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3343. She says, "O kurugu birds,
you come in the morning every day
and wander in the flourishing backwaters.
Go and see the lord whose mouth is as sweet as a fruit.
He carries a discus and stays in Thiruvaṇvaṇḍur
where the good paddy grows tall.
Fold your hands and worship him
and tell him that I suffer from love for him.
I have done bad karma."

3344. She says, "O large cranes,
you wander here with your beloved mates.
He swallowed all the worlds.
Go and see our dear lord.
He is the lord of cool Thiruvanvaṇḍur
where the Vedas are recited loudly
when the Brahmins perform sacrifices.
Bow to his feet and tell him how I suffer from his love."

3345 திறங்கள் ஆகி எங்கும் ஊᾌ உழல் ᾗள்ளினங்காள்
சிறந்த ஊᾌ உைறᾜம் மல்கு திᾞவண்வண்ᾍர் உைறᾜம்
கறங்கு சக்கரக் கனிவாய்ப் கனிவாய்ப் கண்ᾌ
இறங்கி நீர் ஆதாᾐ பணியீர் அᾊேயன் இடேர (3)
3345. She says, "O flock of birds,
you all come in a crowd
and fly around everywhere on these fields.
Go and see the dear god with a whirling discus in his hand.
His mouth is as sweet as a fruit
and he is the lord of beautiful Thiruvanvaṇḍur
flourishing with wealth.
Fly down to the ground, bow to him
and tell him how I suffer with love for him.
I am his slave."

3346 இடர் இல் பாகம் ᾚழ்கி இைணந்ᾐ ஆᾌம் மட அன்னங்காள்
விடல் இல் ஒᾢ ᾙழங்கும் தண் திᾞவண்வண்ᾍர்
கடᾢன் பாசட்டியிரான் கண்ணைன கண்ᾌ
உடலம் ஒᾞத்தி உᾞகும் என்ᾠ உணர்த்ᾐமிேன (4)
3346. She says, "O lovely swans, you join your mates
and plunge into happiness without any worries.
Go and see the god Neḍumaal, the ocean-colored Kaṇṇan.
He is the god of flourishing Thiruvanvaṇḍur
where the sound of the Vedas spreads everywhere.
Make him understand that there is a girl
who suffers and melts with love for him."
3347. She says, "O lovely swans, you know how it is to fight and make up with your mates and you wander together happily without being apart from them. Go and see our dear lord whose head is adorned with a cool beautiful thulasi garland. He stays in Thiruvaṇvaṇḍur where the waves bring conches and pile them on the shore. Go and bow to him, fold your hands and praise him for me also."

3348. She says, "O beautiful cuckoo birds. You stay in the punnai trees. I praise you and implore you. He is the highest god of the gods in the sky and he carries a powerful discus in his beautiful hands. He is the lord of divine Thiruvaṇvaṇḍur where the valai fish frolic in the muddy water. Go see him and tell him how I suffer from his love. Bring me his reply so my pain will go away."

3349. She says, "O lovely parrot, go directly, without wandering, and enter Thiruvaṇvaṇḍur where my god stays surrounded by shores with red sand and groves blooming with lovely flowers."
He has a dark color, a red mouth, lovely eyes, reddish hands and beautiful feet and he carries in his hand a shining discus for fighting and a conch. That is how you can recognize him. Tell him that I love him."

3350 திᾞந்தக் கண்ᾌ எனக்கு ஒன்ᾠ உைரயாய் ஒண் சிᾠ ᾘவாய் தெசᾞந்தி ஞாழல் மகிழ் ᾗன்ைன சூழ் தண் திᾞவண்வண்ᾍர் தண் தாமைரக்கண் ெபᾞ நீள் ᾙᾊ நால் தடந்ேதாள் கᾞந் திண் மா ᾙகில் ேபால் திᾞேமனி அᾊகைளேய (8) 3350. She says, "O lovely little puvai bird, my god has large beautiful lotus eyes, long hair, four strong arms, and a dark divine body the color of thick clouds. He stays in rich Thiruvaṇvaṇḍur surrounded by mahizh, punnai, nyazhal and cherunti trees. See him, tell him of my love and then return and tell me what he has told you."

3351 அᾊகள் வைைவ சங்கு ஒᾢக்கும் திᾞவண்வண்ᾍர் உைறᾜம் கᾊய மாயன் தன்ைன கண்ணைன சூழ் தண் திᾞவண்வண்ᾍர் வண்ᾊனங்காள் அன்ைசᾜம் அலர்ேமல் அைசᾜம் அன்னங்காள் விᾊைவ சங்கு ஒᾢக்கும் திᾞவண்வண்ᾍர் உைறᾜம் (9) 3351. She says, "O swans, lotus flowers are your home. The god, the tricky Maayan, Nedumaal, Kaṇṇan stays in Thiruvaṇvaṇḍur where conches are blown in the morning. I have terrible karma. Go, see the lord and worship him. Talk to him secretly and tell him how I am suffering."

3352 ேவᾠெகாண்ᾌ உம்ைம யான் இரந்ேதன் வண்ᾊனங்காள் மாᾠ இல் ேபார் அரக்கன் மதிள் நீᾠ எழச் கண்ᾌ உகந்த
3352. She says, "O swarm of bees
flying around fragrant flowers,
I beg you to do me favor.
The god who destroyed the forts of Lanka
of the Rakshasa king Ravana whom no enemies could subdue
stays in Thiruvaṇvaṇḍur on the bank
of the northern Pampa river that flows with abundant water.
Go and tell that victorious hero that I am still alive."

3353. Sadagopan of Thirukuruṇur composed
a thousand poems with music on the god,
the cunning thief who went to Mahabali as a dwarf
adorned with a sacred shining thread
and took over the wide world in two footsteps.
If devotees learn and recite these ten musical pasurams
on the god of Thiruvaṇvaṇḍur
they will be like Kama for women with waists thin as lightning.

3354. She says, "You are Maayavan
and you burned the forts in Lanka of the king Ravana.
I am afraid when I see the girls
whose waists are thin as lightning
that you have cheated, loving them and leaving them.
I know how you cheat.
What are you going to do now to cheat me?
O Nambi, give me back my ball and dice and then go."

3355. She says, "O Nambi, go away.
Your lotus eyes, red mouth and smile bother us.
We did so much tapas to love you
but you just give us trouble.
There are other girls, as lovely as peacocks,
waiting to love you.
They want to hear the sound of your flute.
Go, graze your cows and play your flute
and go to them. Please go away."

3356. She says, "O Nambi, go and tell your lies
to those who do not know how you cheat girls.
Your big sweet fruit-like mouth and large eyes are dangerous!
Who among the girls with round bamboo-like arms
has enough tapas to receive your divine grace?"
You are the highest god and you churned the large milky ocean."

3357 ஆᾱன் நீள் இைல ஏழ் உலகும் உண்ᾌ அன்ᾠ நீகிடந்தாய் உன் மாயங்களேமைல வானவᾞம் அறியார் இனி எம் பரேம? இனி எம்ைம நீ கழேறேல (4)

3357. She says, "You swallowed all the seven worlds and recline on a banyan leaf.
Even the gods in the sky do not know your magic.
O my highest lord,
you are skilled at grazing cows
while cowherd girls with large lovely spear-like eyes
stay around you and play.
Don't try to play with me."

3358 கழேறல் நம்பீ உன் ைகதவம் மண்ᾎம் விண்ᾎம் நன்கு அறிᾜம் திண் சக்கரநிழᾠ பைடயாய் உனக்கு ஒன்ᾠ உணர்த்ᾐவன் நான் மழᾠ நென் காயின்ைம நின் அᾞள் சூᾌவார் மனம் வாᾊ நிற்க எம்; குழᾠ ᾘைவெயாᾌம் கிளிேயாᾌம் குழேகேல (5)

3358. She says, "O Nambi, don't lie and cheat us.
All the world and the sky know your tricks.
You carry a powerful, ancient discus.
I want to tell you something.
The girls who speak like babies
with their honey-like sweet soft words
are upset and wait for your grace.
Don't play with our prattling puvai birds and our parrots."

3359 குழகி எங்கள் குழமணனெகாண்ᾌ காயின்ைம கன்மம் ஒன்ᾠ இல்ைலபழகி யாம் இᾞப்ேபாம் பரேம இத் திᾞ அᾞள்கள்?
9

3359. She says, "There is no use making faces
and doing tricks to make us think you love us.
We have been with you for a long time.
O highest god! Is this is way you give your grace?
There are many lovely women
as beautiful as goddesses of the three worlds
and worthy of your love.
Don't play with us.
It is all right to play like this because you are young."

3360. She says, "It is not right to grab the dolls
that we hold in our hands to play with.
O lord, you are faultless and you swallowed the world
surrounded by oceans.
O Neḍumaal, even if you do something wrong,
mistakes are mistakes.
You play with us and cheat us with your sweet words.
If my brothers hear what you say
they won't consider whether it is right or not to act.
They will take sticks and come to fight with you."
3361. She says, "Your form is like a flood of wisdom
and you shine with endless fame.
Without fail you create both creatures that are intelligent
and creatures that are ignorant.
My friends are calling me to go play with them
but you come and attract me with your love
so I can't join them.
If people see me with you, what will they think?"

3362. She says, "You attract us with your large lotus eyes
and you want us to fall in love with you, melting in our hearts.
You kicked and broke our small play houses with your divine feet.
That wasn't fair.
You didn't look at our play houses and the food we made for them.
You didn't just stand there with your shining face and smile at us,
but you kicked over our small play houses.
That wasn't right."

3363. She says, "You have a shining crown.
You carry a mazhu weapon
that conquered and destroyed the kings of thirty-one generations.
You created this wide world in ancient times."
You are a bright dark diamond.
You were born among the cowherd families to give them moksha, but see, you are naughty and you always give us cowherd girls trouble.”

3364. Sadagopan of Thirukuruhur composed a thousand pasurams with music on the god, our father, the dancer who cried when his mother Yashoda, the cowherdess, was angry with him because he stole butter and tied him up. If devotees learn and recite with their tongues these ten pasurams they will have no troubles in their lives.

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3365. The god is poverty and wealth. He is heaven and hell. He is friend and enemy. He is nectar and poison. The lord is omnipresent. He rules me—I saw my lord in Thiruviṇṇagar where families live with abundant wealth.
3366. He is joy and sorrow.  
He is confusion and clarity.  
He is anger and affection.  
He is heat and coolness.  
He is the lord no one can see.  
The god of beautiful Thiruviṇṇagar,  
surrounded by water with clear waves,  
is my ruler.

3367. He is countries and cities.  
He is wisdom and ignorance.  
He is unmatched enveloping light and darkness.  
He is the earth and sky.  
There is no puṇṇiyam for anyone  
without praising the fame of the lord  
of Thiruviṇṇagar surrounded by palaces.

3368. The god is virtue and sin.  
He is being together and separation.  
He is remembrance and forgetfulness.  
He is all that is in the world
and he is all that is not in the world.
He is existence, non-existence and nothing.
Find the sweet grace of Kaṇṇan,
our dear god of Thiruviṇṇagar
surrounded by strong palaces,
and take on yourself his cleverness.

3369. He is bad and good.
He is black and white.
He is truth and falsehood.
He is youth and age.
He is new and old.
Our god stays in Thiruviṇṇagar surrounded by strong walls.
He is the great god of the three worlds,
and see, he will protect all the worlds.

3370. He is all the three worlds and he is not them.
He is happiness and hatred.
He is Lakshmi, the goddess on a lotus.
He is the inauspicious goddess.
He is fame and he is infamy.
The gods in the sky come to worship
the lord of Thiruvinnagar, the highest light,
and he stays in this sinner’s mind.
3371. He takes shining divine forms.
He takes forms that are unclean.
He hides himself.
He presents himself to his devotees.
He stays in the world.
He does naughty deeds.
The gods from the sky come and worship,
bowing their heads to our god of Thiruvinnagar.
There is no refuge for anyone but the feet of the lord
who give boons to all.

3372. He gives refuge to the gods.
He is cruel Yama for the Asurans.
He keeps good people beneath his feet and protects them
but he does not protect those who are bad.
Our lord stays in Thiruvinnagar
and protect the southern direction.
He is my father and he rules me.
My god Kanṭan is my refuge.

3373. He is my father.
He is my friend.
He is the mother who gave birth to me.
He my father is precious as gold, diamonds and pearl.
He stays in Thiruvinţagar
surrounded with shining golden walls.
He, the matchless god, granted me refuge beneath his feet.

3374 நிழல் நிழல் சிᾠைம குᾠைம ஆவர் காண்மின்கேள (10)
3374. He is shadow and sunlight.
He is small and great.
He is short and tall.
He is those things that move and those that are still,
and he is everything other than those things.
He stays always in Thiruvinţagar
where the bees sing as sweetly as babies.
I have no other refuge
than his feet ornamented with anklets.

3375 காண்மின்கள் உலகீர் என்ᾠ கண்ᾙகப்ேப நிமிர்ந்த
தாள் இைணயன் தன்ைனக் குᾞகூர்ச் சடேகாபன் ஆவன் ஆன்று அல்லてしまった் கைளகண் இலம் காண்மின்கேள (11)
3375. Sadagopan of Thirukuruhur
composed a thousand poems on the lord
who measured the world and the sky with his two feet
and said, "O people of the world, see my feet!"
If devotees learn and recite these ten pasurams on Thiruvinţagar
they will become the gurus of the gods in the sky.

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3376. Our lord danced the kuravai dance with the cowherd girls. He carried Govardhana mountain to protect the cows. He danced on the head of the snake Kalingan in the pond with roaring water. The lord sleeps on a snake bed and I prattle night and day, telling all his magic deeds without stopping. What bad things can happen to me from now on?

3377. Our lord danced the kuravai dance with the cowherd girls. He carried Govardhana mountain to protect the cows. He danced on the head of the snake Kalingan in the pond with roaring water. The lord sleeps on a snake bed and I prattle night and day, telling all his magic deeds without stopping. What bad things can happen to me from now on?

3378. Our lord danced the kuravai dance with the cowherd girls. He carried Govardhana mountain to protect the cows. He danced on the head of the snake Kalingan in the pond with roaring water. The lord sleeps on a snake bed and I prattle night and day, telling all his magic deeds without stopping. What bad things can happen to me from now on?
3378. He killed the matchless heroic wrestlers.
He grazed the herd of cows.
I think constantly and prattle about these deeds
and others like them of the radiant lord praised by all.
He gives his grace to me every day.
What suffering can there be for me now?

3379. He cried when Yashoda tied him to a mortar.
He drank the milk of the cheating devil Puthana.
Sakātasuran came in the form of a cart and he kicked him.
When I think of all the heroic deeds of the beautiful god of gods
my heart melts and is constantly with the god.
What do I want any more?
3380. He was born as Kaṇṇan
when the gods asked him to come and destroy the Rakshasas.
While his mother suffered and cried
his father Vasudeva took him in the darkness
to a cowherd village where he was raised.
Kamsan did not know Kaṇṇan was growing up in the cowherd village
and that his tricks would destroy him.
I prattle on thinking of all his heroic deeds.
How could there be any enemy for me?

3381. When an Asuran came as his enemy in the form of a bird
he split open its beak and killed it.
He killed seven bulls to marry Nappinnai.
He broke the kurundam trees that grew tall in the groves.
He is the Maayan who measured the wide world at the sacrifice of Mahabali.
Night and day I praise the magical deeds of my father the god.
I will have no trouble in my heart.

3382. He showed his compassion by being born
to help the evil people of the earth.
He took any form he wished.
My father, adorned with a forest thulasi garland on his chest, came to the earth because he was angry at the evil Rakshasas.
I think constantly of the magical deeds of my father, the lord.
Who is there as fortunate as I?

3383. He fought many terrific battles, amazing the world.
He cut off the thousand arms of Vaṇasuran.
He measured the earth and sky at the sacrifice of Mahabali.
I know all the magical deeds of my father, the Maayan and there is no distress in my mind anymore.

3384. He swallowed all the seven seas, the seven mountains and the seven worlds.
He drove the chariot for Arjuna with his maayam.
He carries the discus in his right hand and the conch in his left,
I prattle, praising the dark-colored god with my tongue and that is all I want to do.
3385. He made Arjuna fight in the terrible Bharatha war.
He performed many magic deeds and destroyed the Kaurava army.
He is a bright light in the sky and he wears the garland of victory.
I approached and worshiped him.
Who could be my lord in this world but he?

3386. Sagagopan of Thirukuruhur worshiped the feet of the lord Kesavan and composed a thousand poems.
The lord of all the seven worlds swallowed them all, kept them in his stomach and at end of the world he spit them out from his mouth.
If devotees learn and recite these ten pasurams they will become faultless devotees of the god.

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3387. Her friends say,
"O mothers! She worships Tholaivillimangalam filled with palaces studded with bright faultless diamonds. O mothers, you took her to Tholaivillimangalam and brought her back and now she has fallen in love with the god and says, ‘He carries a shining conch that gives birth to pearls, and a discus in his hands. His big eyes are beautiful as lotuses.’ Her eyes, as beautiful as kuvalai flowers, are filled with tears and she stands and cries."

3388. Her friends say,
"O mothers, you took your daughter with soft words sweet as nectar to Tholaivillimangalam where the noise of festivals is loud and you brought her back. She has fallen in love with the god. She stands, unable to do anything, and she says, ‘You are the god of gods!’ Her eyes are filled with tears and she melts with love for him."
3389. Her friends say,
"O mothers, your daughter’s words are sweet as nectar.
You took her to Thirutholaivillimangalam
on the banks of the Thamiraparani river,
with flourishing groves and cool paddy fields,
and you brought her back
even though she didn’t want to return.
She says, ‘He sleeps on the milky ocean roaring with waves.
He measured the earth and the sky.
He grazes the cows.’
She prattles on and her long eyes are filled with tears."

3390. Her friends say,
"O mothers, look.
You took her to Thirutholaivillimangalam
where Brahmins who know all four Vedas live.
After she returned she has forgotten how to be shy.
She doesn’t want to listen to you but says,
‘All that I have learned and know is about the dark-colored Kaṇṇan.’
She repeats this again and again, never growing tired."
In her heart she is happy and melts for him.

3391. Her friends say,
"O mothers, your innocent daughter has a gentle shining face.
You took her to Tholaivillimangalam
and showed her the beautiful lotus-eyed lord
adorned with shining ornaments.
Her eyes shed tears like rain.
Her mind is fascinated with the qualities of the god
and thinks only of him.
She constantly looks in the direction where god stays
and worships him."
and thinks only of him.
She constantly looks in the direction where god stays
and worships him."

3393 அந்நினைவிற்கு அண்ட மா மனித்து திண்மமாயிர
இவர் நமின்றி வாழ்கள் நின்றி
என்ன வார்த்தைத் தைகால்
அல்லால் நாற்ற விதி என் அல்லால்
அன்ன கண்ணி என் அல்லால்
இவள் வாயனகள் தி அரவிந்தேலாசன
என் என் ரங்கு (7)
3393. Her friends say,
"O mothers, your daughter is as beautiful as a peacock
and innocent as a small deer.
She refuses to listen to anything we say
but only repeats the word ‘Tholaivillimangalam.’
Is this the fruit of the tapas that she did in her last birth
or is it the magic of the cloud-colored god?
She constantly speaks of his divine name
and his discus, sword, club and conch.
Her mouth can only say the god’s names clearly."

3394 தி அன்ன வாக வாழ்கள்
இவர் நாய வாழ்கள் தாம் வாக வாழ்கள்
இவர் நமின்றி வாழ்கள் நின்றி
என்ன வார்த்தைத் தைகால்
அன்ன கண்ணி என் அல்லால்
இவள் வாயனகள் தி அரவிந்தேலாசன
என் என் ரங்கு (8)
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"O mothers, your daughter is as beautiful as a peacock
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She refuses to listen to anything we say
but only repeats the word 'Tholaivillimangalam.'
Is this the fruit of the tapas that she did in her last birth
or is it the magic of the cloud-colored god?
She constantly speaks of his divine name
and his discus, sword, club and conch.
Her mouth can only say the god's names clearly."

3395 இரங்கி நாளெதாᾠம் வாய்ெவாீஇ இவள்
கண்ண நீர்கள் அலமர
மரங்க объявлம் இரங்கும் வைக
மணிவண்ணேவா எனᾠ கூᾫமால்
ᾐரங்கம் வாய் பிளந்தான் உைற
ெதாைலவில்ᾢமங்கலம் என்ᾠ தன்
கரங்கள் கூப்பித் ெதாᾨம் அவ் ஊர்த்
திᾞநாமம் கற்றதன் பின்ைனேய (9)

3395. Her friends say,
"O mothers, she worries every day
and is afraid to say anything.
Her eyes are filled with tears.
When she calls out saying, 'O dark diamond-colored god!'
even the trees feel sorry for her.
Ever since she learned the divine name of the city
she has worshiped the god folding her hands
and said, 'That is Tholaivillimangalam of the god
who split open the Asuran's mouth
when he came in the form of a horse.'"

3396 பின்ைனெகால் நில மா மகள்ெகால்
திᾞமகள்ெகால் பிறந்திட்டாள்?
என்ன மாயம்ெகாேலா இவள் ெநᾌமால்
என்ேற நின்ᾠ கூᾫமால்
ᾙன்னி வந்ᾐ அவன் நின்ᾠ இᾞந்ᾐ
உைறᾜம் ெதாைலவில்ᾢமங்கலம்
ெசன்னியால் வணங்கும் அவ் ஊர்த்
திᾞநாமம் சின்ைதேய. (10)
3396. Her friends say,
"O mothers, is she Nappinnai?
Is she the great earth goddess?
Is she beautiful Lakshmi?
She was born on this earth—what magic is this?
She calls to him loudly, 'O Neḍumaal!'
Her heart wants to hear the divine names of the lord of Tholaivillimangalam
and she worships him bowing her head."

3397. Sadagopan of rich Thirukuruhur worships the god with his thoughts, words and deeds.
He praised the god, his father and mother.
He composed a thousand poems
and among them ten praise the god in Tholaivillimangalam.
If devotees learn and recite these ten pure Tamil pasurams they will become the devotees of Thirumaal.

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3398. Her mother says,
"The god measured the world at Mahabali’s sacrifice.
My daughter is decorated with lovely flowers
dripping with honey in her hair.
She has grown thin and her conch bangles have become loose
and fallen from her arms
because she loves the beautiful god, the lotus-eyed Kaṇṇan,
the dark cloud-colored Maal."

3399 சங்கு வில் வாள் தண்ᾌ சக்கரக் கண்ணற்கு
ெசங்கனிவாய்ச் சய்ய தாமைரக் கண்ணற்கு
ெகாங்கு அலர் தண் அம் ᾐழாய் ᾙᾊயா퇘க்கு என்
மங்ைக இழந்தᾐ மாைம நிறேம (2)
3399. Her mother says,
"The god carries in his hands
a conch, bow, sword, club and a discus.
His mouth is sweet as a fruit.
His eyes are beautiful as lotuses,
and he is adorned with a cool thulasi garland
blooming with flowers that drip honey.
My daughter has lost her dark color and become pale
because she is in love with him."

3400 நிறம் காியாᾌக்கு நீᾌ உண்டா் உண்டா் உண்டா்
திறம் கிளர் வாய்ச் சிᾠக் கள்வன் அவற்கு
கறங்கிய சக்கரக் கயவᾌக்கு என்
பிறங்கு இᾞம் கூந்தல் இழந்தᾐ பீேட (3)
3400. Her mother says,
"He, the dark god, the little thief who stole butter,
swallowed the wide world with his beautiful red mouth.
He has a whirling discus in his hand.
My girl with long beautiful hair
has lost her pride because she loves the dark-colored god."
3401. He created the famous Nanmuhan.
He measured the flourishing world
and went as a messenger to the Kauravas for the Pandavas
to ask for their lands.
My daughter has lost the beauty of her wide hips
because she loves Nambi.

3402. He gave the marvelous Vedas to the world.
He came as a boar and split open the world
that is filled with sand.
He, the lord of the gods, sleeps on a bed on the clear ocean.
My daughter is precious as my eyes.
She has lost her chastity
because she loves the highest god of gods

3403. His many arms are like the branches of the Karpaga garden.
He wears a beautiful crown like a shining hill.
He has lovely lotus-like hands.
It is true that my lovely daughter
who has bow-shaped eyebrows has lost her beauty.

3404. It is true that my lovely daughter
who has bow-shaped eyebrows has lost her beauty.
3403. His many arms are like the branches of the Karpaga garden.  
He wears a beautiful crown like a shining hill.  
He has lovely lotus-like hands.  
It is true that my lovely daughter  
who has bow-shaped eyebrows has lost her beauty.

3405. The matchless god broke the kurundam tree.  
He kicked Sakaṭasuran and killed him.  
He drank the milk from the breast of the devil Putana and killed her.  
My daughter with fragrant hair has lost her pride  
because she loves him.

3406. He took the form of a lovely magic dwarf  
and cheated king Mahabali.  
His shines like a lustrous hill.  
He is the handsome Nambi of the Kahusta dynasty.  
My daughter's soft breasts  
adorned with lovely ornaments have lost their beauty  
because she loves him.
and cheated king Mahabali.
His shines like a lustrous hill.
He is the handsome Nambi of the Kahusta dynasty.
My daughter's soft breasts
adorned with lovely ornaments have lost their beauty
because she loves him.

3408. Saḍagopan of southern Thirukuruhur
composed a thousand beautiful pasurams
on the god of Venkatam hill
surrounded by thick beautiful groves.
If devotees learn and recite these ten pasurams well
they will go to heaven and enjoy being with gods.

3409. Her mother says,
"My daughter, gentle as a young deer,
says, 'The food we eat, the water we drink
and the betelnut we chew all belong to Kaṇṇan.'
Her eyes are filled with tears.
She asks where the famous god stays
and will surely go to Thirukkolor."
3409. Her mother says,
"My daughter, gentle as a young deer,
says, 'The food we eat, the water we drink
and the betelnut we chew all belong to Kaṇṇan.'
Her eyes are filled with tears.
She asks where the famous god stays
and will surely go to Thirukkoḷur."

3411.Her mother says,
"My daughter's puvai birds,
green parrots, balls, wood dolls and flower baskets
all call loudly the divine names of Thirumaal with her.
Will my doll-like daughter reach Thirukoḷur surrounded by cool fields?
What can she do if her lips that are like kovai fruits throb
and her eyes shed tears like rain?"

3411.Her mother says,
"My daughter's puvai birds,
green parrots, balls, wood dolls and flower baskets
all call loudly the divine names of Thirumaal with her.
Will my doll-like daughter reach Thirukoḷur surrounded by cool fields?"
What can she do if her lips that are like kovai fruits throb and her eyes shed tears like rain?"

3413. Her mother says,
"My little daughter, as beautiful as a goddess, does not want to play with her toys and only worries and worries. Today when she reaches Thirukoḷur of Thirumaal will her heart be happy to see the blooming groves, ponds and the temple of the lord?"

3414. Her mother says,
"My daughter, soft as a young deer does not want to help me in the house and has gone to southern Thirukoḷur, a place as important as a thilakam is for a face. Will she stand and stand looking at the divine eyes and the red mouth of the god as her long eyes fill with tears and she worries?"

3415. Her mother says,
"My daughter says night and day 'Neḍumaal!' as her eyes fill with tears and her heart fills with love for him. She has walked to rich Thirukoḷur where the lord sleeps on the ocean. How could she go there walking slowly and be able to enter his temple?"

3416 ஒசிந்த இைடேமல் இைவத்ᾐ கசிந்த நீர் ᾐachuset் அவுல் இைத்தக் எம்ைம நீத்த எம் காாிைகேய? (8) 3416. Her mother says, "Will my daughter holding her thin waist with her hands worry and fret as she walks, her eyes filling with tears and her heart melting, to Thirukoḷur where Lakshmi on a lovely lotus stays happily with her husband? Her heart sad, my young daughter has left me."

3417 காாியம் நல்லனகள் அைவ காணில் என் கண்ணᾔக்கு என்ᾠ ஈாியாய் இᾞப்பாள் இᾐ எல்லாம் கிடக்க இனிப் ேபாய் ஒசிந்த மலராள் திᾞக்ேகா핕ேக எம்ைம ஒன்ᾠம் நிைனந்திலேள (9) 3417. Her mother says, "When my daughter sees good things, she says, 'This is for my Kaṇṇan!' and she thinks of her love for him. Lovely with her beautiful ornaments, she walks to Thirukoḷur and doesn’t think of me. The village is filled with gossip about her."

3418 நிைனக்கிேலன் அதய்வங்காள் அைனத்ᾐ உலகும் உைடய அரவிந்தேலாசனைனத் அவுல் கண்ணாற்கு என் கண்ணஆல் கண்ணடையால் மண்டன் என் கண்ணடையால் கண்ணடையால் (9)
Her mother says, "O gods, I cannot think of all the things she is doing. My young deer-like daughter has long eyes and she doesn’t stop even for a moment thinking of the lotus-eyed god, the ruler of the whole world. She has gone to Thirukoḷur where he stays and she doesn’t worry at all about the disgrace that will come to our family."

Saḍagopan of Thirukuruhur surrounded by groves blooming with bunches of flowers composed a thousand pasurams on the god Madhusudhanan, the wonderful treasure saved and kept by all. If devotees learn, keep in their minds and recite these ten pasurams on Thirukoḷur where the god stays they will reach the golden world of moksha and rule there.

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Her daughter says, "O birds, you do good for others,
would you do me a favor?
I have done bad karma.
I ask one thing of you.
He created all the worlds.
The dark cloud-colored Kaṇṇan
has taken my happiness away.
Go and tell him how I suffer.
If you help me
you will reach moksha and rule the golden world there,
and you will rule this whole world also."

3421. Her daughter says,
"O parrots, fly quickly and go to see the highest lord.
His mouth is sweet as a fruit
and he carries a discus in his hand.
Go and tell him that my love is true.
If you do that I will keep you among my young friends
whose sharp long eyes are decorated with kohl
and feed you sweet rice mixed with ghee."

3422. Her daughter says,
"O bees, you fly together in a swarm!
The god stood on a great tall chariot on the battlefield
and destroyed his enemies for the five Pandavas,
the rulers of Kuruksetra.
Won’t you taste the shining beautiful flowers in my hair
after tasting the cool thulasi garland that the god wears
and drinking the honey from it?"

3423 என் பெண்மாள் உண்மைத்தல் தம்மன் அடிக்கொண்டு தம்மன் குறிப்பிட்டான்
ம�� ஏழுக்கு ஓவியான் விளைவுவழிகள் விளைவுபெண்மாள் அறிக்கையில் உள்ளது
மற முதல் மத துன்பு பே என்றவர் விளைவு கோர்ந்த? (4)
3423. Her daughter says,
"O thumbi flies! You stay on my mullai flowers
and drink honey from them.
If you go to drink the honey on flowers,
see the king of the gods, adorned with a cool thulasi garland
that drips with sweet honey.
Surely, I have done bad karma.
He lied to me and left me.
Ask him, 'Is what you do fair?
She loves you.
What do you want from her to love her back?"

3424 என் பெண்மாள் உண்மைத்தல் தம்மன் அடிக்கொண்டு தம்மன் குறிப்பிட்டான்
மேற குன்று அடிக்கொண்டு அறியும் விளைவுமுறை விளைவுமுறை கோர்ந்து
ஏழுக்கு குறிப்பிட்டான் சம்புத்தல் என்றும் சம்புத்தல் என்றும்?
எனினும் (5)
3424. Her daughter says,
"O parrots, I raised you.
I want to say something to you. Come to me.
I have done bad karma.
The god that rides on cruel-eyed Garuḍa
saw me and attracted my heart.
If you see the lord who is generous as a karpaga tree,
with beautiful eyes, a color dark as a cloud and a red mouth,
ask him, 'Is what you do fair?'"

3425 என் பெண்மாள் உண்மைத்தல் தம்மன் அடிக்கொண்டு தம்மன் குறிப்பிட்டான் கோர்ந்த? (6)
3425. Her daughter says,
"O small puvai birds, I raised you.
I have done bad karma.
The highest dark-colored Kaṇṇan,
wears a shining sacred thread on his chest.
He will not give his cool thulasi garland
that adorns his long body to anyone but me.
Wherever you fly say the words that I have taught you.
When you see him ask him, 'Is what you do fair?'"
I no longer have any love for my relatives.
How many eons can I suffer?
Go and see the king of gods adorned with a shining crown
and a faultless dark color and tell him,
‘She doesn’t want to think of anyone but you, the faultless one.
She is waiting for you to give her your grace.’"

3428. Her daughter says,
"I have done bad karma. I have no refuge but him.
O flock of cranes!
You search for food wandering near the rippling water.
Go and see the beautiful thick cloud-colored Kaṇṇan,
the king of the gods in the sky
and tell him of my love sickness.
Then come back at dawn and tell me what he told you."

3429. Her daughter says,
"O swans, you stay happily on flowers with your beloved beautiful mates,
so close to them there is no space between you.
Go to my lord on whose chest lovely Lakshmi stays
and tell him, ‘Look at her condition. She suffers for the love of you.’
Repeat that as if it were a manthra so he will understand it.
Then come back in the morning and tell me his answer."
3430. Sadagopan of Thirukuruhur
surrounded by fragrant blooming groves
composed a thousand pasurams describing how the girls
who fall in love with Madhusudanan
send their birds to him as messengers.
If devotees learn these ten pasurams and recite them
their hearts will melt for the god
like soft sand in a spring.

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3431. O lord, you are the ocean, earth, fire, wind and the wide sky,
the bright sun and the moon, Shiva and Brahma.
I have done bad karma.
One day please come to me carrying your sharp discus
and your white conch as the earth and sky exult in joy.

3432. You, a magical one, are my mother.
You took the form of a dwarf
and took the earth and sky at Mahabali’s sacrifice.
Come to this earth one day
and I will approach you, see you and dance happily.
3433. You come to this earth.
walk, stand and sleep and protect the creatures of the world, 
staying here happily.
I want to see you with the beautiful divine Lakshmi.
I, your devotee, have grown tired waiting so long to see you.

3434. You are the highest god.
Sakatasuran came as a cart
and with your legs you kicked and killed him,
breaking the cart into pieces
so the whole world would know your power.
Show yourself in the sky one day,
surrounded by Brahma, Shiva, Indra and all the gods,
so the whole world can see you.

3435. You stay in the sky.
You stay in a standing form on Thiruvenkaṭam hills.
You sleep on the milky ocean.
You came to the earth in many forms.
You abide, hiding yourself.
You are above our thoughts and stay above the earth.
You are in my soul and you stay there
but you do not show your form to my eyes.

3436. You put one foot on this earth
and took over all the land.
You are Maayon who took the whole earth at Mahabali’s sacrifice.
I melt like wax in fire,
suffering to see you and wandering in the world.

3437. You are all the actions of the world.
You are the refuge for all creatures of the world.
You are the world.
You are the soul on this earth.
You have no form
but you shine in all the ten directions.
I am ignorant. Give me your grace, O shining lord.

3438. I am ignorant. Give me your grace.
You are my wise soul and you shine.
O Neḍumaal, I am your slave.
Are you playing with me, cheating me and spoiling me?
I am your slave.
You shock my heart with your games
but I know nothing else but loving you.

3439 ஆவி தியைக்க ஐவர் குைமக்கும் சிற்றின்பம்
பாவிேயைனப் பல நீ காட்டிப் பᾌப்பாேயா?
தாவி ைவயம் ெகாண்ட தடம் தாமையா கட்டு
கூவிக் ெகாள்ம் காலம் இன்னம் குᾠகாேதா? (9)
3439. All my five senses hurt and shock my soul.
I am a sinner.
Why do you play with me so much and make me suffer?
You have measured the world
with your beautiful lotus feet that grew into the sky.
Won't the time come soon when I can call you and join you?

3440 குᾠகா நீளா இᾠதிகூடா எைன ஊழி
சிᾠகா ெபᾞகா அளᾫ இல் இன்பம் ேசர்ந்தாᾤம்
மᾠ கால் இன்றி மாேயான் உனக்ேக ஆளாகும்
சி�காலத்ைத உᾠேமா அந்ேதா ெதாியிேல? (10)
3440. Pleasures in the world may shrink or grow,
they may go away.
The world may end and again arise.
O Maayon, even if I join you for a little time
that is much better than all the happiness I get in this world.
I do not know when that time will come.

3441 கு HWNDயாவன களதமாய கு HWNDயாக கு HWNDயாக
எழு காண்டன எழு காண்டன எழு காண்டன எழு காண்டன
எழு காண்டன கா எழு காண்டன 
எழு காண்டன எழு காண்டன
எழு காண்டன எழு காண்டன
ெதாியச் காலத் காலத் காலத் (11)
3441. Saḍagopan, the devotee of the devotees
of the devotees of dear Thirumaal
who know and think only of the god
composed a thousand good poems.
If devotees learn and recite these ten poems
they will become the devotees of the god of the world.

3442. O god,
you swallowed all the worlds with your huge mouth.
O father, you have limitless fame.
You shine surrounded by the sun and moon.
You are the tall god.
You are dear life for me, your slave.
You are the great god of Thiruvenkaṭam hill
and you are like a thilakam for the world.
I am your devotee born in an ancient family.
Tell me how to reach your feet.

3443. You are the form of the five elements
fire, land, water. fire and wind.
You carry a divine discus
and you killed all the strong cruel Rakshasa tribes
and burned their lands.
You are the lord of Thiruvenkaṭam
where lotuses red as fire bloom from the mud in springs.
I love you without any limit.
Give me your grace and bring me to your feet.

3444. O my father,
you, beautiful cloud-colored Maayan, enchant everyone.
You are sweet nectar and you enter my thoughts.
You are the lord of the gods whose eyes do not blink.
You are the god of Thiruvenkatam
where a clear waterfalls descends beautifully
scattering diamonds, gold and pearls.
You are the highest.
Give me your grace and bring me to your feet.

3445. The Asurans troubled people
without feeling sorry for them
and you shot your fiery arrows like rain and killed them.
O divine god, you are the beloved of Lakshmi.
You are the lord of Thiruvenkaṭam
where sages and the gods in the sky love to worship you.
I have done bad karma.
Give me your grace and bring me to your lotus feet
ornamented with anklets.

3446. You are the mighty one who, shooting one arrow,
destroyed the seven trees that were joined together.
You, the ancient one, went between the Asurans
who came as two trees.
You stay in Thiruvenkaṭam where a herd of strong elephants
looks like a group of clouds.
You carry the mighty bow Charngam.
When will I, your devotee, truly join your feet?

3447. You are the god of Thiruvenkaṭam
where the gods in the sky come, praise and worship
with their bodies, tongues and minds, saying,
"When will the day come when we see
the lotus feet that measured the world?"

When will the true day come
when I, your devotee, come and join your feet?

3448. You are my nectar.
and I, your devotee, enjoy worshipping you.
You are the lord of the gods and you carry an eagle flag.
O highest one, your beautiful mouth is as sweet as a fruit.
You are the remedy for cruel karma.
You are the god of Thiruvenkaṭam.
I suffer wanting to see your feet every moment
and I cannot bear it.

3449. Shiva who has a dark neck,
faultless Nanmuhan, Indra
and beautiful fish-eyed women
join together in Thiruvenkaṭam
and worship you, saying "We cannot wait to see your feet!"
You came to the earth as Maal and fascinated everyone.
Won’t you come to us
just as you have always come to the world?

3450. It seems as if you are coming, but you do not come to me.
It seems you are not coming, but you do come to me.
You have lovely lotus eyes and a red mouth like sweet fruit or nectar.
You are my life.
You are the god of Thiruvenkaṭam where chintamaṇi jewels turn night into day.
Alas, I am your slave.
I cannot be away from your feet even for a moment.

3451. Lakshmi on a lotus says, "I will not go away from you even for a moment"
and stays on your chest.
Nothing compares to your fame.
You rule all three worlds and you are my king.
You are the lord of Thiruvenkaṭam whom the matchless gods and sages love.
I have no other refuge.
I am your slave and I have come to you to sit beneath your feet.
You are the great Maayan—no one knows who you are.
You are the ruler, praised by the gods, of the three worlds.
You are nectar, my father, and you rule me.

3454. You make the perceptions of my five bodily senses rule,
hurting me night and day and attacking my goodness
so I am unable to come to you.
You are as sweet as sugarcane juice and divine nectar.
You have the color of a dark cloud.
You carry a shining discus that protects the world
surrounded by oceans.
You are the lord of the Vedas and you gave me my karma.

3455. What do you get
by making the perceptions of the five senses hurt me
and increasing my bad karma,
preventing me from reaching your divine feet?
Alas, you are the ancient god.
You created this wide world, swallowed it and spit it out.
You, the shining lord took the form of a boar,
split open the ground and brought up earth goddess
when an Asuran took and hid her.
You are decorated with a shining crown.
I am your devotee.
You are Madhusudanan.

3456. See, you made the perceptions of the five senses hurt me and I could not reach your flower-like feet.
You contain all things and creatures of the world in your stomach and sleep on a banyan leaf as a child.
I have done bad karma.
You are the remedy that can relieve me of my karma.

3457. You make the five senses hurt me and I do not know any remedy to counter the pain they give me.
Who can relieve me of that pain?
You destroyed the terrible tribe of the Asurans with your heroic discus.
You are the god of the gods in the sky.

3458. The five senses hurt even the devotees of the lord.
I just live in this world—how could they not hurt me?
You are in music, you are in poetry,
you are the devotion of devotees.
You, the highest god,
come and stay in my heart and in my eyes.
Speak to me and tell me something
to get rid of the feelings that the five senses give me.

3459 ஓன் நிற்கிலாத ஓன் ஆய்சால் ஓன் கயவையில் என் அவல்கிற்பன் உன் தினவள் இலைலேயல்?
அன் அசுரர் வாங்க அைலகடல் அரவம் அளாவி ஓர் 
குன்றம் எந்தாய் எந்தாய் பாைன் அபிதை (7)
3459. Unless you give me your grace,
how can I conquer the five senses,
the thieves that make me unstable?
O father, when the gods could not churn
the milky ocean with its roaring waves
you helped them and churned it with them
using the snake Vasuki and Manthara mountain.
I am cruel, and you are nectar that I can drink.

3460 இன் அஹைந் எனத் யாவையில் மாயக்க நீ எவத்த
ானம் மாயம் எல்லாம் யன் அந் எனக்கு வைகெதாழேவ அள் எனக்கு
என் அம்மா என் கண்ணா இைமேயார் தம் குலஹதேல (8)
3460. Before, you gave me the pleasures of the five senses
and fascinated me with your magic.
Now you come as sweet nectar and utterly remove
all the joy of my senses.
Give me your grace to worship your form
and your discus, conch and club.
You are the three gods, Shiva, Brahma and Indra.
You are my mother, my dear one,
and the source of the gods in the sky.

3461 The pleasures of the five senses that give bad karma
will destroy everyone in someone's family.
You gave me a boon and destroyed those pleasures.
You created all the worlds and the creatures
that stay and move and all other things.
You are my Kaṇṇan. You are the highest light.

3462 You gave me the burden
of melting in love for you and worshiping your lotus feet,
crying and saying, "You are the highest light!"
The five senses stand everywhere and threaten me.
O lord, you churned the milky ocean and took nectar from it.

3463 Saḍagopan, a devotee of the devotees of the devotees
of the devotees of the lord composed a thousand pasurams on the god.
Brahma stays on the lotus on his navel.
He, our father, has three forms, Shiva, Brahma and Indra.
He creates the world, protects it and destroys it.
If devotees learn and recite these ten pasurams
they will have no results of karma, day or night.

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3464. Her mother worries and says,
"My daughter doesn’t sleep night or day.
With her fingers, she wipes away the tears that drip from her eyes.
She folds her hands, worships and says, "Conch and discus!"
Tired, she says, "He has lotus eyes!"
She says, "How can I survive without you?"
and with her hands, she searches all over for you.
You are the god of Thiruvarangam
abundant with water where lovely kayal fish frolic.
What did you do to make her like this?"

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3465. Her mother worries and says,
"My daughter says,
'You are my lotus-eyed Kaṇṇan. Why do you do this to me?'
Her eyes fill with tears and she says,
'You are the lord of Thiruvarangam
surrounded by the ocean roaring with waves.
What will I do?' and she sighs and melts.
She says, 'I have done much bad karma
and that is why you don't come before me.
Is that right?'
You swallowed the world and spit it out.
What will happen to her?"

3466. Her mother worries and says,
"My daughter doesn't feel ashamed at all.
She says, 'You have the color of blue sapphire.'
She looks at the sky and, fascinated, and she says,
'The Asurans gave fear to all people.
You are unique and you destroyed them.'
Her heart melts.
She says, 'No one can see you.
Give me your grace so I may see you.
You are Raman of the Kahusta dynasty.
You are Kaṇṇan.'
You stay in Thiruvarangam
surrounded by walls where flags fly.
What did you do to fascinate her?"

3467. Her mother worries and says,
"My daughter stays in one place
without moving her hands and legs.
Sometime she gets up and walks around.
She is fascinated with someone.
She folds her hands and worships.
She says, 'Love is trouble' and sighs.
In her delusion, she says, 'You have the color of the ocean.
See, you are difficult.
You carry a round discus in your left hand. Come to me.'
You are a chithan. You stay in Thiruvarangam
surrounded by flourishing water.
What do you think you are doing to her?"

3468. Her mother worries and says,
"My daughter thinks deeply.
She folds her hands and worships all the directions.
She says, 'You stay in Thiruvarangam,'
Her eyes fill with tears and she worships you.
She says, 'Come to me' and is fascinated with you.
She says, 'Once, in the evening,
you split open the body of Hiranyan.
You are the sweet nectar that was churned
from the milky ocean rolling with waves.'
She thinks only you are her refuge and lives for you.
You have made her fall in love with you."

3469 என் மனம் கவர்ந்தாேன
என் மா மாயேன என் மணிேய என் தண் சூழ்
திானவரங்கத் ாள்ளாய் என் மா
ெவய்ய வாள் தண் சங்கு சக்கரம் வில்
எந் விண் ரதல் என் மா;
ைப பாம் அைணயாய் இவள்திறத் ாளாய்
பாவிேயன் எசயற்பால் (6)
3469. Her mother worries and says,
"My daughter says,
'He fascinated me and attracted my mind.'
She says, 'You are a real Maayan.'
She says, 'You are a diamond and your red mouth is beautiful.'
She says, 'You stay in Thiruvarangam surrounded by cool water.'
She says, 'You are the ancient god of gods in the sky
and you carry a strong sword, club, conch, discus and a bow.'
O god, you sleep on Adisesha. Give her your grace.
This is the only thing I ask you."
3470. Her mother worries and says,
"My daughter says,
'You created sorrows and happiness.
You are desire for those who have no desire.
You carry the discus that destroys those who are evil.
You have the color of the ocean and you sleep on the ocean.
You are Kannan.'
She says, 'You stay in Thiruvarangam
surrounded by water where fish frolic.'
She says, 'You are my sacred temple.'
She is my lovely daughter, soft as a tender shoot
and her beautiful eyes are filled with tears."

3471. Her mother worries and says,
"He is a tender shoot for the gods in the sky.'
She says, 'He carried Govardhana mountain
and protected the cows.'
She cries for him and worships him
and her sighs are hot as fire.
She says, 'You have the color of kohl.'
She just looks up and doesn't even blink her eyes.
She says, 'Where should I look to find you?'
You are the lord of Thiruvarangam
surrounded by flourishing ponds filled with water.
What should I do for my lovely daughter?"

3472. Her mother worries and says,
"My daughter says,
‘You embrace lovely Lakshmi on your chest.’
She says, ‘You are my life.’
She says, ‘You are the beloved of the earth goddess
whom you brought out from the underworld
taking the form of a boar and splitting open the earth.’
She says, ‘You conquered seven bulls
to marry the cowherd girl Nappinnai
and you are her beloved husband.’
You stay in the temple of south Thiruvarangam.
I don't understand what will happen to my daughter."

3473. Her mother worries and says,
"My daughter says,
‘I don't see any end to my suffering.’
She says, 'You are the ruler of all the three worlds.'
She says, 'You are Shiva, with a jata adorned with fragrant kondrai flowers.'
She says, 'You are the god Nanmuhan.'
She says, 'You are the god of the beautiful the gods in the sky.'
She says, 'You stay in flourishing Thiruvarangam.'
She was not able to approach his feet
but now she attains the feet of the cloud-colored god."

3474. Sadagopan of Thirukuruhur on the bank of a river
with abundant blue water surrounded by flourishing groves
composed a garland of a thousand pasurams
on the feet of the cloud-colored god.
If devotees learn these ten poems and recite them
they will reach the blue sky with clouds
and stay with the god in a flood of bliss.
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3475. Her daughter says,

"O Mothers, the lotus-eyed god Kaṇṇan carrying a curved white conch and a discus entered my heart riding on Garuḍa. How can I describe how it was? The sound of the parrots, the divine sound of the Vedas, the loud noise of festivals and the sound of children's play never stop in Thirupereyil. When will I go and join that place where the god stays giving grace like a flood."

3476. She says,

"O my friends, your hair is dark and fragrant. O my mothers, O people of the village, I cannot keep my heart with me. It has gone from me to Kaṇṇan and stays with him night and day. I cannot bear being alone without my heart. He stays in southern Thiruppereyil filled with cool fields and blooming groves swarming with bees. My heart has fallen for the beauty of the sweet fruit-like mouth of the sapphire-colored lord of the gods in the sky."
3477. She says,
"O my friends! My heart rejoices.
It has fallen for the beauty of his sweet fruit-like mouth,
his long shining hair, his conch and discus and his lotus eyes.
He stays in southern Thiruperur
where festivals go on every day of every month.
My heart has lost its modesty and chastity for our lord."

3478. She says,
"O mothers,
my heart went to him to bring back the dark color that I lost,
but it stays there with him.
Who can I send to find out what has happened to it?
The lord carrying the sounding conch in his hands
stays in southern Thirupperiyil
where the recitation the good Vedas spreads everywhere
like the roaring sound of the ocean.
I fell into his maayam.
O mothers, what is the use of getting mad at me?"
"O mothers,

Kaṇṇan grew angry at Sakatasuran when he came in the form of a cart, kicked him and destroyed the cart.

He drank milk from the breasts of the devil Putana. When two Raksasas came as marudu trees, he went in between them and destroyed them. Other Raksasas that came as calves were thrown by the lord at a Vilam tree and were killed.

O mothers, I have lost my chastity to him. You are angry at me—what will you do?

He stays in Thiruppereyil where sweet fruits ripen in the groves. Take me there and leave me. Don’t wait."

3480 Her daughter says, "O mothers! Love is larger than the ocean. The dark cloud-colored god came to me but I couldn’t catch him who was so dear with my hands."
Don’t wait too long.
Take me to Thiruppereyil surrounded by water
where the ruler of the world stays
and the sound of the Brahmins reciting the four Vedas
and performing sacrifices spreads without ceasing everywhere.
Good paddy plants flourish there waving in the wind."

3481. She says,
"O friend, the lord of Thirupereyil
who destroyed Lanka in the south
surrounded by large forts and the ocean
entered my heart
but I haven’t seen him for a long time now.
O my friend, who is there to help me?
No one is strong enough to call the god to my heart.
How can I find anyone to achieve anything?
My heart thinks whatever it knows is the right thing."
"O friend, when people see me,
you get together and gossip about the love I have
for the dark ocean-colored lord.
Why should I worry about their gossip?
My love for him is larger than this world filled with sand
and the seven oceans and the wide sky.
I will go to southern Thirupereyil
surrounded by the ocean with its clear waves."

3483 உண்டு வெளிழ்ச்சியுடன் பாத்திரமாகத் தமம்பைக்காட்டா
நிழிற்றாண்மைகள் வந்துத் தமிழ் வேளாண்மை
தந்தையால் நெருக்குத்தாக வந்தோடாகே?
ஏனையப் பொறுப்புகள் வந்தகத் தமிழ் வேளாண்மை
கர்த்தக்குள்ளான் காந்தகத் தந்தை
கண்டு பெருநாராயன் கந்து வேளாண்மை
சுருந்தது குரு குப்பியில் பொன்னா
நிக்கார் மின்பமுரைமல் மாற்றம். (9)
3483. She says,
"O friends, mothers, I will go there and stay.
Don't convince me to stay here.
Why do you want to stop me?
My heart and my chastity don't want to stay here.
He is the dark ocean-colored lord Kaṇṇan
and he swallowed the world surrounded by the dark ocean.
He stays in wonderful southern Thirupereyil
filled with flourishing paddy fields plowed by farmers."

3484 தில்லிய தரிம பிரித்தம் சர்வமன்மள
நூற்றாண்டு வந்தது மல்லார் வித்தியாசார்
சிறிது வயது மல்லார் குறு
நீந்தத கிளைப்பசரணம் மிகுதியேற்ற
சொன்ன என்னின்றியும் கட்டு மாராடேந்
கண்டூராண் அவண்டு வந்த தாய்
தீன் நில போர்ச்சியாற்றை நேபாலியாளர் வந்த
ஆரா நோய் செட்டியாற்றை எனத் அரங்கார்? (10)
3484. She says, 
"O friends, I will go to all towns and lands to find him, 
I am not ashamed at all.
He is the god Makara Neḍum Kuzhai Kaadar and the Maayan.
He destroyed the Kauravas, the enemies of the Pandavas.
He has the color of a cloud and carries a matchless discus.
He attracted my heart.
He is the god on the earth for many eons."

3485. Sadagopan of beautiful Thirukuruhur 
composed a thousand anthadi pasurams on Achudan, 
the ocean-colored god. 
The lord protects the earth and has many names, 
forms and deeds in every eon. 
If devotees learn these ten poems 
that praise the god of Thiruperelyil 
who holds a discus in his hand 
they will become his slaves. 

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தியியவாய்ெமாழி எழாம் பத்ᾐ (நான்காம் திURRENT, 3486-3496) 
எம்ெபᾞமானᾐ ெவற்றிச் ெசயல்கைளப் பத்ாதல் 

3486. ஆழி எழ திைச 
வாழி எழ தண்ᾌம் வா/owl் எழ அண்டம் 
ேமாைழ எழ ᾙᾊ பாதம் எழ அப்பன் 
ஊழி எழ உலகம் ெகாண்டவாேற (1)
3486. When he took the form of Thirivikraman
to measure the world,
his discus, his conch, his bow, his club and sword
all appeared and everyone praised him everywhere.
Our father’s head touched the sky
and his feet touched the earth.
This is the way the world and the eons appeared.

3487. At the time when our father
churned the milky ocean to take the nectar,
the sound of many rivers that are born in the mountains
and fall down to the earth
and the sound of the churning of the ocean with Manthara mountain
and the loud sound of the snake Vasuki, all spread everywhere.

3488. At the time our father
took the form of a boar and split open the earth,
the seven worlds stayed where they were without moving.
The seven mountains stayed without shaking.
The seven oceans did not rise and were still.

3489. When the world was ending
our father swallowed the seven worlds,  
the oceans, the lands, the sky, the stars,  
fire, mountains, wind, moon and sun  
and then everything in the world appeared again.  
He protected them all in his stomach.

3490 At the time when our father  
fought in the Bharatha war,  
the sound of the strong warriors getting killed,  
the sound of the trembling of the army,  
and the sound of all the gods  
as they came to see what was happening  
spread all over the world.

3491 When our father took the form of a man-lion,  
and attacked Hiranyan and killed him  
the red blood that came out of the Asuran’s body  
looked like the red sky when the sun sets.  
The lord looked like a lion that came out of a mountain  
that had been split apart.

3492 When our father fought in Lanka
and killed the Raksasas,
the arrows were piled up everywhere
and a flood of blood flowed like a river or an ocean.
The bodies of the hundreds of elephants that were killed
in the war piled up like a mountain.

Vaanasuran came to fight with the god
and lost the war and our father cut off his thousand strong arms.
Murugan carrying a rooster flag
and Agni, the god of fire
and Shiva with an eye on his forehead
came to help the Asuran
and were all defeated in the battle.

Our father created the earth,
oceans, fire, wind, the sky, mountains,
sun, moon, rain, all creatures and things in the world
and the gods in the sky.
Every thing in the world is only his creation.

When there was a storm
and the rain pounded down and the wind blew,
and the water in the springs increased and overflowed,  
and the cattle that were grazing were terrified,  
our father carried Govardana mountain as an umbrella  
and protected the cows  
and they all hid under the mountain and were saved.

3496 குன்றம் எᾌத்த பிரான் அᾊயாெராᾌம்  
ஒன்றி நின்ற சடேகாபன் உைரெசயல்  
நன்றி ᾗைனந்த ஓர் ஆயிரத்ᾐள் இைவ  
ெவன்றி தᾞம் பத்ாேம் மவிக் கற்பார்க்ேக (11)

3496. Sadagopan, the devotee of our god,  
composed a thousand good pasurams on our father.  
They describe how the lord carried Govardhana hill  
to protect the cows and cowherds.  
If devotees learn and recite these ten pasurams  
they will be successful in all their endeavors.

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3497 கற்பார் இராம பிராைன அல்லால் மற்ᾠம் கற்பேரா  
hal் பா ᾙதலா ᾗல் எᾠம்_traits hoodie (1)

3497. In this world that was created by Nanmuhan  
Rama gave his grace to everything,  
from the ants to the grass,  
and all the creatures and things in Ayodhya,  
that move and do not move.  
If the devotees want to learn the stories about the gods,  
will they learn any other story about the gods except Rama’s?
3498. At the time when the Rakshasas afflicted the people of many lands, our lord was born on the earth, suffered for humankind searched for the Rakshasas and destroyed them. He saved the people and gave them back their lands. Could anyone become the devotee of any other god after hearing of his heroic deeds?

3499. Kāṇṇan destroyed Sisubalan but gave his grace to that Asuran even though he had said many evil things about him that hurt the ears of listeners. When his devotees hear the compassion of the lord they will praise only him. If the people hear the story of Sisupalan and how he reached the feet of the lord through the god’s compassion, they will not want to hear the fame of any gods other than our Kesavan.

3500. In ancient times before the eon when there was nothing, the god created the good waters and Brahma, the creator of the creatures of the world.
Wise men do not become the devotees of any gods but Kaṇṇan if they have learned how he created the ancient world when the eon began.

3501 கணன் ரிசிககாம் மாரன் அபு கய்னி அருண்ணர் அல்லாம் போவின் பாசு காசிகள் அள்களியெராக்கு குருற்றின் பாலார் கொண்டியப் தூர்களுடன் தான் கவர்த்தின்
நெற்று தார்க்கு மணியின் வையில் வட்டம்? (5)
3501. In pralaya time when the earth was submerged under the deep ocean, our god did not hesitate to take the form of a boar and bring the earth up from the underworld on one tusk. If anyone knows and understands this story of the boar, will he worship any god but the feet of the ankleted Maayan?

3502 உணர்ந்தவர் ஆள் அன்றி ஆவேரா வாட்டம் இலா வண்ணவாட்டம் இலா வண்ணம் உண்டு தவர்கள் இரந்தார் கூத் கண்ட கண்டார் அங்கு வாமனன் ஆய் கையாட்டின் கண்டார்? (6)
3502. Mahabali received abundant power because he was so generous to all, and he grew arrogant and afflicted the gods. When the gods went to the lord and asked for help he came as a dwarf to Mahabali, begged him for three feet of land, and measured the earth and the sky with his two feet, freeing the gods from the suffering Mahabali had given them. If devotees hear and understand the play of the god, how he extended his hands and begged for land from king Mahabali, they will not become the devotees of any god but Kesavan.
3503. Shiva with jata promised Markandeyan, decorated with flower garlands swarming with bees that he would save him from Yama. He saved Markandeyan as he promised and took him to our god, and Kaṇṇan gave Markandeyan everlasting moksha. If devotees know and learn this story of Markandeya they will not become the devotees of any god except Kaṇṇan.

3504. Hiranyan performed limitless tapas and received many boons. With their power he caused great distress to the gods. Our lord came as a strong man-lion to the earth and tore open the chest of the Raksasa Hiranyan. If devotees know the superior power of our lord, they will not wish to learn anything except the greatness of our precious Kaṇṇan.

3505. The hundred Kauravas took everything the Paṇḍavas had by gambling and cheating them. The whole country knows that Kaṇṇan went as a charioteer and destroyed the Karuravas' army on the battlefield. If devotees know what happened in the Bharatha war, will they become the devotee of any god other than Maayavan, the god with magical power?
3506. He removes the troubles of birth, sickness, old age and death for his devotees and makes them join his feet and protects them.

If devotees understand the compassion of the god will they become the slave of any other god than Maayavan?

3507. Sadagopan of southern Thirukuruhur composed a thousand pure pasurams on Kaṇṇan.

If devotees believe that Kaṇṇan will surely give them moksha, he will give them the land of everlasting happiness.

If they learn and recite these ten pasurams they will become devotees with faultless minds in all the three worlds.

3508. Are you Padmanabhan?

Did you create the three worlds?

Did you measure the world and the sky with your lotus feet as a dwarf?
Are you the lotus-eyed Kannan?
Are your hands as beautiful as lotuses?
I am alone. When will I come and join you?

3509 என் ஐகால் பிசார்வ அந்தவி! அரந் வர்த்துக்கோய் தெய்வம்
நீர் கேமபாதுக்கும் பான்? நீந் தம் மாந் விளை எந் மிள
நூறு இளை உன் உள்ளாட இருந்தே ஆ நில வர்த்துக்கோய் ஫ே
நின்ற எந்தாய் ஓ என் இவள் பின்மகு அல்லா காத்திரும் வே! (2)
3509. You are our father
and you contain in your body
earth, water, fire, wind and sky.
You created them and you are all of them.
You are a dancer and you grazed the cows
and protected them from the storm
by carrying Govardhana mountain as an umbrella.
Alas! When will I reach your divine feet
that are praised by Shiva and Nanmuhan?

3510 காத்தா கூத்தா ஓ! மைல ஏந்திக் கல் மாாி தன்ைன
அனைத்தாய் அந்தய் கீர்த்தியினாய்! உன்ைன எங்குத் தைலப்ெபய்வேன? (3)
3510. You are the dancer
and you carried Govardhana mountain
and protected the cows from the storm.
You wear a cool thulasi garland and flowers in your hair.
You are Shiva whose jata is adorned with kondrai flowers.
You came to me and you are my dear life.
You are Nanmuhan the creator of the world.
You have unlimited fame and are praised by all.
Where can I join you?

3511 எங்குத் தைலப்ெபய்வேன் நான் எழில் கற்கண் பிரான் பிரம அவன் நீ
ஏதோ குன்ைக்கும்஥த் தைலப்ெபய்வேன? (3)
3511. Where will I go to see you?
You are the beautiful three worlds.
You are the three-eyed highest Shiva and Brahma.
Are you Indra with the heroic shining Vajrayudam in your hand and the other gods in the sky?
You are a cowherd adorned with a cool blooming thulasi garland dripping with honey.

3512. You are my mischievous cowherd.
You are my dark diamond.
All the three worlds were created by Brahma who stays on the lotus on your navel.
You are a flood of light.
You are my dear life.
How can I find you in my heart and join you?

3513. Lakshmi is beautiful as a ruby and she stays on a blooming lotus on his chest wearing a red silk garment.
I do not know how to reach the sapphire-colored lord staying with Lakshmi as his feet, navel, hands, chest, eyes and mouth all shine.
3514. He keeps beautiful Lakshmi on his divine chest.
His body contains Shiva who shares half of it
with Girija the daughter of the Himalayas.
He has on his navel Nanmuhan
the beloved of the goddess of education.
He is the lord of Indra, the beloved of Indrani.
He split open the earth to bring back the earth goddess.
He burned the three forts.
Won't I see him, the ruler of the sky?

3515. When he came to attack Lanka
the Raksasas ran and hid in caves,
looking like horses terrified at seeing a Yaali
or like foxes that, seeing a lion, run screaming and hide.
He flew on Garuda, fought and killed Mali
and the other Raksasas so their bodies were piled up like hills.
When will I see my lord?

3516. Rama destroyed the heroic lion-like Raksasa clan
whose deeds were cruel.
He gave the kingdom of Lanka surrounded by the oceans
to Ravana's brother Vibhishana.
He ruled Ayodhya for many years
and went to the sky to brighten heaven.  
O heart, when can I see Rama  
who is the lion among the gods?

3517  அக்கரம் கோவிலுக்குச் சென்று ஆழம் வேறு சுருக்கு  
சேவை மன்னர் பேரரசர் புரட்சி மாவட்டக்கைசு தியாகர  
நல் இருப்பது காய்வாசம் இந்தியா சுருக்கு ஆழம் வேறு சுருக்கு மாவட்டக்கைசு  
ஆழம் வல்லுவின் பழுதுசாதி மாங்கள் அவிரம் (10)  
3517. As a young child Kaṇṇan was raised  
in a family of cowherds and did many magical deeds.  
He killed Kamsan, as cruel as Yama.  
He fought with a terrible Kaurava army to help the five Pandavas.  
He has abundant power and he is the highest divine light.  
He will give us moksha in Vaikundam that is hard

3518 புகக் கரிய மூர்த்தியாக அருச்சார் வேள் வேறு சுருக்கு  
சேவை மன்னர் பேரரசர் புரட்சி மாநாடு ஐனால்  
Pல்லவு மக்காதை உருவான மக்காதை அமைந்து  
ஒரு ஐநால் பல்லவூடு ஐநால் கூற்றுகள் ஐநால் (11)  
3518. Saḍagopan composed a thousand pasurams  
on the god who carries a discus and took the form of a lion  
and split open the body of the Asuran Hiranyan.  
If devotees learn these ten pasurams and recite them  
they will be in heaven where beautiful women fan them  
and sing "Pallaṇḍu."

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திᾞவாய்ெமாழி எழாம் பால் (ஏழாம் திᾞெமாழி, 3519-3529)  
சூழᾫம் தாமைர நாள் பால் வந்ᾐ கண்டீர்  
தைலவியுடன் கண்ட தைலவியுடன் கண்டீர் (1)
3519. Her daughter says,
"Are his two eyes Yamas
that have come to take away the life of me,
a poor women? I do not know.
Or are they the divine eyes of the lord Kaṇṇan
who carries a shining discus? I do not know.

See, two things come and appear
like fresh blooming lotuses before me.
O my friends, mothers!
What will I do? I suffer."

3520. Her daughter says,
"O mothers,
what is the use of blaming me and scolding me?
You just make me worry more.
The divine nose of Kannan who ate so much butter
entered my soul and shines like a bright light,
but I'm not sure whether it is really his nose
or a tall Karpaga creeper or a tender shoot."

3521. Her daughter says,
"Are his lips as red as a kovvai fruit?
Are they lovely round coral stones?
Have I done too much bad karma? I don't know."
The mouth sweet as a thondai fruit of the god
who has a blue cloud-colored body
appears everywhere in front of me
and hurts my dear life.

3522. Her daughter says,
"Are the eyebrows of the lord two blue bent bows
that take away the precious lives of lovely girls?
Or are they sugarcane bows
of famous, everlasting Kama, the god of love?
The eyebrows of the lord, the dear father of Kama,
come to me and burn my precious heart and body."

3523. Her daughter says,
"Is the smile of the lord shining white lightning
in the red sky?
Are his teeth beautiful pearls that take away my life?
I do not know.
The smile of the lord who carried the Govardhana hills kills me.
O mothers! I don't know where I can go to survive."
"The lord sleeps on a snake bed.
See, his divine ears, ornamented with beautiful earrings, ask,
'What place is safe for the innocent girls who love the god,
and what place is safe for the Asurans and the Raksasas
from the god who is their enemy?'
Those tender shoot-like ears burn me without stopping."

3525 காண்மின்கள் அன்ைனயர்காள் என்ᾠ காட்ᾌம் வைக அறிேயன்
நாள் மன்ᾐ வைகால் நயந்தார்கட்கு நச்சு இைலெகால்
ேசண் மன்ᾐ நால் தடம் ேதாள் ெபᾞமான் தன் திᾞ ᾒதேல? (7)
3525. Her daughter says,
"O mother, see,
I don't know how to show you how I suffer from love.
Is the white moon that rises every day
poison for those who love someone?
The divine forehead of the lord
who has four beautiful strong arms
takes away my life.
Surely I have done bad karma."

3526 இகாள் இைழத் தாமைரᾜம் பவளᾙம் வில்ᾤம்
ேகாள் இைழத் தண் ᾙத்தᾙம் தளிᾞம் குளிர் வான் பிைறᾜம்
ேகாள் இைழயா உைடய ெகாᾨம் ேசாதிவட்டம் ஆகால் கண்ணன்
ேகாள் இைழ வாள் ᾙகமாய் ஆகாᾊேயன் உயிர் ெகாள்கின்றேத? (8)
3526. Her daughter says,
"Is his faultless shining face a round circle
that is a fresh-petaled lotus with a vine inside it,
and a coral, a bow, cool beautiful pearls,
tender shoots and the cool crescent moon in the sky?
It comes in front of me and kills me.
I have done bad karma."

3527 இகாள்கின்ற ேகாள் இᾞைளச் சுகிர்ந்திட்ட ெகாᾨம் சுᾞளின்
3527. Her daughter says,
"O mothers! Is his hair a bundle of black threads, with luxurious curls parting the darkness with its stars?
The beautiful sound of the flute of Maayan adorned with a fresh cool thulasi garland comes spreading fragrance and steals my dear life.
You do not understand my trouble.
You just stand here and scold me."

3528. Her daughter says,
"He enters my yard holding his hands together, and circles around me.
My heart has fallen in love with the bright crown of the dark shining diamond-colored lord that spreads its light in all the three worlds.
O mothers, what do you want me to do?"

3529. Saḍagopan of Thirukuruhur composed a thousand poems on the dark-colored Kaṇṇan whom even Brahma, Shiva and Indra cannot see.
If devotees learn and recite these ten pasurams they will go to the sky and stay with the everlasting gods
and will never die.

3530 You are Maayan.
You took the form of a dwarf.
You are Madhusudhanan.
Give us your grace.
You are the fire, water, land, sky and the wind.
You are our mother, father, our children and all other things.
You are all the forms in the world,
but you are yourself different.
Look—is this fair?

3531 You are Achudan
adorned with a cool blooming thulasi garland.
Give us your grace.
You are the moon, sun, the many shining stars,
night, pouring rain, fame and disgrace.
You are cruel strong cruel Yama.
What is this wonder!

3532 You are Kshetra
manifested with radiance, Akshobhya's
so you are all that is visible in the universe.
You arelord of the universe, Adhirudra.
You are Adishakti, the supreme power.
You are all the forms in the world
3532. You drove the beautiful chariot in the Bharatha war.
You carry the divine discus.
Give us your grace.
You are all the yugas
and you are everything that is in the world.
You make all things function.
You make all things have the same nature,
but you also make them different.
You are clever.
What kind of similarities and differences are these?

3533. You are Kaṇṇan
and your eyes are as beautiful as lotuses that drip honey.
Give me your grace.
You are what is and what is not.
You are things that move and things that do not.
You sleep on a snake bed on the large watery ocean
and stay in a yogic trance.
What kind of tricks are these?

3534. Give me your grace
so I may leave all desires
and be only your devotee.
O Maayavan, you wear fragrant flowers
and a fresh thulasi garland in your hair.
You cause me to be born in this world
with a body and life
and you keep me here with your maayams.
What are these tricks?

3535  you are the cause of confusion. You are a dwarf.
Give me the knowledge of knowing only you.
You are weariness.
You are wakefulness.
You are fire and cold.
You are wonders and victories.
You give karma and its results.
You yourself are confusion.
Why do you cause us to be confused?

3536  ō kaṇṭṭan, you have long shining hair.
You confuse us. Give us your grace.
You are the source of the desires that make us sad.
You are the passions that we have.
You are far away and everlasting.
You are everything that happens.
Is this all your play?

3537  i have long shining hair. what is this all your play?
3537. O Kaṇṇan, you rule us.
You play many games
but what do you gain from them?
No one knows who you are.
You created all the three worlds and everything in them
and you are both in them and out of them.
What is this nature of yours?

3538. O my Kaṇṇan,
what is your nature? Where are you?
You are all parts of us, our hands and legs.
You are taste, sight, feeling, sound and smell.
If we want to know all the things that you are
there is no limit to them—
they may even be minute.

3539. The ancient and excellent sastras
describe your good nature—
there is nothing better than they to describe you.
You are form and formlessness.
Your chest is adorned with a thulasi garland and lotus flowers.
You are my Achudan.
If any sastras describe the nature of any god
that nature is yours also.
3540. Sadagopan of Thirukuruhur
composed a thousand beautiful Tamil pasurams
on the lord whose nature no one knows.
If devotees learn and recite beautifully
these ten Tamil pasurams on the nature of the lord
that the poet understands
they will be always the dear devotees of the god.

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3541. He took me as his devotee forever.
After he made me his,
he made me compose sweet Tamil pasurams
praising him, the ancient lord.
He is the shining light.
What can I say to worship him?

3542. What should I say?
He is my sweet life.
He made me compose poems using my words
but they are really his words.
He made me famous
because all people think that I have composed these poems.
He is Maayan.
He is first among the three gods
and all the words I say are his.

3543 ஆன் பங்குவநூன் நான் சாந்து காண் கரதி நான்
நான் பங்குவவந்து பத்தர்க்குத் தான் தன்ைனச் கவிக
நான் பங்குவநூன் நான் சாந்து காண் கரதி நான்
நான் பங்குவவந்து பத்தர்க்குத் தான் தன்ைனச் கவிக
நான் பங்குவநூன் நான் சாந்து காண் கரதி நான் (3)
3543. He thought that I am a good poet
and entered my tongue.
He made me compose these sweet pasurams for his faultless devotees
but he himself is the composer
and he praised himself through my poems.
He is my father. How could I forget him?

3544 ஆன் பங்குவநூன் நான் சாந்து காண் கரதி
நான் பங்குவவந்து பத்தர்க்குத் தான் தன்ைனச் கவிக
நான் பங்குவநூன் நான் சாந்து காண் கரதி நான்
நான் பங்குவவந்து பத்தர்க்குத் தான் தன்ைனச் கவிக
நான் பங்குவநூன் நான் சாந்து காண் கரதி நான் (4)
3544. He himself composed faultless poems
about himself through me.
I have done many things too bad to describe.
He saved me and I know that he gave me his grace
and made me a good poet.
He himself is me.
How could I forget my father?
3545. He is the highest lord.
He understood that I have no ability
to compose sweet poems.
I am a low one.
He joined me with himself,
and composed wonderful poems
that are praised by the whole world.

3546. The divine lord does not compose
sweet poems himself on himself.
He came to me lovingly
and made me compose poems about him.
He is the lord of Vaikuṇṭhams
and he sings beautiful poems on himself through me.

3547. The lord of Vaikuṇṭhams destroyed my bad karma
and made me a good person.
He made me compose sweet poems
describing him as the lord of Vaikuṇṭhams
and he is praised by all through these poems.
My mind will not be satisfied
even if I praise him forever in sweet poems.
3548. My lord carries a discus in his beautiful hands.
I am not fit to compose poems on him
but he joined me with himself
and gave me the ability to compose sweet poems on him.
Even if someone puts together the world, sky and water
and praises the lord, it is not sufficient for the fame of the lord.

3549. He did me a great service.
He did not forget me
but accepted me as his devotee
and gave me his grace to compose many sweet poems on him.
Even if I praise his past, present and future greatness
and enjoy it, it is not enough to praise him.
How can I repay him for his help?

3550. If I want to give my life to him
for the things he did for me
even that is not enough
because he created me and my life is his.
He composed sweet pasurams on himself through me.
I do not have anything to give to my father in return
in this world or in the sky
for the things that he has done for me.
3551. Sadagopan of flourishing Thirukuruhur knows that there is no place where the lord does not exist and that he is omnipresent. He composed a thousand pasurams on the lord. Wherever devotees stay and however they recite these ten poems, they will obtain the joy of reaching the god.

3552. Our lord rules this world and gives happiness to all. He stays with Lakshmi who gives joy to all creatures and abides on a beautiful lotus. When will the day come when I can go to Thiruvaaranolai surrounded with beautiful groves where the lord stays happily and circle around the hill and worship him?
3553. The lord took the form of a divine dwarf
and, without any hesitation, measured the wide world
and the sky with his two feet.
He is lord of Thiruvaaranvilai surrounded by tall walls
and filled with palaces where shining flags fly and touch the sky.
When will the time come that I can go there
with fragrant water and sprinkle it
and circle the hill and worship him folding my hands?

3554. The god Govindan, Madhusudhanan, the man-lion
stays riding on Garudan in Thiruvaaranvilai surrounded with tall groves
where Brahmins recite the four famous Vedas
and six Upanishads and perform sacrifices.
Will I be able to go there and worship him every day?
The famous Kanṇapiraan,
the sapphire-colored god of all the three worlds
was born in northern Madura
and stays in Thiruyaarāṇvilai
surrounded by sugarcane and good paddy lands.
Will I able to go and worship his lotus feet every day
just as I worship him in my mind here?

My father sleeps on a snake bed
and gives his grace to many devotees.
He stays in Thiruyaarāṇvilai surrounded by tall walls
and high palaces studded with jewels and flowers.
If I keep his lotus-like feet in my heart always,
worship him and sing his fame that spreads in all the worlds,
all my karma will be destroyed and go away.

He fought with Sisubalan, brought Rukmani
and embraced her lovely round arms.
I worship him and he stays in my heart all days and all times.
He is the god of beautiful Thiruvaanvilai.
O devotees!
If you praise his fame that the whole world praises abundantly,
all your bad karma will go away.

3558. Neḍumaal, Kaṇṇan, the king of the gods in the sky,
grew to the kingdom of Vaan, fought a cruel war with the Asuran
and cut off his thousand arms.
Three-eyed Shiva and his son Karthikeya came to help Vaanan
but they retreated and ran away from the battlefield.
There is no other refuge than the feet of the god
of great Thiruvaanvilai
surrounded by groves blooming with flowers.

3559. The elephant Gajendrā stood on the bank of the pond
worshiped his divine ankleted feet and called him saying,
"There is no refuge for me but you."
He went there, saved him from the crocodile
and removed his affliction.
He stays majestically in Thiruvaranvilai surrounded by flourishing groves.
If you go there and circle the hill the bad karma that troubles your mind will go away.

3560. Even if my bad karma is removed and I am able to go to heaven I will only want to go to Thiruvaranvilai surrounded with groves where all the devotees come and worship him with their tongues, hearts and all their actions. My heart suffers not knowing when I will be able to go, circle the hill there and worship him.

3561. The god of the gods knows that a person’s heart does not leave the thoughts it is involved in. There is nothing magical that one cannot achieve if he always thinks of that one thing. There is nothing that I cannot achieve.
after I give myself to the god of Thiruvaaranvilai
where the gods come to the earth and praise him
with their minds and deeds.

3562. Sadagopan from flourishing southern Thirukuruhur,
giving his mind to the Theerthan
and thinking that there is no other refuge except his feet,
composed a thousand pasurams with a pure mind on him.
Even the gods worship the devotees
who learn and recite these ten poems
and tell their dear wives about them.

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Divyaprabandham - Thiruvaymozhi - Ettam Pathu 3563 - 3672
3563. The divine Lakshmi and other goddesses obey your orders and serve you. Your form rules all the three worlds and they all need you. I am your slave and I have done bad karma. You have beautiful lotus eyes and your coral mouth attracts me. You shine like a jewel. You are my soul. You are as sweet as nectar. You, my father, churn the milky ocean roaring with waves. Give me your grace—I long to see you.

3564. I have done bad karma. My eyes filled with tears, I worry and say, "Come and give me your grace so that I can see you!" and I prattle saying only your names. O Kakutstha, give me your grace—I long to see you. Kaṇṇan, I am your slave. You are the fruit of the Karpaga tree. You are nectar for those who worship you. You are nectar for those who worship you. You, the generous one, took the form of a boar, split open the earth and brought up the earth surrounded by oceans from the underworld.
3565. You were the small child of generous Nandagopan and you were as dear to him as his life. You were a bright little elephant cub for Yasodha and a great joy for cowherd families. You are a beloved mother for me your slave. You are the ocean of strength who used your nails and split into two pieces the body of the Asuran Hiranyan when he came to fight with you. Come in another form for us. Your devotees and the gods will be happy.

3566. You took various forms that the gods wanted. They love you and are your friends. They do their deeds only through your maaya. I have done much karma. You, my father, fought with the Kauravas and conquered their army. You are nectar for the gods in the sky, and you are poison for the Asurans. You are my dear life.
3567. You are my dear life.
You, the great lord, created the world, broke it, swallowed it, spit it out and measured it.
You, the great lord, created the milky ocean and churned it, and you sleep on it on a snake bed.
You are the god of people and the god of the gods in the sky.
You are the dear life of all the worlds.
Where can I come to see you?

3568. Where will I find you?
You are my ruler.
You are all the seven worlds.
You are whatever god anyone wants you to be.
You are all the actions that people do.
If there is anything beyond all these things, that is also you.
You are formless. You are truth and sincerity.
You are everything in the sky and above the sky.
You are past, present and future.
I do not know whether your excellent nature
is this, that, or in between. I have done bad karma.
You are ghee made of fresh milk and its taste.
You are the nectar that comes from the ocean and its sweet taste.
You are the generous god who married Nappinnai
and embraced her arms.

You, the great cowherd married Nappinnai.
I have done bad karma
but you attracted me with your excellent nature.
You fought with the strong-handed Asurans
and you were Yama for them.
You raised the heroic eagle flag.
You sleep on the thousand-headed snake Adishesha.
You are the god of the milky ocean.
I do not know how to worship you.
My mind, words, deeds and I myself—all are you.
3571. I am indeed you.
It is true that whatever there is in the world is yours.
If you are yourself evil hell
then whether I reach the pleasures of heaven
or go to hell, what difference does it make?
Even though I know I am you,
I am still afraid of going to hell.
You stay forever in the heaven that gives joy.
Give me the grace of reaching your feet.

3572. You gave me your feet—
that is a wonderful thing you did for me.
O shining light!
I embrace your arms and give my you life in return.
You have a thousand arms, a thousand heads,
a thousand beautiful lotus eyes,
a thousand feet and a thousand names.
I am alone. You are my dear father.
Sadagopan of rich Thirukuruhur composed a thousand beautiful pasurams on our father, the god of Brahma, of Shiva, of the sages and of the gods in the sky. He is the only god for this world.

O devotees, learn and recite the ten pasurams on the god and you will be saved.

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She says, "O my friends, you are decorated with round bangles. I am afraid of talking about my love for him to strangers. I am searching for him but have not seen him. I want to tell you something. My conch bangles have become lose. My body has grown pale. My round breasts have lost their golden color. The lord of Thiruvenkaṭam rides on a sharp-eyed eagle and I am searching for him."
3575. She says, "O my friends,
I cannot describe my sorrow even to my dear friends.
I have not seen him and I am suffering.
The handsome lotus-eyed Kaṇṇan is a thief.
He is the lord of the gods in the sky.
If I see him he will make my bangles loose
and take away the lovely color of my body.
How long can I suffer like this?"

3576. She says,
"O my friends! You have lovely foreheads!
Though time is passing,
I have not grown tired of my love for him.
See, the whole world blames me.
What is the use of my being shy now?
He has the color of a dark cloud.
He is beautiful like a blue flower
and is surrounded by shining light.
He took away my lovely bangles
and the dark color of my body."
How long I will suffer like this to see him?"

She says, "I lost my round bangles and my heart to him and I am ashamed before my friends every day. The god Maayan dances on a pot. He is the god of flourishing southern Kudandai surrounded by walls and porches where flags fly. He carries a discus, the Garuḍa flag and conquers in war. He is strong and I love him and want to go to his place."

"O friends, he carries a discus and we have the freedom to love him and ask him to come here. Yes it is easy to say this but hard to make it happen. He is the only god of all the eons. Even those who understand everything cannot understand him."
He is the ancient shining god, 
and he plays music on his flute sweetly."

3579. She says, 
"There are no words to describe 
the beauty and luster of the ancient god. 
Even the gods cannot understand his might—
they grow confused when they think of his greatness. 
He took away my dark color. 
He does not give me his fresh lotus garland. 
Tell me, to whom can I tell his naughty play? 
He, the Maal, has lovely lotus eyes 
and sleeps on the ocean in Kuḍandai 
surrounded by flourishing fields and valli creepers."

3580. She says, 
"He makes me prattle and say, 
‘You are Maal, Hari, Kesavan, Naaraṇan, Shri, 
Madhavan, Govindan, Vaikundan.’"
He makes me crazy and does not show his form or even his footprints to me.

O mothers, friends with hair decorated with fragrant flowers, I promise that I will see him even if it takes many ages. I am not going to be friendly with you all because you don’t want me to wait to see him."

3581 இைட இல்ைல யான் வளர்த்த கிளிகாள்
அழிக்காள் குயில்காள் மயில்காள்!
உைடய நம் மாைமᾜம் சங்கும் ெநஞ்சும்
ஒன்ᾠம் ஒழிய ஒட்டாᾐ ெகாண்டான்
அைடᾜம் பித்தல்காள் அைவ நணிய
கைடயறப் பாசங்கள் விட்டபின்ைன
அன்றி அவன் அைவ காண்ெகாடாேன (8)
3581. She says, "O parrots, I raised you! puvai birds! cuckoo bird! peacocks!
He took away my dark color, conch bangles, my heart, all without leaving me anything.
Vaikuṇṭam, the milky ocean, and dark Venkaṭa hill are all near, but we will not be able to approach those places where he stays and see him until all our desires leave us."

3582 காண்ெகாᾌப்பான் அல்லன் ஆர்க்கும் தன்னால்
ைகெசய் அப்பாலᾐ ஓர் மாயம் தன்னால்
மாண் குறள் ேகால வᾊᾫ காட்ᾊ
மண்ᾎம் விண்ᾗம் நிைறய மலர்ந்த
ேசண் சுடர்த் ேதாள்கள் பல தைழத்த
ேதவ பிராற்கு என் நிைறவிேனாᾌ
நாண் ெகாᾌத்ேதன் இனி என் நைகமீர்காள்? (9)
3582. She says, "O friends, you have beautiful foreheads!
He doesn’t show his form even to his wise devotees. He took the form of a dwarf with his magic and went to Mahabali, received a boon from him
and measured the flourishing earth and the sky with his feet.

He shines with many arms.

He is the god of the gods and I lost my modesty to him.

What else have I to lose?"

3583  என் ஐடாம் நல் நல் நங்கமீர்காள்
யான் இனிச் ஐசய்வாத என் என் என் என் என் என்
நின் ஐடேயன் அல்ேலன் என் உண் நீங்கி
ேநமி சங்கும் இᾞைகக் காண் ஒப்பான்
பல் மந்தி அல் கல் காற்றை கிளந்து
பால் பக்க ஏக் காற்று திக கி
தே இனிய அல் வயலு வெய்வாத
தாம் மடம் மாம் அல் குற்றகைடே (10)

3583. She says,
“O my friends, you have lovely foreheads.
What can I do? He carries a discus and a conch in his hands
and comes like a tall beautiful dark hill
on which a bright sun shines as a white milky moon rises.
My heart said, ‘I don’t belong to you,’
left me and reached the fresh lotus feet of the god.”

3584  பாதம் அல் குற்றகைடேபாதம்
பாசத்தால் பாசங்கள் விட் ஐள்ந
ேகாழ்க் கண்ணன் தன் அையல்
வண்குண்டு சடேகாபன் ஐசான்ன
தீால் இல் அந்தாதி ஓர் ஆயிரத் ஆயிரத்
இைவெல் ஓர் பத் இைசெயான்
ஆைவம் ஓர் தீால் இலர் ஆகி இங்கும்
அங்கும் எல்லாம் அைமவார்கள் தாம். (11)

3584. Saḍagopan of flourishing Thirukuruhur
who removed all other desires and gave his devotion
only to the feet of famous Kaṇṇan
composed a thousand pasurams in faultless andaadi metre
praising the divine feet of Kaṇṇan.
If devotees learn these ten pasurams
and recite them with music
they will have no trouble in this world
and reach the highest heaven.

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3585. The gods in the sky and the Asurans
have all joined together here, there and everywhere
without knowing who you are,
wandering and longing to see you.
They say, "He embraces the earth goddess,
Lakshmi on a lotus,
and Nappinnai the daughter of a cowherd.
He carries a conch and a discus and he is our refuge."

3586. We will not depend
on what we have learned in the Vedas and sastras
that everyone believes is a refuge.
We destroyed birth, terrible sicknesses,
and old age by becoming the devotee of the lord
who carries a fiery discus
that destroys all his enemies and protects dharma.
3587. He is the king of the world and rules all.
He carries a conch and a discus,
and no one needs to follow him carrying a sword and a bow
because he himself carries them.
I want to worship his feet and arms
but I have not seen him.
I am his slave and day after day
I search for him all over the earth,
but I do not see him.

3588. You are my father.
You rule the whole world and are blissful.
You sleep as a baby on a banyan leaf.
For women who have vine-like waists
and love your beautiful dark form,
time seems like a darkness that spreads for an eon.

3589. You stay and sleep happily always
in Puliyangudi and Koḻur
filled with palaces where beautiful vines grow.
Are you sleeping because you have grown weary
taking away the trouble of your devotees?
Or are you tired because you grew tall
and measured the earth and the sky?
Tell us.

3590. If the gods in the sky do not obey him
he makes them obey and be good.
See, he carries a beautiful discus and a conch
and cures the sicknesses of his devotees that can't be cured.
He entered my heart with his divine dark diamond-like body
and stays with me.

3591. I see many of my friends come and go,
but they do not go and tell my love
to him on whose chest beautiful Lakshmi stays.
What can I do?
He carries a beautiful discus and a conch.
Tell him, "There is a devotee of you.
She suffers with love for you
and she wants to join you."

3592. O Thirumal, you carry a discus
and you measured all the seven worlds
surrounded by seven oceans and seven mountains
with your ankleted feet.
Give me your grace and make me join your beautiful feet.

3593 திஞ்சானு நாமாமையா பூர்வதா பாசா பாண்டு நாமாமையா என்று காட்டுவது நான் அன்னையா பூர்வதா பாசா பாண்டு நாமாமையா என்று காட்டுவது நான் அன்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று என்று எ

3593. Even Vishnu, Nanmuhan
and Shiva who has red jata
do not know the nature of our lord.
Who else could know his nature?
What is the use of my talking about this?
I say, "He is the great ancient god.
He is the lord of the eon.
He has a dark body and he rules me."
My love makes me suffer.

3594 கலக்கம் இல்லா நல் தவ ரணிவர் கைர கண்ேடார்
ஞன் வானவர் எல்லாம் அந்தவார்கள்
மலக்கம் எய்த மா கடல் தன்ைனக் கைடந்தாைன
உலக்க நாம் உகழ்கிற்பᾐ என் இவ்தையுடைதசயீேர? (10)
3594. The sages who do good tapas
do not have any confusion.
Many scholars learn the sastras well.
The gods in the sky never tremble.
All these sages, scholars and gods worship our god.
He churned the large ocean to get nectar from it.
How can we, so fascinated with him, praise him?
What can we do? Tell me.

3595 உைரயா நாம் தவிர அᾞள் நீள் ᾙᾊயாைன
வைர ஆர் மாடம் மன்ᾞ குᾞகூர்ச் சடேகாபன்
உைர ஏய் ஆசால்ெதாைட ஓர் ஆயிரத்ᾐள் இப் பத்ᾐம்

3595. Sadagopan of famous Thirukuruhr
surrounded with palaces as high as hills
composed pasurams with meter and good meanings
and praised the god adorned with a tall crown
who removes the terrible sicknesses of people.
If devotees learn well and recite these pasurams
they will not be born in this wide world.

3596. The elephant Kuvalayabeedam, large as a mountain,
shed ichor like a waterfalls. He fought it, making it roll over,
broke its tusks and killed its strong mahout.
He killed the wrestlers on a stage
and Kamsan on the porch of a palace.
He fought with many kings and defeated them.
He is the lovely small child of cowherds.
He is our beloved god, our refuge
and stays in Thiruchengundrur where the Thiruchitraru flows
அங்கு அமர்கின்ற ஆதியான் அல்லால் யாவர் மற்ற என் அமர் ᾐைணேய? (2)

3597. He is the father of the gods and of us.  
He is as sweet as nectar and he is our refuge.  
He creates all the three worlds, protects them and destroys them.  
He has all these three forms and he is formless.  
I have no other companion except the ancient god  
of Thiruchengundrur on the bank of the Thiruchitraru  
where lovely kayal fish frolic in the flourishing fields.

3598 என் அமர் ஆகண்டு இைமயவர் இைமயவர்  
இᾞ நிலம் இடந்த எம் இைமயவர்  
ᾙன்ைன வல் விைனகள் ᾙᾨᾐ உடன் மாள  
என்ைன ஆள்கின்ற எம் இைமயவர்  
ெதன் திைசக்கு அணி காள் திᾞச்ெசங்குன்腆ல்  
நின்ற எம் இைமயவர் அᾊ அல்லால் சரண்  
நிைனப்பிᾤம் பிறிᾐ இல்ைல எனக்ேக (3)

3598. He is my divine lord.  
He is the god of the gods in the sky.  
He took the form of a boar and split open the large world.  
He rules me and he destroyed all my bad karma.  
I cannot think of any refuge  
extcept the two feet of my dear god of Thiruchengundrur  
on the bank of Thiruchitraru that ornaments the southern land.

3599 பிறிᾐ இல்ைல எனக்கு ஆகண்டு நிைறயப் உᾞவமாய் நிமிர்ந்த  
குறிய மாண் எம்மான் குைர கடல் கைடந்த  
ேகால மாணிக்கம் என் அம்மான்  
ெசறி குைல வாைழ கᾙகு அணி சூழ்  
திᾞச்ெசங்குன்ᾡர்த் திᾞச்சிற்றாᾠ  
அறிய அமய்ம்ைமேய நின்ற எம் இைமயவர்  
அᾊஇைண அ Tatto ஓர் அரேண (4)

3599. I don’t want even the three great worlds.  
He is the lord whose dwarf form grew tall,
and he measured the world and the sky with his feet
at Mahabali’s sacrifice.

My father, the beautiful jewel, churned the roaring milky ocean.
I have no protection except the two feet of the dear god
of Thiruchengundur surrounded by trees
with many ripening bananas, kamugu trees and sweet coconut trees
where the Thiruchitraru flows.

3600 There is no protection for me except him.
Whatever it is I cannot survive without him.
My good protection is the bank of Thiruchiṛṛaṛu river
in Thiruchenkunṛur filled with tall palaces
where Brahmins make sacrifices and recite the four Vedas
and the smoke from them darkens the sky.

3601 He is my excellent protection.
He is my dear life.
He is the father and mother of the gods.
It is hard for anyone to know
and understand his wonderful nature.
He is our father and he sleeps on the wide milky ocean.
I saw him in Thiruchitraaru in Thiruchenkundur
filled with lovely palaces
where three thousand famous Brahmans, generous Shiva,
Brahma and other devotees live.

3602 குருவியமல்லானைத் திருக்குறியயு அதுவர் கலம் அது கிருட்கை ஆண்டு கிருட்கை பிளவு கலம் கலம் பிளவு கலம் பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவு பிளவу (7)

3602. He has divine lotus eyes,
a beautiful mouth, lovely hands,
a navel where Brahma stays on a lotus,
lovely lotus eyes, beautiful garments,
a precious crown, ornaments and heroic weapons.
The famous god of Thiruchenguṇḍur
on the bank of Thiruchitraaru
stays in my heart and shines.

3603 திகழ என் சிந்ைதᾜளாேன (8)
3603. He shines in my heart.
He is the god of Thiruchenguṇḍur
on the bank of Thiruchiṛṛaaṛu
where the farmers who own flourishing paddy lands,
and the Brahmans who recite all the four Vedas
worship the god in all directions, folding their hands.
He is the refuge for all the gods in the sky and they praise him.
He fights with the heroic Asurans like a Yama.
He created all the three worlds
and protects them from destruction.
I do not know how to praise him.

3604 பைடப்ெபாᾌ காப்வன் சிவப்பிரான் அவேன
பரம்பரன் சிவப்பிரான் அவேன
இனைடப்ennai ஓர் உᾞᾫம் ஒழிᾫ இல்ைல அவேன
அவேன மின்னைடப் பம்சா்ம் வாைைண்ட வைஞா்ம
அர்காைடப்ெபாᾌ பைடப்ெபாᾌ வாைைண்ட வைஞா்ம
ஆதிப்ெபா்ண் ஓவா்ணும் கினிரம்க்காத்திருக்கின
கினிச்செய்வு அமர்ந்த நாதேன (9)

3604. He creates all the gods
and the creatures of the world, keeping them from trouble.
He himself is the highest god, and he is Brahma and Shiva.
He has no form or end.
No one else is fit to be praised—he receives all fame.
He, with his beautiful nature, is the generous and famous god
of Thiruchitraaru of Thiruchengundur
where the people are principled and clever and perform sacrifices.

3605 அமர்ந்த நாதைன அவர் அவர் ஆகி
அமர்ந்த அவர்க்கு அவர்க்கு ஆகிய
அமர்ந்த கூாிய விச்ைசேயாᾌ ஒᾨக்கம்
நைடப்ெபா்ண் இயற்கவன் திᾞச்ெசங்குன்ᾡா்ல்
திᾞச்சிற்றாற்றங் கைரயா்ன
அமர்ந்த சீர் ᾚவாயிரவர் வாழ்ᾫ
அமர்ந்த மாேயா்ன ᾙக்கண் அம்மாைன
நான்ᾙகைன அமர்ந்ேதேன (10)

3605. The lord our father gives his grace to all creatures
and he himself is in all of them.
He is the god of Thiruchengundur on the banks
of Thiruchitraru flourishing with cool fields.
Our god Maayon is the lord of Nanmuhan, the three-eyed Shiva, the three thousand Brahmins and the god of the gods.
The whole world venerates him and I worship him with love.

3606 Saḍagopan of rich Thirukuruhur composed a thousand poems on the god of gods, who is honey, sweet milk, sugarcane juice, and our father who swallowed the whole world.
Our god the Maayon created the divine god Nanmuhan on a beautiful lotus on his navel.
If devotees learn and recite these ten pasurams they will go to moksha and receive the grace of the lord and their illusory births will go away.

3607 You are a magical dancer.
You are a dwarf.
I have done much karma.
O Kaṇṇan, your eyes, hands and legs
are like pure red lotus flowers.
Your red shining mouth is like an opening lotus bud.
Your divine body is like a cool green leaf.
You come as if you were a fragrant lotus pond.
Come to me one day—I long to see you.

3608. I call you saying, "Come, I want to see you!"
and my eyes are tired and my mouth dry.
I am ashamed calling and calling you—
I suffer to see you.
Won't you feel sorry for me and come to see me?
Come to me shining like a large dark diamond mountain
behind which a dark sun rises at dawn.
O father, on your dark hair you wear a shining crown.

3609. O father, you wear a divine crown on your head.
If I long for you, cry and say,
"You are adorned with a cool thulasi garland mixed with fragrant flowers that swarm with bees," you will appear before me like a cloud filled with pure water, with four arms, a coral mouth, emerald earrings and a waist thin as a tudi drum.

As you sleep on the ocean abundant with pure water you are like a dark cloud in the flourishing rainy season floating above a silver mountain.

O my father, I cannot describe your beauty.

Your divine shining feet entered my mind like two morning suns of matchless beauty. I am your slave and cannot describe your loveliness. You have the color of a cloud filled with good water
and swallow all the flourishing world surrounded by oceans.
Why do we suffer with troubles
that come as darkness in our lives?
Tell us why, or tell us how to remove the sufferings of life.

3612 I want you to rule me and I call and praise you saying,
"You have the color of a cloud. You danced on a pot.
I have done bad karma. O Kaṇṇan, you are my Kaṇṇan.
You are the god of the sky."
Won't you come to me from heaven
or from the earth or from the ocean with its abundant water
or from any other place? Appear in front of me one day
so that I, your devotee can see your ankleted feet.

3613 If you don't, I will come to your door
and stay under your lotus feet that measured the world.
If I do that you will call me and make me serve you.
You are my father and you are like a dark sun
with beautiful cool lotus eyes, a red mouth, hands and legs
shining as it rises and spreads its endless rays.

3614. Every day whenever I see a mass of clouds my heart melts and I think, "This looks like the form of my father," and I lose myself.

You drove the good chariot for the five Pandavas and destroyed the hundred Kauravas, but you have not come to me.

Is this right?

3615. "Is this right?

You carry a shining discus and a Garuda flag and you ride on an eagle with huge wings."

If I say this and long for you and cry what will you do?

You are the Maayan and were born in northern Madhura surrounded by groves dripping with honey.

You came to this earth to take away the suffering of its people.
3616. O Maayan, you were born on this earth.
You, the Maayan, fought the Bharatha war.
You, the lord, are the wonderful wind, fire, water, sky, earth
and all other things in the world.
You are the great Maayan who stays in everything
but no one can see you because you hide
like the ghee that is in fresh milk.
Where can I see you?

3617 Saḍagopan of flourishing cool Thirukuruhur
composed a thousand pasurams
with beautiful music and divine words
in which a devotee asks the god,
"Where can I see my father who wears a fresh thulasi garland?"
If devotees learn and recite these ten pasurams
they will be happy night and day in this birth itself
because they know the nature of god.

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3618. He will give us his good grace
so that we will think only of him
when we get up every day in the morning and at night.
His hair is decorated with a beautiful thulasi garland
strung with alli blossoms.
My father is the god of Thirukaḍithanam
where good devotees live.

3619. See, the lord thinks that Thirukaḍithanam
and my heart are the same
and he enters my heart and stays there.
He, the matchless one, fought, shooting arrows like rain
at the astonished Rakshasa Ravaṇan
and destroyed him
so that even his shape could not be seen.

3620. The lord Maayán with beautiful Lakshmi on his chest
has the forms of the three gods Shiva, Brahma and Indra.
Formless, he has entered my heart.
He wishes to stay in Thirukaḍithanam.
Whenever I think of him he is sweet.
3621. The lord Maayan destroyed all my bad karma
and abides in my heart with love as if that were his native place.
He stays in the temple of Thirukadithanam
surrounded by fragrant groves
where all the gods in the sky come and worship him.

3622. He, the god in the temple of Thirukadithanam,
stays in my heart, which he has made his temple.
All the gods from many temples
come to Thirukadithanam to worship him,
our father who danced on a pot.

3623. I have done bad karma,
and he, Madhusudhanan who danced on a pot,
is my father and has destroyed all the troubles that afflict me.
He is the god of flourishing Thirukadithanam
surrounded by blooming groves.
If you go there and praise him all your troubles will go away.
Keep this in your mind.
3624. The god Govindan who stays in my heart measured the whole earth and sky.
All the people of the earth worship his beautiful lotus feet.
Go to Thirukadithanam where the gods in the sky.
Worship the god and all your troubles will go away.

3625. Our Maayan stays in the sky, the earth, the ocean and many other good places and they all belong to him, but he chose my heart and Thirukadithanam for his temples.

3626. There are many marvelous places that belong to Maayan where he stays happily forever, but that wonderful god, the lord of cowherds, chose Thirukadithanam as his temple and stays there where the shining gods come and worship him.

3627. The wonderful god Narayanan, Hari, Vamanan stays in my heart and in Thirukadithanam surrounded by karpaga groves where good and renowned Brahmins loudly recite the Vedas.
3628. Sadagopan of Thirukuruhur
surrounded by walls
composed a thousand pasurams
that are as sweet as nectar and milk mixed together
praising Thirumaal of Thirukaḍithanam
surrounded by groves.
If devotees learn these ten pasurams and recite them
they will go to Vaikuṇṭam and be happy.

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3629. I worshipped the lord every day
and said with amazement,
"Come and keep me under your golden feet!"
and the generous god Vamanan saw me
entered my heart and stayed there.
He is happy to be with me.

3630. He has entered my poor heart and destroyed
the feelings of the five senses that rule it.
He does not allow me to fall into the desires they cause.
The grace that my great lord has given me is higher than the grace that he gave to Gajendra.
I do not know how this happened.

3631. I cannot understand how he has such love for me that he gives me his wonderful grace.
He stays in my heart and removes all my ignorance.
He does not think ruling all the three worlds is more important than staying in my heart.
What kind of confusion is this?
Or is it just that I am confused to be in an illusory world?

3632. He is my father.
He is the lord of cowherds and the gods in the sky.
He is the man-lion.
He confused me with his power of illusion.
He is a faultless shining light.
He gave his divine grace that is praised in all lands, came to me and stayed within me.
3633. He gave his divine grace to me.
He gave me all the fame that makes the world praise me.
He stays like a shining diamond hill.
All the fame that I get is not important for me,
only his grace.

3634. There are so many things that the lord can give me,
but he gave himself to me.
How could he give himself to anyone else
after he has given himself to me?
On his body that is like dark diamond hill,
his divine chest, legs, eyes, hands and beautiful mouth and belly
are all as beautiful as blooming lotuses

3635. His beautiful mouth, ears ornamented with shining earrings,
and white teeth all shine, each competing with the other.
He stays in my heart smiling with his red mouth.
I know no grace except the grace of the smile of his mouth.

3636. The lord rules me
and if he wants to give his grace to someone,
he gives it without expecting anything in return.
I am a small devotee.  
He who swallowed all the three worlds  
and keeps them in his stomach  
has entered my heart and stays there.

3637 The three worlds protected by kings  
were all destroyed at the end of the eon.  
The lord Maal swallowed them all,  
keeping them in his stomach and protecting them.  
With my cleverness,  
I made that Maal come to me and keep him in my heart.

3638 He is the highest lord  
and he sleeps on the shining thousand-headed Adishesha  
on the cool milky ocean always filled with rolling waves.  
With my cleverness I made him enter my heart.  
I will never grow tired of him or let him leave me.

3639 Sadagopan of flourishing Thirukuruhur  
composed a thousand pasurams praising Thirumal,  
our highest god who sleeps on shining Adishesha.  
If devotees learn and recite these ten pasurams,
the god’s eyes will become red
as he grows angry at their karma
and he will remove their births.

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3640. He has beautiful large eyes,
a soft red mouth and white shining teeth.
His ears are adorned with shining makara earrings.
The dark cloud-colored sole lord decorated with a shining crown
stays in the mind of me his slave with his four arms
that hold a bent bow, conch, club, sword and discus.

3641. I am his devotee and he is in my soul and body.
He is in the sky, he is inside and outside of everyone.
Nothing can be compared with the highest lord.
He is in all fragrances.
He takes away sorrows and gives happiness to all.
He is the lord of the sky and he is joy for his devotees.
He has undiminished fame and he is in the feelings of all.

3642 உணர்வில் உம்பர் ஒᾞவைன
அவனᾐ அᾞளால் உறற்ெபாᾞட்ᾌ என்
உணர்வின் உள்ேள இᾞத்திேனன்
அᾐᾫம் அவனᾐ இன் அᾞேள
உணர்ᾫம் உயிᾞம் உடம்ennai
மற்ᾠ உலப்பிலனᾫம் பᾨேதயாம்
உணர்ைவப் ெபற ஊர்ந்ᾐ இற ஏறி
யாᾔம் தானாய் ஒழிந்தாேன. (3)

3642. No one can understand the highest god,
yet I understand him and keep him in my heart
only through his sweet grace.
I understand that my feelings, life, body
and all other things are not true.
He gives me all my knowledge
and has entered my heart and become one with me.

3643 யாᾔம் தானாய் ஒழிந்தாைன
யாᾐம் எவர்க்கும் ᾙன்ேனாைன
தாᾫம் சிவᾐம் பிரமᾔம்
ஆகிப் பைணத்த தனி�் தைல
ேதᾐம் பாᾤம் கன்னᾤம்
அᾙᾐம் ஆகித் தித்தித்ᾐ என்
ஊனில் உயிாில் உணர்வினில்
நின்ற ஒன்ைற உணர்ந்ேதேன (4)

3643. He makes me and himself one.
He is the ancient lord of all things and all people.
He is Shiva and Brahma.
He is unique, the cause that branched out to become everything.
He is honey, milk, sugar juice and nectar.
He is sweet.
I know him who is in my body, my life and my awareness.
3644. I understand that he is the one thing that abides in all yet no one can understand his excellence, whether it is this or that.

Even if someone understands it, he cannot really see it.

It becomes smaller and smaller and, the highest of the high, it becomes nothing.

No one has the knowledge to know whether it is good of bad. It is a good thing and abides even beyond knowing.

3645. It is a good thing and abides even beyond knowing.

One should understand that it is a unique thing that is beyond all the senses.

One must know that it is a rare, great thing not found in the world.

If one destroys happiness and sorrow and removes all desires that very day and that very time he reaches moksha.

Being in that state is truly moksha, it is liberation.
3646. If someone has no desire and owns nothing that is moksha and having attained it there is joy. If someone does not know this and worries, "What is moksha? What is happiness?" he will be confused and worried always.

One should understand that true moksha is to remove all desires of the world. That is also true happiness.

3647. When you die, your family and relatives will worry and worry and crowd around you. Before you loose your awareness, if, as if you had become crazy, you think of god and a feeling of joy comes to your mind and your heart joins the dear lord that is the good way to obtain moksha.
3648. Is it possible that the soul and the highest god who carries an eagle flag can become one? They are not the same. If they could become one then there is no god or soul. Maayan will be himself, and the soul will be itself. There are always yogis who run and wander around in the past, future and present saying that they will reach moksha, but their moksha is imaginary. Reaching god by devotion is the only moksha.

3649 God is always there for his devotees. He is even there for those who say there is no god. He comes to me, enters my heart and stays there. Wisdom and ignorance come and go like the waxing and waning moon. We should get rid of clarity and confusion that come and go like the shining day and the night.

3650 Saḍagopan composed a thousand pasurams on Thirumal, the father of Shiva and Brahma. He removes the confusion and the ignorance of all and keeps his devotees beneath his feet.
ornamented with pure golden anklets.
If devotees learn and recite these ten pasurams
they will go and stay beneath the feet
of our dark diamond-colored lord and receive his grace.

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3651. Her friend says,
"O mothers, how can I help my friend?
Your daughter does not say anything
except the name of the great Maayan
whose divine chest, mouth, eyes, hands, legs and belly
all look like lotuses blooming in a forest on a dark diamond hill.
Our beautiful lord Thirumal,
adorned with beautiful ornaments and garments,
stays in Thirupuliyur in Kuṭṭanaḍu
that flourishes with fields and good water."
3652. Her friend says,
"O mothers, how can I help my friend?
Our lord wears a tall shining crown,
a necklace and many ornaments
and he looks like the sun shining with many bright rays
as it circles Meru mountain.
All she does is praise our dear god of Thirupuliyur
surrounded with beautiful punnai groves."

3653. Her friend says,
"She praises the dark ocean-colored god night and day.
Carrying a shining discus and other weapons
he entered into war like the shining fire
that burns in the roaring ocean,
fought with the Asurans and destroyed them.
He stays in flourishing Thiruppuliyur
filled with tall shining palaces studded with precious jewels."
"O mother, your daughter adorned with lovely ornaments
doesn't praise anything except the fame
of our dear god who swallowed all the famous three worlds,
the lord of Thiruprupuliur in Kuṭṭanadu
filled with cool fields that farmers plow
where abundant paddy and sugarcane grow
flourishing with good groves that increase its prosperity."

3655. Her friend says,
"O mother, if you consider the precious ornaments she wears now,
her clothes and the smart way she thinks
you will understand that she is plunged into the divine grace
of the father, the lord, the ruler of all three worlds,
the god in prosperous Thirupuliyur
where large lotuses bloom in mountain springs."

3656. Her friend says,
"O mother, the red lips of the gentle girl
are like ripe kamuku fruits that flourish
through the divine grace of the god of prosperous Thirupuliyur."
They are a sign that every day she plunges
into the love of the dark ocean-colored god Kaṇṇan
and that she has the grace of the lord.

3657. Her friend says,
"O mother, this lovely girl reaches the feet
of our precious Kaṇṇan, the warrior, the god of Thirupuliyur
where the leaves of vines embrace the soft branches of the Kamugu trees
and a lovely breeze spreads the fragrance of jasmine
as it blows through the banana and coconut trees."

3658. Her friend says,
"What can I say to the mothers of this beautiful girl?
He sleeps on Adishesa on the water in rich Thiruppuliyur
where the Brahmins of flourishing Mallai
perform sacrifices, reciting the Vedas of the northern language,
and the smoke from the fire as they pour ghee
rises and hides the country of the gods in the wide sky.
She doesn’t praise anything except his names."
Her friend says,
"Your daughter's eyes are filled with tears
and night and day she doesn't praise anything
except the fame of Thiruppuliyur
surrounded with fields plowed by farmers
where the lord Kaṇṇan stays
and the sound of the Vedas that the Brahmins recite
resounds like the sound of the ocean
and the lotuses in the large ponds bloom like bright lamps.

Here friend says,
"She has the grace of Maayappiran,
the god of Thippuliyur that is like a thilagam for southern Kuṭṭanaḍu
surrounded by beautiful mountain-like palaces
with porches studded with precious jewels.
The only way to make her happy is to make her inhale
the fragrance of the fresh thulasi garland of the lord."
3661. Saḍagopan, the devotee of the devotees of the devotees, became the slave of the lord of the marvelous three worlds and composed a garland of a thousand Tamil pasurams.

If devotees learn and recite these ten pasurams they will have the fortune of becoming the slaves of Neḍumal.

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3662. If someone dances and wants to become a slave of Neḍumal without cheating him, and if he wants to remove his karma and join the feet of the god’s devotees what achievement could be better than that?

It is better to serve the devotees of the lord than to get the three wide worlds.

3663. If someone dances and wants to become a slave of Neḍumal without cheating him, and if he wants to remove his karma and join the feet of the god’s devotees, what achievement could be better than that?
3663. Even if I were to get all the three wide worlds and became the unrivaled king of those worlds would it be equal to the joy of serving in this birth the devotees of god as his slave and worshiping their feet? They abide beneath the ankleted feet of the god whose divine body is dark as a cloud. How could I get their good fortune in this birth?

3664. The lord with beautiful lotus eyes took the form of a small divine dwarf and measured all the three worlds. I don’t want even to stay beneath the fresh fragrant lotus feet of the lord if I, a sinner, could have the fortune of being the devotee of his devotees, ruled by them and they wander on this earth as ordinary people.
3665. What is wrong if I run behind the devotees of the lotus-eyed lord to get their grace as they carry flowers in their beautiful hands, sing his abundant praise with their mouths and keep his form in their minds as all their senses enjoy my father who has beautiful lotus eyes and a red coral mouth, the god who swallowed the large world and spit it out.

3666. Even if someone worships, receives the grace of Maayan, and, staying beneath his beautiful lotus feet, experiences bliss in a flood of glowing light as it flows like swirling, running water, can he get the nectar-like feeling of learning the great pasurams and singing them with the devotees of god so he feels as if he were flying even though his body is not pure enough to sing those pasurams?

3667. The lord, carrying a discus and riding on Garuḍa, killed many red-haired Asurans with burning eyes
and he also destroyed the elephant with a dotted face.

Even the joy of hearing the great fame of the lord and reaching moksha is not equal to the happiness someone can receive singing the pasurams that praise the lord.

3668. I would like to stay beneath the feet, gentle as shoots, of the unique divine lord whose fame is excellent and everlasting and who created the sage Brahma and the three worlds, but it is better to receive the joy of joining always the devotees who sing and praise the ancient god.

3669. Our lord created the cool ocean of abundant water and lies on it like a mountain of jewels with the stars for his matchless arms and legs that are like the branches of the divine Karpaga tree as he wears a crown that shines like many suns.

I long for the bliss of joining the devotees of the god.
3670. The lord dances on a pot and destroys the bad karma of his worshipers. He carries many weapons—a discus, conch, sword, bow and club. He is the father of the ever-young Kama who carries five beautiful flower arrows. I long to be a faultless devotee of the devotees of the devotees of the lord.

3671. My father has four arms and a dark body like a flower. He carries a golden discus in his hand and abides eon after eon. My only wish is to be the slave of the devotees of the devotees of the devotees of him. They are my lords, for they never leave our god.
3672. Sadagopan of cool, lovely Thirukkuruhur composed a thousand pasurams on lotus-eyed Kaṇṇan, the god of all the three worlds that follow good beliefs. If devotees learn and recite these ten pasurams they will live happily with their wives and children on the earth.

3673. The love that wives, children, relatives, neighbors and others show is not real, it only appears to be true love. The only thing that can help us is to become the devotee of the all-powerful god who swallowed the eight directions and everything above and below it.

3674. Friends, relatives, neighbors and others will cling to you like leeches if you have wealth. They will enjoy it and leave you if you become poor.
He shot one arrow and destroyed the seven maraa trees.
There is no help for you unless you take refuge in the dark cloud-colored god.
He is like a boat in the storm of life.

3675. If you have wealth in your hands everyone will stay with you and say, "We praise you!" and enjoy your wealth, but if, as if you were entering darkness, you become poor, no one will come and even say, "What is this, you are poor!"
The god destroyed the terrible Asurans and their cruel deeds.
There is no refuge for you unless you become the devotee of the lord born in northern Madhura.

3676. People think their friends will help them when they are in need and keep them with them, but those they trust will be useless like a boat with a hole in it.
Whatever you have given them, when you need them they will not help you.
What is the use of my saying this?
There are no good times and no protection in life unless you find refuge praising the generous fame of the lord born in northern Madhura.
3677 The god, born in northern Madhura, fought and destroyed the cruel Asurans.

Those who think that a happy life is to live with women whose words are sweet and to experience honey-like pleasure with them will be chased away by those women when they become poor.

There is no way to survive unless you becomes a devotee of the god.

3678 There is no joy in this world. So many people have been born and died never learning the truth of life.

The only refuge for you is to praise the generous fame of the god who was born in ancient flourishing northern Madhura.

This is my humble advice to you.

3679 I would like to say one thing briefly. Don’t worry. Think deeply about what you should do. There is no other way for any life on the earth. It is not wrong to live every day praising the faultless greatness of the lord.
born in northern Madhura, our father and creator.

3680 வாழ்தல் கண்டீர் குணம் இந்தா அன்தா பாடலூர் அய் பாடல்
மார்த்து திரு ராச்கிருஷ்ம் புராணம் விழாந்திக்
மார் விளங்கிய இல்லாத்த பிறந்துணர் அன்ன புரங்ச
நின தூக்கிய இல்லாத்த பாடல் திரு விளங்கு விழாந்திக் (8)
3680. The best way is to live praising him.
What a wonder!
For those who are not mean and pass their time
praising the feet of Maayavan
there is nothing better than praising the generous fame
of the lord, born in northern Madhura
and lovingly thinking of him as their refuge.

3681 யாம் இல்ைல மிக்கேத (8)
3681. If someone pursues useless things
thinking nothing is better, he will lose his life.
It is as if someone kept enlarging the holes in his ears
until they are so big he cannot wear earrings.
There is no refuge except Kaṇṇan, born in northern Madhura
filled with palaces where silk-like flags fly
whose feet are adorned with garlands dripping with pollen.

3682 கண்ணன் அல்லால் இலைல் கண்டீர் சரண் அன்தா நிற்க வந் (9)
3682. There is no refuge except Kaṇṇan.
He was born in northern Madhura
to take away the sufferings of the earth.
If you have any wealth, lay it at his feet
and, thinking he is your only refuge, 
join his feet and survive. 
Don’t think otherwise. 
Anything that belongs to you is his 
and there is nothing that does not belong to him.

3683. Saḍagopan of Thirukuruhur, 
thinking devotedly that there is nothing 
other than the god himself, 
composed a thousand beautiful faultless Tamil pasurams 
on Kaṇṇan adorned with garlands that drip pollen. 
If devotees learn and recite these ten wonderful Tamil pasurams 
they will be like our esteemed ancestors. 

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3684. You are the lord of Thirupulingudi 
surrounded by flourishing fields 
next to the ocean that rolls with clear waves. 
Devotees come to the temple generation after generation
where you and Lakshmi on a lotus
have given divine grace to all from ancient times.
Open your divine mouth and give your grace,
looking at your devotees with your lotus eyes.

3685 குᾊக்கிடந்ᾐ ஆக்கம் நின் தீர்த்த அᾊயேரார்க்கு அᾞளி நீ ஒᾞநாள் பங்கயேம தைலக்கு அணியாய்
ெகாᾊக்ெகாள் மதிள் சூழ் குளிர் வயல் ேசாைல
திᾞப்ennaiயே கிடந்தாேன (2)
3685. You have given your grace to the devotees
who worship your golden feet and serve you as slaves
for generation after generation with their families.
Adorn my head by placing your lotus feet
that measured the world upon it.
You are the god of Thirupulingudi
surrounded by cool fields and golden walls where flags fly.

3686 கிடந்த நாள் கிடந்தாய் எத்தைன காலம்
கிடத்தி உன் திᾞஉடம்ᾐ அைசய
ெதாடர்ந்ᾐ குற்ேறவல்ெசய்ᾐ உன் அᾊைம
வழி வᾞம் அᾞண்டேரார்க்கு அᾞளி
தடம் அகாள் தாமைரக் கண் விழித்ᾐ நீ எᾨந்ᾐ உன்
தாமைர மங்ைகᾜம் நீᾜம்
இடம் அகாள் ᾚᾫலகும் இᾞந்தᾞளாய்
திᾞப்ennaiயே கிடந்தாேன (3)
3686. How long can you sleep on the ocean?
Doesn’t it pain your body?
Give your grace to us your slaves
who serve you ceaselessly generation after generation.
Open your large lotus eyes and get up
with your wife Lakshmi on a lotus
and, worshiped by all the three great worlds,
give us your grace, O lord of Thiruppulinguḍi.

3687

3687. In Thirupulinguḍi you recline, sleeping on the ocean,
in Varagunamangai you are sitting
and in Vaikuṇṭam you stand.
Rule me, never leave my flawless heart.
You have a shining cloud-colored body
and a coral-red mouth as sweet as a fruit.
Come and see us while we loudly sing your praise and dance
as all the three worlds look on in awe and wonder.

3688

3688. In flourishing Thirupulinguḍi
you sleep on the ocean
where conches and corals are produced.
As you give your grace to us
with your divine compassionate lotus eyes
your coral-like mouth that is as sweet as a fruit becomes red
and you smile making your moon-like teeth shine.
When a crocodile in a pond caught Gajendran,
the elephant that ate large balls of rice,
you rode on an eagle and saved him.

Riding your angry eagle,
you fought with the fearful Asurans Mali and Malimaan,
looking like a dark cloud on a golden hill.
You are adorned with a shining crown.
You are the god of Thirupulingudi
surrounded by flourishing fields.
You carry a discus, conch, sword, bow and club
and angrily fight the Asurans in war,
taking away the troubles of everyone.

You took away our troubles and you rule us.
You are the god of gods and relieve their suffering.
You stay in flourishing Thirupulingudi
filled with fields where lotuses with red petals bloom.
Come before us one day
so that the people of the beautiful world can see you
and feel joy in their hearts
as they see your devotees praise you.
3691. You stay in Thirupulungudi
where the moon shines on the tops of the palaces.
All in the world worship your feet,
bow to you and praise you with loving words,
worshiping you again and again.
O god, you stay in divine Vaikuṇṭam.
One day you should come to this wide world
and stay here so that we can all see you.

3692. You stay in Thirupulungudi
flourishing with fields where vaalai fish frolic
among the good paddy plants growing in the wet mud.
Cruel as Yama with his strong weapons,
you destroy the clan of Asurans.
You should come and stay majestically in this wide world
so your devotees may see your divine body
as their eyes rejoice
and they praise you without ceasing.
3693. You are the god of Thirupuligudi surrounded with flourishing fields. You carry strong weapons for fighting dreadful battles. You took away the troubles of the gods in the sky and gave pain to the Asurans. You are poison for the Asurans but nectar for me. Matchless Lakshmi, on the lotus, and the earth goddess massage your soft feet. Call me one day or come here so I may massage your feet also.

3694. Sadagopan of the Pandiyan land where pure water is abundant composed a thousand musical pasurams praising the lord who churned the roaring milky ocean. If devotees learn and recite well these ten pasurams in which the poet asks the god, "Call me to come to you or you come to me!" they will think in their hearts unceasingly of his two feet that measured the three worlds.
3695. He has a thousand names and he has the fame of protecting the seven worlds with his thousand names. He has a divine body that is as dark as a cloud and he is truly Narayanan, our dear lord.

3696. He created the wide world and split it open. He swallowed the world and spit it out. He measured the world. He is indeed Shiva, Brahma and Indra, and he himself is each of them and all creatures and things in this world. We know this.

3697. The Vedas, the sastras, the puranas and epics all say they know that he is the true unattainable object. Wise men and sages worship the lord Hari.
and know him as the remedy for any sickness. He gave me the fortune of knowing him truly.

3698. The great group of gods prattle and praise him saying, "You take away the joy that our desires give and cure us from the troubles they cause."

3699. O heart, do not let him go away from my mind.

He wears a beautiful cool thulasi garland from the forest. Your aim should be to reach the god who does not belong to anything.

3700. He embraces the beautiful arms of Lakshmi, on a lovely lotus. He fights only with the Asurans in his cruel wars. He churned the milky ocean and took its nectar. My heart melts only for him.
3701. He took the form of a man-lion
and split open the chest of Hiranyan with his sharp nails.
Night and day my heart longs to see him,
the god of the sky in Vaikuṇṭam.

3702. He destroys good and bad karma
and saves us from future births
so our body will not be born again.
The gods of the sky come to Venkaṭam and worship the lord.
I will not leave this place—
there is no difference between heaven and the Venkaṭam hills.

3703. It seems it is not enough
to worship you with beautiful flowers,
water and shining lamps and fragrance
because I have not seen you.
You are famous from ancient times
and you sleep on a faultless snake bed.
I do not know how to embrace your feet.
3704. Brahma stays on a lotus
and its stalk grows from your navel.
Shiva who carries a shining mazhu weapon
stays on your body.
The gods in the sky come and worship you on this earth.
I cannot truly praise your divine nature
even if I praise you all my life.

3705. Saḍagopan of beautiful Thirukuruhur
composed a garland of thousand pasurams on the lord
whose goodness has no bounds.
If devotees learn and recite these ten pasurams
they will surely reach Vaikuṇṭham.

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3706. O Thirumaal, the beautiful goddess Lakshmi
who has eyes dark as kohl
stays with you on a lotus on your divine chest.
You carry in your hands
a curved conch and a discus that has shining rays.
My eyes long to see you.
3707. You are my beloved.
My heart has one desire and that is to see you
and call you with love.
Even the gods in the sky and the sages cannot see you,
but I call you and think that I will not leave unless I join you.

3708. You carried Govardhana mountain
and protected the cows from the storm.
I am like a dog wagging his tail lovingly
as I call you with my heart that melts for your love.
I am worried that I cannot receive your grace.

3709. O father, you took the form of a man-lion.
The gods in the sky and the Asurans do not know who you are.
You are matchless, O my father.
My heart’s only thought is to be a slave to you,
but my poor heart does not know
how it will come to be in your presence.
3710. Our father, the god of the gods, took the form of a man-lion. He created Shiva and Brahma in ancient times. He sleeps on a shining, lined snake. My only desire is to see the ornamented feet of the dark lord.

3711. You are my thought. I want to see you and keep you in my heart firmly. You are the god of the gods in the sky. You are the highest. You are a matchless bright light. My heart thinks happily only of you.

3712. My heart thinks of you happily. O faultless one, you desired me and came to me and stayed in my heart. You took the form of a man-lion and split the chest of the arrogant Asuran Hiranyan in two.

3713. He is the origin of all the six religions and the inner soul of all things and creatures. He is ancient and formless.
and he is the origin of all the gods in the sky.
I have found that Kaṇṭha.

3714 கணேந் என் கணேந் இைண ஆரக் களித் ஐைண விழைநயாயின் பற்ேறா் அண்டத் (9)
3714. He is precious like my eyes
and I am filled with joy to have found him.
All my old karma has been rooted out.
I have composed pasurams on the god
that are like nectar for his devotees.
I am a devotee of the highest god of the gods in the sky.

3715 அண்டத் க்வுகூர்ச் சடேகாபன் ஏேற தᾞம் வானவர் தம் இன் உயிர்க்ேக (11)
3715. Saḍagopan of southern Thirukuruhur
surrounded by flourishing fields of earth
composed a thousand pasurams on the god
who conquered the rutting elephant Kuvalayabeedam.
If devotees learn and recite these ten pasurams
they will reach the god, the dear life of the gods in the sky.

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3717 She says, "O cuckoo birds!
You and your sweet mates, as precious to you as life,
cause me pain as you call each other.
Do not prattle like this.
Lord Kaṇṇan is as precious as my life
and you are not calling him.
If you are cooing to take my life and give it to him,
do you need to coo like this?"

3718 She says, "O andril birds!
Do you need to do these things?
How long will you and your mate long and call for each other?
The clever Govindan is not truthful to anyone.
Why do I say these things?
My life is in his hands."

3719 She asks, "O birds! Are you and your mate being truthful?
And do you need to ask me to keep them?"
3719. She says, "O dear andril birds!
My dear life is in his hands.
How can you join together, speak with each other,
and plunge into the water with your beloved mates?
How is it I am still alive
after hearing you chatter to each other?"

3720. She says, "O dear andril birds!
My dear life is in his hands.
How can you join together, speak with each other,
and plunge into the water with your beloved mates?
How is it I am still alive
after hearing you chatter to each other?"

3721. She says, "O my puva birds!
You move all over in the sky.
You should not feel sorry for me.
It isn't your fault. Don't prattle.
The lord has Lakshmi on his chest.
He swallowed all the seven worlds
and does many magical tricks.
He is thinking of taking my life away.
Does he think this is something good?"
3722. She says, "O little parrot! I raised you with love and affection and kept you happy. Don't prattle on with your sweet voice. He is Kakusthan my dear beloved god. He has a mouth as red as yours. He has beautiful eyes, hands and legs. He has a green color like yours. He left after embracing me."

3723. She says, "O group of clouds shining with lightning and rainbows, you have the color of Maayan, the god Kannan, the faultless dark diamond with lovely lotus eyes and a red mouth. Do not come in front of me. You are like Yama to my life."

3724. She says, "I begged you to go and tell him that he is like Yama for me because I love him and may not live. O soft baby cuckoo bird! You are always prattling the names of Kannan."
I gave you yogurt mixed with old rice, fruits and sweet rice and taught you to speak.
Is this how you repay me?
Is this good?"

3725 She says,
"O female bees, you are with your excellent lovers.
Don't sing and fly around.
Even though you sing sweetly
your sweet voices hurt me
as if someone were pricking a wound with a sharp spear.
The god Kaṇṇan has large eyes like lotus flowers
that bloom in a cool wide pool.
He approached us only to take away our life."

3726 She says,
"O good naarai birds, you stay in the fields.
We love the lord of the sky.
What is the use of thinking of anything else?
I am not interested in wearing ornaments
and talking about things I enjoy.
Let this world flourish and people have their pleasure."
3727. Sadagopan of southern Kuruhur composed a thousand pasurams on the god Maayan. The lord gave his grace to make this world flourish and to make the people of the world live happily for many eons and praise him. If people in the three worlds learn and recite these ten pasurams they will melt in devotion for the lord.

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3728 When I think of the maaya of you, the god Maayan of Thirukkaṭkarai where the fragrance of kaavi blossoms spreads over all the streets, my heart melts and cannot control its always increasing love. I am your servant, what should I do?
my dear life burns. I do not know how to serve you.

3730 நீர்ைமயால் தா HWND் நிற்கும் பிரான் உலகும் நிற்க அனறி காண கள்வம் அறிகிேலன் (3)

3730. My father, the lord of the southern Thirukkaṭkarai surrounded by beautiful flourishing groves attracted me and entered my heart.
He bewitched me, became my life and took me over.
He has the color of a dark cloud—
I do not understand his tricks.

3731 உலகும் நிற்க அனறி காண கள்வம் அறிகிேலன் (4)

3731. My father, the god of southern Thirukaaṭkarai where the groves spread their fragrance everywhere contains all the worlds in himself and abides in all of them with virtue.
I cannot understand his divine grace that has taken over my tiny dear life.

3732 உலகும் நிற்க அனறி காண கள்வம் அறிகிேலன் (5)

3732. My father of southern Thirukaatkarai where lovely groves grow entered my heart as if to give his divine grace to me.
He took over my body and my dear life at once.
How can I describe the tricks of my dark-colored Kaṇṇan?
3733. I think the tricks of my Kaṇṇan are lovely.
This is how my beautiful Kaṇṇan takes over my dear life.
Night and day I worry, prattle on
and praise Thirukaṭkarai, saying, "He is my Kaṇṇan."

3734. When I say, "O Kaṇṇan, you stay in Thirukaṭkarai,"
my desire for the god increases
and I think of him always and melt.
He is the Maayan and he took me as his slave.
There is only a little of my life left—
I want to spend that time praising Thirukaṭkarai.

3735. He took me as his slave.
He took my life as his.
He comes to me every day and makes me his.
My dear life and my heart belong to my father,
the lord of southern Thirukaṭkarai
where beautiful dark clouds float in the sky.
3736. The divine ocean-like god has four large arms, a mouth sweet as a fruit, eyes like lotuses with large petals and a beautiful dark cloud-colored body. He is the god of the temple in southern Tirukaṭkarai and my dear life has joined him.

3737. He embraced me and said, "See, I will embrace you and you will join me completely." I fell into my love for him and lost myself. The dark cloud-colored god came before me and swallowed me entirely. The god of Thirukaṭkarai is not easy to see.

3738. Saḍagopan of southern Thirukuruhur surrounded by strong walls composed a thousand good pasurams on the lord who killed the cruel Asuran Kamsan. If people learn and recite these ten pasurams they will have no future births.
3739 She says,
"O lovely red-legged naarai birds!
You come to these backwaters on the seashore
and sit sweetly looking for your food.
He danced on a pot and wears blooming thulasi garlands
dripping with honey in his hair.
Won’t you go as my messengers to him
flying above my head through the sky with your friends
and tell him of my love?"

3740 She says, "O kurugu birds!
You and your beloved mates
stay together lovingly, never separating.
He is blamed by my relatives
and I am disgraced because of my love for him.
He stays in lovely Thirumuzhikkalam with his beloved wives.
Go and ask him ‘Am I not fit for your love?’"

3741 She says,
"Am I not fit for his love?
O kokku birds, kuruku birds,
you search for food in the abundant water by the shore.
Go and ask the lord of Thirumuzhikkaḷam
why I am not fit for his love?
His eyes are as lovely as blooming lotuses.
His hands, legs, and mouth are as sweet as fruits
and his handsome body is like the petals of a red lotus."

3742 திᾞேமனி அவட்கு அᾞளீர் என்றக்கால் உம்ைமத் தன்
திᾞேமனி ஒளி அகற்றி ெதளி விசும்ᾀ (4)
3742. She says,
"O lovely clouds!
You live in lovely Thirumuzhikkaḷam, a flourishing place.
I have done so much bad karma.
If you go as my messengers to the divine lord
and tell him, ‘Give yourself to her,’
are you worried that he will remove the brightness of your body
and chase you away from the clear sky?"

3743 திᾞேமனி ஆவட்கு அᾞளீர் என்றக்கால் உம்ைமத் தன்
திᾞேமனி ஒளி அகற்றி ெதளி விசும்ᾀ (5)
3743. She says, "O bright clouds,
you make fire-like lightning
and move swiftly across the clear sky.
I have done bad karma.
Go as my messengers to the god of Thirumuzhikkalam
who shines like bright light and has curly hair
decorated with flowers dripping with honey
and tell him that I keep him always in my heart
and think of it as the divine heaven of the lord."

3744 She says,
"O bees, the lord has the goddess Lakshmi on his chest.
Go and tell my message beautifully
to the god of Thirumuzhikkalam surrounded by groves
where you spill pollen from the flowers
and sing and drink honey from the blossoms.
Go and tell him that my shining bangles
and my waistband are becoming loose."

3745 She says,
"O kurugu birds, you stay in the large groves!
I have done bad karma.
The famous lord of Thirumuzhikkalam with lotus eyes
and a mouth shining like coral embraced my arms,
took my bangles and waistband and left me.
Go to him as my messengers and tell him of my love
and then come back and tell me
the faultless answer he gave to you."
"O male and female bees! O thumbi birds!
You search for your food in the large groves
and wander with happy hearts, joined together as couples.
His body is as dark as the kaayam flowers blooming in the forest
and he wears a beautiful thulasi garland in his hair.
Go and tell the god of Thirumuzhikalam
surrounded by strong walls how I suffer from love for him."

3747 பொன்று முயல்பு பூமச்சோதன காண்டா அன்பிற்கு கிணறயாற்றுதது
நூற்றாண் தேளிய குக்குறி காண்பித்துறுதது
நூற்றாண் முயல்பு பூமச்சோதன காண்டா அன்பிற்கு கிணறயாற்றுதது
நூற்றாண் முயல்பு பூமச்சோதன காண்டா அன்பிற்கு கிணறயாற்றுதது (9)
3747. She says, "O young kurugu bird!
You live in a pond filled with water.
The god of Thirumuzhikalam carries a golden discus
and wears a beautiful thulasi garland in his hair.
Go and say to him,
'Her round ornamented breasts have become pale.
Her flower-like eyes are filled with tears.
It isn't fair that you loved her and left her.'"

3748 கமல் அலங்கழி காண்டா வருவாகாமை காண்டா பூமச்சோதன தேளிய குக்குறி
பொன்று முயல்பு பூமச்சோதன தேளிய குக்குறி அன்பிற்கு
பொடிந்து தோன்றி காண்டா பூமச்சோதன தேளிய குக்குறியால் அன்பிற்கு
அலங்கழி காண்டா வருவாகாமை (10)
3748. She says, "O swans,
you search for your food on the wide shores of the water
and walk gently with your beloved flock and are happy.
Go and tell the lord of Thirumuzhikalam
that she is weak and her waistband has grown loose.
Her body is barely alive.
It is not fair that you loved her and left her."
Sadagopan from faultless flourishing Thirukuruhur composed a thousand eternal pasurams describing a girl who loves the god and prattles on like a parrot, continually uttering sweet words and praising the lord of everlasting Thirumuzhikkalam.

If devotees learn and recite these ten pasurams, their sickness will go away.

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If devotees keep the lord in their minds and think only of him their karma will go away.

When will the day come when I, so unworthy, can approach Thirunavay, surrounded by fragrant cool blooming groves.

He is the beloved of Lakshmi staying on a lotus, her waist as thin as a vine, and the beloved of lovely Nappinnai with large sharp spear-like eyes.

When will I, his slave, approach Thirunavay
where the lord Nediyaan stays, surrounded by groves?

3752. I think always in my faultless mind, "When will the day come that I go to the god?" and I shed tears and suffer.

I don't know when I will go to the faultless divine Naraṇan of Thirunaavaay.

3753. O god, you are the beloved of lovely Nappinnai with large sword-like eyes and you stay in Thirunaavaay surrounded by tall blooming groves.

I have begun to serve you and do not want to leave you. I don't know how long my life will be.

3754. He is the beloved of Lakshmi, on a lotus. He is as precious as her eyes to the earth goddess.

He is the soul of all the creatures of the world and the god of the gods in the sky.

He loves to stay in Thirunaavaay—when will the day come that I can go to him and my eyes can have the joy of seeing him?
3755. My eyes see you here and are happy.
I became a faultless devotee to serve you.
You stay in Thirunaavaay
surrounded with blooming groves
where the bees sing.
You are the lord of the cowherds.

3756. As a dwarf you took the land from king Mahabali.
You destroyed the Asurans when the gods fought them.
You are Thirumaal.
You are the Nambi Narayaṇan of Thirunaavaay.
Come to me, give me your grace and say,
"This is my devotee!"

3757. Whether you give me your grace or not,
make me your devotee and let me stay beneath your golden feet.
Give me a clear mind
so I may keep you in my heart and not be confused.
You are my god of Thirunaavaay.
3758 The gods and the sages could not see him.
He is the ancient one of the three gods.
He is the ruler of all the three worlds.
Thirunaavaay is the place where the god loves to stay.
How can we go and see the god?
It is a pity!

3759 I suffer in my mind and call you, saying, "O Thirumaal!"
and I ask you when the day will come when I can come to you.
You have the color of a beautiful dark jewel
and you stay in Thirunaavaay
where the groves bloom with bunches of flowers.

3760 Sadagopan of flourishing southern Thirukuruhur
filled with palaces studded with precious jewels
and surrounded by strong walls
composed a thousand musical Tamil pasurams.
If devotees learn and recite these ten poems
they will rule the earth for many years
and their fame will spread like the fragrance of jasmine.
3761. She says,
"The breeze with its fragrance of jasmine
increases the pain of my love.
The beautiful Kurunji music hurts my ears.
The evening when the sun sets with red rays makes me dizzy.
The beautiful red clouds kill me.
My dear lotus-eyed Kaṇṇan, the bull among the cowherds,
the Maayon, the heroic lion, embraced my breasts and arms.
Now I am lonely and do not know where I will find refuge."

3762. She says,
"I am lonely and I do not know where I will find refuge.
The lovely breeze makes me prattle and suffer.
The evening when the sun sets
and cooling sandal paste both make me hot.
The music of the panchama raga
and the fragrance of jasmine make me suffer."
Maayon, the cowherd, created this wide world, 
split it open when he took the form of a boar, 
swallowed it, spit it out and measured it. 
He gives his grace to all. 
When the Asurans come to fight with him he is Yama for them. 
He doesn’t come to see me. Why do I keep on living?"

3763. She says, 
"Why do I keep on living? 
The thief Kaṇṇan embraced my chest, 
pressing my breasts and making my small waist tremble. 
He loved me dearly and left me. 
A young lion, he, Maayan, does not return. 
His lotus eyes, red mouth, dark handsome hair 
and his four arms stay in my mind and make me suffer. 
I am pitiful."

3764. She says, 
"All his forms stay in my mind and give me pain. 
The cool wind blows and makes me hot."
The cool moon rises and is hot for me.
My bed, spread with soft flowers, is hot.
He came and took my chastity
like a divine bee with pure wings that loves flowers.
My life is not in my hands.
My heart does not help me and makes me suffer."

3765. She says,
"My heart does not help me, it only troubles me.
The evening when the cows return home is painful for me.
Is the heart of the cowherd I love a stone?
The sweet music of his flute hurts me.
My friends are my only help and they worry for me.
How can I protect my dear life?
It is hard to receive his grace
but that is be the only thing that will help me."

3766. She says,
"It is hard to get his grace."
Any other grace but his is not really grace.
Unless I receive his grace my soul will not join him.
My heart cannot bear the hot sun and the evening.
His divine body where Shiva, Brahma
and the beautiful Lakshmi stay attracts my life.
O mothers, where will I go to find a refuge?
What should I do?
To whom should I tell my pain?"
3768. She says,
"The breeze carries fresh fragrance and overwhelms me. 
The cool young wind is like a red fire for me. 
Our Kaṇṇan came, loved us and left like a thief. 
His naughty deeds are terrible. 
The fragrance of new jasmine dripping with honey, 
the gentle breeze, sandal paste, 
music in the panchamam raga all make me suffer. 
That thief gives his grace 
and plays sweet music on his flute for the cowherd girls. 
I cannot hear it and survive."

3769. She says,
"I cannot hear that sweet music and survive. 
When he plays on his flute, he speaks to us as he plays. 
He send his eyes as messengers to say something to us. 
He plays his music as if he is talking to the cowherd girls. 
He makes many faces. I cannot imagine 
how much the cowherd girls' innocent hearts have suffered. 
The evening has come but Maayan has not yet come."
The evening has come but that Maayan has not. The bulls with their large bells have reached home. The beautiful cows that saw their bulls jump in joy have come. The music of the flute makes me prattle on. Bees sing and fly around thriving jasmine and mullai buds. The ocean looks at the sky and roars. He has left me. What can I say to survive now that he has left me?

Saḍagopan Maaṛan of beautiful Thirukuruhur composed a thousand pasurams on the god who swallowed all the seven worlds and spit them out, describing how the cowherd girls felt sad when he left them. Ornamented with beautiful jewels, they could not bear separation from Kaṇṇan and felt they could not live. O devotees, learn these ten pasurams, recite them and worship him and you will be saved.

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3772. Worship in the evening to remove the results of your karma. In the morning and evening place lotus flowers at the feet of the god and worship him. He slept on a banyan leaf and he is the god of Thirukkaṇṇapuram surrounded with walls where the ocean waves come and break.

3773. Worship the god with flowers dripping with honey. O devotees, every morning when you get up worship the feet of the god of Thirukaṇṇapuram surrounded by tall walls that touch the stars where crabs swim in the water in the fields.

3774. O devotees, pour water, place fresh blooming flowers at the feet of the god and worship him and he will remove your sorrows. He is the god of the gods of Thirukkaṇṇapuram surrounded by groves where bees sing.
3775. He is the beloved of the beautiful doe-eyed Nappinai. He is as sweet as honey—worship him, pouring water and placing fresh flowers at this feet. He is the god of Thirukkaṇṇapuram surrounded by walls that reach the sky. He loves to stay in Thirukannapuram and his feet are the refuge for all his devotees.

3776. He loves all devotees who approach his feet. He gives moksha in Vaikuṇḍam to them when they leave this world. He is the god of Thirukannapuram surrounded with strong fort-like walls. He is the friend of those who love him.

3777. If devotees approach his feet, he becomes their friend. He split open the chest of the Asuran Hiranyan that was as strong as pure gold. He is a dear friend and he is the god in Thirukkaṇṇapuram surrounded by shining walls covered with gold. If devotees believe in him, he is real for them.
3778. If devotees believe in him and worship him, he is real for them. If anyone worships him without true devotion, he is not real for them.

The god of Thirukaṇṇapuram where vaalai fish frolic in the fields is near to those who embrace him in their hearts.

3779. If devotees approach his feet every day he will remove their sicknesses and give his grace so they will not be born again.

Bow to the feet of the highest lord of heaven of Thirukkaṇṇapuram surrounded by walls studded with precious stones and covered with gold.

3780. Your sicknesses will go away if you worship the feet of the lord every day. I will not have trouble in my life. There is nothing for me to worry about.
if they have taken refuge in the ancient lord
of Thirukāṇnapuram where the Brahmins
recite the Vedas and live happily.

3781 இல்லைல் அல்லல் எனக் என் குறை?
அல்ல் மாதர் அம்ம் திஞ்சற்றும்
kாலில் ஏய்ந்த மதிள் சூழ்
நான் நாயம் பாஹ் சாராேவ (10)
3781. I will have no trouble in my life.
There is nothing for me to worry about.
Lakshmi abides on a lotus and stays on his chest.
If devotees every day praise Thirukkaṇṇapuram
surrounded by stone walls
they will have no trouble in their lives.

3782 பாே சாராவிைன பற்ே அற வண்ேவண்
மாடம் நீக்ககூர்ச் சடேகாபன்
பாடலான தமிழ் ஆயிரத்ேம்
3782. Saḍagopan from Thirukuruhur filled with tall palaces
composed a thousand Tamil pasurams.
If you want to be without trouble and remove your karma
sing these ten pasurams
and dance and worship his feet.
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3783 காரே நம்மை குறை அந்தம் இம்மை
போல் சோடி காரே ஆன்கு சிந்து அகராதே கக்கையும்
3783. He has the color of a dark cloud,
a mouth sweet as a fruit, lotus eyes, curly hair and four arms.
He destroys the Asurans.
He stays happily always in Thirumogur
surrounded by flourishing fields and ponds
blooming with lotuses on stalks.
I have no refuge but the dark cloud-colored god.

3784. My father, the god, has a thousand names
and is adorned with a cool thulasi garland and precious ornaments.
He is my only refuge for all my births.
There is no help for me except the shadow of his feet
ornamented with sounding anklets.
He is the god of Thirumogur where Brahmins live
who know all the good four Vedas.

3785. Nanmuhan, Shiva and the other gods
came to you and stood before you crying,
"We have no refuge!"
He, the god of divine Thirumogur, fought
and conquered all the enemies of the gods
and protected the three worlds and saved them.
We will go to Thirumogur
and our troubles will be removed.
3786 The gods and sages went to the lord
shining as a bright light and praised him, saying,
"Give us your grace and remove our troubles!"
and he removed their troubles.
O devotees, come,
our god sleeps on the snake bed in Thirmogur.
Let us go there and worship him
and our troubles will go away.

3787 He, the first ancient lord, shining like a bright light,
measured all the three worlds and the sky.
He is the god of the temple in beautiful Thirumogur
where abundant sugarcane and good paddy grow.
Let us go there, circle the temple,
worship the lord and dance the kuthu dance.

3788 He dances the kuthu dance.
He grazes the cows.
He is Yama for the Asurans and destroys them all.
He is a joy for sages, gods and those who praise him.
He is the god of Thirumogur surrounded with flourishing cool fields and water ponds.

There is no protection except the lotus feet of the god, the friend of all.

3789. We have no protection but him.

He created the sky, the wide worlds and the oceans around them.

He created the ancient sages and other gods.

He, the creator of all the world, stays in beautiful divine Thirumogur.

If we go there and circle the temple all our troubles will swiftly disappear.

3790. O devotees, come and worship him and all your troubles will swiftly disappear.

He has a thousand names.

He destroys the strong Asurans.

Worship the son of Dasarathan shining like a precious emerald of beautiful Thirumogur surrounded by rich ponds and tall groves.
The divine god, the king, has beautiful feet,
lotus eyes, a mouth red as coral
and four large ornamented arms.
He destroyed the strong Asurans.
Thirumogur surrounded by blooming groves is near.
Let us go there and gain good protection.

O devotees,
when the Asurans afflicted the gods with troubles
they were afraid, went to our lord and asked for help.
He took any form that he desired and showed them his grace.
Think only of the many names of the god
of Thirumogur, recite them and praise him.

Saḍagopan of Thirukuruhur
composed a thousand pasurams
on the lord who danced on a pot, saying,
"O devotees, praise him!"
Those who are able to recite these ten pasurams
on the god of flourishing Thirumogur
will have no trouble in their lives.

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3794 If you say, "Kesavan!" all your troubles will disappear. The cruel messengers of Yama will not be able to approach you. Today itself let us go to Anandapuram surrounded by fields and ponds where surumbu bees sing. Let us praise Maayan, our god who likes to sleep on the snake bed.

3795 If you go to Anandapuram you will have no trouble for all your seven births. It is a place filled with mountain-like palaces and groves where kurundu, cherundi and punnai flowers bloom in the courtyards. If devotees think of even one of the thousand names of the god Maayan of that place they will reach the gods' world.

3796 He rides on a eagle and carries an eagle flag and he swallowed all the worlds and spat them out. If you go to rich Anandapuram at once and worship the god all the troubles from your bad karma will disappear. I want you to realize that this is certain. Praise one of the thousand names of the lord.
3797. The devotees with much good karma sprinkle flowers and, without holding back, worship the god of beautiful Anandapuram surrounded with fields and fragrant groves and the ocean with its abundant water.

3798. Do good karma, sprinkle flowers with good water and think of the names of our father. That will remove your births—this is certain. I am telling you so that you will know. If devotees approach and worship the lotus feet of the highest god of Anandapuram surrounded by thick groves, they will join the gods in the sky.

3799. The king of the gods gives his grace in everlasting Anandapuram to the gods of the sky who have come there, wander and perform worship for the lord. O devotees, listen to what I say. We should go and approach Govindan. He took away the trouble of Shiva, the father of Kumaran.
Govindan removes the troubles of his devotees.
The highest god sleeps on a snake bed
and created all the creatures of the world and the gods.
If we go and sweep the front of the temple
in beautiful Anandapuram surrounded by fields
where vaalai fish frolic in the streams
all our bad karma will go away.

Go to see the feet of the strong bull-like god
in beautiful Anandapuram where he sleeps on a snake bed
and your bad karma will go away.
It is the place of the god, the father of Kama.
O devotees, I want you to know this.

Gather fresh fragrant flowers to sprinkle
on the feet of our god Vamanan
and put out incense and worship his feet.
Go to Anandapuram surrounded by thick blooming groves
and worship the lord.
All your karma will go away.
I have been saying this for a long time.
There is only a little time left.

3803 If you worship every day saying, "Madhava!" your karma will be destroyed.
Gather faultless lotus flowers, incense, sandal paste and lamps and take them to worship our father, the god of Anandapuram surrounded by golden walls.
If devotees go there and worship the lord they will have endless fame.

3804 Saḍagopan of Thirukurugur surrounded by groves with bunches of blooming flowers composed a thousand pasurams on the ancient god of Anandapuram that has endless fame.
If devotees learn and recite these ten pasurams they will go to the world of the gods and enjoy women who have bamboo-like arms and beautiful bangles.
3805. She says,
"My bamboo-like arms have become thin.
The lovely cuckoo birds keep on cooing.
They do not understand
how I have grown thin and how lonely I am.
The beautiful peacocks hear the cuckoos and dance,
yet you go to graze the cattle.
For me one day passes like a thousand eons.
You attract us with your lotus eyes.
O Kaṇṇan, this is not fair, it isn’t fair."

3806. She says,
"O Kaṇṇan, this is not fair, it isn’t fair.
Whenever you embraced me my joy increased like a flood
and I couldn’t think of anything.
Afterwards, I felt it was only a dream.
Joy entered my heart more and more,
O god, it was more than the joy of entering moksha.
When you go to graze the cows
I cannot bear to be apart from you."
"When you go to graze the cows you take my life with you. My heart burns and I have no help. Even though you go for only one day I feel like it is an eon. The tears do not stop from my eyes, shaped like fighting fish. We were born as cowherd women and we are like slaves. We are lonely."

"O Govindan, we are lonely. We are separated from you and you don't think of us. You like to graze the cows, taking them with you and leaving us here alone. Your words that are as sweet as ripe fruits enter my heart like a flood of juice flowing from those fruits. My heart burns when I think of the tender cheating words that come from your red mouth that is as sweet as nectar. I am pitiful."
3809. She says,
"Whenever I think of your sweet words my heart burns.
O Kaṇṇan, you went out at daytime to graze the cows.
The jasmine buds that bloom spread fragrance in the wind.
The terrible evening that fights with me arrives.
Come and embrace our beautiful breasts with your ornamented chest
that spreads the jasmine smell of your garlands.
Give us the nectar from your mouth.
Put your lovely lotus hands on our heads to adorn them."

3810. She says,
"Put your lovely lotus hands on our heads to adorn them.
O Kaṇṇan, you carry a beautiful discus.
There are many girls who want to rub your feet gently.
I cannot bear the love I have for you.
The tears from my wide pretty eyes do not stop.
My mind does not stop loving you.
We suffer all day when you go to graze the cows.
My life melts like wax in fire."
She says,
"My life melts like wax in fire.
My precious bangles and mekalai ornament become loose.
My pretty eyes shed pearl-like tears.
The color of my breasts grows pale.
My arms become weak.
You, colored like sapphire, happily go and graze the cows
even though your soft flower-like feet hurt.
What will you do if the strong Asurans come to fight with you there?"

"I suffer when I think,
‘What will you do if the strong Asurans come to fight with you there?’
Don’t go behind the cows to graze them.
The love and weakness I have for you make me suffer.
Don’t leave me.
You attract us young cowherd girls with your lotus eyes,
mouth, hands and the silk clothes you wear.
Our thin waists may break if we give in to your wiles.
Give us a place with those you love."
3813. She says,
"We see that you wander
with the cowherd girls and are happy with them.
We wonder how they could steal your heart while we cannot.
Our dear god! Do not go to graze the cows.
Many Asurans, sent by Kamsan,
may come in different forms and hurt you.
If they catch you, you will be in danger.
Dear one, listen to what I say."

3814. She says,
"You will be in danger. Dear one, hear what I say!
The Asurans with their powerful arms have been sent by Kamsan
and will come to give you trouble.
Even sages are terrified when they see them.
You will be alone.
You wander by yourself and don’t take your brother Balarama with you.
My heart suffers thinking how you will be in trouble.
You like to graze the cows more than you enjoy staying in the highest heaven.
You have a mouth that is sweet as a fruit."
You are the god of the cowherds."

3815. Sadagopan, the famous poet of flourishing southern Thirukurugur where the seashore is filled with conches composed a thousand pasurams worshiping the divine feet of the god of the cowherds whose red mouth is sweet as a fruit. These ten pasurams describe how the cowherd girls are distressed when he goes to graze the cows and they are separated from him.

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3816. Worshiping the feet of Damodharan is the only way to perform tapas for him. He has the color of dark clouds and lotus eyes. He is water, sky, earth, fire and wind and carries a discus. He has such fame that all the gods in the sky repeat his names and praise him.
3817 He is praised by all the gods in the sky yet it is impossible for those gods to see him. If devotees do not embrace him in their hearts they will not be able to see the beautiful lotus-eyed Maal and lovely Lakshmi on the lotus who stays on his chest as he embraces her. He destroyed my good and bad karma and rules me here.

3818 He carries a discus and rules all. We will not suffer trouble from anyone. We will not be born on this earth. The sorrows that births give are gone. Beautiful Nappinnai, the beloved of the lord, has lovely eyes like shining kendai fish. I will worship his feet and place them on my head.

3819 I place his feet on my head. He sleeps on a banyan leaf. He stands on the Venkaṭam hills as the gods in the sky worship him. He stays in my heart and I am sure that no trouble will come to me.
3820. I am sure that he will not go away from my heart.
The highest lord carries a discus in his hand.
He is truly a thief—
no one knows what he is doing.
He tells lies as if they are truths.
He sleeps on a snake bed and is lovable.

3821. He sleeps on a snake bed.
If devotees embrace our father in their hearts,
he gives his grace to them.
In his body, the lord keeps Shiva
who has the crescent moon
that brightens the sky in his jata.
I worship the feet of the lord.

3822. O heart,
worship the highest of the highest lords
and no sickness will come to you.
He is a shining light that destroys the births of his devotees.
He, my father, is Madhusudanan.
He is pure precious gold.
He carries a heroic discus.
3823. He carries a discus in his hands.
He is beyond even all the gods of the sky.
When the world ended, only he lived,
and then he created the whole world again.
He grazed the cows.
He carried Govardhana mountain with his strong arms.
O heart, praise his feet and live without forgetting him.

3824. I found the lotus feet of the lord.
As soon as I saw him all my karma was destroyed.
I worship him and live serving others always
as the highest lord has commanded us to do
from ancient times.

3825. Thinking only of him in their hearts,
the gods in the sky in all the directions
worship Madhavan every day
with fragrant smoke, lamps, fresh flowers and water.
He is the only refuge for all his devotees,
the only thing they can hold on to.
3826. Sadagopan of the flourishing Pandyan country composed a thousand pasurams with beautiful words in the andadi metre on the highest of the high whom he took as his refuge. If devotees learn and recite these ten pasurams they will reach Kaṇṇan’s ankleted feet and he will be their refuge.

3827. O devotees Your minds should think only of joining the feet of Kaṇṇan. The only divine name you should think of is Naraṇan. Trust in this and you will be taken to the feet to the god.

3828. He is our father Naraṇan. He is the ruler of the earth goddess. He killed the elephant Kuvalayabeedaam. He is the origin of all the worlds.
3829. He is himself all the world.

He created the world, split it open, swallowed it and spit it out.

He rules all the worlds.

3830. The god sleeps on the ocean on a snake bed and rules the world.

Place fresh flowers at his feet and worship him every day.

3831. Place blooming fresh flowers every day at his feet, worship him and recite his names and you will reach moksha.

3832. He has the dark color of a kayam flower.

He drank milk from the breasts of the devil Putana.

He is Madhavan and stays in the Thiruvenkaṭam hills.
3833. If you recite always the name of the lord saying, "Madhavan, Madhavan!"
all your karma will disappear.
No trouble will come to you.

3834. All who recite the names of the dark cloud-colored lord
become gods in the sky.
No troubles will come to them.

3835. The gods in the sky cannot know him yet he is easy for his devotees to know.
If devotees worship the lord in the sky, the results of their karma will go away.

3836. Worship the lord Nediyaan with beautiful flowers that have bloomed in springs.
Any good or bad karma that is like past or future darkness will give you no trouble and disappear.
3837 Saḍagopan, the devotee blessed by the god Neḍiyaan, composed a thousand pasurams on the highest god. If devotees learn and recite these, they will have the grace of the lord.

3838 I am a devotee of the devotees who have the grace of the lord. He carries a discus and will give his grace to me. We will have his grace according to our fate. I do not want births on this earth that give sorrow in life. O ignorant heart! Don’t be confused. Worship the feet of the lord of Thiruvaaṭṭarū.
and the results of all our karma have gone away.
We have no desire and no relationship with the world
and we have joined him.

3840. We praised his many names and approached Narayanan.
He has come to rich Thiruvaṭṭaaru flourishing on this earth
and stayed there.
Quickly, he will give his grace to his devotees
so that they can reach moksha.
O heart! We will achieve what we want if we worship him.

3841. The lord stays in my heart
and inspires me to compose Tamil pasurams.
He split open Hiranyan’s strong chest
and he fought in the Bharatha war for the Pandavas.
O good heart, our great lord of Thiruvaṭṭaaru
truly gives his grace to us.

3842. He rides on beautiful Garuḍa.
His shining feet are decorated
with fragrant thulasi garlands dripping with honey.
He, the lord of Thiruvaṭṭaaru,
has placed his lotus feet on my head
and will show me the way to moksa.

O heart, I will not go to hell—let us laugh at it.

3843. My lotus-eyed father
placed both of his lotus feet on my head.
He will not leave my heart but will remain there always.
He, the lord of Thiruvaaṭṭaaṛu surrounded by hills and palaces,
sleeps on a snake bed.
He broke the tusks of the murderous elephant.
I have approached his feet that are adorned with sounding anklets.

3844. I approached the feet of Govindan
ornamented with sounding anklets.
He has entered my heart and stays there.
He is the god of Thiruvaṭṭaaṛu
surrounded by hills and oceans with roaring waves
and filled with palaces studded with jewels,
a place that is like a thilakam of the southern land.
The fragrance of thulasi on his lotus feet spreads everywhere.

3845. His divine hair is beautifully decorated
with fragrant thulasi garlands.
He is like a dark hill and carries a discus in his hand.
He wishes to stay in Thiruvaṭṭaaṛu
surrounded by the ocean with roaring waves.
What good karma I must have done!
He shines and stays in my heart.

3846 திகழ்கின்ற திருவர்ம திருவந்தாசா துண்டுவர்கின்ஷ
திருவர்ம திருவந்தாசா துண்டுவர்கின்ஷ தத்தா திருவந்தாசா
புருவிலாம பரவரா பரவரா பரவரா பரவரா பாண்டும்
திருவர்ம திருவந்தாசா துண்டுவர்கின்ஷ தத்தா திருவந்தாசா
3846. The beautiful Thirumal stays in Thiruvaṭṭaaṛu
and the goddess of wealth Lakshmi
stays on his divine shining chest.
He rides on Garuḍa
and destroyed the clan of his enemies, the Asurans.
He will never dislike me
and he will never leave my heart.

3847 பிரியான முடிவு வரும் பிரகாசம் ஓய்கே ஓவா ஓய்கே ஓவா ஓவா ஓவா ஓவா
பிரியான முடிவு வரும் பிரகாசம் ஓய்கே ஓவா ஓவா ஓவா ஓவா ஓவா
3847. He will not leave me and he rules me.
He destroyed my births and rules me with love.
He took the form of a man-lion
and split open the chest of Hiraṇyan.
He sleeps in Thiruvaṭṭaaṛu on Adisesha the snake
with a shining mouth and a lined body.
If someone receives the grace of the great god,
he will have a reward that no one can obtain.
3848. Sadagopan of rich Thirukuruhur composed a garland of a thousand Tamil pasurams on our dear god of Thiruvattaaru who showed his sounding anklets to his devotees and saved them from cruel hell. Even the gods in the sky are happy to hear these ten pasurams that are sweet to the ears.

3849. O poets, you compose pasurams with lovely words—be sure to take care of yourselves. He is the great Maayan, the lord of Thirumalirunjolai, and he is a cheating thief. He will enter your heart and life as a magic poet, staying there unknown to anyone, and he will devour your heart and life and fill them until there is nothing there but him.

3850. He himself is all the world and the creatures in it. He is himself and he worships himself. He is my honey, milk, sugar juice and nectar.
He is the lord of Thirumalirunjolai.
He swallowed all my life and went away.

He entered my illusory body.
He himself is me.
He is Maayan, my father.
I reached Thirumalirunjolai of the Pandyan country
and worshiped the lord there folding my hands.
Do I need to search for him anywhere else?
Do I need to go somewhere to receive his divine grace?

He himself is the world and the creatures in it.
He will not leave my body.
He wanders everywhere in the world
and destroys the Asurans who do not approach him.
He will not leave the hills of Thirumalirunjolai
that shines as the thilagam of the southern land.

He made the good gods in the sky happy.
The sages think of the nature of the god however they wish even though they do not know what it is and yet he still makes them happy.

He sings himself pleasant songs with music about himself.

My father, the lord of Thirumalirunjolai sings songs with the sound "thennaa, thennaa."

He swallowed all the rich worlds and kept them in his great stomach.

He is the lord and gives his grace to the world eon after eon.

The god Thirumal rules the world.

Shiva and Brahma, unable to find his head or feet, worshiped him and he gave his grace to them.

Thirumalirunjolai, the divine jewel-filled hill that takes away the ignorance of all, is where the three-eyed Shiva, the wise Brahma, Indra the king of gods, all the gods, and the sages who remove ignorance praise the lord saying, "O father, give us your grace."
3856. Thirumalirunjolai hill and the divine milky ocean are my head.
The lands of Thirumaal, Vaikuṇṭam and Thiruvenkaṭam are my body.
Even for a moment he will not leave my illusory life,
my mind, my words and my deeds.
He is unique, the ancient one of the eon,
and he will not leave me.

3857. He alone was left at the end of the eon.
He created, protected and destroyed all creatures
at the end of the world.
O mind, think only of beautiful cool Thirumalirunjolai
where our father, the ocean-colored god, stays.
Do not forget him.
He is in your body and soul.

3858. There is no limit to your Maayai.
You are our king of Thirumalirunjolai.
You are I and you gave me your grace.
The five feelings—seeing, hearing, breathing, taste and touch—
and the body parts—eyes, ears, nose, mouth and the part that acts—
and five elements—sky, wind, sound, light and ether—
and this life on earth, nature, the self, sense of ego and mind
are all only you.
Surrounded by beautiful groves dripping with honey, composed a thousand pasurams praising the lord who destroys the feelings of the five senses and the ego-centered mind.

He himself is the creator of the mind and of all the five senses. If devotees learn and recite these ten pasurams on Thirumalirunjolai surrounded by groves dripping with honey, the feelings of their senses and mind will be destroyed.

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Thirumal came and entered my heart making it full. The southern Thirupperur where the water of the Ponni river brings large precious stones and leaves them on its banks is where Thirumaal stays.

Even though he swallowed all the seven clouds in the sky, the seven oceans, the seven mountains and the seven worlds...
it was not enough for him.
I have caught him tightly in my heart and he stays there.

3862. I have caught him tightly and make him stay in my heart.
My future births are destroyed.
I will not get any sickness.
I do not want illusory family life.
Now it is easy for me to join the feet of the god of Thiruperur filled with palaces that have towers with flags flying on them.

3863. My heart and my eyes are delighted knowing that it is easy to reach the god.
The lord of Thiruperur surrounded by groves where parrots fly will give me moksa in the sky that is pure and divine.

3864. The god of southern Thiruperur surrounded by groves dripping with honey wished to give me moksha and came to me, entering my body.
He removed the karma that gives me confusion.
3865. The god of Thiruperur
who stays in the hills of Thirumalirunjolai
came to me today, said, "I will stay with you!"
and entered my heart, filling it.
I received his love
and am blissful, as if I had drunk nectar.

3866. I am happy because I drank his nectar.
I am like the gods and need nothing.
I have served him
and in the evening I worship the god of Thiruperur
surrounded by groves where joyful bees drink honey.
He is happy to be before my eyes,
ever leaving my sight.

3867. He stays before my eyes and does not leave.
He is in all my thoughts.
When you think of him, he may be something tiny.
He is the seven musical notes.
The god of Thiruperur
surrounded by beautiful palaces
studded with jewels and tall as mountains
truly entered my heart today.

3868 கூடிய ராமராசன் வெர்கைத்துறை கூடிய ராமராசன் அவர்கள்
அவர்கள் முய்யாமாம் முய்யாமாம் அவர்கள் உம்ம கூறுமா?
இருவர் ராமராசன் கிளற் மால்கள் அன் என்பியிருப்பார்
நூற்றாண்டு ஆனடி இன்று அன்றி முருகன் அன் உற்படு (9)
3868. He made me important today.
He entered my heart and I keep him there.
Why did he make me wander about,
involved in the pleasures of five senses?
What did he gain by that?
The lord of Thiruperur
surrounded by shining hills that are like palaces
gave me his grace
and I understood why I was hurt by my senses.

3869 உற்படு உகந் பணி உன் பாதம்
ெபற் உன் ஈேத இன்னம் வண் எந்தாய்
கற்றார் மைறவாணர்கள் சூழ் தி பரான்
அற்றார் அண்ணன் தமக்கு அல்லல் நில்லாேவ (10)
3869. I served you and received the grace to worship your feet.
O my father, this is the only thing I ever want.
If devotees give up their desire for the world
and become the slaves of the lord of Thiruperur
where Brahmins live who know the Vedas well,
they will have no trouble in their lives.

3870 சாடகோபன் தீர்புருர் கிளற் பலர் வாழ் குற்றகள்
நல்லார் பலர் வாழ் குற்றகள்
சாலா ஆர் தமிழ் ஆயிரத் தேறு பாத் (11)
3870. Sadagopan of Thiruperur
surrounded by flourishing fields and filled with good people
composed a thousand Tamil pasurams with beautiful words.
If devotees learn and recite these ten Tamil pasurams
and serve the lord,
they will go to the golden sky and rule there.

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3871 When they see the devotees
of my father Naranan, praised by all,
the beautiful clouds in the sky sound like drums.
The deep oceans dance moving their waves like hands.
All the seven worlds flourishing with groves feel joy.

3872 Seeing the devotees of Naranan,
the clouds filled with good water look like golden pots.
Oceans filled with abundant water roar reaching up to the sky.
The whole world puts up festoons of leaves and flowers
and worships him.

3873 Everyone in the world worships his devotees.
They sprinkle a rain of flowers and show fragrances to them.  
Sages stand at both sides of the devotees of the god who measured the world and say,  
"Come, this is the way to go to Vaikuṇṭam."

3874. The gods in the sky make places for the devotees to stay in front of them. The twelve suns show each one of them with their hands the way to moksha. The loud sound of the drums roars out like the sound of the waves in the ocean. This is all for the devotees of Madhavan who wears thulasi garlands dripping with honey in his hair.

3875. The gods in the sky know that they are devotees of Madhavan. They welcome them at the thresholds and say, "Come, enter into our homes." The Kinnarars and Garudas sing songs. The good sages who know the Vedas perform sacrifices and worship them.
3876. The sages perform sacrifices
and the fragrant smoke spreads everywhere.
Some play music with kaalams and valampuri conches.
Women with eyes like glistening swords
praise them joyfully and say,
"The lord carries a discus in his hand
and you are his devotees.
You come to rule the world of the sky."

3877. The Apsarasas sing praises
and the Maruts and Vasus recite praises everywhere
for the devotees of Kesavan, the lord of the cowherds,
who wears a shining crown studded with jewels
and sleeps on the ocean in Kuḍandai.

3878. The gods in the sky wearing golden crowns
welcome the devotees, praise them and say,
"These devotees come from the families of devotees.
For us, they are Govindan."
The devotees of the divine Madhavan enter Vaikuṇṭam
with towers and tall beautiful walls where flags fly.
3879. When the devotees enter Vaikuṇṭam, the gods in the sky come to the gate and say, "The devotees of the god are our friends. May you come to our home." The gods and sages welcome them with wonder. It is the good fortune of the devotees to enter Vaikuṇṭam.

3880. Good Brahmins wash the feet of the devotees, thinking, "These devotees enter here because of their good fortune." Women with beautiful moon-like faces come carrying precious things, fragrant powders and shining pots with water and welcome them.

3881. Saḍagopan of Thirukuruhur surrounded with groves blooming with clusters of flowers composed a thousand pasurams with music describing how the devotees of the god come to the heaven of highest pleasure and how the gods welcome them in their beautiful jewel-studded maṇḍapams.
3882 O god, you are the sages, Brahma with faces in all directions, and Shiva our father with three eyes. O god, you are a dark-colored shining jewel, you have a sweet fruit-like mouth and your eyes are beautiful like lotuses. You are a thief. I am alone, you are my life. Your divine feet are on my head. I will not let you go away. Do not do your tricks on me.

3883 Don’t cheat me. I promise on Lakshmi on a fragrant beautiful lotus on your divine chest. See, this is your promise. You make friendship with me. You joined my life with you and we cannot be separated. Do not ignore me. Call me and join me with your feet.
3884. Call me and join me with you.
You are a faultless dark jewel.
I do not know any support for my life except you.
You are the origin of Brahma, Shiva, Indra
and all the other gods.
You are the root of all and they all worship you.
You are the god of the gods in the sky.

3885 You are the beautiful, precious source
of the gods in the sky.
You are inside all souls.
You are the shining light in the sky.
You are Brahma and Shiva.
You created the sages, the gods in the sky,
the cowherds and all others.
I thought you would take care of me
but you left me alone and went away.

3886 You left me and made me wander alone.
How could I depend on you, my lord?
There is nothing that belongs to me.
What is there that I could call "I"?
What is the thing we call "mine"?
What is the thing we call "I"?
You have become sweet nectar for me to drink up my life
like water that is completely vaporized by hot iron.

3887 காயம் ஆற்றும் அுருவாம் காயா அல்லாம் தியா என்று
காயம் ஆற்றும் அல்லாம் தியா ஆற்றும் உயிர் என்று
மன்னி உண்டாய் இனி உண்டாய் அன்பாட்டாய் என் அன்ேபேயா (6)
3887. You are sweet nectar to me.
You are my soul and you stay as my sweet life and fill my heart.
You must not go away from me.
You have the color of a kaayam flower.
You have lotus eyes and a red fruit-like mouth.
You are the beloved of Lakshmi whose form is beautiful
and you love her.
You are my dear one.

3888 கால மலர்ப்பாைவக்கு அன்=-=-ற ஆகிய என் அன்ேபேயா
கால மலர்ப்பாைவக்கு அன்=-=-ற ஆகிய என் அன்ேபேயா
நீல வைய இரண்وية பிள்ள கவ்வி நிமிர்ந்தோய் என்று
கால வராகம் ஒன்றாய் நிலம் காட்டக் கண்ட என்று
நீலக் கடல் கைடந்தாய் உன்ைன என்று இனிப் பாக்குவேனா? (7)
3888. You are my dear one
and you are the beloved of Lakshmi whose form is beautiful.
As a lovely boar that was like a blue mountain
you carried the earth with two tusks
that were like two crescent moons.
You are my father.
You churned the blue milky ocean.
I have received you—how could I leave you.

3889 பயன் என்பேயா உற்றக் கரந்னைய் என் தனிப் பAnimationFrame?
ற்ற இந்தவிைய் உயிர் ஆய் பயன் என்று உற்றில் இன்
ற்றக் கரந்னைய் என் தனி வித்ேதேயா (8)
3889. You are my dear life.
I have you—how could I leave you?
You give both kinds of karma to the creatures of the world.
You are the life of the world.
You create the lives in all the three worlds.
You are inside the world and no one knows where you are.
You are the unique seed, the origin of everything.

O matchless god, when will I come and join you?
Souls wander here and there and waste their lives,
but you are the unique one and spread everywhere
among the deep, wide, high places—you are endless.

You are omnipresent and endless.
You are a divine beautiful flower
and a light, giving fragrance and brightness everywhere.
You are the pleasure of bright knowledge
that spreads everywhere.
You are everywhere—
you came to me and removed my desires and joined me.
3892. Sadagopan composed a thousand andaadi pasurams and received moksha because he had no desire. He said, "You are omnipresent and have taken away my desires. You are Brahma. You are Shiva and you are Hari." If devotees learn and recite these ten pasurams, they will reach the gods in the sky even though they were born in this world.

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SUBHAM - Nammaazhvaree saraṇam.
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