

CHAPTER HIGHLIGHTS AND SUPPLEMENTAL READING

THE ELECTRONIC SEARCH TOOL

FOR

The Art of Meditation

PART 1: THE PRACTICE

CHAPTER 5

“The Difficulties”

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CHAPTER HIGHLIGHTS AND SUPPLEMENTAL READING

FOR

The Art of Meditation

CHAPTER 5

“The Difficulties”

Chapter Highlights

...If we practice the foregoing meditations faithfully, undoubtedly many questions will arise as to certain procedures in meditation: What about the extraneous thoughts that race through the mind? Should we expect to see visions? Is there a definite length of time for each meditation? How much understanding is necessary? Does diet have any bearing on the effectiveness of meditation? Is any particular posture necessary or desirable?

Pp 51

...In meditating it is wise for the body to be in a natural or comfortable position, so that the attention is not drawn to the body.

Pp 51-52

...Meditation is a conscious experience. As suggested earlier, it is a great help to begin meditation with some question, thought, or specific idea on which we wish enlightenment. We begin with the idea of receiving an unfoldment from God.

...At a certain stage of meditation, sleep may come, but such sleep is not a lapsing into unconsciousness. The activity of consciousness would continue during sleep...

...It is a quickening alertness and yet it is the “peace that passeth understanding.”

...Let us be sure there is that peace.

Pp 52

...It is not necessary to meditate for any specific period of time. If the meditation has been of only one minute's duration, let us be satisfied, because if we have been keeping our mind stayed on God for but half a minute, we have started the flow.

Pp 52-53

...This is the way—constant, constant meditation, a constant turning within so that the inner impulse is kept fresh.

...As we advance in this work, if we permit ourselves to be deprived of our periods of contemplation, by the pressure of business or the demands of increasing responsibility, we shall miss the way.

Pp 54

...At every stage of our unfoldment we are tempted to believe that something we do or think in the human realm will help us in the development of our spiritual awareness. This is false assumption. On the contrary, it is the development of our spiritual awareness that changes our everyday habits and mode of living.

...Abstaining from the eating of meat is not a means of developing inner spiritual grace; but the development of inner spiritual grace leads to the renunciation of such things on the outer plane.

Pp 55

...Psychic experiences have nothing to do with the world of Spirit.

...Many times in meditation we attain a sense of peace or harmony—the realization of the presence of the Christ. These are inspiring experiences, but we must be willing to give up even that deep peace and rise to the next higher level of consciousness in which the attaining of that peace is of no significance or importance whatsoever.

...One of the greatest hindrances to meditation is the fear that we do not have enough understanding with which to begin this practice.

...It is *His* understanding, not ours, which is important.

Pp 56

...The major difficulty with meditation is, of course, the inability to hold the thought in one direction. This is neither your fault nor mine, but is partially the result of the accelerated tempo of modern living.

...We are like antennas picking up all the broadcasts of the world. If we disregard these world thoughts, in a few days or weeks they will die for lack of feeding. Only as we accept them as our thoughts, do we feed them.

Pp 57

...Let them come. We will sit back and watch them, see them impersonally. Eventually they will stop, and we will be at peace. As often as our thought wanders in meditation, we gently come back, with no impatience, to the subject of the meditation....In meditation we must be very patient in our endeavor to conquer any sense of unrest.

...The rhythm of the universe takes possession of us. We do not move; we do not think; but we feel that we are in

tune, that there is a rhythm to life, that there is a harmony of being. This is more than peace of mind; this is the spiritual peace which passeth understanding.

Pp 58

...Before we can enter the mystical life, the habit of continuously thinking and talking must be transformed into the habit of continuously listening.

Pp 59

...It is in developing that listening ability and receptivity that the human mind is quieted and becomes stilled to such a degree that it is an avenue or instrument through which God manifests and expresses Itself.

Pp 59-60

...Let us suppose that we are not advanced to the place where we live in a constant state of receptivity. True, God is always uttering His voice, but we are not always listening.

...Let us suppose that we desire to meditate, but the human mind is in such a turmoil that we do not find ourselves immediately in a state of quiet and peace. Instead of attempting to blank the mind and blot out these disturbing thoughts, we use the mind and turn to scripture or to some other book for inspiration.

Pp 60

...In the contemplation of this scriptural passage, peace enfolds us and we are at rest in a divine stillness.

...Most of us have periods of gradual progression, punctuated by interludes of desolation, when we feel that we have lost the way and are wandering in a maze of conflict and contradiction. Often we find that, after these valley experiences, we go

forward to new heights where unsuspected vistas spread out before us.

Pp 61

...We dare not be satisfied with anything less than the experience of God Itself. It is the pearl of great price.

...The years necessary to the study and practice of meditation are not years of sacrifice to the aspirant; rather are they years of devotion to that which is his goal in life. It requires patience, endurance, and determination, but if the realization of God is the motivating force in our lives, what the world calls a sacrifice of time or effort is not a sacrifice, but the most intense joy.

Pp 62

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Search: “each meditation”

From *The Journey Back to the Father’s House*

...Each meditation period should be three, four, five, six, or seven minutes, or even less to begin with, and then gradually, as meditation becomes easier, more natural, the number of times each day and the length of time spent in each meditation may be increased. Meditation is not made up of words and thoughts, because we cannot fool God. We may just as well be still and let God search inside us and know what is going on. Our meditation is an inner communion.

The Journey Back to the Father’s House
Chapter 1 – “Meditation: Its Function and Purpose”

From The 1961 Maui Advanced Work

...Therefore, your major point in this work, even before the letter of truth, is that you do, with each meditation, surrender yourself to the Spirit within you, and realize that “Thy grace is my sufficiency,’ and that’s why I’m here in meditation—to receive Thy grace, the assurance of Thy presence.”

435B 1961 Maui Advanced Work
“Matthew 25:34-45”

Search: “comfortable position”

From *God the Substance of All Form*

...If it is remembered that in meditation our whole attention is to be focused upon God and the things of God, it will readily be seen that in sitting down to meditate, it is wise for the body to be in a comfortable position so that the attention is not unconsciously drawn to the body. Always remember, though, that the posture assumed is not important, nor the method used. Any procedure adopted is only for the purpose of making it easier to hold the attention on God and to become consciously receptive to the infinite power of your own consciousness.

God the Substance of All Form
Chapter 2 – “Building the New Consciousness”

Search: “difficulty in meditation”

From *The Contemplative Life*

...Those who experience difficulty in meditation are undoubtedly neglecting one or more of three basic principles: (1) the attainment of the consciousness of the presence of God; (2) all error originates in the belief in two powers; (3) never pray for anything—or they may be attempting to meditate without first having some minutes of

contemplative meditation to prepare consciousness for the final moments of listening. In contemplative meditation, we contemplate the presence of God, the unreal nature of the appearance, and the truth that we are not seeking anything in this world, any condition, or any person, but only the realization of divine Presence and Power, the Spirit Itself. After this contemplative meditation, we can settle down into the experience of meditation: into an inner stillness, an inner peace, an inner calm, which comes as the result of this contemplative meditation and really prepares our consciousness to be still.

The Contemplative Life
Chapter 9 – “Daily Preparation for Spiritual Living”

Search: “a quickening”

From The 1956 Second Steinway Hall Closed Class

...As you persist in this, and in your meditations, the day will come when you will feel a quickening within you. You'll feel the Spirit of God in you, or you'll feel a “peace that passeth understanding.” You'll know what spiritual rest means. In some way, you will know that Christ has come alive in you, that Christ has been born, or Christ has been awakened in you. And then, from then on, you woo the Christ. Hour by hour, woo It, pursue It, acknowledge It, recognize It, give It credit for Its performances. Step aside so that It can do a little more while you do a little less. And then the day will come when this Presence will be such a living reality that most of the time you'll be consciously aware of It.

151A 1956 Second Steinway Hall Closed Class
“The Christ, The Presence in You”

Search: “constant meditation”

From *Consciousness Unfolding*

...My constant meditation keeps me consciously one with God, at-one with the Infinite. It keeps me constantly at the point where, whatever I need, comes forth. I do not have to meditate every time a call for help comes to me because I have been meditating twenty hours out of the twenty-four. It is like keeping a line open on the switchboard. No matter who calls, the line is open. It is all a question of at-onement. That is the reason I reiterate again and again: Please never undertake anything without going within and feeling that at-onement, which says to you, “Don’t be afraid, fellow, I am here” Then go out, and do anything you have to do. It is there, and It is with you.

Consciousness Unfolding
Chapter 12 – “Questions and Answers”

Search: “constant turning within”

From The 1958 London Advanced Class

...Now... all the way up through your studies and practice of the message of The Infinite Way, you have certain principles which constitute what we call the correct letter of Truth. That is, we understand first of all that you are not going to make spiritual progress, without coming to some measure of realization of the nature of God—not the God that’s presented in the churches or in literature, but the one true God, which no man or woman can reveal to you, but which you, by a constant turning within, can have revealed to you. In that sense, you see, God is your teacher. Only God can teach you, really and truly, the name and the nature and the character of God. The work that we do, is to send you

back and show you how to go back to the Kingdom within yourself, there to be taught.

232A 1958 London Advanced Class
“Using the Letter of Truth in Treatment”

Search: “constant turning within”

From *The Heart of Mysticism, Volume Three*

...Remember always this great truth: God is Love, and love is of God, and the vine carries that love, that substance, that healing influence to the branches. In this higher unfoldment of understanding love as being of God, through God, from God, you become a healing influence because, so far as the world is concerned, you are the vine, and all you encounter are the branches; and your contact and conscious union with the Father, attained and maintained by constant turning within, enables the divine substance, the love of the Father, to flow through you to every man, woman, and child, animal, plant, star, and planet within range of your consciousness.

The Heart of Mysticism, Volume Three
Chapter 3 – “The Part We Play”

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