

2010 Brhadāranyaka Upaniṣad 2.5.19

रूपं रूपं प्रतिरूपो बभूव् , तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूपं ईयते ,
युक्ता ह्यस्य हरयः शता दश ।
इत्ययं वै हरयोऽयं वै दश च सहस्राणि ,
बहूनि चानन्तानि च ;
तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् अयमात्मा ब्रह्म सर्वानुभूम् ,
इत्यनुशासनम् ॥

rūpaṃ rūpaṃ pratirūpo babhūva, tadāsya rūpaṃ prāṭīcākṣaṇāya,
indro māyābhiḥ pururūpā īyate,
yuktā hyāsya harayaḥ śatā daśa,
ityayaṃ vai harayo'yaṃ vai daśa ca sahasrāṇi,
bahūni cānantāni ca;
tad etad brahmāpūrvam anaparam anantaram abāhyam,
ayam ātmā brahma sarvānubhūm,
ity anuśāsanam.

(Brahman) transformed Himself in accordance with each form; that form was for the sake of making Brahman known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Brahman are yoked ten organs, nay hundreds of them. Brahman is the organs; Brahman is ten, and thousands - many and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [Mādhavānanda]

He wanted every form, for He wanted to show Himself; as a magician He appears in many forms, He masters hundreds and thousands of powers. He is those powers; those millions of powers, those innumerable powers. He is Spirit; without antecedent, without precedent, without inside, without outside; omnipresent, omniscient. Self is Spirit. That is revelation. [Yeats]

Of every form of every being, the likeness he has assumed; every form seeks to reveal him.

His steeds are yoked, all ten hundred; Indra by his wizardry travels in many forms.

He alone is the steeds; he is the ten thousand, the many, the innumerable. This *brahman* is without a before and an after, without an inner and an outer. *Brahman* is this self (*ātman*) here which perceives everything. That is the teaching. [Olivelle]