



*The* DEEP EXPERIENCE *of* REALITY  
PRAUDHĀNUBHŪTI



SARVAMANGALA FOUNDATION

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SARVAMANGALA

प्रौढानुभूति

Prauḍhānubhūti

*The DEEP EXPERIENCE of REALITY*

PRAUḌHĀNUBHŪTI



ŚIVA, KNOWER OF THE ABSOLUTE

Śiva represents the all-auspicious, all-peaceful awareness of our true nature.

*Tamil Nadu, 1000–1020 @ Metropolitan Museum of Art*

प्रौढानुभूति

Praudhānubhūti

The DEEP EXPERIENCE of REALITY  
PRAUDHĀNUBHŪTI

प्रौढप्रौढनिजानुभूतिगलितद्वैतेन्द्रजालो गुरु-  
गूढं गूढमघौघदुष्टकुधियां स्पष्टं सुधीशालिनाम् ।  
स्वान्ते सम्यगिहानुभूतमपि सच्छिशिष्यावबोधाय तत्  
सत्यं संस्मृतवान्समस्तजगतां नैजं निजालोकनात् ॥ १ ॥

The teacher is one for whom  
the magic of duality has been dropped  
through the elevated, elevated experience of self-nature.  
What is hidden, hidden for those whose minds  
are foolish, disturbed by fault after fault,  
is luminous for those who abound in true wisdom.  
While reality is truly experienced within oneself,  
to awaken the student,  
he, *the teacher*, called to recognition this truth,  
the self-nature of all beings,  
by reflexive vision.

द्वैतं मय्यखिलं समुत्थितमिदं मिथ्या मनःकल्पितं  
तोयं तोयविवर्जिते मरुतले भ्रान्त्यैव सिद्धं न हि ।  
यद्येवं खलु दृश्यमेतदखिलं नाहं न वा तन्मम  
प्रौढानन्दचिदेकसन्मयवपुः शुद्धोऽस्म्यखण्डोऽस्म्यहम् ॥ २ ॥

(The teacher spoke:)

Within me this entire duality has risen up together  
by illusion, constructed by mind.  
Water in a waterless desert is only by confusion,  
not as something established.  
If everything is perceived only in this way,  
then neither am I, nor is this mine.  
My body is elevated bliss,  
knowing, simple reality.  
I am pure, I am undivided.

देहो नाहमचेतनोऽयमनिशं कुड्यादिवन्निश्चितो  
नाहं प्राणमयोऽपि वा दृतिधृतो वायुर्यथा निश्चितः ।  
सोऽहं नापि मनोमयः कपिचलः कार्पण्यदुष्टो न वा  
बुद्धिर्बुद्धकुवृत्तिकेव कुहना नाज्ञानमन्यन्तमः ॥ ३ ॥

I am not a body.  
That is perpetually inert,  
without consciousness like a wall.  
I am also not made-of-breath.  
That depends on the lungs  
and is without consciousness like the wind.  
I am also not made-of-mind.  
That is volatile like a monkey and  
plagued by weakness.  
Nor am I an intellect,  
hypocritical with its many intelligent reflections.  
That is ignorance, deep darkness.

नाहं खादिरपि स्फुटं मरुतलभ्राजत्पयःसाम्यत-  
स्तेभ्यो नित्यविलक्षणोऽखिलदृशिः सौरप्रकाशो यथा ।  
दृश्यैः सङ्गविवर्जितो गगनवत्सम्पूर्णरूपोऽस्म्यहं  
वस्तुस्थित्यनुरोधतस्त्वहमिदं वीच्यादि सिन्धुर्यथा ॥ ४ ॥

I am also not the ether and the like.  
That clearly appears like water on the surface of the desert.  
What is ever free of their conditioning  
is the seeing of all, like the sunlight,  
what is empty of touching objects of perception  
like the sky, undivided whole,  
this I am, resting as reality,  
like the waves and the ocean.

निर्द्वैतोऽस्म्यहमस्मि निर्मलचिदाकाशोऽस्मि पूर्णोऽस्म्यहं  
निर्देहोऽस्मि निरिन्द्रियोऽस्मि नितरां निष्प्राणवर्गोऽस्म्यहम् ।  
निर्मुक्ताशुभमानसोऽस्मि विगलद्विज्ञानकोशोऽस्म्यहं  
निर्मायोऽस्मि निरन्तरोऽस्मि विपुलप्रौढप्रकाशोऽस्म्यहम् ॥ ५ ॥

I am empty of duality,  
the dustless sky of consciousness, whole,  
empty of a body, empty of senses,  
entirely empty of a group of life-forces,  
empty of a liberated or bound mind.  
For me the consciousness-layer has dried up.  
I am empty of illusion, empty of an interior,  
vast elevated light.

मत्तोऽन्यन्न हि किञ्चिदस्ति यदि चिद्भास्यं ततस्तन्मृषा  
गुञ्जावह्निवदेव सर्वकलनाधिष्ठानभूतोऽस्म्यहम् ।  
सर्वस्यापि दृगस्म्यहं समरसः शान्तोऽस्म्यपापोऽस्म्यहं  
पूर्णोऽस्मि द्वयवर्जितोऽस्मि विपुलाकाशोऽस्मि नित्योऽस्म्यहम् ॥ ६ ॥

There is nothing removed from me.  
What appears by consciousness is an illusion.  
Like setting fire to a plant, I am the base of all events.  
I am the seeing of all, of the same taste,  
peaceful, without fault.  
I am whole, empty of duality.  
I am continuous expansive space.

मय्यस्मिन्परमार्थके श्रुतिशिरोवेद्ये स्वतो भासने  
का वा विप्रतिपत्तिरेतदखिलं भात्येव यत्संनिधेः ।  
सौरालोकवशात्प्रतीतमखिलं पश्यन्न तस्मिञ्जनः  
सदिग्धोऽस्त्यत एव केवलशिवः कोऽपि प्रकाशोऽस्म्यहम् ॥ ७ ॥

In me as ultimate reality,  
known through the chief of the shruti (the heard teaching),  
self-luminous,  
by the presence of which all shines forth,  
what confutation could there be?  
Seeing that by the power of the light of the sun  
everything shines forth,  
no being has any doubt.  
Hence I am only peace,  
only light.

नित्यस्फूर्तिमयोऽस्मि निर्मलसदाकाशोऽस्मि शान्तोऽस्म्यहं  
नित्यानन्दमयोऽस्मि निर्गतमहामोहान्धकारोऽस्म्यहम् ।  
विज्ञातं परमार्थतत्त्वमखिलं नैजं निरस्ताशुभं  
मुक्तप्राप्यमपास्तभेदकलनाकैवल्यसंज्ञोऽस्म्यहम् ॥ ८ ॥

Ever full of vibration,  
the sky of dustless reality,  
I am at peace,  
made of perpetual joy.  
The darkness of delusion has left me.  
The utmost self-reality is realised,  
where misfortune is absent, accomplished by the liberated.  
I am what is named simplicity,  
empty of the doings of differences.

स्वाप्नद्वैतवदेव जाग्रतमपि द्वैतं मनोमात्रकं  
मिथ्येत्येव विहाय सच्चिदमलस्वान्तैकरूपोऽस्म्यहम् ।  
यद्वा वेद्यमशेषमेतदनिशं मद्रूपमेवेत्यपि  
ज्ञात्वा त्यक्तमरुन्महोदधिरिव प्रौढो गभीरोऽस्म्यहम् ॥ ९ ॥

Like the duality in a dream  
the duality while awake is also purely of the mind.  
Giving it up as an illusion,  
I am dustless reality-consciousness, of simple nature.  
Knowing that whatever is knowable is also my form,  
I am like an ocean who has given up the wind,  
elevated and deep.

गन्तव्यं किमिहास्ति सर्वपरिपूर्णस्याप्यखण्डाकृतेः  
कर्तव्यं किमिहास्ति निष्क्रियतनोर्मोक्षैकरूपस्य मे ।  
निर्द्वैतस्य न हेयमन्यदपि वा नो वाप्युपेयान्तरं  
शान्तोऽद्यास्मि विमुक्ततोयविमलो मेघो यथा निर्मलः ॥ १० ॥

Where is there to go here for the unbounded whole?  
What is there to do here for non-doing nature,  
for me whose simple nature is liberation?  
For the non-dual there is nothing to be rejected  
and nothing to be added.  
Now I am at peace,  
pure like a cloud which has been freed of pure water.

किं न प्राप्तमितः पुरा किमधुना लब्धं विचारादिना  
यस्मात्तत्सुखरूपमेव सततं जाज्वल्यमानोऽस्म्यहम् ।  
किं वापेक्ष्यमिहापि मय्यतितरां मिथ्याविचारादिकं  
द्वैताद्वैतविवर्जिते समरसे मौनं परं सम्मतम् ॥ ११ ॥

What have we achieved earlier,  
what have we gained now  
by meditation and the rest?  
I am this from which the nature of bliss  
perpetually radiates forth.  
What illusive meditation is to be pondered  
in-depth within me?  
In the nectar of simplicity,  
free of duality and non-duality,  
silence is the final understanding.

श्रोतव्यं च किमस्ति पूर्णसुदृशो मिथ्यापरोक्षस्य मे  
मन्तव्यं च न मेऽस्ति किञ्चिदपि वा निःसंशयज्योतिषः ।  
ध्यातृध्येयविभेदहानिवपुषो न ध्येयमस्त्येव मे  
सर्वात्मैकमहारसस्य सततं नो वा समाधिर्मम ॥ १२ ॥

What is there to hear for the seeing of the full,  
for me to whom through-the-eyes-of-another (the indirect)  
is illusory?  
There is nothing to opine for me  
who am light empty of doubt.  
There is nothing to meditate on for this whose nature  
is laying aside a meditator and something to meditate upon.  
For the great sweetness of complete, simple self-nature,  
there is no samādhi *concentration*.

आत्मानात्मविवेचनापि मम नो विद्वत्कृता रोचते-  
ऽनात्मा नास्ति यदस्ति गोचरवपुः को वा विवेक्तुं क्षमी ।  
मिथ्यावादविचारचिन्तनमहो कुर्वन्त्यदृष्टात्मका  
भ्रान्ता एव न पारगा दृढधियस्तूष्णीं शिलावत्स्थितः ॥ १३ ॥

The scholar-created distinction  
between self and non-self does not shine for me.  
Who is capable of creating a discrepancy in  
*non-self is, is not* and *the nature of phenomena*?  
Only they who have not realised self-reality  
speak about illusion, meditation, deliberation.  
They are confused and have not crossed beyond.  
Those of firm wisdom become silent like a rock.

वस्तुस्थित्यनुरोधतस्त्वहमहो कश्चित्पदार्थो न चा-  
प्येवं कोऽपि विभामि संततदृशी वाङ्मानसागोचरः ।  
निष्पापोऽस्म्यभयोऽस्म्यहं विगतदुःशङ्काकलङ्कोऽस्म्यहं  
संशान्तानुपमानशीतलमहःप्रौढप्रकाशोऽस्म्यहम् ॥ १४ ॥

By obliging with reality-abiding  
I am not the object of any word.  
Not shining forth as anyone,  
I am continuous seeing which is not a field  
for speech or thought to graze upon.  
I am empty of evil, empty of fear,  
empty of suffering, hesitation or stain.  
I am at peace, calm without any equivalence,  
the elevated light of day.

योऽहं पूर्वमितः प्रशान्तकलनाशुद्धोऽस्मि बुद्धोऽस्म्यहं  
यस्मान्मत्त इदं समुत्थितमभूदेतन्मया धार्यते ।  
मय्येव प्रलयं प्रयाति निरधिष्ठानाय तस्मै सदा  
सत्यानन्दचिदात्मकाय विपुलप्रज्ञाय मह्यं नमः ॥ १५ ॥

This what I was erstwhile,  
pure with activities settled down, awake,  
from whom this has arisen together from me,  
is borne by me,  
and goes to annihilation in me,  
Obeisance always to this which has no basis,  
whose nature is reality, bliss, knowing,  
to expansive knowing, to myself.

सत्ताचित्सुखरूपमस्ति सततं नाहं च न त्वं मृषा  
नेदं वापि जगत्प्रदृष्टमखिलं नास्तीति जानीहि भो ।  
यत्प्रोक्तं करुणावशात्त्वयि मया तत्सत्यमेतत्स्फुटं  
श्रद्धत्स्वानघ शुद्धबुद्धिरसि चेन्मात्रास्तु ते संशयः ॥ १६ ॥

The nature of reality, knowing, bliss is perpetual.  
Neither am I nor are you by illusion,  
nor what is perceived as this whole universe.  
Know that it is not so!  
What I have told you by the power of compassion  
is the luminous truth.  
Put your heart to this, o stainless one,  
as you are of pure insight.  
The remainder is your hesitation.

स्वारस्यैकसुबोधचारुमनसे प्रौढानुभूतिस्त्विदं  
दातव्या न तु मोहदुग्धकुधिये दुष्टान्तरङ्गाय च ।  
येयं रम्यविदर्पितोत्तमशिरः प्राप्ता चकास्ति स्वयं  
सा चेन्मर्कटहस्तदेशपतिता किं राजते केतकी ॥ १७ ॥

This teaching of elevated experience  
is only to be given to the gentle heart  
of noble awakening, not to one who is foolish,  
full with delusion and corrupted within.  
This beautiful peak free of pretension  
shines forth by itself.  
Yet when it falls into the hands of an ape  
how would a lotus flower sparkle?

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य  
श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य  
श्रीमच्छङ्करभगवतः कृतौ  
प्रौढानुभूतिः सम्पूर्णा ॥

*Śankara Bhagavatpāda*  
*disciple of Govinda Bhagavatpāda*  
*disciple of Gaudapāda Bhagavatpāda*



PRAYER *to* GODDESS SARASVATĪ *to*  
INCREASE *our* INTELLIGENCE



GODDESS SARASVATĪ, THE SANSKRIT LANGUAGE PERSONIFIED

*Ancient Nepali Painting of Goddess Sarasvati © Himalayan Art Resources*

PRAYER *to* GODDESS SARASVATĪ *to*  
INCREASE *our* INTELLIGENCE

ॐ नमस्ते शारदे देवि काश्मीरपुरवासिनि ।  
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे ॥

om namaste śārade devi kāśmīra-pura-vāsini |  
tvām ahaṁ prārthaye nityaṁ vidyā-dānaṁ ca dehi me ||

Om Obeisance to you, O Goddess Śāradā,  
You who are like the Full-Moon in Autumn,  
You who dwell in the Region of Kaśmīr!  
I ever beseech you: Grant me the gift of knowledge!

