

TirumuRai 6:91

The Hymns of Humble Appar 1-1

1.

**panniya centamiz aRiyeen kaviyeen maaddee
eNNoodu paN niRainta kalaikaLaaya
tannanaiyum tan tiRattaRiyaap poRiyileenait
tan tiRamum aRivittu neRiyuG kaadi
annaiyaiyum attaniyaiyum poola anbaay
adaiteenait todarntu ennai aaLaak koNda
ten eRubiyuur malameel maaNikkattai
cezunj cudaraic cenRadaiyap peRReen naanee**

Meaning:

I was so ignorant (full of blindness induced by the Malam) that I did not know the Chaste Tamil of illuminating verses and compose poems and lyrics with the same. I did not know how to appreciate the great arts and sciences brought to perfection through repeated and continuous reflections on them. Because of such incompetencies I was not able to appreciate the presence of BEING and His essences. But like a mother and father full of love and care, BEING disclosed on His own accord His presence and essences and continued to be with me along with my developments always keeping me as His own subject. Now full of true understanding of BEING, I climb up the hill of ERunbiyuur and witness BEING as the Benevolent Light .

The Sources of Human Intelligence and Competence

One of the objects of Fundamental Ontology that was brought into words by the giants of Tantric spirituality like Tirumular Namazvar and so forth is that of MALAM, the Metaphysical Darkness that makes the anmas BLIND and hence unable to SEE anything at all. This metaphysical notion is as ancient as the Sumerian Suruppak's NeRi (c. 3000 BC). The Sumerian philosophers have also noted that whatever the human competence, including the technical skills like inventing a script for writing down language is there only because BEING emerges in the depths of the soul as the Inner Sun that violates the inner darkness and let there be the light of Intelligence (Utu ude-a uRu iGanamee aam - 505 Enmerkar and Araata)

Appar interprets his own intelligence against a metaphysical understanding as founded by

this Fundamental Ontology and in that also records a continuity with the Sumerian philosophers.

Here Appar contrasts his present ability to compose metaphysically illuminating verses in chaste Tamil with his earlier state of incompetence in terms of such skills. He also laments his inability to understand and appreciate the various divine arts and sciences that have been honed to perfection by continuous reflections on them

But now he can do all these as the voluminous verses he has composed would indicate.

How has this transform come about?

He notes here, just as the ancient Sumerians that it is because of BEING who with a LOVE like that of mother and father and in the shape of Cezunjucudar, brilliant and benevolent light, has ERUPTED into the depths of his soul and destroying the BLINDNESS and hence metaphysical ignorance has transformed him into a competent soul capable of all that he lacked initially.

Not only that. Appar also recognizes that BEING stays one-with and along-with him always showing continuously deeper and deeper truths so that he evolves and develops as an individual enjoying competencies that are novel.

This kind of progress is again like climbing up a hill and reaching the BEING in the shrine at the top and in form of Illuminating Light.

Against the metaphysics of total BLINDNESS as that which is intrinsic to the souls, it turns out that whatever intelligence and competence a person enjoys is a BLESSING of BEING and nothing else. A person cannot be intelligent and competent on his own efforts.

Thus with this realization of his total dependence for whatever competence he enjoys to BEING, he becomes extremely HUMBLE towards BEING