

॥ श्रीः ॥

॥ हस्तामलकीयभाष्यम् ॥

॥ Hastāmalakīyabhāṣyam ॥

यस्मिन्ज्ञाते भवेत्सर्वं विज्ञातं परमात्मनि ।

तं वन्दे नित्यविज्ञानमानन्दमजमव्ययम् ॥

*yasminjñāte bhavetsarvaṁ vijñātaṁ paramātmani |
taṁ vande nityavijñānamānandamajamavyayam ||*

*I salute the Supreme Self who is timeless consciousness,
limitless, unborn and imperishable, whom when known,
everything is as well known. (i)*

यदज्ञानादभूद्द्वैतं ज्ञाते यस्मिन्निवर्तते ।

रज्जुसर्पवदत्यन्तं तं वन्दे पुरुषोत्तमम् ॥

*yadajñānādabhūddvaitaṁ jñāte yasminnivartate |
rajjusarpavadatyantaṁ taṁ vande puruṣottamam ||*

*I salute that Supreme Self from ignorance of whom there
is duality and whom when known [the notion of] duality
ceases completely, like a rope-snake [in the wake of
knowledge of the rope] (ii)*

यस्योपदेशदीधित्या चिदात्मा नः प्रकाशते ।

नमः सद्गुरवे तस्मै स्वाविद्याध्वान्तभानवे ।

*yasyopadeśadīdhityā cidātmā naḥ prakāśate |
namaḥ sadgurave tasmai svāvidyādhvāntabhānave |*

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

इह हि सर्वस्य जन्तोः सुखं मे भूयाद्दुःखं मे मा भूयात् इति स्वरसत एव
सुखोपादित्साद्दुःखजिहासे भवतः । तत्र यः कश्चित् पुण्यातिशयशाली
अवश्यंभाविदुःखाविनाभूतत्वादनित्यत्वाच्च विषयजं सुखं दुःखमेवेति ज्ञात्वा यत्नेन
ससाधनात्संसारात्त्यक्तासक्तिरत्यन्तं विरज्यते । विरक्तश्च संसारहानौ यतते ।
संसारस्य च आत्मस्वरूपापरिज्ञानकृतत्वात् आत्मज्ञानान्निवृत्तिरिति तं
प्रत्यात्मज्ञानमाचार्य उपदिशति –

*iha hi sarvasya jantoh sukham me bhūyādduḥkham me mā bhūyāt iti
svarasata eva sukhopāditsāduḥkhajihāse bhavataḥ | tatra yaḥ kaścit
puṇyātīśayaśālī avasīyambhāviduḥkhāvinābhūtatvādanityatvācca viśayajam
sukham duḥkhameveti jñātvā yatnena
sasāadhanātsamsārātyaktāsaktiratyantaṁ virajyate | viraktaśca
samsārahānau yatate | samsārasya ca ātmasvarūpāparijñānakṛtatvāt
ātmajñānānniṣṭirīti taṁ pratyātmajñānamācārya upadiśati –*

“Let me be happy and let me not suffer.” Here, [in this world] every person naturally has a desire to gain happiness and to remove sorrow. Regarding this, some one person, endowed with tremendous merit (*puṇya*), having realized that happiness born of sense objects is suffering alone because it is inseparably connected to the inevitable suffering that follows and because it is time-bound, he, with effort, having renounced attachments (*tyaktāsaktiḥ*), completely turns his back on transmigratory existence (*samsāra*) along with its means. And one who has dispassion (*viraktaḥ*) strives to eliminate *samsāra*. Because *samsāra* is caused by an incomplete understanding

of the nature of the Self, Self knowledge is the means for its cessation;
thus, the teacher teaches Self knowledge to him —

निमित्तं मनश्चक्षुरादिप्रवृत्तौ

निरस्ताखिलोपाधिराकाशकल्पः ।

रविलोकचेष्टानिमित्तं यथा यः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ १ ॥

nimittam manaścakṣurādipravṛttau

nirastākhillopādhirākāśakalpaḥ ।

ravilokaceṣṭānimittam yathā yaḥ

sa nityopalabdhisvarūpo'hamātmā ॥ 1 ॥

*Just as in the wake of the sun all activities in the world
take place, so too in the presence of the Self, which, like
space, is completely free of all conditioning adjuncts, the
mind and the senses function. I am that Self whose nature
is timeless consciousness. (1)*

ननु सर्वत्र ग्रन्थादौ शिष्टानामिष्टदेवतास्तुतिनमस्कारपूर्विका प्रवृत्तिरुपलब्धा ; अयं
च विना स्तुतिनमस्कारौ प्रवर्तमानोऽशिष्टत्वात् अनादरणीयवचनः प्रसज्येतेति चेत्
– न; स्तुतिनमस्कारयोस्त्रैविध्यात् त्रिविधौ हि स्तुतिनमस्कारौ – कायिकौ वाचिकौ
मानसिकौ चेति । तत्र कायिकवाचिकयोरभावेऽपि परमशिष्टत्वादाचार्यस्य ग्रन्थस्य
अविघ्नेन परिसमाप्तेश्च मानसिकौ स्तुतिनमस्कारावकरोदयमाचार्य इत्यवगम्यते;
यत्किंचिदेतत् ।