

THE WORD,  
THE SPIRIT AND  
THE LIFE



*A way towards  
Contemplative Meditation*

ISABEL HENDERSON

**The Word,  
The Spirit and  
The Life**

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Contemplative Meditation

by

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## *Preface to this 2019 edition*

We are pleased to offer an updated version of this booklet, which was originally published in 1987. Although we have changed some of the language and presentation to make it more accessible to today's reader, we have aimed to keep the text as close to Isabel Henderson's original content as possible. This enables the reader to appreciate the author's personal teaching style afresh. Her practical explanations and "graded" approach to the meditations are helpful to all who are keen to further the practice of Contemplative Meditation.

The Fellowship of Meditation's practice of Contemplative Meditation uses sentences based upon biblical teaching. All of them focus our attention on God and serve as channels through which the power of His Spirit can enter our hearts. Where specific quotations from scripture are used, and for the meditation sentences which are derived directly from scripture, references are provided in footnotes below the text. However, Isabel Henderson made a point of stating that readers should feel free to use whatever translation means the most to them, and especially that they should feel at home with the language they use to address God.

Most of the sentences contain a Word of Life. These words stand for

aspects of God's nature – *Beauty, Freedom, Goodness, Grace, Health, Holiness, Joy, Knowledge, Life, Light, Love, Peace, Power, Principle, Righteousness, Strength, Substance, Truth, and Wisdom*. Each Word of Life appears in the text in title case, i.e., beginning with a capital letter.

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Information about the Fellowship of Meditation is available at:

<http://www.fellowshipofmeditation.org/>

Membership enquiries may be made to:

The Fellowship of Meditation

8 Prince of Wales Road

Dorchester

DT1 1PW

England

Tel: +44 1305 251396

Email: [fellowship.meditation@gmail.com](mailto:fellowship.meditation@gmail.com)



## *Preparation for meditation*

Before using a sentence for meditation, we consider it carefully so that its meaning can be accepted as a true statement and one that we can affirm with sincerity. We trust that its deeper spiritual significance will unfold, without conscious thought, in the silence.

The method is very simple. First, find a suitable place for meditation, at a time when you are least likely to be disturbed. Sit in a comfortable chair which supports you without lounging; put your feet flat on the floor. Be aware of your breathing, soft and steady. Let your body gently relax, starting from the face with a smile. Let your shoulders gently fall; relax the arms and the hands. Let a feeling of complete rest flow down through your whole body, carrying all tension and negativity out through your feet. Now you are ready to take your sentence for meditation.

Repeat the sentence slowly, silently, without attempting to analyse its meaning. As you repeat the words, 'listen' to them inwardly and deeply, with a mind alert with interest and expectation. When distracting thoughts intrude, gently but firmly bring the mind back to the sentence. Gradually, the need for repetition decreases and you may find yourself focusing on just the *Word of Life*. As you reach quiet

stillness within, you can rest in the Spirit, responding to the Spirit of Christ within you. Finally, after resting in His presence, simply give thanks.

We will gain most from this practice if we can meditate once or twice daily. At first, we should not attempt to meditate for longer than five to six minutes at a time. However, with practice, we shall find that we are able to hold our attention on the sentence for longer periods. Gradually, we will build up a store of sentences which we know will work for us. Recalling the sentence frequently throughout the day helps carry the spirit of our meditations into all the affairs of daily life. It also makes it easier to enter our times of silence with undivided hearts and minds.

## **AUTHOR'S NOTE**

Following on from my previous booklet, '*A deeper approach to Christian life and worship through Contemplative Meditation*', published several years ago, I offer this booklet in the hope that it will help further the teaching of Contemplative Meditation in the widest sense.

Isabel Henderson

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## INTRODUCTION

The theme of this short booklet is, 'The power of the living words of Christ'. The title is taken from one of Our Lord's best-known sayings:

'The words that I give you, they are Spirit, they are Life'<sup>1</sup>

I trust that by the time we have worked our way through these pages, we shall be more ready than before to let the words of Christ expand into living Truth, not only by having already accepted them into our hearts and minds but also by receiving them into the deeper levels of our souls, where they can awaken the Christ spirit within us.

To help this inner growth, the deeply hidden areas of the natural self must also be exposed to the words of Christ in such a way that the lower human instincts and the selfish human impulses which drive us away from Christ are purified and redirected towards higher forms of expression. For when our inner natural life is in opposition to our conscious outward attempts to live by the teaching of Christ, this can only cause inner tensions and outward stresses which weaken us and waste valuable energy. Within this deep area of our being, where so much of our temperament is formed, only the Power of Christ can

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<sup>1</sup> John 6:63

quietly resolve these inner conflicts until our whole being comes into closer harmony with the spirit of Christ and we are more at peace within ourselves.

We need not be troubled when some of the later passages in this booklet are headed by sentences which are not exact quotes from scripture. These sentences are condensed Truth taken from longer texts, the divine essence being extracted so that we may grasp and hold more firmly that which is pure. For what is already familiar to us in fuller detail for our enlightenment in Scriptures can now be more deeply absorbed in strength and power.

Several of the sentences which we use may cause some people to feel a natural concern that we might be putting words into Our Lord's mouth, so to speak. However, when we remember just how many translations there are of what is remembered of His sayings, we must judge not only by the words themselves but by our inner knowing that they convey divine Truth. No one can teach us this knowing; it comes from our individual spiritual awareness of the presence of the indwelling Christ.

In alternate sections, we shall create our own response to the spirit of Christ. This helps build a more personal relationship between us and Christ; a two-way communion is gradually established between us and Christ, which becomes more alive as we learn to listen to His words and respond to them with the whole of our being.

Let us seek the Spirit within us now and in these few pages find closer communion with Him.



**PART ONE**

**THE PLANTING  
OF THE SEED**

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If we depend largely upon books and study to equip us for life in this world, we should remind ourselves that the knowledge gained in this way must always be secondhand, gathered through other people's experiences. This kind of learning can never be more than the beginning of individual development.

When very young, we learned from our parents and teachers but we had to experiment for ourselves before we could discover our individual capabilities. The knowledge which we acquired had to be interpreted in a personal way before it could lead to our own experience.

When we began growing spiritually, we may have been drawn to study scriptures, where we first read of other people's spiritual experiences and then related them to our own lives. This helped us recognise the richness of our own spiritual inheritance within the human environment in which we live.

Yet, when we continue reading the Bible in this way, without recognising the need for that deeper application of its teaching, the 'word of God' which it contains shall remain simply 'a word' which we understand only through other people's spiritual enlightenment, not our own. This deeper approach to Christian teaching can lead us to real spiritual maturity. We can begin by looking at the words of Christ in greater depth, for they alone have the power to awaken in us that deeper response to God of which we are all capable.

When we think how powerful even our poor human words can be, that can give courage to someone in danger, or bring joy to someone who waits for news, how much more powerful must be the creative words of Christ when spoken by Him within our own souls, for Our

Lord said:

'The words that I give you, they are Spirit, they are Life'.

When we simply look at these words and try to understand them intellectually, we very soon become bogged down by controversial points of theology or dogma which have been built around them by reasoned arguments in the past. However, because of the dedication of many pure souls who steadfastly sought spiritual enlightenment, the Truth has not been hidden from us. When we begin by knowing these words of Christ to be living reality, we shall get used to the feeling of what they mean in our hearts and minds. It becomes our own Truth.

The acceptance of divine Truth should not be confused with auto-suggestion. We are not trying to convince ourselves of the actuality of something hoped for. In our case, we are simply absorbing more deeply that which we already know to be divine Truth but which part of our lower nature still tends to resist. When we recognise this fact, we are more easily set free from old doubts and fears and are open to divine intuition and enlightenment from within. In fact, even our limited understanding of the Bible shall be greatly enriched, for the words themselves shall be lit by the Spirit. They shall open up for us, expanding into new dimensions of Truth and Life itself.

It also helps our spiritual growth if we develop our sense of awareness to a higher degree, beginning with the physical aspect, i.e., to increase our ability to notice the many and varied expressions of life in the world around us. For then our inner vision and sensitivity to the Spirit shall also be developed, making us more complete beings.

Let us now practise increasing our sense of awareness, first by focusing our attention upon a very natural object with which we are already familiar. We shall look at a lovely tree - really see it in depth, no longer considering its outward appearance but letting that tree reveal itself to us. Then we begin to sense its wonderful vitality, its vigorous growing power and fulfilment of purpose. In this way, we can begin to appreciate a little more about the life of that tree.

Similarly, when we quietly look at the living words of Christ, we no longer see their outward form but allow the Spirit within the words to convey to us that element of Life which is beyond words.

As we learn to look such that our inner vision may be clarified, so must we listen until our inner ears become attuned to the living words. Let us once again use our outward senses to bring our inner faculties into play through the natural gift of concentration.

When we first hear a glorious piece of music, it affects us in many ways. We cannot take it in all at once, so we listen to it again and again, drinking in its every detail. In fact, we reach that point where the music begins speaking to us instead of our having to think out its meaning for ourselves - so much so that we begin identifying ourselves with the mood of the composer who first created it and we share his joy.

This is something like what takes place when we free the mind of our own conceptions and turn to the words of Truth. We do not actually expect to 'hear' the words, yet when we hold the mind quite still, it takes on the impression of the divine Truth which we hold within it. Then the Spirit within us is also released and we are in tune with the ever-living Christ who first spoke these words and gave them Life.

'I am come that you may have Life, and  
have it more abundantly'<sup>2</sup>.

Receive these words into our waiting souls and let their true impression be made upon us. For only with time and practice can our alert awareness, our expectancy and faith, our intellect and inner sensitivity begin working in harmony with the indwelling Spirit, bringing new and unexpected possibilities into our lives.

Rest in silent realisation...

This deeper, more perceptive approach towards the teaching of Christ can lead us most naturally to a form of meditation which is a development of prayer and worship. Whether our prayers are spoken or need no words is unimportant; what is vital is that Christ is our teacher and we seek His presence within us, for this way of meditation is not a passive one as might first appear; it is a true way of Life. Although we seek the presence of Christ within us in times of silence, all the Power of His words which lead us to Him is then directed out into our daily living.

The teaching underlying this method of meditation is based upon the teaching of Christ and His example. Contemplative meditation is not an easy subject to describe because it is something which must be experienced rather than talked about. The practice is a little different from what we are accustomed to. However, as we grasp the true aim of this practice, which is to deepen our awareness of the presence of Christ,

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<sup>2</sup> John 10:10

both with and within us, we are ready to enjoy together a time of well-directed silence, a silence during which we are all united by the one divine idea that Christ Himself expressed. This keeps us more in tune with His Life and develops our receptivity to what He has to offer us.

Although we are all sons of God, created in His likeness, somewhere during his early childhood, man deserted God's ways in order to develop his own image. Man tried to separate himself from God in order to live an independent human existence, yet God has not deserted man, He still gives Life. Any feeling of separation which exists between us and God is but the legacy which comes to us from past generations, who, through self-centred, self-willed attempts to fulfil their human ambitions, left no place for God in their schemes. Yet God did entrust us with free will, with all the possibilities and consequences which that responsibility lays upon us. We can choose to remain content with our limited human existence, to let the Spirit within us slumber for lack of contact with the Creator, to let the soul grow weary for want of spiritual nourishment, and to let the body lose vitality and be much more prone to sickness; or we can choose to live by the Power of Christ dwelling in us. We can let our souls rejoice, eager for every morsel of spiritual food, until our bodies reflect the inner wellbeing and become more fit to resist disease.

As we turn to Christ in order to be remade in His Likeness, we must constantly tune into His words, to know His voice and learn of Him. When we wish to tune into a certain radio programme, we must use the right mechanism on a receiving set before we achieve good results. Yet we seldom realise that we, as human beings, have a built-in core of

divinity which has come to us through our original conception as children of God. When we still all our human powers of thought and emotion and rest in that divine centre, our desire and receptivity together help open the channel of spiritual Life within us until this human instrument becomes much more effective in the hands of God.

In prayer, we are apt to do all the talking, so full of our own ideas of what is best. In meditation, we learn to be still and listen, to let the will of God be revealed to us. Meditation is a deeper form of prayer, or inner attunement to the Spirit of Christ, which goes far beyond words to release the power for which they stand. To prepare for this deeper form of prayer, we should sit comfortably in a quiet place, without lounging. Let all stress leave our minds and all tension leave our bodies. Gently close the eyes, reminding ourselves of the purpose of our meditation, which is to come before our God. Then, in the silence, keep our hearts and minds alive with expectation. Now we are ready to hear Christ's words within ourselves.

'I am come that you may have Life and have it more abundantly'.

Repeat these words often enough to keep all other thoughts away. Let the repetition become slower to encourage the mind on a single thought. When the attention, unaccustomed to this new control, darts off on another idea, gently bring it back to the words and rest in their divine Truth.

As we practise regularly for a few moments several times a day, we *shall* find that our unruly minds start accepting this new training. Then we shall have cause to rejoice when we begin to discover within ourselves

a deepening awareness of the presence of Christ which gradually increases through stillness by further use of our chosen words. This inner attunement, as we practise it faithfully, enables us to form a deeper, more personal relationship with Christ as we come to Him in silence.

In any true relationship, there must be a mutual bond between the partners. In our relationship with Christ, His words are our bond. When we truly 'hear' them and respond to their call, they also become the key which opens our hearts and minds to the Spirit of Christ, for He said,

'Behold I stand at the door and knock, if any man hear My voice, and open the door, I will come to him, and eat with him, and he with Me'<sup>3</sup>.

What more can be said but to take up our key and open the door of our lives to let the Holy Spirit take up His abode within us? For in His own words He assures us:

'I am come that you may have Life, and have it more abundantly'.

Rest in the Truth of this promise...

*Pause for silent meditation.*

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<sup>3</sup> Revelation 3:20



**PART TWO**

**THE UNFOLDING  
OF LIFE**

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When we become more sensitive to the richness of life in all its varied expressions, we also begin to recognise something of the depth and complexity of our own inner life, that hidden individual personality which separates us from one another and, in many ways, comes between us and the Spirit within us. If we can understand a little about how this inner life has been built up and what it is that can come between us and Christ, we can begin to co-operate with Him in the gentle process of cleansing and opening that inner channel to the original purity of Life at the heart of us, awaiting fuller expression.

Much in our human nature is beyond our own comprehension: forces that seem stronger than our will. The root of these human powers lies beneath the surface of our consciousness in the subconscious store of forgotten experiences, both personal and those which we inherit from past generations. These latent powers still influence our present state. They are a part of life which we must reckon with and overcome if we are to be truly fulfilled individuals.

Within these hidden areas of our being, we harbour old, ignorant ways of thinking and feeling which lead us to react negatively to people and circumstances when they appear to challenge our own ego. For instance, our instinctive reaction to hurt feelings may be impulsive retaliation in some way, or a deep-seated fear of loneliness might make us overly possessive. Our lack of trust in God may make us self-reliant. All these instinctive human reactions are so much in opposition to the Life of the Spirit that they can completely hide His presence from us - so much so that we often despair of His existence

within us. Should these destructive elements in our nature be carried to excesses of cruelty and deception, the presence of the Christ within is surely self-denied.

Yet we can take courage, for these negative aspects of the inner life which cause us so much suffering are also part of the same earthly garments which clothed the Spirit of Christ when He chose to become man. Christ deliberately put on these earthly garments, which, through the ages, mankind has abused and defiled. The Son of God accepted the human limitations of heart, mind and body and suffered all the inner stresses of the world's temptations which sought to draw even Him from His unique earthly mission. All this Our Lord suffered on our behalf; for only by His incarnation, His complete involvement in (and overcoming of) all human conditions, His death and His resurrection could He break the bonds of our inherent sinfulness and make the way plain for all to follow Him. Our Lord revealed to us the Power of God within Himself. As He worked His human way through each area of inner conflict, the Spirit of God shone through the whole of His earthly nature. Through Christ, the human and the divine once more became one.

As we learn of Christ, we wear our earthly garments of heart, mind and body in the knowledge that they are already being cleansed and remade in His likeness. What we must do is seek His presence within and let His Spirit unfold there. Through the power of Christ's words, we have the means to let the Spirit reflect out into the whole of our being, until the dark aspects of our human nature, which are

as yet untouched by the divine Light of the Spirit, are illumined and new areas of spiritual growth are opened up in their place. As the light within us increases, darkness has much less room. As a result, our reactions to people and circumstances become much less impulsive, springing from instincts of the natural self but much more deeply intuitive, as we become ever more sensitive to the words and the Life of the Spirit.

If you are still following me through these pages, you may already be sensing something of the wonderful possibilities which lie in store for us as we use Our Lord's sayings in a more creative way. We shall take each step together, for in that way we gain confidence and help, until the light of the Spirit breaks through into our consciousness. Not only are we united at the human level by our unity of consciousness, we are also one with the Spirit to whom we belong and in whom we live.

As we read, we create the right attitude for approaching our time of meditation. We find sufficient interest to keep our minds one-pointed in attention; our bodies, too, find ease and contentment in this atmosphere of quiet expectancy. Then, when we take up Our Lord's own words, which we use in meditation, we reach that point where we are able to hold the words gently in our minds, resisting the temptation to think around them. When our minds wander, as they shall, we return to the words of Truth, just as we return to our favourite piece of music, and drink in every detail. Then the Power of the words shall increase in us, expanding into Life itself. So, for the moment, their work is done; the words themselves pass away in the presence of the Spirit.

'I shall put My Spirit in you and  
you shall live'<sup>4</sup>.

*Pause for silent meditation.*

Meditation teaches us the timeless nature of the events which took place in the Life of Christ and how such happenings repeat themselves in all our lives, even now, if we pause and take heed of them.

When I first learned about contemplative meditation, I felt as though I had found a new lifeline to God. For many years I had been searching for just such a means of making prayer and worship more deeply meaningful and consciously alive in the Spirit of Christ. I had read books and heard many sermons. I talked and listened endlessly to people who all seemed to have found that communion with God, through Christ, which I so desperately longed for and needed. Yet none of these people ever showed me a way by which I was able to achieve my heart's desire. Christ had called ... but I did not know to seek Him within.

Then, suddenly, my discovery of this way of meditation was like, as someone else has put it, an introduction to God. For by the regular practice of meditation, I had found the means by which I was able to seek and develop my own personal link with God who is the Christ within each one of us. This is what meditation can mean to all of us if

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<sup>4</sup> Ezekiel 37:14

we will let it.

As this more intimate and personal relationship with God begins to develop, we recognise that the old, familiar words from the Bible have a new ring of eternal Truth within their ageless call.

It is like finding ourselves at Jacob's well in the old setting yet with a new understanding of the depth of meaning behind the well-loved story of Jesus and the Samaritan woman. When Jesus came to Jacob's well, He was tired and thirsty. He asked the Samaritan woman to give Him a drink. The woman saw Jesus' need and remarked, 'You have nothing to draw with and the well is deep'<sup>5</sup>. Jesus answered, for He saw the woman's deeper Spiritual need:

'If you knew the gift of God, and who it is that asks you, you would have asked of Him to give you Living Water'.

It was then the woman's turn to have 'nothing to draw with'.

When we stand at the well with Christ, in silence, we have nothing to draw with unless the Lord gives us water to drink. Christ gives us His living words by which the water of Life is conveyed to us. We receive it into our souls just as we would drink a draught of earthly water into the body. Yet as the living words are absorbed into the mind, thus reaching our whole being, any impurities within us will be washed away by the gentle process of inwardly digesting the spiritual content of the words of Christ.

Let us come to the well now and from Christ Himself receive.

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<sup>5</sup> John 4:7-42

Though the well of living water is deep indeed, Our Lord shall give each of us that which shall convey its Life to us, according to our own desire and need.

'I shall put My Spirit in you and you shall live'.

*Pause for silent meditation.*

Up until now, we may have been tempted to hurry through these pages to find out exactly what they contained. This, of course, gives us the opportunity to discover whether or not this way of meditation is likely to be our means of inner attunement to the Spirit of Christ. However, as we begin our daily practice, we should not pass too quickly from one meditation to the next. Time is needed for the ground of our being to be made ready to nurture the seeds of divine Truth, which are planted there during each time of silence. Then all may grow to be fruitful in our daily living.

We should regard each passage of teaching simply as preparation for the following silence. So that the divine Truth which we hold should make a deeper impression upon us, we use the same sentence for meditation after two or more passages of preparation. Yet over the months, as we work our way through this little booklet, each different aspect of divine Life upon which we dwell shall awaken a new and higher response from within us, making our spiritual development both balanced and sure.

To derive the most benefit from this way of meditation, daily practice is essential. If possible, we should practice twice daily, choosing times when we can be quiet and undisturbed. Use the same sentence for several days. Only then can we begin to feel at home with any meditation. Never hesitate to read passages again and again; when we do so, the most familiar words reveal new truths as our inner enlightenment grows.

If we are serious about this way of meditation (what it asks of us in daily practice and offers in return), we can look at some of the reasons why we should find it helpful to have already identified and exercised our individual senses of sight and hearing. For now, we can more easily learn to control these faculties so that we find the right kind of silence, during which our outward senses give way to inner enlightenment.

In the early stages of meditation, our senses and feelings can prove to be a great distraction to us. The slightest sound disturbs our silence; even with our eyes closed, our fertile imagination conjures tempting ideas in the mind, which makes concentration difficult. Our feelings, too, make great demands upon our attention; but because we are able to identify our individual distractions and deal with them separately by shutting them off from within, we pay no heed to their outward clamour. Instead, we direct our whole attention to the inspiration of the Spirit within us. Then all our quiescent faculties are caught up by the power of our meditation; we are truly an instrument of the Spirit and Life of Christ. Within that silence, we are discovering a new depth of stillness and tranquility in which we glimpse the eternal reality of the Spirit, ever

working to make all things new.

Let us truly listen within our souls until the words of Christ are heard above all else.

'I shall put My Spirit in you, and you shall Live'.

*Pause for silent meditation.*

Too much instruction given all at once may only lead to confusion. As we progress, we shall receive help. Therefore, we go forward in the sure knowledge that the Words of Christ and His Spirit are our inspiration and guide.

The following meditations not only have been chosen to strengthen and deepen our understanding of all that has been said earlier but are intended to take us one step further. Each passage is the result of what has been received after meditating many times upon the opening sentences, so that the enlightenment gained may be a shared and growing inspiration for us all. Now it is our turn to let the Spirit of Christ speak within 'us', for His words are the vehicle by which His Spirit first reaches us.



**PART THREE**

**THE FRUITS OF  
SILENCE:  
MEDITATIONS FOR  
EVERYDAY USE**

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'My Truth shall illumine the way where you  
shall walk'.

As we share these meditations together, let us forget that we are reading a book. We shall look upon it as an adventure on the journey within, in the company of Christ, and take each step which brings us closer to Him. This form of meditation, though it demands both dedication and trust, does not make great claims upon our physical and mental abilities. It simply helps us recapture that latent capacity for inner attunement to the Holy Spirit - a capacity which materially minded individuals have denied for so long, the art has been lost to us. Yet through our quiet acceptance of this practice, it can again become a most natural act of inner communion by which we are able to come into closer companionship with Christ Himself.

As we start our regular practice, you may find it helpful to refer back to the [\*Preparation for meditation\*](#) section. We shall first ensure that our bodies are correctly postured in a comfortable position in which tension does not hamper the free flow of breath and the circulation of the blood. The very air we breathe carries with it the breath of Life to every fibre of our being. In this way, the body also receives its full share of spiritual nourishment from both without and within. In this restful attitude, our lively minds and feelings are more easily brought into a tranquil state of receptivity. We are then able to rest more effectively within the body and completely submit ourselves to the divine illumination and guidance which becomes the inner vitality of our hearts, minds and bodies.

'My Truth shall illumine the Way where you shall walk'.

*Pause for silent meditation.*

When we are first drawn to contemplative meditation, we come as individuals from different backgrounds and with very different needs. Yet we all have one thing in common, which is a longing to deepen our awareness of Christ, to let His Spirit of Truth, Light and Love be brought to bear upon all that we think and do.

The Truth for each of us does not necessarily appear to be the same because we all see and express divine Truth through different personalities and circumstances.

We are each like different facets of the one precious stone. Each individual is capable of catching and reflecting the Light of divine Truth in a way which is possible only for that individual. Therefore, what we are now, and the Truth which we receive, is perfect for us at this moment. Therefore, we must drop the habit of looking around and comparing our own Truth with that which we think is the Truth of someone else. We all know this habit so well but if we indulge in it, we can only become discouraged. When we look at someone who appears to have made good, and think about how we have fallen short in comparison, if this makes us feel inadequate, we are not reflecting our own Truth but, rather, simply trying to visualise ourselves in the Truth of someone else.

As was said earlier, we each catch and reflect the Light of divine Truth in different ways and directions. Yet each individual is part of the whole Truth, and the whole would be incomplete without each part.

Now we see two pictures of life which must be reconciled. One picture is of many separate individuals, each striving to find their own particular place within the whole. The second picture shows the oneness of all Life in the universal Spirit of Christ, who holds all creation within His care. We are so often content to belong to the first picture, we seldom realise that we also belong to the second.

Let us unite as one light, each giving to the other that added brilliance which is necessary to dispel all shades of darkness. When the divine Light of Truth is reflected from within each of us and shed in all directions, there can be no more shadows and the way ahead 'is truly in the Light'.

'My Truth shall illumine the way where you shall walk'.

*Pause for silent meditation.*

Throughout the months, as we use each meditation in turn, we will find that the words of Life are often enriched and strengthened by the eternal qualities which particularly match them, such as: eternal Truth - infinite Goodness - divine Love. These eternal qualities colour the living words, giving them the unique power not only to penetrate even the deepest shadows of our inner darkness but

also to lift us above our poor human conception of the words which we use and to teach us something more of the divine nature of God Himself. Therefore, there is a deep significance in the choice of words in our sentences and also in the form and direction of our meditation, as we vary our means of approaching Christ by letting His divine Light of Truth, Wisdom or Goodness into all our areas of need.

The comprehensive use of sentences is a very necessary discipline in the practice of meditation. It keeps our lives balanced and rooted in Christ despite the many fluctuations between truth and falsehood, fear and trust, disturbance and peace which tend to unsettle us.

Yet when the seeds of eternal Truth are planted, and kept nourished by the Light of the Spirit, we are not so deeply disturbed by these varied experiences. Rather, because of them, our lives become more rich and meaningful.

The happy results of a deeply-rooted and well-balanced inner and outer life can be seen in a more obvious way by observing some simple plant life in our own homes. If we place a young plant a short distance away from a window and leave it undisturbed for some time, the growth and new shoots nearest the light will spring up and lean in that direction while the darker side of the pot will show slower growth. If the pot is not regularly turned so that all its aspects catch an equal share of God-given Light and warmth, even the roots beneath the soil will tend to spread in one direction only. Yet the glory upon which our eyes feast when the plant receives an equal share of sunshine on all sides is an abundance of well-formed blooms

which spread in all directions.

In the same way, let us turn our darker side to the eternal Light of Truth until the Power of His Spirit can change all our darkness into Light. We are also 'children of the Light'. As Our Lord said,

'I am the Light of the world. He that follows Me shall not walk in darkness, but shall have the Light of Life'<sup>6</sup>.

'My Truth shall illumine the way where you shall walk'.

*Pause for silent meditation.*

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<sup>6</sup> John 8:12

'Be still and know that I am God'<sup>7</sup>.

We can never really come to know someone unless we are prepared to take time to listen to them and relax in their company. At the human level, words can be used as a cover-up, giving no hint of a person's feelings, though we are usually aware of the shallowness of that kind of conversation. Yet as we get to know and love a person, a bond is formed. A kind of mutual trust develops between us. Then our words begin to carry a depth of meaning and understanding which was not possible before.

Our relationship with God can feel a little like this in the early stages of meditation. We want to know God within us, yet we find it difficult to hold Christ's Words which prepare us for His Presence. We are also naturally shy in the Presence of Him whom we scarcely know and a little bit wary of committing ourselves in case too much might be asked of us. Yet are we not judging God according to human standards instead of knowing Him as the only Power in our lives to whom we should turn for true security, infinite strength and perfect Love? The words of Christ are never empty, as our own might be...

'Be still and know that I am God'.

*Pause for silent meditation.*

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<sup>7</sup> Psalm 46:10

To be still in body and to be quiet in mind and emotion means to let go of the past and the future, to be one with God in the present. The past can only drive us into the future according to its old patterns, robbing us of our highest possibilities for the now. The present moment belongs to eternity - God is eternal. Do not deny this Truth by looking backward or forward to where we do not belong at this moment. God is within us, as we give our every moment to Him.

It has been said that many of our physical and mental disorders are caused by our trying to face too many problems at once instead of dealing with each in its own time. If we can learn to live in the moment instead of trying to live and relive all that might have happened, and stay where God is, in the here and now, He shall make His presence known to us. We shall practise living in the moment now, where God is. This is not so very difficult to accomplish because we are already beginning to know it to be possible.

'Be still and know that I am God.'

*Pause for silent meditation.*

In this method of meditation, there is a certain amount of teaching but it is always balanced with practice. What has been said is neither remembered nor lost; rather, it quietly becomes experience in the silence. It is then that we convert the teaching into practice and the experience into life. The real centre of our meditation, then, is in the living stillness. Then the mind is alert; it understands and

accepts what we hear but it does not do this through the memory, as when listening only with the outward ears. Our aim is to absorb and inwardly digest what we have heard at a deeper level of consciousness.

The unconscious mind is only part of the whole being. There is the subconscious which plays a greater part in our health and well-being than we realise; and while the conscious mind is listening, the subconscious is also open and receptive to the Truth.

As we learn to become still in the divine Truth, for which our sentence stands, our conscious and subconscious minds harmonise with each other. As our meditation fills with the Spirit of Christ, we become partakers of a rich and holy blessing.

'Be still and know that I am God'.

*Pause for silent meditation.*

‘Your Love is a healing,  
creative Power within me’.

When we consult our doctor for the treatment of a wound or ailment, we go to him ready to listen to his advice, prepared to carry out his instructions in good faith. When we approach our times of meditation, we wait upon the divine physician in that same frame of mind. We cannot know the full extent of our need; therefore, we disregard all our own ideas and turn with confidence and faith to the Christ within, from whom all true healing shall proceed.

Often, before complete healing of any kind can begin, we must go through a time of cleansing. We must be washed and knit together, so to speak, in all injured areas until our progress is balanced and sure.

Meditation is one way by which to find that deep inner cleansing and healing of the whole person; however, it takes time. It is like embarking on a course of treatment or training for which we must adapt to a method and discipline whereby we become more receptive to the healing Light of Christ.

During this process of inner cleansing, we can sometimes react against the adjustments which are asked of us. Just as we may suffer discomfort, weakness or even pain, before our physical cure is complete, so too we may sometimes suffer weariness, inner turmoil and even doubt before our inner spiritual healing is fulfilled.

Yet as we learn to entrust all to the divine physician and master, He then, by His infinite Love and gentleness, heals all our ills at their source as well as in their results.

Jesus did not teach His followers using harsh, restrictive methods. He simply drew people to Himself by His deep, compelling Love and understanding. While these people were influenced by the Power of the Godlike personality which shone through the human body of Jesus, they were lifted above their own weaknesses and responded to Him in like manner. This is what we learn in meditation. We are drawn to the Christ within and are so touched by His Spirit of Love and understanding that we cannot but respond to Him in the same way. We are not curbed in the expression of our own minds and emotions; instead, through the indwelling Love of Christ, we are shown how to use these necessary vehicles of expression to bring the infinite colour and vitality of the Christ-Life to bear on all that we think and do.

Let us put aside the well-worn methods of human correction and learn of the divine physician and master, who heals and corrects by Love and gentleness.

'Your Love is a healing, creative Power within me'.

*Pause for silent meditation.*

We must unlearn so many of the old ways of looking at life because of the very strong negative influence by which, even without our realising it, we can slip into a ready-made pattern of thinking and feeling, regardless of where it might lead us. For instance, someone suffering from a recurring ailment may be heard to say, 'I must have inherited Grandma's weakness'. This kind of idea has actually been known to give some people a feeling of comfort and belonging, in a resigned sort of

way. Yet look at the very strong influence which this negative acceptance must have upon a weakness. It can actually help produce the conditions in which the weakness thrives, doing so by repeating the negative suggestion to the subconscious mind, which is open to all suggestions, be they good or bad.

When we begin living by the Spirit of our meditation, the subconscious can often hinder spiritual growth so long as we cling to the negative habits of the past. However, we very soon realise that our own subconscious can become our greatest ally when it also is won over by the creative Love of Christ. Then our whole being begins working in harmony with our true centre. We are letting go of our strong allegiance to the past and serving with the whole consciousness, only the will of God.

Let us look now at the more positive side of the situation. Each of us is an individual in the sight of God. Therefore, what we are, humanly speaking, is all overwritten by God's complete plan for His people and His world. When we open ourselves to receive His healing Love in our hearts, we are set free from the responsibilities which spring from the old human order of living. Although we cannot change our background, we can offer every conscious, subconscious and physical shred of what we now are, to be transformed by the indwelling Love of Christ, fitting us for new and wider experiences in the Life of the Spirit.

In this meditation, we give ourselves wholeheartedly to finding true wholeness of life by receiving, from Our Lord Himself, that Love which makes us whole.

'Your Love is a healing, creative Power within me'.

*Pause for silent meditation.*

Our thoughts should be one-pointed in meditation, making us single-minded in our lives. We cannot face in two directions - towards God and towards self - at the same time. Yet we must live our human lives by being God-centred, no matter where we find ourselves. When we understand a little about our own very complex nature and learn how to bring it gently under divine, loving care, we can enjoy a life of real fulfilment, regardless of human lack.

Each time of silence brings us to a deeper, more personal communion with Christ and a little nearer to the wholeness of being which He offers. Let us co-operate with the Power of the divine Spirit, ceasing to limit the Power of divine Love by desiring certain things which we think best. Let us leave behind all that might dull our spiritual perception and keep open to divine intuition, which comes to us in stillness.

Go within, then, and be set free - free of self-will, self-pride, self-pity - until the healing Love of Christ is in control.

We have been prepared for this silence, the healing silence; let it lead us into that depth of stillness where God alone is.

'Your Love is a healing, creative Power within me'.

*Pause for silent meditation.*

'Trust in Me, for I am with you'<sup>8</sup>.

This is a meditation which so clearly answers the needs of so many of us that we wish to take full advantage of the divine Truth and promise which it offers. Fear of one kind or another is the main stumbling block to a free and happy life in the Spirit. Fear of we know not what (of being unable to cope, of illness, of losing something or someone we hold dear) - where do we come in? Yet all these unhappy states of mind are enfolded in the Love of God if only we trust Him and go with Him, for He knows the Way. Still we continue letting our fears of the unknown knock the strength and stability out of our lives simply because we try to take on all the responsibilities of our future and hope to solve them in our own minds in advance. How foolish we are; all we must learn is to face each problem if and when it arises, for only at that moment can we be shown the right way to approach it.

'Fear you not for I am with you; be not dismayed, for I am your God. I will strengthen you yes, I will help you, yes I will uphold you with the right hand of My Righteousness. For I, the Lord your God, will hold your right hand, saying unto you, Fear not, I will help you'.

Let us listen to these life-giving words within our hearts and, in the silence of our meditation, let the Power of their divine influence carry us deeper until we reach the still centre of our being, which is also divine. There we rest for a while, one with God, for in His presence we are free from fear and faith is re-established.

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<sup>8</sup> John 14:1, John 14:17; Matthew 28:20

'Trust in Me, for I am with you'.

*Pause for silent meditation.*

This meditation aims at wholeness of life as God wants it, achieved as the Spirit within is allowed to reach out into all levels of consciousness. The Spirit works through the sub-conscious nature, the conscious mind, and into all the emotional overtones of our personality, making a new creation in the likeness of God out of the old human creature who seeks true fulfilment in God's service. However, we must go within and seek the Spirit there before He can set us free in wholeness and truth.

No amount of teaching is useful if it does not lead us to practice and experience. No other person can bring us to God if we do not wish to know Him. Let the speaking cease, for we have entered the presence of God, and the stillness within is full of His Spirit.

'Trust in Me, for I am with you'.

*Pause for silent meditation.*

'I will strengthen you, I will help you, yes I  
will uphold you'<sup>9</sup>.

We now move quite happily to the second part of this meditation, for we know the presence of God and rest in His supreme Peace. Yet we marvel at the real down-to-earth quality of God's approach to our individual needs.

In Old Testament times, Isaiah was one of the chosen individuals who knew God's promises to be true within his own life. However, since then, for all our sakes, God sent His Son to earth to show us that the promises of the Father are true for all His children. By following the example of Christ, we too can continue bringing God's promises to life within ourselves by the Power of His living words.

Christ gave us God's same message in this way.

'Let not your heart be troubled, neither let it be afraid, My Peace I give unto you'<sup>10</sup>.

Thus we rest and start letting go of the old burdens. We learn to travel light, free to follow spiritual guidance from within, unhindered by personal desires which cloud our judgement.

We can learn so much from the natural world. We should be more like the seagull, who knows how to travel light. He does not struggle against the wind and tide but lets the elements help him along. The Lord

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<sup>9</sup> Isaiah 41:10

<sup>10</sup> John 14:27

provides for his needs.

Meditation teaches us to stop, to look within, and let go of all that we carry in our own strength. Then the tide of life and the breath of the Spirit can carry us along with a new lightness and serenity which we know to be God-given.

'I will Strengthen you, I will Help you, yes I will uphold you'.

*Pause for silent meditation.*

Those who are experienced in this way of meditation assure us of the need for a short time of quietness before we can hope to find true stillness. This need for quietness is even greater when we practise by ourselves, for without it we shall only become discouraged by our own inability to reach pure meditation.

First, we should allow ourselves to change gears, away from the inevitable rush against time which governs our human society, so that body and mind may become more attuned to the eternal Life within us. The mind cannot be still if the body is constantly on the move, and the body cannot relax if the mind darts from one concern to the next. So, body and mind are brought into harmony by the control of the will. This is why we set aside a regular time each day for meditation. At first, it may seem to be an inconvenience but as the practice begins bearing the fruit of increased faith and improved health, we look forward to these times of meditation with growing expectation and happiness. By

then, a much deeper harmony and peace should be asserting itself; harmony of body, mind and spirit.

We quietly prepare ourselves for this silence, first by relaxation, when the body is at rest, not in a lounging position which encourages drowsiness, but comfortably content, keeping the mind alert, free to devote all its energies to the things of the Spirit. Next, we use concentration, when we contract the mind into a single point, emptying it of all thoughts but one Strength. When we hold this one thought, dwelling in it long enough that the subconscious mind also receives and holds it, subtle change takes place in us, for our concentration then becomes meditation. The whole mind expands; the soul is uplifted and unites with the Spirit within us. Our word of Life has become a divine quality and we experience God's Power as living Truth. Our whole being is refreshed and nourished by the regenerating Life, and in Love and thanksgiving, our deep response is that of adoration.

As we slowly master each of these steps in meditation, we shall be greatly strengthened and encouraged in our efforts if we constantly remind ourselves that each time of silence brings us ever nearer to realising that Spirit within which leads us straight to knowledge of God.

'I will strengthen you, I will help you, yes I will uphold you'.

*Pause for silent meditation.*

'Let my whole consciousness be healed,  
inspired and uplifted by the inflowing of  
Your Love'.

The whole consciousness is more than that part of the mind which is aware of what we are and of what is going on around us. It also means more than that personal store of memories which we can bring to the conscious mind at will, or even that flow of imagined future events which we conjure up. For within the whole consciousness lie deeper, less obvious areas of our being - areas which determine much of our human nature.

The subconscious mind is a part of our being which we are only beginning to understand in order to make fuller use of its power in our lives. Yet within this obscure part of us lies our deep-seated link to the collective unconscious, from which all our human instincts and tendencies arise. This link to the human unconscious shows itself in the physical body through heredity, in our appearance and mannerisms. It expresses itself in the mind through our abilities and temperament. Yet to live by these inherent influences alone is to exist at the purely human level of our being, repeating almost automatically those things which have been made possible only through our past natural inheritance.

Yet through the Power of the Holy Spirit, God has endowed us with higher spiritual possibilities which we must develop if we are to fulfil the true purpose of our lives. For just as we inherit looks and characteristics from our human parents, so too do we inherit the divine likeness of our

heavenly Father. No matter how hidden or distorted that likeness may appear, we can let the old, dominating tendencies of the past be gently replaced by the steady growth of the divine qualities which can be ours for the future.

As we go forward with confidence and faith, let us hear Our Lord assure us of the whole truth of our being:

'Neither shall they say, lo here! or lo there! for, behold the kingdom of God is within you'<sup>11</sup>.

We take up our sentence now, knowing that these words are also heard in that kingdom of God which is within us.

'Let my whole consciousness be healed, inspired and uplifted by the inflowing of Your Love'.

*Pause for silent meditation.*

When we begin to realise just how much both the collective unconscious and consciousness are responsible for the limited way in which we look at life and how that human background has conditioned our approach towards God, we see that the teaching and practice of meditation give us the means to understand and gradually grow out of the restricting human patterns which past generations built for us. Until we can draw our inspiration more deeply, not from the collective unconscious area but from the inflowing love of God

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<sup>11</sup> Luke 17:21

which is ever waiting to express itself more perfectly through us, we can see ourselves fitting into some of these human patterns, which have become so familiar that we are in danger of accepting them as a completely satisfactory way of life. For instance...

When we find ourselves agreeing with friends that 'no doubt we too shall catch the current infection which is having its day among us', we are actually looking for nothing more from life. If we subscribe to this attitude, our subconscious nature continues to act upon this familiar suggestion and, thus, does its best to prepare the body to receive and deal with the possibility. The cycle continues and the infection is more easily caught. We would continue to keep life ticking over in this manner if we had no higher example to follow.

Has not Our Lord shown us the way and given us the ability to break free from that restricting human power, to use the creative word of God to change our sense of direction and to gently train the subconscious mind to draw its inspiration more deeply from the eternal, regenerating Life of Christ within us?

Let us now, by our own choice, submit the whole consciousness to be healed, inspired and uplifted by the inflowing Love of Christ and begin to realise the newness of Life which He is already giving us.

'Let my whole consciousness be healed, inspired and uplifted by the inflowing of Your Love'.

*Pause for silent meditation.*

When we allow our whole consciousness to be healed, inspired and uplifted by the inflowing of the Love of Christ, one of the first things of which we become aware is a steady, controlling influence in our lives. We also find that our minds and bodies are more alive and capable of much greater effort, yet suffer from less fatigue than they did before, even after times of stress. When we rejoice and give thanks, our souls are uplifted to God in Love, and in that communion our conscious and subconscious minds begin working in harmony with each other and with God. Our human nature no longer resists the higher spiritual control and a true healing process takes place within us.

When we first glimpse this wholeness and freedom of soul, we may be tempted to despise what has come to us through the collective unconscious. However, we must never forget that even the power of the human unconscious, through which we have all grown, belongs to Our Lord. Our ignorant and selfish use of that power has cramped and confined it within these limited channels, which we ourselves have shaped. The Power of God has no limits, even within man's consciousness. So, when we cease acting from that completely human standpoint and learn to build our lives upon the truly spiritual realities of the eternal kingdom, we are freely upheld by the healing, inspiring Love of Christ dwelling in us.

'Let my whole consciousness be healed, inspired and uplifted by the inflowing of Your Love'.

*Pause for silent meditation.*

'Come to Me, learn of Me, abide in Me'<sup>12</sup>.

'Teach me to be still, and know the freedom  
of Your Truth within'.

These two sentences give us an opportunity to recognise the link which exists between prayer and meditation, and how we can move quite naturally from one to the other as life and circumstances lead us. Our Lord reaches us in all the areas of our daily living, meeting our every need, answering our every call. Prayer might be our first instinctive impulse towards Our Lord, when He speaks to our hearts through our human experiences of joy, sadness, contentment, loss, beauty and love. Meditation is our deeper intuitive response to the Christ within when we recognise His presence within our own souls and turn to Him there in stillness.

Let us look at this first sentence and see how it carries us through several areas of consciousness, from the outer human and sense realm through the region of the mind and emotions and then into that deeper spiritual area of our being, wherein the Holy Spirit has His dwelling.

'Come to Me'<sup>13</sup>.

At the human level, these words bring us straight to the human personality of Christ as we find Him in the Gospels. For when the people of that time came to Jesus and listened to Him in person, those who

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<sup>12</sup> John 15:4-5

<sup>13</sup> Matthew 11:28

believed were made whole through the Power of His eternal words. Yet that relationship with Jesus did not stop there, for He still speaks to us by these same living words as we accept their Truth into our hearts and minds and let them continue working in us.

'Learn of Me'<sup>14</sup>, said the Lord.

We can learn a great deal through the written and spoken word, by the impact it has on us, though this knowledge is always received at the human level of learning. Yet when Our Lord said, 'Learn of Me', this leads us into that area of the mind and will where we are ready to completely submit ourselves to the higher teaching of the divine Master. Here we set aside our usual study habits of compiling information for its own sake and give all our brainpower over to absorbing intuitively that which only the Lord can plant in our minds, as we make way for Him in stillness. As Our Lord's words truly come alive for us, we are more able to take that one step further and fulfil His next request.

'Abide in Me'.

This leads us directly into the realms of the Spirit, where Christ is and with whom we rest now in stillness.

'Come unto Me, learn of Me, abide in Me'.

*Pause for silent meditation.*

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<sup>14</sup> Matthew 11:29

'Abide in Me, and I in you'<sup>15</sup>.

The familiar picture of the vine in the vineyard, which Our Lord uses to demonstrate the oneness of all life with the eternal Life of God, is very firmly set in the world of nature. However, more than a hint of a deeper spiritual reality lies behind this living illustration, as Christ reveals it to us in depth. Our Lord shows us how the laws of life which operate to give energy, growth and fruitfulness to the natural world are the same laws which, on a higher spiritual level, guide the divine energies into fertile, fruitful channels of spiritual expression. Christ shows Himself as the living vine of universal Truth, that fount of pure inner Life which God supplies through Christ, making us one with Him and with each other at all levels of consciousness.

'I am the vine, you are the branches'<sup>16</sup>.

We all share this one life, drawn from its deep, eternal source in God the Father, until every branch has reached full maturity in Him.

Within this environment of mutual love and belonging, our first instinct might be to pray to God in thankfulness for so directly revealing to us something of the Truth of God the Father through our outward powers of imagination that we can identify our own lives with Him. Yet, as our understanding grows, we glimpse a deeper spiritual reality behind Christ's teaching as we begin to experience oneness with Him and with the Father at a deeper level of consciousness. Not only are we now learning through our conscious, intellectual ability but within our inner

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<sup>15</sup> John 15:4

<sup>16</sup> John 15:5

being there is a lively response to Christ, from the soul, which can be satisfied only at the deep soul level of our nature, by the work of the Holy Spirit.

Let us attune to the Christ within, now, using His own words in the fullness of their Power to awaken in us that fullness of Life for which they truly stand.

'Come unto Me, learn of Me, abide in Me'.

*Pause for silent meditation.*

'Teach me to be still, and know the  
Freedom of Your Truth within'.

Some of us have come to this way of meditation as a natural development through prayer. Others of us, who have found prayer difficult, too full of words, without our having developed the capacity to listen in return, have found meditation to be the two-way communion with God which it truly is.

Yet even in meditation, words can become a hindrance if we hold them too tightly. For instance, our sentence, 'Teach me to be still, and know the Freedom of Your Truth within', is but the vessel within which we convey our need to God in answer to His call.

Our first sentence, 'Come unto Me, learn of Me, abide in Me', is the word of God, the holy vessel which God uses to offer His spirit to us. When we come to Him and hold this holy vessel until we can drink of His spirit, we leave the vessel behind. We can let our natural prayer life, which is our inheritance from the past, lead us to the deeper levels of that well of living water within us but which can be drawn upon more fully only when the mind and body are still. Yet when we drink there, the new, creative Life which is born in us also brings to life our ability to use a kind of living thought which completely carries the divine essence of our meditation while needing no words. When we can hold the Truth of this divine inspiration, even for part of our silence, we shall know the reality of the spirit who sets us free.

Let us come to Christ now through this prayerful meditation in deep,

silent acceptance of the Truth which it contains until the deep, intuitive ear of the soul becomes more receptive to the divine inspiration and Life and we taste new Freedom and wholeness.

'Teach me to be still, and know the Freedom of Your Truth within'.

*Pause for silent meditation.*

'Let Your creative Wisdom direct and rule  
my heart and mind in all things'.

Wisdom is often thought to be a difficult word to use in the early stages of meditation simply because when Wisdom is looked at in a completely human context, it takes on a chilly, calculating atmosphere in our minds - an atmosphere which blinds us to the Light of divine Wisdom beyond. When we add the creative quality to our word of Life, the whole sentence seems even more remote and difficult. Yet when we pause and realise that this is the creative Power of God which we let into our meditation, the whole sentence lights up for us, taking on a new dimension of life and expression.

When I first used a sentence like this, I completely failed to grasp the feel of creativity within the words. In fact, the whole sentence simply went dead in me. Some block in my consciousness seemed to resist this higher form of creative Power. I had to overcome this lack before I could benefit more fully from these divinely active qualities. The advice I received then was to persevere using that sentence from time to time. This would allow the whole consciousness to become accustomed to the unusual sound and feel of the sentence, and also let the creative Power within the words do its healing work within me. This is exactly what takes place in the stillness of our meditation. Only through such a healing experience can we recognise the great value of perseverance. Then we also know that the added help which we receive by varying our approach towards God through similar meditations, each embodying His creative Power in all its aspects of Love, Joy, Peace and many others,

increases our healing.

Just as the many colours of the rainbow must merge to create one pure light, so too must all the perfect expressions of the divine nature of God combine within us before we can hope to reflect even a glimmer of His divine likeness. Yet as this inner growth continues, we begin to sense a whole new area of life and experience opening up for us. What we receive in stillness is available at all times. Even a quick inner glance towards the Spirit, while at the height of our most human involvement, is sufficient to call up 'that kind of Wisdom' which prevents us from making overly hasty decisions, 'that kind of Love' which helps us see beyond the obvious, 'that kind of patience' which keeps us meditating until the inner Light breaks through into our whole consciousness.

'Let Your creative Wisdom direct and rule my heart and mind in all things'.

*Pause for silent meditation.*

When we prepare to set out upon any unfamiliar journey, we first choose our route, then constantly check that we are travelling in the right direction. This is surely the wisdom with which we approach any human undertaking. Why, then, are we often so unwise as to venture upon the inner spiritual journey without constantly making sure we are traveling in the right direction? As we continue, the words of our sentence become like little beacons along our path, for these words direct us towards the

indwelling Christ who is our constant companion along the way.

Let us now deliberately leave the tempting paths of outward attractions for a time and disregard the subtle suggestions of the human mind. Let us concentrate upon the inner spiritual way, which Our Lord reveals to us by saying,

'I am the Way, the Truth and the Life, he that follows Me shall not walk in darkness, but shall have the Light of Life'<sup>17</sup>.

As we become one with the Light and let our opposition to it be melted away, we receive from the fount of all Wisdom that which shall translate itself into human terms within our own nature. Then we go out from our meditation with a keener, higher sense of awareness, purer thoughts and feelings, and a contented, happy body, much more fit to serve our master in all things.

'Let Your creative Wisdom direct and rule my heart and mind in all things'.

*Pause for silent meditation.*

We all know what it feels like when we become caught up among people who are bent on airing their grievances by indulging in a great deal of negative talk. In this kind of company, even before we realise it, we are beginning to identify ourselves with this negative influence and

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<sup>17</sup> John 8:12; John 14:6

also to suffer from its depressing effects. This is because we may not yet appreciate the destructive power of negative thoughts and words and have not learned to protect ourselves from them.

Yet equally obvious is the wonderful uplift we enjoy when we become involved with people who are engaged in a positive, creative way of life. This kind of atmosphere is beyond price. When we are able to recognise both the positive and negative tendencies within our own nature, we begin to understand how we are affected by these same influences which dominate others, just because we are in tune with their mood.

When we allow the positive, creative impulses, which are within each one of us, to be brought more directly under the control of divine Wisdom and Love, we become alive to the reality of a supreme and stable ruling Power which is greater than the constantly fluctuating energies of the positive and negative states. This spiritual energy can be released within us only when we create, by the living words of Christ, the right environment of thought and feeling to receive and nourish it.

We can now see how important it is to understand a little about the power of words and how they relate to our thoughts and feelings. We are apt to think of words as being confined to the human level of expression; yet words, when the Spirit of God is distilled in them, light up with new Life and creativity.

We shall, in John's words, look at God's supreme creation of the world and recognise both God's creative Power and His living word in action, knowing also that this same Power is in action within each one

of us, behind the veil of the human form.

'In the beginning was the Word, and the Word was with God, and the Word was God. In Him was Life, and the Life was the Light of men'<sup>18</sup>.

The Word of God was first born out of divine, creative thought and given to us.

'The Word became flesh and lived among us'<sup>19</sup>.

As we listen to the words of our meditation and accept them as a divine gift couched in human words, the Light of divine Wisdom and creativity is released within us. The words become spirit and Life; divine rays penetrate the veil of our human form.

'Let Your creative Wisdom direct and rule my heart and mind in all things'.

*Pause for silent meditation.*

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<sup>18</sup> John 1:1

<sup>19</sup> John 1:14

'I give you rest, I set you free, I make you  
whole'<sup>20</sup>.

This sentence contains so much of the essence of Christ's teaching that it creates in us the state of mind which is ready and receptive, at all levels of consciousness, to make full use of the living Truth which it reveals first through the intellect. Therefore, we come prepared to make the necessary adjustments in our lives, which the divine Spirit may make plain to us. Then we quietly rest in His presence, in order to change gear from the talk and bustle of life and to reach a calmer, more peaceful mood. As our whole being comes into harmony with the Spirit of Christ, we find rest in Him.

In our human way, we often think of rest as inactivity, such as during sleep or in idleness. Yet to rest, or abide, in the spiritual sense is a truly creative condition with all our faculties centred upon the one source of divine recreation. As we rest (or abide) there, we live and grow in that Power.

The fruit of the vine abides in the branch and draws all life's necessities from its deep, hidden root. The grape does not leave the vine, as it depends upon that source of sustenance for its very existence. It is we, as human beings, who think that we can live our lives quite independently of our deep root in Christ and who try to do so with disastrous results.

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<sup>20</sup> Matthew 11:28; Matthew 14:36; John 8:31,36; Acts 8:34

The fruit of the vine abides in the branch, quite unconsciously, from its heart to its outer skin, and grows to full maturity. So shall we learn to rest within the true vine of spiritual Truth, both consciously and unconsciously, until our hearts, minds and bodies are one in Him.

Let us prepare to make this whole meditation a rich and real experience of the indwelling Spirit, gently turning our inner eyes to His creative word, letting its living Power seek and bring forth a greater ability to rest at all levels of consciousness. In this closer union with Christ, we are set free to grow; in that release, we find wholeness of mind and body.

'I give you rest, I set you free, I make you whole'.

*Pause for silent meditation.*

We often find it difficult to seek and recognise divine inspiration when we have allowed ourselves to become so hedged in by inflexible ideas and habits which we tend to accept as a necessary way of life. That is why it is so important to withdraw from life at its most human level for a space and, by abiding in Christ, get all our priorities right.

It is true that we have all grown out of the past but we must be made ready for the future. Christ sets us free from our past and from all the burdens which humanity has placed upon us. In His honour let us now *think free*. Then, during our next silence, we shall truly be free, even for that space.

We know true freedom when no destructive barriers hinder the flow

of spiritual Life within us. If we today find ourselves bearing any burdens or suffering any negative feelings, such as insecurity, frustration, disappointment or resentment, or any other weak reaction to a human situation, let us resolve here and now to practise letting go of these burdens and get used to the feel of freedom. Old habits die hard but if we first learn to find freedom through meditation, it will grow in us from our divine root until our whole being is set free in Christ.

Once again we see in nature how life should develop out of the past into the future with complete freedom. For instance, when the time is right and a seed starts growing, it bursts out of the hard, dry husk which held it prisoner for so long. The seed completely discards the old covering, which it no longer needs. When we begin living in Christ, we too break free of all the crushing limitations which human heredity and environment have placed upon us. Although we are still subject to physical conditions, the human bonds of past natural experiences are no longer our prison. We know that our real roots are in Christ, not in our humanity. The time is right in our lives for us to live and grow by the Power of the indwelling Spirit. As we do this, we quietly find ourselves making some of these necessary adjustments in our lives which we referred to earlier. We practise abiding more constantly, our attitude becomes more flexible amid changing conditions, and we begin to feel the guiding hand of Our Lord, when we are prepared to drop our own ideas for His.

'I give you rest, I set you free, I make you whole'.

*Pause for silent meditation.*

To be made whole is no idle dream outside the realms of possibility. It is a condition which can become a living reality within our own experience if we only reach for it. We approach this last silence with our hearts and minds abiding in Christ. And, if we are still conscious of any stresses or strains within us, we can relax anew and feel them drop away from us more completely. Should we still find ourselves lingering in the shadow of unhappy feelings, we should let go and turn away from them, for they do not belong to our whole Life. When we hold onto such negative feelings, they block the flow of spiritual Life within our souls until the mind and body reflect our lack.

We shall now pass out of the shadows and into the pure Light of Life, where Christ alone will set the course for our daily living. By this one positive act on our part, we find wholeness in Him. St Paul helps us do this:

'Bring every thought into captivity, to the obedience of Christ'<sup>21</sup>.

As we put this advice into action, our meditation becomes alive with the Spirit of Christ and we receive His threefold promise to the fullness of our capacity.

'I give you rest, I set you free, I make you whole'.

*Pause for silent meditation.*

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<sup>21</sup> 2 Cor 10:5

'I will be still, and look on Your infinite Goodness  
within'.

Beginning this meditation by being still and seeking the infinite Goodness of God within will create the perfect atmosphere for all our silences, for we start by making ourselves right with God. We are not acting in a self-centred way; rather, we recognise that we cannot hope to see infinite Goodness within others until we have found Him within our own souls. Before we can look on the infinite Goodness of God within ourselves, we must come to Him in stillness and let the Power of His Spirit loosen the strong bonds of thought and feeling in our hearts and minds which do not correspond to His divine nature. We are unable to see infinite Goodness while human unhappiness fills our hearts. Nor can we feel infinite Goodness while we engage our minds in the strife of opposites.

For instance, if we now feel disappointment or regret, we must have been longing for success or reward, and are far from contentment. And should we feel any resentment or bitterness against someone, there must have been some criticism or self-righteousness in our reactions towards them, and we cannot feel love.

Let us start this meditation free and unhindered by any human feelings, be they positive or negative, for we seek only the highest good; even our positive, helpful states of mind can be restricted by our poor human conception of a divine quality which has no opposite because it is spiritual.

During this first silence, we shall completely disregard the natural human self with all its temperamental clutter, enter the stillness in the heart of our

silence, where God is, and let His infinite Goodness shine out into our complex nature. By His Light, we shall be more able to recognise within all others the many varied expressions of infinite Goodness within their lives. The growing awareness of God's presence within ourselves, in spite of our displays of self-assertiveness, teaches us that the same latent Christhood which lies hidden within us is also concealed within all others. This startling realisation serves to draw us together by a deeper bond of infinite Love and Goodness by which we are one with Christ, sharing the infinite Goodness of God both within and among us.

'I will be still, and look on Your infinite Goodness within'.

*Pause for silent meditation.*

We may have been drawn to contemplative meditation in the first place by its direct appeal to our better nature, for we recognise in its practice a means of bringing forth, in each one of us, that higher potential for good which might otherwise have remained undiscovered. This aim helps us accept the discipline of learning to be still and single-minded enough to look upon the infinite Goodness of God with which we can already be in tune and allow growth to continue from that point.

Yet in spite of our raised consciousness in stillness, it is disconcerting to find that, later, we continue reacting to our human relationships with the old, natural, negative response which these situations usually called up in us. If this is so, we have missed the point of the teaching and we can actually hinder the flow of the spiritual help which we seek, simply

because we deliberately act in opposition to it in our lives.

If we do not become alive to the possibility of resistance to infinite Goodness in some areas of our consciousness, as well as come to terms with it, we may be in danger of dividing our lives into two compartments: one for worship and meditation, the other for working out our personal problems according to our human inclinations.

For some time, we may continue seeking infinite Goodness within yet deny Him free access to the whole of our lives while we angrily argue with a colleague or nurse an old grievance against someone. Yet God will not be confined or shut out by our divided nature. He is a unifying God and His Spirit, by His divine nature when we turn to Him, must spill over into the whole of our living. Whether we realise it or not, infinite Goodness is at work within us until, sooner or later, we must admit that we have been trying to serve two masters - God and self - and have failed miserably in doing so. Yet through this very discovery, we are quietly adjusting to a new and more discerning way of looking at Life. As we become more sensitive to the Truth of God's infinite Goodness within, a new quality of alert awareness is born within us. This awareness gently shows us the weaknesses of our nature. Through the continuing activity of the Holy Spirit, we are becoming more integrated beings. Our in-built barriers of resistance to infinite Goodness are quietly being removed and replaced by a new sense of Peace and wholeness which only God can give.

We shall be still and look upon the infinite Goodness of God, letting this process of being remade in His likeness continue...

'I will be still, and look on Your infinite Goodness within'.

*Pause for silent meditation.*

This sentence surely offers an excellent opportunity for an exercise in awareness in all its aspects: physical, mental and spiritual. The arresting quality of this sentence, plus the supreme Power which it can release, help develop in us that special gift of God which separates us from the rest of His creation.

Let us develop this gift of awareness to the full by making sure of our right approach to God in this meditation, together. Are we resting so completely that we feel our bodies heavy in our chairs - relaxed, yet alert and happy to share the fruits of this meditation?

Are our thoughts and feelings still, free and unburdened enough that we can forget the personal self? Only then are we able to experience a deeper quality of awareness through which we realise each present moment for what it truly is - a moment full of the infinite Goodness of God Himself...

This sentence also helps us partake more fully of the spiritual riches which can be revealed when the personal 'I' is silent. When the personal 'I' ceases to reassert itself during our times of silence as well as learns to co-operate with the spirit of our meditation throughout the day, 'I will be still and look on Your infinite Goodness within'. When we reach this point, our inner perception increases and we find that each time of

silence can hold a glimpse of the infinite Goodness of God within, reaching out into the whole of our being, heart, mind and body.

As we enter this hallowed time together, the words of our meditation become a living reality both within and among us, beginning in our silence.

Experience every God-filled moment with single-minded attention until the stillness within and the silence around us are perfectly blended and given completely to the will of infinite Goodness Himself.

'I will be still, and look on Your infinite Goodness within'.

*Pause for silent meditation.*

'I am the Bread of Life, I feed your mind  
with living Knowledge, your heart with  
living Love'<sup>22</sup>.

When we sit down to enjoy a meal, it should be quite natural for us to give thanks. When we have finished eating, we are satisfied and ready to follow our other pursuits. We need give little thought to the continuing digestion of that meal, which is taken care of by the subconscious involuntary system within us. The food which we have eaten is eventually transformed into nourishment and energy which reach every fibre of our body, bringing new strength and wellbeing into all our human activities.

When we come to our time of silence, we come with that same feeling of thanksgiving and anticipation. We are about to partake of a deeply spiritual meal, one which is prepared to meet our every need and is offered to us by Our Lord Himself. As we free our minds of all unworthy thoughts which separate us from the table at which we partake of the bread of Life, our whole attention is fixed upon our divine host and we receive of Him.

'I am the Bread of Life'.

We take this spiritual food by holding these living words in our hearts and minds until our whole consciousness responds to their divine illumination and we receive living Knowledge, Knowledge of God. At this point, the subconscious also receives and holds that which the

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<sup>22</sup> John 6:35

conscious mind has already accepted, working with it in the secret places of our being.

The subconscious involuntary system now comes into play at a deeper level of activity. When the word of Christ directs this natural, instinctive power, it can have far-reaching positive effects upon our physical, mental and spiritual well-being, as the living words become spirit and Life within us.

Let us take these words and let them bring us that which is ours to receive until our lives may show forth true enrichment.

'I am the Bread of Life, I feed your mind with living Knowledge, your heart with living Love'.

*Pause for silent meditation.*

'I feed your mind with living Knowledge'.

Knowledge is one of the words of Life which has taken on a very worldly aspect. It is often thought to be merely the accumulated result of previous experiences, which have been compiled and offered to us as guidelines by those who would train us for useful work in human society. This is all very right and necessary, as far as it goes. Yet human knowledge, unless it is balanced and directed by divine Knowledge and Love, creates little expansion of consciousness and can lead to much dissatisfaction in life. For instance, many of our present-day inventions are almost out of date before they can be put into production and benefit can be drawn from them. Yet divine Knowledge is timeless, ever expanding and enriching in our lives.

Divine Knowledge often makes itself known to us as intuitive feeling rising out of the deep spiritual centre of our being, when reached in stillness, to be recognised later as new insight into a situation or a growing awareness of the working out of God's purpose within ourselves. When the whole intellectual process has been offered to God for His use in a new and vital way, we are taught by God, though not through the outward senses or mental abilities. Instead, we are used as true instruments of His Power and will, not our own.

'I feed your mind with living Knowledge, your heart with living Love'.

*Pause for silent meditation.*

'I feed your heart with living Love'.

At the present stage of development in the world, the Spirit of Love seems almost always to be tempered by an element of sacrifice in one form or another. Individual sacrifice, made for someone we know and love, is readily acceptable to us because it carries with it a certain degree of satisfaction and purpose. However, if we are to play our full part in the Life of the universal Spirit of Love, we should also be ready to make sacrifices where as individuals we cannot expect to glean any personal satisfaction. This is one aspect of the teaching of contemplative meditation of which we must remind ourselves from time to time. We must not only practise for the personal uplift of our own consciousness but take the time to extend that love to all who are receptive to it.

One of our possible means of expressing living Love can make itself known to us when we find someone labouring under the dead weight of some human anguish brought about by the inevitable consequence of reacting against some devastating worldly experience. If we ourselves have suffered under such extreme human circumstances as a collective disaster, false accusations or the loss of home or health, and if we have worked our way through them, we also know something of the negative reactions which assailed us - feelings of hopelessness, disillusionment, frustration, resentment or even self-pity. They were states of the heart and mind which we had no idea we were capable of entertaining until we were confronted with the situation which could call them forth from within us. Yet as we recognise these negative reactions to be but our natural human response to life, which is as yet untouched by the Spirit of Love, we open all these dark areas of our nature to be lit by the Knowledge and Love of God and find new avenues of expression opening in their place. Because of our own experience, we are more capable of becoming the very channels through which the same healing can be conveyed to others, for at the subconscious level of our being, where we are being healed, we can share that healing with them. We can consciously bring these people before Christ in the stillness of our meditation and let Him transmute their negative states through us, into divine Knowledge and Love in all our hearts.

'I feed your mind with living Knowledge, your heart with living Love'.

*Pause for silent meditation.*

'I am the Christ, the Holy One  
in the midst of you'<sup>23</sup>.

When we accept the fact that we are designed to be temples of the Holy Spirit<sup>24</sup>, we stand in awe of all that this might mean in our lives. If this idea is new to us, we must adjust to the change of direction in which we turn to find true communion with Christ. The truth of the indwelling Spirit has never been new. He is from the beginning but the teaching has been somewhat neglected in past generations. We may have been brought up with the impression that we should seek God as outside and separate from ourselves, forgetting that we cannot recognise God in the world around us if we have not first listened to Him within our own souls.

'I am the Christ, the Holy One in the midst of you'.

This is a master meditation not only because it brings us to the right attitude of receptivity but because its fundamental Truth enfolds and increases the power of all other sentences. Each sentence is like a key which opens that area of our consciousness to which it directly appeals, calling up our personal response. This helps the spirit behind our meditation work within that area of our receptivity, preparing us for that deeper communion with the Holy One within.

Yet the sentence above is like the master key, for it truly reveals the spirit of God to be within each one of us. As we give ourselves to this meditation, we are carried straight to the inner realms of the spirit, unhindered

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<sup>23</sup> Matt 16:16; Matt 18:20; Acts 2:27

<sup>24</sup> 1 Cor 3:16

by any negative tendencies of our lower nature. As we go within, controlled by the spirit of our meditation, we are protected from our own darkness until we reach that stillness to which the Holy One calls us. As we rest there, the Holy One is free to work within us; we are one with Him, and His Spirit reaches out, healing and correcting all our imperfections.

The perfect healing by the Holy Spirit is conducted not only by the spirit of our meditation reaching in through the consciousness, where we may confine it to the psychological area to which it outwardly appeals, but also by the Holy Spirit reaching out through our stillness to meet our lack. When we come through a meditation such as this, all that hinders our deeper approach to God is melted away by His forgiving Love. Or, in His Wisdom, Christ may reveal to us these things which we must know and work through under His loving care.

One of Thomas Merton's books states...

'Meditation is not a psychological trick, it is a theological Grace'.

May the divine Grace contained in this sentence bring the direct intervention of Christ into the whole of our consciousness until we know that His Spirit is truly at the heart of life.

'I am the Christ, the Holy One in the midst of you'.

*Pause for silent meditation.*

Often, we are better able to accept the words of Christ in our lives

if we first look at them in their original context of world history and observe how these words became living Truth throughout all ages.

In the days of Old Testament teaching, the Jewish people believed that God was sacredly concealed within the secret confines of the temple in Jerusalem and that it was the duty of the divinely appointed leaders of the people to teach them to worship and serve God from a distance. When this discipline of blind obedience had gradually prepared many individuals for a more personal expression of belief and trust, the gift of faith was born in them by God Himself.

When the time was right, God chose to appear upon earth in person, through Christ Jesus, to begin the next stage of human development in partnership with Christ. God would no longer appear to remain within the secret confines of the temple. Rather, He revealed Himself in the full light of day. God became a personal God of the people in Christ Jesus, and the veil of the temple was exchanged for the veil of the human form.

When all had been accomplished upon earth by Our Lord, through His teaching and example, and when He had fulfilled the sacred trust laid upon Him, He transmuted, within His own soul, all the ignorance and wrongdoing of humankind, installing enlightenment and Love in their place. Then each individual was free to embark upon a new beginning through a more direct approach towards God and know His Holy Spirit from within. The outward sign that Christ had accomplished this divine mission on man's behalf was that when Christ returned to God the Father, the veil hiding the secret place of the most

high within the temple was rent in two<sup>25</sup>, making all men free to enter.

In meditation, we enter into the stillness within our own souls, to the secret place of the most high. We no longer keep God hidden behind the veil of the human self. Rather, we enjoy our inner communion with Him.

'I am the Christ, the Holy One in the midst of you'.

*Pause for silent meditation.*

'I am the Christ, the Holy One in the midst of you'.

What a divinely active sentence to use in meditation; for even as we repeat the words, we find ourselves responding with happy expectation to what the Spirit may reveal. We have learned that what we receive in stillness can be so silently and secretly bestowed that we are quite unaware of the gift until it has become manifest in us. Our Lord meets with us at that point at which we are already one with Him, for we indeed are temples of God that He built so that His Holy Spirit might dwell within. Yet though we have put God's temples to many wrong uses, thereby making our hearts and minds most uninviting to the Holy Spirit, He still speaks and knocks at the door of our lives. We shall listen to His voice and open the door. Then He shall come into us, not through the outward senses and feelings but by the sacred inner door of the spirit, which is ours from our divine

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<sup>25</sup> Matt 27:52; Hebrews 10:19

origin in God the Father.

Come, then, and let this inner door of the spirit be put to fuller use. Let the Holy One within live and move throughout His earthly temple.

'I am the Christ, the Holy One in the midst of you'.

*Pause for silent meditation.*

## CONCLUSION

'And the Word became flesh and dwelt  
among us'<sup>26</sup>.

As we feel the deeper significance of this truth within us, we realise that because God first caused His word to become flesh in Christ Jesus while He lived upon this earth, by the Power of the living words of Christ, we too are given the possibility of sharing the Spirit of the word of God within ourselves.

As the living words of Christ are planted within us in stillness, the seeds of the Spirit begin to grow until, in time, new Life unfolds. Then the fruits of the Spirit show forth in the whole of our living, ever enriching and fulfilling our days. So, by the constant working of the Holy Spirit throughout all areas of our consciousness, slowly but surely the words of Christ can become flesh within us, as the process of our being remade in His likeness is continued.

Let us now lift our hearts to Christ in  
thanksgiving and praise.

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<sup>26</sup> John 1:14



## *Suggested sentences for further use*

'Abide in Me, by the words that I have given you, and you shall find Wisdom, Strength and Peace for all your needs'<sup>27</sup>.

'Quicken my faith in You, and heal me of all feeling which bears not Your likeness'.

'I have loved you with an everlasting Love, therefore, with loving kindness have I drawn you'<sup>28</sup>.

'Eternal Love within me, I would be alive with Your Spirit'.

'I am the Light of the world, all who follow Me shall have the Light of Life'<sup>29</sup>.

'In thankfulness I now receive the healing of Your Grace within me'.

'I am with you always, in My presence is fullness of Joy'<sup>30</sup>.

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<sup>27</sup> John 15:7

<sup>28</sup> Jeremiah 31:3

<sup>29</sup> John 8:12

<sup>30</sup> Psalm 16:11



## *Index of meditation sentences*

### **Sentence**

### **Dynamic link**

['I am come that you may have Life, and have it more abundantly'<sup>31</sup>.](#)

['I shall put My Spirit in you and you shall live'<sup>32</sup>.](#)

['My Truth shall illumine the way where you shall walk'.](#)

['Be still and know that I am God'<sup>33</sup>.](#)

['Your Love is a healing, creative Power within me'.](#)

['Trust in Me, for I am with you'<sup>34</sup>.](#)

['I will strengthen you, I will help you, yes I will uphold you'<sup>35</sup>.](#)

['Let my whole consciousness be healed, inspired and uplifted by the inflowing of Your Love'.](#)

['Come to Me, learn of Me, abide in Me'<sup>36</sup>.](#)

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<sup>31</sup> John 10:10

<sup>32</sup> Ezekiel 37:14

<sup>33</sup> Psalm 46:10

<sup>34</sup> John 14:1, John 14:17; Matthew 28:20

<sup>35</sup> Isaiah 41:10

<sup>36</sup> John 15:4-5

'Teach me to be still, and know the freedom of Your Truth within'.

'Let Your creative Wisdom direct and rule my heart and mind in all things'.

'I give you rest, I set you free, I make you whole'<sup>37</sup>.

'I will be still, and look on Your infinite Goodness within'.

'I am the Bread of Life, I feed your mind with living Knowledge, your heart with living Love'<sup>38</sup>.

'I am the Christ, the Holy One in the midst of you'<sup>39</sup>.

'And the Word became flesh and dwelt among us'<sup>40</sup>.

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<sup>37</sup> Matthew 11:28; Matthew 14:36; John 8:31,36; Acts 8:34

<sup>38</sup> John 6:35

<sup>39</sup> Matt 16:16; Matt 18:20; Acts 2:27

<sup>40</sup> John 1:14

The Fellowship of Meditation exists to provide an opportunity for men and women of any Christian denomination – or none - to learn and practise a Christian form of Contemplative Meditation. Our members use a particular method to make space for stillness in their lives.

Carefully chosen sentences, based on the eternal truths and teaching in the Bible are fundamental to the Fellowship's method. All the sentences focus our attention on God and serve as channels through which the power of the Spirit can enter our hearts and develop and strengthen the spiritual life within us.

## CONTACT US

Please write to us, send an email, or telephone using the details below.

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The Fellowship of Meditation  
8 Prince of Wales Road  
Dorchester, DT1 1PW  
United Kingdom

Tel: +44 (0) 1305 251396

Email: [fellowship.meditation@gmail.com](mailto:fellowship.meditation@gmail.com)

<http://www.fellowshipofmeditation.org/>