

## WORDS OF H.H. ON MEDITATION

The System of Meditation is very old; I would not call it a system – rather the principle of meditation is very old.

The realized men, when they come they try to make this principle easier so that it suits the needs of the present time. So Guru Deva did not invent anything, he only tried to simplify for us the eternal principle of meditation.

The principle of meditation applies both to the Universal and the individual. The principle is the individual meditates about the Universal; the Universal meditates about the individual. Someone once went to Lord Krishna and found Him meditating, so he asked him, ‘We meditate about You, about whom are You meditating?’ He replied, ‘I am meditating about my Bhaktas – those who are meditating about Me.’

The offering of flowers, white handkerchief, fruit, are offerings as it were only in a representative matter. It represents that whatever we have we offer it to the Universal. When we use these offerings for ourselves, then we treat them as Prasad<sup>†</sup> from the Universal. This is done to establish a connection between the individual and the Universal.

When a child starts learning he doesn’t learn to read in one stroke. First he is told the alphabet, then words, then sentences. So this is the beginning where you are taught to make an offering of yourself. So, flowers, fruit, etc. have no value, they only represent what you are using in your life.

There is, however, a meaning behind offering these things:

We offer *flowers* (Pushpam) to Param-Atman because we want from the Universal Cosmos fragrance of Life. The flowers represent fragrance. They are offered to Param-Atman in expectation that we will get back Samashti by way of prasad fragrance from our own life.

*Fruit* (in Hindi we call it ‘phal’, which also means result.) By offering fruit it is expected that Param-Atman will reward our efforts appropriately.

The offering of *Rice* (Aksha – root meaning ‘imperishable’) means that which does not get finished – that which is eternal – is perennial. When we say ‘aksha-tan samar payam’, at that time we offer pieces of rice. Whenever we offer rice saying ‘aksha-tan samar payami’ we expect the Bliss of Param-Atman will never finish, will continue for all time.

*Incense* (dhoopam) is offered and it represents the earth (gandh) and we expect that everything beautiful on earth will be given to us.

When we offer *light* (deepam) we say that the light of the Samashti and the candle light are one. We want to establish the similarity between the two lights.

*Nai vediyam* means *sweet*. We want everything to be sweet in our lives, we do not want bitter things. ‘Nai vediyam’ means only sweet things are offered to Param-Atman.

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<sup>†</sup>Prasad—food dedicated to God at His worship and thereafter eaten by His devotees as something holy (Christian Communion).

*Acha maniyam* means *water*. After every action we offer water to Param-Atman. It is just to wash your hands.

*Vastram (cloth)* The cloth of the handkerchief represents 'my ignorance'. We say that which is a curtain between You and me – the curtain of ignorance let that be removed. We are offering this curtain which is hiding me by virtue of my ignorance. I am offering to You so that I may be able to see the light and may become one with You.

*Sandalwood (Chandanam)* This sandalwood is used to remove bad particles from the atmosphere. It helps in removing bad particles by its smell and it attracts good particles.

*Betel leaf (tamboolam)* purifies one's mouth – cleans it. The idea is that whatever we have offered to Param-Atman to eat, after eating the mouth needs cleansing again. Fragrant things are considered to be pious. The object of offering this is that we may be able to pronounce the Mantra correctly.

*Coconut (shri phalam)* represents wealth. We get wealth back when we offer shri phalam.

*Camphor flame (Avarti Kyam)* – the same applies here as to light (deepam.) It means we as small lights offer ourselves to the bigger light.

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N.G.H. January 1980.