

MYSTIC LIGHT

Transmissive Prayer

MAN IS A TRANSMITTER on all planes, in every place he lives, in all ages of history. On the physical plane he transmits food through his body and genes to future offspring. On the emotional plane, he engages in relationships with family and friends that transmit feelings and emotions. On the intellectual plane, he transmits knowledge and skills through processes of education and communication. He looks to the spiritual plane to set the pattern for his behavior and attitudes in daily life and seeks in transmissive prayer to learn to know and do the Will of God.

Petition prayer is the main field of activity of orthodox religious organizations of all faiths to help their followers make adjustments to their way of living, to rectify errors, and resolve problems. Their work can be compared to that of hospitals which are open to all. Meditative prayer is the field of esoteric schools found in every religion to help their followers understand and work with, and not against, the forces operating in the world. Their work can be compared to that of universities which are geared principally to those who are likely to benefit from them. In transmissive prayer, organizations and schools come together to address the needs of the community. Transmissive prayer requires training in both orientation (petition phase) and in understanding (meditative phase) before it becomes functional (transmissive phase).

The majority of people are more or less limited to negative transmission, which is characterized by compliance to imposed forces, both natural (instinctual), such as the drive to self-preservation and reproduction, and man-made laws, regulations,

customs, and formalities. This is supported by a system of rewards and punishments to insure the rule of obedience to set patterns. This type of transmission is at best repetitive and at worst degenerative.

All progress comes from those capable of positive transmission. This is characterized by voluntary undertakings in response to inner decisions, wherein the action is its own reward, for there is no attempt to seek social favor or to avoid social stigmas. Creative artists, musicians, teachers, scientists, healers, prophets, holy men, are examples of lives of positive transmission because they not merely pass on patterns, they add their own contributions to them. This type of transmission is always creative—at best helpfully innovative, at worst, mistaken, which, however, can be turned to advantage as the conception or action is made clearer and purer. The fact that man evolves only through positive transmission is impressive evidence that God is a creative Being and that we, His children, are here on earth to learn to be creative as our heavenly Father.

Transmissive prayer is undertaken when the importance of positive function is realized. It then becomes apparent that the biggest obstacle to a change from negative to positive is the karmic freight of our past misdeeds. A proper base from which to operate cannot be formed without, in some measure, correcting inner personal faults and adjusting external social complications arising from mistaken actions. In a desperate effort to clear away accumulated obstacles, some impatient human spirits go to the extreme of incorporating into the incarnation chosen by them such a crushing load of karmic adjustment that they feel powerless to act, and end by living out vegetable-like

existences. No doubt they learn a great lesson in patience and teach those around them the spiritual value of accepting responsibility for others, but, in the long run, they retard their development by the inertia of their lives. The other extreme is the spirit who chooses an incarnation stressing one single point of positive function with which he is preoccupied, to the neglect of other aspects. This produces the one-pointed genius who benefits society by the progress he makes in his chosen field, but detracts from his gains by creating a host of problems through weaknesses in neglected areas. Again, the spirit learns the lesson that when unbalanced, it can take longer to develop as a whole than if a more generalized approach were adopted.

The beginning of the orientation or purifying phase is often marked by apparent “punishments” when trying to do good. This covers a wide-ranging pattern of unhappy and frustrating effects, such as proffered aid that escalates into crushing responsibilities, charity that begets hatred, the sickening exploitation of any show of sympathy or kindness, and, on the personal side, accidents, illnesses, and misfortunes. These signs of stress show that either a karmic debt is being paid through the channel of service, or mistakes are being made due to lack of skill and experience in this field. This period must be battled through, altruistic action persisted in, and the temptation to revert to selfish ways overcome. When the potentially purifying effect of this type of suffering is realized, attention is focused on the lessons to be learned from these experiences, after which the need for understanding natural forces arises and the meditative phase is entered. When even slightly free from the thralldom of handicaps, when equipped with even the most rudimentary knowledge, the creative functional phase of healing, interpreting, and manifesting can begin.

The first field of positive function is helping others in their work of orientation, described as “healing the sick,” because sickness on any plane is a deviation from the path of progress and healing is the correction of such deviations. Under the law of consequence, handicaps arise from deviations. The law aims not to punish but to reform, and the test of successful healing is the applicability of the

injunction “go and sin no more,” which are words of power representing the forgiveness of sins and the re-orientation of character.

The second field of positive function is helping others to understand the forces around them, described as “preaching the gospel.” This is called the “gospel” or “good news” because these forces, including the most powerful of them all—the Christ force—are there to aid man’s progress and “Ye shall know the truth and the truth shall make you free” (John 8:32). The ultimate prayer, or “reaching out” of the lower self in each person, is to establish contact with its higher self, and the injunction “pray for one another” (James 5:16) is to help one another’s lower selves to make this contact. “Preach the gospel and heal the sick” is another way of phrasing the Great Commandment, “Love God, love your neighbor.”

In order to function positively, daily life must be directed by the higher self and not the lower self. The lower self is focused on the impermanent physical body and its attention is directed to material benefits. It is selfish, impatient, karmic-bound, fearful of the future, and dominated by external forces. It tends to pollute the medium in which it works and can only function negatively. The higher self is focused on the immortal spirit and its attention is directed to spiritual benefits. It is altruistic, patient, karmic-free, optimistic of the future, and learns how to work with external forces. It always enriches the medium in which it works and is capable of positive function.

From the point of view of the lower self, work is suffering, as most of its work is clearing obstacles and resolving difficulties. From the point of view of the higher self, work is a joy and a privilege, as its work is creative and brings with it the sense of being a co-worker with God and the knowledge that to work is to pray. It is only work at this level that can fulfill the prayer “Thy will be done on earth as it is in heaven” because transmitting God’s will from heaven to earth involves the addition of man’s creative effort. It is this type of work that wins the accolade “Well done thou good and faithful servant, enter thou into the joy of the Lord” (Matt. 25:21). □

—C.E.S. Gunasekera