

॥ वज्रसूचिका उपनिषत् ॥

.. vajrasUchika (with trans.) ..

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## ॥ वज्रसूचिका उपनिषत् ॥

॥ श्री गुरुभ्यो नमः हरिः ॐ ॥

यद्ज्ञानाद्यान्ति मुनयो ब्राह्मण्यं परमाद्भुतम् ।  
तत्रैपद्ब्रह्मतत्त्वमहमस्मीति चिंतये ॥

ॐ आप्यायन्त्विति शान्तिः ॥

चित्सदानन्दरूपाय सर्वधीवृत्तिसाक्षिणे ।  
नमो वेदान्तवेद्याय ब्रह्मणेऽनन्तरूपिणे ॥

ॐ वज्रसूचीं प्रवक्ष्यामि शास्त्रमज्ञानभेदनम् ।  
दूषणं ज्ञानहीनानां भूषणं ज्ञानचक्षुषाम् ॥ १ ॥

ब्राह्मक्षत्रियवैष्यशूद्रा इति चत्वारो वर्णास्तेषां वर्णानां ब्राह्मण एव  
प्रधान इति वेदवचनानुरूपं स्मृतिभिरप्युक्तम् ।  
तत्र चोद्यमस्ति को वा ब्राह्मणो नाम किं जीवः किं देहः किं जातिः किं  
ज्ञानं किं कर्म किं धार्मिक इति ॥

तत्र प्रथमो जीवो ब्राह्मण इति चेत् तन्न । अतीतानागतानेकदेहानां  
जीवस्यैकरूपत्वात् एकस्यापि कर्मवशादनेकदेहसंभवात् सर्वशरीराणां  
जीवस्यैकरूपत्वाच्च । तस्मात् न जीवो ब्राह्मण इति ॥

तर्हि देहो ब्राह्मण इति चेत् तन्न । आचाण्डालादिपर्यन्तानां मनुष्याणां  
पञ्चभौतिकत्वेन देहस्यैकरूपत्वात्  
जरामरणधर्माधर्मादिसाम्यदर्शनत् ब्राह्मणः श्वेतवर्णः क्षत्रियो  
रक्तवर्णो वैश्यः पीतवर्णः शूद्रः कृष्णवर्णः इति नियमाभावात् ।  
पित्रादिशरीरदहने पुत्रादीनां ब्रह्महत्यादिदोषसंभवाच्च ।  
तस्मात् न देहो ब्राह्मण इति ॥

तर्हि जाति ब्राह्मण इति चेत् तन्न । तत्र  
जात्यन्तरजन्तुष्वनेकजातिसंभवात् महर्षयो बहवः सन्ति ।  
ऋष्यशृङ्गो मृगयाः, कौशिकः कुशात्, जाम्बूको जाम्बूकात्, वाल्मीको  
वाल्मीकात्, व्यासः कैवर्तकन्यकायाम्, शशपृष्ठात् गौतमः,  
वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति श्रुतत्वात् । एतेषां  
जात्या विनाप्यग्रे ज्ञानप्रतिपादिता ऋषयो बहवः सन्ति । तस्मात्  
न जाति ब्राह्मण इति ॥

तर्हि ज्ञानं ब्राह्मण इति चेत् तन्न । क्षत्रियादयोऽपि  
परमार्थदर्शिनोऽभिज्ञा बहवः सन्ति । तस्मात् न ज्ञानं ब्राह्मण इति ॥

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

तर्हि धार्मिको ब्राह्मण इति चेत् तन्न । क्षत्रियादयो हिरण्यदातारो बहवः  
सन्ति । तस्मात् न धार्मिको ब्राह्मण इति ॥

तर्हि को वा ब्रह्मणो नाम । यः कश्चिदात्मानमद्वितीयं जातिगुणक्रियाहीनं  
षडूर्मिषड्भावेत्यादिसर्वदोषरहितं सत्यज्ञानानन्दानन्तस्वरूपं  
स्वयं निर्विकल्पमशेषकल्पाधारमशेषभूतान्तर्यामित्वेन  
वर्तमानमन्तर्यामिश्चाकाशवदनुस्यूतमखण्डानन्दस्वभावमप्रमेयं  
अनुभवैकवेद्यमपरोक्षतया भासमानं करतळामलकवत्साक्षादपरोक्षीकृत्य  
कृतार्थतया कामरागादिदोषरहितः शमदमादिसम्पन्नो भाव मात्सर्य  
तृष्णा आशा मोहादिरहितो दम्भाहङ्कारदिभिरसंस्पृष्टचेता वर्तत  
एवमुक्तलक्षणो यः स एव ब्राह्मणेति श्रुतिस्मृतीतिहासपुराणाभ्यामभिप्रायः  
अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव ।  
सच्चिदानन्दमात्मानमद्वितीयं ब्रह्म भावयेदित्युपनिषत् ॥

ॐ आप्यायन्विति शान्तिः ॥

॥ इति वज्रसूच्युपनिषत्समाप्ता ॥

॥ भारतीयमणमुख्यप्राणतर्गत 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 ? 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 adharmas 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; gau-  
tama, 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  
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 emo-  
tion,  
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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