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# PANCHADASI

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## CHAPTER 3

### The Differentiation of the Five Sheaths

43 VERSES

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### Chapter 3 - Verse 1

गुहाहितं ब्रह्म यत्तत्पञ्चकोशविवेकतः ।

बोद्धुं शक्यं ततः कोशपञ्चकं प्रविविच्यते ॥१॥

**Guhāhitam brahma yat tat pañcakośa vivekataḥ,**

**boddhum śakyam tataḥ kośa pañcakam pravi vicyate ॥ 1 ॥**

It is possible to know Brahman which is “hidden in the cave (ie., the five sheaths), by differentiating It from them. Hence the five sheaths are now being considered. [Chapter 3 – Verse 1]

### Chapter 3 - Verse 2

देहादभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।

ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा ॥२॥

**Dehād abhyantaḥ prāṇaḥ prāṇād abhyantaḥ taram manah,**

**tataḥ kartā tato bhoktā guhā seyam paramparā ॥ 2 ॥**

Within the Physical sheath is the vital sheath ; within the vital sheath is the mental sheath ; still, within is the intellectual sheath or the agent sheath and still within is the blissful sheath , or the enjoyer sheath. This succession (of one within another) is the cave (that covers the Atman). [Chapter 3 – Verse 2]

### Chapter 3 - Verse 3

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।

देहः सोऽन्नमयो नात्मा प्राक् चोर्ध्वं तदभावतः ॥३॥

Pitr̥ bhuktā nnajād vīryā jjāto'nnaiva vardhate,

dehaḥ so'nnamayo nātmā prāk cordhvaṁ tada bhāvataḥ ॥ 3 ॥

The body which is produced from the seed and blood of the parents, which are in turn formed out of the food eaten by them, grows by food only. It is not the Self, for it does not exist either before birth or after death. [Chapter 3 – Verse 3]

### Chapter 3 - Verse 4

पूर्वजन्मन्यसन्नैतज्जन्म संपादयेत्कथम् ।

भाविजन्मन्यसत्कर्म न भुञ्जीतेह संचितम् ॥ ४ ॥

Pūrva janma nyanann etaj janma saṁpādayet katham,

bhāvi janman yasan karma na bhujjī teha sañcitam ॥ 4 ॥

This body did not exist in the previous birth ; then how could it have produced this birth? (For that would be an effect without a cause.) Without existing in the future birth it cannot enjoy the results of action accumulated here (in this birth). (And hence it would be a case of one does and another enjoys the fruits thereof – which is unreasonable). [Chapter 3 – Verse 4]

### Chapter 3 - Verse 5

पूणो देहे बलं यच्छन्नक्षाणां च प्रवर्तकः ।  
वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥५॥

Pūrño dehe balam yacchan akṣaṇām yaḥ pravartakaḥ,  
vāyuḥ prāṇamayo nāsou ātmā caitanya varjanāt || 5 ||

The vital airs which pervade the body and give power and motion to the eyes and other senses constitute the Vital sheath. It is not the Self because it is devoid of consciousness. [Chapter 3 – Verse 5]

### Chapter 3 - Verse 6

अहन्तां ममतां देहे गेहादौ च करोति यः ।  
कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥६॥

Ahantām mamatām dehe gehādau ca karoti yaḥ,  
kāmadya vasthayā bhrānto nāsā vātmā manomayaḥ || 6 ||

That which gives rise to the ideas of I and mine with regard to one's body, house and so forth, is the mind sheath. It is not the self because it has desires and is moved by pleasure and pain, is subject to delusion and is fickle. [Chapter 3 – Verse 6]

### Chapter 3 - Verse 7

लीना सुप्तौ वपुर्बोधे व्याप्नुयादानखाग्रगा ।  
चिच्छायोपेतधीर्नात्मा विज्ञानमयशब्दभाक् ॥७॥

Līnā suptau vapurbodhe vyāpnuyād ānakhā gragā,  
cicchāyo peta dhīr-nātmā vijñāna maya śabda bhāk || 7 ||

The intellect which has the reflection of pure consciousness, and which pervades the whole body up to the tips of the fingers in the waking state, but disappears in deep sleep, is known as the intellect sheath. It also is not the Self because it too is changeable. [Chapter 3 – Verse 7] 71

### Chapter 3 - Verse 8

कर्तृत्वकरणत्वाभ्यां विक्रियेतान्तरिन्द्रियम् ।  
विज्ञानमनसी अन्तर्बहिश्चैते परस्परम् ॥८॥

**Kartṛtva-karaṇatvā-ghyām vikriye-tāntarin driyam,  
vijñānamanasī antar-bahis-caite parasparam ॥ 8 ॥**

The inner organ functions as the agent and also the instrument. Hence though one, it is treated as two, viz., the intellect sheath and the mind sheath. Their fields of operation are the inner world and the outer world respectively. [Chapter 3 – Verse 8]

### Chapter 3 - Verse 9

काचिदन्तर्मुखा वृत्तिरानन्दप्रतिबिम्बभाक् ।  
पुण्यभोगे भोगशान्तौ निद्रारूपेण लीयते ॥९॥

**Kāci-dantar-mukhā vṛttir-ānanda-prati-bimba-bhāk,  
puṇyabhoge bhoga-śantau nidrā-rūpeṇa līyate ॥ 9 ॥**

There is a position or function (of the intellect) which, at the time of enjoying the fruits of good actions, goes a little farther inward and catches the reflection of the bliss and at the end of this enjoyment, merges in deep sleep. (This is what is known as the sheath of bliss). [Chapter 3 – Verse 9]

### Chapter 3 - Verse 10

कादाचित्कत्वतो नात्मा स्यादानन्दमयोऽप्ययम् ।  
बिम्बभूतो य आनन्द आत्माऽसौ सर्वदास्थितेः ॥१०॥

**Kādācit-katvato na-ātmā syād ānanda mayo'pyayam,  
bimba-bhūto ya ānanda ātmā'sau sarvadā sthiteḥ || 10 ||**

This bliss sheath also cannot be the self because it is temporal and impermanent. That bliss which is the source of this reflection is the self ; for it is eternal and immutable. [Chapter 3 – Verse 10]

### Chapter 3 - Verse 11

ननु देहमुपक्रम्य निद्रानन्दान्तवस्तुषु ।  
मा भूदात्मत्वमन्यस्तु न कश्चिदनुभूयते ॥११॥

**Nanu deham upakramya nidrā nandānta vastuṣu,  
mā bhūdā-tmatvam-anyastu na kaścid-anubhūyate || 11 ||**

(Objection) : By granting that the sheaths beginning with that of food (body) and ending in that of bliss (joy or sleep) are not the Self, yet (when they are negated), no further object remains to be experienced. [Chapter 3 – Verse 11]

### Chapter 3 - Verse 12

बाढं निद्रादयः सर्वेऽनुभूयन्ते न चेतारः ।  
तथाप्येतेऽनुभूयन्ते येन तं को निवारयेत् ॥१२॥

**Bāḍham nidrādayaḥ sarve'nubhūyante na cetaraḥ,  
tathā'pyete'nubhūyante yena taṁ ko nivārayet || 12 ||**

(Reply) : True, bliss sheath etc., are experienced and not anything else. Yet who can deny that by which these are experienced? [Chapter 3 – Verse 12]

### Chapter 3 - Verse 13

स्वयमेवानुभूतित्वाद्विद्यते नानुभाव्यता ।  
ज्ञातृज्ञानान्तराभावादज्ञेयो न त्वसत्तया ॥१३॥

**Svaya-mevā-nubhūti-tvād-vidyate nānu-bhāvyaṭā,  
jñātr-jñānān-tarā bhāvāḍ-ajñeyo na tva-sattayā ॥ 13 ॥**

As the self is itself of the nature of experience only, it cannot be an object of experience. Since there is no experiencer nor any experience other than it, the self is unknowable not because it does not exist but because it cannot be an object of experience. [Chapter 3 – Verse 13]

### Chapter 3 - Verse 14

माधुर्यादिस्वभावानामन्यत्र स्वगुणार्पिणाम् ।  
स्वस्मिंस्तदर्पणापेक्षा नो न चास्त्यन्यदर्पकम् ॥१४॥

**Mādhuryādi-svabhāvānām-anyatra sva-guṇār piṇām,  
svasmin-stad-arpaṇā-pekṣā no na cā-stya nyadar pakam ॥ 14 ॥**

Objects of taste like sweet and bitter, impart their tastes to others, that is their nature, they do not stand in need of their being imparted to themselves. Nor are there other things to impart those tastes to themselves. [Chapter 3 – Verse 14]



### Chapter 3 - Verse 15

अर्पकान्तरराहित्येऽप्यस्त्येषां तत्स्वभावता ।  
मा भूत्तथानुभाव्यत्वं बोधात्मा तु न हीयते ॥१५॥

**Arpakāntara-rāhityepi astyeṣām tat svabhāvatā,  
mā bhūttathā'nubhāvyatvam bodhātmā tu na hīyate ॥ 15 ॥**

Just as there is nothing to hinder a thing from possessing its natural flavor even without being flavored by another thing. Even so the Self there stands four-square as the experience (viz., the awareness) even when it is not experienced (as an object of experience)

[Chapter 3 – Verse 15]

### Chapter 3 - Verse 16

स्वयंज्योतिर्भवत्येष पुरोऽस्माद्भासतेऽखिलात् ।  
तमेव भान्तमन्वेति तद्भासा भास्यते जगत् ॥१६॥

**Svayaṁ jyotir-bhavateṣa puro'smād bhāsate'khilāt,  
tameva bhāntam-anveti taḍ-bhāsā bhāsyate jagat ॥ 16 ॥**

The Shruti declares : 'This Atman is self revealing'; 'Before the evolution of the universe, the Self alone was shining.' 'It shining, all follow (i.e., shine); by its shine the universe shines (i.e., is revealed).' [Chapter 3 – Verse 16]



### Chapter 3 - Verse 17

येनेदं जानते सर्वं तं केनान्येन जानताम् ।  
विज्ञातारं केन विद्याच्छक्तं वेद्ये तु साधनम् ॥१७॥

**Yenedam jānate sarvaṁ tatkenānyena jānatam,  
vijñātāraṁ kena vidyāt-śaktam vedye tu sādhanam ॥ 17 ॥**

How can that, by which the whole universe is known, be known by anything else? By what can the knower be known? The mind etc., the instruments of knowledge, can know their own percepts only. [Chapter 3 – Verse 17]

### Chapter 3 - Verse 18

स वेत्ति वेद्यं तत्सर्वं नान्यस्तस्यास्ति वेदिता ।  
विदिताविदिताभ्यां तत्पृथग्बोधस्वरूपकम् ॥१८॥

**Sa vetti vedyaṁ tat sarvaṁ nānyas tasy-āsti veditā,  
viditāviditābhyāṁ tat pṛthag-bodha-svarūpakam ॥ 18 ॥**

The self knows all that is knowable. There is no one to know it. It is consciousness or knowledge itself and is different from both the known and the unknown (as also of the knowable and the unknowable). [Chapter 3 – Verse 18]

### Chapter 3 - Verse 19

बोधेऽप्यनुभवो यस्य न कथंचन जायते ।  
तं कथं बोधयेच्छास्त्रं लोष्टं नरसमाकृतिम् ॥१९॥

**Bodhe'pya-nubhavo yasya na kathañcana jāyate, taṁ  
katham bodhaye-cchāstram loṣṭam nara-samā-kṛtim ॥ 19 ॥**

How can a man teach scriptures to one who is a man only in form but who is so dull as not to experience what consciousness is in every act of knowing a thing? [ Chapter 3 – Verse 19]

### Chapter 3 - Verse 20

जिह्वा मेऽस्ति न वेत्युक्तिर्लज्जायै केवलं यथा ।  
न बुध्यते मया बोधो बोद्धव्य इति तादृशी ॥२०॥

**Jivhā me'sti na vetyuktiḥ-lajjāyai kevalam yathā,  
na budhyate mayā bodho boddhavya iti tādr̥ṣī ॥ 20 ॥**

As it is shameful for a man to express doubt if he has a tongue or not, so also it is shameful to say, 'I do not know what consciousness is I must know it now'. [Chapter 3 – Verse 20]

### Chapter 3 - Verse 21

यस्मिन्यस्मिन्नस्ति लोके बोधस्तत्तदुपेक्षणे ।  
यद्बोधमात्रं तद्ब्रह्मेत्येवंधीर्ब्रह्मनिश्चयः ॥२१॥

**Yasmin-yasminn-asti loka bodhas-tat-tad-upekṣaṇe,  
yadbodha-mātram tad-brahmeti-evam dhīr-brahma-niścayaḥ ॥ 21 ॥**

From whatever objects are perceived, dismiss the objects and what remains, viz., the pure consciousness, the awareness only, is Brahman. Such an understanding is called the determination of the nature of Brahman. [Chapter 3–Verse 21]

### Chapter 3 - Verse 22

पञ्चकोशपरित्यागे साक्षिबोधावशेषतः ।  
स्वस्वरूपं स एव स्वाच्छून्यत्वं तस्य दुर्घटम् ॥२२॥

**Pañca-kośa parityāge sākṣi-bodhā-vaśeṣataḥ,  
svasvarūpaṁ sa eva syāt-śhūnyatvaṁ tasya durghaṭam ॥ 22 ॥**

By dismissing the objective element, i.e. the five sheaths, what remains is the witness of the sheaths. That is the real nature of the Self (viz., pure consciousness). Non-existence cannot be attributed to it. [Chapter 3–Verse 22]

### Chapter 3 - Verse 23

अस्ति तावत्स्वयं नाम विवादाविषयत्वतः ।  
स्वस्मिन्नपि विवादश्चेत्प्रतिवाद्यत्र को भवेत् ॥२३॥

**Asti tāvat-svayaṁ nāma vivādā-viṣaya-tvataḥ,  
svasminnapi vivādas-cet protivādy-atra ko bhavet ॥ 23 ॥**

One's self is surely existing ; there can not be any opposition to that. Were it not so, who could be the opponent? [Chapter 3 - Verse 23]

### Chapter 3 - Verse 24

स्वासत्त्वं तु न कस्मैचिद्रोचते विभ्रमं विना ।  
अत एव श्रुतिर्बाधं ब्रूते चासत्त्ववादिनाः ॥२४॥

**Svāsattvaṁ tu na kasmai-cid-rocate vibhramaṁ vinā,  
ata eva śrutir-bādhaṁ brūte cā-sattva-vādiṇaḥ ॥ 24 ॥**

Nobody, except through delusion, can entertain the idea that he does not exist. So the Sruti thus exposes the falsity of the position of one who denies the existence of the Self. [Chapter 3 - Verse 24]

### Chapter 3 - Verse 25

असद्ब्रह्मेति चेद्वेद स्वयमेव भवेदसत् ।

अतोऽस्य मा भूद्वेद्यत्वं स्वसत्त्वं त्वाभ्युपेयताम् ॥२५॥

asaḍ-brahmeti ced-veda svayameva bhaved-asat,

ato'sya mā bhūd-vedyatvaṁ sva-sattvaṁ tvabhyu peyatām || 25 ||

‘He who believes Brahman to be non-existent, becomes non-existent himself.’ it is true the Self can never be an object of knowledge. But you must accept the existence of the Self (identified with one’s own existence) as a fact. [Chapter 3 - Verse 25]

### Chapter 3 - Verse 26

कीदृक्कहोति चेत्पृच्छेदीदृक्का नास्ति तत्र हि ।

यदनीदृग्गतादृक् च तत्स्वरूपं विनिश्चिनु ॥२६॥

Kīḍṛk-tarhīti-cet-pṛccheḍ-īḍṛktā nāsti tatra hi,

yad-anīḍṛg-gataadṛk-ca tat-svarūpaṁ viniś-cinu || 26 ||

If you ask what sort of thing the Self is, then we reply that the Self cannot be described as being ‘this’ or ‘That’. It cannot be conceived as being ‘like this’ or ‘like that’; so take it as your own real nature. [Chapter 3 - Verse 26]

### Chapter 3 - Verse 27

अक्षाणां विषयस्त्वौदृक्परोक्षस्तादृगुच्यते ।

विषयी नाक्षविषयः स्वत्वान्नास्य परोक्षता ॥२७॥

**Akṣāṇām viṣaya-stvī-dr̥k-parokṣas-tādṛg-ucyate,**

**viṣayi nākṣaviṣayaḥ svatvān-nāsyā parokṣatā ॥ 27 ॥**

An object which the senses can perceive can be said to be 'Like this'; an object which is beyond the range of sense perception is said to be 'like that'. That which is the subject cannot be an object of the senses. But as it is the very Self of everyone, it cannot be said to be beyond the ken of perception. [Chapter 3 - Verse 27]

### Chapter 3 - Verse 28

अवेद्योऽप्यपरोक्षोऽतः स्वप्रकाशो भवत्ययम् ।

सत्यं ज्ञानमनन्तं चेत्यस्तीह ब्रह्मलक्षणम् ॥२८॥

**Avedyo'pya-parokṣo'taḥ sva-prakāśo bhava-tyayam,**

**satyaṁ jñānam-anantaṁ ceti-astīha brahmā-lakṣaṇam ॥ 28 ॥**

Though it cannot be made an object of knowledge, the self is still felt very directly. So it must be self-revealing. Existence, consciousness and infinity, the indications used for Brahman, are all present here also (in the Self). [Chapter 3 - Verse 28]

### Chapter 3 - Verse 29

सत्यत्वं बाधराहित्यं जगद्बाधैकसाक्षिणः ।

बाधः किंसाक्षिको ब्रूहि न त्वसाक्षिक इष्यते ॥२९॥

**Satyatvaṁ bādha-rāhityaṁ jagad-bādhaika-sākṣiṇaḥ,  
bādhaḥ kiṁ-sākṣiko brūhi na tva-sākṣika iṣyate ॥ 29 ॥**

Existence is what cannot be negated. If the self which is the witness of the perishable world becomes perishable, then who will be the witness to the fact of its perishability? For destruction without a witness of it cannot be postulated. [Chapter 3 - Verse 29]

### Chapter 3 - Verse 30

अपनीतेषु मूर्तेषु ह्यमूर्तं शिष्यते वियत् ।

शक्येषु बाधितेष्वन्ते शिष्यते यत्तदेव तत् ॥३०॥

**Apanīteṣu mūrteṣu hyamūrtaṁ śiṣyate viyat,  
śakyeṣu bādHITE-ṣvante śiṣyate yattadeva tat ॥ 30 ॥**

When all forms are destroyed, the formless space still remains. So, when all the perishable things are destroyed, what remains is that, (i.e., the imperishable Brahman or self). [Chapter 3 - Verse 30]

### Chapter 3 - Verse 31

सर्वबाधे न किञ्चिष्येद्यन्न किञ्चित्तदेव तत् ।

भाषा एवात्र भिद्यन्ते निर्बाधं तावदस्ति हि ॥३१॥

**Sarva bādhe na kiñcic-ceḍ-yanna kiñcit-tad-eva tat,**

**bhāṣā evātra bhidyante nirbādham tāva-dasti hi ॥ 31 ॥**

If the opponent objects 'nothing remains' after everything (name and form) has been destroyed, then we reply that what you describe as 'nothing' is the Self. Here the language alone differs. But there surely remains something (viz., the witness) after the destruction of all. [Chapter 3 - Verse 31]

### Chapter 3 - Verse 32

अत एव श्रुतिर्बाध्यं बाधित्वा शेषयत्यदः ।

स एष नेति नेत्यात्मेत्यतद्व्यावृत्तिरूपतः ॥३२॥

**Ata eva śrutirbādhyam bādhitvā śeṣaya-tyadaḥ,**

**sa eṣa neti netyeātmeti-atad-vyāvṛtti rūpataḥ ॥ 32 ॥**

It is for this that the Sruti in the passage "That Atman is 'not this, not this'" negates all objects (having names and forms), but keeps the 'That' (i.e., Atman) intact. [Chapter 3 - Verse 32]



### Chapter 3 - Verse 33

इदंरूपं तु यद्यावत्तत्त्यक्तुं शक्यतेऽखिलम् ।  
अशक्यो ह्यनिदंरूपः स आत्मा बाधवर्जितः ॥३३॥

Idam-rūpaṁ tu yadyāvat-tat-tyaktum śakyate'khilam,  
aśakyo hyanidaṁ-rūpaḥ sa ātmā bādha-varjitaḥ || 33 ||

The entire world (severally and collectively) that can be referred to as 'This' can be negated, but the thing which is not 'this' can never be negated, and this indestructible witness is the Self. [Chapter 3 - Verse 33]

### Chapter 3 - Verse 34

सिद्धं ब्रह्मणि सत्यत्वं ज्ञानत्वं तु पुरेखितम् ।  
स्वयमेवानुभूतित्वादित्यादिवचनैः स्फुटम् ॥३४॥

Siddham brahmaṇi satyatvaṁ jñānatvaṁ tu pureritam,  
svayam-evā-nubhū-titvā-dityādi-vacanaiḥ sphuṭam || 34 ||

Thus has been established (here) the eternal existence of the Self which, according to the Sruti, is Brahman; and its nature of pure consciousness has already been proved (in 11-22) by statements like 'it is awareness itself'. [Chapter 3 - Verse 34]

### Chapter 3 - Verse 35

न व्यापित्वादेशतोऽन्तो नित्यत्वान्नापि कालतः ।  
न वस्तुतोऽपि सार्वत्म्यादानन्त्यं ब्रह्मणि त्रिधा ॥३५॥

Na vyāpitvāt dyesato'nto nityatvān-nāpi kālataḥ,  
na vastuto'pi sārvatmyād-ānantyam brahmaṇi tridhā || 35 ||

Being all-pervasive, Brahman is not limited by space; being eternal, it is not limited by time; and being of the nature of everything, it is not limited by any object. Thus Brahman is infinite in all three respects. [Chapter 3 - Verse 35]

### Chapter 3 - Verse 36

देशकालान्यवस्तुनां कल्पितत्वाच्च मायया ।

न देशादिकृतोऽन्तोऽस्ति ब्रह्मानन्त्यं स्फुटं ततः ॥३६॥

**Deśa-kālāyna-vastūnām kalpita-tvācca māyayā,**

**na deśādikṛto'ntosti brahmā nantyaṁ sphuṭaṁ tataḥ ॥ 36 ॥**

Space, time and the objects in them being illusions caused by Maya, there is no limitation of Brahman by them. Infinity of Brahman is therefore clear. [Chapter 3 - Verse 36]

### Chapter 3 - Verse 37

सत्यं ज्ञानमनन्तं यद्ब्रह्म तद्वस्तु तस्य तत् ।

ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ॥३७॥

**Satyaṁ jñānam-anantaṁ yad-brahma tad-vastu tasya tat,**

**īśvaratvaṁ ca jīvatvam-upādhi-dvaya-kalpitaṁ ॥ 37 ॥**

Brahman who is existence, consciousness and infinity is the Reality. Its being Iswara (the Omniscient Lord of the world) and Jiva (the Individual soul) are (mere) superimpositions by the two illusory adjuncts (Maya and Avidya, respectively). [Chapter 3 - Verse 37]

### Chapter 3 - Verse 38

शक्तिरस्त्यैश्वरी काचित्सर्ववस्तुनियामिका ।

आनन्दमयमारभ्य गूढा सर्वेषु वस्तुषु ॥३८॥

**Śaktir-asty-aiśvarī kācit-sarva-vastu-niyāmikā,**

**ānandamayam-ārbhya gūdhā sarveṣu vastuṣu ॥ 38 ॥**

There is a power (called Maya) of this Ishvara which controls everything. It informs all objects from the bliss sheath (to the physical body and the external world) [Chapter 3 - Verse 38]

### Chapter 3 - Verse 39

वस्तुधर्मा नियम्येरशक्त्या नैव यदा तदा ।  
अन्योन्यधर्मसांकर्याद्विप्लवेत जगत्खलु ॥३९॥

Vastu-dharmā niyamyeran śaktyā naiva yadā tadā,  
anyonya-dharma-sānkaryād-viplaveta jagat-khalu ॥ 39 ॥

If the particular attributes of all objects are not determined by this power, there would be chaos in the world, for there would be nothing to distinguish the properties of one object from those of another. [Chapter 3 - Verse 39]

### Chapter 3 - Verse 40

चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा ।  
तच्छक्त्युपाधिसंयोगाद्ब्रह्मैवेश्वरतां व्रजेत् ॥४०॥

Cicchāyā-veśataḥ śaktiśr-cetaneva vibhāti sā,  
tac-chaktayu pādhi-samyogāt-brahmaive śvaratām vrajet ॥ 40 ॥

This power appears as Conscious because it is associated with the reflection of Brahman. And because of its association with this power, Brahman gets its Omniscience. [Chapter 3 – Verse 40]

### Chapter 3 - Verse 40

कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।  
पिता पितामहश्चैकः पुत्रपौत्रौ यथा प्रति ॥४१॥

Kośo-pādhi-vivakṣāyām yāti brahmaiva jīvatām,  
pitā pitāmahaś-caikaḥ putra-pautrau yathā pratī ॥ 41 ॥

Brahman is called the individual soul (jiva) when it is viewed in association with the five sheaths, as a man is called a father and a grandfather in relation to this son or his grandson. [Chapter 3 – Verse 41]

### Chapter 3 - Verse 42

पुत्रादेरविवक्षायां न पिता न पितामहः ।  
तद्वन्नेशो नापि जीवः शक्तिकोशाविवक्षणे ॥ ४२ ॥

**Putrā-dera-vivakṣāyām na pitā na pitāmahaḥ,  
tad-vanneśo nāpi jīvaḥ śakti-kośā'vivakṣaṇe || 42 ||**

As a man is neither a father nor a grandfather when considered apart from his son and his grandson, so Brahman is neither Ishvara nor Jiva when considered apart from Maya or the five sheaths. [Chapter 3 – Verse 42]

### Chapter 3 - Verse 43

य एवं ब्रह्म वेदैष ब्रह्मैव भवति स्वयम् ।  
ब्रह्मणो नास्ति जन्मातः पुनरेष न जायते ॥ ४३ ॥

**Ya evaṁ brahmā vedaiṣa brahmaiva bhavati svayam,  
brahmaṇo nāsti janmātaḥ punareṣa na jāyate || 43 ||**

He who knows Brahman thus becomes himself Brahman. Brahman has no birth. So he also is not born again. [Chapter 3 – Verse 43]