



## 42. What is Liberation? – Disciple (192-193)

शिष्य उवाच

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।  
तदुपाधेरनादित्वान्नानादेनाश इष्यते ॥ १९२ ॥

*śiṣya uvāca*

*bhrameṇāpyanyathā vā'stu jīvabhāvah parātmanah,  
tatupādheranāditvānnānādernāśa iṣyate.* (192)

अतोऽस्य जीवभावोऽपि नित्यो भवति संसृतिः ।  
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९३ ॥

*ato'sya jīvabhāvo'pi nityo bhavati saṁsṛtiḥ,  
na nivarteta tanmokṣah katham me śrīguro vada.* (193)

192 & 193. The śiṣya asked, “That the supreme Self has come to consider Itself as the *jīva*, through delusion or otherwise, is a superimposition which is beginningless; that which is beginningless cannot be said to have an end. So, the *jīvahood* of the Self must also be without an end, ever subject to transmigration. Please tell me, O revered Teacher! how then there can be Liberation for the Self?”

The disciple (śiṣya), has understood what the Master (Guru), had been explaining so far. Here a doubt arises in the minds of all those who have been closely following the arguments. Naturally, the śiṣya has his doubt and he puts it to the Guru.

Howsoever may it be, by confusion, delusion or whatever else – the Paramātman, the supreme Reality, has come to this attitude of a limited ego (*jīva-bhāva*). The conditioning due to

which the Paramātman has apparently become the jīva, is said to be māyā. Māyā is beginningless (anādi) and that which is beginningless, cannot have an end. Hence, māyā can never end, it can never be destroyed. Once the Paramātman has entered this māyā, His jīva-bhāva becomes eternal. If the jīva-bhāva is eternal, the coming and going, the transmigration (saṃsṛtiḥ), must also be everlasting. This birth and death phenomenon for the Paramātman, who has once identified with the conditionings, becomes eternal.

'If it be so, dear Sir, how can one get Liberation? O Guru! Please tell me'. This is the crux of the humbly worded, meek sounding, respectful question put by the śiṣya to the Guru.

