

॥ प्रौढानुभूतिः ॥ PRAUDHANUBHUTI

(1)

प्रौढप्रौढनिजानुभूतिगलितद्वैतेन्द्रजालो गुरुः
गूढं गूढमघौघदुष्टकुधियां स्पष्टं सुधीशालिनाम् ।
स्वान्ते सम्यगिहानुभूतमपि सच्छिष्यावबोधाय त-
त्सत्यं संस्मृतवान्समस्तजगतां नैजं निजालोकनात् ॥

The teacher is one to whom the illusory magic of multitudinous existence of the world has ceased to exist due to the strength of his inner experience; this experience (of the ultimate reality of the soul) is extremely hidden to the intellect corrupted by the vices and is clear to the intellect of the wise. For the easy comprehension of the true disciple (seeker) the teacher recollects his personal inner experience of the ultimate reality of the world.

(2)

द्वैतं मय्यखिलं समुत्थितमिदं मिथ्या मनःकल्पितं
तोयं तोयविवर्जिते मरुतले भ्रान्त्यैव सिद्धं न हि ।
यद्येवं खलु दृश्यमेतदखिलं नाहं न वा तन्मम
प्रौढानन्दचिदेकसन्मयवपुः शुद्धोऽस्म्यखण्डोऽस्म्यहम् ॥

The differences that have sprung in me and around Me are the illusory projections of mind, just as the illusion of water in the mirage of desert where water doesnot exist at all. Therefore all that I experience is not Me or mine; I am that supreme bliss, pure consciousness, and existing reality namely Atman. I am partless whole. (Therefore there cannot be any difference of the experiencer and the experienced).

(3)

देहो नाहमचेतनोऽयमनिशं कुड्यादिवन्निश्चितो
नाहं प्राणमयोऽपि वा दृतिधृतो वायुर्यथा निश्चितः ।
सोऽहं नापि मनोमयः कपिचलः कार्पण्यदुष्टो न वा
बुद्धिर्बुद्धकुवृत्तिकेव कुहना नाज्ञानमन्धन्तमः ॥

I am not the body which is as insentient as the wall and I am not the sheath of vital air which is like the air trapped in (closed vessel); I am not the mental sheath which is blemishful and as fickle as a monkey; I am not the intellect which is deceptive like the ancess who is in the Buddhist fold and nor am I dark ignorance.

(4)

नाहं खादिरपि स्फुटं मरुतलभ्राजत्पयः साम्यतः
तेभ्यो नित्यविलक्षणोऽखिलदृशिः सौरप्रकाशो यथा ।
दृश्यैः सङ्गविवर्जितो गगनवत्संपूर्णरूपोऽस्म्यहं
वस्तुस्थित्यनुरोधतस्त्वहमिदं वीच्यादि सिन्धुर्यथा ॥

I am not the elements such as space etc., as they too are (illusory) like the water in the desert (mirage); whereas I am endowed with qualities much different from them (as I am the ever existing reality). Just as the rays of the sun illuminate other objects without being attached to them, similarly I too am unattached and omnipresent. (But there is no difference between the objects seen and me) as I am like the sea which itself appears as waves (seemingly different from it); I too appear on the objects seen in accordance to the status of objects.

(5)

निर्द्वैतोऽस्म्यहमस्मि निर्मलचिदाकाशोऽस्मि पूर्णोऽस्म्यहं
निर्देहोऽस्मि निरिन्द्रियोऽस्मि नितरां निष्प्राणवर्गोऽस्म्यहम् ।
निर्मुक्ताशुभमानसोऽस्मि विगलद्विज्ञानकोशोऽस्म्यहं
निर्मायोऽस्मि निरन्तरोऽस्मि विपुलप्रौढप्रकाशोऽस्म्यहम् ॥

I am partless and pure consciousness. I shine forth everywhere and am omnipresent. I am bereft of body, the senses and indeed the vital airs. I am transcendental to the mental sheath and sheath of knowledge (*vijnanamayakosa*). I am free from ignorance and am continuous. I am of vast luminous nature (i.e. as an illuminator of everything in the creation).

(6)

मत्तोऽन्यत्र हि किञ्चिदस्ति यदि चिद्भास्यं ततस्तन्मृषा
गुञ्जावह्निवदेव सर्वकलनाधिष्ठानभूतोऽस्म्यहम् ।
सर्वस्यापि दृगस्म्यहं समरसः शान्तोऽस्म्यपापोऽस्म्यहं
पूर्णोऽस्मि द्वयवर्जितोऽस्मि विपुलाकाशोऽस्मि नित्योऽस्म्यहम् ॥

There exist none other than Me. If there is something that illumines due to the presence of consciousness it would be illusion like the light falling on golden stud taken to be fire. I am the support of all projections and witness of them. I am peaceful, blemishless, complete in all respects, one without the second and eternal. I am of vast luminous nature.

(7)

मय्यस्मिन्परमार्थके श्रुतिशिरोवेद्ये स्वतोभासने
का वा विप्रतिपत्तिरेतदखिलं भात्येव यत्संनिधेः ।
सौरालोकवशात्प्रतीतमाखिलं पश्यन्न तस्मिन्ननः
संदिग्धोऽस्त्यत एव केवलशिवः कोऽपि प्रकाशोऽस्म्यहम् ॥

My nature is of supreme kind which is self-luminous and which can be known only through the statements of Upanishads. There can be no other opinion in the fact that only due to my presence that all this (world) is illuminated. It is just like the fact that a person who perceives with the help of solar light does not doubt the existence of sun. I am pure, auspicious and consciousness which cannot be defined through words.

(8)

नित्यस्फूर्तिमयोऽस्मि निर्मलसदाकाशोऽस्मि शान्तोऽस्म्यहं
नित्यानन्दमयोऽस्मि निर्गतमहामोहान्धकारोऽस्म्यहम् ।
विज्ञातं परमार्थतत्त्वमखिलं नैजं निरस्ताशुभं
मुक्तप्राप्यमपास्तभेदकलनाकैवल्यसंज्ञोऽस्म्यहम् ॥

I am ever luminous, pure and existing everywhere, peaceful, ever-blissful, bereft of the great darkness of ignorance, devoid of all inauspicious qualities. I am attainable to the people who have attained emancipation; I am without any differences and termed as one which stands alone.

(9)

स्वप्नद्वैतवदेव जाग्रतमपि द्वैतं मनोमात्रकं
मिथ्येत्येव विहाय सच्चिदमलस्वात्मैकरूपोऽस्म्यहम् ।
यद्वा वेद्यमशेषमेतदनिशं मद्रूपमेवेत्यपि
ज्ञात्वा त्यक्तमरुन्महोदधिरिव प्रौढो गभीरोऽस्म्यहम् ॥

The multitudes of the waking state is mental projection just like in dream stage; hence we should disown it as unreal and consider oneself as truth, consciousness and blemishless Atman. One should consider oneself to be like the deep calmful ocean not disturbed by any factors (like mind) after realising that all the objects perceived are but my projections alone.

(10)

गन्तव्यं किमिहास्ति सर्वपरिपूर्णस्याप्यखण्डाकृतेः
कर्तव्यं किमिहास्ति निष्क्रियतनोर्मोक्षैकरूपस्य मे ।
निर्द्वैतस्य न हेयमन्यदपि वा नो वाप्युपेयान्तरं
शान्तोऽद्यास्मि विमुक्ततोयविमलो मेघो यथा निर्मलः ॥

Where is the place where I have to go as I am omnipresent and partless! What is the action to be done by me, for, I am of the nature of emancipation and actionless! There is nothing which I have to remove (from myself) as I am partless Whole and nothing new to attain. I am calm and pure like the cloud which has shed all its waters.

(11)

किं नः प्राप्तमितःपुरा किमधुना लब्धं विचारादिना
यस्मात्तत्सुखरूपमेव सततं जाज्वल्यमानोऽस्म्यहम् ।
किं वाऽपेक्ष्यमिहापि मर्यतितरां मिथ्याविचारादिकं
द्वैताद्वैतविवर्जिते समरसे मौनं परं सम्मतम् ॥

There is nothing which has been unattained or anything to acquire. I am ever blissful and luminous. Where is the need for any enquiry (which would be redundant). I am equipoised without the nature of two-fold existence or unitary existence. Silence would be the best way (to understand me). (Since Atma is not *sadhya* but *siddha vastu*, Acarya shows the futility of enquiry from the supreme point of view).

(12)

श्रोतव्यं च किमस्ति पूर्णसुदृशो नित्यापरोक्षस्य मे
मन्तव्यं च न मेऽस्ति किञ्चिदपि वा निःसंशयज्योतिषः ।
ध्यातृ-ध्येयविभेदानिवपुषो न ध्येयमस्त्येव मे
सर्वात्मैकमहारसस्य सततं नो वा समाधिर्मम ॥

(Acarya goes on to show the futility of the other actions for a Atmajnani). What is new existing for me to know through lisetning for I am always known as complete and ever conscious. There is no need to even contemplate as there exists no doubt due to my luminous nature. There is no other action (meditation) for me to do as I am the destroyer of differences between the meditator and the meditated. And there is no state of Samadhi for me as I am always existing as the nature of self in everything.

(13)

आत्मानात्मविवेचनाऽपि मम नो विद्वत्कृता रोचते-
 ऽनात्मा नास्ति यदस्ति गोचरवपुः को वा विवेक्तुं क्षमी ।
 मिथ्यावादविचारचिन्तनमहो कुर्वन्त्यदृष्टात्मका
 भ्रान्ता एव न पारगा दृढधियस्तूष्णीं शिलावत्स्थिताः ॥

The enquiry conducted by the scholars regarding the difference between self and non-self is not to my liking as there exists no separate entity by name, non-self. If there were to exist some entity called non-self then who would be capable of negating it using logical means. Alas! it is only the ignorant people who know not the nature of self, who engage themselves in such debate, enquiry and contemplation. Such men are confused, but not a person who has crossed (ie. liberated). Those who have firm knowledge remain silent as a rock.

(14)

वस्तुस्थित्यनुरोधतस्त्वहमहो कश्चित्पदार्थो न चा-
 प्येवं कोऽपि विभामि संततदृशिर्वाङ्मानसागोचरः ।
 निष्पापोऽस्म्यभयोऽस्म्यहं विगतदुःशङ्काकलङ्कोऽस्म्यहं
 संशान्तानुपमानशीतलमहः प्रौढप्रकाशोऽस्म्यहम् ॥

I assume the form of the objects following the nature of objects but surprisingly I am not them (ie. objects). I am luminous self who does not become the object of knowledge for the speech or mind and nor am I determinate. I am blemishless and fearless. I am bereft of the ignorance which is a tough defect (to be eradicated). I am peaceful, uncomparable, pleasant, and full of extreme brilliance.

(15)

योऽहं पूर्वमितः प्रशान्तकलनः शुद्धोऽस्मि बुद्धोऽस्म्यहं
यस्मान्मत्त इदं समुत्थितमभूदेतन्मया धार्यते ।
मय्येव प्रलयं प्रयाति निरधिष्ठानाय तस्मै सदा
सत्यानन्दचिदात्मकाय विपुलप्रज्ञाय मह्यं नमः ॥

I am pure who had no function even before this (creation). I am enlightened. Salutation to myself who is self-supportive, truth, consciousness and bliss, whose nature is supreme knowledge, all pervasive and from whom all this (creation) is projected, in whom it is sustained and in whom it finally attains union.

(16)

सत्ताचित्सुखरूपमस्ति सततं नाहं च न त्वं मृषा
नेदं वापि जगत्प्रदृष्टमखिलं नास्तीति जानीहि भोः ।
यत्प्रोक्तं करुणावशात्त्वयि मया तत्सत्यमेतत्स्फुटं
श्रद्धत्स्वानघ शुद्धबुद्धिरसि चेन्माऽत्रास्तु ते संशयः ॥

Only one entity which is truth, knowledge and bliss exists; neither do I nor you. Both (the concept of I and you) are not ultimately real. Even this world does not exist nor do any of the objects seen (or known). If you are sinless and with clear intellect, understand what has been said by me to be the truth. Let there be no doubt regarding this.

(17)

स्वारस्यैकसुबोधचारुमनसे प्रौढानुभूतिस्त्वियं
दातव्या न तु मोहदग्धकुधिये दुष्टान्तरङ्गाय च ।
येयं रम्यविदर्पितोत्तमशिरः प्राप्ता चकास्ति स्वयं
सा चेन्मर्कटहस्तदेशपतिता किं राजते केतकी ॥

This Praudhanubhuti, must be given only to a person who is desirous of knowing the nature of one's self. It should not be given to a person whose intellect is burnt by ignorance and whose heart is full of defects. The garland of flowers would beautify the person who wears it on the head knowing that it would look good on him; but will the same garland given in the hands of a monkey shine?

