

Vajrasuchika Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

I Shall set for Vajrasuchi (the diamond needle) which pierces ignorance, rebukes the ignorant and ornaments those who have wisdom as eye.

The Smritis affirm, following the Vedas that the Brahmana is the most important of the four castes. It must be asked, 'Who is a Brahmana' – the self, body, class, knowledge, action or virtue ? The soul is not a Brahmana because the soul is the same in all bodies past and future. The same person takes many bodies according to karma, nor is the body Brahmana – the body is the same from the Chandala (to the highest caste) being made of the five elements and is seen to have old age, death etc., alike. There is no fixity (of colour) such as Brahmana is white, Kshatriya is red, Vaishya is yellow and Sudra is black; also when the father's body is cremated, the son etc., may be guilty of killing a Brahmana. Nor is the class a Brahmana. Then there would be many classes within the classes. Many are the great sages: Rishyasringa born of a deer, Kausika of reed, Jambuka of a jackal, Valmiki of an ant-hill, Vyasa of a fisher-girl, Gautama of a hare's back, Vasistha of Urvasi, Agastya of a pot according to tradition. These are not Brahmanas by birth but by their knowledge. Nor is knowledge Brahmana: Kshatriyas and others also have knowledge. Nor is karma: all creatures are seen to have similar karma of Prarabdha etc., and all creatures act being impelled by karma. Nor is a man of

virtue: There are many givers of gold – Kshatriyas etc. One who has directly realized, like the berry in the palm, the Atman without a second, devoid of class, quality and action and of defects like the six waves (like hunger), the states (like birth and death), of the nature of truth, knowledge and bliss, free from adjuncts, the basis of all thoughts, immanent in all creatures, present inside and outside like space. Bliss impartite, beyond (ordinary) knowledge, to be realized by experience alone – and having become successful, free from lust etc., rich in mental control, without greed etc., mind untouched by hypocrisy etc.

This is the intention of Veda etc. Otherwise the nature of Brahmana cannot be achieved. One should contemplate one's self as the spirit without a second, truth, knowledge and bliss.

This is the Upanishad.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Vajrasuchika Upanishad, included in the Sama-Veda.