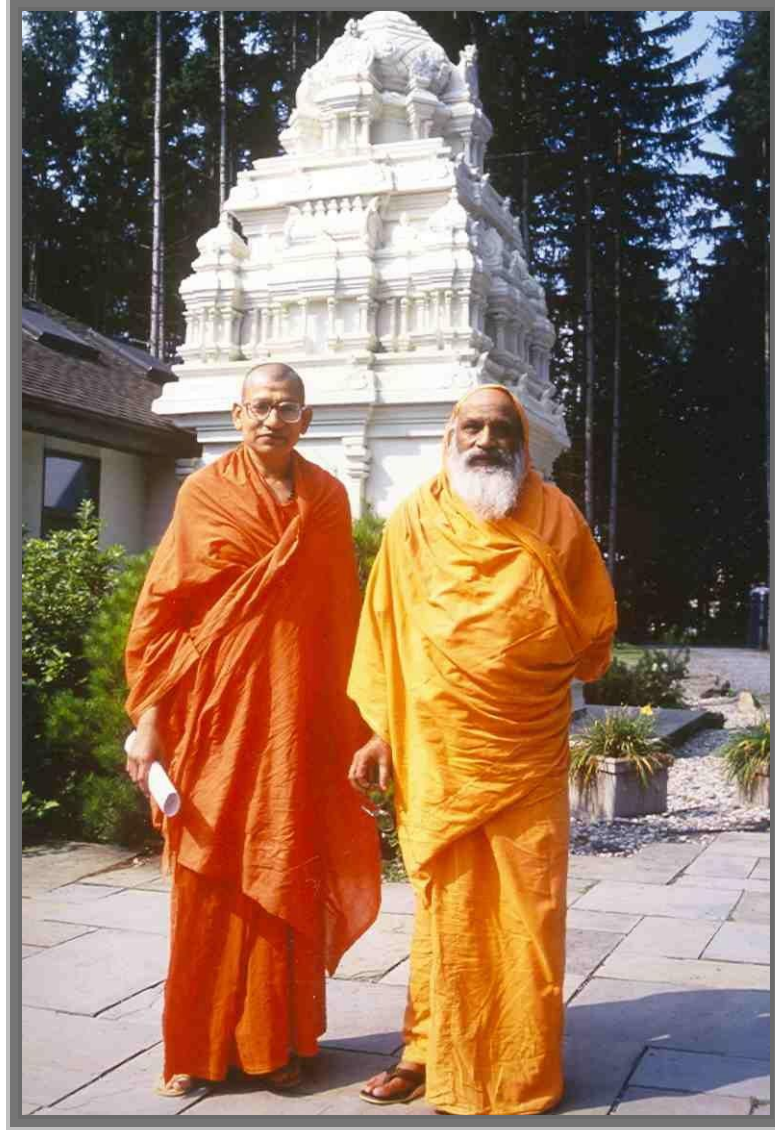


माण्डूक्योपनिषत्

Māṇḍūkyaopaniṣat





ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे । तेजस्विनावधीतमस्तु । मा विद्विषावहे ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*om saha nāvavatu, saha nau bhunaktu, saha vīryam karavāvahai, tejasvināvadhītamastu  
mā vidviṣāvahai. om śāntiḥ śāntiḥ śāntiḥ*



# Retreat Schedule

## **Friday June 27:**

9:00 - 10:00 am	Class
10:00 - 10:30	AVC Registration
10:30 -11:30	Break / Settle into rooms
11:30 -12:30	Class
12:30 - 1:30 pm	Lunch (includes Sequoia orientation)
1:45 – 2:15 pm	Free Time or see below for Chanting and Yoga Class
3:00 – 4:00 pm	Chanting Class with Vijay Kapoor
3:00 – 4:00 pm	Yoga Class with Loren Walden
4:30 - 5:30 pm	Class
6:00 - 7:00 pm	Dinner
7:00 - 8:00 pm	Satsang

## **Saturday June 28:**

7:00 – 7:30 am	Meditation
7:30 – 8:30 am	Class
8:30 – 9:30 am	Breakfast
10:15 – 10:45 am	Chanting Class with Vijay Kapoor
11:00 – 12:00	Class
12:30 – 1:30 pm	Lunch
1:30 – 4:30 pm	Free Time or see below for Yoga Class
3:00 – 4:00 pm	Yoga Class with Loren Walden
4:30 – 5:30 pm	Class
6:00 – 7:00 pm	Dinner
7:00 – 8:00 pm	Satsang

## **Sunday June 29:**

7:00 – 7:30 am	Meditation
7:30 – 8:30 am	Class
8:30 – 9:30 am	Breakfast
10:15 – 10:45 am	Chanting Class with Vijay Kapoor
11:00 – 12:00	Class
12:30 – 1:30 pm	Lunch
1:30 – 4:30 pm	Free Time or see below for Yoga Class
3:00 – 4:00 pm	Yoga Class with Loren Walden
4:30 – 5:30 pm	Class
6:00 – 7:00 pm	Dinner
7:00 – 8:00 pm	Satsang

## **Monday June 30:**

7:00 – 7:30 am	Meditation
7:30 – 8:30 am	Class
8:30 – 9:30 am	Breakfast
10:00 – 12:00	Class [includes guru daksina] (END of our group time together)
12:30 – 1:30 pm	Lunch
1:30 – 2:00 pm	Depart Sequoia Center

## Guruvandanam – गुरुवन्दनम् (Salutations to the Guru)

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।

नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

*śrutismṛtipurāṇānām ālayam karuṇālayam  
namāmi bhagavatpādāṁ śaṅkaraṁ lokaśaṅkaram*

I salute *Śaṅkarabhagavatpāda*, the abode of *śruti* (*Vedas*), *smṛti* (*Gītā*, etc.), and *purāṇas* (epics like *Rāmāyaṇa*, *Mahābhārata*, etc.), the repository of compassion, the one who bestows happiness on the world.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

*śaṅkaraṁ śaṅkarācāryaṁ keśavaṁ bādarāyaṇam  
sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ*

I salute, again and again, *Śaṅkarācārya* who is Lord *Śiva*, and *Bādarāyaṇa* who is Lord *Viṣṇu*, the venerable ones who wrote the aphorisms (*Brahmasūtras*) and commentaries (*bhāṣyam* to *Brahmasūtras*).

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।

व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३ ॥

*īśvaro gururātmeti mūrtibhedavibhāgine  
vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ*

Salutations to Lord *Dakṣiṇāmūrti*, who is all-pervasive like space, but who appears (as though) divided as Lord, Teacher, and Self.

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः ।

अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥ ४ ॥

*gukārastvandhakāro vai rukārastannivartakaḥ  
andhakāranirodhitvād gururityabhidīyate*

The letter “gu” stands for darkness (of ignorance), and “ru” represents its destruction. A *guru* is so called because he destroys the darkness (of ignorance).

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ ५ ॥

*sadāśivasamārambhāṁ śaṅkarācāryamadhyamām  
asmadācāryaparyantāṁ vande guruparamparām*

I salute the lineage of teachers, beginning with *Śiva*, the Lord, (linked by) *Śaṅkarācārya* in the middle, and extending down to my own teacher.

# Prayer

ॐ भद्रं॑ कर्णे॑भिः शृणु॑याम दे॒वाः । भद्रं॑ पश्ये॑माक्षभिर्यजत्राः ।  
स्थिरै॑रङ्गै॑स्तुष्टुवाँसस्तनू॑भिः । व्यशेम॑ देवहितं॒ यदायुः॑ ।  
स्वस्ति॑ न इन्द्रो॑ वृद्धश्रवाः । स्वस्ति॑ नः पूषा॑ विश्ववेदाः ।  
स्वस्ति॑ नस्तार्क्ष्यो॑ अरिष्टनेमिः । स्वस्ति॑ नो बृहस्पति॑र्दधातु ।  
ॐ शान्तिः॑ शान्तिः॑ ॥ शान्तिः॑ ।

*om bhadram karṇebhiḥ śṛṇuyāma devāḥ. bhadram paśyemākṣabhiryajatrāḥ.  
sthirairāṅgaistuṣṭuvāṁsastanūbhiḥ. vyaśema devahitaṁ yadāyuh.  
svasti na indro vṛddhaśravāḥ. svasti naḥ pūṣā viśvavedāḥ.  
svasti nastārṅśyo ariṣṭanemiḥ. svasti no bṛhaspatirdadhātu.  
om śāntiḥ śāntiḥ śāntiḥ.*

भद्रम् - auspicious कर्णेभिः - with our ears शृणुयाम - may we listen देवाः - O gods भद्रम् - auspicious  
पश्येम - may we see अक्षभिः - with eyes यजत्राः - O Yajatras (gods) स्थिरैः - with firm अङ्गैः -  
limbs तुष्टुवाँसः - offering praise तनूभिः - by the bodies व्यशेम - may we complete देवहितम् - in  
service to gods यदायुः - the full span of life स्वस्ति - with नः - to us इन्द्रः - God Indra वृद्धश्रवाः - of  
great fame स्वस्ति - be auspicious नः - to us पूषा - sun विश्ववेदाः - all knowing स्वस्ति - be  
auspicious नः - to us तार्क्ष्यः - Garuda अरिष्टनेमिः - one for whom there are no obstacles in movement  
स्वस्ति - be auspicious नः - to us बृहस्पतिः - Brhaspati दधातु - bestow auspiciousness

Oh gods (shining ones) may we hear what is auspicious with the ears<sup>1</sup>. Oh gods (fit to be worshipped) may we see what is auspicious with the eyes. With firm limbs and bodies may we complete the full span of life allotted to us, in service to gods, offering praise. May Indra, of great fame, be auspicious to us. May the all-knowing Pūṣān (Lord Sun) be auspicious to us. May Tārṅśya (Garuda), one for whom there are no obstacles in his flight be auspicious to us. May Brhaspati bestow auspiciousness upon us.

Om Peace! Peace! Peace!

<sup>1</sup> Normally by the rules of grammar, the third person plural of *karṇam*, ear, would be *karṇaiḥ*, but here the *Veda* uses *karṇebhiḥ*; this is *chāndasa-prayoga*, or *Vedic usage*.



## माण्डूक्योपनिषत्

### Māṇḍūkyaopaniṣat

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।

यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

*omityetadakṣaramidagṃ sarvaṃ tasyopavyākhyānambhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva  
yaccānyat trikālātītaṃ tadapyoṅkāra eva*

ओम् *om* - AUM इति *iti* - thus एतत् अक्षरम् *etat akṣaram* - this word (imperishable) इदम् *idam* - this सर्वम् *sarvam* - all तस्य *tasya* - it's उपव्याख्यानम् *upavyākhyānam* - clear explanation भूतम् *bhūtam* - past भवत् *bhavat* - present भविष्यत् *bhaviṣyat* - future इति *iti* - is सर्वम् *sarvam* - all ओङ्कारः एव *oṅkāraḥ eva* - alone is AUM यत् च अन्यत् *yat ca anyat* - whatever else त्रिकालातीतम् *trikālātītam* - beyond the three periods of time तत् अपि - that too ओङ्कारः *oṅkāraḥ* - AUM एव *eva* - alone

Verse 1: Thus all this is the imperishable AUM. It's clear explanation is: past, present, future all are alone AUM. Whatever is beyond the three periods of time that too is AUM alone.

सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥ २ ॥

*sarvaṃ hyetadbrahmāyamātmā brahma so'yamātmā catuṣpāt*

सर्वम् *sarvam* - all हि *hi* - indeed एतत् *etat* - this ब्रह्म *brahman* - Brahman अयम् *ayam* - this आत्मा *ātmā* - self ब्रह्म *brahman* - Brahman सः *saḥ* - he अयम् *ayam* - this आत्मा *ātmā* - self चतुष्पात् *catuṣpāt* - four quarters

Verse 2: All this is indeed Brahman. This self is Brahman. This self has four quarters.

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

*jāgaritasthāno bahiṣprajñāḥ saptaṅga ekonaviṃśatimukhaḥ sthūlabhugvaiśvānaraḥ prathamah pādah*

जागरितस्थानः *jāgaritasthānaḥ* - waking state बहिष्प्रज्ञः *bahiṣprajñāḥ* - conscious of the external world सप्ताङ्गः *saptaṅgaḥ* - seven limbs एकोनविंशतिमुखः *ekonaviṃśatimukhaḥ* - nineteen faces स्थूलभुक् *sthūlabhuk*

*sthūlabhuk* – enjoyer of gross objects वैश्वानरः *vaiśvānaraḥ* – worldly person प्रथमः *prathamah* – first पादः *pādah* – quarter

Verse 3: The first quarter is *Vaiśvānara* whose sphere of activity is the waking state, who is conscious of the external world, who has seven limbs and nineteen mouths and whose experience consists of gross objects.

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स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥ ४ ॥

*svapnasthāno'ntaḥprajñāḥ saptāṅga ekonaviṁśatimukhaḥ praviviktabhuktaijaso dvitīyaḥ pādah*

स्वप्नस्थानः *svapnasthānaḥ* – dream state अन्तःप्रज्ञः *antaḥprajñāḥ* – conscious of internal world सप्ताङ्गः *saptāṅgaḥ* – seven limbs एकोनविंशतिमुखः *ekonaviṁśatimukhaḥ* – nineteen faces प्रविविक्तभुक् *praviviktabhu* – enjoyer of subtle objects तैजसः *taijasaḥ* – luminous person द्वितीयः *dvitīyaḥ* – second पादः *pādah* – quarter

Verse 4: The second quarter is the *Taijasa* whose sphere of activity is the dream state, who is conscious of internal world, who has seven limbs, nineteen mouths and who experiences subtle objects.

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यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

*yatra supto na kañcana kāmam kāmāyate na kañcana svapnam paśyati tatsuṣuptam*

*suṣuptasthāna ekībhūtaḥ prajñānaghana evanandamayo hyānandabhukcetomukhaḥ prājñastṛtīyaḥ pādah*

यत्र *yatra* – where सुप्तः *suptaḥ* – sleeping न कञ्चन *na kañcana* – not any कामम् *kāmam* – desire कामयते *kāmāyate* – to desire न कञ्चन *na kañcana* – not any स्वप्नम् *svapnam* – dream पश्यति *paśyati* – to see तत् *tat* – that सुषुप्तम् *suṣuptam* – deep sleep सुषुप्तस्थानः *suṣuptasthānaḥ* – deep sleep as space एकीभूतः *ekībhūtaḥ* – unified प्रज्ञानघन *prajñānaghan* – mass of consciousness एव – indeed आनन्दमयः *evanandamayaḥ* – joyful हि *hi* – indeed आनन्दभुक् *ānandabhuk* – enjoyer of joy चेतोमुखः *cetomukhaḥ* – gateway to experiences प्राज्ञः *prājña* – the conscious तृतीयः *tṛtīyaḥ* – third पादः *pādah* – quarter

Verse 5: That is the state of deep sleep wherein the sleeper does not desire any objects nor does he see any dream. The third quarter is *Prājña* whose sphere is deep sleep, in whom all experiences become (an undifferentiated) mass of consciousness, who is joyful and as experiencing joy becomes a gateway for other states.

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एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

*eṣa sarveśvara eṣa sarvajña eṣontaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām*

एषः *eṣaḥ* - this सर्वेश्वरः *sarveśvara* - Lord of all एषः *eṣaḥ* - this सर्वज्ञ *sarvajña* - all-knowing एषः *eṣaḥ* - this अन्तर्यामि *antaryāmyi* - the inner controller एषः *eṣaḥ* - this योनिः *yoniḥ* - origin सर्वस्य *sarvasya* - of all प्रभवाप्ययौ हि *prabhavāpyayau hi* - origin and end भूतानाम् *bhūtānām* - of all living beings

Verse 6: This is Lord of all, this is all-knowing, this is the inner controller, this is the origin and end of all living beings.

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नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।

अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं

शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

*nāntaḥprajñam na bahiḥprajñam nobhayataḥprajñam na prajñānaghanam na prājñam nāprajñam  
adrṣṭamavyavahāryamagrāhyamalakṣaṇamacintyavyapadeśyamekātmīyapratyayasāraṁ  
prapañcōpaśam śāntam śivamadvaitam caturtham manyante sa ātmā sa vijñeyah*

न अन्तःप्रज्ञम् *na antaḥprajñam* - not conscious of the internal world न बहिष्प्रज्ञम् *na bahiḥprajñam* - not conscious of the external world न उभयतःप्रज्ञम् *na ubhayataḥprajñam* - not one who is conscious of both न प्रज्ञानघनं *na prajñānaghanam* - not a mass of conscious न प्रज्ञम् *na prājñam* - not known न अप्रज्ञम् *na a prājñam* - not unknown अदृष्टम् *adrṣṭam* - not seen अव्यवहार्यम् *avyavahāryam* - not subject to transactions अग्राह्यम् *agrāhyam* - not graspable अलक्षणम् *alakṣaṇam* - uninferable अचिन्त्यम् *acintyam* - beyond thought अव्यपदेश्यम् *avyapadeśyam* - indescribable एकात्म्यप्रत्ययसारं *ekātmīyapratyayasāram* -essentially of the nature of consciousness, the self alone प्रपञ्चोपशमम्

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*prapañcopaśam* - negation of all phenomenon शान्तम् *śāntam* - peaceful शिवम् *śivam* - pure अद्वैतम् *advaitam* - without second चतुर्थम् *caturtham* - the fourth मन्यन्ते *manyante* - is thought of as सः *saḥ* - he आत्मा *ātmā* - *ātman* सः *saḥ* - he विज्ञेयः *vijñeyaḥ* - the one that should be known

Verse 7: The one called the “the fourth one” is not (just) consciousness of the internal world, nor (just) the external world, nor (just) both, nor which is just a mass of consciousness, neither known, nor unknown, not seen, not subject to transactions, not graspable, nor inferable, beyond thought, indescribable, essentially of the nature of consciousness, the self alone, the negation of all phenomenon, the peaceful, the pure, one non dual. This is the Self which is to be known.

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सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा मात्रा अकार उकारो मकार इति ॥ ८ ॥

*so'ayamātmādhyaḥṣaramoṅkāro'adhimātram pādā mātrā mātrāśca pādā akāra ukāro makāra iti*

सः *saḥ* - that अयम् *ayam* - this आत्मा *ātmā* - *ātman* अध्यक्षरम् *adhyakṣaram* - keeping the syllables in view ओङ्कारः *oṅkāraḥ* - AUM अधिमात्रम् *adhimātram* - above(based) all syllables पादाः *pādāḥ* - quarters मात्राः *mātrāḥ* - syllables च *ca* - and पादाः *pādāḥ* - quarters अकारः *akāraḥ* - the letter ‘A’ उकारः *ukāraḥ* - the letter ‘U’ मकारः *makāraḥ* - the letter ‘M’ इति *iti* - is

Verse 8: This *Ātman*, which is described above as having four quarters, is *Aum*, keeping the syllables in view. The *Aum* with parts viewed from the standpoint of sounds (letters). The quarter are the letters and the letters are the quarters. The letters here are A, U and M.

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जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽप्तेरादिमत्त्वाद्वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

*jāgaritasthāno vaiśvānaro'kāraḥ prathamā mātrā'pṭerādimattvādvāpnoti ha vai sarvāṅkā mānādiśca bhavati ya evaṁ veda*

जागरितस्थानः *jāgaritasthānaḥ* - waking state वैश्वानरः *vaiśvānaraḥ* - the worldly person अकारः *akāraḥ* - ‘A’ प्रथमा *prathamā* - first मात्रा *mātrā* - letter आप्तेः *āpte* - suited आदिमत्त्वात् *ādimattvāt* - because of being the first वा *vā* - or आप्नोति *āpnoti* - acquires ह *ha* - surely वै *vai* - verily सर्वान् *sarvān* - all कामान् *kāmān* - desires आदिः *ādiḥ* - first च *ca* - and भवति *bhavati* - becomes यः *yaḥ* - one who एवम् *evam* - thus वेद - knows

Verse 9: He who is *Vaiśvānara*, having waking state as his sphere of activity is (indicated by) the letter A, because being the first and because it is all pervasive. One who knows this attains all desires and becomes the first (of all).

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स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै

ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥ १० ॥

*svapnasthānastaijasa ukāro dvitīyā mātrotkarṣādubhayatvādvotkarṣāti ha vai jñānasantatim samānaśca bhavati nāsyābrahmavitkule bhavati ya evaṁ veda*

स्वप्नस्थानः *svapnasthānaḥ* - dream state तैजसः *taijasaḥ* - the luminous person उकारः *ukāraḥ* - 'U' द्वितीया *dvitīyā* - second मात्रा *mātrā* - letter उत्कर्षात् *utkarṣāt* - because of increase उभयत्वात् *ubhayatvāt* - because of in between वा *vā* - or उत्कर्षति *utkarṣāti* - attains higher ह *ha* - surely वै *vai* - verily ज्ञानसन्ततिम् समानः *jñānasantatim samāna* - similar to the children of knowledge च *ca-* and भवति *bhavati* - becomes न *na* - not अस्य *asya* - his अब्रह्मवित् *abrahmavit* - not knower of the Brahman कुले *kule* - in family भवति *bhavati* - be यः *yaḥ* - one who एवम् *evam* - thus वेद *veda* - knows

Verse 10: *Taijasa*, whose sphere of activity is the dream state, is (indicated by) the second letter U, because of superiority or because of in-between the two. He who knows this attains higher knowledge, and is treated equally by all and finds no one in his family who is not a knower of Brahman.

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सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥ ११ ॥

*susuptasthānaḥ prājño makāstrṭīyā mātrā miterapītervā minoti ha vā idam sarvamapītiśca bhavati ya evaṁ veda*

सुषुप्तस्थानः *susuptasthānaḥ* - deep sleep state प्राज्ञः *prājñaḥ* - the conscious man मकारः *makāraḥ* - 'M' तृतीया *trṭīyā* - third मात्रा *mātrā* - syllable मितेः *mitēḥ* - because of measuring अपीतेः *apīteḥ* - because of entering वा *vā* - or मिनोति *minoti* - measures ह *ha* - surely वा *vā* - or इदम् *idam* - this सर्वम् *sarvam*

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- all अपीतिः *apītiḥ* - enters च *ca* - and भवति *bhavoati* - becomes यः *yaḥ* - one who एवम् *evam* - thus वेद *veda* - knows

Verse 11: *Prājña* whose sphere is deep sleep is (indicated by) M, the third letter of *Aum*, because it is both the measure and wherein all become one. One who knows this is able to measure all and also comprehend all within himself.

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अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनात्मानं य एवं वेद ॥ १२ ॥

*amātaścaturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita evamoṅkāra*  
*ātmaiva saṁviśatyātmanātmānaṁ ya evaṁ veda*

अमात्रः *amātaḥ* - without letters चतुर्थः *caturthaḥ* - fourth (quarter) अव्यवहार्यः *ahāryaḥ* - subject to transactions प्रपञ्चोपशमः *prapañcopaśamaḥ* - free of phenomenon शिवः *śivaḥ* - pure अद्वैत *advaita* - without second एवम् *evam* - thus ओङ्कारः *oṅkāraḥ* - AUM आत्मा एव *ātmā eva* - *ātman* alone संविशति *saṁviśati* - enters आत्मना *ātmanā* - by *ātman* आत्मानम् *ātmānam* - to *ātman* यः *yaḥ* - one who एवम् *evam* - thus वेद *veda* - knows

Verse 12: That which has no parts (soundless) and is not subject to transactions which is free of phenomenon, is pure, is without second, is the fourth. This *Aum* is *ātman* alone. One who knows this, enters into Self by the Self.

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