னருளால்**

Spiritual Matters should not be interpreted in our own ways. It should follow proper Disciplic Succession and have to be told as it is except for language related modifications needed to suit the time and capability of the people, there shall be no changes. Holy Jeer is recomposing Shri Ramanuja's Commentary and not doing any thing new but is doing the old work in a new manner so as to fit the requirement of Tamil People.

### **தெருள்விரிப்பன் அம்தமிழால் தேர்ந்து.**

The Jeer is composing the Venpas in Nectar giving Tamil Words in such a way that it would dispel all doubts and bring the complete meaning as it is.

Therefore he is selecting words with care and attention keeping our knowledge and position in mind as well as meditating on Sri Ramanuja's commentary.

### **Practical Meaning:**

Let us follow the Venpa in the same manner as Holy Jeer has composed. Let us not use our intelligence to interpret it but dedication to take it as it is. This is the way to understand the meaning of Gita.

### **வெண்பா 5**

தேயத்தோர் உய்ய! திருமால் அருள் கீதை,  
நேயத்தோர் எண்ணெய் நிறைவித்துத், - தூய  
தெருள்நூல் அதே! பெரியதீபத்தை நெஞ்சில்  
இருள்நூற ஏற்றுகேன் யான்.

### **Meaning:**

To liberate the people of this world, Lord Sriman Narayanan has spoken the essence of Vedas & Upanishads in the form of sweet song called Gita. Thus spoken Gita is the supreme lamp which destroys the darkness of ignorance and delusion. As I have extremely benefited by such a supreme light, I am sharing with you all the same light encapsulated in the form of Venpa.

### **Deeper Meaning:**

#### **தேயத்தோர் உய்ய!**

The Love for God and Mankind coupled with the interest on Spiritual Matters makes one to get involved in the life of God Realisation.

#### **திருமால் அருள் கீதை**

The Lord who have created us & Vedas through Rishi's is speaking Gita. Then know how much liberating it would be.

#### **நேயத்தோர் எண்ணெய் நிறைவித்துத், தூய தெருள்நூல் அதே!**

#### **பெரியதீபத்தை நெஞ்சில் இருள்நூற ஏற்றுகேன் யான்**

Out of compassion for the worldly people; the supreme wisdom has been down poured and made as a supreme pure literature called Gita; let it enlighten us; for making the job easier; I am composing them in our ecstasy giving language Tamil and hence you all shall be devoid of any doubts which arises when we read some work in foreign language.

This Venpa makes me to feel that Holy Jeer is expressing the same thoughts of the Bhoothat Alzhwar as he laid in the first poem of Second Thiru Anthathi.

## பூதத்தாழ்வார் அருளிச் செய்த இரண்டாம் திருவந்தாதி

அன்பே தகளியா! ஆர்வமே நெய்யாக!  
இன்புருகி சிந்தை இடு-திரியா! - நன்புருகி  
ஞானச்சுடர் விளக்கு ஏற்றினேன் நாரணற்கு  
ஞானத்தமிழ் புரிந்த நான்.

The Alzhwar says that he has reached Lord Narayanan by his supreme love, attention and dedicated service. He lays down this fact in a metaphor of lighting a "Divine Lamp". The Jeer is lighting the lamp of Gita out of Love for entire Man Kind. He declares that the purest of all literature and scriptures is Gita. To dispel the confusion caused by multiple commentaries and enlighten the souls, Jeer is composing this work.

### **Practical Implication:**

If deep interest is created in one's heart regarding Divine Life, it culminates into Bhakti. Thus arisen Bhakti gets transformed into the supreme wisdom of knowledge, which gets finally becomes the supreme self surrender to the lotus feet of the Supreme Lord Sriman Narayanan.

Unless one has the deep interest to dispel delusion, he can't be liberated. The deep interest is symbolized by the careful reading and spreading of the supreme truth in the form of Gita.

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## கீதை உட்பொருட்சுருக்கம்

The Jeer explains in the below Venpas the condensed meaning of the Gita and gives a great introduction to the Divine Work of Bhagavan Shri Krishna.

### கீதையின் சிறப்பு

The Jeer first explains the greatness of Gita by explaining that the Goal of Gita – Lord Sriman Narayanan is the speaker of it. The Venpa and its meaning are given below:

### வெண்பா 6

சுத்தியார் நெஞ்சில்தம், தொல்கரும் ஞானத்தால்,  
அத்தியாது ஒன்றை அறத்துறந்தோர், - பக்தியால்  
நண்ணும் பரமன் நாரணனே! நற்கீதைக்கு  
எண்ணும் பொருளாம் இசைந்து.

### **Meaning:**

The great seers and realized souls have realized in their hearts due to their long traditional penances and greatest wisdom born of Bhakti & Good Karma that the focus of life should be to detach one self completely from world and attach it to the Supreme Lord Sriman

Narayanan with complete devotion and self surrender, who is the goal of Gita and which is also expressed by him in the Gita.

**Deeper Meaning:**

தொல்கரும ஞானத்தால், அத்தியாது ஒன்றை அறத்துறந்தோர்,  
பக்தியால் நண்ணும் பரமன் நாரணனே!

The traditional wisdom makes one to forgo every thing and become devoted to God. As the Goal of Life is just God and nothing else.

What ever we do, it should eventually take us to the God. Unless it is God Oriented it would eventually destroy us. This is the realization of the self less souls who have seen the God and Lived with God. This does not mean that we should be devoid any happiness or worldly life. It means completely turning all aspects of our life towards God.

**நற்கீதைக்கு எண்ணும் பொருளாம் இசைந்து.**

The greatness of Gita is that it is spoken by the God who is the Goal and the way for all the devotees. To put in simple terms Shri Krishna is the goal and also the path towards it. Only by His Grace we can reach Him. When God is declaring a method or process to achieve greatness, how can it lead to some other result? Hence as Lord is great, His Gita is great. In fact it is said that more than God, His Divine Song Gita is best as it is still liberating us and is serving as a Mother for all of us giving knowledge and companionship in the event of adversity and confusion. God has left us in due course of time to His Divine Abode Vaikunda, But the Mother Gita who is born of His Mouth is still with us and help us from getting deluded and making us to reach Him. Let us glorify the Gita and Study it well.

**Practical Implication:**

Kindly note Gita is spoken by Lord Shri Krishna who was married and is having a big family, the hearer is Arjuna who is also a family man. He though followed the Gita never became a sanyasi or renounced his normal life. Therefore, the practical implication what we could infer from the instruction – to become focused on God alone – means turning all activities towards him by constantly meditating on Him and His words – Gita. In my opinion, there is no need to have a Meditation Room or Meditation Time, our normal every day living is itself continuous meditative flow, provided we think of God at every point of our life. Just let us think of Him and be attached towards Him by studying Gita Venpa fervently.

**கீதையின் அமைப்பு**

As said in the commentaries I have read, Gita is said to have three parts, each part is composed of 6 Chapters. Hence there are three venpas to explain each part and its condensed meaning. These Venpas are followed by 18 Venpas explaining the meaning and intention of the 18 Chapters.

**வெண்பா 7**

ஞானம், கருமம், நலம்சேர் நிலையதனை  
ஆன மனயோகத்து, ஆராய்ந்திங்கு - ஊனமற  
தன்னார் உயிருணரும் தன்மையினை, நற்கீதை  
முன்னாரும் ஒத்தோதும் முயன்று.

**Meaning:**

In the first six chapters of Bhagavad Gita, the Lord examines in the best way, the supreme wisdom, the greatest deeds, and the Mind Control which would bring all the goodness and how it brings the understanding of what is life and what is not life.

**Deeper Meaning & Practical Implication:**

Unless one has wisdom, appropriate deeds and mind control, he can't have any progress, let alone the Liberation. Hence the fundamental of spiritual life is Mind Control which can be obtained only through wisdom and good deeds. We have to perform an act with the needed wisdom and mind control other wise it would go haste.

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**வெண்பா 8**

உள்ளபடி இறையை உற்றெய்த, முற்றறம்சேர்  
தெள்ளறிவில் வந்து திகழ்பக்தி - வெள்ளம்,  
நடையாடும் யோகத்தை! நாதனருள் கீதை  
இடையாறும் ஓத்தோதும் எடுத்து.

**Meaning:**

If one has to achieve God as He is, he should have Clarity of Knowledge and Purity of Love through Devotion. The Path to achieve the Purity & Clarity has been lucidly explained by the Bhagavan in the second part of Gita.

**Deeper Meaning:**

In our day to day life, If one has simply love but has no knowledgebase to support or reason why he should love, he becomes a fanatic and hence his love becomes a problem for both himself and the person whom he loves. However, when the love is pure, it would bring the wisdom; as the focus of the person, who is in love, is the well being and happiness of the person who is loved and there is no selfish interest.

If a person has great knowledge, but no compassion or love for fellow beings, he becomes a dry philosopher whom the society ignores and isolates as the time passes despite his brilliance. Thus his knowledge instead giving him liberation makes him isolated. However knowledge with compassion makes one human and his knowledge helps him to understand the world around him and makes him to live happily. Only when a person is clear as to what he knows, it makes him to become compassionate and fills his heart with love in due course of time.

That is why the Jeer said Clarity and Purity of love as the Yoga Components of Bhakthi Yoga, lord Krishna describes it in second six chapters. We have to focus on the internal aspects of knowledge and love so that we can achieve greatness.

**Practical Implications:**

1. Just introspect sincerely whether you after gaining some knowledge is becoming a human or not. Focus on the development of your entire personality rather than enhancement of particular knowledgebase
  2. When you love some thing, focus whether you like to possess that or sacrifice anything for that. If your love leads to possessiveness, then it destroys and if it leads to sacrifice it makes you to achieve greatness.
-

## வெண்பா 9

கருமம்-அறிவு அன்பு-இவற்றின் கண்-ஆர் தெளிவில்  
வரும் சித்து-அசித்து இறையோன்மாட்சி - அருமை-அற  
எந்நாதன் தந்தயெழில் கீதை வேதாந்தப்  
பின்னாரும் ஒத்தோதும் பெயர்ந்து.

### **Meaning:**

Karma, Jnana & Bhakti when practiced well, would result in the understanding of worldly and divine matters in a clear way. With that clarity one would live in harmony with the God and finally reach him. The process of this is explained in the last 6 Chapters of Gita.

### **Deeper Meaning:**

If any of the three Yogas – Karma, Jnana and Bhakti is practiced well, it culminates into Self Surrender. The Self Surrender shall only be done with clarity which alone can lead to Liberation. The Clarity comes to the one, who understands the great 6 factors. They are:

- a) Who is God
- b) Who is himself
- c) What prevents him to attain the Lord
- d) What helps in reaching god
- e) What we should do by reaching god

How one can obtain that clarity and complete surrender begins with a little practice of these Yogas. The practice of Yoga begins with keeping in our minds the end of our life. If one keeps this end in mind, he would live his life in the righteous way, love and be compassionate with fellow being and finally attain the wisdom of life.

This is otherwise called as Vedanta as it is the essence of all learning and it assures one the Good End. The last 6 Chapters deals with the Vedanta which makes one to perfect the Yogas – karma, Jnana and Bhakti and culminates finally into Self Surrender.

### **Practical Implication:**

The content of Gita is to make us to live a full life. One can live fully only when he is conscious of what he is doing. To become conscious one has to be attentive and alert. A person who realizes that death is fast approaching him, can be attentive and alert; provided he has devoted to God. Hence the Yoga begins with Faith on God and being devoted to him.

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## யோகங்களின் அமைப்பு

The Jeer felt the need to introduce the Yoga and its structure and hence in following 3 Venpas he explains the meaning and composition of the three Yogas and in the 4<sup>th</sup> he explains the goal of the Yoga.

## வெண்பா 10

தானமுடன் தீர்த்தம் தவம்புரிதல் ஐவேள்வி  
ஆனமுதல் ஆறும்-அறம் இறைவற்கே - நயந்த  
தன்மையால் தனகத்தைச் சங்கம-பயன் துறத்தல்  
கன்ம யோகத்தின் கணக்கு.

**Meaning:**

The below six forms the elements of Karma Yoga:

- 1) Giving up wealth in alms to apt persons.
- 2) Going for Pilgrimage and taking bath in sacred waters and worshipping the deity
- 3) Performing penances and austerities
- 4) Performing Service to 5 sets of persons – Devas, Fore Fathers, Natural Environment, Fellow Human Beings and to the Brahman.
- 5) Following the Social Code of Conduct
- 6) Performing various devotional services to God.

These 6 elements have to be performed without any Selfish Interest or Doer-ship but as a devotional service to God. If done in this manner, it becomes Karma Yoga and gives liberation.

**Deeper Meaning with Implication:**

Karma means activities. If an activity is done, it yields results. The results have to be borne by the doer. Hence, the doer has to react to the result. Thus he gets caught into cycle of karma which leads to cycles of birth and death. This is the divine rule. How can one perform an act and be not caught by its fruit? By leaving the ego of the doer-ship and not expecting to enjoy the fruits, one can cast away the Karmic Burden. Liberation comes to the one who performs everything for the God. Thus the key to cast away the Karma and achieve God is –

- a) Not to expect the result
- b) Not to be selfish
- c) Not to feel pride or enjoy the action as a doer
- d) Serve God just for Him

Devotional Service alone is to be done with care and attention. The others are having a desire hidden in some way or other. Hence one has to be devoted to God and perform all activities to make Him happy.

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**வெண்பா 11**

அற்றம் உரைக்கில் அது-கேண்மின் அம்புயத்தான்  
கொற்றவனை நெஞ்சில் குடியிருத்தி - மற்றொன்றை  
அத்தியாது ஒன்றும் அவன்பால் நலம்புனைதல்  
பக்தி யோகத்தின் படி.

**Meaning:**

you ask me the easiest way to God, then listen to my words, "If you make the Lord Sri man Narayanan to reside in your heart and think of nothing else then it becomes the Bhakti Yoga – the easiest way to reach God."

**Deeper Meaning:**

If one loves some body, you would do every thing for him and finally become one with him in terms of consciousness. That is to say there may be different bodies but one spirit. In that level the person who is being loved, has to return back the love. This is the rule of love. It is what conveyed by the words நெஞ்சில் குடியிருத்தி and நலம்புனைதல்.

**Practical Implication**

Expectation makes one to become anxious. If one becomes anxious, he loses self control and if one loses self control, he commits mistakes and falls down. Hence one shall not have

any expectation. This is what is learned from the phrase **மற்றொன்றை அத்தியாது** - Not expect any thing other than the happiness of the person being loved.

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### வெண்பா 12

புலன்-பொறியை நீங்கித் தம்-புத்தியில் செம்மை  
அலம்-புரிவார்க்கு உற்ற-உயிர் மாட்சி - நலம்புனைந்து  
மானயோகத்து இறையை மன்னுநிலை காண்பதே  
ஞான யோகத்தின் நலம்.

#### **Meaning:**

By controlling all the senses and focusing on the nature of spirit, staying in Meditation on the God and thus communed with him is the path of knowledge.

#### **Deeper Meaning & Implication:**

The path of knowledge is based on Sense Control. Unless one controls his senses, he can't control mind. If mind is not under control, there will be no clarity of intellect. When one does not have clarity, where is his chance of growth? The clarity of intellect makes one ever devoted to the God and stay on the Spiritual Relationship. Thus, he comes communed with God. The aim of Jnana Yoga or Path of Knowledge is to become a best performer in the Divine Relationship by realizing one's own Spiritual Constitution. To become well focused means, to leave all non value adding activities. This is what symbolized by the Sense Control.

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### வெண்பா 13

இந்தவகை அமைந்த யோகங்கள் இம்மூன்றும்  
தத்தமிடையே தனித்தனிச் சேர் - அந்தமிலா  
ஆனந்த இன்பத்து அணையநெறி ஆகுமே  
மானந்தரும் இயல்பால் ஆய்ந்து.

#### **Meaning:**

These three yogas can lead separately to the God and result in endless happiness. This is what concluded by learning the spirit of Yogas deeply.

#### **Deeper Meaning & Implication:**

The Yogas though seemingly a different path, ends at the same goal. This means they are separate only in the beginning and they all become one when it reaches the stage of maturity. That's why a Karma Yogi becomes a Devotee and Jnani as the time passes.

The aim of all Yogas is to achieve endless happiness by serving the God. To serve, we have to be a Karma Yogi. As we have to make a devotional service, we have to become a Bhakta. Since, we have to serve the God, we have to know who is he and what are the needs of him and hence, we have to become a Jnana Yogi.

Unless we have ability to act, devote and wisdom, we can't perform any act.

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பதினெனத்தியாய கருத்துச் சுருக்கம்

From now on the Jeer gives the condensed meaning of 18 Chapters of Gita in a superb manner. The following 21 Venpas does the job. First 6 Venpas explains the 6 chapters and then a venpa to give connection between 1<sup>st</sup> 6 Chapters and 2<sup>nd</sup> 6 Chapters. Then comes another 6 Venpas to explain the 2<sup>nd</sup> Chapters of the Gita. This is followed by a Venpa to explain the connection between 2<sup>nd</sup> Part and 3<sup>rd</sup> Part of Gita. The last 6 Chapters are explained in 6 Venpas with a final note on summary of 3<sup>rd</sup> Part.

முதல் ஆறு அத்தியாயப் பொருள் சுருக்கம்:

**வெண்பா 14**

வேண்டிடத்தில் அன்றி வெறுத்து நலமிரக்கம்  
பூண்டவற்றைப் பொல்லாப் புலனென்று - மீண்டகன்று  
சுற்றமது நோக்கியே சோகித்த தேர்விஜயன்  
உற்றமயல் சொல்லும் முதலோத்து

**Meaning:**

One has to show mercy only at certain instances and to certain people. Arjuna misplaced his mercy on worthless people and that too at the most improper time. Therefore, Arjuna got an acute mental depression; but luckily shares his depressive feel with Lord Shri Krishna. This is the summary of Chapter 1.

**Deeper Meaning:**

வேண்டிடத்தில் அன்றி நலமிரக்கம் பூண்டு:

Let us now think of a situation of a doctor, have to operate a diseased person; leaving the operation theater, thinking that his cutting of the patient during the surgery would pain him. What would be the implication in such a situation? Same is the implication of Arjuna's getting compassionate about the pain and death of his kinsmen at the Battle Field.

**வெறுத்து:**

This has two meaning:

- If one pities some one who should not be pitied or pity at wrong time, he would get frustration & depression.
- By hating the person to be pitied and keeping the pity at wrong person. The result of such an act would also result in Frustration

Both the meanings are apt and help us to understand the Venpa from both view point.

**பொல்லாப் புலனென்று**

Pity is a virtue, but when it is shown on wrong people or at wrong time, it becomes a vice.

**மீண்டகன்று:**

This has two meanings:

- To leave his place in the array. Arjuna asked Shri Krishna to place his chariot between two armies. Therefore he moved out of the array
- To leave the petty faint heartedness he turned upon God

**சுற்றமது நோக்கியே சோகித்த தேர்விஜயன்:**

As he looked upon the good hearted people in the enemy side, he became sad as they have to be killed to enjoy this Kingdom and hence got faint heartedness.

His main concern is Elders like Bhisma; Acharya like Drona & Kripa; Friends like Ashwatma and Brothers like Vikarna would be killed in the battle and thus he would get separated from them and hence would not able to enjoy life.

If he has looked Karna, Dhuryodha and Dhunchashana; he would not have depressed or become sad. As he looked at the relatives who loved him and whom loved, he became sad.

**உற்றமயல் சொல்லும் முதலோத்து:**

Thus he got into faint heartedness. The Chapter 1, talks about it. As he is turning to God all his Despondency would be gone and he would achieve greatness. That is why Jeer said மீண்டகன்று and signaled that he would get out of this soon.

### வெண்பா 15

மேலிரண்டாம் ஓத்தால் விஜயன் வெறுப்பகற்றக்  
கோலி உயிர்-உடலின் கூற்றிவைகள் - காலியுடன்  
போமாயன் மன்னுயிர்கள் பொன்றாமை முன்னகமா  
மாமாயன் சொன்னான் மகிழ்ந்து.

#### **Meaning:**

The Second Chapter 2 is spoken by the Lord Govinda who herds the Cow and Cow like Rishis to remove the despondency of Arjuna.

The Lord spoke, with divine smile on his face, the indestructible soul and the nature of material matters and spirit matters in a detailed and explicit manner.

#### **Deeper Meaning:**

**விஜயன் வெறுப்பகற்றக் கோலி**

The Lord has spoken Gita with an intention to remove despondency of Arjuna. The Mother Gita will also remove our despondencies, depression and various confusion, if studied care fully; and followed with Devotion.

**காலியுடன் போமாயன்**

The God goes behind the cows and is a greatest supreme personality who is ever surprising and whose stories are like nectar for surrendered soul. This symbolizes the motherly love He is having for us. He would come to us; as He went behind the cows and protected them. We have to remain surrendered and devoted to Him like the cows did. Let us stay like kitten, which always waits for the mother cat and depends wholly on her.

**உயிர்-உடலின் கூற்றிவைகள்**

The difference between transient and permanent is the origin point of any wisdom and hence one has to understand what body is and what about the life force which permeates the body and make it act. When one understands the nature of body, he would not attach himself to it and suffer from bodily attractions and that of the relatives which depend on the body-blood-genes-complex. Same way when one understands the nature of spirit, he would become self surrendered and would focus on the devotional service which is the spiritual composition of a living being.

**மன்னுயிர்கள் பொன்றாமை**

The beings living in this world have both sentient & non sentient substances. It is a complex.

The spiritual part – soul never dies but the body dies. This complicated aspect of life has to be well understood if one has to live in this world properly.

**முன்னகமா மாமாயன் சொன்னான் மகிழ்ந்து.**

The Supreme Lord, who is always giving ecstasy to those who think of him, has clearly told the aforesaid facts with easy understandable examples and in a way which would bring happiness instead of dry life less knowledge.

He spoke with happiness and made the listener happy but discussed the subject which apparently is very dry. Thus he set an example that a teacher should make the student happy when he teaches him. Without spreading the fragrance of happiness, there is no real learning.

The facts, which just blows hot air on our face; will never give us proper upliftment in life but may cause more depression than the ignorance. God is telling the sad truth that all of us would all die; but in a way; one can be happy even after knowing about it. Thus he is really the Mamayan - மாமாயன்

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#### வெண்பா 16

முன்றாம் ஒத்தாகுமிது முன்னுரைத்த புந்தியினுக  
ஏன்றாவது கருமம் என்பதனால் - ஆன்றமைந்து  
தன்கருமம் செய்யுமதே தக்கதென மிக்குரைக்கும்  
வன்கருமம் தீரும் வகை.

#### Venpa 17

நாராயணன் கீதை நாலாமோத்தில் தனது  
சீரார் பிறவிச் சிறப்புடனே - ஏராரும்  
யோகத்துடன் கருமம் முற்றியலும் ஆறுரைக்கு  
மேகப் பலபரிசா ஏய்ந்து.

#### Venpa 18

அண்ணல் அருள்கீதை அஞ்சாமோத்துக் கருமந்  
திண்ணம் உணர்வதனைச் சேர்த்தமைந்த - வண்ணமது  
சிந்தை தெளியத் தெளிவுற்று உரைக்குமதே  
முந்தை மறைநெறியை முண்டு.

#### Venpa 19 - Reconstructed

அத்தன் அருள்கீதை ஆறாமோத்தால் கருமத்து  
ஒத்த தெளிவைத் தெரிந்துரைக்கும் - உத்தமன்  
தடையில் அடை நாலயோகம் சிறப்பு  
உடைப் பக்தி பூத்து!