
vajrasUchika (with trans)

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वज्रसूचिका उपनिषत्

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Document Information



Text title : vajrasUchikA upaniShat

File name : vajrasUchikopan.itx

Category : upanishhat

Location : doc_upanishhat

Transliterated by : H. P. Raghunandan hpraghu at genius.tisl.soft.net

Proofread by : H. P. Raghunandan hpraghu at genius.tisl.soft.net

Latest update : November 1, 2010

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January 21, 2023

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ವಜ್ರಸೂಚಿಕಾ ಉಪನಿಷತ್



.. ಶ್ರೀ ಗುರುಭ್ಯೋ ನಮಃ ಹರಿಃ ಓಂ ..

ಯಜ್ಞಾನಾದ್ಯಂತಿ ಮುನಯೋ ಬ್ರಾಹ್ಮಣ್ಯಂ ಪರಮಾದ್ಭುತಂ .

ತತ್ಪ್ರಪದ್ಬ್ರಹ್ಮತತ್ತ್ವಮಹಮಸ್ಮೀತಿ ಚಿಂತಯೇ ..

ಓಂ ಆಪ್ಯಾಯಂತಿತಿ ಶಾಂತಿಃ ..

ಚಿತ್ತದಾನಂದರೂಪಾಯ ಸರ್ವಧೀವೃತ್ತಿಸಾಕ್ಷಿಣೇ .

ನಮೋ ವೇದಾಂತವೇದ್ಯಾಯ ಬ್ರಹ್ಮಣೇಽನಂತರೂಪಿಣೇ ..

ಓಂ ವಜ್ರಸೂಚೀಂ ಪ್ರವಕ್ಷ್ಯಾಮಿ ಶಾಸ್ತ್ರಮಜ್ಞಾನಭೇದನಂ .

ದೂಷಣಂ ಜ್ಞಾನಹೀನಾನಾಂ ಭೂಷಣಂ ಜ್ಞಾನಚಕ್ಷುಷಾಂ .. 1..

ಬ್ರಾಹ್ಮಕ್ಷತ್ರಿಯವೈಷ್ಯಶೂದ್ರಾ ಇತಿ ಚತ್ವಾರೋ ವರ್ಣಾಸ್ತೇಷಾಂ ವರ್ಣಾನಾಂ

ಬ್ರಾಹ್ಮಣ ಏವ

ಪ್ರಧಾನ ಇತಿ ವೇದವಚನಾನುರೂಪಂ ಸ್ಮೃತಿಭಿರಪ್ಯುಕ್ತಂ .

ತತ್ರ ಹೋದ್ಯಮಸ್ತಿ ಕೋ ವಾ ಬ್ರಾಹ್ಮಣೋ ನಾಮ ಕಿಂ ಜೀವಃ ಕಿಂ ದೇಹಃ ಕಿಂ ಜಾತಿಃ

ಕಿಂ

ಜ್ಞಾನಂ ಕಿಂ ಕರ್ಮ ಕಿಂ ಧಾರ್ಮಿಕ ಇತಿ ..

ತತ್ರ ಪ್ರಥಮೋ ಜೀವೋ ಬ್ರಾಹ್ಮಣ ಇತಿ ಚೇತ್ ತನ್ನ . ಅತೀತಾನಾಗತಾನೇಕದೇಹಾನಾಂ

ಜೀವಸ್ಯೈಕರೂಪತ್ವಾತ್ ಏಕಸ್ಯಾಪಿ ಕರ್ಮವಶಾದನೇಕದೇಹಸಂಭವಾತ್

ಸರ್ವಶರೀರಾಣಾಂ

ಜೀವಸ್ಯೈಕರೂಪತ್ವಚ್ಛ . ತಸ್ಮಾತ್ ನ ಜೀವೋ ಬ್ರಾಹ್ಮಣ ಇತಿ ..

ತರ್ಹಿ ದೇಹೋ ಬ್ರಾಹ್ಮಣ ಇತಿ ಚೇತ್ ತನ್ನ . ಆಚಾಂಡಾಲಾದಿಪರ್ಯಂತಾನಾಂ

ಮನುಷ್ಯಾಣಾಂ

ಪಂಚಭೌತಿಕತ್ವೇನ ದೇಹಸ್ಯೈಕರೂಪತ್ವಾತ್

ಜರಾಮರಣಧರ್ಮಾಧರ್ಮಾದಿಸಾಮ್ಯದರ್ಶನತ್ ಬ್ರಾಹ್ಮಣಃ ಶ್ವೇತವರ್ಣಃ

ಕ್ಷತ್ರಿಯೋ

ರಕ್ತವರ್ಣೋ ವೈಶ್ಯಃ ಪೀತವರ್ಣಃ ಶೂದ್ರಃ ಕೃಷ್ಣವರ್ಣಃ ಇತಿ ನಿಯಮಾಭಾವಾತ್ .

ಪಿತ್ರಾದಿಶರೀರದಹನೇ ಪುತ್ರಾದೀನಾಂ ಬ್ರಹ್ಮಹತ್ಯಾದಿದೋಷಸಂಭವಾಚ್ಛ .

ತಸ್ಮಾತ್ ನ ದೇಹೋ ಬ್ರಾಹ್ಮಣ ಇತಿ ..

ತರ್ಹಿ ಜಾತಿ ಬ್ರಾಹ್ಮಣ ಇತಿ ಚೇತ್ ತನ್ನ . ತತ್ರ
ಜಾತ್ಯಂತರಜಂತುಷ್ವನೇಕಜಾತಿಸಂಭವಾತ್ ಮಹರ್ಷಯೋ ಬಹವಃ ಸಂತಿ .
ಋಷ್ಯಶೃಂಗೋ ಮೃಗ್ಯಾಃ, ಕೌಶಿಕಃ ಕುಶಾತ್, ಜಾಂಬೂಕೋ ಜಾಂಬೂಕಾತ್,
ವಾಲ್ಮೀಕೋ

ವಾಲ್ಮೀಕಾತ್, ವ್ಯಾಸಃ ಕೈವರ್ತಕನ್ಯಕಾಯಾಂ, ಶಶಪೃಷ್ಠಾತ್ ಗೌತಮಃ,
ವಸಿಷ್ಠ ಉರ್ವಶ್ಯಾಂ, ಅಗಸ್ತ್ಯಃ ಕಲಶೇ ಜಾತ ಇತಿ ಶೃತತ್ವಾತ್ . ಏತೇಷಾಂ
ಜಾತ್ಯಾ ವಿನಾಪ್ಯಗ್ರೇ ಜ್ಞಾನಪ್ರತಿಪಾದಿತಾ ಋಷಯೋ ಬಹವಃ ಸಂತಿ . ತಸ್ಮಾತ್
ನ ಜಾತಿ ಬ್ರಾಹ್ಮಣ ಇತಿ ..

ತರ್ಹಿ ಜ್ಞಾನಂ ಬ್ರಾಹ್ಮಣ ಇತಿ ಚೇತ್ ತನ್ನ . ಕ್ಷತ್ರಿಯಾದಯೋಽಪಿ
ಪರಮಾರ್ಥದರ್ಶಿನೋಽಭಿಜ್ಞಾ ಬಹವಃ ಸಂತಿ . ತಸ್ಮಾತ್ ನ ಜ್ಞಾನಂ ಬ್ರಾಹ್ಮಣ ಇತಿ

..
ತರ್ಹಿ ಕರ್ಮ ಬ್ರಾಹ್ಮಣ ಇತಿ ಚೇತ್ ತನ್ನ . ಸರ್ವೇಷಾಂ ಪ್ರಾಣಿನಾಂ
ಪ್ರಾರಬ್ಧಸಂಚಿತಾಗಾಮಿಕರ್ಮಸಾಧರ್ಮ್ಯದರ್ಶನಾತ್ಕರ್ಮಾಭಿಪ್ರೇರಿತಾಃ ಸಂತೋ
ಜನಾಃ

ಕ್ರಿಯಾಃ ಕುರ್ವಂತೀತಿ . ತಸ್ಮಾತ್ ನ ಕರ್ಮ ಬ್ರಾಹ್ಮಣ ಇತಿ ..

ತರ್ಹಿ ಧಾರ್ಮಿಕೋ ಬ್ರಾಹ್ಮಣ ಇತಿ ಚೇತ್ ತನ್ನ . ಕ್ಷತ್ರಿಯಾದಯೋ ಹಿರಣ್ಯದಾತಾರೋ
ಬಹವಃ

ಸಂತಿ . ತಸ್ಮಾತ್ ನ ಧಾರ್ಮಿಕೋ ಬ್ರಾಹ್ಮಣ ಇತಿ ..

ತರ್ಹಿ ಕೋ ವಾ ಬ್ರಾಹ್ಮಣೋ ನಾಮ . ಯಃ ಕಶ್ಚಿದಾತ್ಮಾನಮದ್ವಿತೀಯಂ
ಜಾತಿಗುಣಕ್ರಿಯಾಹೀನಂ

ಷಡೂರ್ಮಿಷಡ್ಭಾವೇತ್ಯಾದಿಸರ್ವದೋಷರಹಿತಂ ಸತ್ಯಜ್ಞಾನಾನಂದಾನಂತಸ್ವರೂಪಂ
ಸ್ವಯಂ ನಿರ್ವಿಕಲ್ಪಮಶೇಷಕಲ್ಪಾಧಾರಮಶೇಷಭೂತಾಂತರ್ಯಾಮಿತ್ವೇನ
ವರ್ತಮಾನಮಂತರ್ಯಹಿಶ್ಚಾಕಾಶವದನುಸ್ಯೂತಮಖಂಡಾನಂದಸ್ವಭಾವಮಪ್ರಮೇಯಂ
ಅನುಭವೈಕವೇದ್ಯಮಪರೋಕ್ಷತಯಾ ಭಾಸಮಾನಂ ಕರತಳಾಮಲಕವತ್ನಾಕ್ಷಾದಪರೋಕ್ಷೀಕೃ
ಕೃತಾರ್ಥತಯಾ ಕಾಮರಾಗಾದಿದೋಷರಹಿತಃ ಶಮದಮಾದಿಸಂಪನ್ನೋ ಭಾವ
ಮಾತ್ಮರ್ಯ

ತೃಷ್ಣಾ ಆಶಾ ಮೋಹಾದಿರಹಿತೋ ದಂಭಾಹಂಕಾರದಿಭಿರಸಂಸ್ಪೃಷ್ಟಚೇತಾ ವರ್ತತ
ಏವಮುಕ್ತಲಕ್ಷಣೋ ಯಃ ಸ ಏವ ಬ್ರಾಹ್ಮಣೇತಿ ಶೃತಿಸ್ಮೃತಿತಿಹಾಸಪುರಾಣಾಭ್ಯಾಮಭಿಪ್ರಾಯ
ಅನ್ಯಥಾ ಹಿ ಬ್ರಾಹ್ಮಣತ್ವಸಿದ್ಧಿನಾಸ್ತೇವ .

ಸಚ್ಚಿದಾನಂದಮಾತ್ಮಾನಮದ್ವಿತೀಯಂ ಬ್ರಹ್ಮ ಭಾವಯೇದಿತ್ಯುಪನಿಷತ್ ..

ಓಂ ಆಪ್ಯಾಯಂತಿತಿ ಶಾಂತಿಃ ..

.. ಇತಿ ವಜ್ರಸೂಚ್ಯುಪನಿಷತ್ಸಮಾಪ್ತಾ ..

.. ಭಾರತೀರಮಣಮುಖ್ಯಪ್ರಾಣಂತರ್ಗತ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ..

Translation by Madras Giridhar

giridhar at chemeng.Isc.ernet.in

This is the translation of vajrasUchi upaniShad of sAmaveda . VajrasUchi means diamond needle . This translation is taken from the book ‘Thirty Minor upanishads’ translated by Narayanasvami Aiyar and is published by the Adyar Press, Madras.

I now proceed to declare the vajrasUchi - the weapon that is the destroyer of ignorance- which condemns the ignorant and praises the man of divine vision.

There are four castes - the brAhmaNa, the kShatriya, the vaishya, and the shudra . Even the smritis declare in accordance with the words of the vedas that the brAhmaNa alone is the most important of them.

Then this needs to be examined . What is meant by the brAhmaNa ?

Is it a jIva ? Is it a body ? Is it a class ? Is it j nAna ? Is it karma

? Or is it a doer of Dharma ?

To begin with : is jIva the brAhmaNa ? No . Since the jiva is the same in the many past and future bodies (of all persons), and since the jIva is the same in all of the many bodies obtained through the force of karma, there jIva is not the brAhmaNa.

Then is the body the brAhmaNa ? No . Since the body, as it is made up of the five elements, is the same for all people down to chaNDAla-s, etc., since old age and death, dharma and adharma are found to be common to them all, since there is no absolute distinction that the brAhmaNas are white-colored, the kShatriyas red, the vaishyas yellow, and the shudras dark, and since in burning the corpse of his father, etc., the stain of the murder of a brAhmaNa, etc., will accrue to the son, etc., therefore the body is not the brAhmaNa.

Then is a class the brAhmaNa ? No . Since many rishis have sprung from other castes and orders of creation - RishyashRi.nga was born of deer; kaushika, of kusha grass; jAmbuka of a jackal; vAlmiki of valmIka (an ant-hill); vyAsa of a fisherman’s daughter; gautama, of the

posteriors of a hare; vasishtha of Urvasi (a celestial nymph in the court of Indra); and agastyā of a water-pot; thus have we heard . Of these, many rishis outside the caste have stood first among the teachers of divine wisdom; therefore a class is not the brAhmaNa.

Is j nAna the brAhmaNa ? No . Since there were many kShatriyas and others well versed in the cognition of divine Truth, therefore j nAna is not the brAhmaNa.

Then is karma the brAhmaNa ? No . Since the prArabdha, sanchita, Agami karmas are the same for all beings, and since all people perform their actions impelled by karma, therefore karma is not the brAhmaNa.

Then is the doer of dharma (virtuous actions) the brAhmaNa ? No.

Since there are many kShatriyas, etc., who are givers of gold, therefore a doer of virtuous actions is not the brAhmaNa.

Who indeed then is brAhmaNa ? Whoever he may be, he who has directly realised his AtmA and who is directly cognizant, like the myrobalan in his palm, of his AtmA, that is without a second, that is devoid of class and actions, that is free from the faults of faults of the six stains (hunger, thirst, grief, confusion, old age, and death) and the six changes (birth, existence etc), that is of the nature of truth, knowledge, bliss and eternity, that is without any change in itself, that is the substratum of all the kalpas, that exists penetrating all things that pervades everything within and without as AkAsh, that is of nature of undivided bliss, that cannot be reasoned about and that is known only by direct cognition . He who by the reason of having obtained his wishes is devoid of the faults of thirst after worldly objects and passions, who is the possessor of the qualifications beginning with sAma (dama, uparati, titikShA, samadhana, sraddha), who is free from emotion, malice, thirst after worldly objects, desire, delusion, etc., whose mind is untouched by pride, egoism, etc., who possesses all these qualities and means- he only is the brAhmaNa.

Such is the opinion of the veda, the smritis, the itihAsa, and the purANa-s . Otherwise one cannot obtain the status of a brahmaNa . One

should meditate on his Atma as sachchidAnanda, and the non-dual
brahman . Yea, one should meditate on his Atma as the sachchidAnanda
brahman . Such is the upaniShad.

OM tat sat

Encoded any proofread by H.P. Raghunandan at hpraghu at genius.tisl.soft.net

OR Shrisha Rao shrao at dvaita.org

Translation by Madras Giridhar giridhar at chemeng.Isc.ernet.in

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pdf was typeset on January 21, 2023

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