

## Thiruppaavai – Day - 23

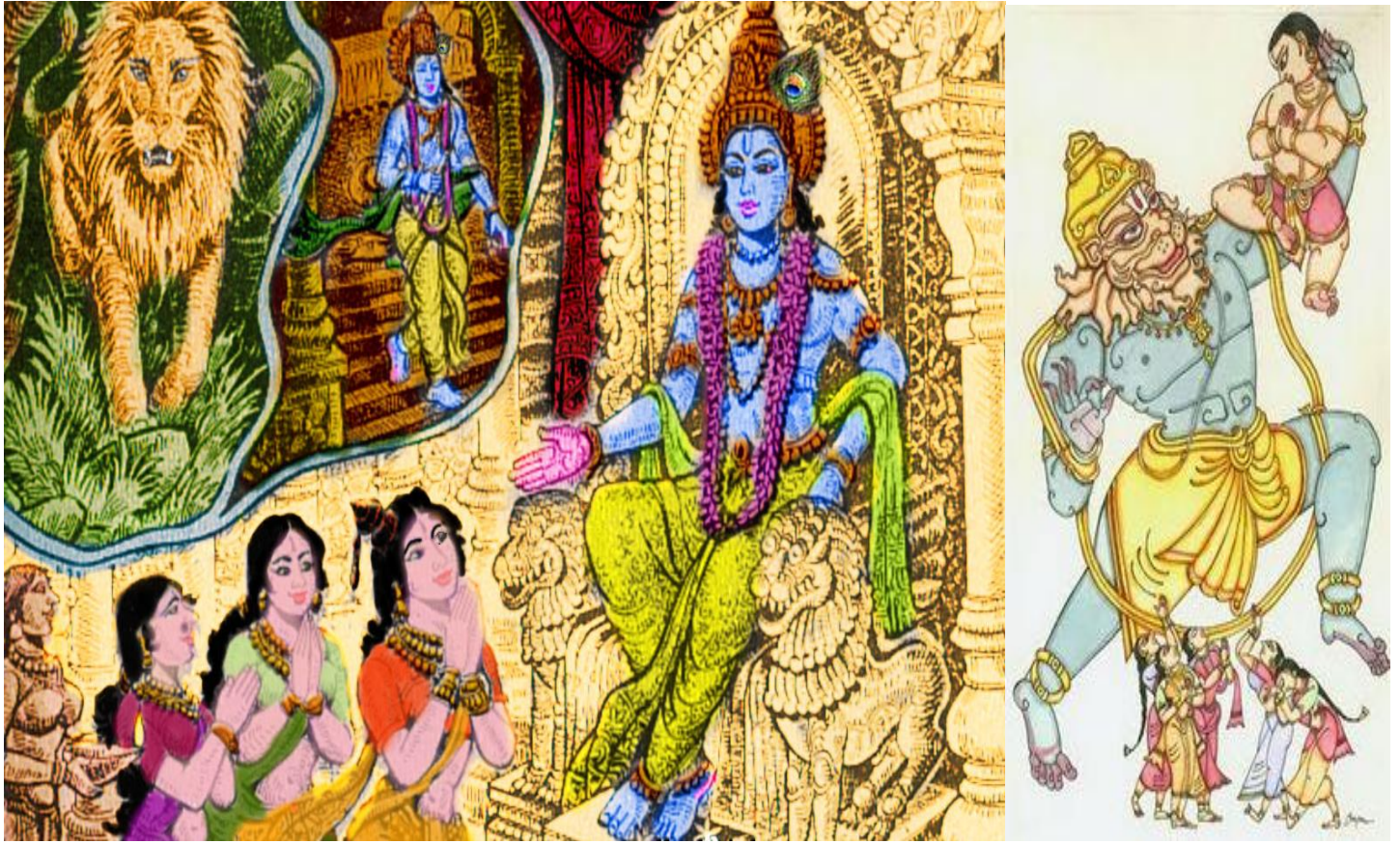
மாரிமலை முழைஞ்சில் மன்னிக் கிடந்து உறங்கும்  
சீரிய சிங்கம் அறிவுற்றுத் தீவிழித்து  
வேரி மயிர்ப்பொங்க எப்பாடும் பேர்ந்து உதறி  
மூரி நிமிர்ந்து முழங்கிப் புறப்பட்டுப்  
போதருமா போலே நீ புவைப் புவண்ணா உன்  
கோயில் நின்று இங்ஙனே போந்தருளி, கோப்புடைய  
சீரிய சிங்காசனத்திலிருந்து, யாம் வந்த  
காரியம் ஆராய்ந்து அருள் ஏல் ஓர் எம்பாவாய் - 23

maari malai muzLainjil manni kkidandhurangum \*  
Siiriyā Singam arivutru ththii viLiththu \*  
veri mayir ponga eppaadum perundhudhari \*  
muuri nimirndhu muLangi ppurappattu \*  
podharumaa pole nii puuvaippuu vaNNaa \* un  
koyil ninringane pondharuLi \* koppudaiya  
Siiriyā Singaasanaththu irundhu \* yaam vandha  
kaariyam aaraayndhu aruLelor embaavaay. (Repeat)- 23

O Lord Sri-Krishna, with a body color of Athasi flowers (Botanical name Pongamia Glabra), please come out of Your Holy Sayana-Mandhiram (bed-room), like a brave lion that wakes up from its deep slumber and comes out of its mountain-cave, in a rainy season, shaking its hair and looking at all sides with a terrifying look, making a loud roar. Please come out and be seated on Your Gem-Studded-Royal-Throne and bless us all with what we prayed for (Your Nithya-Kaimkaryam). Please consider our Prayers, to complete the MaargaLi month-long Vatham.

(The Gopika-s and Aandaal want to experience not only the beautiful sleeping posture of Lord Sri-Krishna, but also His majestic walk and His Grand appearance on the Gem-Studded-Royal-Throne. The reference to the Rainy-Season is to suggest to Lord Sri-Krishna about their Viraham - pangs of separation, Aandal and the Gopika-s are going through, in not having Him with them. It is also to remind the Supreme Lord Sri-Krishna, of how He Himself suffered from the unbearable Viraham in that Rainy-season as Lord Sri-Rama, when the demon RaavaNa abducted Siitha-dhevi. The reference to the mighty lion is that Lord Sri-Krishna is none other than Sri Lakshmi-Nara-Simha first and saved the Bhaagavatha-Uththama Prahlada, then Raaghava-simha in Threthaa-Yuga and now He is Yadhu-Simha of Dhvaapara-Yuga for the Gopika-s and Aandaal. The lion in a cave is like the Lord as Antharyaami in our hearts, and not revealing Himself due to our sins. But, He will reveal Himself when we purify ourselves with

Jnaanam and AnushTaanam, with proper Japam of the Holiest Ashtaakshara Manthram that we received from our mostmerciful Aacharya-s. Why Aandaal and Gopika-s want Lord Sri-Krishna to be seated on the Royal Throne and bless them? It is to make Him accountable, at least this time, to what He promises them in public.



All the 16,000 Gopika-s are well aware that Lord Sri-Krishna is not at all reliable. It is only Lord Sri-Rama who is a true Sathya-SanDha – “Raamo dhvirnaabhibhaashathe – anRutham noktha puurvam me na cha vakshyae kadhaachana“. Aandaal and Gopikas have experienced enough and more pain, because Lord Sri-Krishna did not keep up any of His promises made in private to them, in their most intimate moments. What a strange Maayaavi is this Supreme Lord Sri-Krishna, that even though He did not live upto any and all the promises He made in private to them, Gopika-s and Aandaal are still craving for Him, and wanted Him and Him alone, as their Lord, their Husband and their everything in this world and the other. The handsomeness of our Supreme Lord Sriman-Narayana is admired by different people in different ways. In Raamaayana, Viswamithra was captivated by the Sleeping posture of Lord Sri-Rama and sang the Suprabhaatham – “Kausalyaa suprajaa Raamaa.... “. Suurphanakha with captivated by the sitting posture of Sri-Rama in the Dhandaka forest. Thaara was admiring the the standing posture of Lord Sri-Rama in KishkinDha-Kaanda. King Janaka got mesmerized with the walk of Lord Sri-Rama, like Gaja-Simha gathi and Shaardhuula-Vrushabha gathi. The Supreme Lord Sri-Krishna captivated the hearts of Gopika-s and Aandaal as He is Saakshaath ManmaDha-ManmaDha).