

Verses of the Hastāmalakīyabhāṣyam

Introductory Prayer Verses

यस्मिन्ज्ञाते भवेत्सर्वं विज्ञातं परमात्मनि ।

तं वन्दे नित्यविज्ञानमानन्दमजमव्ययम् ॥

yasminjñāte bhavetsarvaṁ vijñātaṁ paramātmani ।
taṁ vande nityavijñānamānandamajamavyayam ॥

When the Supreme Self is known, everything is known. My salutations to that Self, who is timeless awareness, fullness (ānanda), unborn, and imperishable. (i)

यदज्ञानादभूद्द्वैतं ज्ञाते यस्मिन्निर्वर्तते ।

रज्जुसर्पवदत्यन्तं तं वन्दे पुरुषोत्तमम् ॥

yadajñānādadbhūddvaitaṁ jñāte yasminnirvartate ।
rajjusarpavadatyantaṁ taṁ vande puruṣottamam ॥

My salutations to that Supreme Self from ignorance of whom there is duality, and who when known duality ceases completely, like a snake (imagined) on a rope. (ii)

यस्योपदेशदीधित्या चिदात्मा नः प्रकाशते ।

नमः सद्गुरवे तस्मै स्वाविद्याध्वान्तभानवे ॥

yasyopadeśadīdhityā cidātmā naḥ prakāśate ।
namaḥ sadgurave tasmai svāvidyādhvāntabhānave ॥

Salutations to my guru, who is like the sun to the darkness of my ignorance, by the light of whose teaching the Self which is pure awareness shines for us. (iii)

The Text

निमित्तं मनश्चक्षुरादिप्रवृत्तौ
निरस्ताखिलोपाधिराकाशकल्पः ।
रविलोकचेष्टानिमित्तं यथा यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १ ॥

nimittaṁ manaścakṣurādipravṛttau
nirastākhillopādhirākāśakalpaḥ ।
ravirlokaceṣṭānimittaṁ yathā yaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 1 ॥

Just as the sun is the cause for activity in the world, the Self, which, like space, is free of all conditioning adjuncts, is the cause for the activity of the mind, the sense organs, and the body. I am that Self, whose nature is timeless awareness. (1)

यमग्न्युष्णवन्नित्यबोधस्वरूपं
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्तन्त आश्रित्य निष्कम्पमेकं
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ २ ॥

yamagnyuṣṇavannityabodhasvarūpaṁ
manaścakṣurādīnyabodhātmakāni ।
pravartanta āśritya niṣkampamekaṁ
sa nityopalabdhisvarūpo'hamātmā ॥ 2 ॥

Depending on the Self, which is one and motionless, whose nature is timeless awareness, like heat is the nature of fire, the mind and sense organs, insentient by nature, are active. I am that Self, whose nature is timeless awareness. (2)

मुखाभासको दर्पणे दृश्यमानो

मुखत्वात्पृथक्त्वेन नैवास्ति वस्तु ।

चिदाभासको धीषु जीवोऽपि तद्व -

त्स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

mukhābhāsako darpaṇe dṛśyamāno
mukhatvātpṛthaktvena naivāsti vastu ।
cidābhāsako dhīṣu jīvo'pi tadva -
tsa nityopalabdhisvarūpo'hamātmā ॥ 3 ॥

The reflection of a face seen in a mirror is not a real object separate from the face. Similarly, the jīva also, is but a reflection of consciousness seen in the intellects. I am that Self, whose nature is timeless awareness. (3)

यथा दर्पणाभाव आभासहानौ

मुखं विद्यते कल्पनाहीनमेकम् ।

तथा धीवियोगे निराभासको यः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ४ ॥

yathā darpaṇābhāva ābhāśahānau
mukhaṁ vidyate kalpanāhīnamekam ।
tathā dhīviyoge nirābhāsako yaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 4 ॥

Just as the one face exists without its reflection when its reflection ceases to be in the absence of the mirror; similarly, the Self exists without its reflection in the absence of the intellect. I am that Self whose nature is timeless awareness. (4)

मनश्चक्षुरादेर्वियुक्तः स्वयं यो

मनश्चक्षुरादेर्मनश्चक्षुरादिः ।

मनश्चक्षुरादेरगम्यस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ५ ॥

manaścakṣurāderviyuktaḥ svayaṁ yo
manaścakṣurādermanaścakṣurādih ।
manaścakṣurāderagamyasvarūpaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 5 ॥

Itself free from the mind and sense organs, the Self is the mind of the mind and eye of the eye. Its own nature cannot be reached by the mind nor the sense organs. I am that Self whose nature is timeless awareness. (5)

य एको विभाति स्वतः शुद्धचेताः

प्रकाशस्वरूपोऽपि नानेव धीषु ।

शरावोदकस्थो यथा भानुरेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ६ ॥

ya eko vibhāti svataḥ śuddhacetāḥ
prakāśasvarūpo'pi nāneva dhīṣu ।
śarāvodakastho yathā bhānurekaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 6 ॥

That which is One shines of its own accord for the one whose mind is pure. Even though it is self-effulgent, it appears as though many and diverse in the intellects; just as the sun, which is one, obtaining in bowls of water. I am that Self, whose nature is timeless awareness. (6)

यथानेकचक्षुःप्रकाशो रविर्न

क्रमेण प्रकाशीकरोति प्रकाश्यम् ।

अनेका धियो यस्तथैकप्रबोधः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ७ ॥

yathānekacakṣuḥprakāśo ravirna
krameṇa prakāśīkaroti prakāśyam ।
anekā dhiyo yastathaikaprabodhaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 7 ॥

Just as the sun, who is the light for many eyes, does not light up the objects to be illumined one by one; similarly, the one awareness does not light up the many minds one by one. I am that Self, whose nature is timeless awareness. (7)

विवस्वत्प्रभातं यथा रूपमक्षं

प्रगृह्णाति नाभातमेवं विवस्वान् ।

यदाभात आभासयत्यक्षमेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥८ ॥

vivasvatprabhātaṁ yathā rūpamakṣaṁ
pragṛhṇāti nābhātamevaṁ vivasvān ।
yadābhāta ābhāsayatyakṣamekaḥ
sa nityopalabdhisvarūpo'hamātmā ॥8 ॥

Just as the eye perceives form which is illumined by the sun, not unillumined form; in the same manner, Vivasvan (the ruling deity of the eyes) who is one, illumined by the Self, illumines the eyes. I am that Self, whose nature is timeless awareness. (8)

यथा सूर्य एकोऽप्स्वनेकश्चलासु

स्थिरास्वप्यनन्वग्विभाव्यस्वरूपः ।

चलासु प्रभिन्नासु धीष्वेवमेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ९ ॥

yathā sūrya eko'psvanekaścalāsu
sthirāsvapyananvagvibhāvyasvarūpaḥ ।
calāsu prabhinnāsu dhīṣvevamekaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 9 ॥

Just as the one sun, even though many and diverse in moving and still waters, does not have a nature which is in accordance with that; similarly the One in the moving and diverse minds. I am that Self, whose nature is timeless awareness. (9)

घनच्छन्नदृष्टिर्घनच्छन्नमर्क

यथा निष्प्रभं मन्यते चातिमूढः ।

तथा बद्धवद्भाति यो मूढदृष्टेः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १० ॥

ghanacchannadr̥ṣṭirghanacchannamarkaṁ
yathā niṣprabhaṁ manyate cātimūḍhaḥ ।
tathā baddhavadbhāti yo mūḍhadr̥ṣṭeḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 10 ॥

Just as the deluded person, whose eyes are covered by clouds thinks that the sun, covered by clouds, has no light; similarly, the Self appears as though bound for the one whose vision is deluded. I am that Self, whose nature is timeless awareness. (10)

समस्तेषु वस्तुष्वनुस्यूतमेकं

समस्तानि वस्तूनि यं न स्पृशन्ति ।

वियद्वत्सदा शुद्धमच्छस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ११ ॥

samasteṣu vastuṣvanusyūtamekaṁ
samastāni vastūni yaṁ na spr̥śanti ।
viyadvatsadā śuddhamacchasvarūpaḥ
sa nityopalabdhisvarūpo'hamātmā ॥ 11 ॥

Nothing whatsoever touches that one which pervades all things. Like space, it is always pure, its nature free from death. I am that Self, whose nature is timeless awareness. (11)

उपाधौ यथा भेदता सन्मणीनां

तथा भेदता बुद्धिभेदेषु तेऽपि ।

यथा चन्द्रिकाणां जले चञ्चलत्वं

तथा चञ्चलत्वं तव अपि इह विष्णो ॥ १२ ॥

upādhau yathā bhedaṭā sanmaṇīnāṁ
tathā bhedaṭā buddhibhedeṣu te'pi ।
yathā candrikāṇāṁ jale cañcalatvaṁ
tathā cañcalatvaṁ tava api iha viṣṇo ॥ 12 ॥

Just as in the presence of a conditioning adjunct pure crystals appear differently; similarly, in the presence of different minds, You also appear differently. Just as moons appear to be moving in the water; similarly, Oh Visnu, You also appear to be moving here. (12)

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य
श्रीगोविन्दभगवत्पूज्यपादशिष्य
श्रीमच्छम्करभगवतः कृतौ
हस्तामलकीयभाष्यम्
संपूर्णम् ॥

iti śrīmatparamahaṁsaparivrājakācāryasya
śrīgovindabhagavatpūjyapādaśiṣya
śrīmacchamkarabhagavataḥ kṛtau
hastāmalakīyabhāṣyam
sampūrṇam ॥