

# ON PRAYER AND WORSHIP

"They may have had influences around them, bad magnetic emanations the result of drink, Society and promiscuous physical associations (resulting even from shaking hands with impure men) but all this is physical and material impediments which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetism and invisible results proceeding from erroneous and sincere beliefs. Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents around them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war to the unprogressed *Planetaries* who delight in personating gods and sometimes well known characters who have lived on earth. . . . as all in this universe is contrast so the light of the Dhyān Chohans and their pure intelligence is contrasted by the "Ma-Mo Chohans" - and their destructive intelligence. These are the gods the Hindus and Christians and Mahomed and all others of bigoted religions and sects worship; and so long as their influence is upon their devotees we would no more think of associating with or counteracting them in their work than we do the Red-Caps on earth whose evil results we try to palliate but whose work we have no right to meddle with so long as they do not cross our path."

- **The Master Morya to the Brahmins of Allahabad**

(see "A Mahatma's Message to some Brahmans" William Q. Judge Theosophical Articles Vol. 2, p. 321-323)

"Get rid of the notion that some great God listens to your prayer and answers it or refuses to respond to it as the case may be. There is no such being; there is no God, no Allah, no Ahuramazda, no Jehovah, nor what some badly instructed theosophists call the Solar Logos, in the sense of a Personal creator outside of Nature, and Nature's immutable laws, who can grant you special favours.

"There is no one supreme power to whom prayers can be offered and from whom responses can be expected. Theosophy rejects such a concept of God. And yet, please note, Theosophists are not Atheists as is sometimes thought. In fact, as H.P.B. so often explained, Theosophy and Theosophy alone, as a scientific system of thought, can prove the existence of a divine universal power everywhere present. It does not deny the existence of God or Deity in Nature any more than an intelligent man would deny that of the sun. But it does refuse to admit any and all so-called Gods of orthodox religions. . . .

"We must abandon the idea of prayers as petitions to a God or Gods.

"Secondly, what is called congregational worship is greatly misused because its serious dangers are not understood. . . . As congregational worship is the prominent institution of the Christian churches, let us look for a moment at what Jesus himself taught. As in other matters, in this too, what Jesus taught and what the churches practise are opposing things. Jesus would not allow his pupils and followers to go to public synagogues. He said, "When thou prayest, thou shalt not be as the hypocrites are, but enter into thine inner chamber and having shut thy door, pray to thy Father which is in secret."

"It is a well-known experience that praying congregations mutter words about one thing, see with their eyes other things, and feel and think about not what they say, but

what they see! But it is not only avoidance of hypocrisy, non-concentration, and inattentiveness which underlies the words of Jesus, but also avoidance of something more dangerous and really fundamental, something that every Yogi, every occultist is aware of.

"Many Parsis and even some Hindus think it a worthy reform to follow the practice of the Christian churches – collective prayer and hymn singing. Once again there is a basis of truth in this practice, but as followed today it is degraded and its dangers are not realized. Such forms of worship awaken certain forces and unless there is knowledge and understanding they had better be left alone."

- **B.P. Wadia, "The Science of Prayer" Lecture at the Bombay ULT, 1932**

"What is the teaching of Theosophy as to the practice of prayer? Very simple indeed: Don't! Energize *yourself* along honest lines, set the proper causes in motion, and the results will flow. Law rules – not sentiment! If you want anything, *earn* it.

"Building up psychic images, reflections in the lower astral light of your own person; or gaining the attention of the Star Rishies – is the sure road to moral degradation and spiritual death. These are what the praying "theosophists" do, if successful. If unsuccessful, they break down their own mental integrity and practical self-reliance by the practice.

"If you feel that you need the help of the "Master Jesus," as some students denominate that One, his doctrine will be no different from that of his fellow Initiates. His teaching, as that of H.P.B. – and of Them all – was and is: Pray to your Father in Heaven, your own Inner Self, in the secret recesses of your own heart: that the will of the in-dwelling Spirit may be done through the body.

"*This means that you have to do it yourself!* It does not, never has, and never will mean anything else. This is the "will-prayer" referred to by H.P.B. in the "Key." It is a *command* to the lower man that he align himself with the Higher – who is not *personal*. It is *not* a petition, but its exact opposite. It is *not* an asking for help, or even that a higher and better understanding of truth be had, for that position is a personal and therefore selfish one. The true will-prayer requires that all ideas of personality be dropped altogether, and that the being, assuming his own true position as a Spiritual Being, *compel* the lower to open itself to the energizing rays of the Spiritual Sun within himself. Such prayer is selfless and universal in motive and effect. It is at once an affirmation of Self, an arouser of the Spiritual Will, an utter and complete resignation of works, fruits of works or desires, an abandonment of egotism. It is the Gayatri of the Ancient East. It is the under current and inner meaning of the Bhagavad-Gita."

- **"Theosophists and Prayer," Theosophy Magazine, February 1927**

"The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart – invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*."

~ H.P. Blavatsky, "The Secret Doctrine" Vol. 1, p. 280 ~