॥ वज्रसूचिका उपनिषत् ॥

.. vajrasUchika (with trans.) ..

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॥ श्री मुरुभ्यो नमः हरि: ॐ ॥

यहञ्जानायान्ति मुनयो ब्राह्मणयं परमादुतम् ।
तत्रप्रदत्ततचमहसमीति चिंतये ॥

ॐ आप्यायन्त्वति शान्ति: ॥

चिंतसदानद्रुपाय सर्वधीवृत्तिसाक्षिणे ।
नमो वेदान्तवेदाय ब्रह्मणेऽनन्तरुपिणे ॥

ॐ वज्रसूची प्रवशयामि शाहमञ्जानमैनम् ।
दूष्णं ज्ञानहीनानां भूषणं ज्ञानचक्षुयाम् ॥ ॥

ब्राह्मक्षत्रियवैश्यशूरा इति चत्वारो वर्णास्तेः वर्णानां ब्राह्मण एव
प्रधान इति वेदवचनानुरुपः स्मृतिभिर्धातुरकः ।
तत्र चौयमर्ति को वा ब्राह्मणो नाम कि जीवः कि देहः कि जाति: कि
ज्ञानं कि कर्म कि धार्मिक इति ॥

तत्र प्रथमो जीवो ब्राह्मण इति चेतु तत्र । अतिनागतानेन्द्रेणां
जीवस्येकुपत्वात् एकस्यापि कर्मवशादनेनकंदसंभवात् सर्वशरीरानां
जीवस्येकुपत्वाच । तस्मात् न जीवो ब्राह्मण इति ॥

ताहि देहो ब्राह्मण इति चेतु तत्र । आचायं अलतिर्यं तानाम मनुथाणां
पविमोतिकवनेन देहस्येकुपत्वात्
जरामणाधारांशिकामिदासमयदर्शीतः ब्राह्मणः श्रेतवर्णः क्षत्रियो
रक्तवर्णः वैश्यः पीतवर्णः शूनः कृष्णवर्णः इति नियमभावात् ।
पिनादिशरीरद्वनं पुत्रादीनां ब्रह्महत्यादिरूपं सपभावाच ।
तस्मात् न देहो ब्राह्मण इति ॥

ताहि जाति ब्राह्मण इति चेतु तत्र । तत्र
जात्यनरजन्तुनेनकाजानिसंभवात् महर्ष्यो वहवः सन्ति ।
ऋष्यश्रेणी मृगया:। कौशिकः कुशात, जाम्बुको जाम्बुकात, वाल्मीको
वाल्मीकात, व्यास: कैत्यकन्त्यकायाम, शाश्वपुष्प्यां: गौतमः;,
बसिन्धु उर्दवेयाम, अगस्त्यः कत्चो जात इति श्रुत्वातः । एतेषां
जात्या विनायक्यथे ज्ञानप्रतिपादिता ऋषयो वहवः सन्ति । तस्मात्
न जाति ब्राह्मण इति ॥

vajrasUchikopan.pdf
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
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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