

RUPEE SERIES



BHAVAN'S BOOK UNIVERSITY

**ATMAN AND BRAHMAN  
IN  
VEDIC RELIGION**

**Jaya Chamaraja Wadiyar**

GENERAL EDITORS

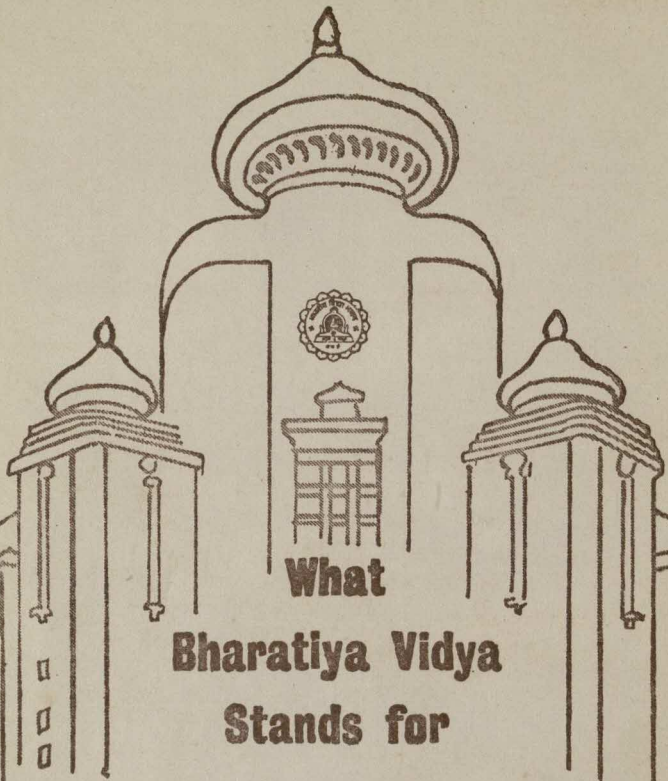
**K. M. MUNSHI**

**R. R. DIWAKAR**



BHARATIYA VIDYA BHAVAN, BOMBAY

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**What**

## **Bharatiya Vidya Stands for**

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, iddas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world





आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

—Rigveda, I-89-i

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**By**  
**JAYA CHAMARAJA WADIYAR**

# BHAVAN'S BOOK UNIVERSITY

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**ATMAN AND BRAHMAN  
IN  
VEDIC RELIGION**

BY  
**JAYA CHAMARAJA WADIYAR**



1965

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## GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,  
Chowpatty Road, Bombay-7.  
*Vijaya Dashami*  
September 28, 1963

K. M. MUNSHI



## FOREWORD

His Highness Sri Jaya Chamaraja Wadiyar, Maharaja of Mysore, is a philosopher among our princes. Brought up by his illustrious uncle, His Highness Sri Krishnaraja Wadiyar, he turned early in life to religious and philosophical study. In addition, His Highness also came under the influence of the great saint, His Holiness Sri Chandrasekhara Bharati Swamigal, the late Sankaracharya of Sringeri and also of the reputed savant and thinker, the late Sri V. Subrahmanya Aiyer. These associations with great and holy men and scholars have left a lasting and deep impression on His Highness.

Schooled in the philosophy of *Advaita*, he took up the study of the *Avadhuta Gita* and brought out the results of his research in a book on *Dattatreya*. Since then, His Highness has been employing the freedom from the cares and responsibilities of administration which the new dispensation gave to him and has been carrying on research in the fields of Indian aesthetics and cultural subjects of an allied nature. He has also been continuing his deep study of the *Bhagavad Gita* and other spiritual classics.

The present book is a result of an Endowment which the Bharatiya Vidya Bhavan, Bombay, has founded for the promotion of our national culture. His Highness develops the thesis that the realization of the identity of individual Atman and universal Brahman represents the *acme* of our ancient distinctive philosophy. Giving significant quotations from the *Upanishads* in which this identity is expressed, His Highness spells out the meaning of this

identity, and details the way to its realisation. Affirming that "it is by knowledge alone that liberation comes", he refutes the *Mimamsaka* view that *Karma* can bring about *Moksha*. In all this His Highness exhibits his leanings towards the Advaita doctrine.

Yet, to him, as to all *Advaitins*, this identity is not merely a matter of philosophical conviction. It is also the highest form of religion. He says that "the true nature of worship is taught by showing the identity of the worshipper and the worshipped". "The grace of Brahman is necessary for the student to grasp the meaning of the texts and for realising the final truth" says Sri Jayachamaraja Wadiyar. "The disciple's object in praying to Brahman is to see that the final truth burgeons within him. What a wonderful thought and prayer it is!"

Quite significantly, His Highness observes that "religion is born of a deep and innate belief in the revelation of a scripture". It is in this context that the *mahavakyas* of the *Upanishads* become the means to the realisation of the identity of Atman and Brahman. "Liberation", says His Highness, "is inherent in the *jiva*. Once the truth of the identity of the inner self and Brahman is intuited, liberation takes place," "which is the be-all and end-all of the spiritual quest."

In a small compass, His Highness has provided a lucid account of the treatment of Atman and Brahman in the Vedanta from the Advaitic point of view in a manner which reveals his scholarship and conviction.

Madras

March 25, 1965.

C. RAJAGOPALACHARI

## INTRODUCTION

These three lectures were the result of the invitation extended to the author to deliver the Munshi Foundation Lectures at the Bharatiya Vidya Bhavan, Bombay, on December 11, 12 and 13, 1961. They have been printed with a few alterations.

It was a happy occasion for me to be associated thus with the great renaissance work being done by the Bharatiya Vidya Bhavan in the fields of learning and culture. Its Founder-President, Dr. K. M. Munshi, must be saluted for the devotion and zeal with which this work of regenerating Indian Culture has been undertaken. To have been with this distinguished body of savants for three days and to have had the privilege of participating in their discussions was a source of lasting inspiration and stimulus to scholarly effort.

This work is dedicated to Dr. Munshi as a token of respect and affection for one who has been so nobly striving for the study, maintenance and promotion of Indian Culture and Civilization.

It is my good fortune that our revered Rajaji has been pleased to contribute his valuable Introduction to this work. I am deeply grateful to him for this honour.

JAYA CHAMARAJA WADIYAR

The Palace,  
Mysore,  
16th April 1965.

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## I. ĀTMAN AND BRAHMAN

I express my sense of profound gratitude to my friend Dr. K. M. Munshi and to other Members of the Bhāratīya Vidyā Bhavan, Bombay, for inviting me to deliver the Munshi Foundation Lectures on Indian Culture. I am deeply conscious of the valuable contributions made by Dr. Munshi to our understanding of Indian Culture. I know that he has enriched our knowledge of our culture by making us familiar with the nuances of it as they express themselves in religion, philosophy and mythology. I can claim no scholarship or originality for my presentation of certain problems connected with what we have come to call and accept as 'Vedic Religion.' Perhaps what I can claim is my faith in the truth that it is only what is moral and good that will eventually win the day, however much may be the transient and temporary gains of the false and spectacular, the evil and the immoral. I believe it was a *dictum* of Goethe's that it was only those things and beliefs that were godly that always gained victory and never the opposite. We have our own scripture proclaiming '*Satyameva jayate nānṛtam.*'

What I propose to do in these lectures is to set out briefly the Concepts of Ātman and Brahman in Vedic religion. In the first lecture a general survey of religion with particular reference to India and its contribution is attempted, and in the second, stress is laid on the special contribution of Vedic religion to the idea of the inner discipline of man as

## II. THE DISCIPLINE FOR BRAHMAVIDYĀ

In the first lecture, I dwelt chiefly on the way in which Vedānta establishes the identity of Ātman with Brahman. It was also pointed out that this was achieved through the medium of meditation or contemplation as gleaned from the *Mahāvākyas*. It is legitimate to ask how one can arrive at the truths of the Vedānta asserted by the Upaniṣads in statements like: 'I am Brahman,' 'Thou art That,' 'Consciousness is Brahman,' and 'Ātman is Brahman,' by mere reflection and contemplation. If that were the case, it would be possible for all to become *Brahmavits* or *Brahmajñānins* easily. Yet we have seen the *śrutis* declare frequently that the path prescribed for the realization of Brahman is a difficult one; it is "like walking on the edge of a razor."<sup>30</sup> If that is so, what are the disciplines and rigours to be undergone by the mind to achieve it?

There was a regular course of training and discipline to be gone through to achieve this end. Nothing was left to chance. Our ancients had so well perfected a system of psychosomatic discipline that by following it faithfully and thoroughly one could obtain the desired results. The discipline included a study of phonetics and contemplation of the mystic syllables like 'Aum' and the *vyāhrtis*; know-

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30. 'Uttiṣṭhata jāgrata  
prāpya varānnibodhata;  
kṣurasya dhārā nīṣitā duratyayā  
durgam pathastat kavayo vadanti.'  
(Kaṭha Upaniṣad: 3-14.)

### III. THE UNION OF ATMAN AND BRAHMAN

We have seen the important and indeed the vital role played by discipline in the life of an aspirant for the realization of Brahman. But it may be asked why such a discipline becomes necessary at all for the realization of Brahman. The answer is this. The most important fact about the content of Brahman-realization is the knowledge that our inner self, the Ātman, is really the Brahman. The fact remains that this realization is not easy to come by. It requires very great effort, a strong will, abiding faith in the *śrutis*, unswerving devotion to one's instructor and unrelenting pursuit of what is taught by the teacher. These are certainly things which cannot be easily done or achieved quickly. It is a pursuit that may last for years, or even a lifetime or more. Indeed, it is an incessant struggle in the pursuit of truth. That is the reason why the discipline becomes worthwhile.

A disciple earns the right to be instructed in such knowledge only after he has gone through his obligatory and occasional duties (*nitya* and *nai-mittika karmas*) which may last for the duration of a single life or more than one life. The purpose of these actions is *sattva-suddhi* or the purification of the mind. As a result of this discipline one becomes devoted to the pursuit of higher truth.

And how does such a disciple behave? With sacrificial fuel in hand, he approaches a great *Guru*

# BHARATIYA VIDYA BHAVAN

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A Post-graduate and Research Institute recognised by the University of Bombay coaching students for the degrees of M.A. and Ph.D.

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One of the major schemes of the Bhavan is the publication of the HISTORY AND CULTURE OF THE INDIAN PEOPLE in 10 volumes. So far seven volumes have been published viz., (1) The Vedic Age (2) The Age of Imperial Unity (3) Classical Age (4) The Age of Imperial Kanauj (5) The Struggle for Empire (6) The Delhi Sultanate and (7) British Paramountcy and Indian Renaissance. The remaining volumes will follow at an interval of 8-10 months. This is considered to be the first successful attempt at re-writing the History of India by her own sons on a very exhaustive basis.

### MUNSHI SARASWATI MANDIR

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Apart from our HISTORY and BOOK UNIVERSITY SERIES, this department also publishes the results of the research and other activities of the various Mandirs of the Bhavan and books of cultural value. Its publications include:

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**The Glory that was Gurjaradesa:** A comprehensive study of Gujarat in 7 volumes. Published volumes 2.

**Munshi Sahitya:** Social novels, historical plays, biographical works of Munshiji and Smt. Lilavati Munshi in Gujarati and English, the copyright whereof has been kindly gifted by them to the Bhavan. Published volumes 80.

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The Academy teaches four foreign languages, viz., German, Russian, French and Spanish.

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The income from this Trust goes to support the Post-graduate and Research Department of the Bhavan.

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Sanskrit Vishva Parishad, Bharatiya Stree Seva Sangh. Bombay Astrological Society.



### THE AUTHOR

His Highness Sri Jaya Chamarajendra Wadiyar is a philosopher among princes and a prince among philosophers. Nephew of His Highness Sri Krishnarajendra Wadiyar of hallowed memory, the maker of modern Mysore, Sri Jaya Chamarajendra was brought up in the traditions of true nobility and sound scholarship with an intense yearning for the things of the spirit. In response to a call from the God Dattatreya, he began to study the teachings of the Datta School of Philosophy closely related to Advaita and the results of his studies have been published by him in a book bearing the deity's name.

Of Advaitic persuasion, Sri Jaya Chamarajendra came under the influence of His Holiness Sri Chandrasekhara Bharati the Sankaracharya of Sringeri and his mind and soul were moulded by that great *sthita prajna*.

Of studious habits, he keeps a growing library of the works of Spiritual Masters and delves them for hours on end or discusses with kindred spirits problems of enduring interest. An intellectual of a high order, he has been invited to deliver lectures at many centres of learning both in India and abroad and he is listened to with understanding and deep respect.

Though a scion of a ruling house, and now head of a leading State of the Indian Union, these earthly dignities sit very lightly on His Highness who is very simple and remarkably human in his relations with those who are drawn to him.