

# THE TIRUVAIMOLI OF NAMMALVAR

RENDERED IN ENGLISH



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# THE TIRUVAIMOLI OF NAMMALVAR RENDERED IN ENGLISH

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# 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 Candrodhayam 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.

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*Srirama Bharati*  
*Sowbhagya Lakshmi*

Alvar Tirunagari,  
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## ***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.

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## **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!



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.

*su i jiva*

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 <sup>^</sup>  
 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.



## 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 chieff  
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.

## ***f. 6. Parivadil***

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 ghou!  
'
  
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 deced 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  
 shouldered.  
 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. Iyayum

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 !
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-<sup>navel,</sup>  
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 h.m.
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.



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 Valudian 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. Munnirnalām**

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 Kurujur 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. Pukaluna!**

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 Moimmampumpolil**

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 Tulasî 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.



#### **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.







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.



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 demonesse 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 Tulasí  
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  
favours?  
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.



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. Kadālnalam

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. Norranonbilan

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 repentent self the way to your lotus feet.



## 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.



## **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 shouldered 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, see!  
"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  
unfainfully.  
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 Bhudevi 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 Tirrukkolur 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 Tirrukkolor,  
 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 praisel  
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.



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. Kangulum

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 wonderous 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 wonderous 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 man, you are to the  
gods.  
O soul of all the worlds, where can I come and meet you?





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 diginty 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. 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 ear-tops 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  
 Contemplate the great endless continuum, repeatedly. <sup>senses.</sup>  
 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 Puliyyur.
3. Night and day she sings and stands in praise  
Of the bright mansioned Puliyyur’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 Puliyyur 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 half  
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. 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. Urukumaf**

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.



6. The time for his grace is far, other than him I seek none,  
 My life may not stay on that long, for dusk has come but  
 My lord with Brahma, Siva and Lakshmi on his side dries  
 Now where to go and what to do? What can I say and  
 My life may not stay on that long, for dusk has come but  
 My lord with Brahma, Siva and Lakshmi on his side dries  
 Now where to go and what to do? What can I say and  
 My life may not stay on that long, for dusk has come but  
 My lord with Brahma, Siva and Lakshmi on his side dries  
 Now where to go and what to do? What can I say and
7. To whom can I say this, O ladies? Alas, my heart remains  
 The overpowering cool breeze to softly kill the soul, armed  
 Of bright incense, cool sandal paste, and fresh jasmine  
 Comes blowing over me, with strains of Pancama on the  
 To whom can I say this, O ladies? Alas, my heart remains  
 The overpowering cool breeze to softly kill the soul, armed  
 Of bright incense, cool sandal paste, and fresh jasmine  
 Comes blowing over me, with strains of Pancama on the
8. The cool fragrant breeze, and the fading red clouds  
 Are more wicked than that Krishna who played tricks on  
 Now the sweet Pancama he plays on his flute for Gopis  
 With honey-jasmine garlands and cool sandal paste,  
 The cool fragrant breeze, and the fading red clouds  
 Are more wicked than that Krishna who played tricks on  
 Now the sweet Pancama he plays on his flute for Gopis  
 With honey-jasmine garlands and cool sandal paste,
9. The flute melody he plays to the Gopis is alone enough  
 His beautiful red eyes darting messages between the  
 Then making a sad face and pretending to be hurt, alas,  
 These are more than I can bear; evening has come but  
 The flute melody he plays to the Gopis is alone enough  
 His beautiful red eyes darting messages between the  
 Then making a sad face and pretending to be hurt, alas,  
 These are more than I can bear; evening has come but
10. Evening has come, but not my lord, now how can I live?  
 Cowbells are jingling, flute melodies float in the air,  
 Bumble bees drink deep from Mullai, Jasmine and  
 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 Asurās  
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  
frAGRANCE,  
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 Anantapuram is lord of celestials,  
Whom the first of them (Visvaksena) 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 Subrahmanya'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 Vamana'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 Anantapuram.  
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 Satakopan  
On the lord of eternal glory at Anantapuram  
Will secure the embrace of soft slender shoulders  
Of well-ornamented women in the celestial world.





## 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 celestial's, 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 Peruvār

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, Ahankaara, 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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<b>Page/line</b>	<b>Printed</b>	<b>Should read</b>
<b>Preface/31</b>	<b>Marudal</b>	<b>Marudam</b>
<b>Dedication/14</b>	<b>racapitulate</b>	<b>re capitulate</b>
<b>22/2</b>	<b>your mother</b>	<b>(my) mother</b>
<b>-do-</b>	<b>good world</b>	<b>godly world</b>
<b>38/19</b>	<b>deathless</b>	<b>birthless</b>
<b>43/15, 16</b>	<b>read "If devotees were saved by your omniscience, Would that not diminish your glory ?"</b>	
<b>60/20</b>	<b>...end despair</b>	<b>...I end despair</b>
<b>124/17</b>	<b>in Vengadam</b>	<b>in Arangam</b>
<b>177/18</b>	<b>inpending</b>	<b>impending</b>

# THE TIRUVAIMOLI OF NAMMALVAR RENDERED IN ENGLISH

*Srirama Bharati*  
*and*  
*Sowbhagya Lakshmi*

The Tiruvaimoli of Nammalvar is an Andadi poem, a garland of 1102 Tamil verses, unfolding a dramatic theme of love. It is also an allegory on the universalization of the spirit of man.

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