

3813 \* — எண்ணருஞ்சீர்ப்

பேராயிரமும் பிதற்றி\* — பெருந்தெருவே (39) — (76½)

3814 ஊராரிகழிலும் ஊராதொழியேன் நான்

வாரார் பூம்பெண்ணைமடல். (40) — (77½)

எண் அரும் சீர் பேர்

ஆயிரமும் பிதற்றி

பெரு தெருவே

ஊரார் இகழிலும்

ஊர் ஆர் பூ பெண்ணை  
மடல் ஊராது ஒழியேன்

எண்ணிலடங்காத கொடிய குணங்களுக்கு உறுப்பான புதிய  
ஹைஸ்ரநாமமொன்றைச் சொல்லி அவனைப் பழித்து

பெரிய தெருவின் ஊடே

இதற்காக ஊரிலுள்ளார் என்னைப் பழித்தாலும் கூட

நீண்டு அழகிய பனை மட்டையால் செய்யப்பட்ட மடலொன்றின்  
மீது ஏறி, மடலூர்வதை, நிறுத்தமாட்டேன். நிச்சயம் மடலூரப்  
போகிறேன்.

அவனை என்ன செய்யப் போகிறேனென்றால்: உன் குணங்களுக்குக் கண்ணாடியாக ஒரு ஹைஸ்ரநாமம் உண்டல்லவா? அதற்கு எதிர்த்தட்டாக, ஒரு புதிய ஹைஸ்ரநாமம் நான் வைத்திருக்கிறேன்; உன் குணம் எப்படி அழிந்தது, அன்பரை அழிப்பதனால் இது நடந்தது என்று சொல்லி; அந்த ஹைஸ்ரநாமத்தைப் படிப்பேன்; பிதற்றல் என்பவர் சொல்லட்டும். பெருந் தெருக்களுடே நடந்து ஊர்முழுதும், சொல்லுவேன். ஊரார் இதற்காக என்னை இகழ்ந்தாலும் இது நடக்கும். நான் மடலூரப் போகிறேன்; பனைமடல் கையில் பிரம்மாஸ்திரமாக உள்ளது. ஊர்கிறேன் பாரீர் இப்போதே! மடலூராமலிருக்கமாட்டேன், நிச்சயம்.

3775 This Mother Earth is lovely Bhoomi Devi. Her breasts are the two holy hills, Thirumaliruncholai and Thiruvencatam; her garment is the broad ocean; the sun is her circular vermilion mark on the forehead; the rivers are the necklaces; the dark clouds constitute the locks of hair; the boundary waters are her natural guard.

3776 Those who live on earth have three goals in life, they are Dharma, Kama, and Artha. Whosoever has attained the central one, Kama, is acclaimed as having acquired the other two (Dharma and Artha) as well; the latter two are but the parts and components, to say so, of Kama. If one reaches a goal via two places, one is declared as having achieved the goal that he finally reaches, the intermediate places being of less significance.

3777 This being so, some assume that there is a fourth goal. That it is untenable, I will prove. Listen to me. Is it sensible to say that one passes through the axis of the wheel of the Sun's chariot

3778 and reaches a world named SriVaikunta of inexhaustible bliss that is permanent and that one will never return from there? If so, let

it be. Even then, I ask: is it wise to chase a crow in preference to a hare that can be caught easily?

3779 Dear damsels! I shall narrate to you my experience: I was playing with a ball; I had dressed myself well, concealing my charms; — had I not done so, He, He will have to rush behind me! When I was playing in this manner, the Supreme Lord, came there with two pots in His hands, dancing with them, to the rhythm and tune of drums, proudly announcing, in a challenging  
3780 tone, "Whosoever can contain their virtues now?" My mates called me out to see Him. Lo! I lost my bangles and my fair complexion too. (Because it was He whom I have enjoyed and whom I have now missed, My grief caused an emaciation and slimming of my physique). I abused and thwarted my elders' advice (to contain myself).

3781 Why did I behave so? Only because I had lost my sense of perception. I thought that this physical body was deathless. My mind had lost the balance. It is then my lovely mother applied on  
3782 me the holy feet-dust of godly men; and also propitiated god Sasta as never before.

3783 My illness did not subside even then. I did not regain my pleasing complexion. It is at this period that some old ladies of the village suggested our consulting the prophesying gypsy women, in order that the cause of my illness could be fixed.

3784 Almost at that moment, the gypsy came; she took to the winnowing of paddy, picked a fistful, looked at the number of grains, and resolved round and round in sweat and inspired talk, repeatedly smelt the back of the palm, and pronounced her prediction: "The One, who has caused this grief to this damsel is  
3785 the one Great Lord of a thousand names". She also presented the Lords' appearance by her dance mudras, indicating the Lords' conch weapon.

3786 She also showed in her dance, the Lord's Tulasi garlands. Then she continued: "Oh people! Do not have any more worry. Who, do you think, has done all this to your girl? He, that once scaled all these worlds, that destroyed the Lanka once; that could  
3787 successfully resist and block a rain of stones on Gokula, that

churned the ocean once; that devours all the worlds during the deluge and delivers them out later;

that, not being content with all this, in order to exhibit his qualities of simplicity and condescension, stole, in the Gokula home of lovely Yasoda, the long-conserved butter from a deep pot, securely placed in swinging coir-stand, clandestinely, from a pose of feigned sleep to dupe her, and ate it to a level of insatiability, (he could not resist eating more even after eating the whole lot!)

3788 and rolled down a nearby pot of buttermilk and then returned to his couch as if nothing had happened; with the result that Yasoda was shocked on seeing the emptied pots;

3789 and she screamed in anger and anxiety: "Whoever could have done all this except this small gentleman? Who else has come here? I shall not leave him at this!" and fastened him to the paddy-milling drum, and beat him, with all people to see that scene, in which he stood as though helpless; and weeping;

3790 Yes; the same person, that went into a pond along with his mates and challenged a royal cobra there and danced on its broad hood which the poor being could not bear;

3791 the same person, that chopped off the nose and ears of the fierce female demon, Soorpanakha, who sought Rama's hand as  
3792 a veritable competitor to his spouse, Sita; that did away with her brother, Khara, after giving him the hell of suffering during the  
3793 fight (so that he would have no more hell experience!); that Rama later killing the mighty Ravana for Sita's sake;

the same person, that does things for protecting the good people of the world; that came as Narasimha, to cleave, with the  
3794 sharp and long nails, Hiranya's body, to throw around his neck the two halves as if they constituted a garland, around the chest that harboured Mahalakshmi, with the blood-flood flowing all across;

3795 furthermore, that same person as came like a dwarf before Mahabali, sought three feet of earth and cunningly rose to a mammoth form to measure all the worlds with mammoth feet; that  
3796 also churned the ocean using Manthara mountain and Vasuki-snake (as rope), to resolve the perennial Deva-asura fight, bearing the

mountain on his (Tortoise-avataara's) back;

3797 The One, that wore Tulasi garlands in a lovely manner, that heard the cry of an elephant, Gajendra, plucking fresh lotus flowers with its trunk, being suddenly caught in the mouth-grip of a crocodile, crying in anguish, "Oh Narayana! Pray come and relieve me from my grief,"

3798 and instantaneously flew (on Garuda) to the spot, saved the elephant, by cutting the reptile into two; that person, Who has a thousand significant names, has caused this endless pang to your girl, Oh dunces of the village! You realize this!

3799 Thereupon, my mother became composed. She thought that if the Supreme Lord is the factor for this girl's grief, He would not remain without granting her wish for His Tulasi garlands. Her composure was the result of her ascertaining, in a satisfying manner, that none but the Supreme Lord was her lover.

3800 This being so, my plight was pitiable. I have had visual enjoyment of the Lord; therefore, I became crazy about Him. I  
3801 now suffer in separation. The so-called cool Southern Breeze pierces me through and chills me and kills too. How exactly all this occurs, I cannot describe.

3802 I now felt that I should not remain quiet for fear of being scandalized by the village gossips. I chose to send a messenger to  
3803 Him. I sent my own Mind! I told it to go to the Lord, who shines like a lovely cool sapphire gem. "Ask Him to grant me His Tulasi; let Him merely tell you whether He would concede at least this much. Do not bother whether he listens to you or not. Please return back in quick haste." It went, but lo!, it has stayed back!

3804 I have here become the object of the village ridicule; none  
3805 enquires about me; my soul, my life melts in the way of lac left  
3806 near fire. My eyes never close in sleep; my tongue never stops in its chanting of His names.

3807 Yes. I prattle. What if? How can you control the prattle of  
poor girls in deep love, merely on the ground that it does not  
3808 befit them? All right. You may apply such norms for ordinary girls. What would you do with Vasavadatta?

- 3809 Did she not run after her lover, who was taken away across the big roads, with large garlands, on the shoulders, but heavy shackles on the ankles, as a prisoner, though he was the prince!
- 3810 Was she ever rebuked? She did her duty! Whosoever dictates to me a different course is not worthy of my respect. I would run, in search of Him, from place to place. I ought to see His Form! I am going to Thiruvencatam, Thirukkovalur, Kanchi-Ooraham, Thirupper, Thiruvellarai, Thiruvehka, Thiruvali, Thiru-thangal, Thirunaraiyur, Kuttanad-Thiruppuliyur, Thiruvarangam (Srirangam) of lovely groves;
- 3811 Thirukkannamangai, Thiruvinnagaram of the Lord Lovely, Krishna, the famous Thirukkannapuram, Thiruccherai, Thiruvazundur, the cool Thirukkudanthai, Thiru-ghatikai, Thirukkadanmallai, Thiruvīdaventhai, that is surrounded by lovely groves, Thiruneermalai, the well-famous Thirumaliruncholai, Thirumohoor, Sri Badarikasramam of world-repute, the Northern Mathura, — I will enter into each and every one of Divyadesas, where He has taken abode, and I will not leave alone that Person, who killed an elephant (Kūvalayapeeda) and saved another (Gajendra), of lovely red eyes, standing far-off from me, who wears the honey-exuding Tulasi garlands, the lotus-eyed Lord,
- 3813 without singing a new Sahasranama for His vices, so to say, which are countless, heaping calumnies on Him,
- 3814 Walking along the big streets, even if the people talk ill of me for my act,
- and I would ascend on the palm-horse, in the conventional manner, to achieve my purpose of joining Him even in a forcible manner. I will certainly do so!