वज्रसूचिका उपनिषत्

॥ श्री गुरुभ्यो नमः हरि: ॐ ॥

यद्वक्षानाथान्ति मुनयो ब्राह्मणं परमाङ्गतम्।
तत्रषयर्गतंत्रमहामरसीति चिन्तये ॥

ॐ आप्यायन्त्वित शान्ति: ॥

चितसदानन्दरूपाय सर्वोपर्वत्तिसाक्षिणे।
नमो वेदान्तवेदाय ब्रह्मणं दनन्तरुपि: ॥

ॐ वज्रसूची व्रजश्वरामि शाक्षमद्वानभेदनम्।
दृष्णां ज्ञानहीनानां भूषणां ज्ञानच्युथाम्। ॥ ॥

ब्राह्मणिन्यप्यप्यस्य श्रद्धा इति चत्वारो वर्गास्तेषा वर्गां ब्राह्मणं एव
प्रथात्र इति वैद्यचनानुरूपम् स्मृतिभिरप्रयुक्तम्।
तत्र चययमसि को वा ब्राह्मणो नाम कि जीवः कि देहः कि जाति: कि
ज्ञानः कि कर्मः कि धार्मिक इति ॥

तत्र प्रथात्र जीवो ब्राह्मण इति चेत तत्र अतितानागतानेकदेहानां
जीवयाकृतप्रतिया एकस्यापि कर्मबाधानेकदेहसंभवत् सर्वशारीराणां
जीवयाकृतप्रतिया। तस्मात् न जीवो ब्राह्मण इति ॥

तर्क्ष्यो ब्राह्मण इति चेत तत्र अचाचार्यदातिपर्यन्तानां मनुष्याणां
पञ्चमीतिकलेन देहस्याकृतप्रतिया।
जारकरणाध्यामायांरुपोपदिसाम्यदर्शत्रु ब्राह्मणः शेतवर्णः क्षत्रियो
रक्तवर्णः वैशाख: पीतवर्णः: शूद्र: कृष्णवर्णः: इति नियमाभवत्।
पितादिशारीरर्दने पुजादीनां ब्रह्महत्यादिशोषसंभवत्।
तस्मात् न देहो ब्राह्मण इति ॥

तर्क्ष्यो जाति ब्राह्मण इति चेत तत्र तत्र
जात्यन्तरजनुष्णेनकार्तिसंभवत: महर्षयो वहवः सन्न्यः ॥
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 jnAna 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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