

# Ozhivil Oddukam

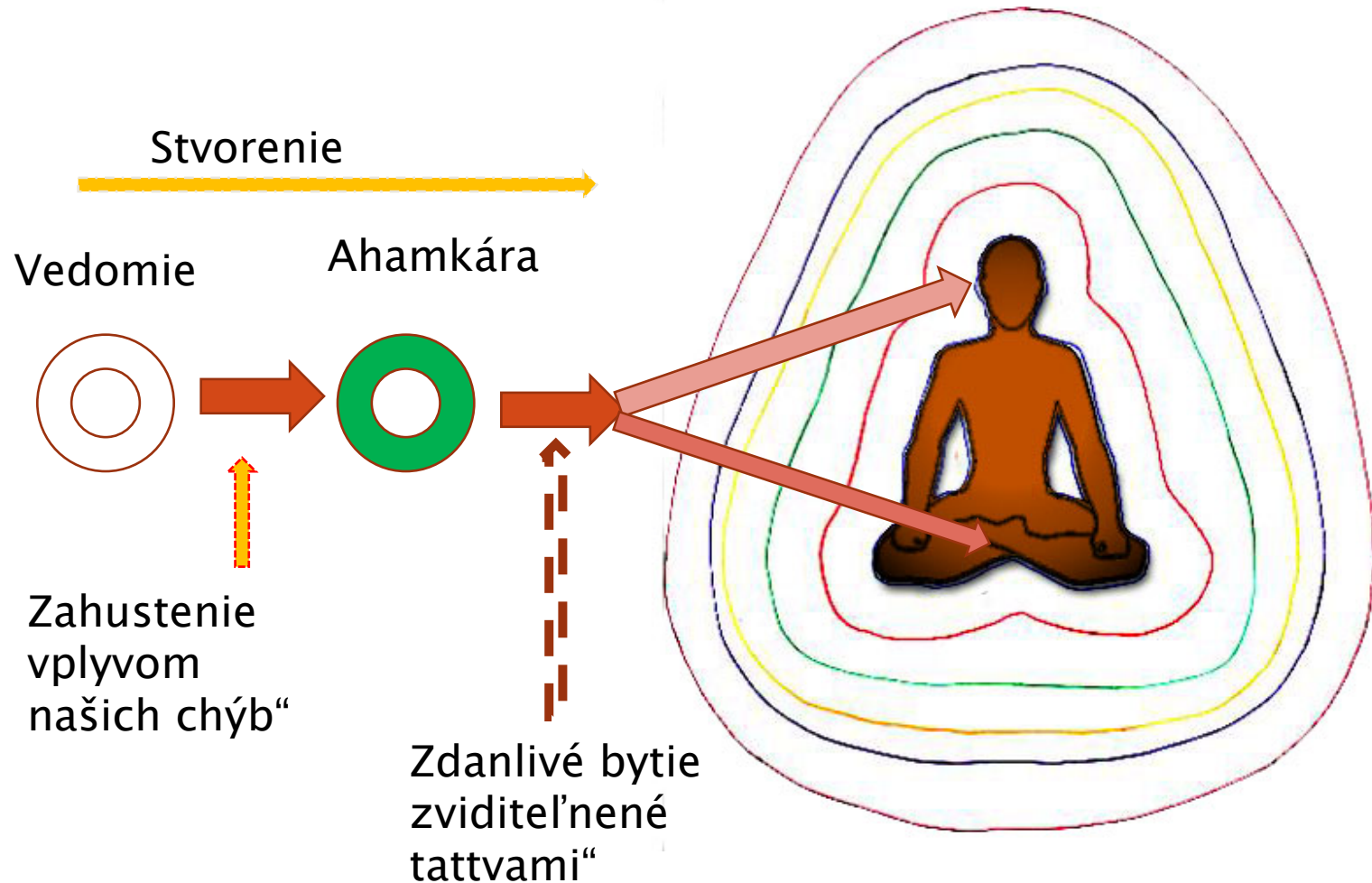
G.M. Timčák

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# Ozhivil Odukkam

- Je to dielo *Kannutaiya Vallalar zo* XIV. Storočia. Názov znamená Uvolnenie sa do Vedomia. Predstavuje juhoindickú džňánajógovú školu.

# Model zdanlivého bytia



# Myseľ a Vedomie



# Kto je učiteľom 4

## 4

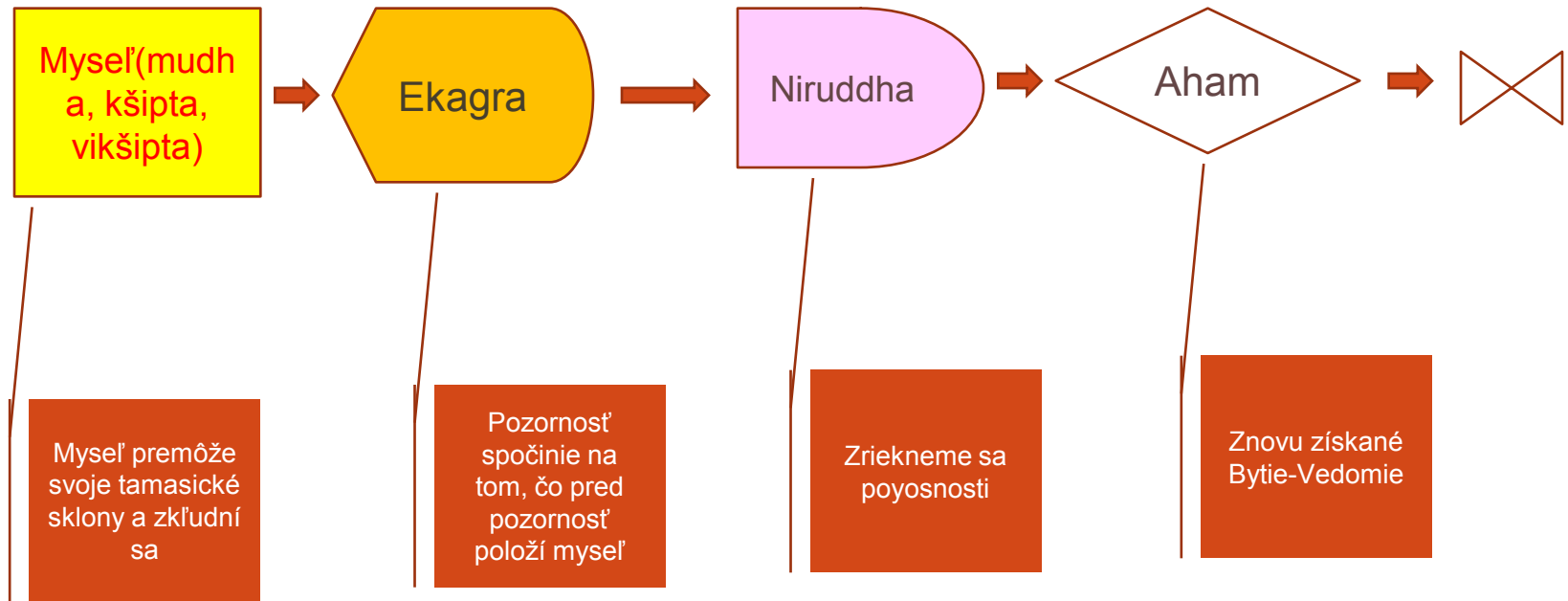
The teachings of those who are steeped in the delirium<sup>1</sup> of the three deadly impurities are like the incoherent ravings of a madman<sup>2</sup>; they impart them to the foolish, passing them off as wisdom. We are reminded of the story of the shepherd who jumped into a river, clutching a bear with her litter of cubs who were being swept along by the flood, and was drowned along with them.<sup>3</sup>

# Kto je učitel'om 5

5

Will a blind sifter of gold be called 'Kubera'?<sup>1</sup> Can a ram discern and demonstrate the sweetness of sugarcane?<sup>2</sup> Similarly, can we see any likeness between the guru who is the embodiment of grace and one who is incapable of establishing the disciple in *mauna*, beyond the thirty-six *tattvas*?<sup>3</sup>

# Cesta k vyšším úrovniám Bytia





Prosesy v mysli sa podobajú k tejto situácii



# Ozhivil Odukkam 8

வேதாகமப் பொதுவில் உபதேசம்

8

In divine silence, overflowing with the bliss of Sivam, the guru speaks [without speaking], like a honey bee regurgitating the nectar it has consumed into the honeycomb.<sup>1</sup> For those [disciples] who at that time wait in attendance without any thought in their minds<sup>2</sup>, like the seasons which appear in due course<sup>3</sup>, his words will constitute lofty *tapas*, or the import of the Vedas.

# Ozhivil Odukkam 12

## 12

The Self exists free of all association in the absolute fullness that is free of all divisions.<sup>1</sup> Many are the means pursued<sup>2</sup> by those who desire to be released from the suffering caused by the defilements that obscure it.<sup>3</sup> As one might tip a bag upside down to fully reveal its contents<sup>4</sup>, we shall now speak of the state of your subsiding through the destruction [of your personal self], in which you[r true Self] do[es] not die.

# Amikor a tantra és a mantra akadály 14

## 14

The other paths, of which *cariyai* is the first, treat of the disciplines of *tantra* and *mantra*<sup>1</sup>, and can only lead to further attachments. Know that this path is the teaching given only to those who, through merit previously earned, are extremely mature in the *tapas* of renunciation<sup>2</sup>, in order to remove their [remaining] attachments.<sup>3</sup>



# Ozhivil Odukkam 19

## 19

Words<sup>1</sup> cannot grasp and express the loss of the ego consciousness.<sup>2</sup> Will the people of the world be able to grasp it by going up to it on foot, by thinking about it, or by looking at it? Should you wish to understand it, it is like being shown the entire ocean reduced to an image in a peepshow<sup>3</sup>, or like the subtle signs that women make to their lovers.<sup>4</sup> This you should know.

# Ozhivil Odukkam 21

## 21

Those who engage in reasoning and argument are ignorant fools, like ticks on the teat of cow, [unable to drink the milk], like a great buffalo who drinks the water [only after muddying it], or like those who would grind up sandalwood without using water.<sup>1</sup> If you heed their words – a collection of falsehoods<sup>2</sup> which are like the many streams of water flowing through a sieve or strainer<sup>3</sup> – behold, hell will be your destiny.<sup>4</sup>

# Ozhivil Odukkam 28

28

Ceaselessly the conscious soul, united with the body and the rest of the faculties<sup>1</sup>, endures unbearable torment, veiled by the three *avasthas*<sup>2</sup>, waking, dream and deep sleep. It is as if it had taken poison. That is the way of the three impurities, which constitute the objects of your desires. Know that if [the *avasthas*], the mould [that shapes the individual consciousness], is removed, it will be seen that the way of divine grace is only yourself<sup>3</sup>.

# Ozhivil Odukkam 30

## 30

Is the Self, which is infinite bliss, exterior [to the individual consciousness]? Observe the nature of a life subjugated to the ego<sup>1</sup>, which is like that of a fish swimming in the milk ocean<sup>2</sup>, [yet unable to drink the milk]! The light of the Self endures without rising or setting<sup>3</sup>, yet that [ego] transforms it into darkness, just as the action of fire can be suspended by *mantras*.<sup>4</sup>



# Ozhivil Odukkam 31

## 31

Sivam can be compared to the ocean; the soul, to its water; the impurity [which gives rise to the ego] to the salt in the water; *karma*, to the wind that stirs up the ocean, and the ego consciousness, to the waves upon it. Know that, in this way, that fundamental [ignorance]<sup>1</sup>, through the medium of the mental faculties and the five senses, whirls you ceaselessly about like a top.

# Ozhivil Odukkam 32

32

Inwardly realise that you are the knowledge that knows the reality in which earth and the other elements, sound and the other subtle elements<sup>1</sup>, the mouth and the other organs of action, the mind and the other organs of perception, the eye and the other organs of sense, and *nada* and the rest of the pure, and pure-impure *tattvas*<sup>2</sup> are seen to be unreal and cease to exist.<sup>3</sup> [Know also that you are the knowledge that knows] the support that makes you aware of yourself as a finite soul.

# Ozhivil Odukkam 33

## 33

The five divine operations are nothing other than the five states of the soul.<sup>1</sup> Clearly understand the wondrous dance in which they ceaselessly delude you, spinning you endlessly like a whirling firebrand<sup>2</sup> through these five states. You are like a clear crystal in which the five colours are reflected.<sup>3</sup>

# Ozhivil Odukkam 35

## 35

Once the fear caused by mistaking a rope for a snake<sup>1</sup> has gone, will it come back, however much we try to recreate the situation, weeping and trembling as before? Similarly, even if a *Siva yogi*, in whom the elimination of the five divine operations, (i.e. the five *avasthas*) is firmly established,<sup>2</sup> should fix his thoughts on these and summon them, bidding them return one more time, they will not stir. What more is there to say?

- The 5 avasthas were explained earlier.

# Ozhivil Oddukam on That 49

## 49

In the pure state of the Self, there is no movement, either in terms of the *jiva* merging with the Self upon the subsidence of the ego<sup>1</sup>, which lies even beyond the thirty-six *tattvas*, or of the Self coming [to manifest upon the subsidence of the ego].<sup>2</sup> If you describe that state as ‘oneness’, there will still remain some residual trace of ‘you’.<sup>3</sup> Know, therefore, that nothing whatsoever can be said of it.<sup>4</sup>

# The „Who am I“ and „Gate of awakening“

- The **nán jár** – or Quest of the Self assumes that the mind will cease to produce information and in the absence of the perceived processes, the „I“ alone will shine.
- This means that also *the attention is to be given up*, so that any attachment to the whole manifested world is given up.
- In this relation Chang Chue has given the following **kóan**:
  - To stop wrong thinking aggravates the illness.
  - But to seek the Absolute is also wrong.



Zrieknutie sa všetkého sa trochu podobá bungee jumpingu

# Ozhivil Odukkam 106

It is the habitual nature of the mind to be active even when it is not directed towards any object. If you try to understand this nature, how will you not be confused? At the slightest contact with it, there will be birth and death for you, but if it dies, you will become Sivam. (106)



# Magyarázat 106?

## *The Five Divine Operations*

We have on seen on p. xii how *śiva* and *śakti tattvas* unfold as three energies, *icchā śakti* – *divine will*, *jñāna śakti* – *divine power of knowledge* and *kriyā śakti* – *power to manifest*. From these arise the *pañcakiruttiyam* – *five powers* of *Śivam* which are: *cirutti*, Skt. **sr̥ṣṭi** – *creation*, *titi*, Skt. **sthiti** – *preservation*, *cañkāram*, Skt. **sañhāra** – *destruction*, *tirōpavam*, Skt. **tirobhava** – *concealment* and *anukkirakam*, Skt. **anugraha** – *revelment (the granting of grace)*. These five operations represent the activity of consciousness at all levels of manifestation. At the physical level, they represent the creation, maintenance and dissolution of the physical universe. At the level of the body they represent the states of waking, dream and deep sleep, and at the level of the mind, the arising, persistence and disappearance of the world perceived by the senses.

# Ozhivil Odukkam 107

Abide simply as pure consciousness. Then delusion will not arise. If there is the slightest movement in consciousness, will not the world of diversity shoot forth like a sky rocket? This state of *samadhi* can be compared to the perfect alignment of the pointers on a pair of scales. If that state arises, you will be a king of *jnana*. Who will be your equal? (107)

# Ozhivil Odukkam 111

Should you succeed even for a split second in reaching the state of absorption in the Self (*nishtha*), which, as the pure state (*cuttam*) in which the discriminating consciousness has fallen away, is free of all limitation, ah! I am at a loss to describe it! Is the bliss that rises up then a thing of little account? It would be as if one accessed the [vast] ocean of milk through the tiny hole in a teat!

(111)

# Časté situácie života



# Ozhivil Odukkam 113

Know that habit is pernicious. A fowl will scratch even at a bare rock, and dig around even in a heap of paddy. The blind man who recovers his sight will feel threatened by the light, recoil from it and refuse to give up his walking stick. Similarly the *jiva* will persist in perceiving distinctions in the grace of the Self [even after realising its non-dual nature]. (113)

# Ozhivil Odukkam 118

The Self now awakens the *jiva* from the darkness of absolute nescience, [unites it with the mind and senses], and [finally] abolishes the objective delusion of waking and sleep, gradually consuming the ego-consciousness as the flame consumes the wick of a lamp. Therefore the only recourse is to give oneself up as a prey to the Self], the one who devours one's [ego] consciousness. The very act of thinking about it will drive it away from you. (118)

# 192

## 192

The renunciant, exhibiting the eight *sattvic* qualities<sup>1</sup>, [freedom from desire and so on], and the ten states [a one-pointed mind and so forth]<sup>2</sup>, discards the personal consciousness, remaining alone as himself, before becoming [immersed in] the love [of the Self]. However all these subtle experiences<sup>3</sup> only serve to demonstrate the instability of those pure states. For those established in the non-dual state which is without defect, no such experiences whatsoever will arise.

# Vysvetlenie k 192. veršu

1. TCS lists the eight *sattvic* qualities as follows: நிராசை – *freedom from desire*; தவம் – *austerities*; பொறுமை – *patience*; கிருபை – *compassion*; சந்தோடம் – *cheerfulness*; வாய்மை – *truth*; அறிவுடைமை – *wisdom* and அடக்கம் உடைமை – *reserve*.
2. TCS lists these ten states as follows:
  - *a one-pointed mind in which he sees the world, not as the form of māyā, but as the form of divine grace.*
  - *determination to cast off the habits of the mental and physical faculties.*
  - *sighing with grief at the thought of the sufferings endured in previous lives.*
  - *a gentle heat suffusing the body as he is overcome by grace.*
  - *giving up food and all the rest.*
  - *reluctance to engage in verbal disputes with others.*
  - *keeping silence.*
  - *exhibiting no awareness of worldly distinctions, as if he were insane.*
  - *falling into a faint, as the vital air (prāṇa vāyu) deserts him.*
  - *remaining still with no conscious awareness.*



# Ozhivil Oddukam 250

250

Know this, O disciple! One should offer oneself up to be consumed by Sivam, just as food is consumed to support the body; then having transmuted one's experience of the world through the medium of grace<sup>1</sup>, one should become established in the state of *parai*<sup>2</sup>, [in which grace is eclipsed]; then as one's own self is annihilated, the aggregation of the five defilements<sup>3</sup> will be destroyed. [If this is not possible, this state may be gained] if one pays homage to the devotees of Lord Siva, worshipping through the agency of the five holy syllables<sup>4</sup>.

# Vysvetlenie k 250. veršu

4. அஞ்செழுத்தால் அர்ச்சித்து – *worshipping through [the agency of] the five [holy] syllables.* Meditating on and repeating the five holy syllables *śi-vā-ya-na-ma* whilst submitting oneself to the authority of a guru is recommended as an alternative for those unable to immediately grasp the higher truths. In the five syllable *mantra śi-vā-ya-na-ma*, *śi* represents *Śivam*; *vā* represents his *energy of grace – aruḷ śakti*; *ya* represents the *jīva*; *na* represents *māyā* or *tirōtam*, the energetic whirl of impurity in itself, and *ma* represents *āṇavam*, that impurity as operating within the *jīva*. The symbolism of the *mantra* is described in the Siddhānta text *Tiru Aruḷ Payaṇ* – *The Fruit of Divine Grace* by Umāpati Śivācāriyār, a guru in the lineage of *Meykaṇṭatēvar*:

# Rada Ramana Maharsiho

Idyaman guhaiyi nappa nekamam brahma matram Madhuvaha  
mahama nere yavuirnthidu manma vaha Vidayame saravai tannai  
yenniya zhaladuvuyau Vadanuda nazhma natal anma vinitta navai<sup>1</sup>

(Sanskrit Version)

Hrdya kuhara madhye kevalam brahmamatram Hyahamahamiti  
sakshat atmarupena bhati Hridivisamanasa svam chinвата majjata va  
Pavanachalana rodhat atmanishto bhava tvam

Meaning:- In the heart cave's centre Brahman ever shines, There all  
alone as "I - I" self aware. Realise this firm inherence in the Self,  
Entering the heart by deep diving within Through Self-enquiry; or  
breath control Causing the mind to sink within the Self.

