

॥ हस्तामलकीयम् ॥

॥ *Hastāmalakīyam* ॥

(Hastāmalaka-stotram)

Arsha Vidya Gurukulam

October 1-5, 2025

With Swami Advayatmananda Saraswati

शान्तिपाठः

Śānti-pāṭhaḥ

ॐ स॒ह॒ना॒व॒व॒तु॒ । स॒ह॒नौ॑ भुन॒क्तु॒ ।

स॒ह॒ वी॒र्यं॑ क॒र॒वा॒व॒है॑ । ते॒ज॒स्वि॒ ना॒व॒धी॒त॒म॒स्तु॒ ।

मा॒ वि॒द्वि॒षा॒व॒है॑ ॥

ॐ शा॒न्तिः॒ शा॒न्तिः॒ शा॒न्तिः॑ ॥

Om saha nāvavatu | saha nau bhunaktu |

saha vīryaṃ karavāvahai | tejasvi nāvadhītam astu |

mā vidviśāvahai ||

Om śāntiḥ śāntiḥ śāntiḥ ||

Om May He, the Lord, protect us both. May He nourish us both (with knowledge).
May we together make proper effort to enable this knowledge to take place. May our
studies be brilliant and clear.

May we not have any misunderstanding.

Om Peace, Peace, Peace.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

हरिः ॐ । श्रीगुरभ्यो नमः । हरिः ॐ ॥

Om pūrṇam adaḥ pūrṇam idaṃ pūrṇāt pūrṇam udacyate ।

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate ॥

Om śāntiḥ śāntiḥ śāntiḥ ॥

Hariḥ Om । Śrīgurubhyo namaḥ । Hariḥ Om ॥

Om - That formless reality is limitless wholeness.

This apparent reality of form is limitless wholeness.

From that limitless wholeness this limitless wholeness comes forth.

Adding form or removing form,

Still, only limitless wholeness remains.

Om. Peace, Peace, Peace.

Hariḥ Om. Reverential salutations to the illustrious teachers of our lineage. *Hariḥ Om*.

॥ हस्तामलकीयम् ॥

॥ *Hastāmalakīyam* ॥

(*Hastāmalaka-stotram*)

Translation by
Swami Advayatmanada Saraswati

उपोद्धातश्लोकौ

Upodghāta-ślokau

Introductory Verses

श्रीशङ्कराचार्य उवाच

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

śrī-śaṅkarācārya uvāca
kas tvam śiśo kasya kuto'si gantā
kiṁ nāma te tvam kuta āgato'si ।
etan mayoktam vada cārbhaka tvam
mat-prītaye prīti vivardhano'si ॥ 1 ॥

Śrī-Śaṅkarācārya said

O child, who are you? Whose child are you? Where are you going? What is your name? Where do you come from? O little boy, you have kindled my affection. To satisfy my curiosity tell me that which was asked by me. (1)

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

*hastāmalaka uvāca ।
nāhaṁ manuṣyo na ca deva-yakṣau
na brāhmaṇa-kṣatriya-vaiśya-śūdrāḥ ।
na brahmacārī na grhī vanasthaḥ
bhikṣur na cāhaṁ nija-bodha-rūpaḥ ॥ 2॥*

Hastāmalaka said

I am not a man. I am not a god nor a semi-divine being. I am not a *brāhmaṇa*, *kṣatriya*, *vaiśya*, nor *śūdra* (I belong to no socio-economic class). I am not a *brahmacārī*, *grhastha*, *vānaprastha*, nor *sannyāsī* (I abide in no stage of life). I am of the nature of innate awareness. (2)

हस्तामलक-स्तोत्रम्

Hastāmalaka-Stotram

श्रीमच्छङ्करभगवत्पूज्यपादशिष्यश्रीहस्तामलकाचार्यविरचितम्
śrīmac-chaṅkara-bhagavat-pūjya-pāda-śiṣya-śrī-hastāmalakācārya-
viracitam

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

*nimittam manaś-cakṣurādi-pravṛttau
nirastākhilopādhir ākāśa-kalpaḥ ।
ravir loka-ceṣṭā-nimittam yathā yaḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 1 ॥*

The self which, like space, is (inherently) free of all apparently limiting adjuncts, and which is the cause for the functioning of mind, eyes, etc., just as the sun is the cause for the activities of the world. That self whose nature is timeless awareness, I am. (1)

यमग्न्युष्णवन्नित्यबोधस्वरूपम्
मनश्चक्षुरादीन्यबोधात्मकानि ।
प्रवर्तन्त आश्रित्य निष्कम्पमेकम्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ २ ॥

*yam agnyuṣṇavan nitya-bodha-svarūpam
manaś-cakṣur-ādīnyabodhātmakāni ।
pravartanta āśritya niṣkampam ekam
sa nityopalabdhi-svarūpo'ham ātmā ॥ 2 ॥*

The mind, eyes, etc., which are inherently insentient, function depending upon whom (the self), whose nature is timeless awareness, like heat is the nature of fire, (the self which is) motionless, one. That self whose nature is timeless awareness, I am. (2)

मुखाभासको दर्पणे दृश्यमानः
मुखत्वात्पृथक्त्वेन नैवास्ति वस्तु ।
चिदाभासको धीषु जीवोऽपि तद्वत्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ३ ॥

*mukhābhāsako darpaṇe dṛśyamānaḥ
mukhatvāt pṛthaktvena naivāsti vastu ।
cid-ābhāsako dhīṣu jīvo’pi tadvat
sa nityopalabdhi-svarūpo’ham ātmā ॥ 3 ॥*

The reflection of a face being seen in a mirror is indeed not a true object (existing) separately (from the face), because its reality is (nothing but) the original face. Similarly, the individual also is a reflection of awareness (being seen) in the minds. That self whose nature is timeless awareness, I am. (3)

यथा दर्पणाभाव आभासहानौ
मुखं विद्यते कल्पनाहीनमेकम् ।
तथा धीवियोगे निराभासको यः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ४ ॥

*yathā darpaṇābhāva ābhāsa-hānau
mukhaṁ vidyate kalpanā-hīnam ekam ।
tathā dhī-viyoge nirābhāsako yaḥ
sa nityopalabdhi-svarūpo’ham ātmā ॥ 4 ॥*

Just as when there is the loss of the reflection in the absence of the mirror the one face alone continues to exist without the false appearance, similarly the self, which is naturally free of the reflection (in the mind) (continues to exist) in the absence of the mind. That self whose nature is timeless awareness, I am. (4)

मनश्चक्षुरादेर्वियुक्तः स्वयं यः
मनश्चक्षुरादेर्मनश्चक्षुरादिः ।
मनश्चक्षुरादेरगम्यस्वरूपः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ५ ॥

*manaś-cakṣur-āder viyuktaḥ svayaṁ yaḥ
manaś-cakṣur-āder manaś-cakṣur-ādih ।
manaś-cakṣur-āder agamya-svarūpaḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 5 ॥*

The self which itself is distinct from the mind, eyes, etc. is the mind of the mind, is the eye of the eye, etc., whose nature is unreachable by the mind, eyes, etc. That self whose nature is timeless awareness, I am. (5)

य एको विभाति स्वतः शुद्धचेताः
प्रकाशस्वरूपोऽपि नानेव धीषु ।
शरावोदकस्थो यथा भानुरेकः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ६ ॥

*ya eko vibhāti svataḥ śuddha-cetāḥ
prakāśa-svarūpo'pi nāneva dhīṣu ।
śarāvodaka-stho yathā bhānur ekaḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 6 ॥*

That one pure awareness (Ātmā), revealed in a pure mind, shines distinctly of its own accord. Ātmā appears as though to be many, shining in countless minds, like the one sun present in (many) dishes of water (appears to be many). That self whose nature is timeless awareness, I am. (6)

यथानेकचक्षुःप्रकाशो रविर्न
क्रमेण प्रकाशीकरोति प्रकाश्यम् ।
अनेका धियो यस्तथैकप्रबोधः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ७ ॥

*yathāneka-cakṣuḥ-prakāśo ravir na
krameṇa prakāśīkaroti prakāśyam ।
anekā dhiyo yas tathaika-prabodhaḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 7 ॥*

Just as the sun which is the light for countless eyes does not bring to light objects to be illumined sequentially, so too, the one awareness does not illumine countless minds one-by-one. That self whose nature is timeless awareness, I am. (7)

विवस्वत्प्रभातं यथा रूपमक्षम्
प्रगृह्णाति नाभातमेवं विवस्वान् ।
यदाभात आभासयत्यक्षमेकः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ८ ॥

*vivasvat-prabhātaṁ yathā rūpam akṣam
pragrṇhāti nābhātamevaṁ vivasvān ।
yadābhāta ābhāsayatyakṣam ekaḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 8 ॥*

Just as the eye knows, grasps form that is illumined by the sun, not (forms that are) un-illumined, in the same manner the one sun (*Vivasvān*, ruling deity of the eyes) which itself is illumined by awareness which the self illumines the eye. That self whose nature is timeless awareness, I am. (8)

यथा सूर्य एकोऽप्स्वनेकश्चलासु
स्थिरास्वप्यनन्वग्विभाव्यस्वरूपः ।
चलासु प्रभिन्नासु धीष्वेवमेकः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ९ ॥

*yathā sūrya eko'psvanekāś calāsu
sthirāsvapyananvag-vibhāvya-svarūpaḥ ।
calāsu prabhinnāsu dhīṣvevam ekaḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 9 ॥*

Just as the one sun even though (appearing as) many in moving and still waters does not have a nature in keeping with that, in this same way the one (Ātmā) (appears) in moving and distinct minds. That self whose nature is timeless awareness, I am. (9)

घनच्छन्नदृष्टिर्घनच्छन्नमर्कम्
यथा निष्प्रभं मन्यते चातिमूढः ।
तथा बद्धवद्भाति यो मूढदृष्टेः
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १० ॥

*ghana-cchanna-dṛṣṭir ghana-cchannam arkam
yathā niṣprabham manyate cātimūḍhaḥ ।
tathā baddhavad bhāti yo mūḍha-dṛṣṭeḥ
sa nityopalabdhi-svarūpo'ham ātmā ॥ 10 ॥*

Just as an utterly confused person whose vision is covered by clouds thinks that the sun that is covered by clouds is devoid of light. In the same manner the self appears as though bound for one of deluded vision. That self whose nature is timeless awareness, I am. (10)

समस्तेषु वस्तुष्वनुस्यूतमेकं
समस्तानि वस्तूनि यं न स्पृशन्ति ।
वियद्वत्सदा शुद्धमच्छस्वरूपम्
स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ११ ॥

*samasteṣu vastuṣvanusyūtam ekam
samastāni vastūni yaṁ na spr̥śanti ।
viyadvat sadā śuddham accha-svarūpam
sa nityopalabdhi-svarūpo'ham ātmā ॥ 11 ॥*

No objects at all touch that one which is uninterruptedly present in all things, ever-pure like space, having a nature that is free of death. That self whose nature is timeless awareness, I am. (11)

उपाधौ यथा भेदता सन्मणीनाम्
तथा भेदता बुद्धिभेदेषु तेऽपि ।
यथा चन्द्रिकाणां जले चञ्चलत्वम्
तथा चञ्चलत्वं तवापीह विष्णो ॥ १२ ॥

*upādhau yathā bhedatā sanmaṇīnām
tathā bhedatā buddhi-bhedeṣu te'pi ।
yathā candrikāṇāṁ jale cañcalatvam
tathā cañcalatvaṁ tavāpīha viṣṇo ॥ 12 ॥*

Just as there is the appearance of differences among pure crystals in the proximity of (various colored) objects, in the same way also, there is the appearance of differences for you in various states of minds. Just as there is (perceived) agitation for moons reflected in (agitated) water, likewise, O Viṣṇu your agitation appears here (in the mind) as well. (12)

॥ इति श्रीहस्तामलकाचार्यरचितं हस्तामलकसंवादस्तोत्रं सम्पूर्णम् ॥

॥ *iti śrī-hastāmalakācārya-racitaṁ hastāmalaka-saṁvāda-stotraṁ sampūrṇam ॥*

Thus the hymn in the form of a discussion by *Hastāmalaka* (with Śrī-Śaṅkarācārya), composed by Śrī-Hastāmalaka-ācārya, is completed.

Notes

Introduction

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

sadā-śiva-samārambhāṃ śaṅkarācārya-madhyamām ।

asmad-ācārya-paryantāṃ vande guru-pamparām ॥

I offer my reverential salutations to the lineage of teachers, which began with Lord Śiva, whose middle link is Śaṅkarācārya, and which extends through to my teacher.

हस्तामलकः

यथा कश्चित् हस्त-तल-स्थ-आमलक-फलम् स्पष्टम् पश्यति

तथा अयम् बालः आत्म-स्वरूपम् स्पष्टम् जानाति ।

yathā kaścit hasta-tala-stha-āmalaka-phalam spaṣṭam paśyati

tathā ayam bālaḥ ātma-svarūpam spaṣṭam jānāti ।

This boy clearly knows the true nature of the self as clearly as one sees the amla fruit on the palm of the hand.

कैवल्य-उपनिषद् १८ Kaivalya-upaniṣad 18

त्रिषु धामसु यद् भोग्यम् भोक्ता भोगश्च यद् भवेत् ।

तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८॥

triṣu dhāmasu yad bhogyam bhoktā bhogaś ca yad bhavet ।

tebhyo vilakṣaṇaḥ sāksī cin-mātro'haṃ sadā-śivaḥ ॥ 18 ॥

I am the witness, distinct from the (divisions) of experienced, the experiencer, and the experience in the three states of experience. I am purely awareness, ever auspicious. (18)

विवेकचूडामणि

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भव-ग्रहात् ।

नित्यानन्द-स्वरूपोऽहं पूर्णोऽहं तद्-अनुग्रहात् ॥ ४८९ ॥

*dhanyo'ham kṛtakṛtyo'ham vimukto'ham bhava-grahāt ।
nityānanda-svarūpo'ham pūrṇo'ham tad-anugrahāt ॥ 489 ॥*

I am blessed! I have accomplished all that is to be accomplished! I am absolutely free from the clutches of saṁsāra! My very nature is source of limitless joy. I am complete, whole due to your grace. (489)

Introductory Verses

इन्द्रवज्राछन्दस्

indra-vajrā-chandas

Meter that is akin to Indra's thunderbolt

4 x 11

“त त ज ग ग”

त = - - ~ da da dit

ज = ~ - ~ dit da dit

ग = da

da da dit da da dit dit da dit da da

Stotram

Introduction

हस्तामलक-स्तोत्र-भाष्यम् *Excerpt from Hastāmalaka-stotra-bhāṣyam introduction*

इह हि सर्वस्य जन्तोः सुखं मे भूयात् दुःखं मे मा भूयात् । ... यः कश्चित् पुण्य-अतिशय-
शाली ... विरक्तश्च संसारहानौ यतते । संसारस्य च आत्मस्वरूपापरिज्ञानकृतत्वात्
आत्मज्ञानान्निवृत्तिरिति तं प्रत्यात्मज्ञानमाचार्य उपदिशति

*iha hi sarvasya jantoh sukhaṁ me bhūyāt duḥkhaṁ me mā bhūyāt । ... yaḥ kaścit
puṇya-atiśaya-sālī ...viraktaś ca saṁsāra-hānau yatate । saṁsārasya ca ātma-
svarūpa-aparijñāna-kṛtatvāt ātma-jñānāt nivṛtṭiḥ iti taṁ prati ātma-jñānam ācārya
upadiśati ।*

It is well known (that the two motivating factors) for every being in the world (take the form of) “May there be happiness for me” and “May I experience no suffering”. .. someone blessed with an abundance of puṇyam, grace ... (After puruṣārtha-vicāra) who has vairagya (indifference towards trivial pursuits) endeavours to attain the cessation of saṁsāra (struggle and suffering due to self-ignorance), knowing that saṁsāra is caused by failure to recognize the truth of oneself, and its removal is due to self-knowledge. And thus the ācārya (in the form of this boy) teaches self-knowledge to him.

मुण्डक-उपनिषद् १.२.१२ Muṇḍaka-upaniṣad 1.2.12

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १.२.१२ ॥

*parīkṣya lokān karmacitān brāhmaṇo
nirvedamāyānnāstyakṛtaḥ kṛtena ।
tadvijñānārthaṁ sa gurumevābhigacchet
samitpāṇiḥ śrotriyam brahmaniṣṭham ॥ 1.2.12 ॥*

May a *brāhmaṇa*, a person with discrimination, having examined his experiences which are produced through action, gain *vairāgya* through the understanding 'nothing eternal (*mokṣa*) is produced by action', (and) for the purpose of gaining the knowledge of that (which is auspicious and eternal), approach a teacher in a traditional manner, with *śraddhā*, (a teacher) who both knows the traditional teaching methodology, and whose self-identity rests firmly in the vision of himself as *Brahman* (or who is dedicated to that pursuit) (1.2.12)

भुजङ्गप्रयातछन्दस्

bhujāṅga-prayāta-chandas

Meter that has a snake-like movement

4 x 12

“य य य य”

य = ˘ - - dit dā dā

dit dā dā dit dā dā dit dā dā dit dā dā

Verse 1

उपाधि-लक्षणम् *Upādhi-lakṣaṇam* - Definition of *upādhi*

उप समीपे स्थित्वा स्वीयं धर्मं अन्यत्र आदधाति इति उपाधिः

upa samīpe sthitvā svīyaṁ dharmam anyatra ādadhāti iti upādhiḥ

Due to its mere proximity, an *upādhi* lends its own attributes to another (which does not possess those attributes)

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

īśvaro gurur ātmeti mūrti-bheda-vibhāgine ।

vyomavad-vyāpta-dehāya dakṣiṇāmūrtaye namaḥ ॥

Salutations to *Śrī-Dakṣiṇāmūrti* who manifests as-though divided into the three forms of Lord, teacher, and the individual self, but whose true form is all-pervasive, like space.

आकाशः अवकाश-प्रदाता ।

ākāśaḥ avakāśa-pradātā |

Space is that which gives room, provides accommodation

व्योमवत् - घट-आकाशः & महा-आकाशः

vyomavat - ghaṭa-ākāśaḥ & mahā-ākāśaḥ

Like the space within and outside of a pot

आत्मा आकाशवत् स्वगत-सजातीय-भेद-रहितः निराकारः ।

Ātmā ākāśavat nirākāraḥ svagata-sajātiya-bheda-rahitaḥ

The self, similar to space, is formless, free of internal division and division due to a similar external other.

अध्यास-लक्षणम् *Adhyāsa-lakṣaṇam* Definition of superimposition

अतस्मिन् तत्बुद्धिः, रजौ असर्पे सर्प-बुद्धिः

atasmin tat-buddhiḥ, rajau asarpe sarpa-buddhiḥ

Adhyāsa is having the notion of something in regard to something it is not

Like the having notion of a snake in regard to a rope, which is not a snake

अन्योन्य-अध्यासः तप्त-लोह-पिण्ड-वत्

Anyonya-adhyāsaḥ tapta-loha-piṇḍa-vat

Mutual superimposition is like a red-hot iron ball

अध्यास-भाष्यम् From *Adhyāsa-bhāṣyam*

युष्मद्-प्रत्यय-गोचर

yuṣmad-pratyaya-gocara - referent of the "You"-thought

i.e. *idam-pratyaya-viśaya*, object of the "This"-thought

अस्मद्-प्रत्यय-गोचर

asmad-pratyaya-gocara - referent of the "I"-thought

i.e. *aham-pratyaya-viśaya*, object of the "I"-thought

तमः-प्रकाशवद् विरुद्ध-स्वभावः

tamaḥ-prakāśavad viruddha-svabhāvaḥ

Have natures as different as darkness and light

संसार-कारणम् आत्मनि अनात्मनः अविद्या-ज-अध्यासः

saṃsāra-kāraṇam ātmani anātmanaḥ avidyā-ja-adhyāsaḥ

The cause of *saṃsāra* is ignorance-born superimposition of the not-self upon the self

तम् एतम् अविद्या-आख्यम् आत्म-अनात्मनोः इतरेतर-अध्यासम् पुरस्-कृत्य सर्वे प्रमाण-
प्रमेय-व्यवहाराः लौकिकाः वैदिकाः च प्रवृत्ताः । (आत्मनि प्रमातृत्वम् कर्तृत्वम् च
अध्यस्ते)

*tam etam avidyā-ākhyam ātma-anātmanoḥ itaretara-adhyāsam puras-kṛtya sarve
pramāṇa-prameya-vyavahārāḥ laukikāḥ vaidikāḥ ca pravṛttāḥ । (ātmani pramāṭṛtvam
kartṛtvam ca adhyaste)*

Operating on the erroneous premise of this mutual superimposition of the self and non-self, which is called ignorance, all secular and sacred activities involving means of knowledge and objects of knowledge operate (knowership and agency being superimposed upon the self)

“मनश्-चक्षुर-आदि *manaś-cakṣur-ādi*” mind, eye, etc.

19-part सूक्ष्म-शरीर *sūkṣma-śarīra* subtle body

(4) “मनः” = अन्तःकरणम् *manaḥ = antaḥkaraṇam* mind

मनस्, बुद्धिः, चित्तम्, अहंकारः

manas, buddhiḥ, cittaṃ, ahaṅkāraḥ

mind, intellect, memory, “I”-thought

(5) “चक्षुस्” पञ्च-ज्ञानेन्द्रियाणि “*cakṣus*” *pañca-jñānendriyāṇi* 5 Sense Capacities

श्रोत्र त्वक् चक्षुः जिह्वा (रसना) घ्राण

śrotra tvak cakṣuḥ jihvā (rasanā) ghrāṇa

ears, skin, eyes, tongue, nose.

(5) पञ्च-कर्मेन्द्रियाणि *pañca-karmendriyāṇi* 5 capacities for action

वाक्-पाणि-पाद-पायु-उपस्थ-

vāk pāṇi pāda pāyu upastha

speech, hands, feet, anus and genitals

आदि “*ādi*” “first” - comes to mean “etc.” at end of a compound

(5) पञ्च-प्राणाः - *pañca-prāṇāḥ* 5 enlivening forces; autonomic nervous system

प्राण अपान व्यान उदान समानाः

prāṇa apāna vyāna udāna samāna

breath evacuation / rejection circulation digestion reverse processes

Plus स्थूल-शरीर *sthūla-śarīra* physical body

= कार्य-करण-सङ्घात *kārya-karaṇa-saṅghāta* body-mind-sense-complex

केण-उपनिषद् Kena-upaniṣad

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

śrotrasya śrotram manaso mano yad vāco ha vācam sa u prāṇasya prāṇaḥ ।

caṅkṣuṣaś caṅkṣur atimucya dhīrāḥ pretyāsmāl lokād amṛtā bhavanti ॥ 2 ॥

(The self is) the ear of the ear, the mind of the mind, the speech of speech, the *prāṇa* of *prāṇa*, and the eye of the eye. The wise, giving up self-misidentification with the ear etc. (the *upādhi*), desisting from this world (of endless seeking), become immortal (gain *mokṣa*).

जाति-गुण-क्रिया-संबन्धाः इति शब्द-प्रवृत्ति-हेतुः

jāti-guṇa-kriyā-saṁbandhāḥ iti śabda-pravṛtti-hetuḥ

mode, scope of the activity of language - Class, attribute, action, relationship

अध्यारोप-अपवादः

adhyāropa-apavādaḥ

Teaching methodology of assuming provisional dualistic perspectives to lead student to an understanding, then removing that provisional perspective.

आत्म-शब्द-व्युत्पत्तिः *Ātma-śabda-vyutpattiḥ* - Etymological derivation of the word "Ātmā"

From Liṅgapurāṇa 1-70-96; Quoted by Śaṅkarācārya in Kaṭhōpaniṣadbhāṣyam 2.1& 4.1

यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।

यच्चास्य सन्ततो भावः तस्मादात्मेति कीर्त्यते ॥

yat ca āpnoti yat ādatte yat ca atti viṣayān iha ।

yat ca asya santataḥ bhāvaḥ tasmāt ātmā iti kīrtyate ॥

Because it pervades all (as existence itself), resolves all into itself (as *mithyā* resolves into *satyam*), experiences (as a *jīva*) all objects here in this world, and enjoys permanent existence, therefore (through these etymological derivations) it (the self) is called *Ātmā*.

श्री दक्षिणामूर्ति-स्तोत्रम् Śrī Dakṣiṇāmūrti Stotram vs2

यस्य एव स्फुरणं सत्-आत्मकम् असत्-कल्प-अर्थ-गं भासते

yasya eva sphuraṇaṃ sat-ātmakam asat-kalpa-ārtha-gaṃ bhāsate

Whose awareness alone, which is of the nature of existence shines, obtaining in the the world which itself has no existence of its own,

माण्डुक्य-उपनिषद् Māṇḍukya-upaniṣad

ॐ इत्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।

तच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

om ityetaḍ akṣaram idaṃ sarvaṃ tasyopavyākhyānaṃ bhūtaṃ bhavad bhaviṣyad iti sarvaṃ oṅkāra eva । tac cānyat trikālātītaṃ tad apyoṅkāra eva ॥ 1 ॥

This syllable *Om* is all this. An explanation of that - The past, present, and future - all this is only *Oṅkāra*. And that other which is beyond the three-fold time, that also is only *Oṅkāra*.

Verse 2

बृहदारण्यक-उपनिषद् ४.३.२३ Brhadāranyaka-upāniṣad 4.3.23

न हि द्रष्टुः दृष्टेः विपरिलोपः विद्यते ।

na hi draṣṭuḥ drṣṭeḥ viparilopaḥ vidyate ।

There is no destruction of the dṛṣṭi, sight of the seer

Verse 3

आत्मनः एकत्वे सुख-दुःखादि-व्यवस्था न स्यात् । यदा एकः दुःखी भवति, तदा सर्वे

दुःखिनः भवेयुः

ātmanaḥ ekatve sukha-duḥkhādi-vyavasthā na syāt | yadā ekaḥ duḥkhī bhavati, tadā sarve duḥkhinaḥ bhaveyuh

If there is but if one Ātmā (as you say in the previous verse) there would be no regularity, order, consistency regarding our experience of happiness and sorrow etc.. When one becomes sad, all should become sad.

अवच्छेद-वाद *avaccheda-vāda* conditioning model

प्रतिबिम्ब-वाद *pratibimba-vāda* reflection model

सत्यम् मिथ्या तुच्छम् *satyam mithyā tuccham*

सत्यम् - त्रिकालेऽपि तिष्ठति अबाधितव्यम्।

satyam - trikāle'pi tiṣṭhati abādhitavyam

Absolute truth, reality is that which abides in all three periods of time, unfalsifiable

तुच्छम् *tuccham*

Atyanta-abhāva Absolute non-existence

शश-विषाणम् *śaśa-viṣāṇam* Horns of a hare

वन्ध्या-पुत्रः *vandhyā-putraḥ* Son of a childless woman

गन्धर्व-नगरम् *gandharva-nagaram* city in the clouds

Square circle

मिथ्यात्व-लक्षणानि *Mithyātva-lakṣaṇāni* Definition of of *mithyātvam*

सदसद्भ्याम् अनिर्वचनीयम्

sad-asadbhyām anirvacanīyam

Cannot categorically be said to be real nor unreal

अधिष्ठान-अनन्यत्

adhiṣṭhāna-ananyat

Not other than its substratum

प्राक्-प्रध्वंस-अभाववत्

prāk-pradhvaṁsa -abhāvavat

Possessing a prior and posterior non-existence

नाम्नि नामानि ।

nāmni nāmāni ।

Names within names

सत् चेत् न बाध्येत, असत् चेत् न प्रतीयेत ।

sat cet na bādhyeta, asat cet na pratīyeta ।

If it were totally real, it could not be falsified; if it were totally unreal, it would not be perceived

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।

ubhayorapi dr̥ṣṭo'ntastvanayostattvadarśibhiḥ ॥ 2-16 ॥

For the unreal (*mithyā*), there is never any being. For the real, there is never any non-being. The ultimate truth of both of these is seen by the knowers of the truth.

अर्थ-अध्यासः *artha-adhyāsaḥ* object superimposition of an object

Superimposed thing disappears in the wake of knowledge

रज्जु-सर्पवत् *rajjū-sarpavat* like the rope-snake

ज्ञान-अध्यासः - *jñāna-adhyāsaḥ* conceptual superimposition

The experience of the superimposed thing continues even in the wake of knowledge

मरीचि-उदकवत् *marīci-udakavat* like the mirage

Verse 4

भगवद्-गीता ॥ २.२० ॥ Bhagavad-gītā 2.20

न जायते म्रियते वा कदाचिन्नायं भूत्वाभविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

*na jāyate mriyate vā kadācinnāyam bhūtvābhavitā vā na bhūyaḥ ।
ajo nityaḥ śāśvato'yaṁ purāṇo na hanyate hanyamāne śarīre ॥ 2.20 ॥*

This (self) is never born; nor does it die. It is not that, having been, it ceases to exist again. This (self) is unborn, eternal, undergoes no change whatsoever, and is ever new. When the body is destroyed, it is not destroyed.

भगवद्-गीता-शाङ्कर-भष्यम् १३.३(२) Bhagavad-gītā-śāṅkara-bhaṣyam 13.3(2)

तस्मात् अविद्यामात्रं संसारः यथादृष्टविषयः एव ।

tasmāt avidyāmātraṁ saṁsāraḥ yathādr̥ṣṭaviṣayaḥ eva ।

Therefore *saṁsāra*, worldly experience, is simply (a function of) ignorance, whose province is just as it is experienced.

न हि ऊषरदेशं स्नेहेन पङ्कीकर्तुं शक्नोति मरीच्युदकम् ।

na hi ūṣaradeśaṁ snehena paṅkīkartuṁ śaknoti marīcyudakam ।

Indeed mirage water has no power to turn desert sand into mud with its moisture.

षड्प्रमाणानि *ṣaḍ-pramāṇāni* 6 means of knowledge

- प्रत्यक्षम् *pratyakṣam* - Direct perception - sensory or *sākṣi-bhāṣya*
- अनुमानम् *anumānam* - Inference
- अर्थापत्तिः *arthāpattiḥ* - Postulation; Presumption; Circumstantial implication
- उपमानम् *upamānam* - Comparison, example
- अनुपलब्धिः *anupalabdhiḥ* - Non-perception/non-cognition
- शब्दः *śabdaḥ* - Word, testimony, language (Veda)

अन्वय-व्यतिरेकाभ्यां व्याप्ति-सिद्धिः

anavya-vyatirekābhyāṃ vyāpti-siddhiḥ

Invariable concomitance by is established means of analysis of mutual presence and mutual absence

अवयवी *avayavī* syllogism

पर्वतो वह्निमान् धूमवत्त्वात् यथा महानसः ।

parvato vahnimān dhūmavtvāt yathā mahānasaḥ ।

The mountain has fire because it is has smoke, as in a kitchen

प्रतिज्ञा *Pratijñā* - Proposition

पर्वतो वह्निमान् *parvato vahnimān* - The mountain is on fire

हेतु *Hetu* - Reason

धूमवत्तात् *dhūmavtvāt* - due to the presence of smoke on the hill

उदाहरण *Udāharaṇa* - Phrase presenting the *vyāpti* by means of an example

यो यो धूमवान् स स वह्निमान् यथा महानसः

Whatever has smoke, that will have fire, just like the kitchen

अन्वय-व्याप्तिः - यत्र यत्र धूमस् तत्र तत्र वह्निः

anavya-vyāptiḥ - yatra yatra dhūmas tatra tatra vahnīḥ ।

Invariable co-presence - Wherever there is smoke there is fire.

व्यतिरेक-व्याप्तिः - यत्र यत्र वह्निर्नास्ति तत्र तत्र धूमो ऽपि नास्ति ।

vyatireka-vyāptiḥ - yatra yatra vahnir na asti tatra tatra dhūmo 'pi na asti ।

Invariable co-absence - Wherever there is no fire there also is no smoke.

यत् अनुवृत्तं तत् व्यावृत्तेभ्यः भिन्नं यथा सूत्रं पुष्पेभ्यः

yat anuvṛttam tat vyāvṛttebhyah bhinnam yathā sūtram puṣpebhyah ।

That which continues uninterrupted is different, independent from that which comes and goes, like the thread is different from the flowers (in a garland)

घट-उपाधि-अवच्छिन्न-आकाशः, अन्तःकरण-उपाधि-अवच्छिन्न-चैतन्यम्

ghaṭa-upādhi-avacchinna-ākāśaḥ antaḥkaraṇa-upādhi-avacchinna-caitanyam

space conditioned by the pot-upādhi, awareness conditioned by the mind-upādhi

अध्यास-भाष्यम् *Adhyāsa-bhāṣyam excerpt*

तस्मादविद्यावद्विषयाण्येव प्रत्यक्षादीनि प्रमाणानि शास्त्राणि चेति।

tasmād avidyāvad-viṣayāṅgyeva pratyakṣādīni pramāṇāni śāstrāṇi ceti।

Therefore, it follows that the means of knowledge such as direct perception etc. as well as the scriptures must have as their locus one who is ignorance-based (*pramātā* being a product of ignorance).

Verse 5

विवेकचूडामणि १५५ Vivekacūḍāmaṇi 155

मुञ्जादिषीकमिव दृश्यवर्गात् पत्यंचमात्मानमसङ्गमक्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं तदात्मना तिष्ठति यः स मुक्तः ॥ १५५ ॥

muñjād iṣīkam iva drśya-vargāt patyaṅcam Ātmānam asaṅgam akriyam ।

vivicya tatra pravilāpya sarvaṁ tad-ātmanā tiṣṭhati yaḥ sa muktaḥ ॥ 155

He is free, who separating the unassociated innermost self, the subject - which is actionless - from the whole host of objects as even separating the inside stalk from the *muñja* grass and resolving everything there in that *Ātmā* stays, by knowledge, as that very *Ātmā*.

भगवद्-गीता-शाङ्कर-भाष्यम् १८.५० Excerpts from Bhagavad-gītā-śāṅkara-bhāṣyam 18.50

सर्वत्र बुद्धि-आदि-देह-अन्ते आत्म-चैतन्य-आभासता आत्म-भ्रान्ति-कारणम् इति अतः

च आत्म-विषयं ज्ञानं न विधातव्यम् ।

sarvatra buddhi-ādi-deha-ante ātma-caitanya-ābhāsatā ātma-bhrānti-kāraṇam iti ataḥ ca ātma-viṣayaṁ jñānaṁ na vidhātavyam ।

Everywhere (there is self-misidentification), it is the mere appearance / reflection of *Ātma-caitanya* (awareness that is the *Ātmā*) in that which starts with the *buddhi* and ends with the body (i.e. in the *jīva-upādhi*) that is the cause of the error regarding the *Ātmā*. And therefore, knowledge pertaining to the *Ātmā* is not to subject to being enjoined (ordained by some rule to be accomplished by an action).

किं तर्हि ? नाम-रूप-आदि-अनात्म-अध्यारोपण-निवृत्तिः एव कार्या,

kiṃ tarhi ? nāma-rūpa-ādi-anātma-adhyāropaṇa-nivṛttiḥ eva kāryā

What then? What is to be undertaken is merely the cessation / cognitive eradication of the superimposition (upon the *Ātmā*) of *anātmā* (not-self) which is nothing but name and form (*mithyā*).

अविद्या-अध्यारोपित-सर्व-पदार्थ-आकारैः अविशिष्टतया दृश्यमानत्वात् इति ।

avidyā-adhyāropita-sarva-padārtha-ākāraiḥ aviśiṣṭatayā drśyamānatvāt iti

... (after *Ātma-anātma-viveka*) *Ātmā* is cognized as unqualified, unconditioned by all of the forms, objects superimposed by ignorance. (upon it)

... तस्मात् अविद्या-अध्यारोपित-निराकरण-मात्रं ब्रह्मणि कर्तव्यम्,

... tasmāt avidyā-adhyāropita-nirākaraṇa-mātraṃ brahmaṇi kartavyam,

Therefore, what is to be achieved is merely the abandonment of that which has been superimposed by ignorance upon *Brahman*,

न तु ब्रह्म-विज्ञाने यत्नः, अत्यन्त-प्रसिद्धत्वात् ।

na tu brahma-vijñāne yatnaḥ, atyanta-prasiddhatvāt

but there is no effort (required) in respect to the cognizance of *Brahman*, because of being absolutely self-evident!

अविद्या-कल्पित-नाम-रूप-विशेष-आकार-अपहृत-बुद्धीनाम् अत्यन्त-प्रसिद्धं सुविज्ञेयम्
आसन्नतरम् आत्म-भूतम् अपि, अप्रसिद्धं दुर्विज्ञेयम् अतिदूरम् अन्यत् इव च प्रतिभाति
अविवेकिनाम् ।

*avidyā-kalpita-nāma-rūpa-viśeṣa-ākāra-apahṛta-buddhīnām atyanta-prasiddham
suvijñeyam āsannataram ātma-bhūtam api, aprasiddham durvijñeyam atidūram
anyat iva ca pratibhāti avivekinām* ।

For those who lack *viveka* (discrimination), whose minds are carried away by the various appearances of names and forms imagined through ignorance, (this *Brahman*), even though being absolutely self-evident, effortlessly cognized, nearer (than all else), being one's very self, appears as though hidden / remote, difficult to know, very distant, and other (than oneself).

बाह्य-आकार-निवृत्त-बुद्धीनां तु लब्ध-गुरु-आत्म-प्रसादानां न अतः परं सुखं सु-प्रसिद्धं
सु-विज्ञेयं सु-आसन्नतरम् अस्ति । तथा च उक्तम् — ‘प्रत्यक्ष-अवगमं’ (भ. गी. ९-२)
इति-आदि ॥

*bāhya-ākāra-nivṛtta-buddhīnām tu labdha-guru-ātma-prasādānām na ataḥ param
sukham su-prasiddham su-vijñeyam su-āsannataram asti ।*

But on the other hand, for those whose minds have turned away from external appearances, who have obtained the grace of a teacher, and quietude of mind / grace of oneself, there is no greater joy, nothing more evident, well-known, nearer to oneself than that (*Brahman*).

Verse 6

एकः “*ekaḥ*” one

अद्वितीयः - नास्ति द्वितीयं यस्य

advitīyaḥ - nāsti dvitīyaṃ yasya

That for which there is no second thing

सजातीय-विजातीय-स्वगत-भेद-रहितम्

sajātiya-vijātīya-svagata-bheda-rahitam

Free of division within its class, outside of its class, or within itself

Verse 9

भगवद्-गीता १४.१९ Bhagavad-gītā 14.19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १४.१९ ॥

nānyam guṇebhyaḥ kartāraṃ yadā draṣṭānupaśyati ।

guṇebhyaś ca param vetti mad-bhāvaṃ so’dhigacchati ॥ 14.19 ॥

When the seer does not see an agent other than the *guṇa*-s; and when he knows (himself as) beyond the *guṇa*-s; he gains (understands) My nature.

Verse 10

भगवान् *Bhagavān*

भग + मतुप् - भगः अस्य अस्ति *bhaga + matup - bhagaḥ asya asti*

For him there is bhaga

ऐश्वर्यम् वीर्यम् (शक्तिः) यशस् श्री ज्ञानम् वैराग्यम् इति भगः

aiśvaryaṃ vīryam (śaktiḥ) yaśas śrī jñānam vairāgyam iti bhagaḥ

Bhaga means absolute overlordship, power, glory, wealth, knowledge, dispassion

भावे भावः अभावे अभावः

bhāve bhāvaḥ abhāve abhāvaḥ

When present, it is present, when absent, it is absent

गौडपाद-कारिका *Gauḍapāda-kārikā*

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तः अवितथा इव लक्षिताः ॥ २.६ ॥ & ॥ ४-३९ ॥

ādāvante ca yan nāsti vartamāne'pi tat tathā ।

vitathaiḥ sadṛśāḥ santaḥ avitathā iva lakṣitāḥ ॥ 2.6 ॥ & ॥ 4-39 ॥

That which does not exist in beginning (past) and in the end (future) is similarly (non-existent) in the present. Although being false (*mithyā*), they are regarded as real.

कठोपनिषद् १.३.१४ *Kaṭhopaniṣad 1.3.14*

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

uttiṣṭhata jāgrata prāpya varān nibodhata ।

Get up from your slumber! Awaken from the sleep of ignorance! Gain the knowledge, having approached the excellent ones (the knowers of truth).

कठोपनिषद्शाङ्करभाष्यम् १.३.१४ Kaṭha-upaniṣad-śāṅkara-bhāṣyam 1.3.14

न हि उपेक्षितव्यम् इति श्रुतिः अनुकम्पया आह मातृवत्, अतिसूक्ष्म-बुद्धि-विषयत्वात् ज्ञेयस्य ।

*na hi upekṣitavyam iti śrutiḥ anukampayā āha mātṛvat, atisūkṣma-buddhi-
viṣayatvāta jñeyasya ।*

Like a mother, the scriptures say out of compassion that (Self-knowledge) is not to be neglected, for what is to be understood requires a very refined mind.

स्वात्म-याथात्म्य-ज्ञानेन मरीचि-उदक-रज्जु-सर्प-गगन-मलानि इव मरीचि-रज्जु-गगन-स्वरूप-दर्शनेन एव स्वस्थः प्रशान्तः कृतकृत्यः भवति ...

*... svātma-yāthātmya-jñānena marīci-udaka-rajju-sarpa-gagana-malāni iva marīci-
rajju-gagana-svarūpa-darśanena eva svasthaḥ praśāntaḥ kṛtakṛtyaḥ bhavati ...*

Just as the water of a mirage, a snake superimposed on a rope, and dirt attributed to the sky (are eliminated) by the perception of truth underlying the mirage, snake, and sky, similarly, by the knowledge of the true nature of oneself (false superimpositions that are attributed oneself are removed, and) one abides naturally in oneself (Ātmā), absolutely at peace, having nothing more to be accomplished.

Verse 11

भगवद्-गीता ७-७ Bhagavad-gītā 7-7

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७-७॥

*mattaḥ parataram nānyat kiñcid asti dhanañjaya ।
mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva ॥7-7॥*

O Dhanañjaya, there is no other cause superior to Me. All this is woven (has its being) in Me, like the beads on a string.

भगवद्-गीता-शाङ्कर-भाष्यम् २.१६ Bhagavad-gītā-śāṅkara-bhāṣyam 2.16

सर्वत्र बुद्धिद्वयोपलब्धेः, सद्बुद्धिरसद्बुद्धिरिति । यद्विषया बुद्धिर्न व्यभिचरति, तत् सत् ;
यद्विषया व्यभिचरति, तदसत्

*sarvatra buddhi-dvayopalabdheḥ, sad-buddhir asad-buddhir iti । yad-viṣayā
buddhir na vyabharati, tat sat ; yad-viṣayā vyabharati, tad-asat ।*

For everywhere, in all cognitions there are two *buddhi-s*, a two-fold cognizance - 1) *sat-buddhi* - cognizance of the truly existent, and 2) *asad-buddhi* - cognizance of that which has no inherent existence. The cognition pertaining to that thing which undergoes no change, that thing is existence itself; That cognition pertaining to that thing which does undergo change, that thing is in essence non-existent, i.e. *mithyā*.

Verse 12

हस्तामलक-भाष्यम् Hastāmalaka-bhāṣyam

परमार्थतः तु तव भेदः नास्ति एव बुद्धि-उपाधि-कृतः तु विद्यते इत्यर्थः। चञ्चलत्वम्
औपाधिकं न पारमार्थिकम्

*Paramārthataḥ tu tava bhedaḥ nāsti eva buddhi-upādhi-kṛtaḥ tu vidyate ityarthah ।
cañcalatvam aupādhikaṃ na pāramāthikam ।*

But in truth there is no division, multiplicity for you; division, multiplicity is created by the *upādhi* mind. Agitation belongs truly to the *upādhi*



Swami Advayatmananda Saraswati

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