



The World Community for Christian Meditation

Published on *The World Community for Christian Meditation* (<http://www.wccm.org>)

[Home](#) > [Weekly Readings Newsletter](#) > [Printer-friendly PDF](#)

Weekly Readings 25/11/2012



From Fr John Main, *'The Life Source,'* **MOMENT OF CHRIST**

(New York: Continuum, 1998), pp. 76-78.

Every great spiritual tradition has known that in profound stillness the human spirit begins to be aware of its own Source. In the Hindu tradition, for example, the Upanishads speak of the spirit of the One who created the universe as dwelling in our heart.

The same spirit is described as the one who in silence is loving to all. In our own Christian tradition Jesus tells us of the Spirit who dwells in our heart and of the Spirit as the Spirit of love. This interior contact with the Life Source is vital for us, because without it we can hardly begin to suspect the potential that our life has for us. The potential is that we should grow, that we should mature, that we should come to fullness of life, fullness of love, fullness of wisdom. The knowledge of that potential is of supreme importance for each of us. In other words, what each of us has to do and what each of us is invited to do is begin to understand the mystery of our own being as the mystery of life itself.

In the vision proclaimed by Jesus each one of us is invited to understand the sacredness of our being and life. That is why the second priority is of such great importance: namely, that we should allow our spirit the space within which to expand. In the tradition of meditation this space for expansion of spirit is to be found in silence, and meditation is both a way of silence and a commitment to silence, which grows in every part of our lives. It becomes a silence that we can only describe as the infinite silence of God, the eternal silence. And. . .it is in this silence that we begin to find the humility, the compassion, the understanding that we need for our expansion of spirit. Thoughtful men and women everywhere in the world today are beginning to see that spiritual growth, spiritual awareness, is the highest priority for our time. But the question is---how do we enter on this path?

That is where the tradition of meditation is of supreme importance for us as a tradition of spiritual commitment. . .through the ages and yet a tradition available for you and me. The only thing that is necessary is that we enter into it by beginning the practice. We have to put time by . . .to make ourselves available for this work of making contact with the Source of all life and for the work of making space available in our lives for the expansion of spirit. The

deepening of faith and the actual practice of meditation are both very simple. You simply take your word. . .and repeat it. . . . [Y]ou make contact with the ground of your being, because what you discover is that the mantra is rooted in your heart, the center of your being, and your being is rooted in God, the center of all being.

After meditation: from Arthur Osborne, RAMANA MAHARSHI AND THE PATH OF SELF-KNOWLEDGE (York Beach, ME: Samuel Weiser, 1997), pp. 158-59.

Sri Bhagavan said, "The Grace of the Guru is like an ocean. If one comes with a cup he will only get a cupful. It is no use complaining about the stinginess of the ocean. The bigger the vessel the more one will be able to carry. It is entirely up to you."

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Source URL: <http://www.wccm.org/content/weekly-readings-25112012>