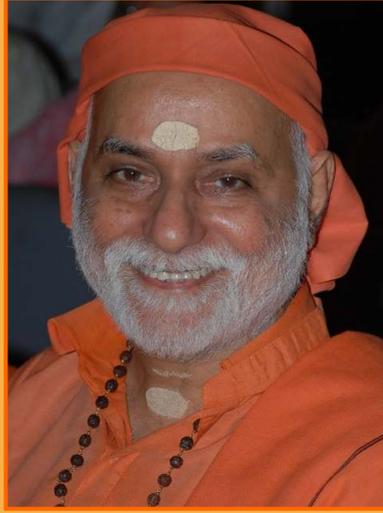


ॐ

जीवन्मुक्तानन्दलहरी

Jeevan-muktaananda-lahari

(Waves of Delight of One Liberated while alive)



Translated by

Swami Bhoomananda Tirtha

जीवन्मुक्तानन्दलहरी

Jeevan-muktaananda-lahari

(Waves of Delight of One Liberated while alive)

Translated by

Swami Bhoomananda Tirtha



Narayanashrama Tapovanam

Jeevan-muktaananda-lahari
Author: Swami Bhoomananda Tirtha

Published by:
© Managing Trustee
Narayanashrama Tapovanam
Venginissery, P.O. Ammadam
Thrissur, Kerala - 680 563
India
Website: <http://www.swamibhoomanandatirtha.org>

e-Reprint: Dec 2011

All rights are reserved. No part of this publication may be used, reproduced, stored in a retrieval system, distributed or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.

Swami Bhoomananda Tirtha

Swami Bhoomananda Tirtha, a knower of the Supreme Truth, has guided numerous seekers towards the invaluable goal of Self-realization, transforming their lives into one of joy and contentment. Swamiji's interpretation of Bhagavadgeeta, Sreemad Bhaagavatam, Upanishads and other spiritual texts, coming from his experiential depth and mastery of Self-realization, inspires seekers with the liberating touch of the transcendental knowledge.

Receiving deeksha (spiritual initiation) from Baba Gangadhara Paramahansa of Dakshinkhanda, West Bengal, Swamiji embraced sannyasa at the age of 23. Dedicating his life for the welfare of mankind, he has been relentlessly disseminating spiritual wisdom of Vedanta for over 50 years, with rare clarity, practicality and openness, to seekers all over the world.

In his mission to reveal to people that *"there is a way of living in this world without being bound or troubled by it,"* Swamiji has been travelling throughout the world like a moving university. He has authored a number of enlightening books and also publishes a monthly journal "**Vicharasetu - the Path of Introspection**" (in English, Hindi and Malayalam).

Swamiji founded Narayanashrama Tapovanam in 1963 in Kerala. The Ashram has been conducting discourses, annual retreats, and classes for adults and children. It has developed into an important organ in contributing to the cultural as well as economic welfare of the villages around. Centre for Inner Resources Development (CIRD, near Delhi), a unit of Narayanashrama Tapovanam, is unique educational institution that helps individuals discover and harness their inner resources, thus enabling them to develop a poised indomitable personality.

* * *

Jeevan-Muktaananda-Lahari

This is an inspiring composition of Shankara in which he pictures beautifully the attitudes and behaviour of a *Jeevan-Mukta* (one who is liberated while alive) when he is moving in the world. The spiritual wisdom and attainments are truly inner and, once properly gained, they do not stand the chance of getting blurred or stained at any time. Whatever be the circumstances in which he is placed, the Knower of Truth will not lose grip of his knowledge and contentment.

The truth of Oneness is intended to give rise to a deep and unflinching sense of acceptance and harmony by virtue of which we must be able to rise above all differences and preserve our peace and stability under any conditions. No one should interpret the Knowledge with a view to discredit any group of seekers and devotees, but must instead regard it as a graceful means to live and move the various orders of enquirers, thereby emphasizing the greatness of true wisdom.

Shankara has repeatedly stressed the importance of removing ignorance and attaining Knowledge in the hands of a benign Teacher. Association with the Teacher has a very important part to play in the progress and perfection of the seeker's sadhana, especially if he wishes to reach the state of liberation. The examination and guidance of the Guru will strengthen the seeker's knowledge and attainment, thereby making them glorious and graceful in several ways.

Ever since I came across this composition, I loved and began to cherish it as an invaluable treasure and companion. I am giving this as a '*prasad*' so that you too may find your love and delight in the guidance and instruction it contains. May Wisdom and Peace grace all of you.

Harih Om Tat Sat.

Swami Bhoomananda Tirtha
Narayanashrama Tapovanam

॥ श्रीः ॥

॥ जीवन्मुक्तानन्दलहरी ॥

WAVES OF DELIGHT OF ONE LIBERATED WHILE ALIVE

पुरे पौरान्पश्यन्नरयुवतिनामाकृतिमया-

न्सुवेषान्स्वर्णालंकरणकलितांश्चित्रसदृशान् ।

स्वयं साक्षाद्द्रष्टेत्यपि च कलयंस्तैः सह रम-

न्मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १ ॥

When ignorance and its effects are removed forever by the holy initiation (*deeksha*) of the Teacher (*Guru*) and the seeker attains real Knowledge, his mind will be firmly established in its own natural quiescence. Such a mind can no more fall a victim to delusion. A saint (*muni*) of this order lives and moves freely in the world amongst various people and places, rid of all botherations and troubles. One graced and enlightened by the Teacher like this may come across youthful persons, both men and women, decked beautifully with colourful dresses and gold ornaments, looking exquisitely attractive as if they were pictures painted by the expert artist. Though moving and even sporting with them, the true Knower will at heart be a mere witness of what he sees in front. Steeped well in his own internal quiet and stability, he will never be put to any distractions or agitations.

वने वृक्षान्पश्यन्दलफलभरान्नभ्रसुशिखा-

न्धनच्छायाच्छन्नान्बहुलकलकूजद्विजगणान् ।

भजन्धस्त्रे रात्राववनितलतल्पैकशयनो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ २ ॥

During daytime he may take a leisurely walk in lonely forests gazing delightfully at the numerous trees standing covered by thick shades, with their branches bent low due to the weight of leaves and fruits, with flocks of birds perching on their top cooing and wailing variously in chorus their unsullied songs and tunes, adding greatly to the charm and glory of pristine wilderness. At night he may lie fast asleep on the strong bed of the un-decked surface of Mother Earth, the one common gift of Nature to mankind. Whatever be thus the resort of the illumined ascetic, whose ignorance has been liquidated by the graceful initiation of the Teacher, his mind will not be duped or agitated.

कदाचित्प्रासादे क्वचिदपि च सौधेषु धनिनां

कदा काले शैले क्वचिदपि च कूलेषु सरिताम् ।

कुटीरे दान्तानां मुनिजनवराणामपि वस-

न्मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ३ ॥

Sometimes he may stay in the imposing palaces of prominent kings, sometimes in the luxurious houses of the affluent people, sometimes on the slopes of mountains full of rocks, at times on the sandy banks of rivers and lakes, sometimes in the simple hermitages of great saints and Knowers; though living variously thus in a wide range of abodes, his mind rid of ignorance by the benign tuition of the Teacher and seated in its own natural stability and contentment, will not court further delusion and misery.

क्वचिद्बालैः सार्धं करतलगतालैः सहसितः

क्वचित्तारुण्यालङ्कृतनरवधूभिः सह रमन् ।

क्वचिद्बृद्धैश्चिन्ताकुलितहृदयैश्चापि विलप-

न्मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ४ ॥

He may at times play with innocent children who smile and dance, clapping their hands in unison in devotional rejoicing; sometimes he may be with grown up men and women in the prime of youth, participating in their gay talks and sports; sometimes he may be wailing and lamenting along with the old and the decrepit given to their habitual brooding and agitation. Although he accepts all of them alike for his company, his mind, illumined and naturally peaceful as it is, will not be the least duped or disturbed on any account due to the blessing of his benign Teacher.

कदाचिद्विद्वद्भिर्विविदिषुभिरत्यन्तनिरतैः

कदाचित्काव्यालङ्कृतिरसरसालैः कविवरैः ।

कदाचित्सत्तर्करनुमितिपरैस्तार्किकवरै-

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ५ ॥

Sometimes he may relish the company of erudite scholars, at times of earnest seekers fully dedicated to seeking; sometimes he will be sharing the delight of the best of poets who exult and rejoice drinking the elixir of poetic rhythm and excellence; sometimes he will be given to the height of argument and debate for the sake of logicians given to the pursuit of reason and inference in their search for Truth; while thus given to a diversity of associations, his mind will not the least swerve from the natural contentment and quietitude gained by it due to the powerful instructions given by the gracious Teacher.

कदा ध्यानाभ्यासैः क्वचिदपि सपर्या विकसितैः

सुगन्धैः सत्पुष्पैः क्वचिदपि दलैरेव विमलैः ।

प्रकुर्वन्देवस्य प्रमुदितमनाः संनतिपरो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ६ ॥

He may at times be absorbed in meditation and contemplation. At other times he may pick up a mood of extreme humility and piety and as a result take to the worship of a Deity, using either the most chosen, full-blown fragrant flowers or the small leaves and petal devoid of fragrance, in both cases, however, his piety and contentment remaining intact. Whatever be the practice he is thus engaged in, his mind will not have any occasion to court delusion owing to the Knowledge and Quiet derived by it in the hands of his blessed Teacher.

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

Devoid of all thoughts of differentiation he may with all love and fervour be engrossed in the study and chanting of Names, tears flowing intermittently down his cheeks due to the intense joy he derives in the process, names pertaining either to the Goddess or to Lord Siva; either to Lord Vishnu or to the Lord of Obstacles (Vighneswara); or to any other God posed to give boons to His earnest devotees. Whatever be the Deity whose Names he chants and delights in, his mind will have nothing to be duped or deluded by, enlightened and contented to the full as it is due to the efficient tuition of his holy Teacher.

कदा गङ्गाम्भोभिः क्वचिदपि च कूपोत्थसलिलैः

क्वचित्कासारोत्थैः क्वचिदपि सदुष्णैश्च शिशिरैः ।

भजन्स्नानं भूत्या क्वचिदपि च कर्पूरनिभया

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ८ ॥

He may choose to bathe at times in the holy waters of Ganges, sometimes in the water springing from the well, sometimes in the water of a tank or lake; sometimes he may as well bathe in hot water, or he may take a dip at other times in cold water; some other times he may be content with smearing the body with mere ashes, sparkling white like camphor. Whatever be the nature of his bath, he will always be himself, pure and content to the full with the Knowledge and Realization imparted by his loving Preceptor.

कदाचिज्जागत्या विषयकरणैः संव्यवहर-

न्कदाचित्स्वप्नस्थानपि च विषयानेव च भजन् ।

कदाचित्सौषुप्तं सुखमनुभवन्नेव सततं

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ९ ॥

In the wakeful state he may be seen to pursue external activities through his senses, limbs and body; during dream he may be involved in the experiences caused by the internal objects and activities; while sleeping he may, like the others, be driven to the enjoyment of unbroken happiness springing from within. Yet, despite all these changing states, his mind will not get deluded because his ignorance has once for all been removed by the efficient instruction of his blessed Teacher.

कदाऽप्याशावासाः क्वचिदपि च दिव्याम्बरधरः

क्वचित्पञ्चास्योत्थां त्वचमपि दधानः कटितटे ।

मनस्वी निःसङ्गः सुजनहृदयानन्दजनको

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १० ॥

Sometimes his dress may be only the broad directions (he may move without any dress); sometimes he may be clothed with beautiful costumes. At other times, he may as well use the skin of lion just to cover his waist. In spite of the nudity or otherwise he may put on himself from time to time, he will always be graced by a unique placidity of his mind. Though detached at heart, his sight will be immensely delighting to the hearts of the pious and noble, no matter what kind of dress or no dress does he put on his body. Being fully illumined by the Teacher, no more will his mind court delusion on any account whatever.

कदाचित्सत्त्वस्थः क्वचिदपि रजोवृत्तिसुगत-

स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।

कदाचित्संसारी श्रुतिपथविहारी क्वचिदहो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ ११ ॥

Sometimes delighted by the prominence of satwa, sometimes engrossed in pursuits engendered by rajas, sometimes driven to lethargy and rest compelled by tamas; sometimes, on the other hand, realizing and reposing on the supreme truth of the Soul, devoid of the three gunas; sometimes enjoying and suffering, like one worldly, on several accounts, yet walking gallantly with freedom and joy on the sublime path of the Self and Brahman as revealed by the Scriptures, O what a great wonder, the Saint of true Wisdom does not slip into the folds of delusion, for he is blessed amply by the loving instruction of the Teacher.

कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः

कदाचित्सानन्दं हसितरभसस्त्यक्तवचनः ।

कदाचिल्लोकानां व्यवहृतिसमालोकनपरो

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १२ ॥

Sometimes he may be immersed in total silence, at other times be given to vehement argument and debate; sometimes leaving aside all talks and discussions, he may burst forth in loud laughter; sometimes, with no concern whatever, he may take delight in witnessing the varied activities of the people around; while doing all these, he will not the least lose the unique stability and contentment his mind has attained due to the grace and instruction of his venerable Teacher.

कदाचिच्छक्तीनां विकचमुखपद्मेषु कमलं

क्षिपंस्तासां क्वापि स्वयमपि च गृह्णन्स्वमुखतः ।

तदद्वैतं रूपं निजपरविहीनं प्रकटय-

न्मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १३ ॥

Sometimes he may, in a gay mood, throw lotus flowers on the lotus faces of women, thereby making himself a playful object for their timely response; but, even while doing so, the truth he cherishes at heart and also reveals to the others will be that of Supreme Oneness, of the non-dual Soul present alike in both, ruling out thereby all sense of differentiation like oneself as different from the other. As such there is no delusion for him arising out of the external differences because of his safe seat in Knowledge and Peace imparted by his Teacher.

क्वचिच्छैवैः सार्धं क्वचिदपि च शाक्तैः सह वस-

न्कदा विष्णोर्भक्तैः क्वचिदपि च सौरैः सह वसन् ।

कदा गाणाध्यक्षैर्गतसकलभेदोऽद्वयतया

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १४ ॥

Sometimes he may live with the devotees of Lord Siva, sometimes with the worshippers of Sakti; sometimes he may be with the devotees of Lord Vishnu, sometimes with those who worship the Sun God; at other times he may be with devotees of Lord Ganesha; even if he lives and moves variously like this, he will not be touched by the sense of difference and delusion, because of the Knowledge of Oneness he has gained in the hands of his gracious Teacher and the extinction of his ignorance.

निराकारं क्वापि क्वचिदपि च साकारममलं

निजं शैवं रुपं विविधगुणभेदेन बहुधा ।

कदाऽऽश्चर्यं पश्यन्किमिदमिति हृष्यन्नापि कदा

मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १५ ॥

Sometimes he may be thinking of the Supreme Lord as devoid of any form and sometimes as with form. Though his Self, be clearly knows, is pure, unaffected and auspicious, it gives rise to an assortment of names and forms due to the association of gunas and their traits. Knowing thus sometimes he wonders and sometimes he delights as to why and how is all this caused. Yet his mind will never be driven to delusion and suffering due to the deep impact of the powerful instruction of his Teacher.

कदाऽद्वैतं पश्यन्नखिलमपि सत्यं शिवमयं

महावाक्यार्थानामवगतिसमभ्यासवशतः ।

गतद्वैताभासः शिव शिव शिवेत्येव विलप-

न्मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥ १६ ॥

By dint of repeated contemplation of the truths contained in the Mahavakyaas and the knowledge and realization derived therefrom, he witnesses everything and all as the same single Truth, which is of the nature of blessedness. The notion of duality having become extinct in him, while looking at the display of plurality he may sometimes blurt forth 'Siva, Siva, Siva' (meaning auspiciousness). While living and moving thus in the world, courting the company of a wide range of places and people, talking and behaving variously, the really illumined saint, whose ignorance has been removed by means of the Knowledge gained from his revered Teacher, stands at no time the chance of losing touch with his wisdom and thereby falling a victim to delusion.

इमां मुक्तावस्थां परमशिवसंस्थां गुरुकृपा-

सुधापाङ्गव्याप्यां सहजसुखवाप्यामनुदिनम् ।

मुहुर्मज्जन्मज्जन्भजति सुकृतैश्चेन्नरवरः

सदा त्यागी योगी कविरिति वदन्तीह कवयः ॥ १७ ॥

Whoever as a rule takes a dip again and again daily in his blessed state of liberation (jeevanmukti), which is in truth an unbroken stream of happiness natural to the Soul, laden with the nectar of Guru's grace and attainable only by dint of one's own sukritas (past virtues and merits) is the noble and graceful among humans. Such a one, declare the Wise, always shines as the real tyagin, yogin and the Kavi (the all-knowing).

Harih Om Tat Sat.

Some of the other Books in English written by Swami Bhoomananda Tirtha

1. **Brahma Vidya Abhyasa:** An illuminating exposition of the profound truths of Vedanta. The technique to perceive the Ultimate Reality presented with unique clarity and openness.
2. **Quietitude of the Mind:** Supreme Wisdom about human mind and its ultimate "Quietitude" - based on selected verses from Yogavasishtha Ramayana (Upasama Prakarana).
3. **Prabhaata Rasmih:** A compilation of pearls of wisdom imparted by Swamiji delivered daily with the early morning sunrays.
4. **My Beloved Baba:** The story of Baba Gangadhara Paramahamsa - Swamiji's Gurudev. An exceptionally open narration revealing great truths from the spiritual life and pursuit of a Paramahamsa.
5. **Divinizing every moment:** A compilation of selected correspondence of Poojya Swami Bhoomananda Tirtha.
6. **Dear Souls, Become Humans First:** Collection of Swamiji's inspiring articles on lofty human values in seekers.
7. **Essential Concepts in Bhagavad-Gita (Vol 1-3):** An invaluable compilation of Essential Concepts in Bhagavad-Gita articles from Vicharasetu, the monthly magazine edited by Swamiji.
8. **Vedantic Way of Living:** Vedantic Wisdom and the Right Way of Living - A lucid, comprehensive presentation of the different paths leading to man's supreme Goal.
9. **Words that Illumine:** Collection of inspiring words and aphorisms for daily contemplation (Out of Stock)
10. **Secret of Self-realization:** Divine key to direct experience of the Self. (Out of Stock)



Narayanashrama Tapovanam

Venginissery, P.O. Ammadam, Trichur,

Kerala - 680563, India

Email: ashram1@gmail.com;

Website: <http://www.swamibhoomanandatirtha.org>