

JĪVANMUKTĀNANDALAHARĪ

(The wave of Bliss of the Jīvan-mukta)

पुरे पौरान् पश्यन्नरयुवतिनानाकृतिमयान्
सुवेषान् स्वर्णालङ्करणकलितांश्चित्रसदृशान् ।
स्वयं साक्षाद्द्रष्टेत्यपि च कलयंस्तैः सह रमन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १ ॥

pure paurān paśyannara yuvati nānākṛti mayān
suveśān svarṇālaṅkaraṇa kalithāmścitra sadṛśān,
svayaṁ sākṣāddraṣṭetyapi ca kalayaṁstaiḥ saha raman
munir na vyāmohaṁ bhajati guru dīkṣākṣata-tamāḥ.

Seeing, like pictures, the people of the city consisting of men and young women of different forms clad in attractive dress and decked with ornaments of gold; realising that he is actually seeing them and mixing merrily with them; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

वने वृक्षान्पश्यन्दलफलभरान्नम्रसुशिखान् ।
घनच्छायाच्छन्नान्बहुलकलकूजद्विजगणान् ।
भजन्घसे रात्राववनितलतल्पैकशयनो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ २ ॥

vane vṛkṣān-paśyan-dala phalabharāṅnamra suśikhān
ghanacchāyācchannān bahula kala kūjad dvija gaṇān,
bhajāṅghasre rātrāvavanitalatalpaika śayano
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ .

Seeing in the forest, trees which bend their lovely heads with the weight of foliage and fruits, which spread thick shade and have groups of birds singing sweet; resorting to them by day (for prayer) and by night lying on the ground serving as bed; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

कदाचित्प्रासादे क्वचिदपि च सौधेषु धनिनां
 कदा काले शैले क्वचिदपि च कूलेषु सरिताम् ।
 कुटीरे दान्तानां मुनिजनवराणामपि वसन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ३ ॥

kadācit prāsāde kvacidapi ca saudheṣu dhaninām
 kadā kāle śaile kvacidapi ca kūleṣu saritām,
 kuṭīre dāntānām munijanavarāṇāmapi vasan
 munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Living sometimes in a palace, then somewhere in the mansions of the rich; at times on a mountain and then somewhere on the banks of rivers; and sometimes in the hut of ascetics rich in self-restraint; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

क्वचिद्बालैः सार्धं करतलजतालैः सहसितैः
 क्वचित्त्तारुण्यालङ्कृतनरवधूभिः सह रमन् ।
 क्वचिद्वृद्धैश्चिन्ताकुलितहृदयैश्चापि विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ४ ॥

kvacidbālaiḥ sārdham karatalaja tālaiḥ saha sitaiḥ
kvacittāruṇyālankṛta nara vadhūbhiḥ saha raman,
kvacid vṛddhaiścintākulita hṛdayaiścāpi vilapan
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sporting somewhere in the company of boys with
clap of hands; and elsewhere in the company of
young women full of laughter; and sometimes
lamenting with aged folk pensive with heavy hearts;
the sage, with ignorance dispelled by Guru's grace
(Dīkṣā), is not at all deluded.

कदाचिद्विद्वद्भिर्विदिषुभिरत्यन्तनिरतैः

कदाचित्काव्यालङ्कृतिरसरसालैः कविवरैः ।

कदाचित्सत्तर्कैरनुमितिपरैस्तार्किकवरैः

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥५॥

kadācid vidvadbhir vividiṣubhi ratyanta nirataiḥ
kadācit kāvyālankṛti rasa rasālaiḥ kavivaraiḥ,
kadācit sattarkaiḥ anumitiparais tārnikavaraiḥ
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sometimes (conversing) with the learned and
those keen on learning; sometimes with eminent
poets versed in poetic figures and sentiments; while
at times with eminent logicians prone to right
reasoning and inferences; the sage, with ignorance
dispelled by Guru's grace (Dīkṣā), is not at all deluded.

कदा ध्यानाभ्यासैः क्वचिदपि सपर्या विकसितैः
सुगन्धैः सत्पुष्पैः क्वचिदपि दलैरेव विमलैः ।
प्रकुर्वन् देवस्य प्रमुदितमनाः संनतिपरो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ६ ॥

kadā dhyānabhyāsaiḥ kvacidapi saparyām vikasitaiḥ
sugandhaiḥ sat puṣpaiḥ kvacidapi dalaireva vimalaiḥ,
prakurvan devasya pramuditamanāḥ sannati paro
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sometimes engaged in the practices of abstract meditation; sometimes in the worship of the Lord, in joy and humility; with fragrant flowers in bloom or with good petals and leaves; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

शिवायाः शम्भोर्वा क्वचिदपि च विष्णोरपि कदा
गणाध्यक्षस्यापि प्रकटतपनस्यापि च कदा ।
पठन्वै नामालिं नयनरचितानन्दसलिलो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ७ ॥

śivāyāḥ śambhorvā kvacidapi ca viṣṇorapi kadā
gaṇādhyakṣasyāpi prakṛta tapanasyāpi ca kadā,
paṭhanvai nāmāliṁ nayana racitānanda salilo
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Chanting the many names with tears of joy welling in the eyes; sometimes of the consort of Śiva

(Śakti), at times of Sambhu (Śiva), sometimes of Viṣṇu, and then of Gaṇapati and sometimes of the visible Sun; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

कदा गङ्गाम्भोभिः क्वचिदपि च कूपोत्थितजलैः
 क्वचित्कासारोत्थैः क्वचिदपि सदुष्णैश्च शिशिरैः ।
 भजन् स्नानं भृत्या क्वचिदपि च कर्पूरनिभया
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ८ ॥

kadā gaṅgāmbhobhiḥ kvacidapi ca kūpotthita jalaiḥ
 kvacit kāsārotthaiḥ kvacidapi saduṣṇaiśca śiśiraiḥ,
 bhajan snānaṁ bhṛtyā kvacidapi ca karpūra nibhayā
 munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Bathing sometimes in the waters of the Ganges, sometimes with water drawn from the well; at times with the waters of the pond and then with waters warm or cold; and then besmearing the body with ashes white as camphor; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

कदाचिज्जागृत्यां विषयकरणैः संव्यहरन्
 कदाचित् स्वप्नस्थानपि च विषयानेव च भजन् ।
 कदाचित् सौषुप्तं सुखमनुभवन्नेव सततं
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ९ ॥

kadācijjāgrtyāṁ viṣayakaraṇaiḥ saṁvyavaharan
 kadācit svapnasthānapi ca viṣayāneva ca bhajan,
 kadācit sauṣuptaṁ sukhamanubhavanneva satataṁ
 munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sometimes in the waking state, operating well with the sense-organs amidst the objects of sense; at times in the dreaming state, enjoying also the objects presented therein; and then, in deep sleep, enjoying continuously the Bliss of that state; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not all deluded.

कदाऽप्याशावासाः क्वचिदपि च दिव्याम्बरधरः

क्वचित्पञ्चास्योत्थां त्वचमपि दधानः कटितटे ।

मनस्वी निःस्ङ्गः सुजनहृदयानन्दजनको

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १० ॥

kaḍā' pyāśāvāsāḥ kvacidapi ca divyāambaradharāḥ
kvacit pañcāsyotthāṁ tvacamapi dadhānaḥ kaṭitaṭe,
manasvī nissaṅgaḥ sujanaḥṛdayānandajanako
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sometimes clad in the quarters (i.e. nude), at times attired in costly robes; sometimes wearing the lion's (tiger's) skin around the waist, with restrained mind, in complete detachment and gladdening the heart of the good; the sage, with ignorance dispelled by Guru's grace, (Dīkṣā) is not at all deluded.

कदाचित्सत्वस्थः क्वचिदपि रजोवृत्तिसुगत-

स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।

कदाचित्संसारी श्रुतिपथविहारी क्वचिदहो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ११ ॥

kādācit satvasthaḥ kvacidapi rajoṽṛtti sugatas-
tamovṛttiḥ tritayarahitaḥ kvāpi ca punaḥ,
kadācit saṁsārī śrutipathavihārī kvacidaho
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sometimes firm in sattva-guna, and then motivated by rajo-guna, then influenced by tamas and later free from these three, then a man of the world, and Lo, revelling anon in the realm of Vedic lore; the sage, with ignorance dispelled by Guru's grace (Dikṣā), is not at all deluded.

कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः

कदाचित् स्वानन्दे हसति रभसा त्यक्तवचनः ।

कदाचिल्लोकानां व्यवहृतिसमालोकनपरो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १२ ॥

kadācinmaunasthaḥ kvacidapi ca vāgvādanirataḥ
kadācit svānande hasati rabhasā tyaktavacanaḥ,
kadācillokānāṁ vyavahṛtisamālokana paro
munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamāḥ.

Sometimes observing silence, at times active in wordy discussions, sometimes speechless laughs all of a sudden in innate joy; and sometimes engrossed in observing the activities of worldly men; the sage, with ignorance dispelled by Guru's grace (Dikṣā), is not at all deluded.

कदाचिच्छक्तीनां विकचमुखपद्मेषु कबलान्
 क्षिपंस्तासां क्वापि स्वयमपि च गृह्यन् स्वमुखतः ।
 तदद्वैतं रूपं निजपरविहीनं प्रकटयन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १३ ॥

kadācicchaktīnām vikacamukha padmeṣu kabalān
 kṣipamstāsām kvāpi svayamapi ca gr̥hyan svamukhataḥ,
 tadadvaitam rūpam nijapara vihīnam prakṭayan
 munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamaḥ.

Sometimes transferring from his own mouth, balls (of rice and other oblations) into the open lotus-like mouths of the Śaktis (Goddesses); and sometimes taking them from out of Their mouths; and thereby declaring the Unity where the distinction of ones own Self and another is gone; the sage, with ignorance dispelled by Gurus grace (Dikṣā) is not at all deluded.

क्वचिच्छैवै : सार्धं क्वचिदपि च शाक्तै : सह रमन्
 कदा विष्णोर्भक्तै : क्वचिदपि च सौरै : सह वसन् ।
 कदा गाणापत्यैर्गतसकलभेदोऽद्वयतया
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १४ ॥

kvacicchaivaiḥ sārđham kvacidapi ca śāktaiḥ saha raman
 kadā viṣṇorbhaktaiḥ kvacidapi ca sauraiḥ saha vasan,
 kadā gāṇāpatyairgatasakala bhedo' dvayatayā
 munir na vyāmohaṁ bhajati gurudīkṣākṣata-tamaḥ.

Living at ease somewhere in the company of Śaivas and elsewhere with Śāktas; and still in another place with the devotees of Viṣṇu or the Sun; sometimes with Gaṇapati's worshippers and thus with all difference gone with the feeling of one-ness; the sage, with ignorance dispelled by Gurus grace (Dīkṣā), is not at all deluded.

निराकारं क्वापि क्वचिदपि च साकारममलं
 निजं शैवं रूपं विविधगुणभेदेन बहुधा ।
 कदाऽऽश्चर्यं पश्यन् किमिदमिति हृष्यन्नपि कदा
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १५ ॥

Nirākāraṃ kvāpi kvacidapi ca sākāramamalaṃ
 nijaṃ śaivaṃ rūpaṃ vividhaguṇabhedena bahudhā,
 kadā'ścaryaṃ paśyan kimidamiti hṛṣyannapi kadā
 munir na vyāmohaṃ bhajati gurudīkṣākṣata-tamaḥ.

Visualising his own pure form of Śiva (the Auspicious) sometimes as formless; and sometimes with form owing to association with guṇas; sometimes looking on in wonder at these, and at times delighted within; the sage, with ignorance dispelled by Guru's grace (Dīkṣā), is not at all deluded.

कदाऽद्वैतं पश्यन्नखिलमपि सत्यं शिवमयं
 महावाक्यार्थानामवगतिसमभ्यासवशतः ।
 गतद्वैताभासः शिव शिव शिवेत्येव विलपन्
 मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १६ ॥

kādā' dvaitam paśyannakhilamapi satyam śivamayam
mahāvākhyārthānāmavagati samabhyāsa vaśataḥ,
gatadvaitābhāsaḥ śiva śiva śivetyeva vilapan
munir na vyāmohaṁ bhajati gurudikṣākṣata-tamāḥ.

Seeing everything as One, as Ever-existent and Auspicious, and owing to the Realisation and practice of the import of the Mahāvākyas, freed from the mistaken notion of duality and always uttering the word Śiva; the sage, with ignorance dispelled by Guru's grace (Dikṣā), is not at all deluded.

इमां मुक्तावस्थां परमशिवसंस्थां गुरुकृपा-

सुधापाङ्गव्याप्यां सहज सुखवाप्यामनुदिनम् ।

मुहुर्मज्जन्मज्जन्भजति सुकृतैश्चेन्नरवरः

सदा योगी त्यागी कविरिति वदन्तीह कवयः ॥ १७ ॥

imāṁ muktāvasthāṁ paramaśivasarīsthāṁ guru kṛpā
sudhāpāṅgavyāpyāṁ sahaja sukhavāpyāmanudinam,
muhurmajjan majjan bhajati sukṛtaiścennara varaḥ
sadā yogī tyāgī kavirīti vadantīha kavayaḥ.

If the blessed human being immersing himself time and again in the lake of Innate Bliss, resorts to this state of Liberation rooted in Supreme Śiva, and attainable by the nectarine and graceful glance of the Guru, him the wise declare as a yogin, tyāgin and kavi.