वज्रसूचिका उपनिषद्
vajrasUchikA upanishhad.h

श्री गुरुभ्यो नमः हरि: ॐ

यज्ञानावानित मुनयो ब्राह्मणः परमात्मः
तत्त्वेत्-ब्राह्मत्त्वमहामस्मीति विंते ||

ॐ आप्यायन्त्वित शान्ति: ||

चितसदनन्दरः पव सर्वधीवृचिसाप्तिणे ।
नमो वेदान्तवेदाय ब्रह्मः नन्तरुपः िि

ॐ वज्रसूची प्रवक्ष्यामि शास्त्रमङ्गाहंबनम् ।
दृश्यं जानहि माया भूष्यं जानजानवशाम् ॥ ॥
ब्राह्मक्षत्रियेव यूक्तः इति शत्वरो वणोस्तेष्या वर्णानां ब्राह्मण: एव
प्रधान इति वेदवचनानुरूपं स्मृतिभिरपुष्कम् ।
तत्र चोद्यमस्ति को वा ब्राह्मणोऽन्य नाम कं जीवः किं देहः किं जातिः किं
जानं किं कर्मं किं भार्यिङ् इति ॥

tतत्र प्रथमो जीवो ब्राह्मण इति चेित तत् । अतीतानागतानेद्वहानां
जीवस्येकुपत्वात् एकापि किंवदशानेद्वहेसमबात् सर्वशरीरानां
जीवस्येकुपत्वाच् । तस्मात् न जीवो ब्राह्मण इति ॥

tहि देहो ब्राह्मण इति चेित तत् । आचायालादिपर्यन्तानां मनुष्यानां
प्रभृतितत्वेन देहस्येकुपत्वात्
जरामरणधाराधाराधाराधारणसम्बन्धरि ब्राह्मणः स्वतवरः: क्षत्रियो
रक्तवरः: वैश्यः: पीतवरः: शुद्धः: कृष्णवरः: इति नियमार्थायात् ।
पितादिशरीरद्रह्ने पुजारीनां ब्रह्महत्यार्दिष्टसंबावाच ।
तस्मात् न देहो ब्राह्मण इति ॥

tहि जाति ब्राह्मण इति चेित तत् । तच
जात्यन्तरजन्तुनेकजातिसंबावात् महर्ष्यो वहवः सन्ति ॥
ऋष्यश्रृंख़्लो मृग्या:। कौशिक: कुशात्, जाम्बृको जाम्बृकात्, वात्मीको वात्मीकात्, व्यास: कैवर्तकन्यकायांम्, शश्रूपशात् गोतमः।
वसिष्ठ उवर्ष्याम्। अगस्त्यं: कलशे जात इति शृृतत्वात्। एतेषां जात्या विनाय्यमेण जानप्रतिपादिता क्रष्यो बहवः सन्ति। तत्समात् न जाति ब्राह्मण इति॥

tahiti janam brahmaṁ iñci chetu tathā। kṣatriyādyoḥpya
purmatārdvahāraḥbhija bahvāh: sancita। tasmāt n janam brahmaṁ iñci॥

tahiti karm brahmaṁ iñci chetu tathā। savāyam prāṇinā
dhruvacchāntaagamikmāraṁyadṛśnaṁtāmābhāritha: sante jana:
skrīya: kruvanti iti। tasmāt n karm brahmaṁ iñci॥

tahiti dharmiko brahmaṁ iñci chetu tathā। kṣatriyādyoḥ hi-rṇyadātārayo bahvāh: sancita। tasmāt n dharmiko brahmaṁ iñci॥

tahiti ko va brahmaṁ nāma। yā: kṣhīdātāmatmanomadbhūtīyāṃ jāti-guruṇaṅkriyāhīnāṁ
dhruvaṁśkaṅbhāvāvidvāsvadāryasatraḥītaṁ satyājñānaanvānāntāsvaṁśāt
dvā yānīvākṣaraśākrawālohyāpāramārśakārśaṁbūtāntāyaṁśāt
vartmānaṁnandaryākāśvādānāstiṣvātānāstiṣvātānāstiṣvātānāstiṣvāt

अनुभववेयमपरोक्षेति भासमां करतञ्जगलकवत्सास्कादपरोक्षीकृत्य
कृताध्येतवा कामरागाविद्वशरहित: शमदमविद्वशरहित: भाव मात्सर्य
वृत्ता आशा मोहादिरहितो दम्भाद्वारविभिरसमस्त्रृष्टि:वति वर्तत
एवमुक्तलक्षणो य: स एव ब्राह्मणेन्ति शृतिस्मृतीतिहासपुराणामव्यामभिप्रय:।
अन्यथा हि ब्राह्मणतवसिद्धिनास्थे।
sācchādānaṁdāmatmaṇomadbhūtīyāṁ brahma bhavayevidśtyupajñānāt॥

अ आय्यायन्त्वति शान्ति।॥

॥ इति वस्त्रसृष्ट्यपञ्चश्चमाप्त।॥

॥ भारतीरमणमुख्यप्राणतर्गत श्रीकृष्णार्घ्यममस्त॥

2
Translation\textsuperscript{2}

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 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 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 brahmaNa? 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 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; 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

\textsuperscript{2}Send corrections to mgaridhar@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.
cestial 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 GYAna the brahmaNa? No. Since there were many kshatriyas and others well versed in the cognition of divine Truth, therefore GYAna is not the brahmaNa.

Then is karma the brahmaNa? 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 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 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 brahmaNa.
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