

THE TIRUVAIMOLI OF NAMMALVAR

RENDERED IN ENGLISH



Srirama Bharati
Sowbhagya Lakshmi

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by

SRIRAMA BHARATI

and

SOWBHAGYA LAKSHMI



TYAGA BHARATI MUSIC EDUCATION MISSION
24, BANK STREET, MELKOTE
571 431

P R E F A C E

The inexplicable wonder of the advent of Nammalvar, and the faithful Madhurakavi's association with him, are eternal reminders of an unseen element shaping great lives and works. Yet from the human angle, the Tiruvaimoli stands out as the life-story of a forsaken child, abandoned by parents in the hole of a tamarind tree, growing up alone and unattended, weeping to be heard and loved, not for charity or for pity, but for the exalted principle.

The poem is an Andadi, a garland of 1102 Tamil verses, arranged into a hundred decads. It unfolds a drama of love, but couched in those terms is an allegory on the ascent of the soul. Like the Prabodha Candrodayam of Krishna Misra and Sankalapa Suryodayam of Vedanta Desika, works which the Tiruvaimoli anticipates by at least six centuries, the several layers of a unified consciousness - Prakriti, Mahat, Ahankara and Manas enveloping the Atman - take on roles and become the *dramatis personae*. Manas the heart of every man, is a maiden in love, the Nayika. Ahankara, the rational self or the intellect, becomes the Nayika's chaperoning mother. The Gunas of Mahat - Sattva, Rajas and Tamas appear in the roles of the Acarya, the Sakhis, and the Bairagis. Even the unretorting pets, the garden bees, and the clouds in the sky, play their parts, as Prakriti. The Atman is the Sutradhara and the lord, the supreme oversoul, the Nayaka.

The lord first appears to the Alvar in his cosmic and cosmogenic manifestations (Para and Vyuha), then in the various Avataras of Vishnu and finally in his Arca forms adorning the scores of temples in the land, and as the Antaryamin, the indwelling spirit. Veiled references to the situation highlight the transient moods of each decad-the hills (Kurinci) for love, the fertile plains (Marudal) for lover's quarrels, and the sea (Neidal) for separation. Adbhuta Rasa dominates during the first part, leading to Sringara Rasa in

the next; the dramatic dissolution of all but the nominative self towards the end leads to Santa Rasa, the ocean of silence into which all other Rasas flow and merge themselves.

The poem incorporates the Vishnu-Krishna lore (the Vishnu Purana of Parasara and Srimad Bhagavatam of Vyasa) in a large measure. The allusions to the lord, swallowing the universe, appearing as a reclining form in the milk-ocean, then lifting the earth as a boar etc., are obvious symbolisms of the ancients' understanding of cosmogeny, which scientists today corroborate in remarkable detail. The Alvar even refers to the earth's roundness, and the geographical distributions of the globe. His mystic experience shows him a black sun with warm red spots on it, an icy landscape on earth and two young suns in space, a situation which science too predicts when the present sun burns itself out. Towards the end the Alvar experiences the inevitable black hole, and the expanding universe.

Despite Madhurakavi's heroic efforts to propagate his master's Word, the poem seems to have been lost for a while, owing to the disrepute of a "death-poem" which it gathered. Nathamuni (9th. cent.) rediscovered it and responded to the intensity of its spiritual appeal by making music and dance the key to the integration of Manas, Vak and Kaya.

Over the past millenium, the text of the Tiruvaimoli has survived, but not the music. Through an effort initiated by VVS fifteen years ago, we have been able to reset the poem to music, and have been teaching and performing it as a labour of love. **The Tiruvaimoli in English** complements a project for recording and documentation of the music. It is also a work in itself, offering a readable account of the Alvar's mystic experience. The draft was written in Alvar Tirunagari, living by the shrine of Nammalvar. The ever-wakeful tamarind tree with its seven venerable branches, and the revered icon of Nammalvar cast by Madhurakavi were abiding sources of inspiration. The immense goodwill we enjoyed from the people of the temple-town was a source of encouragement for the project, begun last autumn.

We are grateful to Ms. Caroline Mckenzie of Melkote for reading the typescript, Sri. R. P. Rama Iyengar of Alvar Tirunagari and Sri. R. Srinivasa Iyenger of Nanguneri for their persuasive nudges, to Sri Tirunarayanapuram Araiya (Senior) for his healthy competitive spirit and to Smt. Ranganayaki Ammal for giving us free access to VVS's notes and properties on the subject. The cover illustration is a pen sketch of the tamarind tree at Alvar Tirunagari. It was done by Silpi and appears in a TVS publication. Dr. N. E. Sjöman, who first made the suggestion to bring out this work, could not stay on in the country to see it done. Behenji, Dr. Prem Lata Sharma shared the cost of publication through a generous personal donation. To all of them and to the members of the Kanaiyazhi Press, our thanks are due.

Srirama Bharati
Sowbhagya Lakshmi

Alvar Tirunagari,
Vaikasi Visakam, 10.6.87.

Dedication

Historians place Nammalvar around the 7th. cent. AD, whereas tradition fixes his birth on the 43rd day of beginning of Kaliyuga, several thousand years earlier. The apparent contradiction is resolved when we accept that there may have been many Satakopans, or at least more than one, who have appeared at various times to extoll the eternal truth of revelations.

To such a lineage must belong the author's guru Viravanallur Vedantam Satakopan, whose unseen presence these seven years has provided the revelatory experience upon which the present work is based, in stages which almost wholly recapitulate the Nathamuni-Madhurakavi saga.

The Tiruvaimoli is meant to be performed - sung, danced, and enacted before deities and devotees. It is also recited by devout Vaishnavas in diverse parts of the country, often from books in non-Tamil scripts. It is a tribute to the guru's genius that the work is now available in the English language as well.

Nammalvar cannot belong to any one sect or cult alone. His love embraces the whole universe, and all humanity. May the world benefit by reciting his work with understanding.

OBEISANCE TO THE MASTER

In the town of Viravanallur
On the good day of Hastam in Tai,
To the good Muttamma and Vedantam,
Came our lord and guru
Sri Satakopan, the master.

With folded hands he teaches
The meaning of the Vedic texts.
Singing, dancing like a child,
Compassionate like a mother,
Learning the good names
Of the lord who reclines in yoga
Comes our lord and guru,
Sri Satakopan the master.

In all the quarters,
Learned ones do praise
And wish him long life.
With music of the well-tuned Vina,
And text of the revelations
Teaching us to dance and sing
As ambrosia for the heart
Comes our lord and guru,
Sri Satakopan, the master!

I. 1. Uyarvara

1. Arise, O heart, worship the feet of the god
Who is higher than the highest good, *உயர்ந்த உயர்ந்த*
Who is the lord of the ever-wakeful celestials, *அழகுற*
Who dispels doubt and grants pure knowledge, *புது செய்தி*
2. He cleanses the heart, makes it blossom and grow.
He is beyond the ken of thought, feeling and senses. *செய்தி*
He is pure consciousness, all goodness and eternal.
He has no peer, or superior, he is in all our souls.
3. He cannot be thought of as "this" and "not that".
He is the sentient and insentient, in high and in low.
He is in the senses, but not of them, and endless.
Let us seek the good one, he is everywhere.
4. He stands as the he there, here and between,
The she there, here, between and wherever.
The things that are, here, there, between, and wherever
He is their good, bad, indifferent, their past and their
future.
5. Let each one offer worship as he deems fit,
And each one shall attain his god's feet.
For, our lord, who stands above these gods,
Accepts the offerings made to them and bids them deliver
the fruit.

6. Our lord is eternally one, unchanging :
Standing, sitting, lying or walking,
Not standing, not sitting, not lying, not walking,
Forever the same, forever not the same.

7. The lord of the Vedas who swallowed the universe
Is manifest as fire, earth, water, sky and air.
He is there in all the things made of these,
Hidden, like life in the body, everywhere. *usi giva*

8. Though he is everywhere, he cannot be seen, even by the
gods.
He is the first cause, the almighty, who swallowed all.
He burnt the three cities, granted wisdom to the gods.
He is Brahma the creator, and Siva the destroyer too.

9. Would you say he is, then he is, and all this is him.
Say he is not, then too he is, as the formless spirit in all.
With the twin qualities of being and not being,
He pervades all things and places forever.

10. He who swallowed all, reclines in the cool ocean,
atish pervades Resides in every drop, the universe itself, complete,
On earth and in the sky, hidden everywhere,
In every atom and cell continuously, forever.

11. This decad of the thousand songs by Kurugur Satakopan
On the lord who exists in fire, earth, water, sky, and air,
Subtly as heat, mass, coolness, strength and sound,
Offers liberation to those who recite it.

I. 2. Vidumin

- 1. Give up everything,
Surrender your soul
To the maker
And accept his protection.**

- 2. Fleetier than lightning
Is the life of the body.
Ponder a while
On this matter yourself.**

.

- 3. Uproot all thoughts
Of you and yours.
Merge with the lord,
There is no greater fulfilment.**

- 4. The lord is beyond
Being and not being.
Cutting all attachments,
Attain that infinite good.**

- 5. When all attachment ceases,
The soul becomes free.
So seek the eternal lord
And cut all attachments.**

6. The lord has no attachment.
He exists everywhere.
Become freed of attachments
And merge with him fully.
7. Look at the vast wealth
Of radiance all around.
Know that all these are his,
And merge into him.
8. Go to the source
Of thought, word and deed.
Direct them to him,
And merge yourself too.
9. When thus directed,
All obstacles will vanish,
Then wait for the moment
Of shedding the body.
10. Unite with the feet
Of the glorious Narayana,
Lord of countless virtues,
Lord of incomparable good.
11. This decad of the thousand
Are the considered words
By Satakopan of Kurugur,
City of many lakes.

I. 3. Pattudai

1. The lord is easy to reach by devotees through love.
His feet are hard to get for others, even lotus-dame
Lakshmi.
Oh, how easily he was caught and bound to the mortar,
pleading,
For stealing butter from the milkmaid's churning pail !
2. Heedless of place and context, he appears in countless
forms.
His radiant fullness is beginningless and endless.
Forever providing the ambrosial experience of liberation,
With cool grace he exists, within and without.
3. Who can comprehend the wonders of Narayana?
He bears the highest good of Vedic sacrifice.
Forever he creates, destroys, and plays between the two.
He contains the gods, and the living, and the lifeless.
4. My lord is hard to see as the changeless one.
My lord is easy to see as the changeless one.
My lord bears a thousand names and forms.
My lord is opposed to name and form, being and not
being.
5. Accept the method of the Vedas, and know him through
realization.
He is the lord without end, beginning of all, spoken of
therein.
Give up all doubt and cut asunder your attachments,
For he resolves the conflict of the six schools of thought.

6. O people! Even if you realise your nature as different
from body,
Formless, sans length, breadth or height, the lord is not [^]
attained.
Praise him who is spoken of as Brahma, Vishnu and Siva,
He is the lord dwelling in your heart.
7. He pervades all forms, eluding count as one or as many.
He is the radiant Narayana, four-faced Brahma and Siva.
Hold him in your hearts with steady devotion,
Shed all desires and serve him alone, that is the only
good.
8. Let us purge our hearts free from desires,
And worship the radiant feet of the lord, spouse of
Lakshmi.
Our past Karmas will vanish, we shall not want.
Even if death comes, we shall die humbly and well.
9. Siva who burnt the three cities occupies the lord's right.
Brahma who made the seven spheres resides in them on
his navel.
Yet he is here within the universe for all to see.
Such are his wonders, these thoughts that fill my heart.
10. He mystifies even the clear-thinking gods,
He has wonders that would fill the sky.
He is of dark cloud-hue, his lotus feet measured the earth.
I shall forever sit and praise, adore and worship him.
11. This decad of the sweet thousand songs
By Satakopan of dense-groved wealthy Kurugur
Addresses the celebrated lord of celestials, who churned
the mighty ocean.
Those who master it will rejoice in heaven.

I. 4. Anciraiya

1. O frail crane, compassionate, with beautiful wings and
a handsome mate!
Would the two of you not pity my plight and take a
message from me
To my lord who rides the fierce Garuda bird?
Why, were he to cage you both, indeed, would that
hurt you?
2. O flocking koels! Would it hurt you to take a message
from me
To my lotus eyes lord? Come, are you not my good pets?
Oh, my past misdeeds, that I had never sought him so
long!
Alas! Must I remain separated from him forever?
3. O graceful, fortunate swans in the company of spouses!
That clever dwarf who notoriously took the earth by
begging –
Go tell him that this maiden has lost all her senses.
Alas, mindless me! My dark Karmas will never end
4. My cloud-hued lord does not notice my plight,
Nor take pity on me and say "Oh, this is not proper".
What more can I say? Go tell him, O blue curlews,
That he has no goodness left in him. Would you, or would
you not?
5. O strong heron searching for worms in the watered
groves !
If you see my lord Narayana, would you give him my
message, pray?
He made the seven garden worlds and tended them with
love.
Only this hapless maiden tearfully stands unworthy of
his touch.

6. O clever bees! If you see my compassionate lord,
Pray speak to him thus: " You are unjust. Before her
life withers,
Direct your good Garuda bird to walk by her street".
Alas! What is the crime we have committed?
7. O my fond parrot, you hurt me with your talk. Are you
not my pet?
The cool dew-breeze blows like a needle threading my
bones.
Go and ask my relentless lord, who sees my faults alone,
"What wrong has she done, for not receiving your
grace?"
8. O my little mynah! I have lost my lustre and my charms.
Alas, even when I beseech you to go to my distant lord
And tell him of my grave sickness, you do not take notice!
Better start looking for someone to feed you henceforth.
9. O cool dew- breeze! This body is made for collecting
flowers
To place at the feet of my lord Narayana everyday.
Of what use is it to be separated from him thus?
Go ask him this, then come back and split my bones.
10. The lord who is the cause of cyclic birth, and souls and
all else,
Lies reclining in the peaceful ocean with a radiant discus
in hand.
Hapless we shall tell him this when we see him, then
merge into him.
Till then, O dark desolate heart, do stay on with me.
11. This decad of the matchless thousand songs
By Satakopan of Kurugur surrounded by fertile fields
Addresses the measureless Krishna, maker of the seven
worlds.
Those who master it shall enjoy the wealth of heaven.

1. 5. Valavei

1. Hapless me! I saw the lord of celestials, cause of the
seven worlds,
And faintly called "O rogue who ate butter by stealth!"
Then, "O strong herdsman who killed seven bulls
For winning Nappinnai's jasmine smile, O my lord".
2. O my wonder my lord, sages and celestials faint in your
contemplation,
You are the will and the seed of all creation,
undiminishing, known to the heart alone!
They offer worship with water, sandal, incense, and
flowers
And count your glories with melting hearts, but never
come to an end.
3. You created the sages and the celestials, even the
four-faced Brahma,
And gave him the power to make the wombs of all
creation.
Lord who stepped over all creation and measured the
universe
You are compassionate to all, like a mother to all beings!
4. The lord of celestials, lord of Vaikuntha, my own lord,
Became himself the cause of the three (Brahma, Siva,
Indra) within him
He caused the celestials, and sages and the living, and
all else to be,
Then himself appeared in the deep ocean sleeping on a
serpent couch.
5. O Madhava, lord bearing the fawn-eyed dame Lakshmi!
O Govinda, who straightened the bow-like bends of
Trivakra's body!
O Madhusudana, gem-hued lord of effulgent celestial
light, hear me!
May this hapless self attain your nectar lotus feet!

6. O Madhava, O lord who entered the cowherd fold and
became their chief!
O Kesava, O lord of celestials, you are the medicine to
cure my despair!
O Sridhara, you shot an arrow piercing seven dense trees!
O lord of many great acts and many names, I call and
swoon calling you!
7. My lord, Tirumal, wearing the fragrant Tulasi garland,
My Krishna, you release devotees from weed-like mortal
bondage.
Alas! when even great minds fail to understand him,
I of lowly intellect weep to see him, what greater folly
than this?
8. Lord who then swallowed the seven worlds, and brought
them out again,
What wonder, that you took birth as a child, Krishna,
And ate butter by stealth, leaving not a trace behind!
Was it expellent medicine for a little earth that had
remained inside you?
9. The peerless lord of celestials, our lord and protector is
spouse of Sri;
A beautiful great form compassionate like a mother to all
creation.
Innocently as a child he suckled from the poisoned breast
Of the fierce demoness Putana, and drank her life to the
bones.
10. The Vaikuntha lord of effulgent knowledge, beyond size
and shape and situation,
Pervades all things and beings, as the indwelling spirit
of all.
Driving out my twin Karmas, he cut asunder my Maya-
bonds,
Then made me place my heart in him, faithfully.
11. This decad of the thousand songs of Kurugur Satakopan
Praised by musicians, devotees and poets, alike
Fondly addresses the lord of wonders, full of grace.
Those who sing it will never suffer on earth.

I. 6. Parivadi

1. Seekers of infinite joy,
Do not give up!
Sing of the faultless lord,
Offering flowers, incense and pure water.
2. The cool fragrant Tulasi-wearing lord
Is the lord spoken of in the Vedas.
Wholeheartedness in devotion, alone
Is the qualification to serve him.
3. The lord is beyond like and dislike.
My heart never parts from him,
My tongue forever sings of him,
My body dances like a ghoul!
4. My body dances like a ghoul,
Worships and serves the lord,
Repository of all virtues
That celestials argue and rave about!
5. The lord is not attracted, not repelled,
Enjoys neither hatred nor friendship.
Pleased by abstinence and steady devotion,
He is ambrosia to the devotees.

6. **The lord is sweeter than ambrosia.
He gave ambrosia to the gods.
He reclines in the deep ocean
With a radiant discus in hand.**

7. **He cut asunder the heads and arms
Of the island Lanka's king.
Bow your heads before him
And swim across the ocean of time.**

8. **Surrender, O devotees, and worship him.
The heavy Karmas in your path
Standing as obstacles will vanish
And abiding wealth will be yours.**

9. **He breaks the two-fold Karmas
And grants the highest fruit.
The great celebrated lord
Is peerless spouse of Lakshmi !**

10. **The beautiful bridegroom Madhava
In the bat of an eyelid
Will purge us of our Karmas;
His banner bears the fierce Garuda !**

11. **This decad of the faultless thousand
By pure-hearted Satakopan
Addressing the perfect Madhava
Secures freedom from rebirth.**

I. 7. Piravittuyar

1. They who renounce all and enter into thought
Seeking enlightenment and freedom from travails of rebirth
Do relentlessly contemplate in their hearts
The feet of the pure discus-bearing lord.

2. The lord of infinite virtues, beyond reach of person and
place
Is our darling child of the cowherd clan.
He is the medicine and the wealth of devotees.
He will not allow the power of senses to ruin them.

3. I drank deep from the ambrosia of my sweet lord,
Wonder lord, gem-hued lord, darling child of the cowherd
clan
Who took their beating all for stealing butter!
Broken are the cords of ignorance that bound me to
rebirth.

4. Oh! How shall I give up my adorable lord now?
He drove out ignorance and entered my heart fully.
The root and stock of all the omniscient celestials,
He gave me his radiant self-light and glorious virtues.

5. The lord who appeared before the cowherd girls like Puck
And played mischief with them, is my light and soul.
He has entered into me and made me live again,
Oh! How can I leave him now?

6. He lifted the earth from the deluge waters.
He pierced an arrow through seven trees, what wonder!
The lord who wears the fragrant Tulasi on his crown
Has entered into my heart, will I ever let him go?

7. I did not decide to hold him in my heart.
He came of his own and occupied me fully.
He has blended himself into my very flesh and breath.
Will he decide to forsake me now?

8. The lord is first cause of the ancient celestials,
He enjoys the bliss of union with Nappinnai's bamboo
shoulders.
Even if he desires to forsake me now,
My heart is so good, he has not the power to leave and
go.

9. The lord who gave ambrosia to the gods,
Is my darling-child of the cowherd clan.
My soul has blended my being into him.
How can the thought of separation arise again?

10. My lord is one who leaves if left, if restrained he stays.
My lord is hard to reach, my lord is easy to reach.
Let us sing and praise his infinite glory,
And enjoy his union, ceaselessly, night and day.

11. This decad of the thousand sweet songs
By Kurugur Satakopan, on attaining the lord
Who wears the nectared Tulasi crown humming with bees
Provides a cure for sickness and disease.

1. 8. Odumpul

1. Our own lord
Wears cool Tulasi,
Rides the bird,
Lives with eternal.
.
2. Though lord of all,
He too took birth.
As red-eyed Krishna
He tore Kesin's jaws.
3. Always dear as eye
To celestials and mortals
He rules over Vengadam
Where gods vie to serve.
4. Forever I shall praise
The lord who stood
Holding a mountain high
That revealed his glory.
.
5. Without a doubt
The lord who stole butter,
And ate from both hands,
Is blended in me.

6. Blending into my soul,
 He bears my good.
 As a charming lad
 He measured the earth.

7. He swallowed the seven worlds.
 He slew seven bulls.
 His cool resort
 Is my consciousness.

8. For love of me,
 He became the cowherd,
 And the fish,
 And the boar too.

9. Our lord
 Who appeared in all forms
 Bears a discus and conch
 On beautiful hands.

10. My lord, master
 Who measured the earth
 Is praised by the Vedas
 Like waves of the ocean.

11. This decad by Satakopan
 In the thousand songs
 Sings the glories
 Of the ocean-hued lord.

1. 9. Ivayum

1. The lord is first cause of all things and being everywhere.
He contains all in himself, then makes them again and
protects them.
My lord, my ambrosia, my sweet taste is spouse of
Lakshmi
He has entered my surroundings.
2. The lord of many wonders, is Kesava, my lord
Who killed the rutted elephant, came as boar and lifted
the earth.
He reclines in the deep ocean mystifying celestials.
He is near me now.
3. Faultless lord of infinite glory, first cause of the celestials,
Dark gem-hued lord of lotus-red eyes, peerless spouse of
Lakshmi,
He delights in riding the Garuda bird of fierce wings.
Giving me the bliss of union, he has entered into me !
4. Three queens Bhu, Sri and Nila love to be seated with
him,
The worlds that he rules are also three. Lord more
wonderous than the ocean,
He swallowed them all and slept as a child floating on a
fig leaf.
He has risen to my lap now.
5. The wonderous lord instantly created by his will
Siva, Indra, Brahma and all other gods and all the worlds.
He is my darling child Krishna who suckled from Putana's
poison breast.
My lord is now risen in my bosom.

6. The lord in my bosom is the body and spirit of all,
Pure, enchanting and deceitful; wind and fire too are him.
Lord afar and lord near, whom none can reach through
thought,
He has ascended my shoulders; who can know this
wonder?
7. He is an icon of radiant light, brilliance beyond
comparison.
On his shoulders, over his chest, and on his crown and
radiant feet,
He wears a garland of woven Tulasi flowers
My lord becoming dearer day by day, is on my tongue
now.
8. In the wisdom of all arts blossoming from the tongue,
He is their letter and spirit; protector and destroyer too
are him.
Petal-soft, four armed lord with battle-fierce discus and
conch,
The lotus-eyes lord is in my eyes.
9. He created the lotus-born Brahma and the forehead-eye
Siva
He created the pure gods and all their worlds.
I see the lotus-eyes lord in my eyes, he too sees me
clearly.
He is in my forehead.
10. The crescent-crown Siva, the four-faced Brahma, Indra
and all the other gods
Place his lotus feet on their heads and worship him.
The Tulasi-crown Krishna, my lord protecting me from my
forehead
Has risen over my head I
11. This decad of the thousand songs by Kurugur Satakopan
Addressing Krishna, lord of gods, with love
Will abidingly secure his holy lotus feet
To those who sing it to the lord, with feeling.

1. 10. Poruma Nilpadai

1. I saw in my eyes my dark gem-hued lord
Resplendent with war-waging discus and conch.
He came as a tiny dwarf then strode the earth with great
feet.
O how he grew and became worshipped by the seven
worlds !
2. My lord unfolds himself as earth, water, fire, wind and
sky.
Whenever I worship him with love,
He enters into my eyes and fills my mind.
What more do I want?
3. Worship O heart, the cool lotus-eyes lord !
On his chest he bears the lotus-dame Lakshmi
Whose hips are slender as a snake or a twig.
He is the lord of my father, his father and the fore-
fathers before him.
4. My lord is the prince who married the lotus-dame
Lakshmi.
Good, good, O heart! With your help coming,
What can we not do? Now what do we lack?
Henceforth, in vicissitudes, hold on to him relentlessly.
5. Now you too have seen the lord O heart !
He swallowed the seven worlds, and measured them in
three steps.
See our actions have now borne fruit instantly,
Without a mediating thought I

6. The gem-hued lord protects all the world
Like father and mother.
When you and I stand before him thus, O heart!,
He shall not let us enter sickness anymore, just see!

7. O, the sinner that I am that I dare to make love to,
And speak of as my father and my lord
That lord whom celestials contemplate upon
And fortunately call their father and their lord!

8. Even as I hear the name "Sri-Narayana",
Tears well in my eyes, and I ask "Where?"
What wonder! Relentlessly by day and night,
He stays on with me as my faithful friend.

9. The resplendent lord is the cause of the celestials above
He resides in Southern Kurungudi,
As an icon shining subtly like molten gold.
Oh! with what words can I forget him?

10. I know not what is remembering or forgetting,
And, lest I forget, he has entered my heart.
My lord of gem hue and lotus eyes,
Now how can I ever forget him?

11. This decad of the thousand songs
In service rendered by Kurugur Satakopan
Addresses the gem-hued lord, one without a peer.
Those who learn it will attain pure knowledge.

II. 2. Tinnan Vidu

1. My lord who bestows heaven and all else
Is beyond thought. He swallowed the earth and sky.
He is my Krishna, dear as eyes to us.
Other than him, there is no doer, this is certain.

2. The great lion of the cowherd clan,
Ended Siva's woe when he came pleading.
Who can rid the misery of the seven worlds
And protect them too? Alas, must I answer this?

3. The bull rider, the lotus-born and the lotus dame
Reside on his person, inseparably, whom celestials
worship.
Rising over the sky, he took the earth and all.
Can there be a god greater than him?

4. My lord created Brahma on the lotus-navel,
He created the gods and beings of the worlds.
Other than him, my Krishna,
Is there a lord worthy of worship with flowers?

5. My lord of befitting wealth and lotus eyes
By his own cause did create
The exalted gods and all things and beings.
Who can praise a lord of greater glory?

6. All things, all beings and all the worlds
He contains them within him with ease.
Icon of eternal effulgence reclining on the ocean,
He alone is my lord!
7. My lord has a great strong belly.
He ate the seven worlds and slept on a fig leaf.
Who can understand the mysteries
Of his dark unfathomable will?
8. By his will, he made the gods and all things.
He contains the three worlds and protects them,
And lends them his permanance.
Who but our wonder-lord can do this ?
9. He mingled and merged himself into the universe.
He made Brahma the creator on his lotus-navel.
He made Indra and the gods, and all the worlds.
He is Krishna, our lord, protector of all.
10. Even the bull-rider Siva, four-faced Brahma, Indra,
And all the gods look up to the bird-riding lord,
They worship his feet, and call "Prankster lord!
You made the seven worlds and all of us appear in you!"
11. This decad of the thousand songs
In praise of the dancer lord who took the earth
Appears in the words of Kurugur Satakopan.
Those who recite it with devotion shall have no want.

II. 3. Unil Valuyire

1. Good for you, O heart, reside in this flesh!
Through your grace I and my lord Madhusudana
Have mingled into one inseparably,
As sweetly as milk and honey, sugarcane juice and butter.

2. O great wonder lord, who has no peer or superior!
Close to all things and beings, you are my life, you are
my mother.
My father, my friend, teaching me what I do not know.
I will never know what you have done for me.

3. My years of innocence were steeped in the Maya of
delusion.
You crept into my heart and planted the love for devotion.
Like an innocent child you came and asked :
"Three steps of earth, O Great Bali", and deceived him !

4. In exchange for your great favour of mingling with my
heart
I gave you my heart; now how can I ever retrieve it?
Lord who swallowed the seven worlds! You are the soul
in my heart.
Who am I? What is my heart? You gave and you took
what is yours.

5. Lord beyond the ken of intellect, sweet liberation,
Ambrosia for compassionate souls, untouched by the
ocean!
You came as a boar and lifted the universe on your
tusker teeth.
O, my forlorn life's cause, I have now attained your feet.

6. O, rare antidote for misdeeds, O, medicine for devotion!
Inseparable from the hearts of seers,
The halos which light their souls,
I have attained the lord long ago! He cut the nose of
Surpanakha.
7. O sweet timbre of the well-tuned Yal (harp) string!
O pure joy attained by the many sages!
O sugarcane juice, ambrosia, dark-hued lord, my Krishna!
Without you, I too am not; I pray you take heed of me.
8. The penance of many ages through control of senses
I have attained here in a few days, as a mere child's play.
Crossing the pain of existence, I have become a lover of
the lord
Who stole milk and butter from the high-hung pot.
9. The peerless lord of celestials, great and pure,
Is my lord, Krishna, who wears the cool nectared Tulasi.
Immersing myself deep in the ocean of his goodness,
I drank from it and rejoiced, ending my weed-like miseries.
10. He is a radiant body of light; the earth and sky are his.
He bears the radiant conch and discus, and protects us all.
Pleasure, vices and the fourfold pains departing
When, O! When will I join his band of devotees!
11. This decad of the well-arranged thousand songs
Uttered with feeling by Kurugur Satakopan
Is addressed to the lord who angered, destroyed Lanka.
Devotees, come and join the band, and sing and dance
with us!

II. 4. Adiyadi

1. Singing and dancing endlessly,
This bright forehead girl calls
'Narasimha'! and looks everywhere.
Then tears welling, she swoons.
2. Desirous of seeing you,
This bright maiden faints.
Lord who destroyed Bana's arms.
Oh! You are heartless indeed.
3. Like wax in fire she melts for you.
Lord who destroyed Lanka's demon-haunt!
You do not let your compassion rise.
Alas! What can I do?
4. Her breath is hot, her heart is troubled.
With beseeching hands and tears,
'O destroyer of Lanka', she calls,
Then "O rider of the bird!" softly.
5. She raves madly night and day,
Her beautiful eyes with tears;
Alas! You do not give her your Tulasi,
Great indeed is your compassion, O great one!

6. "O compassionate one!" she calls,
Then "Most loving lord", softly.
"My soul's ambrosia" she sighs,
Then stands and melts into tears.
7. Her heart is dry, her soul is parched.
"Dear as my eyes, lord!" she calls,
Then, "Lord reclining in the ocean".
Oh, the deceit my clever one has fallen to!
8. "Oh, deceiver!" she calls and joins her hands.
Hotly she sighs, with a heavy heart she cries
"Oh my destroyer of the powerful Kamsa".
Alas, the suffering she takes to see you!
9. Night or day, she knows not when;
"Dew blossom Tulasi" she says.
O lord with powerful radiant discus,
Pray what have you in store for her?
10. This poor girl stands night and day
With tears welling in her eyes.
O lord who destroyed Lanka's fabulous wealth,
Pray spare her innocent looks at least!
11. This decad of the poetic thousand songs
Sung by benevolent Satakopan
Addressing the Lord Vamana eternal,
Is a worthy garland on his feet.

II. 5. Andamattu

1. In a beautiful spot he made love to me, and blended with
my soul.
My lord bears a garland, crown, conch and discus,
threads and necklace.
His eyes are like lakes with lotus, coral lips like lotus
flowers.
His hands are like red lotus, his feet like red gold
2. He made good love to me, not a place untouched.
His body has a great lustre, the lotus dame sits on his
chest.
Brahma sits on his lotus-navel, and Siva in a corner, too.
His eyes are like red lotuses, his hands like lotus flowers.
3. The lord who made love to me has a frame like a lustrous
mountain,
His coral lips and red eyes, his hands and feet like lotuses.
All the seven worlds are contained in his frame;
Not a thing lies outside him.
4. The lord is himself all, his frame is like a huge dark gem,
His eyes and feet and hands are like freshly opened lotus
flowers.
Every moment, every day, every month, every year, every
age,
Age after age, my unsatiating ambrosia flows freshly
just then.
5. My Krishna of dark gem hue, my tall-garland ambrosia,
A high radiant crown, thread and many other ornaments
on him
Made love to such an insignificant thing as me.
Red corals do not speak his lips, nor lotus steal his eyes,
hands or feet.

6. My lord reclines on a serpent; let me count his many ways.
His ornaments are many, his names are many.
His lustrous forms are many, their sensations too are
many.
Through seeing, eating, touching, hearing and smelling,
he pleases me.
7. The cool blossomed Tulasi garland lord, that angry bull,
wears a crown;
He reclines in the milk ocean on a hooded serpent couch.
He killed seven bulls to win the bamboo shouldered
Nappinnai.
He pierced seven dense dew-dripping trees for Sita's love.
8. My lord, that angry bull that wears the gold crown and
Tulasi,
Has four beautiful arms and infinite virtues.
Heedless of my lowliness, he made love to me.
I have no words that describe him; what shall I say,
tell me.
9. My lord of infinite goodness, my good ambrosia,
Is the rare bliss of liberation, sweet as the fragrant lotus
flower.
My lord of black gem lustre, my soul's keeper,
Is neither male nor female. Oh, how shall I speak of him?
10. My lord is neither male nor female nor eunuch.
My lord can not be seen; he is not, nor non-existent.
He takes the form by which you wish to see him, but is
not it.
Describing my lord is a veritable riddle indeed.
11. This decad of the perfect Andadi of thousand songs
By Kurugur Satakopan addressing the lord Gopala,
Lord indescribable as one, lord who danced with pots,
Secures Vaikuntha for those who can recite it.

II. 6. Vaikunda

1. Gem-hued lord Vaikuntha, m/ wickedly beautiful dwarf!
Lord eternal residing in me sweetly, at all times and
forever!
O Kunda blossom giving relief to devotees and woe to the
Asuras,
Know that I have you firmly held in me!
2. My lord of lotus eyes who swallowed all within a trice,
Containing all the worlds in himself, has entered me.
An unquivering flame of effulgent knowledge,
He is my ambrosia trapped inside me!
3. My lord of lotus eyes, wearing sweet fragrant Tulasī
flowers,
Is a mountain of gold, praised even by the celestials.
He lets us approach him with praise and worship through
song.
He lets us think of him and dance in joy, what generosity!
4. O my generous lord and father, O my emerald mountain!
You gave me yourself to think on, and sing and dance in
joy.
Your effulgent glory has cured me of my sickness.
Now that I am saved, how can I ever let you go?
5. My lord reclining on the hooded snake in the milk-ocean,
Engaging in yogic thought! Constantly I thought of you;
Destroying my ageless Karmas, I did save myself.
Now that I am in your service, will I ever let you go?

6. O my springing lion-man that tore apart the hefty chest
Of evil thinking Hiranya! Thinking of you constantly
I did sing and dance my great exalted songs in praise
of you.
Now my age-o'd Karmas are destroyed by the root,
what can I not do?
7. What is beyond me now, when the lord who swallowed
the seven worlds
Hath happily entered my lowly heart and does not leave?
All my kin through seven generations before and after
Have been saved from the torment of endless hell.
8. Through countless cycles of birth and death I have found
your feet.
My heart is consoled and bathed in a flood of endless joy.
O lord who rides the Garuda bird raising clouds of dust
Chasing out the Asura clans, pray do not part from me.
9. My lord standing on the cool Vengadam hill, destroyer of
Lanka!
My lord you shot a mighty shaft uprooting seven trees.
My lord of celestials, ambrosia, lord of cool Tulasi flowers,
My prince, you mingled into me, now whither can you go?
10. My lord of eternal glory, great lord of the three worlds!
My lord of fragrant Tulasi flowers, king of the cool
Vengadam hill!
Through future, past and present, my father, mother and
my life!
Now that I have found you, will I ever let you go?
11. This decad of the thoughtful thousand songs
By southern city Kurugur's Maran Satakopan,
Is for the lord of lotus eyes, Krishna wearing fragrant
Tulasi.
Those who sing it will be devotees of Kesava.

II. 7. Kesavan Tamar

1. Through chanting, KESAVA my lord and master, lord of
celestials,
My lotus-eyes Krishna, my black-gem lord, Narayana,
My kin through seven generations before and after me
Have become devotees, what wonder! Lo, what
fulfilment!
2. NARAYANA is the master of all the worlds, extolled
by the Vedas.
He is the cause, effect, and the act of all, my master.
He stands worshipped by Lakshmi and all the celestials.
He is Madhava, my lord, who broke the tusk of the
elephant.
3. For merely saying MADHAVA, he entered into me, saying:
"Henceforth and forever, I shall stay and protect you".
My lotus-eyes mountain-hued ambrosia, my perfect sugar
candy,
My master, my Govinda is the destroyer of my endless
Karmas.
5. For dancing, singing GOVINDA, Gopala and many more
names,
He made me pure and took me into his service.
My clever lord Vishnu rid me of my past misdeeds,
Then made me love him through now and seven lives.
5. My lord VISHNU wears a radiant crown.
My Madhu-foe has red lotus feet, and radiant hands and
eyes.
His frame is dark and radiant like a beautiful mountain.
His conch and discus bear the radiance of the moon and
sun.
6. I said MADHUSUDANA is my sole refuge, then ceased
acting;
And only worshipped him through song and dance.
Through many lives in every age he came before me and
showered his grace .
This has been my blessing, through Trivikrama, my
master.

7. Chanting TRIVIKRAMA and other names, I thought of my lord
With red lotus eyes, and coral lips, and bright crystal hue.
O my great lord who came as dwarf! Through countless ages
You made my heart serve and worship your lotus feet.
8. Singing VAMANA, O my gem-hued lord of lotus eyes,
O father of Kama (Pradyumna), and such others, I
worshipped you.
You made me pure of heart, and rid me of my birth pains.
O my Sridhara, what can I do for you?
9. For chanting SRIDHARA, my lotus-eyes lord and such
others, night and day
Prating madly, depressed, with tears in my eyes and
breathing hotly,
You did rid my store of Karmas, and give me joy,
Then planted yourself in my heart for all times, my
Hrishikesa.
10. Have good sense, O heart! Learn well and worship him,
Chanting HRISHIKESA, my lord, you burnt the demons'
Lanka,
O my lord and master, lord of celestials and such.
Not even through oversight must you stop chanting
Padmanabha.
11. PADMANABHA is the mighty one, higher than the
highest.
He is my Kalpa tree, he made me his and himself mine,
He is my ambrosia, dark as the rain cloud, in Vengadam.
The lord of high celestials too is my lord Damodara.
12. Can even those who worship DAMODARA, know his
greatness?
He is the first cause, and the swallower of the universe.
Can even Brahma or Siva through steady contemplation
Fathom his greatness, when they are but a part of him?
13. This group of songs bearing the names of the lord
From the thousand songs by Kurugur Satakopan
Is for Krishna, gem-hued lord of celestials
Those who can sing it will attain the lord's feet.

// 8. Anaivadu

1. My lord pervading all things reclines on a serpent couch
With a perfectly matching lotus dame.
The lord who made Brahma, Siva and all else
Is the life-buoy for the drowning.
2. My lord wearing cool Tulasi flowers,
Saviour of the elephant in distress!
Blending with him alone is liberation
From birth and all other miseries.
3. From the lotus that grew on his navel
Arose Brahma the creator, then Siva the destroyer.
With graceful Lakshmi sitting on his chest,
He lies in a milk-ocean everywhere.
4. If you wish to go beyond the five senses
And enter the land of endless good,
Learn to sing the glories of the lord
Who destroys all Asuras by the score.
5. The lord of gods, my holy one,
Beyond the cycles of misery-birth,
Came as tortoise, fish and men.
He shall come as Kalki too!

- 6 When Arjuna worshipped the lord's feet,
 He saw the flowers borne on Siva's head.
 Now must I speak of the glories
 Of the lord who measured the earth?
7. Lying, sitting, standing lord, he came as a boar.
 Diving deep he lifted the earth safely on his shoulders.
 He swallows the universe, then brings it out again.
 Who can fathom all these deeds?
- 8 Who can fathom my Krishna lord, and by what means?
 He swallowed the universe whole, all in one gulp.
 In all things and beings and in the eight quarters,
 He pervades all, even the high heaven.
9. When the young lad said Krishna is everywhere,
 The father swore "not here" and smote a pillar.
 Then instantly my lord appeared, what wonder!
 As a fierce man-lion and destroyed the king.
10. The root and cause of all is he,
 Filling heaven, earth and hell.
 He pervades the high seat,
 Gods and demons and mortals.
11. This decad of the thousand songs
 By Valmiki of bee humming groves
 Is for Krishna, lord with lotus eyes.
 Those who sing it will rule over heaven and earth.

II. 9. Emma

1. My lord, who ended Gajendra's woes.
I seek no heaven for myself
Grant me your red-lotus feet
To wear on my head, quick!

2. O my dark effulgent lord,
Here is all ask for all times;
Grant me the hands of knowledge
To grasp your precious lotus feet.

3. O Krishna, lord wielding the discus,
Guarding me against evil deeds,
Grant that I may praise your feet forever,
Even when a lump of phlegm chokes my throat.

4. My lord resides in my heart forever,
Saying, serve me alone at all times.
He has taken me as his own.
This indeed is my great blessing.

5. Whether or not I find liberation
Or go to heaven or hell on dying,
I will joyously remember my deathless lord
Who came in his many forms on earth.

6. O lord blossom of radiant joy
Pervading celestials mortals and things.
Come that we may worship you joyously
With sweeter thoughts and words and deeds.

7. My lord you are sweet to my heart
You do not give me enough of yourself.
Come that I may be firmly bound
To the soles of your lotus feet.

8. O sweet fruit enjoyed by Vedic seers!
If you would be my master
And blend with me at all times,
I shall seek nothing else from you.

9. Not knowing my true self
I though I was my own.
Radiant lord worshipped by celestials
Me and what is mine are yours!

10. Lord who killed the seven bulls
And destroyed beautiful Lanka!
Bind me quickly to your golden feet
And permanently, or I shall not live.

11. This decad of the everlasting thousand
By eager Satakopan of Kurugur city
Addressing the invincible discus lord
Will secure liberation for those who sing it.

II. 10. Kilaroli

1. Ere the radiance of youth fades
It is easy and wise to visit
The radiant lord of Maliruncolai
In temple amid fertile groves.
2. Ignoring sweet calls of young maidens
It is wise to rise and worship
The thundering discus lord of Maliruncolai
In his temple kissed by the moon.
3. Futile are these Karmas too, O heart!
Go by the Maliruncolai temple hill
Where the cloud hued lord resides
In grace within enchanting groves.
4. The lord who lifted the mountain
Lives gracefully in Maliruncolai
Where rain clouds pass kneeling low.
He breaks the cords of Karmas strong, so join him.
5. The lord of discus in Maliruncolai
Amid groves and sweet water lakes
Destroys evil by the power of his will.
Reaching that hill is our only Karma.

6. Think and do not stoop to lowly acts.
The lord who stole butter lives in Maliruncolai
In groves amid sporting does and fawns.
Thinking of his worship is the only good.
7. Think well and do not sink into hell.
The lord who lifted the earth from waters
Lives in the temple at peaceful Maliruncolai.
Living with him worshipfully is the only good.
8. Rather than roam and waste your breath
It is best to stay and worship the lord
Who roamed after the grazing cows
And lives in Maliruncolai worshipped by celestials.
9. Think what is fit and do not sink into evil.
The lord who dried Putana's breasts
Lives in Maliruncolai amid groves with youthful elephants.
Seek his worship there as the only good.
10. Seek the good and give up knavery and falsehood.
The lord who revealed the Vedas lives in Maliruncolai
Amid fresh blossoms and peacock pairs.
Entering into his worship is the only good.
11. These words of advice by a pure heart
In Kurugur Satakopan's decad of thousand songs
Addressing the willful creator of the universe
Will secure the lord's feet when the end comes.

III. 1. Mudiccodi

1. Is the radiance of your face blossomed into radiant crown?
Is the radiance of your lotus feet blossomed into lotus
stand?
Is the radiance of your golden frame transformed
Into robes and ornaments over you, O tell me lord!
2. The lotus flower is no match to your eyes and limbs.
Burnished gold is no match to your radiant face,
All the praise the worlds may heap on you
Do but naught to compliment your grace.
3. Effulgent lord most high who made the universe!
Another effulgent lord as you I do not see.
So with nothing to compare you by
I fall back mute O, Govinda my lord!
4. This world does not see the radiance of your frame.
You distracted men with thoughts and let them roam,
While yourself enjoying the thought of cool Tulasi.
Lord, does not the world stand to lose by this?
5. Lord of natural radiance through past, present and future
Exceeding that obtained by the hardest penance!
You stand above guarding the universe.
How can I ever praise you fully?

6. Even the scriptures and whatever else the worlds read
Do but speak of your glory, only in part.
Lord of Tulasi crown and lotus chest!
O how can I praise you enough?
7. What though your praise-singers be many?
Lord who willed Brahma the maker and Siva too!
Even if they and the hordes of gods do stand and sing
Your effulgent glory can come to no end.
8. O constant lord of perfect radiant frame!
Lord of perfect knowledge, O whole being!
If the king of celestials were to sing your praise,
The radiance of your lotus feet will never diminish.
9. O lord, you came riding on the Garuda bird
And saved the devotee elephant with your discus.
What if all your devotees attained knowledge,
Would that still diminish your glory?
10. Radiant lotus lord extolled by the Vedas,
You ate, made, remade, lifted, and strode the earth!
Even if Siva, Brahma and Indra stand and worship,
Does your wonder ever diminish?
11. Singing this decad of the perfect thousand songs
By Satakopan of Kurugur where godly men reside
Addressing the wonder lord extolled by the Vedas
Will break the cords of rebirth and secure heaven.

III. 2. Munnirnalam

1. O cloud-hued lord, you made this earth and water.
This body you gave me then drags on painfully.
O, when will I cut my Karmas by the root,
When end this wretched life and join you?

2. O my Vamana who measured the wide earth!
Fallen am I in Maya suffering countless rebirth.
Cutting the endless Karmas that follow me doggedly
When will I find your lovely lotus feet?

3. O lord who steered the chariot in the battlefield,
Smiting death to the wicked in the Bharata war!
Pray tell me the way I may join your feet,
Cutting asunder my bodily connexions.

4. Lord of infinite knowledge light
Pervading all with no loss or gain!
Pray come and tell me how I may cut
My lowly ways and find your lotus feet.

5. My lord of Kaya blossom hue, you seem to come,
My radiant lord, but never stay!
O how now can I ever join you,
If you do not stay and strengthen me?

6. Then I had not the power to discern
And lost myself in trivial pleasures.
Lord who made these countless thousand souls!
O when will I reach your golden feet?
7. O heart of mine bereft of true knowledge,
You suffer endless Karmic rebirth:
O when will we join our knowledge lord,
The radiant Krishna who lives in all forever?
- 8 O lord eternal Krishna my glory flood!
Alas I have not ceased my lowly Karmas
Nor relentlessly worshipped your lotus feet.
Krishna, I call! O where can I see you?
- 9 I stand and call from deep in my Karmic tomb
And flounder through many dismal paths,
Then my lord did keep the cows and walk the earth.
O where can I find him now?
10. The pall of affliction so strong over me
As if the god of death came throwing his noose
Is over now for I have in my heart
My Krishna lord of knowledge and eternal life.
11. This decad of perfect thousand songs is
By Satakopan of Kurugur where sweet cuckoos haunt
Addressing the lord who contains all the worlds and souls.
This will rid the soul of its enveloping flesh.

III. 3. Olivil Kalam

- 1. At all times and forever by his side
We must perform stintless service
To the graceful lord of streaming Vengadam
Our father's father's father.**
- 2. The lord of Vengadam hill
Of cloud hue and eternal glory
Is worshipped with flowers
By Indra and all celestials.**
- 3. The cool springs Vengadam lord
Of countless glories
Has beautiful lotus eyes
Black gem hue and coral lips.**
- 4. Does it behove his glory
To be praised by me?
Lowly and meritless,
Yet I have his love!**
- 5. The glorious Vengadam lord
Is the nectar of Vedas
First cause of all.
Can he be praised?**

6. Those who serve him
Even only by lip
Are rid of past Karmas
And relieved of future ones.
7. The dark Vengadam lord
Worshipped by Indra and all celestials
With flowers incense lamp and water
Gives us tranquil liberation,
8. The wonder lord who stopped rains,
Who measured the earth
Has come to stay in Vengadam.
Worshipping him destroys Karmas.
9. In their hearts and speech
Those who place the lotus feet
Of the cowherd lord in Vengadam
Shall end their four miseries.
10. Before your numbered days are spent
Before old age saps your strength
Reach for the lotus feet of Vengadam
The lord on hooded serpent bed.
11. Singing this decad of thousand
By peerless Kurugur Satakopan
On the lord who strode the earth
Wins the life of praise for all.

III. 4. PukalunaI

1. How shall I address my Krishna, as one worthy of
worship ?
As peerless good earth, or as wide cool ocean ?
Or as fire or wind or expansive space ?
Or as the sun or moon or universe prevading all ?
2. How shall I address my Krishna, I do not know.
As the many mountains, or as the good rains ?
As the bright stars, or as the art of poetry ?
As the sentient soul, or as the lord of lotus eyes ?
3. Shall I call my flawless gem lord of lotus eyes ?
Or coral lips or lord with radiant feet ?
Or dark hued lord of red radiant crown ?
Or bearer of disc and conch or Lakshmi-mole on chest ?
4. My blameless lord was there when all else was naught.
Shall I call him flawless gem, or dazzling gold and pearls?
Or a brilliant diamond, or a lamp of eternal glory ?
Or radiant first cause, the good first person ?
5. Shall I call my blameless Acyuta great lord ?
Or the ocean ambrosia, medicine for devotees' ills ?
Or a candy sweet as that, or the six-tasting foods ?
Or sweet or honey or butter or fruit or milk ?

6. Shall I call my Krishna lord of celestials or wonder lord?
Or milk or the substance of the Vedas four?
Or truth of the scriptures, or music of the Upanishads?
Or the fruit of great Karmas, or more than any of these?
7. Shall I call my gem-hued radiant lord
The lord of celestials or their ecstatic enjoyments?
Or their ends or endless wealth?
Or eternal heaven or timeless liberation?
8. Shall I call my Krishna a rare gem of radiance?
Or crescent-bearing Siva, or four-faced creator Brahma?
Or lord worshipped by them, or lord who made them?
My lord of happy grace wears the nectared Tulasi garland.
9. My lord who is in all things and beings is beyond
understanding.
He is Krishna, lord who swallowed all and remade all
in sport.
He churned ambrosia from the ocean and gave it to the
gods.
He is Acyuta, Ananta, Govinda, reclining on a serpent
couch.
10. He is beyond the senses, a body of consciousness.
He is the form in all things and life in all beings,
At all times and places yet apart from them all.
If you can attain detachment, you can reach him too.
11. This decad, of the sweet thousand songs
By flower-groved Kurugur's Satakopan
Addressing the lord of Tulasi garlands
Provides liberation and the company of celestials.

*Totally wrong —
translation*

III. 5 Moimmampumpoli

1. Pray tell, O people of the ocean-girdled earth!
What are they who cannot sing and dance in joy
The glories of the dark hued lord who saved the elephant
From the jaws of the crocodile in the lotus tank?
2. Praising the lord who gives woe to the mighty Asuras,
Fiends who mince and eat mortals on earth,
Those who cannot sing on top throat and dance in ecstasy
Must forever suffer the throes of Karmic birth.
3. Those who do not dance and touch the earth with their
heads
Repeatedly uttering the praises of our lord
Who stopped a hailstorm with a mountain
Must forever suffer stormy hell as their only retreat.
4. Sing the praise of Sridhara of coral lips
Who killed seven bulls for love of Nappinnai.
Dance with hands over head, dignity be blown.
Or else what use this birth amid saintly men?
5. The lord of Vedas left his radiant Vaikuntha
And came as a mortal to protect the innocent from
Kamsa's tyranny.
Other than singing and dancing his praise through every
street
What is there to learn before scholars, are they men?

6. The birthless lord who took birth reclines in the ocean.
Sweet as fruit and nectar, sugar and honey and ambrosia,
He is the living, the non-living, and all else.
Those who praise him, sing and dance, attain total
knowledge.
7. The radiant lord unleashed a terrible army
Over the unfair hundred and granted victory to the five.
Of what use to the good world are men who build up their
biceps
If they do not melt their hearts, dance and sing and praise?
8. Our lord resides in Vengadam of cool water springs.
Rave his name incessantly and be called a mad man
Roam through towns and hamlets, let the world mock
at you.
Jump and dance in ecstasy, and be worshipped by
celestials.
9. The lord worshipped by celestials is lord of all creation.
For all other than those who have reached him forever
Through yogic penance and see him in their hearts,
Dancing and singing his praise is the only Karma.
10. He is the Karmas their fruit and their cause,
My lord of gem hue and lotus eyes, lord of celestials.
With oneness of heart, melting inside, dance and sing.
Lose your pride and shame, and rave his praise like mad.
11. This decad of the thousand songs
On Acyuta, lord who corrects devotees and accepts them
Is by Satakopan of fertile Kurugur fields.
Those who sing it will win over strong Karmas.

III. 6. Seiya Tamarai

1. Hear ye all about the lord of lotus eyes, swallower of the
universe!
He became the effulgent knowlege
That made the earth, sky, men, gods, and all else,
Then also became the effulgent lord of three faces.
2. So praise the lord of lotus eyes, redeemer of Karmas.
He lies in the deep ocean, worshipped by celestials.
Lord of Brahma, Siva and Indra, he destroys our Karmas.
He did wield a mighty bow and burn Lanka to dust.
3. Set your heart on praising him retentlessly night and day.
He reclines on a serpent couch, gem hued lord in deep
ocean.
He is the effulgent lord worshipped by celestials,
The beautiful pot dancer who played Rasa with the Gopis!
4. When the great Indra himself, Brahma and Siva too
Roam about contemplating his radiant lotus feet
What can a person of my nature say
About the grace of the lord, so let it be.
5. My lord Krishna of dark hue, lotus eyes, dark locks and
radiant crown
Is the blowing wind and sky and hard earth,
And the rolling ocean, burning fire, the orbs and the gods.
Mortals and the things everywhere are also him, the lord
of gods.

6. Through seven lives I have none save my Krishna
Who is smell and form and taste and sound and touch.
Birthless deathless lotus eyes lord, he came as a big lion
And gave refuge to the child-devotee at his feet.

7. Through seven lives my heart's nectar, my soul's companion
My radiant lamp and black gem, pot dancer
Is the fruit enjoyed by good celestials and sages.
Worship him with pure heart, your woes will instantly
disappear.

8. He is the wicked Karmas of pain and pleasure, and
beyond them too.
He stands above as lord effulgent, and makes and
swallows all the worlds.
He is the potent medicine against the hordes of death.
Save him who came as Dasaratha's son I have no refuge.

9. The lord of radiant gods worshipped by Indra, Brahma
and Siva
Is father, mother, self and yet apart from all of them.
O people, do not fall into fear and confusion calling this or
that,
My dark hued lord appears as however the heart seeks
him.

10. The ocean hued Krishna, black gem of celestials, my soul
Is the radiant lord reclining on a hooded serpent.
He then did drive the chariot in war for the five against
the hundred,
O when will these eyes of mine see his victorious feet!

11. This decad of the Pann-based thousand songs
By sweet bowered Valudi land's Kurugur Satakopan
Extoll the invisible lord sweet to the heart.
Learn it O people and become his devotees!

III. 7 Payilum Sudarolī

1. The lord of lotus eyes and effulgent radiance
Lord sweet to the heart reclines in the milk ocean.
Those who worship him, whoever they may be
Are my masters, through seven lives, just see.
2. My lord and master, discus bearing lord
My gem hued radiance has four mighty shoulders.
Those who worship him with hands and feet
Are my masters forever, just see!
3. My lord of fragrant Tulasī crown and golden discus
Is the lord of celestials and of mortals.
Those who serve his devotees are my masters
Through every blessed life, just see!
4. My lord wears a necklace, waist-belt and yellow robes,
A splendid golden thread, golden crown and many
ornaments.
Those who serve the servants of his devotees
Are my masters through every life, just see!
5. My lord came to the aid of celestials
Gave them ambrosia from the ocean of milk.
Those who praise those who praise him, are my masters
Through this and all my lives, just see!

6. My effulgent lord of gem hue and nectared Tulasi
Protects all with a discus in hand.
Those who bear him in their hearts
Are my masters through every life, just see!
7. He comes to devotees' aid through life after life
Gives them his nature, and takes them unto his feet.
Those who praise those who praise his eternal glory
Shall be my trusted masters forever, just see!
8. The trusted lord and maker of the worlds with Lakshmi
Is incomprehensible even to the great celestials.
Whoever praises him, even from the lowest Kumbi hell
Is my master through every life, just see!
9. What though a person be of lowly birth,
Even a Candala of the lowly Candalas,
If he be a devotee of my discus-bearing gem lord,
His servant's servant shall be my master, just see!
10. My lord swallowed the earth and slept as a child
Floating on a fig leaf in the deluge waters.
The servant of the servant of the servant,
Of the servant of the servant of the Lord is my master.
11. This decad of the thousand songs on the devotees
Of the lord who aided the five against the hundred
Are by Kurugur city's Satakopan.
Those who sing it will end Karmic life.

III 8 Anaivadu

1. O lord higher than the celestials you churned the ocean !
Lord of mountain hue, you bear the Garuda banner.
Your feet are worshipped in the three worlds.
O my heart lies yearning for you.

2. O my refuge living in the citadel of my heart!
Lord who killed the Lanka king,
Lord who came as a dwarf and took the earth,
My tongue incessantly praises you.

3. O lord of celestials blessing this tongue with words!
Protector of the cowherd clan, in the hamlets of the Gopis,
You ate butter by stealth, then flashed a crescent moon
smile!
My hands forever yearn to feel you.

4. O lord who lies reclining on a serpent couch
I worship you with both hands, tirelessly.
My eyes crave to see your form
And keep you in their gaze forever.

5. Vying with my craving eyes
My ears perk up in attention
And yearn to hear the sweet rustle of Garuda wings
When the earth-master Vamana comes riding on his bird.

6. O lord who holds a golden discus!
While my ears feed on songs of your praise
With fruity words dipped in the seasoned honey of music
My soul tirelessly craves for your company.

7. O my master, ambrosia of my soul.
I call you forever with grief in my heart.
Lord of radiant discus, come riding on the Garuda bird.
Alas, wicked me! You do not show your beautiful form.

8. O my beautiful lord of lotus eyes, and hue dark as
collyrium,
O good one breaking my heart!
O bearer of the past, present and future,
When, O when, will I see you to my fill?

9. O wicked lord who begged three steps and took the earth,
O lord who destroyed Kamsa, and rides the Garuda bird,
O lord who cut asunder the thousand arms of Banal
When, O when, will I join you?

10. O lord who entered between dense Marudu trees!
Singing your praise with my songs,
I weep to see your lotus feet alone.
How long must I remain here, alas!

11. This decad of the well-made thousand songs
By wealthy Kurugur city's Satakopan
Addresses the lord who measured the earth.
Those who sing it will ascend heaven.

III 9 Sonnal Virodam

1. 'Tis hard to say this but say it I must, so listen.
Since the lord of bees-humming Vengadam hill
Is my lord and father and my mother,
I refuse to sing my sweet songs on anyone else.

2. What use singing the praise of these mortals
Who esteem themselves and their wealth as great,
When the lord of celestials, Krishna, my father
Resides in Kurungudi surrounded by fertile fields.

3. O sweet poets of heavenly excellence.
When the lord of celestials, our lord
Is there to show the way for all times,
You stoop to sing a mortal's praise, what use?

4. O poets who sing the glories of transient men!
What do you get, and how long does it last?
Praise the lord of radiant crown.
Making you his own, he will provide for all your lives.

5. O great poets wasting your mastery over words
In praising vile useless trash as great fortune!
Come and praise the benevolent lord most perfect.
He shall provide for your needs without diminishing.

6. Come, poets! Exert your body and hands and live.
Nobody is rich on this wide earth, we have seen.
Let each praise his chosen god with poetry.
It will all reach my Tirumal of radiant crown.

7. The limitless lord of great munificence alone,
Bearing a thousand names is worthy of my praise.
I cannot utter blatant lies over mortals saying :
Your shoulders are like mountains, your hands like the
rain clouds.

8. The lord of great limitless glories
Is the spouse of bamboo-shoulders Nappinnai,
My heart longs to cast this frame and reach his feet.
So what can I sing about mortal man?

9. I was not born to sing in praise of mortal man.
The generous discus lord of great virtues is my subject.
He gives me all for here and hereafter,
And even the charge of Indra's kingdom.

10. The lord made many worlds for sweet liberation
Considering the needs of all beings
That spend long days of journey in this body.
Being his poet forever, can I sing of another?

11. This decad of the perfect thousand songs
By famous Kurugur city's Satakopan
Addressing Krishna, glorious lord of celestials,
Gives freedom from rebirth to those who can sing it.

III. 10 Canmam Palapala

1. The Garuda riding lord with conch and discus, bow,
mace and dagger,
Did appear through many births in this fair world
To rid the world benevolently of clannish Asuras.
I have the fortune of praising him and lack nothing.

2. The lord of radiant gem hue, my Krishna does Yoga
On serpent bed in deep ocean with closed lotus eyes.
Riding the red-beaked Garuda he came and destroyed
foes.
I sing and dance his praise, and freed am I from want.

3. The lord of the three worlds, sweet as a sugarcube
Milk and fruit and honey, sugarcane, ambrosia
Enjoys his creation endiessly at all times.
I have become his devotee, and have not a care left.

4. The lord who rides the Garuda wields the golden discus.
Protecting the good, he fought many wars
On mighty Bana, Siva, Kumara and Agni.
Praising him "O Acyuta, Hari, Gopalal" I have no despair.

5. With ease on the same day in the same moment
He drove the chariot with Arjuna and the Brahmin
Beyond all these and entered his glorious world
And gave the Brahmin his son; so end despair and praise
him.

6. Without the slightest blemish on his natural radiance
The lord appeared in mortal form on this wretched earth,
Performing many mighty tasks, and established his divinity.
Praising the mountain of glory, Krishna, I am freed of
despair.
7. Through his many tricks of Maya he made the Karmas
Of pleasure and pain, the worlds and countless souls,
The lowly hell and sweet heaven.
All this is his cosmic Lila, so end despair and praise him.
8. Pure delight beyond measure, beautiful radiance, spreading,
Krishna the doer of all, delights in the glances of Lakshmi,
Lord of boundless knowledge, he is self-illuminated.
Praising his feet, I am freed of despair.
9. The lord of Tulasi garland, radiant form of total knowledge
By his wonderous glory appears in many famous spots, and
sports on earth,
Then swallows in a trice Siva, Brahma, and all else.
Praising his feet, I have overcome despair.
10. The first cause lord of effulgent knowledge, pervader
of all
Stands as a formless being unknown to the five senses.
He is the radiant Krishna, effulgent icon, the orbs and the
elements.
I have attained him, and overcome my pall.
11. This decad of the thousand songs are
By Kurugur Satakopan on perfect Kesava,
Who gives his glory praised by town and country
And grants liberation and world sovereignty forever.

IV. 1. Orunayakam

1. Contemplate, quick, the feet of Tirunarayana and rise!
For, monarchs who rule the world as one empire
Do one day go begging, scorned by all the world,
Leg bitten by black bitch, bowl broken, and shamed.
2. Come quick and join the feet of the lord with radiant
crown!
They who ruled the world with vassa's paying tribute
Have one day left their harem for others to enjoy their
queens,
And spent their days in misery under the blazing forest sun.
3. Quick, think of the fragrant Tulasī crowned Krishna's feet.
They who ruled with great kettledrums beating in their
porticos
Over kings who touched their feet with their heads,
Do one day become pulverised to dust.
4. Begun to count, more numerous than the sand grains on
the dunes
Are the kings that have ruled and left the earth over ages.
Save their forts razed to the ground, nothing do we see of
them.
Worship the feet of the lord who killed the rut-elephant.
5. They who enjoyed sweet union with coiffured nymphs
Who vied with each other for favours on soft cool flower,
beds
Do now roam dangling a loin-cloth, scorned and laughed
at by all.
Live by uttering the name of the lord of radiant gem-hue.

6. Those who lived well did but live like bubbles in a mighty
shower.
Those who lived from then to now are naught.
If you wish to live well and remain,
Serve the lord who reclines in the deep ocean.
- 7 After feasting well on six-tasty meals
They would feast again, cajoled by sweet-tongued
nymphs
Now they go begging from house to house for a morsel.
So recall the glories of our Tulasi-crowned lord.
8. Even good benign kings of canopied fame,
Who make generous grants and win the world
And rule in fragrant happiness must one day fall.
Learn the names of the serpent-couch lord, for
permanence.
- 9, Even those who cut attachments, tame their senses,
And mortify their bodies till weeds grow on them,
Are still left without a goal; they enjoy heaven, and
return.
Reach for the Garuda-banner lord, there is no return.
10. Seers who contemplate on consciousness, giving up all
else,
Do attain the heaven of Atman but memory remains,
And brings them back to passion, then there is no
liberation.
Hold on to the feet of the deathless lord, that alone is
liberation.
11. This decad of the beautiful thousand songs,
By Satakopan of dense flower-groved Kurugur,
Is addressed to the feet of Krishna, sole refuge.
Those who learn it shall live free from despair.

IV. 2. Balanai

1. Alas, my frail daughter swoons
Asking for the cool Tulasi from the feet of the lord
Who swallowed the seven worlds with ease,
And slept as a child on a fig leaf.

2. Ó the vicious noose trapping my daughter!
She asks for the fragrant Tulasi from the feet of the lord
Who shamelessly played amorous sports
With cowherd girls of tendril-thin waists.

3. O the heavy pall! My daughter cries
For the golden hued Tulasi garland
Adorning the lotus feet of the lord
Whose praise is sung by Vedic seers and celestials.

4. My sinful daughter of broad shoulders
Prates only of the golden Tulasi garland
On the radiant feet of the lord
Who is praised by raving philosophers.

5. My pretty daughter weakens day by day,
Thinking of the cool Tulasi garland on the feet
Of the lord who killed seven bulls for Nappinnai's hand,
The cowherd prince who danced with pots.

6. My daughter has become mad repeating her desire
For the golden Tulasi on the feet of the lord
Who took the form of a boar in the beginning of creation
To lift beautiful earth-dame from deluge waters.

7. O ladies of radiant forehead!
My foolish daughter pines away
For the cool fragrant Tulasi garland on the feet of the lord
Who bears the lotus-dame Lakshmi on his chest.

8. O ladies, what shall I do?
She covets only the fragrance-wafting Tulasi garland
On the feet of the lord who gutted Lanka with arrows,
For the love of beautiful Sita.

9. O ladies, you too have brought up daughters with love.
How shall I describe my poor one's plight?
She prates about conch and discus, and Tulasi
On and on, by day and by night, what shall I do!

10. What shall I do, O ladies? My foolish tender one
Does not heed my words, nor obey my commands.
She withers for the Tulasi garland from the jewelled
Krishna's feet,
As her only proper ornament for her gold-girdled breasts

11. This decad of the thousand beautiful songs
By Satakopan of beautiful Kurugur city,
Is addressed to Krishna's feet, the cure for love-sickness.
Those who can recite it will be fitting company for
celestials.

IV. 3. Kovai Vayal

1. O lord who battled a horde of bulls for coral-lipped
(Nappinnai),
Who killed Lanka's king with arrows and the rutted
elephant with his tusk,
I have not worshipped thee with fragrant flowers and
water;
My heart is the sandal paste for thy cool flower-like face.
2. For my lord, who swallowed the universe, then made it
My heart is sandal paste, my poem a fitting garland
And also his radiant vestment.
My folded hands are his big radiant jewels.
3. You became the one, the two, the three, and the many,
Then the five elements, the twin orbs, and all the souls.
O Narayana! Then you mounted a serpent and slept
in the ocean!
Fitting your being into my body, my soul has overcome
sorrow.
4. O chief of the cowherd clan, O Madhava, O Vamana
Destroyer of poison-breasted demoness (Putana),
I do not timely worship you with fresh flower garlands,
My life is a garland worthy of being wrapped on your
crown.
5. For Krishna, my lord, who bears the wheel of time,
My life is the perfect garland, my love his radiant crown.
His countless jewels and even his vestments are my love.
Even his praise the three worlds sing is my love.

6. I cry and call out O bearer of the wheel of time and
white conch,
 Narayana who swallowed the universe, then made it.
 Even if nothing happens to you
 Your tinkling lotus-feet become my head's ornaments.

7. O lovely dwarf who extended tinkling feet and took the
earth,
 O lord who stands as refuge for those who come with
folded hands,
 I do not worship you with fragrant flowers and water.
 Yet your mysterious radiance stands guard over my soul.

8. Filling the seven fair worlds,
 You became them all.
 O icon of brilliant knowledge, borne by my soul!
 My soul is yours, your soul is mine; how can I say how?

9. I am not fit to describe your infinite glory-flood.
 When will I reach its banks? I swoon with love.
 O indifferent lord of faultless effulgence!
 Great and good celestials stand and sing your praise;
I too sang.

10. Even if sing his praise, and all the seven worlds join,
 And the lord began to sing too, would we come to an end?
 Sweet like milk, honey, sugar and ambrosia!
 I too sang that I may rejoice.

11. This decad of the faultless thousand songs
 By Satakopan of Kurugur with lotus fields
 Is addressed to the feet of Krishna, sole refuge.
 Those who sing it will rejoice here and rule over heaven.

IV. 4. Mannai Irundu

1. O ladies with raining bangles, what can I do? He has
made my daughter love-sick.
She caresses the earth and says "This is Vamana's earth"
She points to the sky and says "That is his Vaikuntha".
Her heart's grief overflows from her eyes; "Ocean-hued
lord!" she sighs.
2. She folds her bangled hands and says "The lord sleeps
in the ocean"
She points to the red sun and says "There is Sridhara's
form".
With tears welling, she swoons, then only says "Narayana"
Ladies! I can scarcely understand my godly fawn's deeds.
3. She fondles the known red fire unhurt and says "This is
Acyuta"
She fondles the blowing cold wind and says "Here
comes Govinda"
Woe is me, she smells strongly of Tulasi flowers-
The things my bangled fawn does these days!
4. She points to the radiant moon and says "Gem-hued lord"
She looks at a standing mountain and calls "Come, my
lord,"
She sees a pouring rain and dances "Narayana has come".
When did he cast such spells on my tender one?
5. She hugs a tender chubby calf and says "Govinda has
grazed these".
She goes after a young snake and says "There goes
Govinda's bed".
Woe is me, I know not where this will end,
The spells that the lord has cast on my tender daughter!

6. Seeing in acrobat dance on a pot, she runs to him saying
 "That is Govinda alright".
 Hearing a stray flute melody, she runs out saying "Here
 comes Govinda"
 Seeing tempting milkmaids' butter, she says "The butter
 he ate!".
 Such is her madness for the lord who drank Putana's
 breasts.
7. Her madness rises, and she says "All this is Krishna's
 creation".
 Seeing men wearing mud on their forehead she runs saying
 "The lord's devotees".
 Seeing fragrant Tulasi flowers, she says "This is
 Narayana's garland".
 This precious girl is obsessed with the lord, in her
 madness and out of it.
8. Seeing wealthy nobles, she says "I have seen my Tirumal".
 Seeing a shapely rainbow she dances saying "Vamana
 measured the earth".
 All temples with icons are her ocean-hued Krishna's
 temples.
 Through fear and fatigue she seeks his feet, without
 a break.
9. Seeing saintly men she says eagerly "Lord who swallowed
 the universe".
 Seeing dark laden clouds she calls "Krishna!" and tries
 to fly.
 Seeing herds of cattle, she says "The lord is there among
 them" and follows.
 My hard-begotten daughter is afflicted to tears by the lord.
10. She swoons, and stares blankly into the distance, and
 sweats.
 Tears fall like rain; she sighs hotly and weakly calls
 "Krishna", and "Come my lord". Woe is me, what shall
 I do?
 My daughter is smitten by a maddening love-sickness.
11. This decad of the thousand songs, is addressed
 By Kurugur Satakopan to benevolent Krishna.
 Those who learn it as good words will end misery,
 Enter Vaikuntha, and reign worshipped by all.

IV. 5. Virrirundelulagum

1. My lord who tore the horse (Kesi's) jaws sits in command
Over the seven worlds in eternal good, and rules patiently.
He wears on his crown the garland of poems that I have
sung in joy,
Praising him with folded hands; now what do I lack for
seven lives?
2. He bears on his chest the dark-eyed lotus dame (Lakshmi)
Lord of celestials, he has beautiful large red eyes.
I have the fortune of singing his praise with soft articulated
words,
Thereby destroying the strange world's deathly miseries.
3. Our Acyuta, flower-eyes lord, bearer of highest good,
Resides in the farthest limit of eternal joy.
Lord of celestials without end, I have attained him
through song s
Praising him now I am in the farthest limit of eternal joy.
4. He rides the beautiful winged Garuda and bears the
powerful discus.
My lord loves and cares for devotees who stand and
worship him.
With my tongue I have sung his praise and attained him.
The way the spirit moves my soul, I do not understand!
5. The lord of celestials who unfolds all meanings,
My lord who patiently discloses all his good ways,
Burns to dust all sickness and sin, like cinders before a
wind.
I have attained him singing his praise, with woven words
of poetry.

6. He wears a patch of white mud over his dark forehead,
Lord of celestials, he has large beautiful lake-like eyes.
With fitting words, woven into a garland of poems, I have
praised him.
From now on and forever, is there anything beyond my
reach?
7. Unto himself without a peer or a superior,
He bears all the worlds, who stopped the rains with a
mountain.
I have the fortune of singing his praise with a garland
Of songs he wears on his crown, what more do we want?
8. Lord of earthlings and celestials, he is sweet
To the lotus lady Lakshmi and to us alike.
His feet are borne on a lotus; I have sung his praise with
poems.
Now who in the wide world can equal me?
9. In heaven and the worlds above, on earth and the worlds
below.
He stands without fail, his strong hand holds the curved
conch.
He is lord of the celestials, pot-dancer; I have sung his
praise
Now can there ever be one equal to me?
10. He swallowed and brought out, measured and raised the
universe.
Standing apart and enjoying his beautiful creation,
He lies, stands, and sits over it in full majesty.
I have sung his praise through songs which are manna to
devotees.
11. This decad of the thousand sweet songs,
By Karimaran Satakopan of cool-groved Kurugur city,
Is addressed to the lord of incessantly raining Vengadam.
By this, the lady of unfading lotus will end all despair.

4.6. Tirpparai

1. Ladies! We have examined well this bright forehead girl,
And diagnosed her good malaise; her heart yearns for the
charioteer
Who then commanded the army in fierce battle, and
secured victory for the five (Pandavas.)
How now can we seek a medicine man?
2. You have not understood her sickness; this is great divinity
Not some mean god for whom you dance incongruously.
Say clearly and sweetly into her ears "Conch and discus"
She will immediately recover, just see!
3. Look here, ladies! Do not go and do something wild,
throwing flesh and toddy,
Heed not this strange gypsy's words of advice.
Praise the lord who wears the Tulasi crown.
That alone will cure this girl's malaise as well.
4. Listening to some wierd hag's words, you throw black food,
And red food, on the altar, what use? Recite the names
Of the Lord who in a trice swallowed and made the worlds.
You will surely get your daughter back.
5. This frenzied dancing is no way to get her back, alas!
Her large lotus eyes and coral lips do pale in fear.
Chant the names of the lord who killed the rutted
elephant,
And smear white mud, her fever will subside.

6. O ladies dancing like possessed, know that this will not
avail:
 Her fever will only increase and not subside.
 Apply the dust from the feet of devotees.
 Other than this, there is no cure for her spirits,

7. To cure her spirits, you sacrifice a goat and pour toddy,
 Strike your hands and shake your shoulders, what use
ladies?
 Like watching the donkey's lips twitch while grains
disappear!
 Listen, go seek the Vedic seers and devotees of the
lord, now.

8. You mix and pour toddy with wasteful words and sinful
deeds
 And dance to loud music in a frenzy Oh!, this is lowly.
 With the help of Vedic seers, worship the auspicious feet
 Of the lord of celestials, that will cure this girl's malaise.

9. I cannot stand and witness your heaping hollow praises
 On some lowly god, and wastefully dance to cheap music.
 Praise the feet of Krishna with taste and discrimination,
 That alone is cure for this disease, and tonic for seven
lives to come.

10. O ladies, do not shake your shoulders and vent your
passions.
 This girl will not respond to a god other than Krishna.
 Praise the king of Dwaraka, lord revered by the Vedas.
 This girl will recover and dance in ecstatic worship.

11. This decad of the faultless thousand, on hysteria,
 Was sung by world-famous Kurugur city's Satakopan,
 Freed of sickness, worshipping, dancing, and seeing the
gem-lord.
 Those who can dance and sing these lines will overcome
depression of spirits.

IV 7. Silamilla

1. I stand with hands joined over my head and call incessantly,
 "O lord who swallowed the universe, icon of knowledge,
 Narayana"
 And many other names; you do not show yourself nor call
 me unto you.
 Alas, I am a wretched low-born, great indeed are my
 misdeeds!
2. I stand and call out night and day "O benevolent lord,
 Faultless uncontainable flood of joy, O lord who measured
 the earth"
 And many such names, alas you do not come.
 Vicious lord, grant that my eyes may see you!
3. I call, pouring my heart in tears, my lord!
 "Lord who took the earth in one leap, Damodara", and
 many such.
 Alas! how many dark indelible acts I must have done;
 You do not even say, "Sinner" when I come to see you.
4. My lord of superior golden hue, excellence whom the gods
 Even through penance cannot see, thus and thus I cry
 Shamelessly here of what use, Alas! I am a lowly self.
 You do not come before my eyes and show your lotus face.
5. My father, bearer of sharp discus, mighty one who
 churned the ocean,
 Will it ever happen that I see you with your four arms?
 All the time with tears, my life drying bit by bit, I keep
 looking,
 Lord, come right now to this hapless self.

6. Everyday, everywhere, and in all beings you stand,
In my body, in my soul, and in all things without exception.
I think and think, look and look, and try to see you in
my soul.
Alas, I have a loose tongue but no faculty!
7. Lord of fragrant Tulasi garland, in the depth of my soul
I see you as an icon of pure knowledge.
Losing myself in thought and recovering time and again,
Through birth and death I have held you high, and over-
come despair.
8. When I see you I shall pour flowers on your feet with glee
Brought from the eight quarters, praise and praise again.
And all we devotees will sing and dance in joy.
O lord of Tulasi garland, won't you come down to earth?
9. I have no good-will, no riches, no power over my senses,
Nor steadfast devotion to worship you with flowers;
I have a sinful heart, O sinful me, I search!
Where can I find you, O lord of discus-conch?
10. Tears welling, feeling low, I roam and look around
Alas I do not see my lord of discus-conch coming.
With proper mind's eye I shall see and enjoy
The great icon of pure knowledge, light of the Vedas.
11. This decad of the perfect thousand Tamil songs,
Sung by Satakopan of dense mansioned Kurugur city,
Is addressed with embracing love to lotus-eyes Krishna.
Those who can sing and dance with love will ascend
heaven.

IV. 8. Eralum

1. The offensive well-armed lord has it all arranged
To destroy clannish Asuras by the score.
The bull-rider (Siva), quarter-faced (Brahma) and
lotus-dame (Lakshmi) reign in his peerless frame.
If he does not desire my spotless beauty, we have
nothing to lose.
2. The gem-hued lord with mountain shoulders bears the
fierce discus,
The peerless lotus dame Lakshmi resides on his chest,
He has taken me into his service fully.
If he does not desire my frail heart, we have nothing to
lose.
3. The great lord who sleeps on the hooded bed has
mountain shoulders.
He is the child wonder who drank from the breasts
Of the demoness who came disguised as a fond mother.
If he does not desire my comeliness, we have nothing to
lose
4. The lord bears pearl necklaces, dyed red robes, milk-pail a
and grazing staff,
He deftly subdued seven fierce bulls for the joy of
embracing
The breasts of comely Nappinnai with slender bamboo-
shoulders.
If he does not desire my pink cheeks, we have nothing
lose.
5. The lord of exceeding perfection bears the fragrant Tulasī
crown,
For the sake of sweet-tongued beautiful Sita in
confinement
He burnt the fierce demon Ravana's ocean-girdled city.
If he does not desire my mind, we have nothing to lose.

6. That thinking men in the wide world may know,
The great figure of knowledge expounded the paths to truth.
He appeared as a clever dwarf and took the earth in three strides.
If he does not desire my youth, we have nothing to lose.
7. He burst forth as a fierce lion-form exuding immense radiance,
And tore apart the radiant Hiranya's wide chest with great relish.
He bears the resplendent discus and conch.
If he does not desire my jewelled bangles, we have nothing to lose.
8. The lord of great fame then did blow with his curved conch
A great booming sound which destroyed the rebellious (Kauravas).
The three gods praised that the world's misery had ended.
If he does not desire my jewelled belt, we have nothing to lose.
9. The lord who cut asunder the shoulders of mighty Bana.
Father of slender-waisted jewel-belted nymph (Usha),
Lies on a serpent engaged in Yoga, ensuring all the world's good.
If he does not desire my body, we have nothing to lose.
10. He cut to pieces with joy many huge-bodied Asura clans,
And laid them like lifeless rocks; the matted hair Siva
With torrential Ganga reigns in solitude on his right side.
If he does not desire my life, we have nothing to lose.
11. This decad of the faultless thousand songs on the lord of the universe,
By Satakopan of Kurugur city,
Is addressed to the lord who ate curds and butter.
Those who sing it will cut asunder birth and attain heaven.

IV. 9. Nannadar

1. Strangers laugh and good relatives weep
Over countless miseries the world heaps; what ways are these?
Lord with beautiful eyes who churned the ocean!
Tell me quick the path to your feet, or give me death.
2. Kith and kin heap destruction and death,
Cheat each other, fall and weep; what ways are these?
O lord on serpent couch, I see no way for myself.
Heed my prayer, find a way and call me unto you, quick!
3. Gaity, friendship, kith and kin and bountiful wealth,
Flower-tressed women and house-hold all depart at death.
Ocean hued lord, I cannot bear this world, what ways are these?
Do not treat me as in the past; pray call me to your service, quick!
4. Great wealth kindles a raging fire of desire,
Then wraps a cover of darkness all around.
Benevolent gem-hued lord, what ways are these?
Wean me by your grace, and grant me your feet.
5. In the world that blossomed from the deluge waters,
All beings suffer the pain of birth, death, disease and age
And after that, hell; what ways are these?
Gem hued lord, pray do not forsake me, take me there!

6. They forsake, chain, beat, kill and eat.
Who ever realizes the truth, what ways are these?
Lord of Tulasi crown, my ambrosia; sinner that I am,
You changed me and took my service; now call me to
your feet.
7. When you are yourself the sentient and the insentient
In all this world, existing for no other reason,
Beyond disease, age, birth, death, and misery.
Pray do not show me the wicked world; call me, you must!
8. You show yourself and vanish,
You make the world, and with it, earth, water, fire, air
and sky.
May I cross the great sphere, abode of the gods,
And reach your radiant high feet, O, when will that be!
9. Lord on serpent couch, you make even gods roam
without redemption,
I too know this. Shearing me of my desires,
You have made me bear your feet and roam.
I now see I am inseparable from your rare lotus feet!
10. I have seen the pleasures of seeing, hearing, touch, smell
and taste,
And the limited joy of heaven unattainable through the
senses,
Only you and the fair bangled Lakshmi are permanent.
What wonder my lord, I have attained your lotus feet.
11. This decad of the thousand pure Tamil songs,
By prosperous Kurugur city's Satakopan,
Is addressed to the feet of effulgent Narayana, Kesava.
Recited with humility, it will secure the lord's feet.

IV. 10. Onrum Tevum

1. Then, when none of the gods, worlds, beings, and aught
else existed,
He made Brahma, with him the gods, worlds and all
the beings.
In fair Kurugur where jewelled houses rise like mountains
He stands as Adipiran, then what other god do you seek?
2. O men of the world! Then he created you and the gods
you worship.
With unending goodness and fame, he resides willingly
in Kurugur
Temple surrounded by balconied palaces.
Sing and dance and praise him, roaming everywhere.
3. All the gods and all the words he made, in a trice
swallowed,
Then hid, then issued, then traversed, then shifted all,
now speak!
O men of the world! Knowing this, you still do not
understand.
Other than his form in Kurugur, worshipped by the gods,
there is no lord.
4. He is the monarch of Siva, Brahma and the other gods
you speak of.
See this for yourself in Kapaia Moksha,
How does it help the Linga-worshippers to speak ill of
the lord
Who resides in radiant Kurugur city surrounded by walls?
5. Look, all ye who quote the Linga-Purana, Jainas and
Bauddhas!
Instead of arguing endlessly, praise the lord who stands
in Kurugur
Where tall ears of corn blow gently in the wind like
whisks;
He is you and all your gods, this is no lie.

6. You who desolately worship lowly gods have been
relegated to this,
Because if all attain liberation, there will be no world.
This is the sport of the clever lord of Kurugur city
Where golden paddy and lotus flowers abound; figure
this out and run!
7. Running tirelessly, taking numerous births, worshipping
lesser gods,
You have tried so many paths to truth; now become
servants
Of Adimurti, lord of Kurugur whom celestials stand in
hordes and worship.
The beautiful Garuda dances on his banner.
8. Then it was Narayana's grace which protected Markandeya
When he took refuge in the naked-god (Siva),
When the great Adipiran stands in Kurugur city
Surrounded by stork-white Pandanus hedges, what
other lord do you praise?
9. The six expounded doctrines and those like them
Cannot fathom him; thus he sits, as Adipiran
In Kurugur surrounded by beautiful fields.
If you seek liberation, bear him in your heart.
10. He contains within his faultless frame all gods, worlds
and all else.
He resides in fertile Kurugur where paddy and sugarcane
grow tall.
He came as a dwarf, he danced with an array of pots.
Service to him alone is fit and proper.
11. This decad of the faultless thousand songs,
Sung with love by Kurugur city's Maran Satakopan
Addresses Adipiran, lord of discus and Makula flower
garlands.
Those who recite this have access to the other Vaikuntha,
city of no return.

V. 1. Kaiyar Cakkaram

1. Uttering "Holder of bright discus," "My gem-hued lord"
And many such shallow praises, I have roamed and danced,
And attained the truth; who can oppose what fortune
favour?
My lord, Krishna, if you leave me now, can I bear it?
2. I only said lies like "Oh, you entered the Marudu trees,
My uncut gem, my sweet ambrosia, sweet as honey!"
Lo, my lord himself has become me.
The sky and earth and all else are within me!
3. I uttered in lip-service, while inside was something else,
A few lies like "Benevolent lord, gem-hued lord" and
such others.
Shedding my deceiving nature, I have seen you, and
found liberation.
Lord reclining in the ocean, now what other refuge do I
have?
4. Though I say words like "What other refuge do I have,"
Rogue that I am, I have not the power to wean my soul
from the world
Strengthen my heart, dry my tears, and move closer to you.
My Krishna, rid me of my dross and call me unto you.
5. Krishna, lord of celestials, dark-gem, ambrosial delight!
I have reached you, yet not attained you; between us you
have placed a body,
Tied me to it securely with strong cords of Karma, covered
the wound neatly,
And cast me out into this deceptive wide world.

6. Dark hued lord, you have embraced me all over!
My strong Karmas of repeated miserable births have
ceased.
I have seen to my satisfaction your four radiant shoulders,
Your red lips and lotus eyes, and the discus of cause-
effect in your hands.
7. The lord of discus, overlord, where does he belong, who
am I?
Simply calling "Saviour of the elephant" with hands my
over head,
I have become his true lover; he too has become mine.
However strong the sin, when his grace comes, it shall
come, just see!
8. The lord worshipped by celestials and monarchs
Has come this day and occupied my lowly heart.
Henceforth, my mother, my father, my children,
My wealth, my fish-eyed women are all he.
9. Like a ship caught in stormy ocean calling out in distress,
I stood shivering in the ocean of birth and called.
With exceeding grace and divinity, conch and discus in
hand,
He heard me and came to me, and became one with me.
10. Seeing that he had a faithful servant in me, he came
elated.
Of his own sweet grace, he became one with me.
The dark lord who was fish and tortoise and man-lion,
Dwarf and wild boar, shall come again as Kalki, just see!
11. This decad of the thousand pure Tamil songs,
By Satakopan of Kurugur surrounded by bullock-ploughed
fields,
Addresses the dark hued lord of lotus-red eyes.
Those who sing it shall rise and attain his lotus feet.

V. 2. Polika

1. Hail! Hail! Hail! Gone is the curse of existence, hell has
relented
Yama has no work here anymore; even Kali shall end,
just see!
The ocean-hued lord's spirits have descended on earth in
hordes
We have seen them singing and dancing everywhere.
2. We have seen visions sweet to the eyes, yes we have
seen!
Come devotees all, worship, praise and shout in joy.
The spirits of Tulasi crowned Madhava are roaming the
earth,
They are seen standing, singing Pann-s and dancing
everywhere.
3. The rolling age of Kali is ending, the gods have also
entered.
The golden age of Krita begins, and joy floods the land
The spirits of my ocean-hued lord have come singing
songs.
They have densely packed the earth and occupied every
nook.
4. All the heretic schools are being cleared like weeds;
The spirits of our mighty ocean-reclining lord
Are singing many many songs; lying, sitting, standing,
Walking, flying, dancing, they are performing plays.
5. The lord's spirits have miraculously entered the earth.
They stand everywhere, their acts alone occupy my vision.
Have no doubt, devotees, if there are Asuras and
Rakshasas among you,
There is no escape; their days will end in death.

6. The discus-lord's devotees have come to stay,
To rid the world of soul-consuming disease, war, hunger
and evil.
They have spread everywhere, singing in mirth and
dancing in ecstasy.
Cease thought, devotees, go worship them and be saved.

7. Know that your fond gods can save you only through his
grace;
Markandeya is proof.
Have no doubt, there is no god other than Krishna,
All that exist are his forms, so:worship him alone.

8. He is the lord of gods, himself becoming the gods in all
the worlds.
It is he who accepts the offering you make to your gods.
The spirits of the mole-chested lord have filled the earth
singing songs
So shed hatred; love, worship and liberate yourselves.

9. The world has become filled with devotees and holy men
Who lovingly worship Acyuta, unfailing in the path of
knowledge,
With full flowers, incense, lamp, sandal, water and Vedic
mantras,
You too join in loving worship, and liberate yourselves.

10. In all the great worlds, all the dense hordes of gods,
And even Siva, Brahma, Indra and others stand and
worship Krishna.
Devotees, if you can join them in loving worship,
There shall be nothing of the age of Kali.

11. This decad of the famous thousand songs,
Sung by Karimaran Satakopan of Kurugur surrounded by
happy fields,
Addressed to the wonder-lord, radiant Krishna, destroyer
of Kali,
Will cleanse devotees' hearts.

V. 3. *Masarucodi*

1. I sought my ever-radiant faultless first-lord,
My red-lipped spotless mountain-gem.
How long ago I became impassioned and slipped into
madness
What harm can the world's slanderous gossip do, Sakhi?
2. My red lotus-eyes lord has possessed me,
I have lost the red in my cheeks, my frame has waned,
My red lips and black eyes have lost their charm.
Now what can the world's gossip do to us, Sakhi?
3. The red-lipped lord who sucked the life out of Putana's
breasts
And stopped the speeding chariot with his foot has
possessed me.
Night and day I prate of nothing save him.
What can the world's gossip do to us, Sakhi?
4. The dark-cloud lord planted seeds of love in my heart.
The world's gossip made good manure; my mother's
words
Poured water over the fields. Now my passion swells
like the sea.
Tell me Sakhi, is our Krishna mean?
5. May be the lord is selfish, wicked and far away.
May be he is a world grabber and hard to understand.
Pity, my wicked heart still longs for him alone, what can
mother do?
O Sakhi, you have a slender waist, but a frail heart!

6. Whatever mother may do, whatever the world may say,
Sakhis, henceforth you have no love from me.
For, I am caught in the drag-net of my gem-hued lord,
King of Dwaraka, Vasudeva, the ancient lord of celestials.

7. The lord who caught me in his dragnet, called my good
heart unto him,
Reclines in the deep ocean with discus in hand.
O Sakhi with broad jewelled hips, will we ever see him
with these eyes,
And worship him in the presence of these fair ladies?

8. The lord drank the demoness's breasts, stopped the chariot
Entered the Marudu trees, ripped the bird's beak, and
killed the rutted elephant.
He has a clear smile and coral lips.
O when will we reach him and put these ladies to shame?

9. The lord who stole my shame and called my heart unto him
Resides over celestials in high heaven.
By him, I swear, let the world heap slander,
Acting unbridled, I now ascend the Palmyra stalk (Madal).

10. After we have ridden the Palmyra stalk through every
street,
Without feminine grace, while the world raves,
Making women speak unspeakable slander,
We shall wear the soothing Tulasi flowers from the
discus Lord.

11. This decad of the replete Andadi of thousand songs,
By Satakopan of fragrant bowered Kurugur,
Is addressed to Krishna dark as the roaring seas.
Those who sing it will find Vaikuntha wherever they live.

V. 4. Urellam

1. The populace sleeps. the world is pitch-darkness.
The waters have calmed, night stretches into eternity.
The lord who swallowed the earth sleeps on a serpent
couch,
He comes not, alas! Who can save my sinful soul now?
2. A ghastly pall engulfs the sea, earth and sky
Stretching into one sinister night.
My golden hued Krishna does not come, alas!
O sinful heart, you too are not with me; who can save
me anymore?
3. See, you are not with me, O heart!
The long night stretches into an aeon.
My Kakutstha wielding the scorching bow does not come.
Sinner, born as a female, I know not how to end my life.
4. The radiant sun too has hid himself,
Unable to bear the sight of a maiden in distress.
My black bull, lord with large eyes and red lips
Does not come; who can cure my love-sickness?
5. Who inquires of me? My mother and my Sakhis
Sleep through the night never asking what happened.
My dark-hued Krishna too does not come.
Wicked me, my name will tell tales and not let me die!

6. An incurable love-sickness torments my soul.
An aeon of darkness hangs over my sunken eyes.
My discus lord eternal too does not come.
Who on earth can save this soul?
7. The sky is filled with dense powdered pitch.
The long night stretches like an aeon.
The lord of spotless conch and discus does not appear.
Yea gods! what shall I do? My acts are wicked as fire.
8. A single night stretches into seven aeons, ye gods!
Hanging over my person and thinning my soul.
Alas! My Krishna with discus does not come.
The cool spring-breeze scorches like fire; what shall I do?
9. Darkness packed with fine pitch scorches like fire.
The beautiful tall chariot of the sun does not appear, alas!
The wealthy lord of lotus eyes too does not come, alas.
Who can cure my heart's malady? Alas, I stand and melt.
10. Like me, the wide sky too melts
Passing into fine droplets into the night.
The world sleeps tight, alas, not once saying:
The lord who measured the earth then shall not come.
11. This decad of the colourful radiant Andadi of thousand
songs
By Satakopan of Kurugur surrounded by excellent groves,
Is addressed to the lord who did yoga like one sleeping;
Singing this will secure heaven after death.

V. 5. Ennaneyo

1. After seeing the beautiful lord at Tirukkurungudi,
My heart yearns for his conch and his discus,
His lotus eyes, and his peerless coral lips.
How now, ladies, that you blame me?
2. Look through my heart's eyes; do not blame me.
After seeing the lord in palm-groved Tirukkurungudi,
His sacred thread, his ear ornaments, his mole chest
His beautiful jewels and his four arms stand before me
everywhere.
3. Mother, you blame me saying, "She stands, she falters,
she swoons".
Ever since, I saw the lord in tall-mansioned Tirukkurungudi,
His victorious bow, mace, dagger, discus and conch
Appear before me everywhere, never leaving my eyes and
heart.
4. Mother, you blame me for tears that swell endlessly in my
eyes,
After I saw the lord at nectar-groved Tirukkurungudi,
His beautiful garland of Tulasi flowers, his golden crown,
His face, his silken threads and belt haunt my wretched
self.
5. Mother, you blame me saying "She stands and stares,
she swoons".
After I saw the lord of great fame in Tirukkurungudi,
His glowing coral lips, his long eyebrows, his perfect lotus
eyes
Have possessed my wretched soul!

6. After seeing the lord of cool-groved Tirukkurungudi,
His beautiful slender nose, his lotus eyes, his coral lips,
His blue frame, and his four shoulders, have filled my
heart.
My mother lets none see my saying "She will bring
further blame on our fair name."
7. After seeing the lord of exceeding fame in Tirukkurungudi,
His beautiful golden form of exceeding radiance has
filled my heart.
He stands everywhere wielding a discus in his beautiful
hand,
My mother says, "She is a great scourge on our fair
house-hold".
8. Ladies, you blame me saying "She buries her face in her
hands, she swoons"
After seeing the lord in Tirukkurungudi surrounded by tall
houses,
His red lotus eyes, his hips, his slender waist, his face,
His long dark tresses, and his broad shoulders stand
before my sinful self.
9. Mothers, and Sak his, you blame me saying, "You are a
disgrace".
After I saw the lord in Tirukkurungudi of strongly built
houses,
His tall crown and his countless jewels leave not my heart,
They are sweet as milk and sugar.
10. My mother lets no one see me, saying "She is growing
amorous day by day".
After seeing the lord of abiding fame in Tirukkurungudi,
A radiant form flooding effulgence appears in my heart,
Worshipped by hordes of celestials, hard for anyone's
understanding.
11. This decad of the thousand well-known songs,
By fair Kurugur Satakopan on the lord of Tirukkurungudi,
The incomprehensible discus-bearer, is sung with flowers.
Those who sing with understanding will unite with Vishnu
while on earth.

V. 6. Kadalnalam

1. My daughter roams the earth reciting: "I made this earth.
I am the earth and the ocean; it was I who took the earth.
It was I who lifted the earth; it was I who swallowed
the earth".
Has the lord possessed her? O people, how can I make you
understand?
2. My daughter recites, "I cannot be understood.
I am that understanding. I generate understanding."
Has the understanding lord descended on her?
O understanding people, what can I say?
3. The things my possessed daughter says! "All the earth is
me!
All the sky is me; all the fire is me
All the air is me; all the ocean is me,"
Has the all-seeing lord entered her? O witnesses of the
world, what shall I say?
4. The things my red-lipped daughter does! "All that is done
is me;
All that remains undone is me; all that has been done is
also me.
I enjoy the fruit of all action; motivation too is me".
Has the lotus eyes lord gotten her? Fair people of the
world, what can I say?
5. "Unfailingly I rule over the earth," my daughter says, then
"Unfailingly I lifted the mountain, killed the Asuras,
Then showing my might, protected the five. The ocean
too was churned by me".
Has the ocean-hued lord taken her? O severe people of
the world, what can I say?

6. My Vel-eyed daughter prates "I am the chief of the
cowherd clan.
It was I who grazed the calves, it was I who lifted the
mountain,
It was I who protected the cattle; it was I who killed the
seven bulls."
Has the lord of celestials possessed her? O severe people'
what can I say?
7. The things my fond daughter prates: "I have no friends,"
she says,
Then "All here are my friends" and, "It is who make bonds.
It is I who breaks bonds; the bond between friends too
is me".
Has the peerless lord possessed her? O friendly people
of the world, what can I say?
8. The things my tender sapling says! "Speak ye of three-
eyed lord?
He is me; the four headed lord is me, the celestials too are
me.
The lord of celestials is me; the sages too are but me".
Has the cloud-hued lord taken her? O talkative people of
the world, what can I say?
9. My wicked tender daughter prates, "I have no wickedness
of any kind,"
Then "I am the wickedness of deeds, I am the redeemer
of wickedness,
I am the door of wicked deeds, I am the destroyer of
wicked Lanka".
Has the Garuda-riding lord gotten her? O wicked people
of the world, what can I say?
10. My beautiful coiffured daughter raves, "Beautiful heaven
is me.
The ugly hell too is me; the effulgent liberation is me,
The beautiful souls are all me, the beautiful first-cause
too is me,"
Has the cloud-hued lord taken her? O beautiful people
of the world, what can I say?
11. This decad of the garland of thousand choicest Tamil
songs
By fertile Valudi (Pandya) kingdom Kurugur's Satakopan
Addresses the lord who is consort of Sri, Bhū, and Nīla
Those who can sing it will serve his devotees with great
wealth.

V. 7. Norranonbilen

1. I have not done penances, I have no subtle intelligence,
Yet no more can I bear to be separated from you even
for a moment.
Lord who resides in fertile Srivaramangalanagar
Where red lotus and paddy abound, am I one too many
for you there?
2. Lord who destroyed Lanka, I am neither here nor there,
Fallen in the desire to see you, I stand nowhere.
Lord of discus and conch residing in Srivaramangalanagar
Where the moon caresses tall mansions, grace this
forlorn self.
3. O dark-hued lord of Vaikuntha with discus and Garuda
banner,
You made a person of this insignificant self, and took
me into your service.
O lord of Srivaramangalanagar, where many learned
Vedic seers live,
You have graced me from there, I know not how to repay
you!
4. Then you did battle for the five (Pandavas) against the
Kauravas
And reduce the foes to ashes; lord who lifted the earth,
You have come to reside in Srivaramangalanagar amid
learned seers
Who perform Vedic sacrifices incessantly; I only call to
join you there.
5. O dark-hued lord who enters into every bit and parcel,
And performs many magical acts, is it possible for me
to call you?
O lord of Srivaramangalanagar where godly men perform
Vedic sacrifices,
You are accessible to worship, I too have seen this.

6. O dark effulgent Vaikuntha lord who came as a boar
and lifted the earth,
My father, my Krishna, ever my master, great heavenly hill,
Whom the folk of Srivaramangalanagar worship amid
sweet mango groves,
Pray come, that I too may worship you!
7. O lord of celestials, through grace, you have entered my
heart,
O lord of eternal glory, first cause of the universe,
Father, mother, swallower of the seven worlds, resident
of Srivaramangalanagar,
Where godly men perform Vedic sacrifice endlessly, pray
do not forsake me.
8. Those wicked magical senses that you gave will forsake
me, I know them well.
Even you do forsake and dump me into quagmire, just see!
O resident of Srivaramangalanagar where tall mansions
shine,
Lord who ripped the bird's beak, you are hard to reach.
9. Lord who ripped the bird's beak, entered the Marudu trees,
And killed the seven bulls, gem-hue radiance, my wicked
wonder-lord!
Clear minds versed in the Vedas live in cool
Srivaramangalanagar.
My lord living in their midst, pray show me the path to
liberation.
10. Lord celestial, wearing cool fragrant Tulasi crown,
Resident of cool Srivaramangalanagar where sugarcane
and paddy grow tall,
You have given me your feet as my sole refuge and path.
I have nothing to give in return, my soul too is yours.
11. This decad of the thousand on the lord of
Srivaramangalanagar,
By Satakopan of Kurugur surrounded by groves of happy
flowers,
Addresses the feet of Daivanayaka, Narayana,
Trivikrama.
Those who can sing it will forever be sweet as ambrosia
to celestials.

V. 8. Aravamude

1. Insatiable ambrosia! First lord! My body melts in love
for you.
You make me flow like restless water.
I see your resplendent form in Tirukkudandai,
Reclining amid fertile waters, fanned by whisks of golden
paddy.
2. My lord, my ruler, my pure icon, my beautiful black bull!
You take any beautiful form at will.
Reclining amid Tirukkudandai waters filled with large
lotuses,
Your dreamy eyes liken those flowers! O what can I do?
3. What can I do? What would you have me do? Who else
can protect me?
O lord reclining in Kudandai surrounded by stone walls,
I seek redress with none save you; pray see that I lead
The remaining days of my life holding on to your feet.
4. O lord of glory exceeding the grasp of ever-learning seers!
Infinite lord, your frame contains all the worlds.
Lord reclining in Kudandai surrounded by men of
exceeding goodness,
Desirous of seeing you, I look at the sky disturbed, then
weep and pray.
5. I weep and pray, I dance and sing, and praise you
forever,
I look away and hang my head in shame for my deeds
O lotus eyes lord reclining in fertile Kudandai fields,
Pray show this repentant self the way to your lotus feet.

6. O lord of celestials reclining in Kudandai surrounded by
by men of everlasting glory,
O music of the Yal (harp), ambrosial delight, fruit of
knowledge,
O king of lions, rid me of my Karmas, and find a way, you
must.
I long to reach you, how long must I remain here filling
a bottomless pit?
7. O king of lions, golden radiance, red-eyed dark cloud lord!
Dazzling coral mountain, my lord of four shoulders, lord
in Kudandai,
Through your grace, you made me your bonded serf.
Now give me your protection and rid me of my birth, no
more I can bear.
8. O great wonder-lord reclining in Kudandai armed with a
sharp discus
Whether you end my despair or not, you are my sole
refuge.
When the body languishes and my life comes to an end,
Grant that I may hold on to your feet without end.
9. Lord sweetly binding me to your feet, O king of motionless
gods,
Lord reclining in Kudandai amid sparkling gems, great
first-cause!
Lord praised by all the worlds,
Pray come, that I may see you.
10. O formless lord that takes wonderful forms at will!
Insatiable ambrosia, delight of my heart, resident of
Kudandai.
You protect me, ending all my endless Karmas.
Having become your servant, must I still suffer?
11. This decad of the thousand songs, sweeter than flute's
melody,
Is sung by Kurugur Satakopan who found refuge at the
feet of Krishna,
Who drank the demoness's breasts and dried her life to
the bones,
Those who sing it flawlessly will be adored by fawn-eyed
dames.

V. 9. Maneinokku

1. O fawn-eyed friends, this wretched self wanes day by day.
The lord resides in Tiruvallaval, where areca trees touch
the sky,
In nectared fragrance-wafting jasmine gardens and
honey-dripping fruit orchards.
Alas! when will this devotee self reach his feet?
2. O Sakhis, why do you disappoint me thus?
The lord stands in Tiruvallaval where soft winds waft the
fragrance
Of golden fresh Punnai, Magil and Madavi flowers.
Alas! When will we take the dust of his feet on our heads?
3. O flower-coiffured friends! Woe is me, I become thin.
The lord resides in cool Tiruvallaval amid fragrant smoke
Risen from the Vedic altar, where Saman chants rise
like the roaring sea.
Alas! When will we see his feet without interruption?
4. O Sakhis! Why do you hurt me thus endlessly?
The lord reclines in Tiruvallaval on hooded snake amid
tall mansions
Nesting in the bowers of betel and areca, jackfruit,
coconut and plantain.
His well-being alone is our good.
5. O good-natured Sakhis! The smoke from the good
Brahmins' Vedic sacrifices
Clouds the sky in Tiruvallaval; the sweet ambrosia,
That fruit, that sugar candy has stolen my well-being.
Alas! When will my eyes see that radiant form?

V. 10. Pirandavarum



1. The wonders of your birth, your boyhood, and your exploits
In the great Bharata war, showing your strength to the
five (Pandavas)
These haunt my heart again and again and consume my soul.
O effulgent lord, most high, when will I join you?
2. Your killing the bulls for Nappinnai's hand, ripping the jaws
Of monstrous horse, your Rasa-Krida with sweet coiffured
Gopis,
Are hard to describe as thus or thus, your many acts
thin me.
O first cause of the universe, when will I join you?
3. Your radiance, as a child sucking Putana's poisoned breasts,
Your valour, as a boy, destroying the chariot with
lotus-foot.
Then your standing in fear, with tears in your eyes;
when your mother
Took the stick hearing that you stole butter—these melt my
heart.
4. Entering stealthily into the cities of Asuras disguised,
Striking terror in their hearts, destroying them by the score,
Then the mat-haired Siva entering into your person
indistinguishably.
These enter my heart, melt and drink soul.
5. Your wonderful acts, of eating food-offerings kept for Indra
Then holding aloft the mountain to stop the angry rains,
Your creating the world, then swallowing, bringing out,
Measuring and marrying dame Earth, melt my heart like
wax in a fire.

6. Countless are your visible and invisible wonderful deeds!
In standing, in sitting, and in reclining.
I think and think, yet cannot ever comprehend you.
O radiant lord who swallowed the earth, show this
sinner a way.
7. I faint at the thought of the things you do to me
Standing as radiance amidst darkness, truth amidst
non-being,
My gem-hued lord, grace your presence just one day,
That my eyes may take in your form deeply, and fill me.
8. Whenever I hear about your beautiful reclining form,
The red lotus navel and Brahma on it, your entering his
wombs
In your great acts of creation, and your peerless domain
over all,
My heart melts and tears flood my eyes, what shall I do?
9. Whenever I hear of how you begged for three feet of land
Then stood up and took the earth and sky and ocean in
two strides
And how you achieved your ends, my heart melts for you
alone.
O this wicked Karmic self, when will I ever join you?
10. The way you joined in the churning of the ocean, for
Amrita,
The tricks you played to help the Devas, leaving out the
Asuras,
These enter my heart and melt my soul.
O lord on poisonous snake-couch, tell me how I may
seek you,
11. This decad of Andadi of thousand songs is sung
By Kurugur Satakopan worshipping everyday with single
mind
The feet of the serpent couch lord as sole refuge.
Those who can sing it will enjoy high Vaikuntha forever.

VI. 1. Vaikal

1. O flocking egrets picking worms in my flowery marshes!
My berry lipped lord with discus in hand
Resides in beautiful prosperous Vandur, where paddy
grows tall.
Go tell him with folded hands my sad tale of love.
2. O dark egret searching for worms, with love-bird
companion!
Our lord who swallowed all the worlds
Resides in cool Tiruvanvandur resonant with the chant
of Vedic hymns.
Go fall at his feet, and tell him of my lowly plight.
3. O flocking feathered friends, grazing in the fields!
The berry-lipped lord with a spinning discus
Lives in Tiruvanvandur with enormous wealth,
Go worship him with reverence, and tell him my woes.
4. O twin swans, forever enjoying a dip and in company!
The ancient lord of celestials, my ocean hued Krishna
Resides in Tiruvanvandur amid Vedic echoes.
Pray tell him that a maiden is pining for him.
5. O twin swans, who know how to make peace after
fighting
My lord wearing a Tulasi garland on his crown
Resides in Tiruvanvandur where conches lie on high dunes.
Go see him with folded hands and pray for me also.

6. O Punnai-dwelling koels, I pray you please!
The lord of gods with a discus in his radiant hand
Resides in Tiruvanvandur where fish jump in watered fields.
Go ask him for a reply, and rid me of my swoon.

7. O beautiful parrot, go this once, then speak your good words!
Flower groves and red shores surround Tiruvanvandur.
The lord has a dark hue, red lips, eyes and feet.
Discus and conch are his identification marks.

8. O beautiful Puvai bird, meet my lord and come back to me!
He lives in Vandur filled with Punnai, Serundi, Nalal,
Kurukkatti and Magil flowers.
He has large lotus eyes and a tall, radiant crown
Four mighty shoulders, and a dark cloud hue.

9. O dainty swans dallying over flowers, worship his feet!
My lord resides in Vandur where conches herald the morn.
My Krishna, the ancient lord is swift.
Pray talk to him alone, and tell him of my plight.

10. O fragrant bees, I pray you because you are different!
On the northern banks of Pampa is Tiruvanvandur,
The lord who burnt to dust the high-walled Lanka
Resides there; pray tell him I too exist.

11. This decad of the thousand songs
By Kurugur Satakopan
On the lord who came and took the earth
Will win the hearts of damsels.

VI. 2. Minnidai

1. Thin waisted damsels will worship your grace, I fear what
may follow.
O lord who destroyed the fortress of Lanka!
I know your tricks, what can you do with them now?
Sir, return my balls and leave!
2. Go Sir! Your lotus eyes and coral smile hurt and make us
faint.
Alas, this is the fruit of our penance!
Lovely young damsels, strutting like peacocks will worship
your grace,
Go send your cows that-a-ways, and play your flute by
them.
3. Go away, Sir!. And tell your stories to innocent ones.
Your coral lips and lotus eyes are a curse today.
Wonder who that slender bamboo shoulders damsel
will be,
With the fortune of receiving your grace today!
4. Then you swallowed the worlds and, slept; your wonders
even gods do not,
So how can we understand?
You know how to graze your cows where Vel-eyed :
damsels play sand-castles
Then do not bother us, I pray!
5. O Sir, do not lie! Men and gods know your deceits.
Lord of radiant discus, let me teach you something.
Exuberant sweet tongued damsels will always worship
your grace.
Pray do not play with our dumb mynahs and parrots.

6. No use pretending to repent, pray do not play with our
dolls.
We are familiar with these favours, we do not deserve them.
There are many fair damsels worthy of queenship.
Sir, do not ascend our fold, this is unbecoming
childishness.
7. Pray do not snatch our dolls, O perfect lord who took the
earth and seas!
You tell us lies and play with us, a fault is a fault even
by you.
If my brothers hear of this one day, they will take the rod
And spare you not for justice or for mercy,
8. O lord of radiant knowledge and countless glories,
Making all things so different yet like one!
When friends are calling and I go, alas, you stop and dry us
What will the unfriendly not say?
9. To melt our heart with love and trap us in your lotus-snare,
You destroyed with your feet, the sand castles that we
made
And took the food we laid; you did not only stand and
watch,
With your radiant smile, alas! we are not fortunate.
0. O lord of radiant crown and axe that destroyed kings,
O lord who made the universe, lord of radiant hue.
Today you have appeared and uplifted the cowherd clan.
Alas we cowherd girls are pained!
1. This decad of the thousand songs
By Kurugur Satakopan
On the lord who stole butter
Will end all poverty.

VI. 3. Nalkuravum

1. I see the lord everywhere, he appears in many ways
As poverty and plenty, as heaven and as hell,
As bitter feud and friendship, as poison and medicine.
He is my master living with affluent people in Vinnakar.

2. As pleasure and pain, as confusion and clear thought,
As punishment and forgiveness, as light and shade,
The lord my master is hard to understand.
He resides in Vinnakar, surrounded by clear waters.

3. As cities and villages, as knowledge and ignorance,
As the brilliant orbs and darkness, as earth and wide sky.
The lord resides in Tiruvinnakar, surrounded by mansions.
Other than his grace, we have no refuge.

4. Good and bad Karmas, union and separation,
Memory and amnesia, reality and illusion, these he is
and he is not.
Krishna, the lord of Vinnakar, is surrounded by mansions.
Other than him there is no doer, witness ye all!

5. The doer is the colours fair, red, black and white,
Truth and falsehood, youth and age, newness and oldness.
The lord in Tiruvinnakar is fortified by walls,
See, he laid this garden world and all the good in it.

6. These three worlds and yet not them, pleasance and anger,
The lotus dame, and wretched dame, praise and weighty
blame,
The lord of Tiruvinnakar, worshipped by the gods
Is a radiant lotus form that lives in my heart.

7. A body of exceeding radiance, a body full of filth,
Hiding now and coming then, constant yet deceiving,
He resides in Vinnakar worshipped by the gods,
Other than his lotus feet, we have no refuge.

8. The permanent refuge of gods, the ghastly death of Asuras
Protecting all the worlds below his feet and yet not thus.
Refuge of the southern quarter, lord of Vinnakar,
Is my refuge, O my father, lord and Krishna, master!

9. The lord and father is my mother and my foster mother.
Golden father, gem-hued father, pearly father, father!
He resides in Vinnakar with golden walls around,
Peerless lord he gave me the shade of his golden feet.

10. Shade and sunlight, small and bigness, long and shortness
Walking, standing, other things and yet not any of them,
The lord resides in Vinnakar with sweetly humming bees,
His feet alone protect us all, O see the truth in this!

11. This decad of thousand songs by Kurugur Satakopan
Addresses the lord of Vinnakar who grew before our eyes
When he came begging as a lad then said "Behold,
O Bali".
Those who sing it straight will be as Gurus to the gods.

VI. 4. Kuravai

1. Night and day I sing the wonderful exploits of my lord
Krishna.
His blending with the Gopis in Rasa, his lifting the mount.
His dancing on the hooded snake, and many many more.
Now what do I lack?
2. He went grazing cows, playing sweet melodies on his flute,
He locked himself in the embrace of beautiful coiffured
Nappinnai.
When I recall these and many wonders of my Krishna,
my heart melts.
Lovingly my time is spent, now what in the world can
match me?
3. The lord killed heavy wrestlers, and the mountain-like
rut-elephant.
I recall the stories of his grazing cows in the forest,
And weep to hear the exploits of my effulgent gem-lord.
Enjoyably my time is spent, now what on earth can ever
hurt me?
4. Oh, how he wept when Yasodha tied him to the grinding
stone,
He drank from the poisoned breasts of Putana and dried
her to the bones
He destroyed the chariot with his foot, my heart melts
to think of him
So lovingly my days are spent, now what on earth do
I need?
5. He was born in answer to the god's prayers, as child to
Devaki.
Then left her in the darkness of night weeping and
entered Nanda's home.
He grew up incognito and performed miracles, then
killed Kamsa.
Now have the fortune of his praise, who in the world
is my enemy?

6. Ripping the beak of the Baka-bird, then killing seven bulls,
Destroying the tall Kurundu trees, these and other wonders
My lord performed when he came and strode the wide
earth.
I am blest to sing these night and day, no despair have I.
7. Compassionately he took birth in this filthy mortal world.
Taking forms as he chose to, he gave vent to his anger.
My lord and father wears a crown of Tulasi flower garland
My heart remembers him in wonder; who in the world
can equal me?
8. Wonder-struck were earth and sky to witness the great war
He then cut asunder the thousand arms of mighty Bana.
As dwarf he came and took the earth, by walking three
good steps.
My heart can see them all; now what can trouble me?
9. Crossing seven turbid oceans and the mountains tall,
The wonder of his driving over the end of seven worlds,
These and many other wonders of the lord of discus-conch
Whoever can speak to me, can he be my enemy?
10. To rid the burden of the world, he did wage a war,
And showed indeed his wonder-form, routing and killing
armies.
Then left and entered his own dear resort in the sky.
Through worshipping his feet alone, another master
I have not.
11. This decad of the thousand songs by Kurugur Satakopan
On the feet of Kesava lord of seven worlds,
Who lifted them and strode on them, being them and not
them,
Those who sing and dance along are blameless devotees.

VI. 5. Tuvalin Mamani

1. O ladies, pray leave this girl alone, you have no love
any more.
Her dark lotus eyes brim with tears, haltingly she murmurs
“Beautiful conch and discus, large lotus eyes”.
Spotless jewel mansions rise in Tulaivillimangalam.
2. You took this sweet soft-spoken girl to Tulaivillimangalam.
Gay with festival sounds, then abandoned her heartlessly.
She lies like one possessed, her lips forming
“Devadevapiran”.
Her eyes well with tears, she falls and then melts, alas!
3. You took this sweetly chirping girl to Tulaivillimangalam.
Filled with cool green bowers, then abandoned her
heartlessly.
She now stands with tear-filled eyes and only mutters
incoherently
About grazing cattle, measuring the earth and reclining
on waters.
4. After going to Tulaivillimangalam, where Vedic seers
throng,
She has lost her self-control, and becomes possessed, seek
“Dark-hued lord” she keeps on calling, rising in her joy,
Then greatly pleased beyond measure she drops into a
swoon.
5. O ladies you took this soft radiant girl to Tulaivillimangalam
And showed her the lord of lotus eyes and jewel-stealing
radiance.
From that day on, she is in this mood, lost in thought.
She looks that way and bows, with tears falling like rain.

6. On the northern banks of cool Porunal is wealthy
Tulaivillimangalam,
Where sugarcane, paddy and lotus grow tall all around.
Since that day this girl looks but that-a-ways night and
day
And only mutters the names of the gem-hued lord.
7. O ladies, this peacock-fair fawn has slipped out of your
hands.
She refuses to hear any words save "Tulaivillimangalam".
His symbols and his names alone are on her lips
unfailingly.
Alas! Is this the fruit of her past or the tricks of the lord?
8. On the northern banks on Porunal in prosperous
Tulaivillimangalam,
He lives in plenty amid Vedic chanters and Lakshmi-like
ladies.
From the day this dark-eyed fawn worshipped him,
everyday
She only says Aravindalocana patiently, then falls and
weeps.
9. Ever since this girl learnt the town's name, she weeps and
speaks disjointedly.
"O, Manivanna!" she calls, with a cry that makes a tree
melt.
"The lord who ripped the horse's jaws lives in
Tulaivillimangalam",
She says, then joins her hands in silent prayer.
10. Is she Nappinnai, or Bhu-devi or Lakshmi? I wonder!
What a miraculous birth she has taken! She calls "O, lord!
You came to live permanently standing and sitting in
Tulaivillimangalam".
She bows her head and only yearns to hear the name of
that town.
11. This decad of Tamil songs from the pure thousand
On the lord of Tulaivillimangalam by Kurugur Satakopan
Who attained the lord as his father and mother in
thought, word and deed,
Will secure service to the lord for those who sing it.

VI. 6. Malukku

1. My coiffured fair daughter has lost her bangles
For the groom of beautiful red lotus eyes,
Who came as a dwarf and measured the earth,
The lord of dark cloud hue.

2. My beautiful daughter has lost the pink in her cheeks
For the conch-bow-dagger-mace-discus wielder,
Lord of red lotus eyes and coral lips,
Who wears honey-dripping Tulasi flowers on his crown.

3. My high-coiffured daughter has lost her grace
For the dark-hued lord, the trickster
Who swallowed the worlds with his small mouth
And bears a spinning discus in hand.

4. My wide-hipped daughter has lost her manners
For the lord who created the powerful Brahma,
The bachelor groom who measured the wide earth
And went as messenger for the ruling kings.

5. My well-coiffured daughter has lost her mind
For the lord who gave the good Vedas,
Who came as boar and lifted the earth,
My lord who sleeps on clear waters.

6. My bow-eyed tender daughter has lost her body
For the lord of Kalpa tree-like shoulders
Who wears a beautiful crown of radiant gold
His hands are like freshly blossomed lotuses.
7. My fair daughter has lost her ornaments
For the lord who wears many good ornaments
And reclines on a hooded couch,
Krishna, his hands and feet are red!
8. My fragrant-tressed daughter has lost her beauty
To the lord who singly uprooted Kurundu trees,
Groom who stopped the speeding chariot,
Child who drank the demoness' milk and killed her.
9. My soft-breasted jewel girl has lost her radiance
To the lord who came as beautiful groom,
My Kakuthstha lord who looks a perfect hero,
And rises high like a dark radiant mountain.
10. My intelligent daughter has lost her all
To the beautiful tall crowned Tulasi blossom lord
Whose wonder shoulders matched the wrestlers.
He stands in all the things that are.
11. This beautiful radiant decad of the thousand
By beautiful radiant Kurugur's Satakopan
On the beautiful radiant Vengadam lord
Gives beautiful radiant celestials' joy.

VI. 7. Unnumsoru

1. With tears in her eyes my tender fawn would say :
“My food and drink, the betel I need are all my Krishna”
Enquiring about his town of fame and fortune on earth,
I am sure she has found her way to Tirukkolor.

2. Throwing her grace to the winds, like herself
Making the town and country prate his names and symbols
My tender fawn must have reached Tirukkolor of fertile
fields.
Alas, hapless me! Tell me, O mynahs! Will she return?

3. Her mynahs, parrots, ball and toys, her flower boxes
Were all the lord for her; she used to call them by his
names.
Alas! My doll is now in fertile Tirukkolor itself.
With raining eyes and twitching lips, what would she be
doing?

4. What now? Will the wags and neighbourhood folk
Call this an act of shamelessness or of high conduct?
Alas, my tender fawn decided to leave wagging her hips
For Tirukkolor where he lives with abundant wealth!

5. My little goddess gave up her toys and faded day by day.
Now she is with her beloved in Tirukkolor
Amid flower gardens, water tanks and in his temple.
I wonder how she enjoys herself today!

6. My little fawn is of no use to me anymore, she has left
and gone
To Tirukkolor where he stands as a Tilaka to the south.
Would she be standing and swooning with tears in her eyes
Waiting to see her lord's auspicious eyes and red lips?
7. With tears overflowing and heart longing,
Night and day she would call, "Ancient lord!".
Now to Tirukkolor where he lies amid riches, alas!
How she would have reached, with creeping steps and
a shrivelled frame,
8. Resting her hands on her waist, dragging herself painfully,
Did she walk with a seething heart and eyes brimming
with tears
To reach the lord of lotus dame in Tirukkolor?
Alas, my daughter has forsaken me for her love!
9. All the good things she had, she would keep for her Krishna
Now casting all aside, she has left home, and walked
All the way to Tirukkolor, with people showering slander.
Alas! She had no thought for us.
10. O gods! I cannot understand, how my tender fawn
Who would never for a moment leave her Aravindalocana,
Could leave and go on her own, all the way to Kolor.
Alas, she never thought of the slander brought on the
household!
11. This decad of the thousand songs
By bowered Kurugur's Satakopan
On Vaittamanidi, lord of Tirukkolor,
Will secure the rule of golden earth.

VI. 8. Ponnulakaliro

1. May you rule the golden world and the earth, O birds!
This hapless lover beseeches you,
My Krishna who made the worlds has stolen my well-being
Pray go and tell him of my plight.
2. O my parrots, before Vel-eyed damsels I swear,
I will give you sweet butter-filled pudding from my hands.
Pray seek my discus-bearing lord of berry lips,
Tell him of my love and come back to me quickly.
3. O gregarious bees, go drink the nectar from the Tulasi
flowers
Worn by the lord who steered the chariot
For the Pandavas against the great army in war.
Come back quickly and blow sweetly over my coiffure
flowers.
4. Take note O bumble bees! If you wish to sip my Mullai
flowers,
Go seek the lord who played me false and deserted me.
He wears the fragrant Tulasi on his crown.
Tell him, not this the way to treat a lover.
5. O parrots, I brought you up; now let me teach you
something.
The lord came riding on his Garuda and stole my wicked
heart,
He has red eyes and lips, a dark hue and rises like a
Kalpa tree.
Go seek him anywhere, then say to him "This is the
proper way".

6. O little mynahs that this wicked self brought up,
My sparkling chested dark lord Krishna
Will not deny you the Tulasi on his radiant lotus feet.
Go to him and speak the words I taught, reciting them
all the way.
7. O my dolls! Would you not go to Madhusudana who
ripped the horse's jaws,
Deliver my message, and end my sorry plight?
My lord is dark like Puvai flowers, has eyes like lotus
blooms.
He is the discus lord who stands as everyone and
everything.
8. O perfect-winged white egret, pray help me!
How many ages must I suffer thus, bereft of my lover?
Go see the heedless lord, of spotless hue and radiant
crown,
And say that this maiden sees not anyone save him.
9. O flock of geese searching for worms floating over water!
Hapless me, other than him, I have no protector,
Go see the monsoon-cloud Krishna, lord of celestials,
Come back and recite to me his words incessantly.
10. O beautiful swans resting amidst lotus flowers in the
water,
Your bright spouses, you and all you kin!
Go see my Lakshmi-chested lord in his chambers and
tell him:
"This maiden is this and this" then come back and tell
me what he says.
11. This decad of the thousand revelations
Of fragrant groved Kurugur's Satakopan
On the feet of Madhusudana, with choicest words
Will make the heart melt like fine sand in water.

IV. 9. Nirai Nilanai

1. You became the radiant orbs, Siva and Brahma,
Earth, water, fire wind and wide sky.
Will you not come to this wicked self one day,
With conch and discus in hand, heaven and earth rejoicing?
2. You came and showed your strength on earth as Vamana,
O wonder lord who took the earth and sky!
Pray come and walk this earth again one day
And let me touch and see you, and dance in joy.
3. O lord who protects all through every age,
We see you walking, standing, sitting and lying.
O lord with beautiful lotus dame Lakshmi,
How many days must I live in seperation?
4. You twisted, mangled and destroyed the Asuras
You stopped a devil-chariot with your foot.
Pray appear in the sky at least one day,
Surrounded by Brahma, Siva, Indra and all the gods.
5. You sit in the sky, stand on the hill, sleep in the ocean,
Walk on the plains; in all these O lord, you are present
hidden.
O lord existing in countless other worlds as well, blending
in me,
Will you still hide yourself from me?

6. With one step you strode the earth and ocean.
With one step you spread and took the worlds above.
O lord, how many days must I yearn to see you?
I melt like wax in a fire and roam the earth, alas!
7. You are the Karmic selves roaming the earth.
You are the soul of the world itself.
You are the formless ten spheres and spirit beyond.
Pray grace this tiny self of infinite ignorance.
8. O soul of the mortals, pray grace this ignorant self.
My fragrant icon lord of infinite radiance!
Will you still keep away and kill me with your tricks?
Alas, my soul which knows nothing else is afflicted!
9. My soul is afflicted by pleasures that the senses heap,
Would you still destroy me with distractions?
Has the time not come for me to be united
To your lotus feet that grew and strode the earth?
10. For many ages that do not shrink or stretch or end,
Even if I were to attain the infinite pleasures of the self,
Alas! On reflection, will that ever match, my lord,
Even a short while of service to you without returns?
11. This decad of the thousand revelations
Of devotee's devotee's devotee Satakopan
On the lord beyond sight, thought and feeling
Will secure the feet of the lord who swallowed the earth.

VI. 10. Ulakamunda

1. O lord of eternal glory who swallowed the earth!
O great icon of effulgent knowledge, my soul's master!
You stand like a Tilaka for the earth in Vengadam.
Pray decree that this bonded serf reaches your lotus feet.

2. O lord of celestials bearing a fierce discus in hand
That cuts, pulverises and grinds the wicked Asura clans!
O lord of Vengadam with tanks that brim with lotuses
like fire!
Grace that this love-brimming servant joins your lotus feet.

3. O lord celestials, beautiful cloud-hued natural grace
O ambrosial wonder lord, entering sweetly into feeling!
O lord of Vengadam where rivulets wash gems, pearls and
gold!
My lord, inquire of me and grant me your lotus feet.

4. O lord of lotus-dame Lakshmi who rained fire-arrows
Ending the days of heartless Asuras who troubled the earth!
O lord of Vengadam adored by gods, Asuras and Munis!
Pray show this lowly self the way to your lotus feet.

5. O deft archer who pierced an arrow through seven trees!
O first lord who entered between two Marudu trees!
O lord of Vengadam where elephants resemble dark clouds
O wielder of heavy Sarnga-bow, when will I reach your
feet?

6. O lord of Vengadam whom celestials worship everyday,
Through thought and word and deed, and through praise!
I long to see your lotus feet that spanned the earth.
O when will the day be when I join you inseparably?

7. O lord of celestials, my ambrosia, sitting for the love of me
O lord of Garuda banner, lord of beautiful berry lips!
O lord of Vengadam, cure for the weeds of Karma,
I cannot rest for even a moment without seeing your
lotus feet.

8. Alas, undeservingly I crave and grieve for your lotus feet!
The blue-throated Siva, four-faced Brahma, subtle-mind
Indra
And many fish-eyed damsels surround you desiringly
forever.
O lord of Vengadam, pray come as you did then, and
bewitch me!

9. You seem to come but do not come, and come when you
only seem to.
My soul's ambrosia, my lord with lotus eyes, coral lips
and four arms!
O lord of Vengadam, where brilliant gems turn night
into day!
Alas, I cannot bear to leave your feet even for a moment!

10. O lord who bears the inseparable lotus dame on the chest!
O my master of matchless fame bearing the three worlds,
O lord of Vengadam desired by celestials and great sages!
This refugeless self has found his refuge, sitting at your
feet.

11. This decad of the complete thousand songs
By Kurugur Satakopan on Vengadam lord
Who gives refuge to devotees at his feet,
Will secure the joy of Vaikuntha forever.

VII. 1. Unnilaviya

1. O lord countless good, lord of the three worlds,
worshipped by celestials!
Through the five senses borne on this body, you heap
miseries on me.
You are still intent on torturing me, separating me from
your lotus feet.
O my sweet ambrosia, my father my master!
2. You have made five tyrant kings rule me, shooting pain
night and day.
O sugarcane sap, my dark hued lord, protector of the
earth and ocean;
O bearer of the lightning discus, O this sinner's Vedic lord;
See you have made sure I do not reach your lotus feet!
3. You have made these five senses stand and obstruct
my path with mines.
You are the first cause, you made this universe, then
spanned and lifted it.
Lord of tall radiant crown, this servant's own
Madhusudana!
Alas; what have you achieved by not letting me join
your feet?
4. You planted these five senses like snares around me
leaving no escape
You placed all things and beings without exception in
your person,
Then slept as a child floating on a fig-leaf; O the manna
for my Karmas!
See, you have made me incapable of joining your lotus
feet.
5. These five senses whirl me in a giant wheel causing me
incurable sicknesses.
O lord of celestials, you routed the wicked Asura clan;
O lord of radiant discus now who will be my medicine?
Alas, you are like the executioner who seals the front,
back and sides.

6. These five senses afflict even the celestials who serve
your worship.
What can they not do to an earthling, more so when you
have left me?
O great lord, you are in music, in poetry and in Bhakti.
I see you in my eyes, my heart and my speech; pray speak
a word to me!
7. These fickle senses cannot stick to one path or goal.
My sweet ambrosial lord, you churned the ocean with
Devas and Asuras
With a snake rolled around a mountain placed in the deep.
Alas, how will I ever control my senses if your grace is not
forthcoming?
8. The five senses you gave can deceive anyone as sweet
ambrosia.
My mother! My Krishna! My lord of celestials!
Grant that I may be rid of timeless Maya, root and all,
That I may contemplate, sing and worship your symbols
and forms.
9. These five senses can fell even the gods into the pit of sin.
My Krishna, my radiant effulgence, you made this earth,
And all the worlds, the standing, the moving, and the things.
Grant the destruction of the five, their strength and all,
pray heed me.
10. O lord you churned the ocean and took ambrosia for the
gods,
I wish to sing your glory and melt with love over your
lotus-feet.
Instead you made me carry this log and lift a heavy burden
These five drag me in stormy directions, and beat me
painfully, Oh!
11. This decad of the thousand songs,
By the devotee's devotee's devotee Satakopan of Kurugur
On the lord of three qualities, of making, keeping and
breaking,
Will end the Karmas of those who sling it night and day.

VII. 2. Kanguḷum

1. She knows no sleep through night and day, she doles out
tears by the handfull.
She folds her hands and says "discus" then "lotus-lord"
and swoons.
"How can I live without you?", she weeps then feels the
earth,
What have you done to my girl, O Ranga lying on joyful
waters?
2. "What do you, my lotus lord" she asks with tears in her
eyes
Then "what shall I do, Ranga?" she weeps with hot and
heavy sighs.
"Oh, my Karmas!" she laments "Come O dark lord,
is this proper?"
Then you made and lifted the earth; how is it going to
end for her?
3. Shamelessly she calls "gem lord", then sighs and stares
into the sky.
"O my one who destroyed Asuras!", and then starts to
weep.
"O my Krishna, Kakuthstha, come and let me see you
here."
What have you done to her, O Ranga surrounded by walls?
4. She remains as she is placed, rises, falls and folds her
hands.
"Woe, this love" she says then swoons, "Ocean lord,
invisible".
Then "Orbed discus lord" she says, "please come", on
and on, then faints,
What do you intend for her, O perfect Ranga, lord on
waters?
5. She thinks and faints and recovers, with folded hands
utters "In Vengadam",
Bows that-a-ways with tears like rain, says "Come
I prithee", such and swoons.
O lord who tore Hiranya's chest, rare ambrosia who
churned the ocean,
You infatuated a strong maiden, now make her join your
feet.

6. "O lord who stole and took my heart, O red-lip gem-hue
lord!"
"O lord lying in Rangam, girdled by cool waters!"
"O celestial lord with dagger, discus mace and bow and
conch!"
Grace this girl, O lord on serpent, my Karmas are to blame,
alas!
7. "Lord who made both pain and pleasure, loved even by
the loveless!"
"Lord bearing the wheel of time, ocean-lord reclining!",
"O my Krishna, sacred water in Srirangam's cool
fish.waters!"
My tender princess lies on earth, her large eyes raining
tears.
8. "O lord of gods you lifted a mount to protect the cows!"
She weeps and folds her hands and sighs hotly as would
dry her soul.
"O lord, how can I see you?" then stands and looks up
staringly.
O! what can I do for my precious daughter, O Ranga?
9. "My soul!" she calls and "O spouse of dame earth,
lifted on your tusk!"
"My lord of lotus dame Lakshmi, resting on your chest!"
"Beloved lord of cowherd dame, you took her with
seven bulls!"
I cannot decipher her end, O Ranga in temple of the south!
10. Calling "I know not an end for myself O lord of worlds!"
"O matted-hair Konrai Siva, O the four-faced Brahma!"
"O king of great celestials, lord of wide Srirangam!"
Becoming a refugee my daughter has attained his feet.
11. This decad of thousand songs by Satakopan of Kurugur,
Through grace attained at his feet in groves of Porunal
waters,
Addressing the good lord of hue like raincloud,
Will secure a life of joy, hallowed by good celestials.

VII. 3. Vellaiccuri

1. How shall I explain O ladies, alas, you do not see the way
My lotus lord with discus and conch rides away the
Garuda in my heart.
He is there in Tirupperai of joy, where Vedic chants and
festive sounds
And sounds of merry children playing never subside,
so thither shall I go.
2. O Sakhis of fragrant tresses, O ladies, O people of the
neighbourhood!
I cannot stop this galloping heart, it is not in my bridle,
alas!
Night and day it runs after the coral lips lord of celestials,
Krishna,
Who sits amid honey-dripping groves surrounded by cool
fertile fields.
3. O friends, my heart has lost its shame and reserve to the
lord
Who sits in Tirupperai, where festivals continue for days
and months.
How can I forget his tall radiant crown, conch and discus,
And the lotus eyes and coral lips that I have enjoyed
so long?
4. Why b'ame me, O ladies? Lost in the boom of his
wonderful conch,
I bade my heart, "Sir, go retrieve my lost lustre from the
lord in Tirupperai"
Where he sits amid Vedic chants that rise like the ocean
eternally.
Alas! He too remained there, now whose help have I for
doing what?
5. I lost my femininity to my Krishna who stopped a speeding
chariot,
Who drank the demoness' breasts and went between
dense Marudu trees,
And threw a calf against the berry tree; ladies, come
forward, quick!
No use blaming me now; show me the way to Tirupperai
of fruit-laden groves.

6. Save time and show me there, my love swells like the ocean!
My cloud-hue lord appears before me, but not within my grasp.
He sits on earth in Tirupperai amid large water tanks,
With endless Vedic chants, whisked by fertile ears of paddy.
7. My heart longingly enters Tirupperai where the lord resides
He destroyed the walled city of Lanka girdled by the ocean.
Alas! I do not see my heart return, now whose company have I, O Sakhis!
None to call him back either; whose help for doing what, alas!
8. For the very reason that all gather and join hands with my lord
In heaping blame over me, my love grows, O Sakhis!
If I were to tell you how, it would exceed the earth and sky
I must go then to my lord and join him in Tirupperai lapped by waters.
9. I must go my Sakhis; O ladies pray do not stop me, of what use is this?
I have no contentment of heart anymore.
My lord of dark ocean-hue, lord who swallowed the earth and ocean
Resides in Tirupperai surrounded by fertile fields.
10. I will search town and country, I have no shame, O Sakhis
The lord in Tirupperai is surrounded by mountain-like jewel mansions
He is Makara-Nedun-Kulai-Kadan, wearing Makara ear rings.
Discus lord who killed a hundred, how long ago he stole my heart!
11. This decad of thousand songs by Kurugur Satakopan,
On the lord of Tirupperai who takes many forms and names
Through countless ages every time to protect the world
Will secure the golden feet of the discus lord,

VII. 4. Aliyelaccangum

1. The discus grew, conch and bow too grew,
The earth resounded, "Hail!", the mace and dagger grew.
The world became a bubble, his foot reached the head.
Oh, how my father strode the earth, heralding an age!

2. What sounds arose when my father churned for ambrosia,
Rivers lashing water backwards over mountains,
The ocean swirling waves back and forth,
A snake twisted on a mountain grated the earth!

3. The seven plains stood firmly in place
The seven mountains stood firmly in place!
The seven oceans stood firmly in place,
When my father lifted the earth with his fork-teeth!

4. The day disappeared, earth and water disappeared,
Sky and stars disappeared, fire and wind disappeared,
Mountains and plains disappeared, the radiant orbs
disappeared
The day my father feasted on the universe with relish!

5. Oh! The sounds of well-fed wrestlers being crushed;
The jitters of the manly warrior kings,
And the praise that the wakeful celestials showered
When my father took charge of the glorious Bharata war!

6. When the day waned into twilight
A form like a lion exploded from a rock
And blood spewed high like a fountain every way
When my father came and killed the wicked Asura.
7. Arrows grinding against countless heavy arrows,
Corpses by the hundreds heaped like mountains,
Oceans of blood flowing like rivers everywhere,
Oh, how my father destroyed Lanka to dust!
.
8. The cock-bannered god ran away, know ye!
Then the burning fire-god ran away,
Then the three-eyed god too ran away,
When my father cut the strong shoulders of Bana.
9. Beginning with water, earth, fire, wind, and sky,
And the mountains and the radiant orbs and all else,
Then even the rains, the gods, the living, and others,
· How my father made the first universel
10. Grazing herds came and all animals crouched under,
The great tanks overflowed with gurgling waters.
The entire cowherd clan found a shelter
When my father lifted a mount and stopped bad rains!
11. This decad of the sweet thousand songs
Is the word of grateful Satakopan
In word and deed to devotees of the lord.
Reciting it with love bestows success.

VII. 5. Karpur

1. In the blessed Ayodhya, land created by Brahma,
Down to the meanest grass and insect without exception
He gives the exalted place to all the sentient and the
insentient.
So would a scholar learn a name other than that of Rama?

2. For the sake of humanity, Narayana took birth and walked
on earth
Suffering countless miseries, then destroyed the plague
of Rakshasas,
Then he gave the kingdom to Vibhishana, and liberation
to all.
Knowing this would mortals be devotees of anyone else?

3. Sisupala the arch-enemy of Krishna would utter lowly
words of abuse
Such as would blister the ears, yet he attained the lord's
feet.
Knowing those who know this well,
Would anyone listen to any but Kesava's praise?

4. In the hoary past when none of these things existed,
He made the waters, then the four-faced Brahma,
Then hid all these within himself.
Contemplating these wonders, will scientists think of
anyone else?

5. The lord then came as a beautiful boar,
And in a trice lifted on his fork teeth
The earth that was submerged in deep deluge waters.
Knowing this, would seekers seek any other than his feet?

6. Afflicted by the generous Bali king,
The gods in hordes petitioned to the lord,
Who then came as a mendicant boy.
Knowing these wonderous deeds, will anyone not be
Kesava's devotee?
7. The fragrant garland-decked Markandeya prayed for life.
The mat-hair Siva took him in and showed himself as
example,
The lord then took him unto himself.
Contemplating this, will anyone seek other than Krishna?
8. The Asura king Hiranya with the power of penance
Afflicted the gods.
The lord then came as a lion and showed his wonder.
Knowing this, will knowers learn other than the lord's
names?
9. Destroying the hundred who cheated in dice,
And securing victory for the good five,
The lord drove a chariot, in a battle that the world spoke
about,
Knowing this, will anyone seek any but the lord?
10. He removes and destroys by the root great miseries
Of Maya-birth, sickness, old age and death,
Then takes all unto his good feet.
Knowing this will any wise one not be a devotee of the lord?
11. This decad of the lucid thousand songs
By Kurugur Satakopan on Krishna,
Who gives joy to those who stand and worship,
Will bequeath clear thought to all who recite it.

VII. 6. Pamaru

1. O great lotus navel that created the worlds;
O great lotus feet that strode the earth!
O lord of lotus eyes, protector of this forlorn self!
O lord of lotus hands, when will I join you?

2. Alas, When am I to join your red lotus feet,
Worthily worshipped by Siva and Brahma?
O lord who stands as earth, fire, water, wind and sky,
O my dancer lord who protected the cows under a mount!

3. Lifting a mountain, you stopped a hailstorm.
My lord of cool Tulasi crown, my lord of Konrai Siva,
My four faced lord Brahma, lord of praiseworthy name!
If indeed you are my soul's soul, pray where am I to meet
you?

4. Where am I to meet you, you are the three worlds fair.
The three-eyed Siva is you, the lord Brahma too is you.
The thunderbolt Indra and all the other gods are you.
O my Gopala, wearing honey-dripping cool Tulasi crown!

5. My Gopala, my uncut black-gem lord!
In your lotus-navel is spread the three worlds.
In the midst of your effulgent radiance,
How is this soul to see and attain you?

6. I know not how to see the lord with Lakshmi on his chest
He looks like a brilliant gem, flooding blue effulgence,
His feet and hands, lips and eyes, chest and navel
Are like sparks of dazzling red blowing everywhere.

7. My lord of Lakshmi on his chest, is lord with Parvati
on his half,
And lord with Sarasvati on his face, and lord of Indrani too.
He lifted the earth, burnt the three cities, subdued his
senses
And rules the celestials' world; alas, I do not see him!

8. Like horses before a Yali, like foxes before a lion,
The demons howled and left their haunts, and went into
hiding
When the Garuda lord killed the fierce Mali
And stacked bodies like mountains; Oh, can we not see
him too?

9. Can we see him too, O heart? He destroyed the demon clan
Of deathly might and wickedness,
And gave the kingdom to the younger brother,
Then himself ruled like a lion among gods in abounding
glory.

10. He took birth in cowherd clan, did many wonderous deeds,
Killed Kamsa, befriended the Pandavas, and destroyed
armies,
Full of patient goodness, he shall by his grace
Give us the precious ascent to Vaikuntha, Haril

11. This decad of the thousand songs
By Kurugur Satakopan on the discus lord
Who came as a lion and tore the bowels of Asura,
Will secure the whisk and service of fair damsels.

VII. 7. Elaiyar

1. Are they two gods of death, come to eat the souls of
females
Or are they the beautiful eyes of the ocean-hued lord,
I know not.
All around they appear, like day-fresh lotus flowers,
Oh, see!
O sinful me! Sakhis! Ladies! What shall I do?
2. What use punishing me with nudges and abuse, O ladies?
Is it a tendril or stem of a grown Kalpa creeper, I know not
The beautiful nose of the thief-lord enters my soul
Strongly like a radiant lamp hanging from a chain.
3. Is it a beautiful berry fruit, the sins of my wicked self?
Or is it a grown coral branch of beauty, I know not.
The radiant lips of my dark hued lord come
And appear before me everywhere, sweet to my soul.
4. Is it the dark bow directed on sweet damsels,
The sugarcane of blessed Madana?
The eyebrows of my Krishna, father of Madana
Stand everywhere and kill me, alas!
5. Is it a flash of lightning, striking fire everywhere?
Or is it a beautiful string of pearls burning my soul,
I know not.
The radiant smile of my lord who lifted the mount kills me
Alas, ladies! I know not where to escape.

6. Are they sprigs with dangling Makara fish
That make damsels and Asuras fear and ask "Where"?
The ornamented ears of the lord resting on a hooded snake
Kill me relentlessly see, O ladies!

7. I know not how to show this ladies!
Is it the waxing crescent moon, alas, is there no poison for
lovers?
The forehead of my lord with broad shoulders
Has taken my soul and killed me relentlessly.

8. The beautiful face of Krishna has taken my soul!
His lotus eyes, tendril nose, coral lips, bow eyebrows,
Pearly teeth, ornament ears and crescent-marked forehead
Stand like a radiant circle of brilliance,

9. Are they radiant sunrays that have soaked up the dark
of night?
No, they are the dark radiant tresses of the lord,
Fragrant with fresh Tulasi blossoms, taking in my soul.
Alas! you do not know this, ladies, and abuse me.

10. Ladies, you stand around me with rough hands
And abuse me for standing in the porch.
My heart is set on the gem-hued lord whose radiance
Spreads everywhere; what do you want of me?

11. This decad of the powerful thousand songs
By Kurugur Satakopan on Krishna
Who is hard to see for even the celestials,
Will secure the world of celestials forever.

VII. 8. Maya

1. O wonderful lord, Vamana, Madhusudana, tell me.
You stand as earth, fire, water, sky and wind,
As mother, father, children and relatives
As all else and as you; what do these mean?

2. Beautiful Tulasi crowned lord Acyuta, pray tell me.
You are the moon, sun, stars and darkness,
Thundering rain, great fame and blame,
The sinister eyed god of death too is you; what wonders
are these?

3. Beautiful discus lord on chariot, pray speak.
The many countless ages, and moving within them
The countless myriad objects, transient or not;
Wonderously you stand as these, what mischiefs are
these?

4. Honey-dripping lotus lord, pray give me an answer.
Being and non-being, permanent and impermanent,
You lie in the deep ocean on hooded snake,
And will these many things, what designs are these?

5. Fragrant Tulasi blossom lord pray tell!
You rid me of desires and took me as your own,
Body, breath, birth and death are you.
The many wonderful acts are yours, what deceptions
are these?

6. O deceiving dwarf, pray tell, that I may understand.
Ignorance and knowledge, hot and cold,
Wonders and trivia, victories and Karmas,
Usefulness and waste are you, what travails are these?
7. O hardships! My Krishna, lord of tall crown, tell me.
The afflicting pride, insolence and love,
The afflicting desires, the heavy, the still, the moving,
You made these and caused me grief, what games are
these?
8. O Krishna ruling me! What mischief you are filled with!
You make it hard for anyone to see and speak of you as
such,
Then you made the three worlds, and became them.
You are within me, and without, what ways are these?
9. What means this? How do you stand? O my Krishna!
You are the hands and feet and all the limbs,
Taste and form and touch; sound and smell too are you.
Begin to think, there is no end to your subtle nature.
10. You are the form and formless spoken of in the Vedas,
Subtlety inseparable from the gross reality.
O my Acyuta of Tulasi garland chest!
Whatever one attributes to you, that you are indeed!
11. This decad of the thousand radiant songs
By Kurugur Satakopan on Hari,
Who cannot be described as this or that,
Will make devotees of those who recite it.

VII. 9. Enraikkum

1. Oh how shall I sing of my radiant first cause lord?
Day by day he makes me rise higher and higher.
Each day he makes me his own
And sings through me his praise in Tamil verse.

2. Today he has rendered my sweet soul countworthy.
Making it appear like
I was singing with words mine,
He with words his, has sung his praise, what wonder!

3. He entered my speech and made me acknowledge him.
He sings his own songs of praise
Through the words of pure-hearted devotees.
How can I forget the first-cause lord in my speech?

4. Can I forget my father who through me
Has sung songs in his own praise?
He liberates me from boundless sin
And roams about ensuring my well-being.

5. He made me his, and through me
Sang sweet songs that the worlds praise.
I only uttered empty words,
While he filled them with meaning.

6. My lord of Vaikuntha has preferred
To blend with me and sing his praise.
He did not choose for this
Great poets of worthy words and merit.
7. When shall I know to my fill
The lord who destroyed my Karmas?
He made me his and through my words
Has sung his songs on Vaikuntha.
8. The lord of discus made me his
Gave me excellence and sang his sweet songs.
Even if I mix and drink the whole earth
Will my thirst for singing ever quench?
9. Even if I drink through past and future,
Will that quench my thirst for singing his glory?
He favoured me by making mindless me his,
And with my tongue he sang his moving songs.
10. What can I give in return for his favour
Of singing with my tongue, I wonder!
The songs in his praise are so moving,
In this or another world no such thing exists.
11. This decad of the thousand songs
By Kurugur Satakopan who saw the lord
In every place here and there,
Gives joy, whichever way sung.

VII. 10. Inbam Payakka

1. When will the day be when I ambulate with
folded hands
The lord who ~~dearly~~ resides in Tíruvaranvilai amid
groves?
He is our lord who rules us sweetly spreading happiness
Over the seven worlds, with lotus-dame on his chest.
2. He came as a dwarf and grew tall; dispelling doubts
He grew and measured the earth under his two feet
He resides in Tíruvaranvilai, where festooned mansions
touch the sky.
When will I worship him with fresh water and folded
hands?
3. Oh, when will I worship him
Instead of seeing him ride away on his Garuda?
He is Govinda, Madhusudana, Narahari, residing in
Tíruvaranvilai,
Surrounded by gardens chanting Vedas four, the five
and the six texts.
4. Will I ever contemplate without end from here
The lotus feet of the beautiful Krishna?
The glorious lord of worlds was born in Mathura.
He resides in Tíruvaranvilai amid sugarcane and paddy.
5. Through contemplation and worship of his feet forever,
If we sing his boundless praise, our Karmas will all vanish,
He resides in Tíruvaranvilai amid mansions and tall walls,
The friend of many great devotees of yore.

6. Contemplate his frame, devotees! Our Karmas will vanish.
He is within me at all times, praised by my heart,
He then fought and won battles to wed his Rukmini.
He resides in Tiruvaranvilai, city of great fame.

7. The city of Tiruvaranvilai is surrounded by gardens,
He resides there as Krishna, lord of celestials.
In the yore he entered Bana's fortress, while Siva then
had fled,
And cut asunder the Asura's thousand arms, he is our
only refuge.

8. The tusker standing in deep waters lifting his trunk wailed:
"Other than you O Krishna, I have no refuge!"
The lord who ended his misery then, lives in Varanvilai.
Go around him in worship, our Karmas will all vanish,

9. Even if my Karmas leave and I ascend heaven,
My thoughts will still be "When will I praise and worship
him?"
With proper deeds and proper heart and proper words
alone,
O when will I go around Tiruvaranvilai!

10. I have resigned myself to the lord who lives in Varanvilai,
Where devotees worship with thought, word and deed.
The lord Tevapiran knows my heart to the core.
He knows that I nurture no other secret desires.

11. This decad of the holy thousand songs
By saintly heart Kurugur Satakopan
On dedicating himself to the holy one's feet,
Will secure the worship of celestials and their spouses.

VIII. 1. Tevimaravar

1. Your spouses Sri and Bhu command, and all the celestials
serve.
The blessed three worlds your domain, the forms you
will are yours
O gem lord with lotus eyes and coral lips that hurt me!
O my soul, ambrosia, lord who churned the ocean, bless
me with your vision.
2. I wish only to see you, tears flood my eyes.
Make me love in every way, and prate your names, alas!
Show yourself to me lord, Rama, Krishna, kalpa-fruit!
Lord who lifted the earth from waters, you are devotees'
ambrosia.
3. Sweet child, O dear as life to chieftain Nandagopa!
O chubby elephant calf, joy of Yasodha, deep ocean!
You tore apart the wide chest of wicked Hiranya with
claws.
If you do not appear again, how will devotees believe in
you?
4. O lord who released a terrible army on earth in the war!
O celestials' ambrosia, poison to the Asuras, dear as my
soul!
Then I too may doubt that you appear before devotees,
In forms that they worship, and accept their offerings.
5. O great soul that made, ate, remade, lifted and measured
the earth!
O glorious soul who made the ocean, sleeps on it,
churned, parted and bridged it!
O the oversoul, what gods are to men, you are to the
gods.
O soul of all the worlds, where can I come and meet you?

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6. The radiant lord beyond words, is hard to attain even by
 celestials.
 Be that as it may, he stole my hue, and denied me his
 pollen-laden Tulasi.
 To whom can I address my grievances now, O Sakhis!
 Alas,
 He sleeps with large lotus eyes in Kulandai amid fertile
 groves.
7. He has deserted me without a trace, and made me prate
 his many names.
 O flower-coiffured ladies, my fair Sakhis! What shall I do?
 Though many years may pass, see him I will, I swear.
 You may take it that we have nothing in common hence-
 forth!
8. Out, out my pet mynahs, parrots, my koels and my
 peacocks!
 He has stolen my health, wealth, heart and all else to
 the last.
 He resides in fair Vaikuntha, in milk ocean and on
 Vengadam hill.
 Till my last remaining passions leave me, he will not see
 me, so out!
9. The lord of celestials is not the one to show
 himself easily.
 He came as a sweet boy, then grew and took the earth,
 sky and all.
 He has beautiful shoulders of exceeding radiance and
 mischief.
 To him I have lost my dignity and shame, so what can
 I lose, O Sakhis!
10. My heart left me saying "not thine anymore" and joined
 the lotus feet
 Of the lord who came walking like a huge dark mountain
 With radiant sun-like discus and moon-white conch in
 hands.
 O my fair bangled Sakhis, now what can I do?
11. This faultless decad of the Andadi of thousand songs is
 By Kurugur Satakopan who gave up all passions for
 Krishna's feet,
 Those who can sing this to the glorious Krishna lord
 Will become faultless and attain everything on earth
 and in heaven.

VIII. 3. Angumingum

- 1, Lord bearing conch and discus, with lotus dame,
And earth-dame and Nappinnai blending in you!
Gods and Asuras everywhere worship you
And seek refuge in you but never fathom you.

2. Without ever learning the Vedic texts,
We have cut attachments and destroyed the four woes,
By simply serving the radiant discus lord
Who is our fortress of strength.

- 3, Alas, nobody comes here bearing his conch and discus,
Nobody comes following him with his dagger and bow,
I look out for him everyday on this earth,
To serve and worship him but see him not, alas!

4. O lord who swallowed the earth as a morsel
And slept as a child, floating on a fig leaf!
Alas, time stretches like a dark age
And I drown in the desire to see your frame.

5. O lord lying still in beautiful Kolor and Pulingudi,
What makes you sleep so soundly?
Are you weary from the battle of Lanka
Or from walking over the earth and sky?

6. Being the lord of gods, he receives their homage.
He wields a beautiful conch and discus, look!
He destroys the pall of existence,
He will come and light my heart with his gem-hue.

7. The lord resides in Paricaram with Lakshmi on his chest.
Pilgrims come and go but alas, none to say to him :
"A devotee waits there longing for a chance
To go out with you bearing your conch and discus",

8. Lord of discus who strode the seven mountains,
The seven oceans and the seven worlds in one step!
O when will you consider and grant me
The joy of serving your lotus feet?

9. My love overflowing, I call out :
"O first lord, time, my gem-hued master,
Who is Mal, Brahma and Siva!
Who can comprehend his glory?

10. The clear-sighted Munis can only see the shore.
The great eternal celestials only stand and worship.
How can we ever fully praise the lord
Who churned the deep ocean, pray tell!

11. This decad of the beautiful thousand songs
By tall mansioned Kurugur city's Satakopan
Addressing the lord who destroys birth
Will secure freedom from rebirth.

VIII. 4. Varkada

1. The mountain-like tusker rolled, overflowing with
strong drink.
The creeping mahout was killed, the display-wrestlers
routed.
The petrified kings on balconies turned and fled and
Kamsa's head was crushed,
When our lord of Tiruccengunrur came as the victorious
cowherd lad!
2. Our sweet destination is Tiruccengunrur where fish
dance enchanted.
In nectar-sweet waters of Tiruccirraru surrounding our
first-lord.
He is the lord who takes forms to create, protect and
destory the world.
Other than him our ambrosia and master, who can be
my refuge?
3. My lord eternal came and measured the earth and sky.
He rules over me, destroying my past Karmas by the root.
He stands in Tiruccengunrur, jewel of the south, on
Tiruccirraru.
I cannot think of a refuge other than his lotus feet.
4. Then he came as Vamana, his frame did grow and cover
the earth.
My beautiful gem-hued lord then also churned the ocean.
In Tiruccengunrur, where plantain, areca and cocunut line
the sky,
He appears in true form, standing; his feet are my refuge.
5. Any other refuge is not different from him who is all.
This is true, but even then my heart seeks none but him.
Hence his abode in tall mansioned Tiruccengunrur is my
refuge,
Where the fragrant smoke of Vedic sacrifice clouds
the sky.

6. I have found my refuge, my soul, in tall mansioned
Tiruccengunrur.
Here he resides amid three thousand devotees, Siva and
Brahma.
He is father and mother to celestials and the sages ,
Reclining in the deep ocean, not knowing his own nature.
7. I see the lustrous lord standing in Tiruccengunrur
With lotus eyes, feet and hands, lotus navel, lotus chest,
Coral lips and red garments, and auspicious red crown;
His radiant form with ornaments and weapons five fills my
heart.
8. The lord in my thoughts resides in Tiruccengunrur.
Worshipped by sages and celestials, refuge of devotees,
He gives death to the Asuras, I know not how to praise
him.
He is the creator, protector, and the destroyer of the
three worlds.
9. The lord who is these is himself Brahma, Siva and Indra
too.
He fills all the worlds, and is himself all of them.
He resides in Tiruccengunrur, no words can praise him,
With generous nobles, scholars, craftsmen and devotees.
10. The eternal lord graces all by becoming all of them.
I have attained forever the lord who is Siva and Brahma
too.
He resides in Tiruccengunrur on the banks of Tiruccirraru,
Inspiring three thousand Vedic seers and devotees of high
merit.
11. This decad of the thousand songs
By Kurugur Satakopan on the lotus-navel lord
Sweet as honey, milk, sugar and sap.
Those who sing will end this drama and attain heaven.

VIII. 5. Mayakkutta

1. Vamana, my love! Your frame is a cool lotus pond—
Your eyes and hands and feet like full lotus blossoms,
Your radiant lips like their buds, your body like the dark leaves!
O wonderful dancer, will you not spend a day with me?
2. With faltering steps I roam the good earth in shame,
I call and look everywhere, with parched lips and parched eyes.
Alas, will you not come one day showing your dark frame
and glistening hair
Like a young mountain with a black sun rising on its peaks?
3. O lord of radiant coiffure, lord of fragrant garland,
O rain-cloud lord, I despair and weep for you calling.
Alas, I see you not, with your befitting ear-rings,
Your coral lips, your four arms and slender waist!
4. Your coral lips and dew-fresh lotus eyes and radiant form
Have occupied my heart, I cannot say how, O lord.
I see you reclining in the milk ocean
Like a dark rain-cloud on a snow-capped mountain pass.
5. O dark cloud lord who swallowed the round earth and
waters,
I cannot describe the effulgence of your radiant feet.
They are like two young suns of infinite light shining in my heart.
Now how can the darkness of evil ever approach me?

6. O my Krishna, dear as my eyes, lord of the universe, my
master!
O cloud hued lord, O pot dancer, my lord, I am calling you.
Come from the sky, or come from the earth, or from the
ocean,
Or from wherever else, but come you must, and show me
your lotus feet.

7. Come before me or else call me into your presence,
That I may serve the lotus feet that strode the earth.
O dark lord resembling a black sun of infinite lustre
With glowing red spots of cool lotus eyes, lips, feet and
hands!

8. Everytime I see dark flocking clouds my heart melts, saying
This is how my lord appears, and day by day I die.
O lord who drove the chariot for the godly five
In war against the wicked hundred, come now, is this fair?

9. I weep and call in despair, O lord of lightning discus;
O lord of Garuda banner! Alas, what indeed does he intend?
Did he not appear in the beautiful groves of Mathura
And rid the world of its miseries?

10. O lord who came and fought the great Bharata war!
Lord who is earth, fire, sky, wind, water and all else!
Lord invisible as the butter in fresh milk!
Alas, where can I see you?

11. This decad of the beautiful thousand songs is
By Kurugur Satakopan asking the lord :
O where can I see you, sweet Tulasi garland lord?
Those who sing it will enjoy bliss here and now.

VIII. 6. Ellaiyum

1. Night and day worshipped with joy,
He gives us grace and all else.
The lord of Tulasi blossoms crown
Lives with lucky ones in Tirukkadidanam.

2. Look! The lord has linked my thoughts
To Tirukkadidanam, and lives in both.
'Tis he who showered arrows then
And destroyed the pride-filled Rakshasas.

3. The lord was one then two then become three,
Then mingled himself into all, sweet to my heart.
The wonder lord resides in Tirukkadidanam
With dame of lotus, Lakshmi on his chest.

4. The wonder lord that cut my wicked Karmas
Has made my loving heart his cool abode.
In Tirukkadidanam amid radiant gods,
He lives in the midst of fragrant groves.

5. The lord who lives in godly Tirukkadidanam
Has also made his temple in my heart.
'Tis he the wonderful dancer with pots
That's worshipped by all the temple gods.

6. The lord of Lilas, Madhusudana
Destroyed my woes to the end.
He lives in cool fragrant Tirukkadidanam.
Worshipping him will end woes, just see!
7. The lotus feet of Govinda in Kadidanam
Who measured the earth, sky and all
Are worshipped by earthlings and gods.
Place him in your heart and end your woes.
8. The lord has many good city resorts
In the sky, on earth and in the ocean.
Yet he has chosen this my heart
And Tirukkadidanam as his abodes.
9. The lord who lives in many good resorts
Is chief of cowherd clan and eternal.
He resides in godly company
In Tirukkadidanam, what wonder!
10. The wonder lord Narayana, Hari
Is Vamana residing in my heart.
The sound of Vedic chanting blows
Through Kalpa groves in Tirukkadidanam.
11. This decad of the thousand songs, sweet as milk and
honey
By Kurugur city's Satakopan
On Tirumal in good Tirukkadidanam
Will secure Vaikuntha, and elevation of spirit.

VIII. 7. Irundum

1. I worshipped and called for many days fervently,
And prayed that I be heard and bound to his feet.
Lo, the beautiful Vamana noticed me,
He stole into my heart and made it his.

2. All the while he stood watch over my lowly self,
Destroying the reckless five that ruled my heart.
What more grace can there be from the lord,
He graced the elephant in distress!

3. He resides in me dispelling darkness.
More than this, what grace can there be?
More precious than the three worlds,
What strange wonder, this?

4. The lion of celestials, Gopala my lord
Shall deceive me no more with his tricks.
He placed his pure radiance within me.
His grace shines in all the worlds!

5. The radiant lord praised by all the worlds.
Like a radiant mountain gem he came
And stood in my heart.
Does anything else matter now?

6. If he gave me something else of value,
Then whom would he give himself to?
He stands in me like a mountain gem with coral lips,
And lotus chest and limbs and eyes, and lotus navel.
7. With lotus navel, coral lips and pearl-white teeth,
Wearing radiant ear-rings, and of exceeding effulgence,
He stands before me, Oh! with a smile I could embrace.
He stays in my heart, a greater grace I know not.
8. The lord graces for nothing those whom he chooses.
A greater grace I know not.
Containing the three worlds in himself
He has come to stay in my small heart.
9. The lord who contains the three worlds
And all beings and celestials
Stands as one forever unchanging.
I have him in my heart forever!
10. I have placed in the recess of my heart
The lord who sleeps on a hooded serpent
Deep in the cool ocean of milk,
I shall never tire of contemplating him.
11. This decad of the thousand songs
By Satakopan of Kurugur city
Addressing the lord on hooded couch
Will secure his feet cutting rebirth.

VIII. 8. Kankal Sivandu

1. Someone stands within me with large red eyes and ripe
coral lips,
Pearly white teeth and radiant dangling eartops shaped
like fish,
Dark as the rain-cloud he wears a radiant crown, has four
arms,
And holds a beautiful bow, discus, conch, mace and
dagger.
2. The lord in my heart is also in my body and in the world
and beyond,
Celestial lord beyond pain and pleasure, he defies all
definition.
The celestials' body of knowledge, the glory of eternal joy,
He is the nature of pure fragrant dew-fresh flowers.
3. To attain by his grace that celestial body of knowledge,
I placed him in my heart, that too is his sweet grace.
He made me realise that consciousness, life, body and
possessions
Are all useless, then became myself.
4. The lord who became me was there before all things and
beings
The first cause who cleaved and became himself, Brahma
and Siva,
Sweet as honey, milk and sugarcane juice, he stands in
my consciousness
In my life, and in my body; I have realised him.
5. I have realised the permanent one, whose nature is so
subtle,
He cannot be spoken of as this or that, much less be seen.
Becoming finer and finer till nothing remains attached,
He transcends good and bad, and transcends all
knowledge,

6. Go well beyond knowledge, and break the limit of the senses.
Contemplate the great endless continuum, repeatedly.
Shed attachments and go beyond pain and pleasure.
That liberation, then and there, is the only one there is.
7. Knowing this, with no attachments, empty yourself,
For that indeed is liberation, and the joy of heaven.
Not knowing this, those who tire and ask "what is liberation"?
"Where lies joy?" will only tire and tire again.
8. Kith and kin will hover around and wail "He is going!"
Weep and fall and clutch your feet, as you depart.
In spite of pity and rising madness, if you can but go
And join the lord in your heart, that is well done!
9. 'Tis well that we join him then, but till such time as that
The garuda-banner lord is lord and soul is soul, so mind!
'Tis not hard to see men wandering in self-made heavens.
Such Yogis are on earth, they have been and will be!
10. My lord who is, by 'is' and 'is not', has revealed himself.
My lord has come to stay with me and destroyed forever
Growth and decay like the moon waxing and waning,
Knowledge and nescience like sunlight and shade.
11. This decad of the thousand songs by Satakopan
Blessed by the lord who destroys knowledge and nescience
The gem hued lord who is Brahma, Siva and Indra
Secures his lotus feet for those who sing it.

VIII. 9. Karumanikka

1. What can I do, my ladies! She utters not a word
Save the names of the sweet lord of Kuttanattu
Tirupuliyur,
Who stands like a mountain of gem with ponds of lotus
thickets on it—
His chest, lips, eyes, navel, hands, feet and vestments!
2. My dear ladies, what shall I do? She sings in praise
Of the crown and necklace and radiant ornaments
“Like the bright sun on Meru, like the stars in the sky”
Which the lord wears in Punnai-groved sweet Puliur.
3. Night and day she sings and stands in praise
Of the bright mansioned Puliur’s grandeur,
Like the ocean catching fire lashing balls of hooping fire
His fiery weapons are impatient to destroy the Asuras.
4. Coupled bullocks plough the fertile fields in Kuttanadu
Where groves and plantations grow tall to speak of his
wealth
Who swallowed and remade the worlds, lord of celestials.
This bright dame speaks to none, save of his glories.
5. The jewels and the dress she wears, the joy in her face,
Ever wondered where they came from? Oh, it is
unthinkable!
In the cool Puliur tank, where a large lotus blooms,
She immersed herself in the grace of the lord of the
worlds!

6. There is clear proof that the slender one
Has received the favours and the grace of the lord.
Her lips have acquired the red hue of Areca fruit
That grows in Tiruppuliyur graced by the lord.
7. Betel creepers with tender leaves embrace Areca
trunks there,
Cool breeze blows over ripe plantain fruit in Tiruppuliyur
And wafts the fragrance over caressing coconut leaves,
This young one has attained the feet of the affluent
Krishna there.
8. How can I make you understand, O ladies!
Good scholars of the Sanskrit Vedas feed the fire
Whose smoke clouds the land of celestials in cool Puliyur,
Where the lord reclines; she only prates his names forever.
9. Night and day she speaks only of the cloud-hued lord
Who resides in Tiruppuliyur surrounded by fertile fields,
Where alligator ponds are aflame with red lotus blooms,
And sounds of fragrant music rise with Vedic chants
incessantly.
10. Or else why does her person waft the fragrance of Tulasi?
She surely has received the favours of the Puliyur lord,
Who stands as a beacon in the southern Kuttanadu,
Amid beautiful jewelled mansions rising by the score.
11. This decad of the beautiful thousand songs
By Satakopan, devotee of the devotees of the lord
Who is master of the three worlds
Will secure the lord's feet for those who recite it.

VIII. 10. Nedumarkku

1. I only thought I would serve the lord,
Lo, my evil Karmas disappeared instantly without a hitch!
Come to think, other than serving his devotees,
Can there be a greater wealth in the three worlds?
2. The wealth of the three words and the enjoyment of one's
self,
Put together, will it equal the joy I have here and now,
Through serving the selfless devotees
Of the cloud-hued lord's lotus feet?
3. Is it proper for me to join the lotus feet
Of the beautiful dwarf with lotus eyes
Who extended his small frame and took the worlds,
When his devotees, great humble men, my masters, roam
the earth?
4. My lord of coral lips and red lotus eyes
Swallowed and remade the earth; his glories I sing.
With fit flowers in my hands, I worship his grace.
His form is in my heart, so what do I lack here?
5. Were I blest with service to his lotus feet,
Were I to enjoy his swirling flood of heavenly radiance,
Would that compare with birth, albeit in this lowly body?
Where I sit and enjoy his names in the flood of sweet
poetry?

6. The wealth of the three worlds, or even liberation,
Will it compare with the joy of singing his eternal glories?
He destroyed the rutted elephant with ringed fist,
He destroys hideous Asuras, riding the Garuda bird.

7. Rather than attain the lotus feet of the great lord,
The lord of exceeding glories, eternal, self-made seed
From which sprouted all the three worlds,
I only wish to enjoy sweet union with his devotees
forever.

8. He made the cool ocean, and spread on it his peerless
form.
Of countless heads, hands and feet like a Kalpa forest
Growing wild over a gem mountain, radiant like a
thousand suns.
I only long for the sweet company of his band of devotees.

9. The lord has the power to destroy the Karmas of his
devotees.
With his conch, discus, bow, mace, dagger and other
weapons.
He is youthful, and love-god Kama's father.
I only wish to serve the servants of his devotees.

10. Through life after life, in every age after age,
I only wish to be born in the family of bonded serfs
Of my masters, the servants of the servants of the lord,
Who has a Kaya hue, four shoulders, and wields a discus.

11. This good decad of the thousand songs
By Kurugur Satakopan addressing Krishna,
Lord of blue lotus hue, filling the universe,
Will secure a happy domestic life for those who sing it.

IX. 1. Konda Pendir

1. Wife and children, friends and relatives
Have no love save for what they see you have.
The lord who swallowed eight quarters, heaven hell
and all else,
Is our only road to freedom, worship alone is fit.
2. Friends and relatives give you their time
But sup your wealth like leeches till it only lasts.
Seek the prince who shot through seven trees, oasis of
freedom.
Other than him, there is no way, this is certain.
3. Seeing you walk with wealth they will come forward to
wish you.
Seeing you in poverty not one will ask what happened.
The lord was born in Mathura to destroy wicked Asuras.
Love and serve him, other than him there really is no
refuge.
4. Those who have been placed as trustees of your wealth
Will behave like petty moneylenders in bad days, what
use?
Need we dilate on this, the only wisdom that there is
Lies in praising the lord of Mathura, our only hope and
refuge.
5. Those who enjoyed sweet union with pampered parrot-
like dames
Will also experience something else later.
The lord of Mathura destroyed many frightening Asuras.
So wait on for his servitude, the only joy there is.

6. There is no joy that is certain, alas! not realising this,
How many men have come since yore and passed away in
vain.
Praise the lord who took birth in ancient Mathura city.
Other than this there is nothing, in short.

7. There is nothing else, I have said so have no doubt.
For all beings on earth, even thinking of him will do.
At least in learning his names there is nothing wrong,
alas!
So recite the names of the perfect cowherd lad of
Mathura.

8. A lifetime spent in worshipping the feet of Krishna is
good.
Alas, there could be nothing greater than singing his
praise.
The lord was born in northern Mathura city to protect us,—
Pure hearted devotees who desire him alone.

9. Those who pursue limited ends as if the infinite is not,
They only waste away their lives, alas!
Like tearing away their ears and losing the ornament.
So take refuge in tall banner-mansioned Mathura city's
lord.

10. There is no refuge other than Krishna, 'tis certain.
To prove it he took birth in Mathura and rid the world's
burden.
Consider any thing as yours, then sacrifice it to him,
For have no doubt devotees, all is by his grace.

11. This decad of the faultless thousand songs
Is by Kurugur Satakopan who took refuge
At the feet of garland-chested Krishna.
Those who sing it will be our eternal masters.

IX. 2. Pandai Nalale

1. From the days of yore, through your grace and lotus
lady's grace.
We have thronged your temple and served you in many
ways as bonded serfs.
Pray look at us with your lotus eyes, and part your silent
lips,
O lord reclining in Tiruppulingudi surrounded by surging
Porunal waters!
2. Through generations as bonded serfs, we have served
your golden feet,
Never transgressing the limits of your holy domain.
May your lotus feet that measured the earth decorate
our heads one day,
O lord reclining in Tiruppulingudi surrounded by golden
walls and fertile fields!
3. You lie sleeping day after day, how long, till your body
sores!
Hear, O lord, your bonded serfs of unbroken service
petition to you :
Pray open your lotus eyes and wake, and be seated with
your dame Lakshmi.
May the three worlds gather and worship you, O lord
reclining in Tiruppulingudi!
4. Lying in Pulingudi, sitting in Varagunamangai , standing
in Vaikundam,
You enter my heart and clear my thoughts, lord such is
your grace!
May the three worlds also see you, and may we shout
and dance in joy,
Pray come and show your cloud-hue form, and let us see
your coral lips redden!
5. Pray come and stand before me, your coral lips reddening.
Flashing a smile of dazzling pearls, your lotus eyes half
closing!
O lord reclining in Pulingudi in cool waters where conch
and corals abound!
Did you not come riding the Garuda bird to save the leg-
bitten elephant?

6. Like a dark cloud on a golden peak you came riding the
angry bird
Stood and fought a fierce battle and killed Mali and
Sumali.
Angry lord with radiant crown, lord in happy fields of
Pulingudi
With conch and other terrible weapons, you do end our
woes!
7. O lord of celestials too, you destroy our woes and rule us.
O lord reclining in cool Pulingudi waters amid fire-like
lotus blooms!
Come and sit before us one day, that we may rejoice and
express our hearts,
That your devotees may enjoy the commotion, that this
foolish world too may see.
8. May, the whole world rise and worship your feet, vying
with each other
To praise with all the love in their hearts and power in
their speech!
O lord of moon mansioned Tiruppulingudi, lord of
Srivaikundam
Come before our eyes one day, choose a niche and sit
with us.
9. Choose a niche and sit here too, praised by all the worlds,
That we devotees may hover and sip the nectar of your
fresh blossom face.
O lord of fertile Tiruppulingudi where fish dance with
golden paddy,
Lord who routed Asuras by the score, wielding mighty
fierce weapons!
10. O lord wielding mighty fierce weapons, lord who destroyed
Devas' woes.
Lord of happy fields Pulingudi, my ambrosia who
destroys terrible Asuras!
The peerless lotus dame Lakshmi and earth dame press
your lotus feet.
That I too may press your feet, come to me or call me to
yourself!
11. This decad of the sweet songs
By gushing Porunal's Valudi land Satakopan
Addressing the lord who churned the ocean
Will secure the feet of the lord when sung

IX. 3. Orayiramai

1. Protecting the seven worlds in a thousand ways,
The peerless lord has a thousand names.
Lord of dark rain-cloud hue,
He is our own lord Narayana,
2. He made the wide earth and lifted it.
He swallowed, remade and measured it.
He (Brahma), he (Indra) and he (Siva) too are he.
He is all else too, we have seen.
3. The Vedic texts have revealed Hari
As the substance of consciousness.
All thinking men worship him
As the cure for all ills.
4. Extolled by hordes of celestials
As the soma of their bliss,
The dark Krishna is our liberation.
Note O heart, so never leave him.
5. The lord of fragrant Tulasi garland
Is one without a second, experience him.
I beg you, O heart, pray take heed :
Never let him leave you.

6. Joy is the lotus-dame's embrace.
Hard is the constant war with Asuras.
Churning is the ocean's ambrosia.
Breaking is my heart united with him.
7. My heart hankers night and day
For one vision of Vaikuntha
Where dwells the lord
Who tore the wide chest with nails.
8. Destroying pairs of opposites
He liberates from rebirth
Who resides in Vengadam
Where gods worship him.
9. Lord of glory on serpent couch!
Worshipping you with flowers and water,
Lamp and incense is superfluous,
I know not how to serve your feet.
10. Brahma sits on your lotus-navel.
Siva occupies your right side.
Celestials stand around and worship.
Can I ever praise you fully?
11. This decad of the thousand songs
By fair Kurugur's Satakopan
On the lord of great virtues
Will secure high Vaikuntha.

IX. 4. Maiyar

1. Lord who wears on his chest
The dame with dark eyes!
Lord of conch and discus,
My eyes pine to see you.
2. Lord, desirous of seeing you,
My heart speaks countless thoughts,
“I refuse to leave you”, I call,
Alas, he evades gods and sages!
3. Like a low dog wagging its tail
I call with heart melting,
Then you protected herds with a hill!
I fear your grace has missed me.
4. Lord confounding gods and Asuras,
You came as Narasimha!
Fittingly I have surrendered myself,
But fear for what lies ahead.
5. The lord of gods came then as lion,
He made Brahma too.
He reclines on hooded serpent,
My heart seeks his feet.

6. Longing to see you,
I contemplate your form.
Peerless lord of Vaikuntha;
My heart rejoices in you.
7. Lord who came as Narasimha
And tore apart the wide chest,
You live in the core of my heart,
My heart rejoices in you.
8. I have seen my Krishna lord,
He stands beyond the six schools
The subtle cause of all the world,
He is the womb of even gods!
9. I see the lord before myself
My heart has sung his songs,
Delightful to devotees!
My Karmic bonds are broken.
10. The lord who bears the Garuda banner
Keeps me as his servant.
His feet once strode the earth and all.
What wonder, I have found him!
11. This decad of the thousand songs
By Kurugur Satakopan
For lord who killed the rutted elephant
Grants the lord himself.

IX. 5. Innuyir

1. O lady cuckoo birds, what have you against me?
Must you and your mates come here and sweetly call?
Alas, you do not call my Krishna to come,
Need you try so hard to take my life?
2. O lady herons! How sadly you and your mates converse!
Alas, you need not have tried so hard.
The trickster Govinda is no true lover, that is it.
Now my life is already in his hands.
3. My life is in his hands O lady herons!
Need you go around me with your coquetish walks and
jibes?
My sinner self has done no penance to survive;
How can I stand and hear your piteous calls?
4. The trickster Krishna does not heed your calls,
Pray do not take the upper register, O peahen and
peacock.
My heart and speech and deeds are all there with him,
My soul and body flounder somewhere between!
5. O my perching mynahs, do not cajole!
I have nothing to do with you anymore.
The lord of Sri then took the earth by trick,
He has planned it well to rob my life as well.

6. O puerile parrot, I brought you up so well.
Do not start your sweet prattle now.
Your beak and feathers take my mind to my Rama lord
again,
He enjoyed union with me then deserted me!
7. O dark lightning clouds, you remind me of Krishna,
My lord who enjoyed my company, then deserted me.
Pray do not show his lotus eyes and lips, his dark hue;
Your form is like death to my soul.
8. O foolish koels! I pleaded with you not to sing
My Krishna's names, alas, you have killed me.
I gave you curds and rice and sweet pudding, and taught
you to speak.
Good reward for my labours, O benevolent birds!
9. Do not hum O bumble bees, your music drills into my
wound.
My lord Krishna of dark hue and large eyes
Like a lotus blossom in a large lake,
Comes to me only to rob my life from me.
10. I desired union with the Vaikuntha lord knowingly.
This jewel body has learnt to slip away bit by bit.
Now what use flocking around me O good water egrets?
May joy descend and reign everywhere!
11. This decad of the thousand songs
By Kurugur Satakopan blest with lasting poetry
On the lord who reigns in joy everywhere
Will melt the hearts of all.

IX. 6. Urukumal

1. My heart melts, more than I can bear.
My love surges when I recall his wonders.
Alas, what can I, a mere devotee, do?
He lives in Turukkatkarai abounding in lotus blooms:
2. In every thought and every word my heart fails.
Even when I sing your praise, my soul melts.
My lord and father living in fake-abounding Katkarai!
I cannot think of how I may serve you.
3. Through goodness he deceived my heart and entered it,
Then became my soul, hurt and took my life.
My dark hued lord and father lives in Katkarai.
His deceits I do not understand.
4. The lord who contains all the worlds
Is contained in them.
I cannot understand how he fancied
A lowly soul as mine!
5. Pretending to shower grace he entered into me,
And in a trice he swallowed me, body and soul.
Oh, the tricks of my dark hued Krishna lord!
He lives in fertile groved Katkarai.

6. My Krishna's tricks appear to me as truths.
This chaff of my soul which he sucked and threw aside
Wakes up to reality, then weeps day and night:
"My Krishna, my Krishna" and worships him at Katkarai.

7. Worshipping my Krishna at Katkarai,
My love-sickness grows; I think and then weep.
He came and took me lovingly into his service,
But my soul diminishes day by day, alas!

8. He did not come to take my service, but eat my soul!
Day by day, bit by bit, he eats my all.
My rain- cloud lord at Katkarai
Came not for service but to torture my soul!

9. My dark hued lord at Katkarai
Has lotus eyes and coral lips
Four arms and a godly radiance.
Which other soul does he torture as mine?

10. "If ever I see him, I will gobble him"
I thought; but before I could,
He deceived me and hastily drank my all.
My dark lord of Katkarai is smart!

11. This decad of the thousand songs
By Satakopan of ivy-walled Kurugur
On the lord who killed Kamsa
Will destroy the mirage-world, just see!

IX. 7. Enkanal

1. O good egret searching for worm in my garden mire
Go to Tirumulikkam as my messenger
To my pot-dancer lord who wears the fragrant Tulasi
Then you and all your kin may place your feet on my head.

2. O lovebird herons flocking with your mates and kin!
I am spurned by him and scorned by my kin, what use
living?
Go ask my lord who lives in Tirumulikkalam with his
retinue :
Are we not fit company for him?

3. O flocking storks and herons searching for worms in my
lake,
The lord resides in cool Mulikkalam, his limbs and eyes
like lotus,
His dark hue like lotus leaves; go ask him :
Are we not fit company for him?

4. O beautiful clouds blowing towards prosperous
Mulikkalam!
Go as messengers to my beautiful lord,
And ask him to show himself to this wicked self.
Why, would he strip you of his lustre and drive you from
his sky?

5. O radiant clouds spinning in the sky with a fiery lightning
hoop!
The heart of this wicked self is the Vaikuntha
Of the radiant lord who resides in Tirumulikkalam.
Convey this to my lord, whose coiffure drips with nectar.

6. O sweet-lipped bumble bees, go as my mesengers
To the lord who keeps his dame on his chest,
In Mulikkalam surrounded by nectar-dripping flower groves.
Repeat my words "Radiant jewels and silk clothes" to
him.

7. The infamous lord of lotus eyes and coral lips
Who left my ill-fated arms and took my silk and jewels
with him
Resides in Tirumulikkalam, O forest hens!
See him one day and speak a good word in my behalf.

8. O bumble bees and beetles feeding over large flowers,
Speak in my favour to the lord, your words sweet to the
heart.
He resides in Mulikkalam, fortified by high walls.
He has the hue of Kaya flowers, and wears Tulasi
blossoms.

9. O tender water egret! The lord wears a Tulasi crown
And wields a golden discus in Mulikkalam.
My jewel-worthy breasts have paled, tears flood my
lotus eyes.
Tell him that his keeping away from me is just not right.

10. O soft gaited swan-pair feeding in my lake!
You enjoy amorous company; my lord is in Mulikkalam.
My body has become thin, my waistband has slipped.
My life is departing, go tell him this is not right.

11. This decad of the thousand songs
By prosperous Kurugur's Satakopan
Praising with sweet words the lord
At Mulikkalam, will cure sickness.

IX. 8. Arukkum

1. For those who keep him in their hearts
And contemplate on him,
The lord in Tirunavai effaces Karmas.
Alas! How can I reach him?

2. The lord in Tirunavai
Is spouse of lotus dame Lakshmi
And Vel-eyed slender Nappinnai.
Oh! when will I attain him?

3. I weep with thoughts of nothing else
Except when I will reach him
In Tirunavai where perfectly
He resides in good company.

4. Lord of Vel-eyed Nappinnai
In Tirunavai amid groves!
I know not how long I must stay
Doing deeds of no return.

5. The spouse of lotus-dame and earth,
Dear as eye to gods and men
Has made his home in Tirunavai.
O when will these eyes feast on him?

6. O when will my eyes see you here
And rejoice in pure love ?
My lord who is king of cowherd clan
Now living in Navai!

7. You took the earth from Bali king
O Tirumal, lord of Devas !
My friend living in Tirunavai,
Take me as your servant.

8. Make me worthy of your feet
Or else forsake this servant.
The lord of Navai in my heart
Dispelling all my doubts !

9. Eternally invisible
To Devas and to sages
The lord of Navai by his will,
Now who can be with him ?

10. My heart is disturbed
With thoughts of impending union
Alas, I call my gem-hued lord
Who lives in fragrant Navai.

11. This decad of the thousand songs
By Kurugur Satakopan
Is for the lord of Navai fair ;
Now sing it and rule the earth.

IX. 9. Mallikai

1. The jasmine-wafting breeze, the beautiful Kurinci strains,
The setting sun and the good red clouds all do kill me,
alas!
The lord of lotus eyes, our lion of the cowherd clan has
forsaken us,
We know not where to go from here taking these breasts
and shoulders he enjoyed.
2. Alas this forlorn self has no place to go escaping the
sounds of cattle-bells,
The breeze and the reed-flute, the evening sun, cool
sandal, Mullai flowers and Pancama.
The lord who made, lifted, and measured the earth struck
death to the Asuras.
Alas, my Gopala, protector does not come; how now
shall I hold on to my life?
3. The wicked rogue, that youthful lion our lord does not
come alas! Oh!
He enjoyed our supple breasts and shaking hips in
consummate union,
Then cast us aside and left, how now shall I hold on to
my life? Alas!
Oh, his lotus eyes and red lips and dark tresses remain to
torment my sinful heart.
4. Alas, a great big beetle came on Garuda wings, fed on
this flower's femininity and left
Now the cool breeze blows hot and scorches my sinful
heart.
Even the cool moon so desirable and the soft bed of
flowers feel hot.
Alas, my heart too is no companion; more than this
I cannot bear!
5. My heart is no companion, how now can I save my life,
alas!
Dusk has set in, the cattle are returning.
Our cowherd's flute melody sweetly haunts! Alas, he has
a heart of stone.
My trusted companions are dying before me, and the time
for his grace is far.

6. The time for his grace is far, other than him I seek none,
 alas!
 My life may not stay on that long, for dusk has come but
 not my heart.
 My lord with Brahma, Siva and Lakshmi on his side dries
 my soul, O ladies!
 Now where to go and what to do? What can I say and
 how?
7. To whom can I say this, O ladies? Alas, my heart remains
 with the thief!
 The overpowering cool breeze to softly kill the soul, armed
 with the fragrance
 Of bright incense, cool sandal paste, and fresh jasmine
 flowers
 Comes blowing over me, with strains of Pancama on the
 Yal.
8. The cool fragrant breeze, and the fading red clouds
 Are more wicked than that Krishna who played tricks on
 me and left.
 Now the sweet Pancama he plays on his flute for Gopis
 in his favour
 With honey-jasmine garlands and cool sandal paste,
 is more than I can bear.
9. The flute melody he plays to the Gopis is alone enough
 to kill me.
 His beautiful red eyes darting messages between the
 words of his song
 Then making a sad face and pretending to be hurt, alas,
 alas!
 These are more than I can bear; evening has come but
 not my lord.
10. Evening has come, but not my lord, now how can I live?
 Oh, alas!
 Cowbells are jingling, flute melodies float in the air,
 Bumble bees drink deep from Mullai, Jasmine and
 Karumugai flowers,
 The ocean rents the air with its roaring waves, alas, alas!
11. This decad of the thousand sweet songs
 By Kurugur city's Satakopan
 Recalls the wail of a Gopi separated from the lord.
 Devotees, sing this well and rule the earth.

IX. 10. Malai Nanni

1. End your despair, rise and worship the lord
With lotus flowers on his feet morning and evening.
He lives in Tirukkannapuram washed by the sea
Who slept on a fig leaf in the waters.

2. Strew nectared flowers and worship him everyday,
Keep him in your heart always O devotees!
The lord resides in Kannapuram where walls touch the stars,
Beside fertile fields and tanks filled with crabs.

3. Congregate O devotees, and worship the lord
With fresh unfading flowers
He resides in Kannapuram with bee-humming groves,
He shall end your despairs individually.

4. Worship with fresh honeyed blossoms
The spouse of dame Nappinnai,
In Kannapuram where walls touch the sky,
He who resides willingly, shall grant us refuge.

5. He gives refuge to all who seek him,
And Vaikuntha upon death.
He lives for the love of devotees
In Kannapuram with high walls.

6. Friend of all who seek his feet,
He resides in Kannapuram.
He tore the radiant chest with nails,
The abiding friend of seekers.
7. He is true to all who seek with love
And false to those who worship outwardly.
In Kannapuram surrounded by fields with fish,
He is close to those who keep him in their hearts.
8. He is close to those who seek his feet,
And frees them from birth and death.
So worship everyday his feet,
The lord in Kannapuram with jewelled walls.
9. Worship him and end diseases.
Karmas will not bind, so what do we lack?
Vedic seers prefer the lord in Kannapuram.
Those who attain him have no despair.
10. I have no despair, now what do I lack?
The lotus dame Lakshmi sits on his chest
In Kannapuram surrounded by jewel walls.
Praise him and never let despair come near you.
11. O people who seek liberation from Karmic despair!
Sing and dance this decad of thousand songs
By high mansioned Kurugur's Satakopan,
And worship the feet of Kannapuram lord.

X. 1. Talatamarai

1. Lotus blossoms high in the lakes of fertile Tirumogur
Where willingly the lord resides subduing all the Asuras
The lord of lovely rain-cloud hue with four arms and
curly locks,
Lotus eyes and coral lips, is the only refuge I have.
2. The lord in Tirumogur, where good Vedic seers live,
Has a thousand names and wears a good Tulasi garland
crown.
No refuge other than him through every birth have I,
The shadow of his lotus feet is a lake of all goodness.
3. The four-head Brahma, Siva and all the gods worship,
And seek his protection as their only refuge.
Victoriously he does roam protecting the worlds.
Good if we too can reach him in his Tirumogur.
4. Come devotees! Let us go and worship at Mogur
The lord who sleeps on milky ocean on the hooded
serpent,
Gods and sages constantly approach him with their
praise,
Worship him for all their needs and seek his protection.
5. Come devotees let us go around the temple dear,
In Tirumogur where he resides, first cause of all.
Sugarcane and paddy grow tall and ripe in fields,
Come then let us dance in joy, for he measured the
earth!

6. Gopala the pot-dancer is deadly to the Asuras,
And sweet to us his devotees, and gods and seers as
well.
Cool and fertile groves and fields are all around
The lotus feet of lord excepting, we have no refuge.
7. We have no refuge; he made the wide and cool expanse,
Then filling it with water, made the gods and ancient
seers;
Then made the worlds and went to live in happy
Tirumogur.
When we go around him once, our woes will run away.
8. Woes will run away, come quick and worship, O devotees!
The lord of thousand names is also lake of compassion.
He resides in Tirumogur with lakes and lovely groves.
He was born as Dasaratha-Rama to destroy Lanka.
9. The lovely lake-and-grove Tirumogur is now close at
hand.
Here resides the warrior lord with four strong shoulders.
He overpowers Asuras, and we have attained him,
The lord with lake and lotus feet, eyes and coral lips!
10. Good celestials, fearing wicked Asuras seek him
Who takes the desired form in which you seek him and
protects you.
The lord in Tirumogur is our fortress forever,
O my people! Come then let us prate his names in joy!
11. This decad of the thousand songs by Kurugur Satakopan,
Is on the lord of Tirumogur, the pot-dancer lord.
So worship him with this decad and sing of him in joy,
For, those who can will end their miseries, this is
certain.

X. 2. Kedumidar

1. All our obstacles will vanish on uttering the name Kesava.
The wicked Yama's messengers too shall not come near.
So let us go anon to Anantapuram, of happy fields,
Where the lord reclines on his venomous serpent couch.
2. If we go now, despair will not bother us for seven lives.
Mansions rise like mountains in Anantapuram,
Kurundu, Cerundi and Punnai flowers spread their
france,
Celestial city for those who take his one name in the
thousand.
3. The lord who swallowed and remade the universe reclines
In cool Anantapuram, his mount Guruda his banner.
If you firmly join him there, all your woes will vanish.
So just recite his one name, from among the thousand.
4. Speak without fear, he befriends all and reclines there
In Anantapuram surrounded by fragrant bowers and
fields.
By the side of the ocean, they worship him there,
With flowers and method, how fortunate they are !
5. Those who seek the lord's feet in fragrant Anantapura-
nagar,
And worship him with holy water and fresh flowers
And contemplate his name, we know and say with
certainty,
Will end this life and become celestial.

6. The lord reclining in Anantapurāṇagar is lord of celestials,
Whom the first of them (Viśvakṣeṇa) worships, and others
serve.
O my people, listen to me, we too must go and join them.
It is Govinda who ended the woes of Subrahmaṇya's
father.
7. Our great lord Govinda is also destroyer and creator,
Of the worlds, souls, gods and all else.
He reclines in Anantapuram by fertile fields and fish-
jumping waters.
Even sweeping the yard there will undo all our Karmas.
8. The beautiful radiant Anantapuram, they say, is adopted
By the father of Kama himself, to undo our Karmas.
Get set to see the lord's feet reclining on hooded couch.
O devotees among us, this is my last call.
9. My period of notice too has ended, just see !
The fragrant groved Anantapuram is full of auspicious
signs,
With freshly culled fragrant flowers and incense,
Worship Vamaṇa's feet, your woes will end without a
trace.
10. All woes will themselves vanish, when we utter 'Madhava.
The lord resides in golden walled Anantapurāṇagar.
Those who worship him with sandal paste and lamp,
And incense and fresh lotus petals, will attain eternal glory.
11. This decad of the thousand songs by Kurugur Satakopaṇ
On the lord of eternal glory at Anantapurāṇagar
Will secure the embrace of soft slender shoulders
Of well-ornamented women in the celestial world.

X. 3. *Veimaru*

1. My slender bamboo shoulders droop, the love-bird koels
call, Oh!
These flocking peacocks dance, heedless of my loneliness,
Oh!
O Krishna, you took your cows to graze, you are
heartless, alas!
You kill us with your lotus eyes, the day stretches into
eternity,
2. Everytime you held my firm breasts, a flood of joy
swelled,
Swept my mind and broke the sky, then left me like a
dream, alas!
Desire has seeped into my every pore, more than I can
bear,
O Krishna, you are heartless, you leave and go after your
cows, alas!
3. My hot breath is drying my soul, alas I shall die, no
companions!
I may not live to see the dalliance of your dark frame
again, Oh!
Tears do not stop from these fish-eyes, the day does not
pass.
Curse our lowly birth as cowherd-girls, this solitude must
die.
4. O Govinda, you do not think of our pangs of loneliness,
alas!
You desire only your cows, cast us aside and go after
them.
Your false words like sweet poison running from your
ripe berry lips
Have penetrated my every pore, and kill me everytime I
think!
5. O Krishna, you spend all day grazing your cows, your
apologies kill me, alas!
The inebriate evening comes wafting the fragrance of
unfolding jasmines.
Come, make our breasts fragrant with the Mullai flowers
on your chest!
Give us your lips! Place your jewel hand on this lowly
head, alas!

6. Quick, your jewel hand, O Krishna, alas, my femininity
cannot bear!
In the midst of that act, other damsels will grab your feet!
Alas, your grazing cows is a shattering blow that dries my
soul;
Tears do not stop from these eyes, my heart does not
stop too.
7. Our heart melts like wax in fire, our belt has loosened,
bangles dropped.
Our clear eyes form pearly tears, our breasts have paled,
shoulders droop.
O gem-hued lord, you walk hurting your lotus-soft feet,
Grazing lovely cows! What if Asuras fell upon you there?
8. O my heart sinks! Pray do not go, what if Asuras fell upon
you?
Wetness and desire swell inside me for union, O Krishna,
do not slip away!
Displaying your bewitching lotus eyes and lips, hands! and
yellow robes,
Pray enjoy sweet union with these young cowherd girls of
shrivelled hips too!
9. Everytime you enjoy sweet union with good cowherd girls
and overcome your misery,
Our femininity rises uncontrolled, we enjoy it even more,
alas!
Pray do not go after your cows, hordes of Asuras are
sent by Kamsa.
If you get caught, atrocities may happen, take heed, alas,
Oh!
10. Wicked Asuras sent by Kamsa roam and disturb Rishis,
take heed, Oh!
You like going alone; you do not care for Balarama or his
company.
Alas, my feelings scorch my soul, O my Krishna!
Our cowherd lord of coral lips, you prefer grazing cows to
Vaikuntha;
11. This decad of the thousand songs by Porunal's Kurugur
Satakopan
Addresses the cowherd lord of coral lips, spouse of Sri
With the words of a young Gopi pleading not to go
grazing cows.
Those who sing it will attain the benefit she attained.

IX. 4. Sarve

1. Damodara's feet are the means to devotion.
The dark-hued discus lord of lotus eyes
Stands as water, earth, sky, fire and air.
His glory is sung by the great celestials.
2. Lord glorious even to heavenly celestials,
Hard to see for those who do not love him,
Lord of lotus eyes with Sri-dame on his chest,
He rules forever beyond pairs of opposites.
3. The discus lord rules, now who can bring us harm?
We have overcome the pains of rebirth, never to return.
I have seen and placed on my head the feet
Of the spouse of fish-eyed dame Nappinnai.
4. The lord who slept on a fig leaf,
Worshipped by celestials, stands on a hill
And in my heart, his feet are on my head.
He is inseparable from me, I am convinced.
5. He cannot leave my heart I am convinced.
The discus lord is full of mischief in him.
He makes falsehood appear real to those who do not see
him.
For us who love him dearly, he appears reclining.

6. Mat-haired Siva with his crescent moon
Occupies a part of the serpent-couch lord
Who graces all who meditate on him.
I worship him in my heart.
7. Worship O heart the greatest good!
Diseases will not come close, birth too will cease.
The lord of gem-hue radiance bears a golden discus.
He is Madhusudana, lord who rules us.
8. The discus lord is beyond the ken of gods.
The timeless lord and creator, he grazed cows.
On his broad shoulders he lifted a mountain.
Praise his feet without fail, O good heart.
9. I trod the path of relentless service
And worshipped as taught by him in yore,
And saw his radiant lotus feet.
Instantly, my Karmas have vanished.
10. Madhava is lord of gods praised in every quarter.
His feet are adored by his devotees everywhere.
Fix your heart on him and worship everyday
With incense, lamp, fresh flowers and water.
11. This decad of the thousand songs
By Valudi land's Kurugur Satakopan
On the lord of celestials, wrestling shoulders
Offers shelter at his feet to those who sing it.

X. 5. Kannan Kalalīnai

1. Those who seek
Krishna's feet,
Meditate on the name;
Narayana is the Mantra.
2. Narayana, our lord
Spouse of dame earth
Killer of rutted elephant
Is his own cause.
3. He made the universe,
He lifted it,
He swallowed and remade,
He is the protector.
4. The ruler reclines
On serpent in the ocean.
Strew flowers on his feet
And worship everyday.
5. Worship every day,
With fresh flowers
And sing his name,
Liberation is here.

6. The Kaya-hued lord
Resides in Vengadam.
He is Madhava,
Who drank Putana's breasts.
7. If you can sing
Madhava's names,
No harm will come,
Nor sin attain you.
8. Free of faults
He who sings
The cloud-lord's names
Will live like the gods.
9. He evades the gods
And gives himself
To devotees
Ending their Karmas.
10. Karmas in hordes
Will flee in fear.
Strew lotus flowers
And contemplate on him.
11. This of the thousand
By Kurugur Satakopan
Will secure for devotees
The grace of the lord.

X. 6. Arul Peruvar

1. The lord of discus resides in Tiruvattaru,
Waiting to be commanded by his devotees.
No more do I seek birth in this dark world.
Dispel all doubts O heart, and worship him.

2. Singing songs and worshipping Kesava at Tiruvattaru,
We have ended Karmic attachments and worldly
connections.
And attained the feet of Narayana
Who cuts rebirth, do you hear, O frail heart ?

3. We have attained Narayana reciting his many names.
He has come on earth today, in Vattaru of great wealth
And hastens to give us Vaikuntha at our command.
O my heart, these are not happening by our leave!

4. The lord in Vattaru tore Hiranya's wide chest with nails;
He battled for the Pandavas in the terrible Bharata war.
He resides in my heart, gracing me with great Tamil verse.
O good heart ! Our graceful lord is indeed good to us.

5. The lord of Vattaru gave me the path of liberation.
At his behest, I have his feet on my head.
The lord wears honey-dripping Tulasi and rides the Garuda
O my heart, now you may laugh at hell.

6. My lotus eyes lord will never leave my heart.
The lord on Vattaru hill reclines on a serpent.
He destroyed the rutted elephant by the tusk.
His tinkling lotus feet are on my head.

7. We have attained the feet of our lord Govinda
Who lives in Vattaru surrounded by jewelled mansions
Like a Tilaka for the ocean-girdled south.
My person wafts the fragrance of the Tulasi from his feet.

8. The lord of radiant crown and fragrant Tulasi garland
Lord of discus gaining victory wherever he wills
Is the lord of mountain-hue radiance in Vattaru.
What did I do to deserve his grace, I cannot understand.

9. The jewel lord reclines in cool Vattaru,
On his radiant chest he bears the lotus dame.
Riding the worthy Garuda, he destroyed many Asuras.
He resides in my heart forever of his own accord.

10. The lord in Vattaru reclines on a hooded serpent.
He came then as lion and tore Hiranya's chest.
He broke my cords of rebirth and made me his own,
Granting favours such as I have never had before.

11. This decad of the thousand songs
By Kurugur Satakopan on Vattaru lord
Who shows us his feet and averts the disaster of hell
Are sweet words which will not satiate even gods.

X. 7. Sencol

1. O sweet-tongued poets, be on your guard when you sing
The Tirumaliruncolai lord is a wicked trickster.
He entered my heart and soul as a wonder-poet, then
ate them,
Became them, and filled me without my knowing.
2. Becoming myself he became the worlds and souls and
filled them!
Then himself too became this me and praised himself.
Sweet as honey, milk and sugarcane sap, my lord of
Maliruncolai,
He became all these after devouring my soul.
3. My lord resides in Maliruncolai,
Devouring me he entered my wonderful speech,
Then made me all himself, how great is his grace!
I fold my hands in worship, need I say more?
4. Becoming the worlds and all the souls in it,
He mingles into my body inseparably.
He surveyed the earth and chose Maliruncolai.
He shall not forsake us, our enemies shall die.
5. The warring Asuras are dead, the good Devas have
flourished.
The seers who contemplate the unknown are also rejoicing
My lord who sang his own praise in Pann-based songs
through me
Stands in Maliruncolai, singing the auspicious Teneka.

6. The lord of Maliruncolai devours all the worlds,
My loving master also then protects them through ages.
The lord of Sri invisible even to Siva and Brahma
Lovingly gave me his graceful feet to worship.

7. The lord in Maliruncolai, mountain gem that opened me
Is worshipped even by the lords Siva and Brahma;
The king of gods and gods themselves do also worship him
And seers of great enlightenment always seek his grace.

8. Maliruncolai hill, milk-ocean, my head!
Exalted Vaikuntha, cool Vengadam hill my body!
Great mysterious, my life, thought, word and deed!
The timeless lord my creator he does not leave these ever.

9. The ocean-hued lord of Maliruncolai is our master,
Cosmic lord supreme through age after age,
Who creates, protects and destroys all in himself.
Live, O heart! Hold on to him, and let this body-life die.

10. O my lord of Maliruncolai, my protector and self!
These five sensory fields, sensory organs, motor organs,
These five elements, and the five envelopes of the soul
Are all part of your cosmic Lila, pray let them die!

11. This delightful decad of the thousand songs
By Satakopan of honey-dripping Kurugur groves
On the destruction of Mahat, Ahankara, Manas, and the
five (senses)
Addresses Maliruncolai lord who himself became me.

X. 8. Tirumaliruncolai

1. Even as I uttered Tirumaliruncolai,
The lord entered and filled my heart.
On the southern banks of Kaveri washed by precious gems
The lord and spouse of Sri resides in Ten-Tirupper.

2. The lord residing in Tirupper has come to me today,
Entered and filled my heart, never to leave.
He devoured the seven worlds, clouds, hills and seas
Who is contained inside me, tightly held.

3. I held him, destroyed rebirth and overcame diseases
And diverted myself from the lure of household life.
Tirupper is gaily lit with festoons on mansions.
Attaining his feet is an easy task for me, just see,

4. My eyes rejoice to see him so easily.
With lightness of heart, I too rejoice.
Tirupper has groves around with sweet parrots,
The lord there will give us his clear Vaikuntha.

5. The lord of Tirupper with nectared groves
Who grants us the high is inside me today.
He has entered this cage of flesh
And is himself clearing the path of obstacles.

6. The lord of Tirupper, lord in Maliruncolai
Has come to stay and fill my heart forever.
Tasting the cool ambrosia of liberation,
I rejoice to my satisfaction!
7. With surging love my heart has reached the last word.
My lord of Tirupper surrounded by bee-humming groves
Remains in my eyes for me to rejoice forever.
Relishing this taste, now what do I lack hereafter?
8. The lord beyond the intellect is inside my eyes.
He is the subtle essence of the seven Svaras.
The lord of Tirupper is surrounded by jewel mansions,
He swells and fills my heart today.
9. The lord residing in Tirupper with mountain-like mansions,
Today has made a person of me, sitting in my heart.
Why had he left me to wander so long?
I begin to wonder, pray let him answer.
10. I have rendered joyful service and attained your feet.
My lord, this is all I ask for.
No more shall miseries besiege the devotees of the lord
In Tirupper where many Vedic scholars live.
11. This decad of the thousand songs
By Satakopan of Kurugur where good men live,
On the lord of Ten-Tirupper surrounded by happy fields
Will secure for devotees the radiant Vaikuntha.

X. 9. Sulvisumbu

1. Clouds in the sky played horns like heralds,
Waves in the ocean clapped and danced.
The seven continents stood with gifts
To see the devotee homeward-bound.
2. The rain cloud filled gold pots in the sky,
The oceans stood and cheered in joy.
The mountains made festoons for him,
The good world curtsied low.
3. When they saw the devotee coming,
Flowers were rained and incense lit.
Singing bards on either side
Showed the way to Vaikuntha.
4. All the way the gods made resorts,
Moon and Sun then lit the path.
Thundering drums like ocean rolled
To see the devotee coming.
5. Gods came out to see and welcome
The lord's devotee coming.
Kinnaras and Garudas sang
While Vedic seers made offerings.

- 6 Incense rose with offerings,
 Bugles, conches rent the air.
 "Rule the sky, O devotee!"
 The Vel-eyed dames cheered.
7. Marut and Vasus joined in worship
 Damsels cheered in joy
 To see the serf of Gopala
 On his journey home.
8. Gods in rows teamed to see
 The lord's devotee coming,
 Then climbed on festooned temple walls
 To see him enter Vaikuntha.
9. As the devotee entered
 The bards were overjoyed.
 The gods in the temple bowed
 And offered him their seats.
10. Vedic sirs, praising fortune
 Washed the devotee's feet,
 While moon-faced dames greeted him
 With lamp and saffron-water.
- 11 The devotee then stood and faced
 The lord in his jewel-Mandapa.
 Reciting this decad by Maran
 Makes a person bard.

X. 10. Muniye

1. O bard, Brahma, Siva, my wicked coral-lipped lotus eyes
lord,
My black uncut gem!
The soul of this forlorn self, at last you have come to me.
Now I shall not let you go, pray do not play your tricks
again.
2. Pray do not trick me, I swear upon the fair lady of lotus
Residing on your chest, and upon you, take note!
You openly made love and blended into my soul.
Alas, now you must come and call me unto you.
3. O the first cause stock of the lotus navel Brahma,
Siva, Indra and all the gods who worship you!
Other than you I have no staff to lean my soul upon.
My uncut gem lord, come and call me, alas!
4. O dark expanse of space, and all that is inside it!
You are the sky, the light, the gods and all else.
You are the first cause of gods and men.
Alas, you have left me to bear my burden alone.
5. If you forsake and let me wander, with whom do I and
what?
Alas, what is left of me, what am I?
Lord! You drank my soul like a hot red iron dropped in
water.
You are my ambrosia, still.

6. My ambrosia lord, my life and soul!
You have drunk me insatiably, keep on drinking me,
Kaya-hued lord with lotus eyes and coral lips,
O the perfect match for lotus dame, O my love!

7. O my love, you became the love of lotus dame!
Appearing like a blue mountain lifting two crescent moons
You came as a boar and took the earth between your
tusker teeth,
O lord who churned the ocean, how can I let you go now?

8. Will I let you go, my own sweet over-soul?
You are the endless Karmas, their fruit and the enjoyer.
Like a huge black hole you have entered the three worlds!
And hidden yourself completely, O my first seed!

9. { O first-cause seed for all the worlds, the first-cause you!
When will I come and join you?
O first cause continuum here, there and everywhere!
Surrounding me, wide, deep, tall, and endless!

10. O great expanse, wide, deep, tall, and endless!
Expanding bigger than that, O radiant flower!
Expanding bigger than that, O radiant knowledge-bliss!
Expanding bigger than that, you have mingled into me!

11. This consummate decad of the adorable thousand songs
On the lord who appears as Hari, Brahma and Siva
Is by Kurugur Satakopan who found his liberation.
Those who know this will be born in high.

KANNINUN SIRUTTAMBU

of

MADHURAKAVI ALVAR

Sweeter to me than the Lord
Who was fettered to the grindstone
Is the blessed Saint of Kurugur;
His name makes my mouth water!

I uttered his name and found great joy,
And sought his lovely lotus-feet as truth.
Now another lord I know not;
Singing his songs I roam the streets.

I roam but everywhere see
The dark lovely frame of the Kurugur saint,
Who deemed me worthy of his grace.
This is my great fortune indeed.

Worthy scholars full of wisdom
Had declared me worthless, yet
Like father and mother in one
He made me his own, Satakopan my lord.

Then I coveted other's wealth,
Courtied lovely damsels.
Now I have the love, what more?—
Of the golden Kurugur city lord.

Henceforth and through seven lives
That I may sing his praise, he hath graced me.
He that rules the great city of Kurugur
Shall never fail me, just see!

Having spotted me, the dark framed saint
Purged me of my past misdeeds.
I shall let the eight quarters know
The abiding grace of the speaker of pure Tamil.

For those who value grace,
He graced the Tamil Vedas, see!
He sang for us a thousand sweet hymns,
That is the greatest grace in this world.

He put great truths of the Veda-s
Into simple songs and placed them in my heart.
Great seer Satakopan's all-pervading love
Is the reward for my surrender to him.

The useless and the worthless he will repair,
And put to good use every soul.
O lord of Kurugur where sweet cuckoos haunt,
I only seek to deserve your abiding love.

To those who seek refuge,
Madhurakavi, as friend has this to say :
Seek refuge in the lord of Kurugur,
For believe me, Vaikuntha is here!

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22/2	your mother	(my) mother
-do-	good world	godly world
38/19	deathless	birthless
43/15, 16	read "If devotees were saved by your omniscience, Would that not diminish your glory ?"	
60/20	...end despair	...I end despair
124/17	in Vengadam	in Arangam
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