

Thiruppaavai – Day- 19

குத்து விளக்கெரியக் கோட்டுக்கால் கட்டில் மேல்
மெத்தென்ற பஞ்ச சயனத்தின் மேலேறி
கொத்து அலர் பூங்குழல் நப்பின்னை கொங்கைமேல்
வைத்துக் கிடந்த மலர் மார்பா! வாய் திறவாய்
மைத்தடங் கண்ணினாய் நீயுன் மணாளனை
எத்தனை போதும் துயில் எழ ஒட்டாய் காண்
எத்தனையேலும் பிரிவாற்ற கில்லையால்
தத்துவம் அன்று தகவு ஏல் ஓர் எம்பாவாய் - 19

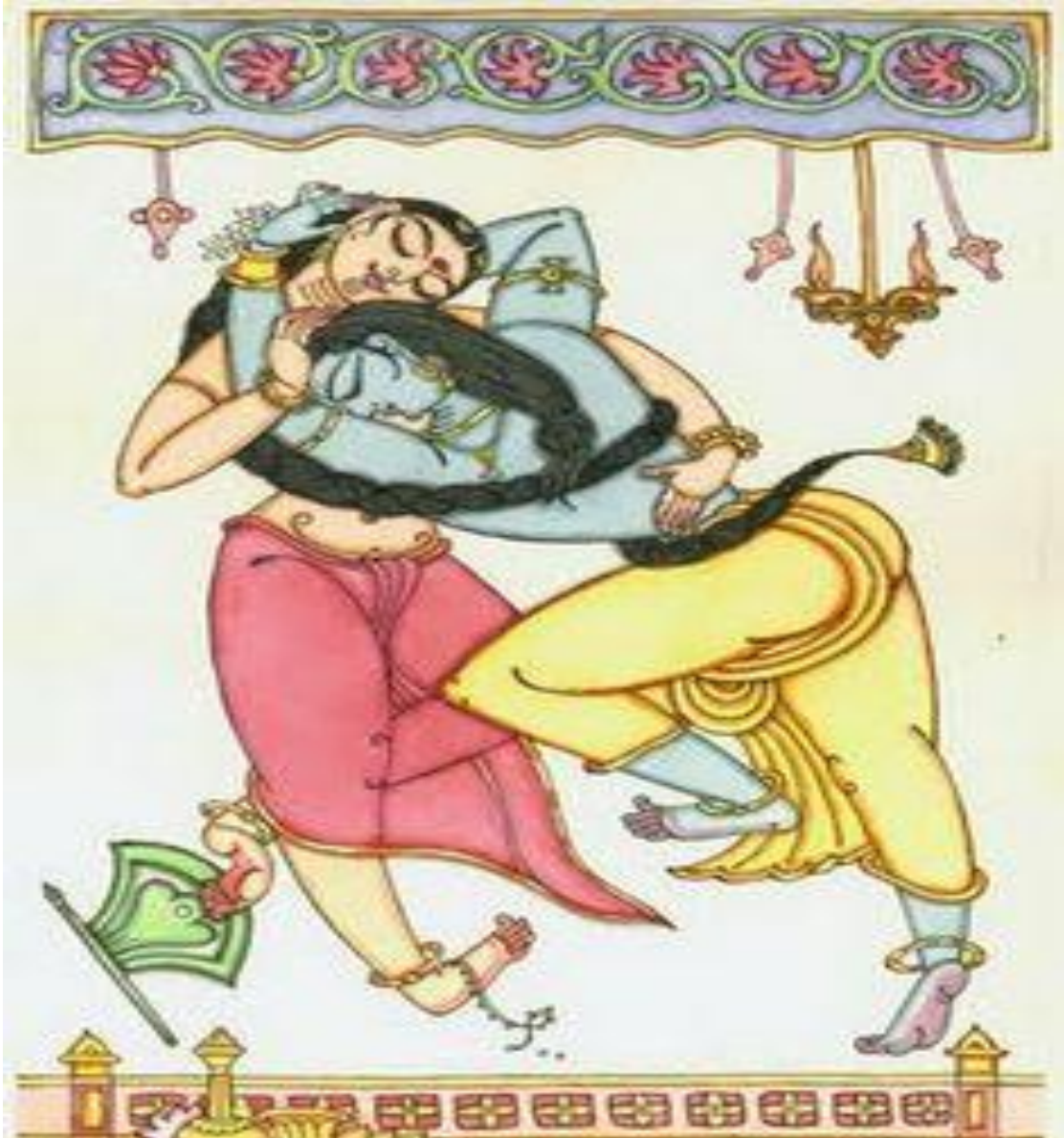
kuththu viLakkeriya kkottukaal kattil mel *
meththenra panja Sayanaththin mel eri *
koththalar puunguLaL Nappinai kongai mel *
vaiththu kkidandha malar maarbaa vaay thiravaay *
mai ththadam kaNNinaay nii un maNaaLanai *
eththanai podhum thuyileLa ottaay kaan *
eththanai yelum pirivaatragillaayaal *
thatthuvam anru thagavelor embaavaay. - 19

O Lord Sri-Krishna with a broad-chest, resting on the chest of NiLaa-dhevi, adorned with just bloomed flowers, and resting on a (divine) soft bed with five qualities, on a cot with ivory legs, with bright-lamps in the room, Please speak to us. O NiiLa-dhevi, with beautiful eyes decorated with collirium, it looks that you may not like your husband being disturbed while He is sleeping. You cannot tolerate any separation from Him, even for a second. Your present actions are not in tune with your original nature of immense mercy (Dhayaa-guNa), to recommend the surrendered souls for protection by the Lord. Please consider our appeal to do the MaargaLi vratham.

(O NiiLa-dhevi! If you cannot tolerate the Lord's separation even for a second, then both of You may please come and bless us all. Here the lamp represents our Jnaanam from the Vedha-s, Upanishat-s, Ithihaasa-s and great teachings of our ancient Aachaarya-s. The Four legs represent the four VarNa-AaSrama Dharma-s, the four PurushaarThaas, the Four Yuga-s etc., . The Five qualities refer to the ArTha-Panchaka – Nature of the Supreme Lord Sriman-Narayana, Nature of the Soul, The obstacles in the path of attaining Salvation, The means of Salvation and the ultimate benefit of enjoying Bhagavath-anubhavam when we attain Salvation. The Five qualities may also represent the Five forms of the Supreme Lord Sriman-Narayana – Para - Para-Vaasudheva, Vhyuuha - Vaasudheva, SankarshaNa, Pradhyumna and AniruDhdha, Vibhava - the millions of Incarnations of the Lord as Raama, Krishna etc., Archa - the consecrated images of the Lord in Temples and Antharyaami - as the Super-Soul within every Soul. This Antharyaami is well explained in **BruhadharaNayaka**

Upanishat III-4 as: अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ । याज्ञवल्क्येति होवाच
यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस् तं मे व्याचक्ष्वेत्य् एष त आत्मा सर्वान्तरः । कतमो
याज्ञवल्क्य सर्वान्तरो । यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानिति स त
आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा
सर्वान्तर एष त आत्मा सर्वान्तरः ॥

The Five qualities of a bed can also be being cool, beautiful, fragrant, pure as white and soft. Here Nappinnai is also representing Herself as an Achaarya, being an extension of Sri-Maha-Lakshmi and is imparting us the Vedhic knowledge. After lifting the GovarDhana-Hill, Lord Sri-Krishna expanded his chest to support it on His little finger for seven days, non-stop.



This Gopika is asking Lord Sri-Krishna - “O my Lord Sri-Krishna! Are You afraid of Nappinnai that you cannot even talk to us?” Gopika-s are also asking Nappinnai – “Did you tell our Lord Sri-Krishna about all of us waiting for Him at Your door-step and He is refusing to see us, who are His unpaid servants, waiting for His commands to do any and all kaimkaryams for His pleasure”).