

Guru-pūrṇimā Talk by Swami Veditatmananda

Hari Om, today is *guru-pūrṇimā*, well the *guru* himself can be compared with *pūrṇimā*, the *pūrṇacandrā*. *Pūrṇimā* is the full moon night. When the moon shines in its all glory and this full moon on one hand removes all the darkness and on the other hand, also imparts joy, pleasure and happiness. The sun also removes darkness, but then sun creates heat and thereby creates pain, sufferings and *tāpa*. The moon also removes the darkness and we have all the joy or happiness.

The saints have sung the glory of the *gurus*. Today, I will share with you, the glory that is sung by a saint. It just happens that here we have completed a text called Advaita Makaranda. This is composed by a sage called Laksmidhara Kavi, upon which is written the *ṭikā* or commentary by another great sage, Swayamprakasa Yathi. So, Swayamprakasa Yathi has completed his *ṭikā* or commentary and concludes it saluting his *guru* and describes his *guru*. Why am I sharing this with you? That is because the description can very well apply to our *guru* also.

The name of the *guru* of Swayamprakasa Yathi, was Kaivalyānanda , Kaivalyānanda yogīndra. So Kaivalyānanda must be the name of his *guru*. He is called *yogīndra*, the most exalted among the *yogīs*.

श्रीकैवल्यानन्दयोगीन्द्र पादपद्मद्वन्दे निःस्रवन्मोक्षसारे

शुद्धैर्हम्सैः सेविते सुप्रसन्ने मच्चेतोऽर्थी भृङ्गलीलां विधत्ताम्

śrīkaivalyānandayogīndra pādapadmadvande niḥsravanmokṣasāre

śuddhairhamsaiḥ sevite suprasanne macceto'rthī bhṛṅgalīlām vidhattām

Śrīkaivalyānanda yogīndra pādapadmadvande

Pāda-padma-dvande - the two feet of my *guru* Śrī Kaivalyānanda Yogīndra are like padma, are like the lotus. The pair of the lotuses is in the form of the two delicate feet of my *guru* Śrī Kaivalyānanda Yogīndra .

niḥsravanmokṣasāre - (oozing) from the blooming lotus feet of the *guru*, honey of *mokṣa* is oozing out.

śuddhairhamsaiḥ sevite - These pair of lotuses, *sevite*, are all the time served by, enjoyed by *śuddhairhamsaiḥ*, by the pure minded *hamsa* or the swan. *Hamsa* also means *parama-hamsa*, the *sannyāsīs*. They are called just as *hamsas*. Just as the swan is supposed to separate milk from water, so also,

parama-hamsa, the wise person separates self from non-self.

śuddhairhamsaiḥ, these pure hamsas, swan or the swan enjoying a pure intellect. They always enjoy this lotus, pair of lotuses in the form of feet of teacher.

śuddhairhamsaiḥ sevite, pādapadmadvande

This *pādapadmadvande*, this pair of lotuses, *sevite*, is always served by, always contemplated by, always meditated upon by the *śuddhairhamsaiḥ*, the swans, the sages enjoying their very feet of discrimination. They always meditate upon this pair of lotuses in the form of my teacher. Then what do you want?

macceto'rthī bhṛṅgalīlām vidhattām

Maccetaḥ arthī - My mind, which is desirous, *arthī*. What does my mind desire? It desires *mokṣa*. Look at this. The feet of my teacher, the lotuses, from that the *mokṣasāre* is oozing constantly. So my mind assumes the state of *bhṛṅga* or *bhramara* or bumble bee. You know *bhramara*, the bumble bee, the large black bee. That bee always goes to the lotus. It is the connoisseur of the *rasa* or the honey in that lotus. *Bhramara* will not go to any other flower. It only enjoys the honey oozing from the full bloomed lotus.

Oh my mind! we also become a *bhṛṅga* we also become a bumble bee and constantly enjoy the *rasa*, the *ānanda*, the *mokṣasāre* constantly oozing from the full bloomed lotuses of the two feet of my teacher, Śrī Kaivalyānanda Yogīndra.

Oh mind! constantly meditate upon the lotus feet of the teacher. So meditation upon the lotus feet of the teacher also is prescribed as a means of knowledge. Because feet are those that support, they are the *adhiṣṭāṇam* and this knowledge upon which the teacher of course is sustained. There, where the knowledge and all the great qualities of the teacher, all of them ultimately are all concentrated in the feet of the teacher. He, here instructs, urges his mind to constantly meditate upon the lotus feet of the teacher. The feet are beautiful, like lotus, the full bloomed lotus. They are fragrant, they are sweet, oozing the *rasa*, oozing the very *rasa* of the knowledge, the liberation.

So, here, this great sage Swayamprakasa Yathi prescribes the meditation upon the lotus feet of the teacher as a means of enjoying the *rasa*, the es-

sence of *mokṣa*, of liberation, of knowledge and he is very practical. Rather than my trying to extract the *rasa* or the joy from statements of Vedanta, instead of that, why not I go where the *rasa* is readily available? That is the lotus feet of my teacher from which the essence, *rasa*, sad of *mokṣa* is constantly oozing. So I can easily part take of that oh mind! meditate upon the two lotus feet of the teacher.

So this is what we also pray today, on the day of *guru-pūrṇimā* that our mind may meditate upon the lotus feet of the teacher. We did *pāda-pūja* today. That is why we talked about the *pāda*, the feet, the lotus feet and *pāda-pūja* is of course, worshipping the feet, meditating upon the feet, because the feet of the teacher represents all that the teacher stands for, the fame, the liberation, the joy the love. All these *rasa*, the essence, is oozing out constantly, thereby it is easier way rather than my trying to extract all the *rasa* from all the scriptures. It is easy for me to get it by meditating upon the feet of the teacher.

And what is the nature of meditation? Like a *bhṛṅga*, like a bumble bee you can see he is meditating upon totally focused upon the honey or *rasa* as in which is coming out, which is extracting from the lotus. And so also the mind may be totally focused upon the lotus feet. You will find from there the *rasa*, the sap, the joy of knowledge and liberation is oozing. You drink it. Enjoy the *rasa*. So, today also I pray to our great teacher to help us all to meditate upon his feet, to meditate upon him. We are all lazy. We are trying to do what all he did. We already have a short cut, by simply meditating upon him, thinking about him, his glories, his greatness, his knowledge, his compassion, his light heartedness, his freedom, his joy. We imbibe those things so that we also become that. With that prayer, I conclude. Hari Om.

