

# ॥ वज्रसूचिका उपनिषद् ॥

vajrasUchikA upanishhad.h<sup>1</sup>

॥ श्री गुरुभ्यो नमः हरिः ॐ ॥

यज्ञज्ञानाद्यान्ति मुनयो ब्राह्मण्यं परमाद्भुतम् ।  
तत्रैपद्ब्रह्मतत्त्वमहमस्मीति चिंतये ॥

ॐ आप्यायन्त्विति शान्तिः ॥

चित्सदानन्दरूपाय सर्वधीवृत्तिसाक्षिणे ।  
नमो वेदान्तवेद्याय ब्रह्मणेऽनन्तरूपिणे ॥

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

ब्राह्मक्षत्रियवैश्यशूद्रा 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 मृग्याः, कौशिकः कुशात्, जाम्बूको जाम्बूकात्, वाल्मीको वाल्मीकात्, व्यासः कैवर्तकन्यकायाम्, शशपृष्ठात् गौतमः, वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति शृतत्वात् । 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 वर्तमानमन्तर्यहिश्चाकाशवदनुस्यूतमखण्डानन्दस्वभावमप्रमेयं अनुभवैकवेद्यमपरोक्षतया भासमानं करतळामलकवत्साक्षादपरोक्षीकृत्य कृतार्थतया कामरागादिदोषरहितः शमदमादिसंपन्नो भाव मात्सर्य तृष्णा आशा मोहादिरहितो दम्भाहङ्कारदिभिरसंस्पृष्टचेता वर्तत एवमुक्तलक्षणो यः स एव ब्राह्मणेति श्रुतिस्मृतीतिहासपुराणाभ्यामभिप्रायः अन्यथा हि ब्राह्मणत्वसिद्धिर्नास्त्येव ।

सच्चिदानन्दमात्मानमद्वितीयं ब्रह्म भावयेदित्युपनिषत् ॥

ॐ आप्यायन्त्विति शान्तिः ॥

॥ इति वज्रसूच्युपनिषत्समाप्ता ॥

॥ भारतीरमणमुख्यप्राणतर्गत श्रीकृष्णार्पणमस्तु ॥

## Translation<sup>2</sup>

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

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

Then this needs to be examined. What is meant by the braahmaNa ? Is it a jiiva ? Is it a body ? Is it a class ? It is GYAna ? Is it karma ? Or is it a doer of Dharma ?

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

Then is the body the braahmaNa ? 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 braahmaNas 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 braahmaNa, etc., will accrue to the son, etc., therefore the body is not the braahmaNa.

Then is a class the braahmaNa ? No. Since many rishis have sprung from other castes and orders of creation - RishyashRi.nga was born of deer; kaushika, of kusha grass; jaambuka of a jackal; vaalmiki of valmiika (an ant-hill); vyaasa of a fisherman's daughter; gautama, of the posteriors of a hare; vasishtha of uurvasi (a

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<sup>2</sup>Send corrections to [mgiridhar@ucdavis.edu](mailto:mgiridhar@ucdavis.edu)

This is the translation of vajrasuuchi upanishhad of saamaveda. Vajrasuuchi 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.

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 braahmaNa.

Is GYAna the braahmaNa ? No. Since there were many kshatriyas and others well versed in the cognition of divine Truth, therefore GYAna is not the braahmaNa.

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

Then is the doer of dharma (virtuous actions) the braahmaNa ? No. Since there are many kshatriyas, etc., who are givers of gold, therefore a doer of virtuous actions is not the braahmaNa.

Who indeed then is braahmaNa ? Whoever he may be, he who has directly realised his aatmaa and who is directly cognizant, like the myrobalan in his palm, of his aatmaa, 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 aakaash, 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 saama (dama, uparati, titikshaa, 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 braahmaNa.

Such is the opinion of the veda, the smritis, the itihaasa, and the puraaNa-s. Otherwise one cannot obtain the status of a brahmaNa. One should meditate on his aatma as sachchidaananda, and the non-dual brahman. Yea, one should meditate on his aatma as the sachchidaananda brahman. Such is the upanishhad.

AUM tat.h sat.h

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