

# Meditation and Prayer

by  
JOEL S. GOLDSMITH

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*"Unless the Lord build the house, they  
labor in vain that build it."*

*Psalm 127*

Illumination dissolves all material ties and binds men together with the golden chains of spiritual understanding; it acknowledges only the leadership of the Christ; it has no ritual or rule but the divine, impersonal universal Love; no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of spiritual brotherhood. The only restraint is the discipline of Soul, therefore we know liberty without license; we are a united universe without physical limits; a divine service to God without ceremony or creed. The illumined walk without fear—by Grace.

(From the book, *"The Infinite Way."*)





## MEDITATION

**T**O MEDITATE IS "to fix the mind upon; think about continuously; contemplate; to engage in continuous and contemplated thought; dwell mentally on anything; ruminate and cogitate."

In the spiritual tongue meditation is prayer. True prayer or meditation is not a thinking about ourselves or our problems but rather the contemplation of God and God activities, and the nature of God, and the nature of the world that God created.

Everyone should take some time daily to retire to a quiet spot for meditation. During this period he should turn his thought to God, and consider his understanding of God, and search out a deeper understanding of the nature of Spirit and its formations, and of Mind and its infinite manifestation. He should be careful not to take any of his ills or other problems into his

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meditation. This particular period is set aside, dedicated and consecrated to thinking about God and God's universe.

As God is the Mind and Soul of every individual, it is possible for all of us to be tuned in to the kingdom of God and receive the divine messages and assurances and benefits of the one infinite Love. The grace of God which we receive in these periods of meditation or prayer becomes tangible to us in the fulfilling of our so-called human needs. If we do not open our consciousness to the reception of spiritual understanding we must not be surprised if we do not experience spiritual good in our daily living, and there is no other way to open our consciousness to the realm of Soul than through meditation or prayer, through contemplating the things of God. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

All through the day our thoughts are centered on the activities of human experience, on family cares and duties and earning a livelihood, on social and community af-

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fairs, and sometimes even on greater affairs of state. Is it not natural then that at some time during the day or evening we take time off to retire to our inner consciousness, which is the Temple of God, and there dwell upon the things of God. Above all we must develop the sense of receptivity so that we can become ever more aware of the very presence of God in His Holy Temple which is our consciousness. In the secret place of the Most High, which is the Holy of Holies, which is our very own inner consciousness, we receive illumination, guidance, wisdom and spiritual power. "In quietness and confidence shall be my strength."

As we learn to listen to the "still small voice" the Spirit of God opens our consciousness to the immediate awareness of spiritual good. We are filled with the divine energies of Spirit; we are illumined with the light of the Soul; we are refreshed with the waters of Life and fed with the meat which does not perish. This spiritual food is never rationed to those who learn to meet God within the temple of their being.

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To receive the grace of God we must retire from the world of sense, we must learn to silence the material senses and have audience with God. God must become to us a living reality, a divine presence, a Holy Spirit within, and this can only be when we have learned to meditate, pray, contemplate God.

Through meditation we become aware of the presence of the Christ and this awareness remains with us all day and all night as we go about our human existence. This awareness enters into every experience and prospers every endeavor. This consciousness of the presence of Christ is a light unto our feet and a guiding star unto our aspirations. It is the presence that goes before us to make the crooked places straight. It is the quality in our consciousness that makes us understood and appreciated by others.

On awaking in the morning, and preferably before you get out of bed, turn your thought to the realization that "I and my Father are one"; the "Son. . . all that I

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have is thine"; that "The place whereon thou standest is holy ground"; then let the meaning of these statements unfold from within your own consciousness. Gain a conviction of your oneness with the Father, with the universal Life, the universal Mind, the universal Consciousness. Feel the infinity of good within you which is the evidence of your oneness with the infinite source of your being.

As soon as you begin to feel a stirring within you, or a sense of peace, or the surge of divine Life, then get out of bed and make your physical preparations for the day. Before leaving your home sit down and ponder your oneness with God.

The wave is one with the ocean, indivisible and inseparable from the whole ocean. All that the ocean is the wave is, and all the power, all the energy, all the strength, all the life, all the substance of the ocean is expressed in every wave. The wave has access to all that lies beneath it for the wave really is the ocean as the ocean is the wave, inseparable, indivisible, one. And note here

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this very important point, that there is no place where one wave comes to an end and the next wave begins, so that the oneness of the wave with the ocean includes the oneness of every wave with every other wave.

As a wave is one with the ocean, so you are one with God. Your oneness with the universal Life constitutes your oneness with every individual expression of that Life; your oneness with divine Mind constitutes your oneness with every idea of Mind. As the infinity of God surges through you to bless all with whom you come in contact, remember that the infinity of God is also surging through every other individual on earth to you. No one is sharing anything with you that is of themselves, but all that they have is of the Father, so everything that you have is of the Father and you are sharing it with all the world. You are one with the Father, with the universal Consciousness, and you are one with every spiritual idea of which this Consciousness is conscious.

This is a tremendous idea if you get it. It means that your interest is the interest of

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every individual in the world; it means that their interest is your interest; it means that we have no interest apart from each other even as we have no interest apart from God; it means actually that all that the Father hath is ours and all that we have is for the benefit of everyone else as everything that they have is for our benefit, and all for the glory of God.

Now this idea must unfold within you in an original way. It must, bit by bit and day by day, unfold in different ways, and always with greater meaning because of the infinity of Mind's ideas. You might note how a tree has many branches and how all of these branches are at one with the trunk of the tree and therefore with the root of the tree, and that the root of the tree is one with the earth and is drawing into it all that the earth possesses. And further, that each branch is not only one with the whole tree but each branch is one with every branch, connected parts of one whole. As you ponder this idea of your oneness with God and your oneness with every individual spiritual

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idea, new ideas along this line will unfold to you, new illustrations, original illustrations and symbols. By the time you have concluded this morning meditation you will find that you will actually feel the presence of God within you; you will actually feel the divine energy of Spirit; you will feel the surge of new life within you, and this too will lead on to other thoughts.

Whenever you leave one place to go to another place, such as leaving your home for business, or leaving your business for church, or going back to your home, pause for a second to realize that the Presence has gone before you to prepare the way, and that that same divine Presence remains behind you as a benediction to all who pass that way. At first you may forget to do this many times during the day but by jogging your memory you will eventually find that this will become an established activity of your consciousness and you will never make a move without realizing the divine Presence ahead of you and behind you, and in this way you



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will find yourself to be the Light of the world.

One of the subjects near and dear to us these past few years is that of peace, and we can have no faith in any perpetual peace based on whatever human documents or organizations can be formulated. True, they have their purpose and they are a necessary step for humans just as the Ten Commandments were a necessary step until the Sermon on the Mount replaced them with higher vision. You do not need the Ten Commandments because you need no admonition not to steal or lie or cheat, nor do you need any threat of punishment to keep you honest, clean and pure, but the Ten Commandments are necessary to those who have not yet learned righteousness for righteousness' sake. In the same way the world is greatly in need of some kind of a human organization and some kind of human document to keep some form or some measure of peace in the world. But the real peace, the lasting peace, will only come as it has come to you individually through the realization that you

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do not need anything that the other fellow has and therefore there is nothing to war about. All that the Father hath is yours, what can you want beside that? As a matter of fact, as joint heir with Christ in God you could feed five thousand any day and every day without ever taking thought as to whence it should come.

When all mankind comes into this consciousness of its true identity there will be no wars, no competition, no strife. As you gain the full consciousness of your true identity you show it forth in a greater sense of harmony, health and success, and one by one you attract others who are seeking the same way. In this way all men will ultimately be brought into the kingdom of heaven.

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“**Y**E ASK, and receive not, because ye ask amiss,” says the Apostle James. Have you ever thought of this when you have prayed for some time, and then found no answer to your prayer? “Ye ask amiss.” There is the reason.

Prayer, when based on the belief that there is a need unfilled, a desire unsatisfied, is never in accord with true scientific prayer. A prayer for God to do something, send something, provide or heal, is equally without power.

It is sometimes believed that God requires a channel through which to fulfill our prayer; and this leads us to look outside ourselves for the answer. We may believe that supply can come to us, and therefore we watch for the person or position through which it is to come. We may be depending on a healer or teacher as the channel through

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which the healing is to come. "Ye ask amiss."

Any belief that that which we are seeking is anywhere but within *us*, within our very own consciousness, is the barrier, separating us in belief from our harmony.

True prayer is never addressed to a Being outside ourselves, nor does true prayer expect anything from outside our own being. "The kingdom of God is within you" and all good must be sought there. Recognizing God to be the reality of our being, we know that all good is inherent in that Being, your being and mine. God is the substance of our being and therefore we are eternal and harmonious. God is Life, and this Life is self-sustained. He is our Soul, and we are pure and immortal. God is the Mind of the individual and this constitutes the intelligence of our being.

Rightly speaking, there is not God and you, but God is ever manifest *as* you and this is the oneness which assures you of infinite good. God is the Life, Mind, Body and Substance of individual being, therefore

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nothing can be added to any individual, and true prayer is the constant recognition of this truth.

Conscious awareness of our true being—of the infinite nature and character of our only being—this, too, is prayer. In this consciousness, instead of seeking, asking, waiting, in prayer, we turn our thought inward and listen for the "still small voice" which assures us that even before we asked our Father knew and fulfilled the need. Here is the great secret of prayer, that God is All-in-all and God is forever manifested. There is no unmanifested good or God. That which we seem to be seeking is ever-present within us, and already manifested, and we need to know this truth. All good already is, and is forever manifested. *The recognition of this truth is answered prayer.*

Our health, wealth, employment, home, harmony, etc., are then not dependent on some far-off God; are never dependent on a channel or person or place, but are eternally at hand, omnipresent, within our very consciousness, and the recognition of this

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fact is answered prayer. "I and my Father are one," and this accounts for the completeness of individual being.

Properly speaking, there is not God and you. It is impossible to pray aright unless this truth is understood. Prayer becomes but blind faith or belief rather than understanding, when we do not know our real relationship with Deity. It is our conscious awareness of the oneness of Being—the oneness of Life, Mind, Truth, Love—that results in answered prayer. It is the constant recognition of our life, our mind, our substance and activity as the manifestation of God-being that constitutes true prayer. As we identify this God-being as the only reality of our individual being, we are able to comprehend ourselves as the fulfillment of God; as the completeness and the perfection of being, all inclusive, immortal and divine. The recognition of the divinity of our individual being embracing and including the allness of God, is true prayer which is ever-answered prayer. The correction of the belief that we are ever separate

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or apart from our good, is the essence of true prayer. *That which I am seeking, I am.* Whatever it is of good that I have believed to be separate from me is, in fact, a constituted part of my being. I include, embody and embrace within myself, within my consciousness, the reality of God which forms the infinity of health, wealth and harmony of my being. The conscious awareness of this truth is true prayer.

Despite the Allness of God expressed as perfect individual being, there constantly arises in human experience those ills which call forth our understanding of prayer. What is the nature of error, sin, disease? How can such things be *and God be All-in-all?* Such things cannot be and are not, despite the appearance of pain and discord and sorrow.

The Bible reveals to us the basic truth of being, namely, that "God saw every thing that He had made, and, behold, it was very good." In this All-good that God made, there is nothing that "defileth . . . or maketh a lie." And there is no other creative Principle. It becomes clear then that that which

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is appearing as error, sin, disease, pain and discord, is illusion, mirage, nothingness.

Let us then, as part of our prayer, remember that God made (evolved) all that was made, and in this universe of God there is only the All-Presence and All-Power of God, divine Love, and that therefore that which at the moment appears to us as error is a false sense of Reality.

There comes a time in our experience when spiritual inspiration reveals to individual consciousness a state of being free of mortal conditions and beliefs. Then we no longer live a life of mental affirmations and denials, but rather receive constant unfoldments of Truth from Mind. Sometimes this comes through no other channel than our own thought. It may come through a book or lecture or a service imparted by divine Consciousness. Regardless of the seeming channel through which it may come, it is Mind revealing itself to individual consciousness.

As we become more and more consciously aware of our oneness with the universal or



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Christ Mind, whatever desires or needs come to us, bring with them their fulfillment of every righteous thought and wish. Is it not clear then that our oneness with Mind being established "in the beginning" through the relationship forever existing between God and His manifested being, it requires no conscious effort to bring about or maintain. The awareness of this truth is the connecting link with divine Consciousness.

To many prayer means supplication and petition to a God in a place called heaven. That this prayer has resulted so universally in failure to attain its ends must prove that this is not prayer and that the God prayed to is not there listening. Human thought eventually realized the lack of answer to such prayers and turned to a search for the true God and the right concept of prayer. This led to a revelation of Truth as understood and practiced by Christ Jesus and many earlier revelators.

Here we learn that "the kingdom of God is within you" and therefore prayer must be directed within to that point in conscious-

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ness where the universal Life, God, becomes individualized as you or as me. We learn that God created (evolved) the world in the beginning and that "it was good." Being good, the universe must inevitably be complete, harmonious and perfect so that instead of pleading for good, our prayer becomes the realization of the omnipresence of good, and so the higher concept reveals prayer as the affirmation of good and the denial of the existence of error as Reality.

When the prayer of affirmation results in the use of formulas it has a tendency to revert to old-fashioned faith-prayer and thereby loses potency. When, however, one's prayer consists of spontaneous and sincere affirmations of the infinity of God and of the harmony and perfection of His manifestation, one is indeed nearing the absolute of prayer, which is communion with God.

Before our enlightenment in Truth we prayed for things and persons. We sought to gain some personal end. With his great vision Emerson wrote: "Prayer that craves a particular commodity, anything less than

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all good, is vicious." Then this wise man defines prayer for us: "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good . . . As soon as the man is one with God, he will not beg." Prayer must not be understood as going to God for something for, as Emerson continues, "Prayer as a means to effect a private end is meanness and theft."

Well, now we know what prayer is not, and have glimpsed that prayer is the union of our self, the individual Soul, with God, the universal Soul. Actually the individual Soul and the universal Soul are not two, but one, but the conscious awareness of this truth constitutes the union or oneness which is true prayer.

Jesus said, "My kingdom is not of this world," and this we must remember when we pray. To go to God carrying some recollection, some demand, some desire of this world, must end fruitlessly. When we enter our sanctuary of Spirit, we must leave out-

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side all wordly wishes, needs, and lacks. We must drop "this world" and go to God with but one idea—communion with God, union or oneness with God. We must not pray to gain, to have changed or corrected.

Prayer which is conscious oneness with God always results in bringing forth harmony, peace, joy, success. These are the "added things." It is not that Spirit produces or heals or corrects matter or the physical universe, but that we rise higher in consciousness to where there is less matter and therefore less discord, inharmony, disease or lack.

Communion with God is true prayer. It is the unfoldment in individual consciousness of His Presence and Power, and it makes you "every whit whole." Communion with God is in reality listening for the "still small voice." In this communion, or prayer, no words pass from you to God, but the consciousness of the presence of God is realized as the impartation of Truth and Love comes from God within, to you. It is a holy state of being and never leaves us where it finds us.

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