



RAMĀ ŚAKTI MISSION

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Prayer is the easiest, the most efficacious and the most potent of all means of communication with the Divine. It is the very core of religious life. Establishing the devotee in an inner emotional link with the Deity, the prayer opens up vistas of immense powers and infinite possibilities. The rapport with the Unseen, created by prayer, is not a mere mental exultation. It is a spiritual experience. Whether mute or articulated, whether spontaneously addressed or deliberately formulated, prayer produces pious sentiments, elevating feelings and ennobling emotions. Prayer is both a purificatory discipline and an invocatory rite. Prayer implies awareness of the human frailty and dependence upon Divine Power. The attitude and practice of prayer is a must for all seekers, whatever be the path they follow. By profound humility and supplicatory cry, the ego subsides and the Jivatman gets an inner connection with the Divine. That is the miraculous reward of prayer. When this connection is secured, the supply of strength, courage, steadiness and right insight, and of everything that is required for a higher life comes from the All-Benevolent Divine. Prayer is not a commotion in the mental plane. It is a stirring of the heart. It is a call from the depth of one's being. It is a silent lamentation in the quietitude of surrender. Beginning with petitionary demands, prayer takes the votary from self to self-abnegation, from desire to dispassion, and from self-will to self-surrender. In the higher stage of purity, prayer is simple adoration of divine attributes. It is utter meekness of submission to the Will of God.

Hymnal praises echoed in the Vedas are sources of perennial inspiration. They are prayers expressive of intimacy with the Divine and immediacy of spiritual perception. Without prayer, no one can gain security in life and strength of mind; no one can receive guidance from the Above. The infallible remedy for all weaknesses, is prayer. When the soul lifts up his heart in prayer and weep for God with feeling stirred up in deep faith and utter reliance, the Divine succour is bound to come. To such a supplicant, the Divine whispers, 'My child, cast away fear. I bear your burden. Be comforted'. Pray any manner you like, but let the prayer be sincere. Rest assured that the Divine responds to your prayer. God hears even the footfall of an ant. Will He not then hear your prayers? The prayer of a pure heart is instantaneously answered. To pray effectively and to invoke the answering mercy of God, you should realize your affinity with God. You should know, who you are, what God is, and what your relation with Him is. Prayer is soul's direct appeal to the divine. Zeal and zest in religious pursuit depends upon systematic practice of prayer. Practice of prayer is a practice of inward tuning. It is a communication from soul to the supreme. What obstructs this communication, this tuning of mind to God, is forgetfulness of the presence of God and pre-occupation with transient pleasures of the world. To go back to God, you should remain detached from the mental modes and dwell always in the remembrance of God. Steadfast faith is itself a kind of enlightenment. But because of veil of ignorance, the mind wavers. A wavering mind, prone to passions, is weak. In such a stage of weakness and agitation, neither discrimination nor restraint is possible. Prayer alone is the way open to such a mind.

The prompter, the inspirer, the awakener, the guide, the friend of the lowly, the One who leads the souls on the path of righteousness, is God the unseen wire puller, 'suthradhari' and all beings are mere dolls controlled by him. He who remembers the divine wirepuller, he who supplicates for mercy and cries for protection, to him, God



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becomes the healer, the comforter and the saviour. Not only in the event of great problems and the challenges, but also even in trivial matters of life, your approach should be one of prayer. When you call God with all your heart, he readily responds.

You cannot hear this voice of God with your ears; because it is a supernal voice, a silent whisper. Nevertheless, you will see His Hand in the events and accomplishments that follows. Open your heart to God and cry. This is prayer.

When you pray, you will feel the warmth of God's love and the rejuvenating touch of His grace. Mother's words are the divine elixir, by drinking which you become immortal. The words shed illumination on the inner path, give you a helping hand in the dilemmatic situations of life and redeem you from all kinds of bondage. Without minding your merits or demerits, Mother's grace is uplifting you from the deep abyss of ignorance and slavery. The seekers of the upadesha must stick to righteous conduct, practice, prayer and wait in patience. The initiates should be exemplars in moral purity, devotion to the guru and steadfastness in the practice of sadhana. They should be like warriors in the battlefield, ready to face even the greatest challenge and adversity. They should never succumb to the tempting glitters and glammers of the sense world. Atman is the real charioteer in the chariot of the body, who leads you to victory in the war of life. The atmic power should manifest as the illuminous discerning intelligence. Then, success is sure to come. You will reach the goal.

The satsang, worship, steadfast devotion to svadharma and practice of meditation, the budhi will shine with discerning intelligence.

By external discrimination you should focus your mind on the divine dwelling in every heart. Multiplicity of selves is a delusion. The one self, the divine, alone exists. To apprehend this truth, gross vision is not sufficient. Mystic vision should dawn. But you should practice the presence of God. Desist from faultfinding. There are imperfections, the play of good and evil in every one. But your mind should not react to them. You should have the idea of God only constantly in your mind. But in the field of duty and svadharma, you have to instruct, correct and guide. But while doing so, you should not lose your mental serenity. You should be detached, patient, and sympathetic. Exercising internal discrimination, you should watch your own mental movements and discern the right from the wrong, the noble from the ignoble. Isolate and negate the asuric modes. Remain a witness even to the satvic vritties, noble impulses and creative thoughts. In identification with modes is the seed of misery. Life is a pilgrimage. In this pilgrimage God alone is your companion, support, friend, strength and saviour. All others in this mundane world – father, mother, wife, children, friends and relatives – accompany you up to the grave only. Beyond that, there is none. God is always with you. Put trust in God, cling to him, love him in your inner kinship with him and live in the freedom of the spirit, without getting attached to anything. When you leave the body, the soul-flame, the 'atmajyothi' should merge with the Maha jyothi, the supreme.

Moral values are being ignored and dharma is declining. You, mother's children, are initiates of higher life. You should spin into your character and life, the immortal principles of Mother and reflect the splendour of dharma in your conduct and behaviour. Only when women rise, India will rise. Mothers are the shapers of generation. They should have the moral virtues, spiritual enlightenment and the power to nurture the children along the right lines. Love your children by all means, but do not over fondle



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them, do not pamper them. Bring them up in the dharmic way. They are innocent souls. It is your duty to instill in them enobling virtues. Mutual trust fidelity, helpfulness and right understanding, should govern relationship between spouses. Parents should be example to the children.

There was a pious Brahman. As of fruit of years of penance and prayer, two children were born to him. The children were lovely and attractive and displayed traits of good virtues and talents even from infancy. The father, rooted in vedic culture, decided to see his sons also grow into ideal Brahmin-hood described in the scriptures. In right time he sent them both to a gurukulam. Being extremely intelligent, brilliant and obedient, these two children won the special love of the teacher. Of the two students one was exceptionally bright in studies and also discriminating. One day these two boys were playing on the bank of a river nearby. A washer man, with his paraphernalia of donkeys, clothes etc. happened to come there. He had no issues. He watched the two charming boys engrossed in play. His heart went out in affection. Seeing that no one was there to take the boys homeward the washer man at last set to himself; God has given me these children. Let me take them. This man had knowledge of hypnotism. He cast the hypnotic spell on the boys and the boys quietly followed the washer man to his house. The boys now completely forgot their parents and home and grew up in the new set-up. The washer man brought them up with great love as if they are his own children.

The parents of the children were sunk in grief. They came to the painful conclusion that the boys were drowned in the river. Years passed. The boys followed the profession of their foster father. One day, when they were bound for the river, with donkeys and heaps of clothes, the old teacher of the gurukula, chanced to see them. The facial features of the boys roused all the memories and he recognized to be his old students who were feared to have drowned in the river. The teacher now approached them and told them in convincing manner; 'you are not washer men. You are brahmins. Your father is pious and learned brahmin. He is still alive. I will take you to him. Give up this mode of life and regain your brahminical status. One of the boys, the most intelligent, was suddenly awoken by the teacher's words. He intensely longed to see his father. With his heart full of fiery aspiration, he at once accompanied the old teacher, to his real ancestral home. The father and the son, after a long separation, met and embraced each other in unutterable joy. The boy now continued his scripture studies and soon became adept in Vedas. Brahmanical culture returned to him. The other boy had no strength and courage to snap his emotional ties with his foster father and to return to his real father. He continued to live as a washer man. Of and on, the words of the teacher would come to his mind and he would say, 'I am a brahmin's son'. Sometimes miserable, at other times happy, he spent the whole life-time in the washer man's profession only.

God is the real parent of the jiva. But under the hypnotic spell of avidya, the jiva remains estranged from God and wandering samsara. He is attached to the mundane affinities and personal affections. The guru then appears and initiates the jiva into the truth of his real nature and has affinity with God. The honest aspirant established in shraddha at once snaps all bonds with prakrithi and enters the path of constant anushandhana of God. But the lukewarm seeker has no courage to give up alliance with prakrithi.