

The Prayer

Lord,

make me a channel of thy peace—

that where there is hatred, I may bring love—

that where there is wrong, I may bring the spirit of forgiveness—

that where there is discord, I may bring harmony—

that where there is error, I may bring truth—

that where there is doubt, I may bring faith—

that where there is despair, I may bring hope—

that where there are shadows, I may bring light—

that where there is sadness, I may bring joy.

Lord,

grant that I may seek rather to comfort than to be comforted—

to understand, than to be understood—

to love, than to be loved.

For it is by self-forgetting that one finds.

It is by forgiving that one is forgiven.

It is by dying that one awakens to Eternal Life.

Amen.

Love

Faith

Forgiveness

Hope

Harmony

Light

Truth

Joy

The practice

Read the prayer three times very slowly.

Savour the words. Drop all resistance. Rest quietly in the thoughts.

Relax. Breathe Deeply.

Close your eyes. Relax as if on a sunlit beach.

Take some deep breaths exhaling slowly.

Feel the power, beauty and love of the prayer.

Become willing.

If other thoughts break in... recall our objective and relax again.

It's natural for other thoughts to intrude.

Remember our intention is to meditate.

Smile to yourself. Go back to that sunlit beach. Relax and breath.

Read the prayer once more – this time take in the meaning.

Open your eyes and read the prayer again.

Look for the inner essence of the prayer.

Think about what the author intended to be and do.

Contemplate.

Choose one of the eight qualities listed.

Love, Forgiveness, Harmony, Truth, Faith, Hope, Light, Joy

Close your eyes.

Ask for the grace to bring that quality to others.

Use constructive imagination.

Ask what it means to be “self-forgetting” and how to accomplish that.

Think about giving the chosen quality rather than receiving it.

Spend two or more minutes doing this.

End with a prayer for the day.

End by asking for guidance through your day. Amen.

Slowly open your eyes and re-engage with the world.

*The full text description of this practice is on pages 99 to 101 of the book
Twelve Steps and Twelve Traditions and included on the following three pages.*

Well, we might start like this. First let's look at a really good prayer. We won't have far to seek; the great men and women of all religions have left us a wonderful supply. Here let us consider one that is a classic.

Its author was a man who for several hundred years now has been rated as a saint. We won't be biased or scared off by that fact, because although he was not an alcoholic he did, like us, go through the emotional wringer. And as he came out the other side of that painful experience, this prayer was his expression of what he could then see, feel, and wish to become:

“Lord, make me a channel of thy peace—that where there is hatred, I may bring love—that where there is wrong, I may bring the spirit of forgiveness—that where there is discord, I may bring harmony—that where there is error, I may bring truth—that where there is doubt, I may bring faith—that where there is despair, I may bring hope—that where there are shadows, I may bring light—that where there is sadness, I may bring joy. Lord, grant that I may seek rather to comfort than to be comforted—to understand, than to be understood—to love, than to be loved. For it is by self-forgetting that one finds. It is by forgiving that one is forgiven. It is by dying that one awakens to Eternal Life. Amen.”

As beginners in meditation, we might now reread this prayer several times very slowly, savoring every word and trying to take in the deep meaning of each phrase and idea. It will help if we can drop all resistance to what our friend says. For in meditation, debate has no place. We rest quietly with the thoughts of someone who knows, so that we may

experience and learn.

As though lying upon a sunlit beach, let us relax and breathe deeply of the spiritual atmosphere with which the grace of this prayer surrounds us. Let us become willing to partake and be strengthened and lifted up by the sheer spiritual power, beauty, and love of which these magnificent words are the carriers. Let us look now upon the sea and ponder what its mystery is; and let us lift our eyes to the far horizon, beyond which we shall seek all those wonders still unseen.

“Shucks!” says somebody. “This is nonsense. It isn't practical.”

When such thoughts break in, we might recall, a little ruefully, how much store we used to set by imagination as it tried to create reality out of bottles. Yes, we reveled in that sort of thinking, didn't we? And though sober nowadays, don't we often try to do much the same thing? Perhaps our trouble was not that we used our imagination. Perhaps the real trouble was our almost total inability to point imagination toward the right objectives. There's nothing the matter with *constructive* imagination; all sound achievement rests upon it. After all, no man can build a house until he first envisions a plan for it. Well, meditation is like that, too; it helps to envision our spiritual objective before we try to move toward it. So let's get back to that sunlit beach—or to the plains or to the mountains, if you prefer.

When, by such simple devices, we have placed ourselves in a mood in which we can focus undisturbed on constructive imagination, we might proceed like this:

Once more we read our prayer, and again try to see

what its inner essence is. We'll think now about the man who first uttered the prayer. First of all, he wanted to become a "channel." Then he asked for the grace to bring love, forgiveness, harmony, truth, faith, hope, light, and joy to every human being he could.

Next came the expression of an aspiration and a hope for himself. He hoped, God willing, that he might be able to find some of these treasures, too. This he would try to do by what he called self-forgetting. What did he mean by "self-forgetting," and how did he propose to accomplish that?

He thought it better to give comfort than to receive it; better to understand than to be understood; better to forgive than to be forgiven.

This much could be a fragment of what is called meditation, perhaps our very first attempt at a mood, a flier into the realm of spirit, if you like. It ought to be followed by a good look at where we stand now, and a further look at what might happen in our lives were we able to move closer to the ideal we have been trying to glimpse. Meditation is something which can always be further developed. It has no boundaries, either of width or height. Aided by such instruction and example as we can find, it is essentially an individual adventure, something which each one of us works out in his own way. But its object is always the same: to improve our conscious contact with God, with His grace, wisdom, and love. And let's always remember that meditation is in reality intensely practical. One of its first fruits is emotional balance. With it we can broaden and deepen the channel between ourselves and God as we understand Him.