

HASTAMALAKA STOTRAM



Verse 1

कस्त्वं शिशो कस्य कुतोऽसि गन्ता
किं नाम ते त्वं कुत आगतोऽसि ।
एतन्मयोक्तं वद चार्भक त्वं
मत्प्रीतये प्रीति विवर्धनोऽसि ॥ १ ॥

kastvam shisho kasya kutosi ganta
kim nama te tvam kuta agatosi |
etanmayoktam vada charbhaka tvam
matpriyate priti vivardhanosi ||1||

O child, who are you? Whose (Son) are you? Where are you going? What is your name? from where have you come? O Young one, Please tell me what I have asked you for the sake of my love, since you ever increase my love. [Verse 1]

Verse 2

हस्तामलक उवाच ।
नाहं मनुष्यो न च देव-यक्षौ
न ब्राह्मण-क्षत्रिय-वैश्य-शूद्राः ।
न ब्रह्मचारी न गृही वनस्थो
भिक्षुर्न चाहं निजबोध रूपः ॥ २ ॥

hastamalaka uvacha
naham manushyo na cha deva-yakshou
na brahmana-kshatriya-vaishya-shudrah |
na brahmachari na gruhi vanastho
bhikshurna chaham nijabodha rupah ||2||

Hastamalaka replies : I am not man, not even deva (God) or a Yaksha (Semi celestial being), not brahmin-Vaishya-Sudra, not a brahmachari (Student), not a householder, not a forest-dweller (retired person), not even a mendicant (Sanyasi), I am of the nature of self-knowledge. [Verse 2]

Verse 3

निमित्तं मनश्चक्षुरादिप्रवृत्तौ
निरस्ताखिलोपाधिराकाशकल्पः ।
रविलोकचेष्टानिमित्तं यथा यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

nimittam manashchakshuradipravruttau
nirastAkhilopAdhirAkAshakalpah |
ravirlokacheshTAnimittam yathA yah
sa nityopalabdhisvarUpohamAtmA ||3||

Who is the cause for the activities of the mind and eyes, is devoid of all limiting adjuncts, like space, just as the sun is the cause for all worldly activities (but is the witness), I am of the nature of that ever-existing Atman. That, which is the cause for the activities of the mind and eyes.. [Verse 3]

Verse 4

यमग्न्युष्णवन्नित्यबोध स्वरूपं
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्तन्त आश्रित्य निष्कम्पमेकं
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ४ ॥

yamagnyushnavannityabodha svarupam
manashchakshuradinyabodhatmakani |
pravartanta ashritya nishkampamekam
sa nityopalabdhisvarupohamatma ||4||

As heat is the nature of fire, the one whose nature is eternal knowledge, motionless, depending upon whom, inert mind, eyes, etc. Become active, I am of the nature of that ever-existing Atman. Inert mind and eyes, etc, depending upon whom become active... [Verse 4]

Verse 5

मुखाभासको दर्पणे दृश्यमानो
मुखत्वात् पृथक्त्वेन नैवास्ति वस्तु ।
चिदाभासको धीषु जीवोऽपि तद्वत्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ५ ॥

mukhabhasako darpane drushyamano
mukhatvat pruthattavena naivasti vastu |
chidabhasako dhishu jivopi tadvat
sa nityopalabdhisvarupohamatma ||5||

The image of face reflected in the mirror has no real existence apart (From) from the face. Similarly, Jiva (The individual Self) is also a reflection of Consciousness in the thoughts (Intellect). I am of the nature of that ever-existing Atman [Verse 5]

Verse 6

यथा दर्पणाभाव आभासहानौ
मुखं विद्यते कल्पनाहीनमेकम् ।
तथा धी वियोगे निराभासको यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ६ ॥

yatha darpanabhava abhasahanou
mukham vidyate kalpanahinamekam |
tatha dhi viyoge nirabhasako yah
sa nityopalabdhisvarupohamatma ||6||

Just as, when the mirror is removed, the image Vanishes, only one face remains without reflection; in the same way, when dissociated from the intellect, pure awareness alone remains without a reflection. I am of the nature of that Ever-existing Atman. [Verse 6]

Verse 7

मनश्चक्षुरादेर्वियुक्तः स्वयं यो

मनश्चक्षुरादेर्मनश्चक्षुरादिः ।

मनश्चक्षुरादेरगम्यस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ७ ॥

manashchakshuraderviyuktah svayam yo

manashchakshuradermanashchakshuradih |

manashchakshuraderagamyasvarupah

sa nityopalabdhisvarupohamatma ||7||

That which itself is different from mind, eye, etc. and is mind of the mind, eye of the eye, etc., which is inaccessible to mind, eyes, etc., I am of the nature of that ever-existing Atman.

[Verse 7]

Verse 8

य एको विभाति स्वतः शुद्धचेताः

प्रकाशस्वरूपोऽपि नानेव धीषु

शरावोदकस्थो यथा भानुरेकः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ८ ॥

ya eko vibhati svatah shuddhachetah

prakashasvarupopi naneva dhishuh |

sharavodakastho yatha bhanurekah

sa nityopalabdhisvarupohamatma ||8||

Just as one sun (reflected) in various pots filled with water (Appears differently), that which shines by itself to the pure minded, being self-luminous, though one, appears as many and different in different intellects, I am of the nature of that ever-existing Atman. [Verse 8]

Verse 9

यथाऽनेकचक्षुः-प्रकाशो रविर्न
क्रमेण प्रकाशीकरोति प्रकाश्यम् ।
अनेका धियो यस्तथैकः प्रबोधः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ९ ॥

yathanekachakshuh prakasho ravirna
kramena prakashikaroti prakashyam |
aneka dhiyo yastathaikah prabodhah
sa nityopalabdhisvarupohamatma ||9||

Just as the sun illumines many eyes, and does not illumine the Objects one by one, in the same way, that which is one Awareness, (illumines) many intellects. I am of the nature of that ever-existing Atman. [Verse 9]

Verse 10

विवस्वत् प्रभातं यथा रूपमक्षं
प्रगृह्णाति नाभातमेवं विवस्वान् ।
यदाभात आभासयत्यक्षमेकः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १० ॥

vivasvat prabhatam yatha rupamaksham
pragruhnati nabhatamevam vivasvan |
yadabhata abhasayatyakshamekah
sa nityopalabdhisvarupohamatma ||10||

Just as, illumined by the sun, an Object is seen by the eye (but not) what is not illumined; similarly, illumined by whom, the sun, illumines the eye, which is one, I am of the nature of that ever-existing Atman. [Verse 10]

Verse 11

यथा सूर्य एकोऽप्स्वनेकश्चलासु
स्थिरास्वप्यनन्यद्विभात्यस्वरूपः
चलासु प्रभिन्नः सुधीष्वेक एव
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ११ ॥

yatha surya ekopsvanekashchhalasu
sthirasvapyananyadvibhavyasvarupah |
chhalasu prabhinnah sudhishva eka
sa nityopalabdhisvarupohamatma ||11||

Just as one sun reflected in unsteady water appears to be many, reflected in steady water, it appears steady. Similarly, in various intellects of different temperaments, one Atman (Appears to be different). I am of the nature of that ever-existing Atman. [Verse 11]

Verse 12

घनच्छन्नदृष्टिर्घनच्छन्नमर्कम्
यथा निष्प्रभं मन्यते चातिमूढः ।
तथा बद्धवद्भाति यो मूढ-दृष्टेः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १२ ॥

ghanacchannadrushtirghanacchannamarkam
yatha nishprabham manyate chatimudhah |
tatha baddhavadbhati yo mudha-drushteh
sa nityopalabdhisvarupohamatma ||12||

Just as a evet ignorant person, whose vision is covered by clouds, thinks that the sun is covered by clouds and has lost its brilliance, in the same way, that which appears to be bound to a person with deluded vision, I am of the nature of that ever-existing Atman. [Verse 12]

Verse 13

समस्तेषु वस्तुष्वनुस्यूतमेकं
समस्तानि वस्तूनि यन्न स्पृशन्ति ।
वियद्वत्सदा शुद्धमच्छस्वरूपं
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १३ ॥

samasteshu vastushvanusyutamekam
samastani vastuni yanna sprushanti |
viyadvatsada shuddhamacchasvarupam
sa nityopalabdhisvarupohamatma ||13||

The one (Self), which pervades each and every Object of the world, (Yet) nothing can touch it. Like space, (Which is) always pure (And of) immaculate nature, I am of the nature of that ever-existing Atman. [Verse 13]

Verse 14

उपाधौ यथा भेदता सन्मणीनां
तथा भेदता बुद्धिभेदेषु तेऽपि ।
यथा चन्द्रिकाणां जले चञ्चलत्वं
तथा चञ्चलत्वं तवापीह विष्णो ॥ १४ ॥

upadhou yatha bhedata sanmaninam
tatha bhedata buddhibhedeshu tepi |
yatha chandrikanam jale chanchalatvam
tatha chanchalatvam tavapiha vishno ||14||

O Lord, Vishnu! Just as differences seen in crystals are only because of different adjuncts, in the same way, for you also, the difference is because of the different intellects. Just as the moon appears moving (When reflected) in moving water, so is your changeful appearance. I am of the nature of that ever-existing Atman. [Verse 14]