



Swami Sadatmananda Saraswati

Swami Sadatmananda is a *sanyāsa*-disciple of Pujya Swami Dayananda Saraswati, an outstanding scholar and teacher in the line of traditional teachers of *Vedānta*. Pujya Swamiji has founded many *Vedānta* centres in the world.

One such centre is the Arsha Vidya Kendra, Bangalore, which was founded by Pujya Swamiji in December 1993. This centre (Kendra) imparts the knowledge (Vidya) which has come down from *ṛṣis* (Arsha). The Kendra provides spiritual learning to all seekers in Bangalore and is also engaged in social activities.

Swami Sadatmananda Saraswati is one of the resident *acāryas* of the Kendra. He has been teaching *Vedānta* and Sanskrit for the past 19 years. Swamiji excels in bringing out the Vedantic vision in great depth and with clarity. He is well versed in Sanskrit and can teach in English, Gujarati and Hindi. His teaching style is simple and clear.

In this text, *Sādhana Bodhinī*, he has explained the means for freedom described in *Vedānta*.



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# साधनबोधिनी

Sādhanabodhinī

Revealer of the means

Swami Sadatmananda Saraswati

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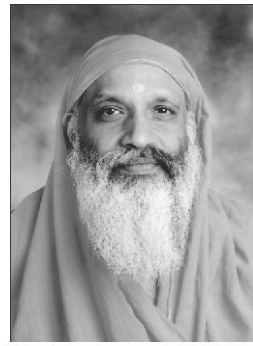
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SWAMI DAYANANDA SARASWATI

"Sadhana Protidhimi"  
is a valuable contribution  
from Sadatmananda to  
our syllabus of Vedanta  
teaching. The small  
book deals with all  
important topics of  
Vedanta. I congratulate  
him for this significant  
book.

30 Dnyanendra  
1.10.13.



## Śloka - 1

नमस्कृत्य गुरुं भक्त्या ब्रह्मात्मानन्दरूपिणम् ।  
साधनस्योपदेष्टारं कुर्वे साधनबोधिनीम् ॥ १ ॥

namaskṛtya guruṃ bhaktyā brahmātmānandarūpiṇam |  
sādhanaśyopadeṣṭāraṃ kurve sādhanabodhinīm || 1 ||

namaskṛtya – after saluting

guruṃ – *guru* (spiritual teacher)

bhaktyā – devotedly

brahm'-ātm'-ānanda-rūpiṇam – who *is of the* nature of Brahman (limitless reality), which is identical to the Self, which is *ānanda* (happiness)

sādhanaśya – of the means

upadeṣṭāraṃ - the teacher

kurve – I compose

sādhana-bodhinīm – ***Sādhana-bodhinī*** ('***Revealer of The Means***' - the title of this text)

After devotedly saluting the *guru* (spiritual teacher), who is of the nature of Brahman (limitless reality), which is identical to the Self, which is *ānanda* (happiness), and who reveals the means, I compose ***Sādhana-bodhinī: Revealer of The Means.***

## Śloka - 2

मूलप्रमाणं वेदोऽस्ति द्विधा तस्य विभाजनम् ।  
प्रथमः कर्मकाण्डश्च वेदान्तश्च परः स्मृतः ॥ २ ॥

mūlapramāṇam vedo 'sti dvidhā tasya vibhājanam |  
prathamaḥ karmakāṇḍaś ca vedāntaś ca paraḥ smṛtaḥ || 2 ||

mūla-pramāṇam – the fundamental means of knowledge (in this matter)  
vedaḥ - the *Veda*  
asti – is  
dvidhā – two-fold  
tasya – of it  
vibhājanam – division  
prathamaḥ - the first  
karma-kāṇḍaḥ - *Karmakāṇḍa* (the section in the *Veda* dealing with various actions)  
ca...ca – and  
vedāntaḥ - *Vedānta* (the end portion of the *Veda*)  
paraḥ - the second  
smṛtaḥ - is known

The *Veda* is the fundamental means of knowledge (in this matter). It is divided into two parts. The first is known as *Karmakāṇḍa* (the section in the *Veda* dealing with various actions) and the second as *Vedānta* (the end portion of the *Veda*).

### Śloka - 3

कर्म वक्ति फलं चापि कर्मकाण्डो ह्यपूर्वतः ।  
तत्तु सर्वं परिच्छिन्नं ज्ञायते श्रुतियुक्तिः ॥ ३ ॥

karma vakti phalaṃ cāpi karmakāṇḍo hy apūrvataḥ |  
tat tu sarvaṃ paricchinnam jñāyate śrutiyuktitaḥ || 3 ||

karma – action  
vakti – talks about  
phalam – the result  
ca – and  
api – also  
karma-kāṇḍaḥ - *Karmakāṇḍa*  
hi – indeed  
apūrvataḥ - in a unique way  
tat - that  
tu – but  
sarvam – the whole thing  
paricchinnam - limited  
jñāyate – is known  
śruti-yuktitaḥ - through the *Veda* and logic

*Karmakāṇḍa* talks about action (ritual) and its result in a unique way.  
But that whole thing is limited. This fact is known through the *Veda* and  
logic.

## Śloka - 4

अतो न तेन पूर्णत्वं बन्धकारि च तद्भवेत् ।  
अतो मुमुक्षुभिस्तस्मान्नित्यमोक्षस्य नार्थना ॥ ४ ॥

ato na tena pūrṇatvaṃ bandhakāri ca tad bhavet |  
ato mumukṣubhis tasmān nityamokṣasya nārthanā || 4 ||

ataḥ - therefore  
na – not  
tena – by that  
pūrṇatvam – completeness  
bandhakāri - binding  
ca – and  
tad – that  
bhavet – it will be  
ataḥ - therefore  
mumukṣubhiḥ - by those seeking *mokṣa* (freedom from bondage)  
tasmāt – from that  
nitya-mokṣasya – of eternal *mokṣa*  
na – not  
arthanā – expectation

Therefore completeness is not brought about by action. Further it binds the doer. Seekers of *mokṣa* (freedom from bondage) cannot therefore expect eternal *mokṣa* from that (action).



## Śloka - 5

तत्कर्मैव मनुष्येण योगबुद्ध्या स्वनुष्ठितम् ।  
मोक्षस्य भवति द्वारं न तु बन्धनकारकम् ॥ ५ ॥

tat karmaiva manuṣyeṇa yogabuddhyā svanuṣṭhitam |  
mokṣasya bhavati dvāraṃ na tu bandhanakāraḥ ॥ 5 ॥

tat – that

karma – action

eva – itself

manuṣyeṇa – by a person

yoga-buddhyā – with the attitude of *karmayoga* (doing proper action  
with the proper attitude)

sv-anuṣṭhitam – well-performed

mokṣasya – of *mokṣa*

bhavati – becomes

dvāraṃ – the means

na – not

tu – but

bandhana-kāraḥ – the cause of bondage

But that very action, if performed well with the attitude of *karmayoga* (doing proper action with the proper attitude), becomes the means for *mokṣa* and not the cause of bondage.

## Śloka - 6

ईश्वरार्पणबुद्धिश्च प्रसादत्वेन भावना ।  
कर्मकाले फलप्राप्तौ कर्तव्ये ते यथाक्रमम् ॥ ६ ॥

Īśvarārpaṇabuddhiś ca prasādatvena bhāvanā |  
karmakāle phalaprāptau kartavye te yathākramam || 6 ||

Īśvar'-ārpaṇa-buddhiḥ - an attitude of offering to the Lord  
ca – and  
prasādatvena – in the form of *prasāda* (that which comes from God or any divine person)  
bhāvanā – an attitude  
karma-kāle – at the time of performing the action  
phala-prāptau – upon receiving the result  
kartavye – ought to be done  
te – these two  
yathā-kramam – respectively

There should be an attitude of offering to the Lord and that of *prasāda* (that which comes from God or any divine person) while doing the action and receiving the result respectively.

## Śloka - 7

एतेन कर्मयोगेन शुद्धिर्भवति मानसी ।  
रागादिक्षयरूपा सा भवेज्ज्ञानस्य भूमिका ॥ ७ ॥

etena karmayogena śuddhir bhavati mānasī |  
rāgādikṣayarūpā sā bhavej jñānasya bhūmikā || 7 ||

etena – by this  
karma-yogena – *karmayoga*  
śuddhiḥ - purification  
bhavati – takes place  
mānasī – mental  
rāg'-ādi-kṣaya-rūpā – in the form of a reduction of cravings etc.  
sā – that  
bhavet – may be  
jñānasya – of knowledge  
bhūmikā – a fertile ground

By this *karmayoga*, mental purification takes place. That purification is in the form of a reduction in cravings etc., and the resulting purity becomes a fertile ground for knowledge.

## Śloka - 8

भक्तियोगश्च नैतस्माद्भिन्नोऽत्यन्तं हि विद्यते ।  
कर्मेश्वरानुसन्धानसद्भावाद्दुभयत्र हि ॥ ८ ॥

bhaktiyogaś ca naitasmād bhinno 'tyantaṃ hi vidyate |  
karmeśvarānusandhānasadbhāvād ubhayatra hi || 8 ||

bhakti-yogaḥ – *bhaktiyoga* (the pursuit of devotion)  
ca - and  
na - not  
etasmāt – from this  
bhinnah - different  
atyantaṃ - very much  
hi - indeed  
vidyate – it is  
karm'-eśvar'-ānusandhāna-sad-bhāvāt – due to the presence of action  
and connection to the Lord  
ubhayatra – in both cases  
hi – indeed

*Bhaktiyoga* (the pursuit of devotion) is not completely different from this  
(*karmayoga*), because in both (*karmayoga* and *bhaktiyoga*) action and  
connection to the Lord are common factors.

## Śloka - 9

विशिष्टानि तु कर्माणि समालोच्य विशेष्यते ।  
भक्तियोग इति प्राज्ञैरभिधानं च दीयते ॥ ९ ॥

viśiṣṭāni tu karmāṇi samālocya viśeṣyate |  
bhaktiyoga iti prājñair abhidhānaṃ ca dīyate || 9 ||

viśiṣṭāni - specific  
tu - but  
karmāṇi - actions  
samālocya – having taken into consideration  
viśeṣyate – it is distinguished  
bhakti-yogaḥ - *bhaktiyoga*  
iti – indicates quotation marks  
prājñaiḥ - by the wise  
abhidhānam - name  
ca - and  
dīyate – is given

But, taking into consideration some specific actions, this is distinguished and is given the name '*bhaktiyoga*' by the wise.

## Śloka - 10

त्रिविधानि च कर्माणि देहवाक्चित्तकार्यतः ।  
ईशान्वयस्तु सामान्यं भक्तितत्त्वं तदेव हि ॥ १० ॥

trividhāni ca karmāṇi dehavākcittakāryataḥ |  
īśānvayas tu sāmānyam bhaktitattvam tad eva hi || 10 ||

trividhāni – of three types

ca - and

karmāṇi - actions

deha-vāk-citta-kāryataḥ – in the form of action produced through the  
body, speech and the mind

īś'-ānvayaḥ - a connection with the Lord

tu - but

sāmānyam – common feature

bhakti-tattvam – essence of devotion

tad – that

eva - alone

hi – indeed

Those actions are of three types – action produced through the body,  
through speech and through the mind. But relating to the Lord is the  
common feature and that alone is the essence of devotion.

## Śloka - 11

पूजनं कायिकं कर्म कीर्तनादि च वाचिकम् ।  
ध्यानं तु चित्तजं विद्यादुत्तरोत्तरमुत्तमम् ॥ ११ ॥

pūjanaṃ kāyikaṃ karma kīrtanādi ca vācikaṃ |  
dhyānaṃ tu cittajaṃ vidyād uttarottaram uttamam || 11 ||

pūjanam - worship  
kāyikaṃ – physical  
karma - action  
kīrtan'-ādi – *kīrtana* (singing the glory of the Lord) and so on  
ca - and  
vācikaṃ – oral  
dhyānaṃ – *dhyāna* (meditation)  
tu – whereas  
citta-jam – mental  
vidyād – one should know  
uttar'-ottaram – in ascending order  
uttamam - better

Worship is a physical action, *kīrtana* (singing the glory of the Lord) and so on are oral, whereas *dhyāna* (meditation) is a mental activity. One should know that the latter is superior to the former in order.

## Śloka - 12

आदावीशस्य पूजा स्याद्विग्रहे तदनन्तरम् ।  
विश्वरूपस्य विश्वस्मिन् पूजैषा च विशिष्यते ॥ १२ ॥

ādāv īśasya pūjā syād vighrahe tadanantaram |  
viśvarūpasya viśvasmin pūjaiṣā ca viśiṣyate || 12 ||

ādau – at first  
īśasya – of the Lord  
pūjā – worship  
syāt – there should be  
vighrahe – in the idol  
tad-anantaram – after that  
viśva-rūpasya – omnipresent  
viśvasmin – in all  
pūjā – worship  
eṣā – this (worship)  
ca - and  
viśiṣyate – excels

At first the seeker should worship the Lord in (through) the idol. Later he/she will worship the omnipresent Lord in all. And this form of worship excels other forms.



## Śloka - 13

ईशस्तवो जपश्चापि वाचिकं कर्म कथ्यते ।  
जपश्च त्रिविधो ज्ञेयः स्थानादीनां च भेदतः ॥ १३ ॥

Īśastavo japaś cāpi vācikaṃ karma kathyate |  
japaś ca trividho jñeyaḥ sthānādīnāṃ ca bhedataḥ || 13 ||

Īśa-stavaḥ - praise of the Lord  
japaḥ – *japa* (repeated chanting of a word or phrase)  
ca - and  
api - also  
vācikaṃ – oral  
karma - action  
kathyate – it is said  
japaḥ - *japa*  
ca - and  
trividhaḥ - of three types  
jñeyaḥ - should be known  
sthān'-ādīnām – of place of origination etc.  
ca - and  
bhedataḥ – based on the difference

Praise of the Lord and *japa* (repeated chanting of a word or phrase) are called oral actions. *Japa* should be known to be of three types based on the difference in place of its origination etc.

## Śloka - 14

उच्चैरुच्चं विजानीयादुपांशुं चैव मन्दतः ।  
चित्तजं मानसं विद्यादुत्तरोत्तरमुत्तमम् ॥ १४ ॥

uccair uccaṃ vijānīyad upāṃśuṃ caiva mandataḥ |  
cittajaṃ mānasaṃ vidyād uttarottaram uttamam || 14 ||

uccaiḥ - loudly  
uccam - *ucca*  
vijānīyād – one should know!  
upāṃśum – *upāṃśu*  
ca - and  
eva – certainly  
mandataḥ - softly  
citta-jam – mentally  
mānasam - *mānasa*  
vidyād – one should know  
uttar'-ottaram – in ascending order  
uttamam – better

*Japa* is *ucca* when done loudly, *upāṃśu* when done softly (not audible to others) and *mānasa* when done mentally. Here the latter is superior to the former in order.

## Śloka - 15

यस्य वृत्तिप्रवाहस्य विषयो भगवान् भवेत् ।  
तस्य मानसकार्यस्य संज्ञा ध्यानमिति स्मृता ॥१५॥

yasya vṛttipravāhasya viṣayo bhagavān bhavet |  
tasya mānasakāryasya saṁjñā dhyānam iti smṛtā || 15 ||

yasya – of which  
vṛtti-pravāhasya – of the flow of thoughts  
viṣayaḥ - the object  
bhagavān – the Lord  
bhavet – may be  
tasya – of that  
mānasa-kāryasya – of mental activity  
saṁjñā – the name  
dhyānam – *dhyāna*  
iti – indicates quotation marks  
smṛtā – is known as

The flow of thoughts, a mental activity, which is centred upon the Lord is known by the name *dhyāna*.

## Śloka - 16

नैश्चल्यं हि फलं तस्य नैव कापि चमत्कृतिः ।  
पुण्यं चापि भवेत्तेन तस्येशविषयत्वतः ॥ १६ ॥

naiścalyaṃ hi phalaṃ tasya naiva kāpi camatkṛtiḥ |  
puṇyaṃ cāpi bhavet tena tasyeśaviṣayatvataḥ || 16 ||

naiścalyam – steadiness

hi – alone

phalam – the result

tasya – of that

na - not

eva -indeed

k' āpi – any

camat-kṛtiḥ - a miracle

puṇyam – *puṇya* (an invisible result earned from action prescribed by the scripture)

ca - and

api - also

bhavet – there will be

tena – by that

tasya – of that (meditation)

īśa-viṣayatvataḥ – because it is centred upon the Lord

Its result is steadiness of mind and not any miracle. By that (meditation) there will also be *puṇya* (an invisible result earned from action prescribed by the scripture) because it is centred on the Lord.

## Śloka - 17

इत्येवं हि निरूप्यन्ते साधनानि मनीषिभिः ।  
संनिपत्योपकारीणि तानि ज्ञानस्य सिद्धये ॥ १७ ॥

ity evaṃ hi nirūpyante sādhanāni manīṣibhiḥ |  
saṃnipatyopakārīṇi tāni jñānasya siddhaye || 17 ||

iti – indicates quotation marks  
evam – thus  
hi – indeed  
nirūpyante – are described  
sādhanāni – the means  
manīṣibhiḥ - by the wise  
saṃnipaty'-opakārīṇi - preparatory  
tāni – these  
jñānasya – of knowledge  
siddhaye – for the attainment

This is how the means are described by the wise. They are preparatory means for the attainment of knowledge.

## Śloka - 18

विकल्पश्च भवेत्तत्र रुचिशक्त्यादिभेदतः ।  
योग्यं ज्ञानाय चित्तं स्यात्तेन तेषां कृतार्थता ॥ १८ ॥

vikalpaś ca bhavet tatra ruciśaktyādibhedataḥ |  
yogyam jñānāya cittam syāt tena teṣāṃ kṛtārthatā || 18 ||

vikalpaḥ – an option  
ca – and  
bhavet – there is  
tatra – in this regard  
ruci-śakty-ādi-bhedataḥ – based on differences in taste, capacity etc  
yogyam – fit  
jñānāya – for knowledge  
cittam – the mind  
syāt – will be  
tena – by that  
teṣāṃ – of those  
kṛt-ārthatā - fulfilment

In this regard, there are options based on differences in taste, capacity etc. By these means the mind will become fit for knowledge, and with that itself their purpose is fulfilled.

## Śloka - 19

उच्यते साधनं साक्षाद्येन ज्ञानं हि जायते ।  
श्रवणं मननं चैव निदिध्यासो यथाक्रमम् ॥ १९ ॥

ucyate sādhanam sākṣād yena jñānam hi jāyate |  
śravaṇam mananam caiva nididhyāso yathākramam || 19 ||

ucyate – is discussed  
sādhanam – the means  
sākṣād - direct  
yena – by which  
jñānam – the knowledge (of the truth)  
hi – definitely  
jāyate – is born  
śravaṇam – *śravaṇa* (listening to the scripture through a *guru*)  
mananam – *manana* (reflection upon the truth)  
ca – and  
eva – also  
nididhyāsaḥ – *nididhyāsa* (contemplation on the truth)  
yathā-kramam – in this order

Now the direct means by which the knowledge (of the truth) is born are discussed. They are *śravaṇa* (listening to the scripture through a *guru*), *manana* (reflection upon the truth) and *nididhyāsa* (contemplation on the truth), to be practised in this order.

## Śloka - 20

वेदान्तानामशेषाणामादिमध्यावसानतः ।

ब्रह्मात्मन्येव तात्पर्यमिति धीः श्रवणं भवेत् ॥ २० ॥ (पञ्चदशी)

vedāntānām aśeṣāṅām ādimadhyāvasānataḥ |

brahmātmany eva tātparyam iti dhīḥ śravaṇaṃ bhavet || 20 ||

vedāntānām – of *Vedānta* statements

aśeṣāṅām – all without exception

ādi-madhy'-āvasānataḥ - in the beginning, in the middle and in the end

brahm'-ātmani – in Brahman which is the Self

eva - alone

tātparyam – commitment

iti – indicates quotation marks

dhīḥ - the understanding

śravaṇam – *śravaṇa*

bhavet – it will be

*Śravaṇa* is (the process of) understanding that the commitment of all *Vedānta* sentences in the beginning, in the middle and in the end is to revealing Brahman alone which is the Self.



## Śloka - 21

उपक्रमोपसंहारावभ्यासोऽपूर्वता फलम् ।  
अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥ २१ ॥

upakramopasaṃhārāv abhyāso 'pūrvatā phalam |  
arthavādotpapattī ca liṅgaṃ tātparyanirṇaye || 21 ||

upakram'-opasaṃhārau – the beginning and the end  
abhyāsaḥ - repetition  
apūrvatā - uniqueness  
phalam – the result  
arthavād'-opapattī – praise and reasoning  
ca - and  
liṅgam – indicator  
tātparya-nirṇaye – for the ascertainment of the intended meaning

The beginning and the end, repetition, uniqueness, the result, praise and reasoning – these are the indicators for ascertaining the intended meaning of the text.

## Śloka - 22

कृतेऽपि श्रवणे चित्ते संशयो विद्यते यदि ।  
तस्य यन्नाशनं युक्त्या प्रोक्तं तन्मननं बुधैः ॥ २२ ॥

kṛte 'pi śravaṇe citte saṁśayo vidyate yadi |  
tasya yan nāśanam yuktyā proktaṁ tan mananam buddhaiḥ  
|| 22 ||

kṛte – having been done  
api - even  
śravaṇe – śravaṇa  
citte – in the mind  
saṁśayaḥ - a doubt  
vidyate –there is  
yadi – if  
tasya – of that  
yad – which  
nāśanam – the destruction  
yuktyā – by logic  
proktaṁ – is said  
tad - that  
mananam - manana  
buddhaiḥ - by the wise

Even after listening to the scripture, if one has any doubt in the mind,  
then resolving that doubt by reasoning is called *manana* by the wise.

## Śloka - 23

देहादिष्व्वात्मसंस्कारो यो विपर्ययशब्दभाक् ।  
उपायस्तस्य नाशाय निदिध्यासनमुच्यते ॥ २३ ॥

dehādiṣṭv ātmasaṃskāro yo viparyayaśabdabhāk |  
upāyas tasya nāśāya nididhyāsanam ucyate || 23 ||

deh'-ādiṣṭu – with the body and so on  
ātma-saṃskāraḥ - the impression of identity  
yaḥ - that which  
viparyaya-śabda-bhāk – is called *viparyaya* (belief contrary to Vedantic teaching)  
upāyaḥ - the means  
tasya – of that  
nāśāya – for the destruction  
nididhyāsanam – *nididhyāsana* (a synonym of *nididhyāsa*)  
ucyate – is called

The impression of identity with the body etc. is called *viparyaya* (belief contrary to Vedantic teaching), and that is destroyed by the means called *nididhyāsana*.

## Śloka - 24

निर्दोषं जायते ज्ञानं तस्य येन स्वनुष्ठितम् ।  
पूर्वोक्तं साधनं सर्वं श्रद्धाभक्तिसमन्वितम् ॥ २४ ॥

nirdoṣaṃ jāyate jñānaṃ tasya yena svanuṣṭhitam |  
pūrvoktaṃ sādhanam sarvaṃ śraddhābhaktisamanvitam ||  
24 ||

nirdoṣam – free from defects  
jāyate – is born  
jñānam - knowledge  
tasya – for that person  
yena – by whom  
sv'-anuṣṭhitam – practised well  
pūrv'-oktam – aforesaid  
sādhanam – the means  
sarvam – all  
śraddhā-bhakti-samanvitam – with faith and devotion

The knowledge (of truth) free from defects will be born for the person by whom all the aforesaid means are practised well with faith and devotion.

## Śloka - 25

तादृग्ज्ञानस्य लब्धयैव नरो मुक्तो हि सर्वथा ।  
तदूर्ध्वं विद्यते नैव कामः कार्यं मनागपि ॥ २५ ॥

tādr̥g-jñānasya labdhyaiva naro mukto hi sarvathā |  
tadūrdhvam vidyate naiva kāmaḥ kāryam manāg api || 25 ||

tādr̥g-jñānasya – of such a knowledge  
labdhyā – by the attainment  
eva - alone  
naraḥ - a person  
muktaḥ - free  
hi - indeed  
sarvathā – in every way  
tad-ūrdhvam - thereafter  
vidyate – there is  
na - not  
eva – any  
kāmaḥ - desire  
kāryam – duty  
manāk – small  
api - even

By the very attainment of proper knowledge, a person becomes free in all respects. Thereafter not even a small binding desire or duty remains for him.

## Śloka - 26

कृतं संक्षेपरूपेण साधनस्य निरूपणम् ।  
विस्तारस्तस्य विज्ञेयः श्रवणेन गुरोर्मुखात् ॥ २६ ॥

kṛtaṃ saṃkṣeparūpeṇa sādhanasya nirūpaṇam |  
vistāras tasya vijñeyaḥ śravaṇena guror mukhāt || 26 ||

kṛtam – having been done  
saṃkṣepa-rūpeṇa – in a brief manner  
sādhanasya – of the means  
nirūpaṇam - presentation  
vistāraḥ – a detailed explanation  
tasya – of it  
vijñeyaḥ - should be understood  
śravaṇena – by listening  
guroḥ - of a *guru*  
mukhāt – from the mouth

The presentation of the means has been made in a brief manner. A detailed explanation of it should be understood by listening to a *guru*.

# Glossary

(contextual meaning of certain terms)

Ānanda - happiness

Bhaktiyoga – the pursuit of devotion

Brahman – limitless reality

Dhyāna - meditation

Guru – spiritual teacher

Japa – repeated chanting of a word or phrase

Karmakāṇḍa - the section in the *Veda* dealing with various actions

Karmayoga – doing proper action with the proper attitude

Kīrtana – singing the glory of the Lord

Manana – reflection upon the truth

Mānasa japa – mental *japa*

Mokṣa – freedom from bondage

Nididhyāsa/nididhyāsana – contemplation on the truth

Prasāda – that which comes from God or any divine person

Puṇya – an invisible result earned from action prescribed by the scripture

Sādhana – means

Śravaṇa – listening to the scripture through a *guru*

Ucca japa – loud *japa*

Upāṃśu japa – *japa* chanted softly

Vedānta - the end portion of the *Veda*

Viparyaya – belief contrary to Vedantic teaching