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ब्रह्मविद्या **Brahma Vidya**

कठोपनिषत्  
**Katopanishad**  
Volume 12  
Chapter 2

अन्यत्र धर्मात्, अन्यत्र अधर्मात्, अन्यत्र अस्मात्, कृत् अकृतात् ।  
*anyatra dharmāt, anyatra adharmāt, anyatra asmāt, kṛt akṛtāt ।*  
अन्यत्र भूतात् च भव्यात् च यत् तत् पश्यसि, तत् वद । 2 - 14  
*anyatra bhūtāt ca bhavyāt ca yat tat paśyasa, tat vada ।*

सर्वे वेदाः यत् पदं आमनन्ति, तपांसि सर्वाणि च यत् वदन्ति ।  
*sarve vedāḥ yat padaṁ āmananti, tapānsi sarvāṇi ca yat vadanti ।*  
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत् ते पदं संग्रहेण ब्रवीमि, ओम् इत्येतत् ॥ 2 - 15  
*yadicchanto brahmacaryam caranti tat te padaṁ saṅgrahaṇa bravīmi,  
om ityetat ॥*

एतत् एव अक्षरं, ब्रह्म, एतत् एव अक्षरं परं ।  
*etat eva akṣaram, brahma, etat eva akṣaram param ।*  
एतत् एव अक्षरं ज्ञात्वा यो यत् इच्छति, तस्य तत् ॥ 2 - 16  
*etat eva akṣaram jñātvā yo yat icchatī, tasya tat ॥*

एतत् आलम्बनं, श्रेष्ठं, एतत् आलम्बनं, परं ।  
*etat ālambanam, śreṣṭham, etat ālambanam, param ।*  
एतत् आलम्बनं, ज्ञात्वा, ब्रह्म लोके महीयते ॥ 2 - 17  
*etat ālambanam, jñātvā, brahma loke mahīyate ॥*

Lord यम *yama* is very pleased with Nachiketa for his firm commitment to the pursuit of श्रेयस् *śreyas* - Total Fulfillment in Life, pursuit of सत्यं *satyam* - pursuit of That Changeless Reality which is behind all this world of changes, pursuit of आत्म ज्ञानं *ātma jñānam* - Self Knowledge.

Lord यम *yama* is indeed so pleased with Nachiketa that he tells Nachiketa in the last verse



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विवृतं सद्य *vivṛtam sadm*, नचिकेतसं मन्ये *naciketasam manye*

O! Nachiketa, I consider the doors of सद्य *sadma*, ब्रह्म भवनं *brahma bhavanam* - the abode of ब्रह्मन् *brahman* are wide open to you. I look upon you as eminently well qualified for gaining आत्म ज्ञानं *ātma jñānam* - Self Knowledge.

While praising Nachiketa for his commitment to the pursuit of आत्म ज्ञानं *ātma jñānam*, Lord यम *yama* has also been teaching Nachiketa a lot about Vedanta - Upanishad knowledge, which has helped Nachiketa to gain further clarity in his mind on what exactly he wants to learn from Lord यम *yama*.

Whether आत्मा *ātmā* exists or not, is no longer a question for Nachiketa. What exactly is the nature of that आत्मा *ātmā*, is his real question for which he seeks an answer from Lord यम *yama*. Therefore,

Nachiketa asks Lord यम *yama*

अन्यत्र धर्मात्, अन्यत्र अधर्मात्, अन्यत्र अस्मात्, कृत, अकृतात् ।  
*anyatra dharmāt, anyatra adharmāt, anyatra asmāt, kṛta, akṛtāt ।*  
अन्यत्र, भूतात् च भव्यात् च, यत् तत्, पश्यसि, तत् वद ॥  
*anyatra, bhūtāt ca bhavyāt ca, yat tat, paśyasi, tat vada ॥*

Nachiketa says to Lord यम *yama* "If you consider that I am fit for gaining आत्म ज्ञानं *ātma jñānam* - Self Knowledge, and if you are also pleased with me, then

तत् वद *tat vada* - Please tell That to me, namely

अन्यत्र धर्मात् *anyatra dharmāt* - That which is other than, That which is different from धर्म - virtues, all scripturally ordained कर्मs *karmas* and कर्म फलs *karma phalas* - duties and their results. Also

अन्यत्र अधर्मात् *anyatra adharmāt* - That which is other than, that which is different from अधर्म *adharma* - all vices and also everything opposed to धर्म *dharma*; therefore,



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अन्यत्र धर्मात् अन्यत्र अधर्मात् *anyatra dharmāt anyatra adharmāt* - That which is above, That which transcends धर्म *dharma* and अधर्म *adharma*, and also अन्यत्र अस्मात् कृत *anyatra asmāt kṛt*, अकृतात् *akṛtāt*

कृतं *kṛtam* is कार्यं *kāryam* - an effect, whatever is done. अकृतं *akṛtam* is कारणं *kāraṇam* the cause that which is not done

अस्मात् *asmāt* means अस्मात् कारण-कार्यात् *asmāt kāraṇa-kāryāt* from कारण *kāraṇa* and कार्य *kārya* - cause and effect

अन्यत्र अस्मात् कृत-अकृतात् *anyatra asmāt kṛta-akṛtaat* means That which is other than the effects and their causes, that which is above, that which transcends all causes and effects in this ever changing creation, and also

अन्यत्र भूतात् च भव्यात् च *anyatra bhūtāt ca bhavyāt ca* - that which is other than, that which is different from the past and the future, and hence the present as well. That which transcends time and space

यत् तत् पश्यसि *yata tat paśyasi* what you see, what you recognize as That  
तत् वद *tat vada* - Please tell that to me.

"What you see, what you recognize as That which is different from, which is other than, which transcends, धर्म *dharma* and अधर्म *adharma* - virtue and vice, कारण *kāraṇa* and कार्य *kārya* - cause and effect, and काल *kāla* and देश *deśa* - time and space, please tell that to me" so asks Nachiketa

Is Nachiketa asking Lord यम *yama* to tell him about something that does not exist? No, because Nachiketa says:

यत् तत् पश्यसि *yat tat paśyasi*, तत् वद *tat vada*

The word यत् *yama* points out a वस्तु *vastu* - a Being that exists. That वस्तु *vastu* - That Being, which transcends धर्म *dharma*, अधर्म *adharma* cause, effect, time, space, etc., please tell me about that वस्तु *vastu*, That Being, so asks Nachiketa.

Nachiketa is seeking enlightenment on the nature of Absolute Reality in which alone there is True Life, True Freedom, True Happiness.

Vedanta declares that whatever is in the range of transient reality falls within the scope of माया *māyā* - within the net of relativity and mutual dependence.



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The essence of spiritual realization is not simply the realization of the knowledge that falls within the scope of **माया māyā**, but it is also the realization of knowledge of Absolute Reality which transcends all that falls within the scope of **माया māyā** - The inherent power of **ब्रह्मन् brahman**

That knowledge of Absolute Reality is **पर विद्या para vidyā** (spiritual knowledge - Self Knowledge - Higher Knowledge) and the knowledge of the changeful aspects of existence is **अपर विद्या apara vidyā** (objective knowledge - lower knowledge) as we have seen in the **भगवत् गीता bhagvat gītā**.

**पर विद्या para vidyā** and **अपर विद्या apara vidyā** together constitute **ब्रह्म विद्या brahma vidyā**, **पूर्ण ज्ञानं pūrṇa jñānaṁ** - Totality of knowledge.

Even though Nachiketa asks specifically for **पर विद्या para vidyā**, Lord **यम yama** imparts him the **पर विद्या para vidyā** knowledge as **ब्रह्म विद्या brahma vidyā**, as **पूर्ण ज्ञानं pūrṇa jñānaṁ**, which makes his teaching complete.

In response to Nachiketa's request Lord **यम yama** begins his discourse on **ब्रह्म विद्या brahma vidyā**.

Lord **यम yama** is talking. Nachiketa is listening. Let us also listen. Lord **यम yama** says:

सर्वे वेदाः यत् पदं आमनन्ति तपांसि सर्वाणि च यत् वदन्ति ।

*sarve vedāḥ yat padam āmananti tapāṁsi sarvāṇi ca yat vadanti ।*

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत् ते पदं संग्रहेण ब्रवीमि ॐ इत्येतत् ॥ 2-15

*yadicchanto brahmacaryam caranti tat te padam saṅgrahena bravīmi om ityetat ॥*

Nachiketa's request is **तत् वद tat vada** please tell me That, That which transcends all that is transient in this creation, please tell That to me.

Responding to Nachiketa's request, Lord **यम yama** says

**संग्रहेण ब्रवीमि saṅgrahena bravīmi** - First, let me tell you That briefly

**ॐ इत्येतत् om ityetat**, **ॐ इति एतत् om ita etat** - That is **ॐ om**



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What you want to know is That which is revealed by the word ॐ *om*, or indicated by the sound ॐ *om*. That which is the state of Existence revealed by the word ॐ *om* or indicated by the sound ॐ *om*. That which is the goal of life (to be reached by knowledge, understanding, and realization) revealed by the word ॐ *om* or indicated by the sound ॐ *om*.

In other words, if Nachiketa's question is understood as "What is आत्मा *ātmā*?" then Lord यम's *yama*'s brief answer is ॐ इत्येतत् *om ityetat* - That is OM. आत्मा *ātmā* is ॐ *om*.

आत्मा *ātmā* is That which is revealed by the word ॐ *om*, or indicated by the sound ॐ *om*. आत्मा *ātmā* is that which is the state of existence revealed by the word ॐ *om* or indicated by the sound ॐ *om*. आत्मा *ātmā* is that which is the goal of life (to be reached by knowledge, understanding and realization) revealed by the word ॐ *om* or indicated by the sound ॐ *om*.

Thus Lord यम *yama* opens his discourse on ब्रह्म विद्या *brahma vidyā* with ॐ *om*, ॐ शब्द वाच्यं *om śabda vācyam*, ॐ शब्द प्रतीकं च *om śabda pratikam ca* That which is revealed by the word ॐ *om* and That which has for its symbol the sound ॐ *om*.

Lord यम *yama* says something more about that ॐ शब्द *om śabda*, the word ॐ *om*, the sound ॐ *om*, before going into details on the Nature of आत्मा *ātmā*. Let us see the Upanishad words now.

सर्वे वेदाः यत् पदं आमनन्ति *sarve vedāḥ yat padam āmananti*, ॐ इत्येतत् *ityetat* - The word पदं *padam* has three meanings - a state, a goal or a word; all the three meanings are applicable here, and, आमनन्ति *āmananti* means "declare". Therefore

सर्वे वेदाः यत् पदं आमनन्ति *sarve vedāḥ yat padam āmananti* means That which all the Vedas and Upanishads declare, unanimously, in one voice, without any conflict whatsoever as यत् पदं *yat padam* - as the state of Supreme Existence, as the Goal of Life to be reached by knowledge, understanding and realization, That Being you are



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asking about, ॐ इत्येतत् *om ityetat* - That Being is what is revealed by the word ॐ *om*, by the sound ॐ *om*, in brief, by all the Vedas and Upanishads. Now, what do our Vedas and Upanishads declare about ॐ *om*? For example,

Sri Krishna says

प्रणवः सर्व वेदेषु *praṇavaḥ sarva vedeṣu* - The प्रणव मन्त्र *praṇava mantra* - The word of the glory of the Lord is ॐ *om*. Therefore सर्व वेदेषु अहं प्रणवः *sarva vedeṣu ahaṁ praṇavaḥ* means, I am ॐ *om* in all the Vedas. When Sri Krishna says "I am ॐ *om* " it means ॐ *om* is परमेश्वर *parmeśvar* Itself in the form of the sound ॐ *om*. When I hear the sound ॐ *om*, what comes to my mind and बुद्धि is only परमेश्वर *parmeśvar*, in whatever Name and Form I wish to see.

The Taittiriya Upanishad says:

ॐ इति ब्रह्म - *om ita brahma*

The word ॐ *om* is ब्रह्मन् *brahman*, ॐ *om* is the word and ब्रह्मन् *brahman* is what It reveals. Just as a word and its meaning are inseparable, ॐ *om* and ब्रह्मन् *brahman* are inseparable. Further

ओमितीदं सर्वं *omitīdaṁ sarvaṁ*, ॐ इति इदं सर्वं *om iti idaṁ sarvaṁ*

ॐ *om* The ब्रह्मन् *brahman* is all this

ॐ *om* The ब्रह्मन् *brahman* is this entire creation

ॐ *om* is शब्द रूप प्रत्यक्ष ब्रह्मन् *śabda rūpa pratyakṣa brahman*, indicated by the pointer words सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma*

ॐ *om* is the ever-existent, all-conscious, all-inclusive ब्रह्मन् *brahman* in the perceptible form of sound ॐ *om*.

The sound ॐ *om* is the means and the goal, for reaching ब्रह्मन् *brahman*.

The माण्डूक्य उपनिषत् *māṇḍūkya upaniṣat* says:



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ॐ इति एतत् अक्षरं, इदं सर्वं, तस्य उपव्याख्यानं, भूतं, भवत्, भविष्यत्  
*om iti etat akṣaram, idaṁ sarvaṁ, tasya upavyākhyānam, bhūtam, bhavat, bhaviṣyat*

इति सर्वं ओंकार एव । यत् च अन्यत्, त्रिकालातीतं, तत् अपि, ओंकार एव ॥  
*iti sarvaṁ omkāra eva / yat ca anyat, trikālātītam, tat api, omkāra eva ॥*  
सर्वं हि एतत्, ब्रह्म, अयं आत्मा ब्रह्म ।  
*sarvaṁ hi etat, brahma, ayaṁ ātmā brahma /*

That monosyllabic word ॐ *om* is a manifestation of this entire universe. It cannot be defined, but its close enough explanation is: The past, The present, The future - all that is verily ॐ *om*, and, whatever there is beyond the three periods of time, beyond the hold of time, that also is verily ॐ *om*.

All that stated above as ॐ *om* is ब्रह्मन् *brahman*. The Self in every being is ब्रह्मन् *brahman* and so is ॐ *om*. आत्मा *ātmā* is ब्रह्मन् *brahman*. आत्मा *ātmā* is ॐ *om*.

Such is the content of Lord यम 's *yama*'s expression.

सर्वे वेदाः यत् पदं आमनन्ति *sarve vedāḥ yat padam āmananti*, ॐ इत्येतत् *om ityetat*

Further, Lord यम *yama* continues

तपांसि सर्वाणि च यत् वदन्ति *tapānsi sarvāṇi ca yat vadanti*, ॐ इत्येतत् *om ityetat*

That ब्रह्मन् *brahman* which all तपस् *tapas* - all disciplines penances and austerities talk about in all the Vedas and the Upanishads as the means as well as the end to be reached, That ब्रह्मन् *brahman* about whom you are asking, is ॐ इत्येतत् *om ityetat*. That is what is revealed by the word ॐ *om*, by the sound ॐ *om*.



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तपस् *tapas* - is any kind of self-discipline where one voluntarily and cheerfully gives up something to gain something, or to reach something that is higher in oneself. Such self discipline is enjoyment in life, as the ईशावास्य उपनिषत् *īśāvāsya upaniṣat* says:

तेन त्यक्तेन भुञ्जीथाः *tena tyaktena bhujñithāḥ* - Enjoy life through renunciation. Whether one knows it or not, whether it is so intended or not, the ultimate purpose of every kind of तपस् *tapas* - self-discipline is only to reach the top, namely the supreme state of identity with the best and the highest in oneself, परमेश्वर *parmeśvar* in oneself, ब्रह्मन् *brahman* in oneself.

It is तपस् *tapas* - that bridges the gap between the secular and the sacred.

In the Taittiriya Upanishad, which we saw not too long ago, we may recall that भृगु *bṛgu* asks his father, Lord वरुण *varuṇa*, अधीहि भगवो ब्रह्मेति *adhīhi bhagavo brahmeti* Please teach me what is ब्रह्मन् *brahman*, and Lord वरुण *varuṇa* says:

यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति ।  
*yato vā imāni bhūtāni jāyante / yena jātāni jīvanti /*  
यत्प्रयन्त्यभिसंविशन्ति । तत् विजिज्ञासस्व । तत् ब्रह्म इति ।  
*yatprayantyaabhisamviśanti / tat vijijñāsasva / tat brahma iti /*

That from which all that is in this creation are born, That by which, those who are born live and grow, and that into which, all that live and grow ultimately go back, giving up their forms and names and become one with That from which they came, please find That out for yourself, तत् ब्रह्म *tat brahma* That is ब्रह्मन् *brahman*

Now, what did भृगु *bṛgu* do on hearing this Truth? The Upanishad says:

स तपोऽतप्यत । *sa tapo'tapyata /*

भृगु *bṛgu* spontaneously resorted to तपस् *tapas* as the means for gaining knowledge of ब्रह्मन् *brahman*, though his father did not say anything about तपस् *tapas*. Such spontaneous तपस् *tapas* is tranquillization of the outer and inner sense organs. The concentration of the powers of one's mind, बुद्धि and the senses towards परमेश्वर *parmeśvar*, मत् व्यपाश्रयः *mat vyapāśrayaḥ*, as Sri Krishna says, which is the necessary prerequisite for reaching ब्रह्मन् *brahman* - the Highest in oneself. On gaining that ability for such concentration, when भृगु *bṛgu* asks his father again अधीहि



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भगवो ब्रह्म *adhihi bhagavo brahma* Please teach me what is ब्रह्मन् *brahman*, Lord वरुण *varuṇa* says:

तपसा ब्रह्म विजिज्ञासस्व *tapas brahma vijijñāsasva*, तपो ब्रह्म *tapo brahma*, इति *iti*

By continuing तपस् *tapas*, gain knowledge of ब्रह्मन् *brahman*, by yourself, beyond doubt. तपो ब्रह्म *tapo brahma*, तपस् *tapas* is ब्रह्मन् *brahman*, तपस् *tapas* will lead you to ब्रह्मन् *brahman*, until तपस् *tapas* and ब्रह्मन् *brahman* become one, when तपस् *tapas* is ब्रह्मन् *brahman* itself.

That is how तपांसि *tapāṁsi* - all forms of self discipline become तपांसि *tapāṁsi* - Means for knowing ब्रह्मन् *brahman*, recognizing ब्रह्मन् *brahman* as आत्मा *ātmā* - The Self in oneself, which is what Lord यम *yama* says here.

तपांसि सर्वाणि च यत् वदन्ति *tapāṁsi sarvāṇi ca yat vadanti* - That ब्रह्मन् *brahman*, which all forms of self-discipline declare as The Means as well as The End to be reached – ॐ इत्येतत् *om ityetat* That ब्रह्मन् *brahman*, That आत्मा *ātmā*, is what is revealed by the word ॐ *om*, by the sound ॐ *om*. Further

यदिच्छन्तो ब्रह्मचर्यं चरन्ति *yadicchanto brahmacaryam caranti*, ॐ इत्येतत् *om ityetat* - Desiring to reach which state of existence, desiring to reach which goal of life, people follow a disciplined life of ब्रह्मचर्य *brahmacarya*, ॐ इत्येतत् *om ityetat*, that state of existence, That Goal of Life, That ब्रह्मपदं *brahma padam* about which you are asking, is what is revealed by the word ॐ *om*, by the sound ॐ *om*.

ब्रह्मचर्य *brahmacarya* is only a form of तपस् *tapas*, self-discipline. Generally speaking, ब्रह्मचर्य *brahmacarya* refers to a strict life of celibacy in the first आश्रम or the student stage of life. Here ब्रह्मचर्य *brahmacarya* simply means Total commitment to the pursuit of ब्रह्म विद्या *brahma vidyā* - totality of knowledge, at least for the time being, which means if you choose to listen to a discourse on ब्रह्म विद्या *brahma vidyā* with total undivided attention, even for a few minutes, that is ब्रह्मचर्य तपस् *brahmacarya tapas* - discipline of ब्रह्मचर्य *brahmacarya*. Now we go to the last line in the verse.



## ब्रह्मविद्या Brahma Vidya

तत् ते पदं संग्रहेण ब्रवीमि ॐ इत्येतत् *tat te padam saṅgrahena bravimi om ityetat*

Here पदं *padam* is ब्रह्म पदं *brahma padam* - That exalted state of existence - That supreme goal of life to be reached by knowledge, that which is beyond all that is transient in this entire creation, That ब्रह्मपदं *brahma padam* about which you are seeking knowledge

तत् ते संग्रहेण ब्रवीमि *tat te saṅgrahena bravimi* - Let me tell that to you briefly  
ॐ इत्येतत् *om ityetat* - That is ॐ *om* That ब्रह्मपदं *brahma padam* is what is revealed by the word ॐ *om*, by the sound ॐ *om*. Further, Lord यम *yama* continues

एतत् एव अक्षरं, ब्रह्म, एतत् एव अक्षरं परं ।

*etat eva akṣaram, brahma, etat eva akṣaram param |*

एतत् एव अक्षरं, ज्ञात्वा, यो यत् इच्छति, तस्य तत् ॥

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*etat eva akṣaram, jñātvā, yo yat icchatī, tasya tat ||*

एतत् एव अक्षरं ब्रह्म *etat eva akṣaram brahma*

एतत् अक्षरं *etat akṣaram* here is एकाक्षर वाचकं ॐ *ekākṣara vācakam om*. That monosyllabic word ॐ *om* is itself indeed The All Inclusive ब्रह्मन् *brahman*, which means that the word ॐ *om* reveals both अपर ब्रह्म *apara brahma* and पर ब्रह्म *para brahma*, both क्षेत्र *kṣetra* and क्षेत्रज्ञ *kṣetrajñā* - both the known and the Knower, both the object and the Subject.

एतत् एव अक्षरं, परं *etat eva akṣaram, param*

एतत् अक्षरं एव परं *etat akṣaram, eva param* that monosyllabic word ॐ *om* is indeed परं *param* - परम पदं *parama padam* the exalted state of existence, the supreme goal of life to be reached by knowledge, through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* - through listening, reflecting and absorbing the content of the words of the Upanishads.

एतत् एव अक्षरं *etat eva akṣaram*, ज्ञात्वा *jñātvā* - Knowing, recognizing That which is revealed by the word ॐ *om*, by the sound ॐ *om*

यो यत् इच्छति *yo yat icchatī*, तस्य तत् *tasya tat* - One gets whatever one desires. How?



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## ब्रह्मविद्या **Brahma Vidya**

ॐ *om* is ब्रह्मन् *brahman*. Knowing ॐ *om* is knowing ब्रह्मन् *brahman* as It is, which means reaching ब्रह्मन् *brahman* in oneself, recognizing oneself as ब्रह्मन् *brahman* itself. Being ब्रह्मन् *brahman* means gaining सर्वात्मकं *sarvaatmakam* in oneself, being the आत्मा *ātmā*, for everything that exists. It means that any object that a person desires, he is that object, any form of enjoyment that a person desires, he is that enjoyment. Thus, whatever the person desires, तस्य तत् *tasya tat* - it is his. If it is परं ब्रह्म *param brahma* that he desires, परं ब्रह्म *param brahma* becomes knowable for him. If it is अपरं ब्रह्म *aparam brahma* that he desires, That अपरं ब्रह्म *aparam brahma* becomes attainable for him. ( परं चेत् ज्ञातव्यं *param cet jñātavyam*, अपरं चेत् प्रप्तव्यम् *aparam cet praptavyam*)

Further, Lord यम *yama* continues:

एतत् आलम्बनं, श्रेष्ठं, एतत् आलम्बनं, परं ।

*etat ālambanam, śreṣṭham, etat ālambanam, param |*

एतत् आलम्बनं ज्ञात्वा, ब्रह्मलोके महीयते ॥

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*etat ālambanam jñātvā, brahmaloke mahiyate ||*

आलम्बनं *ālambanam* सि आश्रयं *āśrayam*, ते मेअन्स्यो सुप्पेरत्तोरे अक्कन्नि अ गेअल्ल. परमेश्वर *parameśvar* सि ते होअन्स्यो सुप्पेरत्तोरे अक्कन्नि परमेश्वर *parameśvar*. ईत्ति रेअक्कन्नि ते रेअक्कन्नि परमेश्वर *parameśvar*, ते मेअन्स्य अन्द तेअन्द अरे ते सअमे. थअत्त सि इहअत्त सि वेअन्नि तेअल्ल हेरे. एतत् आलम्बनं श्रेष्ठं *etat ālambanam śreṣṭham* - That which is revealed, or indicated by the word ॐ *om*, is the most exalted means of support, the surest and the best means of support for reaching the Goal. *What is the Goal?*

एतत् आलम्बनं परं *etat ālambanam param* - That which is revealed, or indicated by the word ॐ *om* is परं *param* - परम पदं *parama padam* The Goal to reach by ब्रह्म ज्ञानं *brahma jñānam* - आत्म ज्ञानं *ātma jñānam* - Self Knowledge.



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## ब्रह्मविद्या **Brahma Vidya**

एतत् आलम्बनं ज्ञात्वा *etat ālambanam jñātvā* - Knowing ॐ *om* as such, reaching ॐ *om* by knowledge, by श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam*

ब्रह्मलोके महीयते *brahmaloke mahiyate* - Here लोक *loka* means experience. ब्रह्म लोक *brahma loka* is Experience of being ब्रह्मन् *brahman* Itself. Therefore ब्रह्मलोके महीयते *brahma loka mahiyate* means that one experiences the Glory of ॐ *om*, the Glory of oneself being ब्रह्मन् *brahman* Itself. One realizes ब्रह्मन् *brahman* in oneself and one enjoys ब्रह्मानन्द *brahmānanda* - The Supreme Joy of Being ब्रह्मन् *brahman* Itself.

After this short exposition on the glory of ॐ *om* - the word ॐ *om* - the sound ॐ *om*, Lord यम *yama* now proceeds to unfold the Nature of आत्मा *ātmā*, directly in the next and the following verses, which we will see next time.