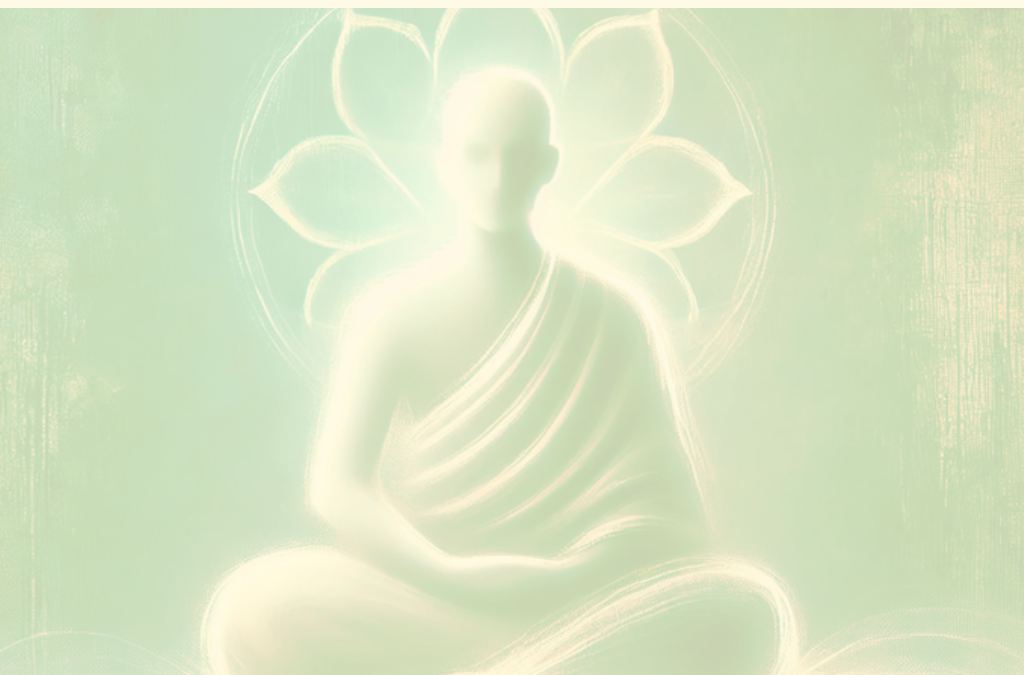


Jeevanmuktanandalahari

OF ADI SANKARA BHAGAVATPADA

A CONTEMPORARY EXPLANATION
ANAADI FOUNDATION



Jeevamuktanandalahari, which translates to ‘The Wave of Bliss of the Living Liberated,’ is a profound spiritual text that explores the state of Jeevanmukti—a condition where one attains liberation (moksha) while still living in the physical body. This work, composed by Adi Sankara Bhagavatpada delves into the characteristics, experiences, and the inner life of a Jeevanmukta, or a living liberated soul.

Liberation or moksha is often understood as the ultimate goal of human life. It signifies the realization of one’s true nature, which is eternal, blissful, and beyond the confines of the physical world and its sufferings. While many traditions view liberation as something that is achieved after death, the concept of Jeevanmukti is unique. It posits that one can attain this state of ultimate freedom and bliss while still living in the body.

A Jeevanmukta lives in the world but is not of the world. They navigate the day-to-day existence without attachment, desire, or ego, having realized their oneness with the ultimate reality (Brahman). Their actions are spontaneous, free from the influence of past karmas, and they experience a continuous state of inner bliss and peace.

Central to the attainment of Jeevanmukti is the role of the guru. The guru, a realized soul themselves, imparts not just knowledge but a direct transmission of spiritual experience and grace. Through the guru’s guidance and initiation, the disciple undergoes a profound transformation, leading to the dissolution of ego and the realization of the self as non-different from Brahman.



The text describes how a Jeevanmukta lives and interacts with the world. Despite engaging in worldly activities, they remain unattached and unaffected, maintaining a steady awareness of their true nature.

A significant aspect of Jeevanmukti is the transcendence of dualities such as pleasure and pain, success and failure, and attachment and aversion. The Jeevanmukta sees all experiences as expressions of the same underlying reality and thus remains equanimous.

The hallmark of a Jeevanmukta is the experience of an unbroken state of bliss (ananda) and peace (shanti). This inner bliss is inherent and not dependent on external circumstances.

The text emphasizes the importance of the cultivation of virtues such as compassion, humility, and self-control. These practices prepare the aspirant for the transformative grace of the guru.

The great sayings (Mahavakyas) from the Upanishads, such as "Tat Tvam Asi" (Thou Art That) and "Aham Brahmasmi" (I am Brahman), play a crucial role in the realization process. Contemplation and meditation on these Mahavakyas lead to the dissolution of the sense of separateness and the realization of oneness with the ultimate reality.

Through the grace of the guru, dedicated practice, and the transformative power of spiritual wisdom, one can transcend the limitations of the ego and realize the boundless joy of their true nature.



पुरे पौरान्पश्यन्नरयुवतिनामाकृतिमयान्
सुवेषान्स्वर्णालङ्करणकलितांश्चित्तसदृशान् ।
स्वयं साक्षाद्दृष्ट्यपि च कलयंस्तैः सह रमन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while seeing in person the attractive forms of young women, adorned in beautiful garments and decorated with golden ornaments, resembling pictures, and even while engaging with them, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

The unwavering mind of a true muni is illustrated here, highlighting how deep spiritual training and the guidance of a guru enable him to remain detached and undistracted. A vivid image is presented of the muni encountering young women who are strikingly beautiful, dressed in exquisite clothes, and adorned with golden jewelry. These women are likened to pictures, indicating an idealized form of beauty, crafted to allure and captivate.

Despite the inherent allure of these young women, the muni remains unaffected. He sees them in person and interacts with them, yet does not succumb to delusion. This engagement can encompass various forms of interaction, from visual observation to direct communication. The core message is that physical proximity and social engagement do not inherently lead to attachment or distraction; rather, it is one's internal state that determines susceptibility to delusion.

The muni's resilience is attributed to the wisdom imparted by his guru's initiation.



In many spiritual traditions, particularly within the Indian context, the guru is a pivotal figure who provides not just knowledge but also a transformative experience that shapes the disciple's perception and understanding. The initiation by a guru is a sacred process that fortifies the disciple's mind, enabling them to see beyond superficial appearances and remain anchored in deeper truths

The wisdom that the muni possesses, strengthened by his guru's teachings, acts as a shield against the temptations and distractions of the world. This wisdom allows him to perceive the true, transient nature of physical beauty and external allure, which are temporary and ultimately illusory. By recognizing the impermanent nature of such attractions, the muni remains detached and focused on his spiritual path.

Deep spiritual training and guidance can cultivate an unshakeable inner stability. True wisdom involves seeing things as they are, without getting swayed by outward appearances. The muni's ability to remain undeluded in the face of potential distractions is a testament to his profound understanding and realization, fostered through the guru's initiation.

Spiritual discipline and the transformative power of a guru's guidance are crucial. Through the right training and wisdom, one can navigate through life's distractions without losing focus. This state of unwavering clarity and detachment defines true spiritual progress. The explanation serves as an inspiration for all seekers, reminding them of the importance of maintaining inner stability and the ultimate goal of transcending temporary attractions to achieve lasting wisdom and peace.



वने वृक्षान्पश्यन्दलफलभरात्रप्रसुशिखान्
घनच्छायाच्छत्रान्बहुलकलकूजद्द्विजगणान् ।
भजन्घस्रोरात्रादवनितलकल्पैकशयनो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while seeing in the forest the trees, bent with the weight of their fruits, their branches bowed down, covered with dense shade, and filled with the multitude of birds chirping melodiously, and even while enjoying the nights and days, resting on the ground, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

The unwavering mind of a muni is depicted once again, now amidst the serene and enticing environment of a lush forest. The forest, with its trees heavy with fruits, their branches gracefully bending under the weight, offers a picturesque and tranquil setting. The dense shade provided by the trees and the melodious chirping of countless birds create an atmosphere that could easily captivate and distract an ordinary person.

Despite the enchanting surroundings, the muni remains unaffected. He sees the trees laden with fruits, their branches bowed, and the dense shade covering the area. He hears the harmonious sounds of birds singing. The muni enjoys the days and nights, resting directly on the ground, embracing the simplicity and raw beauty of nature. Yet, he does not succumb to any delusion or attachment to these sensory experiences.

The core of this resilience lies in the wisdom imparted by the guru's initiation.



The depiction of the muni in the forest serves as an exemplary portrayal of how deep spiritual training and guidance can cultivate an unshakeable inner stability. True wisdom involves seeing things as they are, without being swayed by outward appearances or sensory pleasures. The muni's ability to remain undeluded in such a captivating environment is a testament to his profound understanding and realization, fostered through the guru's initiation.



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

Whether in the palaces of the wealthy, in mansions at times, on the mountains at certain moments, or by the banks of rivers, or even in the huts of peaceful ascetics, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse portrays the steadfast mind of a muni who remains undisturbed and free from delusion irrespective of his surroundings. The muni finds himself in various environments—lavish palaces of the wealthy, grand mansions, serene mountain ranges, tranquil riverbanks, and humble huts of other ascetics. Each setting offers its own set of potential distractions and attractions.

In palaces and mansions, the opulence and luxury might tempt an ordinary person into attachment and desire. The grandeur of such places can easily lead one to indulge in material pleasures and lose sight of spiritual goals. However, the muni, even when residing in these lavish environments, remains unmoved by their allure. His mind, fortified by the wisdom imparted through the guru's initiation, sees beyond the temporary and illusory nature of such material wealth.



On the mountains, the muni might encounter the majesty and tranquility of nature. The serene environment, the lofty peaks, and the breathtaking views could be sources of distraction, drawing one's mind away from inner contemplation. Similarly, by the banks of rivers, the flowing water, the lush greenery, and the soothing sounds of nature could captivate the senses. Yet, the muni remains focused, understanding the transient nature of these experiences.

Even in the simple huts of other peaceful ascetics, where the atmosphere is conducive to spiritual practice, the muni does not develop attachment. The simplicity and austerity of such environments align with the muni's lifestyle, but he does not become complacent or self-satisfied. The wisdom imparted by his guru ensures that he remains vigilant, continuously striving for higher spiritual realization without being swayed by external conditions, whether luxurious or austere.

The underlying message is that true wisdom and spiritual stability come from within, reinforced by the teachings and initiation of a guru. It is not the external environment that determines one's state of mind, but the internal strength and clarity cultivated through disciplined practice and guidance. The muni's ability to remain undeluded in diverse settings—from opulent palaces to serene mountains and humble huts—demonstrates the profound impact of the guru's initiation.



कदाचिद्विद्वद्भिर्विविदिषुभिरत्यन्तनिरतैः
कदाचित्काव्यालंकृतिरसरसालैः कविवरैः ।
कदाचित्सत्तर्कैरनुमितिपरस्तार्किकवरैस्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while surrounded by learned scholars deeply engaged in the pursuit of knowledge, sometimes by poets adorned with the beauty of literary expressions and imbued with the essence of rasa, and at other times by the best logicians dedicated to refined reasoning and inference, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken

This verse elaborates on the muni's ability to remain unaffected by various intellectual and cultural environments. Whether in the company of scholars, poets, or logicians, the muni's inner stability and wisdom remain firm, thanks to the guru's initiation.

The verse begins by describing the muni in the presence of learned scholars who are deeply absorbed in the pursuit of knowledge. These scholars are often engaged in profound discussions, debates, and explorations of various philosophical and spiritual concepts. The environment is one of intellectual rigor and curiosity. Despite the allure of such high-level intellectual engagement, the muni maintains his focus and does not become distracted or deluded by the intricacies of scholarly pursuits.

Next, the verse mentions the muni being surrounded by poets. These poets, with their artistic expressions and deep understanding of rasa (the aesthetic flavor or emotional essence in poetry and art), create an environment rich in beauty and emotional depth.



The allure of poetry and artistic expression can be very captivating, drawing individuals into the world of emotions and aesthetic pleasure. However, the muni, fortified by the wisdom from his guru, remains detached and does not lose his clarity amidst the charm of literary beauty.

The verse also refers to the muni in the company of eminent logicians, who are dedicated to refined reasoning and inference. These logicians engage in sophisticated debates and employ rigorous logical analysis to arrive at truths. The environment is one of intense intellectual stimulation and critical thinking. Yet, even in such a setting, the muni's wisdom, bolstered by the guru's teachings, protects him from getting entangled in the complexities of logical reasoning.

The common thread in all these scenarios is the muni's unwavering clarity and detachment, regardless of the intellectual or cultural milieu. The guru's initiation provides the muni with a profound and stable wisdom that transcends the allure of scholarly knowledge, poetic beauty, and logical reasoning. This wisdom enables the muni to see beyond the surface and recognize the transient nature of all these engagements.



कदा ध्यानाभ्यासैः क्वचिदपि सपर्या विकसितैः
सुगंधैः सत्पुष्पैः क्वचिदपि दलैरेव विमलः ।
प्रकुर्वन्देवस्य प्रमुदितमनाः संनतिपरो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while engaging in deep meditation practices, sometimes performing elaborate rituals with fragrant flowers and pure petals, offering them with a joyful heart in devotion to the deity, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

The verse portrays the muni's steadfastness in his spiritual practices and his ability to remain free from delusion, even amidst activities that are inherently spiritual and devotional. Engaging in deep meditation practices can bring about profound inner experiences and insights. These practices require intense focus and dedication, and they often lead to elevated states of consciousness. Despite the profound nature of these experiences, the muni does not become attached to them. His wisdom, fortified by the guru's initiation, helps him remain grounded and prevents him from becoming deluded by the allure of mystical experiences.

The verse also describes the muni performing elaborate rituals with fragrant flowers and pure petals. These rituals are acts of devotion and reverence toward the deity, and they are performed with great care and attention to detail. The use of fragrant flowers and pure petals signifies purity and the beauty of devotion. While such rituals can be deeply fulfilling and can evoke a sense of joy and contentment, the muni does not become attached to the external acts of worship.



His joyful heart and devotion are directed towards the divine, yet he remains free from any sense of attachment or delusion. The wisdom imparted by the guru's initiation plays a crucial role in maintaining this detachment. In many spiritual traditions, the guru provides not just knowledge but also a transformative experience that shapes the disciple's perception and understanding. The initiation is a sacred process that endows the disciple with inner strength and clarity, enabling him to see beyond the surface of spiritual practices and rituals.

The muni's ability to remain undeluded amidst deep meditation and elaborate rituals underscores the importance of inner stability and the transformative power of a guru's guidance. True wisdom involves recognizing the transient nature of all experiences, whether they are mundane or spiritual. By understanding the impermanence of these experiences, the muni remains detached and focused on the ultimate goal of spiritual liberation.



कदाचिज्जागर्त्या विषयकरणैः संव्यवहरन्
कदाचित्स्वप्नस्थानपि च विषयानेव च भजन् ।
कदाचित्सौषुप्तं सुखमनुभवन्नेव सततं
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while engaging with sensory objects during the waking state, sometimes experiencing them in the dream state, and sometimes enjoying the deep sleep state, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse emphasizes the unwavering clarity and detachment of a muni across all states of consciousness—waking, dreaming, and deep sleep. In the waking state, sensory objects and experiences are encountered directly. The mind is engaged with the world through the senses, which can often lead to attachments and desires. However, the muni remains unaffected by these interactions. His wisdom, fortified by the guru's teachings, allows him to engage with the world without falling into the trap of delusion.

In the dream state, the mind continues to experience sensory objects, albeit in a more subtle and subjective manner. Dreams can be vivid and compelling, often reflecting one's desires, fears, and subconscious thoughts. Yet, even in this state, the muni maintains his detachment. He understands that dreams are fleeting and illusory, just like the experiences of the waking world.



The deep sleep state is characterized by a sense of rest and absence of sensory experiences. It is often considered a state of pure being, where the mind is at rest and there is a sense of profound peace and contentment. The muni enjoys this state of deep sleep but does not become attached to the bliss it provides. He knows that this state, too, is transient and that true liberation lies beyond all states of consciousness.

The muni's resilience in all these states is attributed to the wisdom imparted by the guru's initiation. The guru's teachings provide a deep understanding of the nature of reality and the impermanence of all experiences. This wisdom acts as a guiding light, helping the muni navigate through the different states of consciousness without losing his focus on the ultimate goal of spiritual liberation.

This verse highlights the importance of maintaining inner stability and detachment across all states of being. True wisdom involves recognizing the transient nature of sensory experiences, whether they occur in the waking state, dream state, or deep sleep state. By understanding this impermanence, the muni remains anchored in his spiritual path, free from delusion and attachment.



कदाप्याशावासाः क्वचिदपि च दिव्याम्बरधरः
क्वचित्पञ्चास्योत्थां त्वचमपि दधानः कटितटे ।
मनस्वी निःसङ्गः सुजनहृदयानन्दजनको
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while being without garment and sometimes donning divine clothing, or at times wrapping himself with a bark cloth from a tree, the muni, who is wise, detached, and a source of joy to the hearts of the virtuous, does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse encapsulates the unwavering nature of a muni, who remains detached and free from delusion regardless of external circumstances. The muni is depicted in varying conditions, from wearing luxurious and divine clothing to wrapping himself in the simple bark cloth from a tree. This imagery highlights the muni's ability to remain unaffected by external appearances and material possessions.

Wearing no garments and divine reflect the spectra of clothing that one adorns. Such circumstances could easily lead to feeling low or pride, attachment, and delusion for an ordinary person. However, the muni's wisdom, strengthened by the guru's teachings, allows him to navigate these situations with humility and detachment. The divine clothing signifies not just material prosperity but also spiritual elevation and purity.



Conversely, the muni is also depicted as wearing the simple and austere bark cloth from a tree. This represents a life of renunciation, simplicity, and minimalism. Even in such humble attire, the muni remains content and undistracted, finding joy and satisfaction in the simplicity of life. This duality of experiences—from opulence to austerity—emphasizes the muni's equanimity and inner stability.

The muni's inner state of detachment and his ability to bring joy to the hearts of the virtuous further underline his spiritual maturity. He is described as "manasvi" (wise) and "nisangha" (detached), highlighting his mental clarity and freedom from attachment. His presence brings joy and peace to those around him, particularly the virtuous and the seekers of truth. This quality of being a source of joy and inspiration to others is a hallmark of true spiritual progress.



कदाचित्सत्त्वस्थः क्वचिदपि रजोवृत्तिसुगत-
स्तमोवृत्तिः क्वापि त्रितयरहितः क्वापि च पुनः ।
कदाचित्संसारी श्रुतिपथविहारी क्वचिदहो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while sometimes abiding in the mode of goodness, sometimes in the mode of passion, and sometimes in the mode of ignorance, and at other times transcending all three, whether engaged in worldly affairs or following the path of the scriptures, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse describes the muni's ability to remain undeluded and detached across various states of mind and activities. The modes of goodness (sattva), passion (rajas), and ignorance (tamas) are fundamental concepts in Indian philosophy, particularly in the Bhagavad Gita, representing different qualities of nature that influence human behavior and consciousness.

In the mode of goodness (sattva), one is characterized by purity, knowledge, and harmony. This state brings clarity, peace, and enlightenment. The muni, while sometimes residing in this elevated state, remains aware of its transient nature and does not become attached to the sense of goodness or superiority it may bring.

In the mode of passion (rajas), one is driven by desire, activity, and restlessness. This state is marked by ambition, effort, and the pursuit of goals. The muni, while sometimes influenced by this mode, engages in activities without becoming attached to the outcomes or getting caught in the cycle of desire and frustration.



In the mode of ignorance (tamas), one experiences darkness, inertia, and confusion. This state is characterized by laziness, delusion, and a lack of awareness. Even when the muni encounters this mode, he recognizes it as a temporary state and does not allow it to cloud his understanding or lead him into delusion.

At times, the muni transcends all three modes, reaching a state of equilibrium and detachment that is beyond the influence of goodness, passion, and ignorance. This transcendent state is marked by pure awareness and liberation from the cycles of nature.

The muni's engagement in worldly affairs or adherence to scriptural teachings also does not lead to delusion. When involved in worldly activities, the muni performs his duties with detachment, understanding the ephemeral nature of worldly success and failure. When following the path of the scriptures, he remains focused on the ultimate goal of spiritual liberation, rather than getting lost in ritualistic practices or dogmatic beliefs.



कदाचिन्मौनस्थः क्वचिदपि च वाग्वादनिरतः
कदाचित्स्वानंदं हसितरभसस्यक्तवचनः ।
कदाचिल्लोकानां व्यवहृतिसमालोकनपरो
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while sometimes observing silence, sometimes engaging in extensive discourse, sometimes immersed in his own bliss and bursting into laughter, or sometimes focused on observing and participating in worldly activities, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse depicts the diverse behaviors and states of a muni, emphasizing his unwavering wisdom and detachment regardless of his external actions or internal states. The muni's ability to remain free from delusion, despite engaging in various activities, underscores the depth and strength of his spiritual foundation.

The muni may choose to observe silence at times, embodying the practice of mauna (silence), which is often seen as a powerful tool for inner reflection and spiritual growth. Silence helps in conserving energy and focusing the mind inward, fostering a deeper connection with one's inner self. However, the muni does not become attached to the state of silence or derive his identity from it. His silence is a practice, not a compulsion.

At other times, the muni engages in extensive discourse, sharing his knowledge and wisdom with others. This active engagement in speaking and teaching is driven by compassion and the desire to guide others on their spiritual paths.



Despite the potential for pride or attachment to arise from being a revered speaker or teacher, the muni remains humble and detached, understanding the transient nature of speech and the ego.

There are moments when the muni is immersed in his own bliss, experiencing deep inner joy. This bliss may manifest as spontaneous laughter or an expression of unrestrained happiness, reflecting the muni's connection with the divine or his own inner self. Even in such moments of profound joy, the muni does not become attached to the experience. He recognizes that this inner bliss, while significant, is also a part of the transient nature of all experiences.

The muni also participates in and observes worldly activities, fully aware of the societal norms and duties. He interacts with the world, understanding the dynamics of human relationships and societal functions. Despite his involvement, the muni remains detached, viewing these activities with a sense of detachment and clarity, recognizing their impermanent and illusory nature.



कदाचिच्छक्तीनां विकचमुखपद्मेषु कमलं
क्षिपंस्तासां क्वापि स्वयमपि च गृह्णन्स्वमुखतः ।
तदद्वैतं रूपं निजपरविहीनं प्रकटयन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while sometimes offering, from one's own mouth, a lotus into the blooming lotus-like faces of the Shaktis (divine feminine energies), or sometimes taking it from their mouth, revealing his non-dual nature, devoid of self and other, the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse elaborates on the muni's actions that symbolize deep spiritual truths and his unwavering detachment and clarity, regardless of those actions. The imagery of offering and taking a lotus represents both the act of devotion and the realization of non-duality, key concepts in spiritual practice.

When the muni offers a lotus to the Shaktis, it symbolizes an act of devotion and reverence towards the divine feminine energies. The Shaktis, with their blooming lotus-like faces, represent purity, beauty, and spiritual power. The act of offering signifies the muni's acknowledgment and veneration of these divine aspects. However, despite this act of devotion, the muni remains unattached and free from delusion, seeing beyond the ritualistic act to the deeper spiritual reality.



By offering it to the Shakti taking from one's own mouth, which is often considered an impure act and then taking it from her mouth and partaking it, the muni shows that the divine and oneself are not different. They represent a non-dual unity.

By taking the lotus from his own mouth and offering, the muni demonstrates that the source of divinity and devotion lies within himself as well. This act of self-offering reflects a deep understanding of the non-dual nature of reality, where there is no distinction between the worshiper and the worshiped, the giver and the receiver.

The verse emphasizes the muni's realization of non-duality (advaita). In this state of non-duality, the muni sees all actions, beings, and phenomena as expressions of the same underlying reality. This realization enables him to act in the world without falling into the traps of attachment and delusion.



क्वचिच्छैवैः सार्थं क्वचिदपि च शाक्तैः सह वसन्
कदा विष्णोर्भक्तैः क्वचिदपि च सौरैः सह वसन् ।
कदा गाणापत्यैर्गतसकलभेदोऽद्वयतया
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Even while sometimes residing with followers of Shiva, sometimes with followers of Shakti, sometimes with devotees of Vishnu, sometimes with worshippers of Surya (the Sun), and sometimes with devotees of Ganesha, the muni, who has transcended all differences through the realization of non-duality, does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse highlights the muni's capacity to remain undeluded and detached while associating with different groups of devotees who follow various deities. It underscores the muni's realization of non-duality (advaita) and the strength of his wisdom, which is rooted in the guru's initiation.

The muni sometimes lives with followers of Shiva, the god of destruction and transformation in the Hindu trinity. Shiva's followers, known as Shaivites, are deeply devoted to the practices and rituals that honor Shiva. The muni, while in their company, appreciates their devotion and participates in their practices without becoming attached or deluded by the sectarian view.

At other times, the muni resides with followers of Shakti, the divine feminine energy, who are known as Shaktas. Shaktas engage in rituals and practices that venerate the goddess in her various forms.



The muni, while respecting and honoring these practices, remains detached and free from delusion, recognizing the same underlying reality in all forms of worship.

Similarly, the muni spends time with devotees of Vishnu, the preserver and protector in the Hindu trinity. Vaishnavites, or followers of Vishnu, engage in practices and rituals that emphasize Vishnu's role in maintaining the order and harmony of the universe. The muni participates in these practices with the same detachment and clarity, seeing beyond the specific form to the essence of devotion.

The muni also associates with worshippers of Surya, the Sun god, who is revered for his life-giving energy and light. Sauras, or followers of Surya, perform rituals that honor the Sun as a symbol of divine radiance and power. The muni, while respecting these practices, maintains his inner stability and does not get swayed by the specifics of any one form of worship.

Additionally, the muni resides with devotees of Ganesha, the remover of obstacles and the lord of beginnings. Ganapatyas, or followers of Ganesha, engage in practices that invoke Ganesha's blessings for success and prosperity. The muni, even while participating in these practices, remains rooted in the understanding of non-duality and transcends all sectarian differences.



निराकारं क्वापि क्वचिदपि च साकारममलं
निजं शैव रूपं विविधगुणभेदेन बहुधा ।
कदाश्चर्यं पश्यन्किमिदमिति हृष्यन्नपि कदा
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Sometimes contemplating the formless, sometimes the pure and diverse forms, seeing his own Shaiva nature manifesting in many ways, and sometimes marveling with joy, wondering 'What is this?', the muni does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse portrays the muni's engagement with different aspects of the divine, from the formless to the various forms, and his ability to remain free from delusion despite the profound experiences and realizations that arise from this contemplation.

The muni sometimes contemplates the formless aspect of the divine, which is beyond any physical manifestation and represents the ultimate, unchanging reality. This formless state is pure, devoid of any attributes or qualities, and is often considered the highest form of spiritual realization in many traditions. The muni's mind, strengthened by the guru's initiation, allows him to engage deeply with this concept without becoming attached or deluded by its abstract nature.

At other times, the muni contemplates the divine in its various pure forms. These forms, while diverse and manifold, represent different aspects of the same ultimate reality. The muni sees his own Shaiva nature, which is connected to Shiva, manifesting in these diverse forms.



This ability to recognize the same underlying essence in different forms is a testament to the muni's deep spiritual insight and understanding.

The verse also describes moments of wonder and joy experienced by the muni. As he contemplates the various manifestations of the divine, he sometimes marvels at the complexity and beauty of these forms, wondering "What is this?" This sense of wonder is a natural response to the profound and often incomprehensible nature of divine manifestations. However, despite these moments of awe and joy, the muni remains grounded and free from delusion.

The key to the muni's unwavering clarity and detachment lies in the wisdom imparted by the guru's initiation. The guru's teachings provide a deep and stable foundation, enabling the muni to explore and experience different aspects of the divine without losing his focus or becoming attached. This wisdom acts as a guiding force, helping the muni navigate through the complexities and wonders of spiritual realization with a steady mind.

The muni's ability to remain undeluded and detached, whether contemplating the formless or the various forms of the divine, underscores the importance of spiritual discipline and the transformative power of a guru's guidance. True wisdom involves recognizing the transient nature of all forms and experiences, while maintaining a steady focus on the ultimate, unchanging reality. This verse serves as an inspiration for all spiritual seekers, emphasizing the significance of maintaining inner clarity and detachment to achieve lasting wisdom and peace.



कदा द्वैतं पश्यन्नखिलमपि सत्यं शिवमयं
महावाक्यार्थानामवगतिसमभ्यासवशतः ।
गतद्वैताभासः शिव शिव शिवेत्येव विलपन्
मुनिर्न व्यामोहं भजति गुरुदीक्षाक्षततमाः ॥

Sometimes perceiving duality, yet seeing all as true and filled with Shiva, through constant practice and understanding of the great sayings (Mahavakyas), the muni transcends the illusion of duality, continually uttering 'Shiva, Shiva, Shiva,' and does not fall into delusion, as his wisdom, strengthened by the guru's initiation, remains unshaken.

This verse highlights the muni's journey from perceiving duality to realizing the non-dual nature of reality. It underscores the transformative power of the Mahavakyas (great sayings) and the unshakable wisdom imparted by the guru.

The muni sometimes perceives the world in terms of duality, seeing distinctions and separations in the myriad forms and phenomena. This dualistic perception is a common experience in the ordinary state of consciousness, where the mind differentiates between self and other, good and bad, subject and object. Despite this perception of duality, the muni recognizes that everything is inherently true and filled with the presence of Shiva. This recognition is rooted in the understanding that the divine essence pervades all existence, making everything an expression of Shiva.



Through constant practice and deep contemplation of the Mahavakyas, the great sayings from the Upanishads that encapsulate the essence of non-dualism, the muni gains profound insight. These Mahavakyas, such as "Tat Tvam Asi" (Thou Art That) and "Aham Brahmasmi" (I am Brahman), serve as powerful tools for understanding the true nature of reality. The muni's diligent practice and meditation on these teachings enable him to transcend the illusion of duality.

As the illusion of duality dissolves, the muni's perception shifts to a state of non-duality, where all distinctions and separations vanish. In this state, the muni continuously utters "Shiva, Shiva, Shiva," a mantra that reflects his deep connection with the divine and his recognition of Shiva as the ultimate reality. This constant repetition of the divine name signifies the muni's unwavering devotion and his immersion in the presence of Shiva.

The muni's ability to remain free from delusion, despite the initial perception of duality, is attributed to the wisdom imparted by the guru's initiation. The guru's teachings provide a stable foundation that guides the muni through the complexities of spiritual realization. This wisdom acts as a protective shield, ensuring that the muni does not get entangled in the illusions and distractions of the dualistic world.



इमां मुक्तावस्थां परमशिवसंस्थां गुरुकृपा-
सुधापाङ्गावाप्यां सहजसुखवाप्यामनुदिनम् ।
मुहुर्मज्जन्मज्जन्भजति सुकृतैश्चेन्नरवरः
तदा त्यागी योगी कविरिति वदन्तीह कवयः ॥

One who, through the nectar-like grace-filled glance of the guru, attains this state of liberation, abiding in supreme Shiva, experiencing innate bliss daily, and continually immersing in it through good deeds, is then called a renunciate, a yogi, and a poet by the wise.

This verse emphasizes the transformative power of the guru's grace and the state of liberation that follows. It highlights the daily experience of innate bliss and the recognition by the wise of one who has achieved such a state.

The verse begins by acknowledging the crucial role of the guru's grace in attaining liberation. The guru's glance, filled with nectar-like grace, bestows a transformative blessing upon the seeker. This grace is seen as essential for reaching the state of supreme Shiva, which signifies the ultimate realization of oneness with the divine.

Attaining this state of liberation places one in a condition of supreme Shiva, where one experiences an unbroken connection with the highest reality. In this state, the individual abides in the essence of Shiva, characterized by profound peace, clarity, and unity with all existence.



The experience of this liberated state brings about a sense of innate bliss, which is experienced effortlessly and naturally every day. This bliss is described as "sahaja sukha," meaning it is inherent and spontaneous, not dependent on external conditions. It arises from the deep realization of one's true nature and the continuous presence of divine consciousness.

The verse further explains that continually immersing in this state of bliss through virtuous actions (sukritais) reinforces and sustains this liberated condition. Good deeds and a life of righteousness serve as a means to deepen and stabilize this spiritual attainment, ensuring that the individual remains anchored in the state of liberation.

When a person achieves this state of liberation and maintains it through virtuous living, the wise refer to him with great reverence. He is called a renunciate (tyagi), indicating his detachment from worldly desires and material attachments. He is also called a yogi, highlighting his mastery of spiritual practices and his union with the divine. Lastly, he is referred to as a poet (kavi), signifying his ability to express profound truths and insights through words, reflecting his deep spiritual understanding.

This verse underscores the holistic nature of spiritual realization, where inner transformation, virtuous living, and the ability to articulate spiritual truths come together. It serves as an inspiration for seekers to aspire to this state of liberation, recognizing the indispensable role of the guru's grace and the importance of living a life of virtue.



