

# 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*,<sup>1</sup> *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.

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

# SRI HASTAMALAKAM\*

## Sankaracharya

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

## Hastamalaka

2. Nara-nalan suran iyak-kan nānalan andaṇan maṭṭru  
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 choṭṭri-ḍum nimitta menna  
Āruḷam sakṣhu vādi yāṭṭattir kēdu vāvan  
Ārelā upādi yum-viṭṭ āgāyam pōl iruppan  
Ōriya nitta sidda uruva-nām avvānmā nān

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\**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*<sup>2</sup> 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'.

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<sup>2</sup>Hymn.

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 dandṛi  
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.)