

## Three Minutes – 7

### Relationship is mutual

nin aruL en pAladE  
nanRAga  
nAn unnaiyinRi ilEn  
kaNDai  
nAraNanE nl ennaiyanRi  
ilai.

(tirumazhisaiyAzhvAr, nAnmugan tiruvantAdi  
– 7)

நின் அருள் என் பாலதே  
நன்றாக  
நான் உன்னையின்றி இலேன்  
கண்டாய்  
நாரணனே நீ என்னை அன்றி  
இலை

(திருமழிசையாழ்வார், நான்முகன்  
திருவந்தாதி - 7)

nAraNanE = Lord shrIman nArAyaNa,  
nin = Your  
nanRAga = very magnificent  
aruL = blessings  
en pAladE = is on me (always)  
nAn = I  
ilEn = cannot exist  
unnaiyinRi = without you  
nl = You (also)  
ilai = cannot stay  
ennaiyanRi = without me  
kaNDai = (it is) understood

This verse is sung by  
tirumazhisaiyAzhvAr, 4th in the  
AzhvAr dynasty. Unlike the others,

he intensely explored other  
philosophies before finally arriving at  
shrIvaiShNavam and realized that  
Lord shrIman nArAyaNa is the sole,  
indisputable, and eternal authority.  
Here, tirumazhisaiyAzhvAr states  
that without any doubt, Lord's  
blessings is showered all the time.  
He says that he cannot exist without  
Him and that the Lord Himself  
cannot exist without the AzhvAr.  
That is the universal truth, but he has  
realized this only now. nAraNan in  
Tamil is the shorter form of  
nArAyaNan.

tirumazhisaiyAzhvAr, in a human  
form, needed and depended on God,  
who is understandable to most  
people. But isn't it paradoxical, when  
he says that the Lord needs him and  
can't stay without him? Here lies the  
shrIvaiShNava philosophy buried  
implicitly in a nutshell. God is the  
omnipotent, singular, pervasive,  
eternal, and master soul  
(paramAtmA or Ishvaran). Infinite  
number of human beings, animals,  
and even plants are all individual  
souls (jIvAtmA or cit), which are also  
eternal. But individual souls always  
depend on and exist to serve the  
master soul, God.

The saMskR^it word nArAyaNa has  
several interpretations. Among  
them, two stand out significantly.  
First one says nArANAm + ayanam,  
meaning that He is the supporter of  
everything in the universe. Second  
one is nAra + ayanam, meaning that  
He dwells inside everything.

In AzhvAr's statement, "I am not without You", he refers to the concept that Lord is the universal supporter and that without Him, existence is meaningless. Furthermore, in his statement, "You are not without me", he mentions that the Lord is inside everyone's body and that God coexists with each individual's soul. Such an intricate concept of the Lord's internal and external presence as well as the relationship between Him and the individual soul is brought out so effortlessly by this AzhvAr .

By exploring the AzhvAr's tamizh works, svAmi vedAnta deshikan is able to derive the meanings of convoluted concepts described in saMskR^it vedas. Both tamizh veda-s and saMskR^it veda-s express the same concept, but tamizh veda-s state these ideas in a simple, brief and unequivocal manner. We consider both veda-s as authorities and call them together as dual (ubhaya) veda-s.

The moral here is

**1. We need the Lord.**

Without Him, even an atom can't move. He needs us, because we are an inseparable part of Him and He can't shrug us.

**2. He needs us too.**

To sing, pray, write, meditate etc. and spread His glory. Some would even jokingly say that Lord kR^iShNa preached the gltA and said "I am the the Lord", but only very few listened. But ANDAL,

another AzhvAr , in Her tiruppAvai said kR^iShNa is the greatest and everyone lined up, listened, and realized. Sometimes, His devotees may have more influence than He does. That also, is His wish.

**Nothing ever exists entirely alone;  
Everything is in relation to everything else.**