

किं च

kiñ ca

Further,

समस्तेषु वस्तुष्वनुस्यूतमेकं

समस्तानि वस्तूनि यं न स्पृशन्ति ।

वियद्वत्सदा शुद्धमच्छस्वरूपः

स नित्योपलब्धिस्वरूपोऽहमात्मा ॥ ११ ॥

samasteṣu vastuṣvanusyūtamekañ

samastāni vastūni yañ na spr̥ṣanti |

viyadvatsadā śuddhamacchasvarūpaḥ

sa nityopalabdhisvarūpo'hamātmā || 11 ||

*Nothing whatsoever touches the One who pervades all things.
Like space, it is always pure, its nature free from death. I am that
Self, whose nature is timeless consciousness. (11)*

समस्तेषु निरवशेषेषु प्रपञ्चात्मकेषु सदात्मना अनुस्यूतम् अनुगतं सर्वतो व्याप्तम् एकं हि नाना
समस्तानि वस्तूनि प्रपञ्चात्मकानि यं सद्वृत्तं न स्पृशन्ति । कुतः वियद्वत् आकाशमिव सदा
सर्वदा शुद्धं निर्मलं रागादिदोषरहितम् अच्छस्वरूपम् अमृतरूपं यत् परं ब्रह्म सोऽहमात्मेति
संबन्धः ॥

*samasteṣu niravaśeṣeṣu prapañcātmakeṣu sadātmanā anusyūtam anugatañ sarvato
vyāptam ekañ hi nānā samastāni vastūni prapañcātmakeṣu yañ sadrūpañ na spr̥ṣanti |
kutaḥ ? viyadvat ākāśamiva sadā sarvadā śuddhañ nirmalañ rāgādidoṣarahitam
acchasvarūpam amṛtarūpañ yat parañ brahma so'hamātmēti sambandhaḥ ||*

samasteṣu In the entire world without exception, that *ekam* One which *anusyūtam* has permeated in and through everything, that is, has pervaded everywhere by its existence, *yam* which existence (*sadrūpañ*), *samastāni vastūni*

all the many and varied objects that constitute the world, *na spr̥santi* do not touch. How? *viyadvat* Like space is *sadā* always *śuddham* pure, free from likes [and dislikes], etc. *acchasvarūpam* free from death, I am that Self which is the infinite Self (*param brahman*); thus the [synactical] connection.

व्युत्पादितमर्थमुपसंहरति

vyutpāditamarthamupasaṁharati –

He concludes the vision that has been unfolded --

उपाधौ यथा भेदता सन्मणीनां

तथा भेदता बुद्धिभेदेषु तेऽपि ।

यथा चन्द्रिकाणां जले चञ्चलत्वं

तथा चञ्चलत्वं तव अपि इह विष्णो ॥ १२ ॥

upādhau yathā bhedatā sanmaṇīnām
tathā bhedatā buddhibhedeṣu te'pi ।
yathā candrikāṅām jale cañcalatvaṁ
tathā cañcalatvaṁ tava api iha viṣṇo ॥ 12 ॥

Just as in the presence of a conditioning adjunct pure crystals appear many and varied; similarly, in the presence of different minds, you also appear as many and varied. Just as the moon is moving and wavering in the water; similarly, Oh Visnu, you also are moving and wavering here (in the minds). (12)

उपाधौ सति उपाधिभेदसंबन्धे सति यथा भेदता भेद एव भेदता स्वार्थे तल् सन्मणीनां
विशुद्धमणीनां स्फटिकादीनां लोहितकृष्णादिभेदेन भेदता भेदः । तथा बुद्धिभेदेषु नानाबुद्धिषु ते
तवापि नानात्वं हे विष्णो परमार्थतस्तु तव भेदो नास्त्येव बुद्ध्युपाधिकृतस्तु विद्यत इत्यर्थः ।
यथा चन्द्रिकाणां चन्द्रा एव चन्द्रिकाः स्वार्थे कप्रत्ययः निर्मलितानां जले प्रतिबिम्बितस्वरूपेण
दृश्यमानानाम् जलस्य चञ्चलत्वात् चञ्चलत्वम् औपाधिकं न पारमार्थिकम् तथा बुद्धीनाम्

चञ्चलत्वात् तवापि चञ्चलत्वमौपाधिकं न पारमार्थिकमित्यर्थः । इह बुद्धिषु हे विष्णो

व्यापनशील ॥

upādhau sati upādhibhedasambandhe sati yathā bhedatā bheda eva bhedatā svārthe tal sanmaṇīnām viśuddhamaṇīnām sphaṭikādīnām lohitaḥṣṇādibhedena bhedatā bhedaḥ | tathā buddhibhedeṣu nānābuddhiṣu te tavāpi nānātvaṁ he viṣṇo paramārthatastu tava bhedo nāstyeva buddhyupādhikṛtastu vidyata ityārthaḥ | yathā candrikāṇām candrā eva candrikāḥ svārthe kapratyayaḥ nirmalitānām jale pratibimbītasvarūpeṇa dṛśyamānānām jalasya cañcalatvāt cañcalatvam aupādhikam na pāramārthikam tathā buddhīnām cañcatvāt tavāpi cañcalatvamaupādhikam na pāramārthikamityārthaḥ | iha buddhiṣu he viṣṇo vyāpanaśīla ||

yathā just as *upādhau* in the presence of a conditioning adjunct (*upādhi*), that is, in proximity to different conditioning adjuncts, *sanmaṇīnām* for pure precious stones, such as crystals, etc. there is [the appearance of] *bhedatā* difference due to differences such as red, dark blue, etc. [of the conditioning adjuncts]; the word *bhedatā* has the same meaning as *bheda*, the *tal* affix keeping its own meaning with emphasis (*svārthe tal*). *tathā* similarly *buddhibhedeṣu* in respect to the many and varied minds, there is *bhedatā* diversity *te'pi* for you also, *viṣṇo* Oh Visnu, but, in reality, for you there is no difference (duality); rather, it [the duality] is due to the conditioning adjunct of the mind, alone--this is the meaning. *Yathā* Just as, because of the wavering motion of the water, there is *cañcalatvam* wavering *candrikāṇām* for the pure moons in the form of their reflection seen *jale* in the water; [the wavering] belongs to the conditioning adjunct, but is not true in reality. The word *candrikāḥ* has the same meaning as *candrāḥ*, the *ka*-affix being used in its own meaning. Similarly, because of the wavering of minds, there is *tava api* for you also [the appearance of] *cañcalatvam* wavering, which belongs to the conditioning adjunct and [not to you] in reality; this is the meaning. *iha* here, in the minds, *viṣṇo* Oh Visnu, the one who is all pervasive.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य

श्रीमच्छम्भरभगवतः कृतौ

हस्तामलकीयभाष्यं

संपूर्ण ॥

*iti śrīmatparamahansa-parivṛājakācāryasya
śrīgovindabhagavatpūjyapādaśiṣya
śrīmacchamkarabhagavataḥ kṛtau
hastāmalakīyabhāṣyam
sampūrṇam ॥*

Thus, the commentary on the verses of Hastāmalaka comes to completion in the work of Śrīmat-Śaṅkara-Bhagavān, disciple of the worshipful teacher, Śrī Govinda Bhagavān who is a renunciate teacher moving from place to place and a recipient of all blessings.