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## चिच्चित्तभेदप्रकरणम्

### V. On Consciousness and Mind, their distinction

78. चित्तैकपरताऽज्ञानं ज्ञानं नित्यचिदैकता ।  
अज्ञानगलनं ज्ञानं ततो मुक्तिमहोदयः ॥

78. Engrossment in the mind is the real ignorance. Constant abidance in Consciousness is true wisdom. The falling of ignorance is true wisdom, from that arises the great dawn of liberation.

79. यावदन्यप्रतीतिः स्यात्तावदज्ञानविक्रिया ।  
एकप्रतीतिरूढत्वात्सम्यग्ज्ञानमहामहः ॥

79. As long as the perception or imagination of the other prevails, the mischief of ignorance and delusion too lingers. With the awareness of the One alone becoming deep-rooted, arises the magnificent dawn of Wisdom.

80. दृश्यग्रहणचेष्टा तु द्रष्टृचेतनशीलता ।  
दृग्भिन्नदृश्यमिथ्यात्वात्सत्यं दृक्त्वन्वदन्यथा ॥

80. Perception of the visibles or objectivity is but a habit or process of the Seer. There being no objectivity without and different from the Seer, the Seer alone is the Truth. All else is but untruth.

81. एकत्वद्वित्वदृष्टी तु प्रोच्येते चित्तमित्युत ।  
अनयोर्विलयः सम्यग्ज्ञानं चैवोत्तमा गतिः ॥

81. The vision of One and not one (or two) is said to be the content of the mind. The dissolution of such dual notions is the true wisdom. That alone is the Supreme, exalted state.

**82. यथात्मा ह्येकरूपोऽस्ति मुक्तचित्तस्तथैव हि ।  
समाधिध्यानसंरम्भो ग्राह्यस्त्याज्यश्च वै क्रमात् ॥**

82. Just as the Self is of the same nature, singular, all through, so too is the mind of the liberated Knower ever the same, singular. The effort at samādhī and meditation is to be taken up and pursued, and also to be dropped in their due order.

**83. तत्तदा ज्ञानकैवल्यं यदाऽज्ञानविनाशनम् ।  
अज्ञानहरणाभ्यासविरामो ज्ञानसंग्रहः ॥**

83. Then reigns exclusiveness of wisdom, when does take place the extermination of ignorance. The cessation of the effort to remove or destroy ignorance and delusion is the sole synopsis of Wisdom.

**84. आत्मा यथा न बध्नाति कञ्चित्केन न बाध्यते ।  
तथा वेत्ता तु तं कश्चित् बाध्यते न च बाध्यते ॥**

84. Even as the Self binds not, nor gets bound by anything, so too the Knower does not bind or get bound by anything.

**85. अथ स्वच्छो भवेन्मुक्तः बन्धमोक्षनिवर्तकः ।  
बन्धमिथ्यात्वबोधो हि परं ज्ञानं विमुक्तता ॥**

85. Therefore the liberated person remains tranquil, quiescent, freed as he is from both bondage and liberation. The supreme wisdom and liberation both consist in the right awareness that bondage is but an illusory concept.

86. यथा पवनरक्तादिसञ्चारः स्वस्य देहके ।  
तथैव चित्तवृत्तीनां प्रवाहोऽस्ति निरन्तरः ॥

86. As is the circulation of air and blood in one's body, so also is the constant flow of mental functions.

87. अस्त्वैषेह गतिर्नित्यं क्रमशश्चाप्यबाधतः ।  
यथा देहस्तथा चित्तं चलत्वत्र स्वभावतः ॥

87. Let this course be constantly there without let or hindrance. Like the body let the mind also be on the move, as is its nature.

88. यत्र यस्माद्धि या चिन्ता यत्र सा प्रविलीयते ।  
सा तत्तन्मात्रमेवेति द्रष्टव्या तत्त्वधारणात् ॥

88. Where and from what source the thought arises and where again it gets dissolved, understand that it is that very substance in content. Perceive this fact by reflecting upon the true nature of things.

89. चिन्तावैविध्यहेतुत्वाच्चिदेकत्वनिषेधनम् ।  
तत्त्वमेतत्तु न ग्राह्यं पश्य तीक्ष्णविचारतः ॥

89. On the ground of the plurality of the thought process, any negation of the singular nature of Consciousness cannot be adduced or grasped. See this by dint of sharp reflection, introspection.

90. चित्तवृत्त्यादिना क्वापि चिद्धानिर्न भवेत्क्वचित् ।  
बहुधा वृत्तिवैविध्यं विद्धि चिद्वैभवं हि तत् ॥

90. By virtue of the thought process of the mind, no destruction or otherwise will occur to the Consciousness. On the other hand, the manifold nature of the inner functions only reveals the grandeur and potential of Consciousness.

91. स्वप्नदृश्यं हि चित्तस्य सृष्टिरस्तु न चान्यतः ।  
तत्र चाप्यभिवर्तन्ते देशकालादिसंभवाः ॥

91. Dream objectivity is nothing but the creation of the mind alone, not any other's. There too are present place, time and outcome born of these.

92. पूर्वादृष्टपदार्थानां दर्शनं यद्भवेत्तदा ।  
तत्सर्वं सुप्तबोधस्य रचनेत्यविवादितम् ॥

92. There, whatever perception of objects not seen earlier takes place. All that is indisputably the creation of the sleeper's Consciousness.

93. आशाभयविमोहादिविकाराः सर्व एव हि ।  
समाना जागरे स्वप्ने स्पष्टमेतद्विवेकिनः ॥

93. All the emotions such as desire, fear, delusion, etc. are no doubt alike in wakefulness and dream. For the discreet person this is very clear.

94. भोक्ता ह्येको हि यद्वत्स्यात् दृश्यद्रष्टाऽप्यहो तथा ।  
सोऽप्यन्तश्चेतना नान्या चिज्जन्यं चित्तमेव हि ॥

94. Just as the experiencer is only one, the seer of all the visibles is also only one. That too is not anything different from the inner Consciousness. Mind is but born of the Consciousness.

95. चित्तसृष्ट्यास्तु सद्भावं नैव किञ्चिद्भवेदुत ।  
तज्ज्ञैस्सा भाष्यते ह्यस्मान्मिथ्या मायेत्यनेकधा ॥

95. The creations of the mind will never have true existence any time. Hence, by the Knowers, the mind-display is called in many ways like illusion, nesciences and the like.

96. यद्वत्सत्यमिदं भाति यायात्तद्वद्भ्रमोऽप्यनु ।  
भ्रमनाशे भवेन्मुक्तिः सैव काष्ठा परा गतिः ॥

96. Even as this Truth begins to shine, even so will the delusion flee off. With the extinction of delusion will dawn liberation. That is the supreme and ultimate attainment.

97. नाशभीतिनिवृत्त्यर्थमहो दर्शनमात्मनः ।  
द्रुतमेवानुभूयेत महदानन्दवैभवम् ॥

97. Perception of Self is meant for the extinction of the fear of destruction. Soon thereafter will be realized the grand blissfulness.

98. सर्वोत्तमफलं ह्येतत्स्वप्नजाग्रद्विचारणम् ।  
दृक्सत्यसाक्षात्काराद्धि सिद्धिर्भवति नान्यथा ॥

98. Reflecting upon the nature of dream and wakefulness conduces to the best result. By the direct realization of the Truth of the Seer, spiritual perfection takes place indeed, not by anything else.

99. चित्तभावमतिक्रम्य चेतनात्मत्वमाश्रय ।  
चेतनायाः विलासो हि चित्तबुद्धीन्द्रियाणि वै ॥

99. Rise above mindfulness and seek refuge under the Self, which is Consciousness. Mind, intelligence and the senses are but the display of Consciousness alone.

100. द्रष्टृभिन्नं जगन्नास्ति दृग्भिन्नं नास्ति चित्तता ।  
चेत्यचिन्तनचित्तानि चेतनामात्रमेव हि ॥

100. There is no world different from the Seer. There is no mindness different from the Seer. The visibles, thoughts and the mind are but the Consciousness alone.

101. हृत्स्वयं चेतनामात्रं हृत्स्थितो निर्मलः सदा ।  
जगद्दृश्यं दर्शनं च प्रविलाप्य भवाभवः ॥

101. The inner core is but Consciousness. Abide in the heart, the inner core, and always be pure, immaculate. Dissolving the world, visibles and their vision, be supra-worldly.

102. आकाशकोशपरिजृम्भितभूतभावा  
नाकाशतत्त्वमणुमात्रमतिक्रमन्ते ।  
हृत्कोशजन्यभवभावविकल्पजालं  
हृन्मात्ररूपमणुमात्रमतिक्रमेत्किम् ॥

102. All the creations and elements hovering profusely in the sheath of space do not the least overpower the spatial existence. Will the entire network of doubts and agitations hovering within the sheath of the heart, likewise, the least affect the core of the very heart?