

SRI HASTAMALAKAM

Question by Sankaracharya

1. 'Who are you? Whose child are you? Whither are you bound? What is your name? Whence have you come? O Child! I should like to hear your reply to these questions.' Thus spoke Sri Sankaracharya to the boy, and Hastamalaka replied as follows.

Hastamalaka's Response

2. I am neither man, God, *yaksha*, *brahmin*, *kshatriya*, *vaisya*, *sudra*,¹ *brahmachari*, householder, forest-dweller, nor *sannyasi*; but I am pure awareness alone.
3. Just as the sun causes all worldly movements, so do I — the ever present, conscious Self — cause the mind to be active and the senses to function. Again, just as the ether is all-pervading, yet devoid of any specific attributes, so am I free from all attributes.

¹ *Yaksha*: celestial being; *brahmin*, *kshatriya*, *vaisya*, *sudra*: the four castes..

SRI HASTAMALAKAM*

Sankaracharya

1. Inguṟu nīyār piḷḷāi yāruḍai mainda nīdan
Eṅgu sel-kindṛāi unpēr ennanī eṅgi rundum
Ingu vandanai ennuḷḷam inbuṟa isaippā yenḍṛu
Śaṅkaran navilap bālan sāṭṭriḍa vāi tiṟan dān

Hastamalaka

2. Nara-nalan suran iyak-kan nānalan andaṇan maṭṭṛu
Arasa-num vaṇigan sūdran allanaṟ bramma chāri
Giragi-yum vāna prastan kēḍagal sanni yāsi
Nirai-yinil āru malle nija-bhōda vaḍiva nāmē
3. Sūriyan jagat tozhiṟkuc choṭṭṛi-ḍum nimitta menna
Āruḷam sakṣhu vādi yāṭṭattir kēdu vāvan
Ārelā upādi yum-viṭṭ āgāyam pōl iruppan
Ōriya nitta sidda uruva-nām avvānmā nān

**Viruttam* metre, having six-words per line

4. I am the conscious Self, ever-present and associated with everything in the same manner as heat is always associated with fire. I am that eternal, undifferentiated, unshaken Consciousness, on account of which the insentient mind and senses function, each in its own manner.
5. I am that conscious Self
of whom the ego is not independent,
as the image in a mirror is not independent
of the object reflected.
6. I am the unqualified, conscious Self,
existing even after the extinction of the mind,
just as the object remains ever the same
even after the removal of the reflecting mirror.
7. I am eternal Consciousness,
dissociated from the mind and senses.
I am the mind of the mind, the eye of the eye, the ear of the
ear and so on. I am not cognizable by the mind and senses.
8. I am the eternal, single, conscious Self,
reflected in various intellects,
just as the sun is reflected
on the surfaces of various sheets of water.
9. I am the single, conscious Self,
illuminating all intellects, just as the sun
simultaneously illumines
all eyes so that they perceive objects.
10. Only those eyes that are helped by the sun
are capable of seeing objects, not others.
The source from which the sun derives its power
is myself.

4. Eri-yadu vemmai pōla eva-nitta bhōda rūpan
Oruva-nāyk kamba-miṇḍri oḷir-tarum evanaic chārndē
Aṟvilāk karaṇa mindi-yādi tan-tozhil mēṟ sellum
Aṟivuru nitta siddhan āyula avvānmā nān
5. Attat-tiṟ pradi balitta ammuga mugattin vēṟōr
Vastuvan ḍṛadu-pōṟ buddhi varuchidā bhāsa jīvan
Chitturu evan vēṟā-gac chiṟidu-mōr vastu vāgān
Advaya nitta siddhan āyula avvānmā nān
6. Attamē yillai yāgil ammukā bhāsa miṇḍru
Vastuvā yuṭṭra dēha vada-namē vikaṟpa miṇḍri
Buddhi yaṭṭri-ḍavē yāvan poli-vanā bhāsa miṇḍri
Attira nitta siddhan āyula avvānmā nān
7. Manassaṭchu vādi yōḍu maru-vidā tiruppan yāvan
Manassaṭchu vādi gaṭku manassaṭchu vādi yāvan
Manassaṭchu vādi yaḷe maru-vidap paḍādān yāvan
Anitta-mil nitta siddhan āyula avvānmā nān
8. Gaṭa-jalan tōṟun tōṇḍruṅ katira-van oruva nē-pōl
Uḍa-luṟum uḷḷan dōṟum oḷi-rinu nānā vāga
Suḍa-ruvan oruvan tānē suddha chēta-nanā yāvan
Aḍai-dali nitta siddhan āyula avvānmā nān
9. Oḷi-yadām anēkaṅ kaṅgaṭ koru-ravi orukā lattē
Oḷi-seium ulagat taippōl oru-jñāna vuruvan yāvan
Oḷi-yadāi anēgam buddhik koḷirp-paniv vulagan tannai
Aḷa-vilā nitta siddhan āyula avvānmā nān
10. Iravi-yāl oḷiruṅ kaṅṅē yedi-ruṟu muru-vam paṭṭrum
Iravi-yāl oḷirā din-ḍṛām idu-pōlav viravi tānum
Oruva-nār oḷiyi-nālē oḷirp-panō nētti- rādi
Aruva-nāi nitta siddhan āyula avvānmā nān

11. Just as the reflection of the sun on agitated waters seems to break up, but remains perfect on a calm surface, so also am I, the conscious Self, unrecognizable in agitated intellects though I shine clearly in those which are calm.
12. Just as a fool thinks that the sun is entirely lost when it is hidden by dense clouds, so do people think that the ever-free Self is bound.
13. Just as the ether is all-pervading and unaffected by contact, so also does the ever-conscious Self pervade everything, without being affected in anyway.
I am that Self.
14. Just as a transparent crystal takes on the lines of its background, but is in no way changed thereby, and just as the unchanging moon on being reflected on undulating surfaces appears agitated, so is it with you, the all-pervading God.
15. As this *stotra*² reveals the Self as clearly as the amalaka fruit placed on the palm of the hand (*hasta*), it received the name *Hastamalaka Stotra*. Moreover, the boy, eminent in *jnana*, came to be praised by all the people of this world by the name 'Hastamalaka'.

²Hymn.

11. Chala-jalat tanēkan pōlac chāru-van ēka bānu
Chalana-mil jalat-til tāne chāru-van yēka nāga
Jala-mati yanē-kan pōlac chāri-num ēkan yāvan
Alaidalil nitta siddhan āyuḷa avvānmā nān
12. Mūḍan-tan vizhi yinaik-kār mūḍiḍa adāla rukkan
Mūḍu-paṭ ṭoḷi yaṭṭṛanā munnu-dal pōla yāvan
Mūḍa-nin pārvai yālē muṭṭrumē bettan pōlvan
Āḍalil nitta siddhan āyuḷa avvānmā nān
13. Akila vastuk-kaḷ tammil anu-sūdan ēka nāgi
Akila vastuk-kaḷ tammil asaṅga-nā iruppan yāvan
Gagana-nēr nitta sudda kaḷaṅga-mil uruvan yāvan
Ahamilā nitta siddhan āyuḷa avvānmā nān
14. Pala-vida upādi yālē pala-vidam spaḍikam tōṇḍrum
Pala-vida buddhi yālē pala-vidam unakku māgum
Jala-madil nilavi nāṭṭaṅ chān-ḍṛākap pūṇḍra nēya
Chala-muṟu buddhi yālē chaṅchala ninakku māmē
15. Attatti nelli pōla ānmā-vaik kāṭṭa lālīdu
Astā-malaga stōtram agum-pēr peṭṭra danḍṛi
Astā malaga nenḍrav aṟi-viniṟ periya bālan
Ittarai yāva rālum ētti-ḍap paṭṭā nammā

(For the concluding verses, *Sri Arunachala Pancha Ratnam* on page 63 is recited.)