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vajrasUchika (with trans)

वज्रसूचिका उपनिषत्

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વજ્રસૂચિકા ઉપનિષત્



॥ શ્રી ગુરુભ્યો નમઃ હરિઃ ઝં ॥

યજ્ઞાનાધાન્તિ મુનયો બ્રાહ્મણ્યં પરમાદ્ભુતમ્ ।  
તત્રૈપદ્બ્રહ્મતત્ત્વમહમસ્મીતિ ચિંતયે ॥

ઝં આખ્યાયન્તિવતિ શાન્તિઃ ॥

ચિત્સદાનન્દરૂપાય સર્વધીવૃત્તિસાક્ષિણે ।  
નમો વેદાન્તવેદાય બ્રહ્મણોડનન્તરૂપિણે ॥

ઝં વજ્રસૂચીં પ્રવક્ષ્યામિ શાસ્ત્રમજ્ઞાનભેદનમ્ ।  
દૂષણં જ્ઞાનહીનાનાં ભૂષણં જ્ઞાનચક્ષુષામ્ ॥ ૧ ॥

બ્રાહ્મક્ષત્રિયવૈચ્છશૂદ્રા ઇતિ ચત્વારો વર્ણાસ્તેષાં વર્ણાનાં બ્રાહ્મણ એવ  
પ્રધાન ઇતિ વેદવચનાનુરૂપં સ્મૃતિભિરધ્યુક્તમ્ ।  
તત્ર ચોદ્યમસ્તિ કો વા બ્રાહ્મણો નામ કિં જીવઃ કિં દેહઃ કિં જાતિઃ કિં  
જ્ઞાનં કિં કર્મ કિં ધાર્મિક ઇતિ ॥

તત્ર પ્રથમો જીવો બ્રાહ્મણ ઇતિ ચેત્ તત્ર । અતીતાનાગતાનેકદેહાનાં  
જીવસ્યૈકરૂપત્વાત્ એકસ્યાપિ કર્મવશાદનેકદેહસંભવાત્ સર્વશરીરાણાં  
જીવસ્યૈકરૂપત્વાચ્ચ । તસ્માત્ ન જીવો બ્રાહ્મણ ઇતિ ॥

તર્હિ દેહો બ્રાહ્મણ ઇતિ ચેત્ તત્ર । આચ્ચાણ્ડાલાદિપર્યન્તાનાં મનુષ્યાણાં  
પચ્ચભૌતિકત્વેન દેહસ્યૈકરૂપત્વાત્

જરામરણધર્માધર્માદિસામ્યદર્શનત્ બ્રાહ્મણઃ શ્વેતવર્ણઃ ક્ષત્રિયો  
રક્તવર્ણો વૈશ્યઃ પીતવર્ણઃ શૂદ્રઃ કૃષ્ણવર્ણઃ ઇતિ નિયમાભાવાત્ ।  
પિત્રાદિશરીરદહને પુત્રાદીનાં બ્રહ્મહત્યાદિદોષસંભવાચ્ચ ।  
તસ્માત્ ન દેહો બ્રાહ્મણ ઇતિ ॥

તર્હિ જાતિ બ્રાહ્મણ ઇતિ ચેત્ તત્ર । તત્ર

જાત્યન્તરજન્તુષ્વનેકજાતિસંભવાત્ મહર્ષયો બહવઃ સન્તિ ।

ऋष्यशर्ङ्गो मृग्याः, कौशिकः कुशात्, जाम्बूको जाम्बूकात्, वाल्मीकी  
वाल्मीकात्, व्यासः कैवर्तकन्यकायाम्, शशपृष्ठात् गौतमः,  
वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति शर्तत्वात् । अत्रेतेषां  
जात्या विनाप्यत्रे ज्ञानप्रतिपादिता ऋषयो बडवः सन्ति । तस्मात्  
न जाति ब्राह्मण इति ॥

तर्हि ज्ञानं ब्राह्मण इति येत् तन्न । क्षत्रियाद्योऽपि  
परमार्थदर्शिनोऽभिज्ञा बडवः सन्ति । तस्मात् न ज्ञानं ब्राह्मण इति ॥

तर्हि कर्म ब्राह्मण इति येत् तन्न । सर्वेषां प्राणिनां  
प्रारब्धसञ्चितागामिकर्मसाधर्म्यदर्शनात्कर्माभिप्रेरिताः सन्तो जनाः  
क्रियाः कुर्वन्तीति । तस्मात् न कर्म ब्राह्मण इति ॥

तर्हि धार्मिको ब्राह्मण इति येत् तन्न । क्षत्रियाद्यो हिरण्यदातारो बडवः  
सन्ति । तस्मात् न धार्मिको ब्राह्मण इति ॥

तर्हि को वा ब्राह्मणो नाम । यः कश्चिदात्मानमद्वितीयं जातिगुणक्रियाधीनं  
षडूर्मिषड्भावेत्यादिसर्वदोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं  
स्वयं निर्विकल्पमशेषकल्पाधारमशेषभूतान्तर्धामित्वेन  
वर्तमानमन्तर्यछिन्नाकाशवदनुस्यूतमभाङ्गानन्दस्वभावमप्रमेयं  
अनुभवैकवेद्यमपरोक्षतया भासमानं करतणामलकवत्साक्षादपरोक्षीकृत्य  
कृतार्थतया कामरागादिदोषरहितः शमदमादिसम्पन्नो भाव मात्सर्य  
तृषणा आशा मोहादिरहितो दम्भाङ्गुहारद्विभिरसंस्पृष्टयेता वर्तत  
अवेमुक्तलक्षणो यः स अवे ब्राह्मण इति शर्तिस्मृतीतिहासपुराणाभ्यामभिप्रायः  
अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव ।  
सञ्चिदानानन्दमात्मानमद्वितीयं ब्रह्म भावयेदित्युपनिषत् ॥

ॐ आप्यायन्त्विति शान्तिः ॥

॥ इति वज्रसूत्र्युपनिषत्समाप्ता ॥

॥ भारतीरमणमुष्यप्राणतर्गत श्रीकृष्णार्पणमस्तु ॥

Translation by Madras Giridhar

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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 ? It is 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 agastya 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

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