

2016 Brhadāranyaka Upaniṣad 1.4.10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेद्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव
तदभवत्, तथर्षीणां, तथा मनुष्याणां; तद्धैतत्पश्यन्नृषिर्वाम्देवः
प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति ।

तदिदमप्येतर्हि य एव वेदाहं ब्रह्मास्मीति,
स इदं सर्वं भवति,
तस्य ह न देवाश्च नाभूत्या ईशत आत्मा ह्येषं स भवत्यथ
योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति, न स वेद ॥१॥
४।१०॥

brahma vā idam āgra āsīt, tad ātmānam evāved, ahaṃ brahmāsmīti.
tasmāt tat sarvam abhavat;
tadyo yo devānāṃ pratyabudhyata sa eva tad abhavat,
tatharṣīnāṃ tathā manuṣyāṇāṃ;
tad dhaitat paśyann ṛṣir vārmaḍevaḥ pratipede'haṃ manur abhavaṃ
sūryaś ceti.
tad idam apy etarhi ya evaṃ vedāhaṃ brahmāsmīti,
sa idam sarvaṃ bhavati,
tasya ha na devāśca nābhūtyā īśata,
ātmā hyeṣāṃ sa bhavat yatha yo'nyāṃ devatām upāste,
'nyo' sāvaṇyo'haṃ asmīti,
na sa veda. 1.4.10

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment, also became That Brahman. It is

the same with the seers (rishis), the same with others. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent one's becoming this, for Brahman has become their Self. Now, if one worships another deity, thinking: "That is one and I am another," he does not know. [Nikhilananda]