

The Wisdom of the Infinite Way

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Editor's Note: This small hand-typed book was presented directly to PB himself by Joel Goldsmith. PB was in Hawaii for much of 1954, and it is probable that this is where they met; we don't know how often they were in contact, but there is good reason to believe that they were at least aware of each other through the 1950s. This appears to be extracts from Goldsmith's best-seller "The Infinite Way" with some additional notes. Nothing here was written by PB himself nor annotated by him.

For more information about the people and texts PB quotes or references here, please see the file titled "Wiki Standard Info for Comments." All Chinese names are spelled in the Wade-Giles version, in accordance with PB's preference on this matter. We have done our best to update PB's spellings and abbreviations of Arabic names to those now commonly in use. Diacritical marks found in foreign languages have not been used in spelling words in the body of the text, but can be found in the comments. Spelling has been standardized to U.K. English throughout. Place names are largely the versions current in 1950, as that is about the mid-point of PB's writing period. We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity's sake. — Timothy Smith (TJS), 2019

The Wisdom of the Infinite Way

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THE WISDOM OF THE INFINITE WAY

Joel S. Goldsmith

(1-1)¹ 20 copies only made for Joel
Goldsmith's closest friends.
These papers will remain unpublished.
Copy No.19
[Presented to PB]²

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¹ The paras in this file are all unnumbered.

² PB himself inserted "Presented to PB" by hand

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(3-1) Begin your spiritual life with the understanding that all conflicts must be settled within your consciousness.

(3-2) There is never a conflict with person or condition – but rather a false concept mentally entertained about person, thing, circumstance or condition. Therefore make the correction within, rather than attempt to change any one or any thing in the without.

(3-3) Acknowledge God as the substance, law, cause and activity of all that is, and quickly refrain from meddling physically or mentally in the without. Get back inside yourself and there resolve all appearances.

(3-4) Living out from the centre of being, you are untouched by the thoughts, opinions, laws and theories of the world. Nothing acts upon you since you do not react to the world of appearances.

(3-5) In the spiritual life you place no labels on the world. You do not judge as to good or evil, sick or well, rich or poor. While appearances may show forth harmony and discord, by not judging you merely know IS and let that which truly is, define Itself.

(3-6) To live spiritually is to know that all is – then do not name, label, define or judge what is. Be content to know IS – and let what is reveal It's being, nature and character to you.

(5-1) Do not seek in the realm of thought or thing for God.

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(5-2) Men, judging by human standards, complain that prayer is not answered. To benefit by prayer it is necessary to give up all personal concepts of God. Do not try to fit answered prayer into the mould of human desire.

(5-3) Go to God as an empty vessel – desiring fulfilment in God’s way and measure.

(5-4) God is not in the human scene. If you knew the significance of this statement, you could lay down your life and pick it up again – at will.

(5-5) Life is not at the mercy of matter.

(5-6) God is not power. When we reach the Centre of Consciousness, we find a complete stillness – a deep well of Silence. It is not power, since there is nothing for it to be a power to or over. It just IS.

(5-7) Gaining an awareness of God does not produce harmony. God’s Presence is the harmony.

(5-8) The awareness of God does not dispel error; the only error is the sense of God’s absence. God Itself is the only harmony.

(5-9) No one can reveal God to another, but by revealing the nature of prayer we place them in a position to receive God-experience. Only through the correct understanding of prayer can God-experience come – since prayer is the point of contact with God; prayer is the avenue of awareness of God; prayer is the preparation of consciousness for God-experience.

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(7-1) Never seek anything or any condition in prayer. Let harmony define and reveal itself. Let your prayer be letting the IS appear.

(7-2) To pray is to become aware of the harmony without a mental effort on your part.

(7-3) Prayer is an awareness of that which IS by “seeing” it – not making it so.

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(7-4) Prayer is the inner Vision of harmony. This Vision is attained by giving up the desire to change or improve anyone or anything.

(7-5) Prayer is the absence of desire in the recognition of IS.

(7-6) Spiritual wisdom reveals the deep, clear, cool well of contentment within you through your recognition of IS.

(7-7) See that your prayer is not an attempt to influence God.

(7-8) Be sure your prayer is not a desire to improve God's universe.

(7-9) Discords have no external existence. Resolve them within your consciousness.

(7-10) Be at peace. God IS.

(7-11) Rest in the deep, clear well of contentment within you. Peace already IS.

(7-12) Have no desires in the world. Let God's Grace suffice.

(7-13) There are no powers of evil external to yourself. "Let the heathen rage."

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(9-1) There is an insight in man that visions through all appearances. Be at peace.

(9-2) Daniel's vision revealed the four temporal kingdoms destroyed by a stone, cut out of the side of a mountain without hands. Fold your arms across your chest and "see" this stone being carved out of the side of the mountain without hands, and you will observe that this stone is The Word. Consciousness, awareness of IS - this is the Stone which overcomes, without might or power - but by the Grace of IS. Be at peace.

(9-3) IS alone overcomes the world.

(9-4) The cool, clear water of the well of contentment within refreshes us with the assurance that Joy already IS. "Peace, be still."

(9-5) Take your discords into the well of contentment, wash them, and behold – a Grace of God. "My peace I give you."

(9-6) Be not dismayed – "it is I."

(9-7) There are no limitations external to yourself. Be free.

(9-8) Be content with that which is.

(9-9) Abide in the deep well of contentment. I AM. IT IS.

(9-10) If you could discover some form of prayer, meditation or thought that heals, enriches or blesses – then you would have an effect become God! Impossible! Only God is God.

(9-11) If you could find something or some thought to hold to – even then an effect would be God. Impossible!

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(11-1) Do not be fooled, this is the secret: fill your consciousness with the Word of God; hear It; read It; ponder It; meditate upon It – this enriches and ripens consciousness, and this deeper, purer consciousness now becomes the cause, law, substance and activity of your existence. This nobler consciousness which now has evolved through study, practice, meditation, attains the conscious communion with God, and reaches through to the Deep Silence of My Peace. Then we are lifted into a realm or atmosphere transcending words and thoughts.

(11-2) The mere reading of Truth is but an acquisition of knowledge – not a deepening and enriching of consciousness – and it is the deepened and enriched consciousness which is the Christ unto your experience.

(11-3) Oh students, do not strive – or seek – for heavenly riches in human consciousness. Wait. Wait. Seek a higher level of consciousness; there the Father’s treasures are as free as air.

(11-4) It is a mistake to believe that human desire and prayer will bring God to your side. There must be a rising in consciousness until His Presence is attained. Then Rest. Here truly is a perennial rest from cares, concerns, doubts and fears.

(11-5) Students are often concerned that their own happiness, peace or harmony, is not complete; that they can bring greater good to others than to themselves.

(11-6) This often brings doubts and fears to the student; doubt that God is still with them, fear that a sense of separation from God may permanently hold them. These things come only that the student never shall be tempted to glorify himself or take pride in his own understanding.

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(13-1) Seeking guidance from God at this stage of your unfoldment will set up a sense of separation from God. It gives a sense of God and someone needing help, direction, wisdom. Actually, we need to let God be our life – then It lives, acts, performs, and is our very being.

(13-2) In our beginning days of meditation, we pondered or contemplated God, the qualities and nature of God, as we understood Him. As we rose higher in consciousness, we learned that any idea of God we could entertain was only a concept, and was not God Himself. Thus we entered the stillness of mind leading to the deep Silence of My Peace – and experienced God.

(13-3) So in our student days we sought God or Truth as a means to health, peace, security, safety and harmony. Now we know that these are not to be found outside of Him – and that the experience of God is our only desire. Now we have risen above the desire for health or ought save Him alone. All must rise above the desire for peace, health, joy and abundance. “To know HIM is life eternal.”

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(13-4) Seeking the objects of Good, such as pleasures, things and places, for the joy of them is a barrier to spiritual unfoldment. Seeking the realization of God, pleasures, things and places of joy naturally come to our experience. Then our pleasure is greater in the realization of their Source.

(13-5) Words and thoughts in prayer are a help as long as they lead up to the atmosphere of the true communion, which is without word or thought. When words and thoughts alone constitute the prayer, they become a barrier to the attainment of God-awareness.

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(15-1) We do not live on that (mortal) plane of consciousness where evil can happen.

(15-2) God is not in the realm or reach of mind or thoughts. You must transcend mind and thought to reach God.

(15-3) Any response on a lower plane than pure consciousness is from one's self rather than one's Self.

(15-4) There are two stages of meditation, serving two distinct purposes. The normal person lives a life entirely in the external - working, enjoying and playing physically and mentally. His laws are physical, mental and legal. His instruction is from persons or books. At some period he learns that "the Kingdom of God is within you" and an interest in this Kingdom is awakened. Probably now he finds himself pondering the significance of the statement "the Kingdom of God is within you." This is his first meditation.

(15-5) Can you not follow him as he first realizes that a Kingdom is a place or realm where a King lives, rules, governs, directs and protects. Ah then, if the Kingdom of God is within me - then God's government, God's law, order and wisdom must emanate from within me. He remembers now the Master said "I can of my own self do nothing, the Father within me, He doeth the works" and this pondering, cogitating, meditating, now reveals that God's power also comes from within, and quietly the reminder comes - "My doctrine is not mine, but His that sent me" - this same Father

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within – and therefore I must receive my wisdom, instruction, law, from within. A whole new world has opened to this student – the realm of God within himself.

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(17-1) When the house of cards – of the spiritual student – crumbles, he is near to the house “not made with hands.”

(17-2) Spiritual student – Rejoice – as the outer building tumbles down – for the inner temple is to be revealed.

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(19-1) I die hard.

(19-2) It is not possible to maintain a state of consciousness not attained.

(19-3) To assume a state of consciousness not attained is earthly.

(19-4) Consciousness lives Itself – you do not live It.

(19-5) Withdraw from personal consciousness as rapidly as possible. Let I die.

(19-6) Even in metaphysics and spiritual practice, the vision has been on more and larger fish in the nets – instead of “Leave your nets and follow Me.”

(19-7) There is no “my harmony” or “my health” or “my supply.” His peace passeth understanding. His Grace is sufficient.

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(19-8) Happiness or unhappiness in human existence? What matter? Happiness must be known of the Spirit.

(19-9) Human peace or not peace? What matter? Peace must be known of the Soul.

(19-10) Health of the body or no health? What matter? Health must be known of God.

(19-11) Wealth of the purse or no wealth? What matter? Wealth must be known of Love.

(19-12) In the depth of despair (over earthly affairs) this is learned: find your good in God.

(19-13) I have told you the real secret of life: "God is not with mortals." Take it from there.

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(21-1) As this meditation becomes a daily experience, two, three and four times a day, an expansion of consciousness takes place, and as more and more of this infinite storehouse of wisdom, law and power is revealed, he learns to depend less and less on outer forms of force, power, law and knowledge. Finally there dawns in consciousness the tremendous experience of understanding that since the Kingdom of God is within me, and the King, God, is ever within His realm - within me - that direct impartation of wisdom, direction, law and power can come to me, and he is then ready to remember the boy Samuel - "Speak Lord, thy servant heareth."

(21-2) Then consciousness really becomes a state of awareness, attuned to the Inner Kingdom - the deep withinness - and gradually the student becomes consciously aware of inner guidance, direction and instruction. This is the culmination of the first stage of meditation, wherein the student receives, assurance, confidence, healing and illumination from within his own being whenever he meditates.

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(21-3) Of itself the second state of meditation quickly unfolds. Here the student realizes an almost continuous attunement within – whether working, playing, sleeping-always the inner ear is alert; always a state of receptivity exists, and at any moment, and finally at every moment, he lives under divine government – the reign of Spirit completely touching every facet of existence. Now there is no more chance, accident, doubt or defeat – now the Soul has so enveloped his being that no other force or power can be found. At this point the student realizes “I live, yet not I, Christ liveth my life.”

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(23-1) The “man who has his being in Christ” finds his capacities and abilities in Soul – not in the brain, body, or muscle.

(23-2) Every action of the organs and function of the body is the activity of the Soul, appearing as bodily action.

(23-3) Every capacity and ability of the mind, skill, or art, is really the Soul action made visibly tangible.

(23-4) Supply cannot be limited since the Soul is its source and infinity.

(23-5) Soul is now understood as the substance, nature, action and law of all form and NEVER SEPARATE FROM THE FORM.

(23-6) It is impossible to realize God as long as one has a “purpose” or “object” in mind – other than realizing God.

(23-7) It is impossible to achieve anything through God as long as one has the desire to achieve it. GOD IS A JEALOUS GOD.

(23-8) Anything that can be known is effect – never God. Stop trying.

(23-9) Truth is infinite and therefore cannot be known in finite terms.

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(23-10) "Neither circumcision availeth – nor uncircumcision" – Gal. 5:2-4. 6:15. This is the Middle Path of The Infinite Way.

(23-11) Since sinlessness is the opposite of sin – it is not this; since health is the opposite of disease – this is not it.

But–
this too is the Middle Path.

(23-12) The crucifixion of the self is accomplished when there is nothing left for which we wish to pray.

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(25-1) Santa Claus God. The reason ALL desire is sin, is that desire is based on the concept of a giving or a with-holding God. Also, desire is based on the acceptance of something or someone or someplace other than God.

(25-2) Since God alone IS – and is omnipresence – Prayer, true prayer, is a state of consciousness – a conscious communion in union.

(25-3) "The desire to capture or perpetuate and hold in its present form, or the desire to change anything in its outer form, is the wide way of destruction.

(25-4) The narrow Way of Life is to "see" Life as always active, moving, changing – having no permanent static form, and not capable of being static.

(25-5) When we live in that understanding we live according to the Word. When we live in variance to that we live against the Word, and we are unfruitful and shall be cut down. What is against the Word cannot last."

(A.E.B. – a student)

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(27-1) To those unfolding on the Spiritual Path come the discordant experiences of human life, until the transition from “this world” has been completely accomplished. The desire is to escape these inharmonies of mind, body, or economic affairs; the tendency is to avoid or escape them – but this cannot be done, since the discords result solely from the battle with Spirit and “the flesh” – that is spiritual consciousness and material sense.

(27-2) Harmony in human affairs often is a lack of spiritual awakening (to those on the Way) – and therefore when the battle is on – leading to the overcoming of “this world” the initiate will remain as quiet as possible under the adverse circumstances – endeavouring to refrain from fighting erroneous conditions, and so far as possible “letting” the warfare go on until the moment of transition comes.

(27-3) A tremendous movement is taking place as the initiate discerns the difference between physical harmony and spiritual wholeness.

(27-4) Retire often into the Centre of Being; let Divine Love engulf you, my son. Be at peace in My Peace.

(27-5) Here you arrive at the Great Experience; the understanding and attainment of My peace, My wine, My meat – the infinite invisible Substance, Law and Cause.

(27-6) Oh my child – the blessing that is yours as My Peace descends upon you and envelops you and sustains you!

(27-7) Now you KNOW the meaning of “I will never leave you nor forsake you.” NOW you know the Rest of the Spirit – that which even the HARMONIES of “this world” can never give. “Peace. Peace. Be still.”

(29-1) Attainment comes only as one is loosed from all concepts of Truth, and this comes only by Grace.

(29-2) Divested of all concepts of Life, Truth, Love – one stands in God.

(29-3) Life beyond the grave has no relationship to immortality. Life beyond the grave is but survival of personality. This personality dies – must die – either this side or that side of the grave, in order that immortality may be realized. This immortal Self is ever-present, even when clothed with personality – but is revealed and lived only in proportion as personality or the human self-hood disappears. As long as there remains concern for personal good – security, health, peace of mind – there is that which must “die daily” in order that one may be “reborn of the Spirit” – into the realization of immortality here and now.

(29-4) All attempts to contact God through the mind or intellect have and always will fail. God can be known only through the Soul and Soul faculties. Prayer is not an activity of the human mind. The prayer uttered through the intellect can return fruitage only in proportion to one’s belief in that prayer.

(29-5) Faith in an “unknown God” brings only the harmony of blind belief. God must be known and understood through the Soul.

(29-6) To an advanced student: you have reached the place where you know every Truth that humanly can be known, understood or received. Now you must reach higher for the Truth that reveals Itself through spiritual means – without human means of communication.

(29-7) Why do advanced Souls – even practitioners and teachers – still have ills and other problems? Whatever degree of mortal

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(31-1) When your spiritual study is sincere, the breaking up of your material world, desertion of friends, students or family, change of health or other outer activity – often

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ushers in the spiritual transition or rebirth. This is the attainment of what you have sought.

(31-2) I have been in deep grief – so intense it has torn me to pieces inside – and wondered “Why, oh Lord, why?” In the depth of it the answer has come: the world’s inability to receive and respond to this Christ; the rejection of It by those you expect to possess the Gift of Vision; the gross ignorance and darkness of the human thought. These bounce back upon me – these rejections and this opacity. Give me Grace to rise above my sorrow.

(31-3) The Light shines. The Word reveals that when the stumbling block is no longer needed, it is removed. You need not move it, change it or remove it – it is removed when it is no longer needed.

(31-4) Thank you Father, for Love.

(31-5) We live in Him. In Him alone we find our completeness and perfection. Apart from Him we are as trees uprooted from the ground – as waves separate from the sea.

(31-6) Truth, as it is usually known or declared, is not Truth except “in God.” When one has attained the realization of Life “in God,” it is true that we are spiritual, divine, God-governed, etc.

(31-7) Spiritual Truth is not true about human-hood, but about Spirit and Its universe. Human-hood is a state of mesmerism and only as the illusion breaks is one’s life “in God.”

(31-8) Only “in God” does one attain the realization of perfection, wholeness, completeness, or One-ness.

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(33-1) or material consciousness still remains in them, is expressing itself. There is no unexpressed consciousness – and even a tiny bit of remaining human consciousness will express itself in terms of human good or evil. This is the law. These two remain

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side by side until, in proportion as spiritual consciousness unfolds, more and more of material sense is uprooted. Even the resurrection brought forth a material sense of body, with all the marks of human error. In the ascension, pure spirituality is revealed.

(33-2) On the Spiritual Way, many come to barren places – the desert, the wilderness – and believe that God has forsaken them. It often appears as if Christ had forsaken them. Then it is that the spiritual seeker must remember that he has not yet attained – that what he believed to be the full realization of Truth, Christ or God, was not fullness of the Spirit. These wilderness experiences reveal to us that we must still press on – for when the Light is fully come “I will never leave you nor forsake you.”

(33-3)¹⁹ [These pages are for]²⁰ circulation among [Joel’s]²¹ closest friends only. They [will]²² not be printed. Mine is copy #19. He considers them too advanced, too idol-breaking for general circulation.

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To The Dispeller of Darkness

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TO THE DISPELLER OF DARKNESS

(35-1) I pray to thee – please do not forget me!
Giver of hope and most beloved Friend!
Amidst the tasks that ever beset thee,
Amidst the journeyings that never end ...

What thoughtless selfishness is mine that I
Add one more voice to those who call to thee!
Where is thy peace, thy freedom, whilst we cry
For liberation – from self-slavery!

And, yet, thou seest our divinity,

¹⁹ This para was typed upside down at the bottom of the page.

²⁰ PB himself inserted “These pages are for” by hand

²¹ PB himself inserted “Joel’s” by hand

²² PB himself inserted “will” by hand

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²⁴ The original editor inserted “Sanra” at the top of the page by hand. “The Dispeller of Darkness” is a way of referring to a guru; the following pages are quotes from the William Wordsworth’s The Prelude.

Forgiving our ignorance, our blindness!
O, dear Messenger from Infinity -
Exponent of universal kindness -

Where are our thanks? - Only in words or thought?
O, let our efforts show what thou hast taught!

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TO THE DISPELLER OF DARKNESS

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TO THE DISPELLER OF DARKNESS

(37-1) This spiritual Love acts not nor can exist
Without Imagination, which, in truth,
Is but another name for absolute power
And clearest insight, amplitude of mind,
And Reason in her most exalted mood.
This faculty hath been the feeding source
Of our long labour: we have traced the stream
From the blind cavern whence is faintly heard
Its natal murmur; followed it to light
And open day; accompanied its course
Among the ways of Nature, for a time
Lost sight of it, bewildered and engulfed;
Then given it greeting as it rose once more
In strength, reflecting from its placid breast
The works of man and face of human life;
And lastly, from its progress have we drawn
Faith in life endless, the sustaining thought
Of human Being, Eternity, and God.

(Book XIV,11.188-205)

Humility and modest awe themselves
Betray me, serving often for a cloak
To a more subtle selfishness ...

(Book I,11.243-5)

... How strange that all

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The terrors, pains, and early miseries,
Regrets, vexations, lassitudes interfused
Within my mind, should e'er have borne a part,
And that a needful part, in making up
The calm existence that is mine when I
Am worthy of myself! ...

(Book I,11.343-9)

... We see but darkly
Even when we look behind us ...

(Book III,11.478-9)

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TO THE DISPELLER OF DARKNESS

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TO THE DISPELLER OF DARKNESS

(39-1) ... Man is only weak through his mistrust
And want of hope where evidence divine
Proclaims to him that hope should be most sure ...

(Book X,11.161-3)

... A mind, whose rest
Is where it ought to be, in self-restraint,
In circumspection and simplicity,
Falls rarely in entire discomfiture
Below its aim, or meets with, from without,
A treachery that foils it or defeats ...

(Book X,11.173-8)

If new strength be not given nor old restored,
The blame is ours, not Nature's.

(Book X,11.468-9)

... Reason seemed the most to assert her rights

When most intent on making of herself
A prime enchantress – too assist the work,
Which then was going forward in her name!

(Book XI,11.113-16)

... In the deepest passion, I bowed low
To God, Who thus corrected my desires ...

(Book XII,11.315-16)

Like angels ...
... ever on the watch,
Willing to work and to be wrought upon ...

(Book XIV,11.102-3)

... One essence of pervading light
Shines in the brightest of ten thousand stars ...

(Book XIV,11.272-3)

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TO THE DISPELLER OF DARKNESS

41

TO THE DISPELLER OF DARKNESS

(41-1) How oft, amid those overflowing streets,
Have I gone forward with the crowd, and said
Unto myself, "The face of every one
That passes by me is a mystery!"
Thus have I looked, nor ceased to look, oppressed
By thoughts of what and whither, when and how,
Until the shapes before my eyes became
A second-sight procession, such as glides
Over still mountains, or appears in dreams;
And once, far-travelled in such mood, beyond
The reach of common indication, lost
Amid the moving pageant, I was smitten
Abruptly, with the view (a sight not rare)

Of a blind Beggar, who, with upright face,
Stood, propped against a wall, upon his chest
Wearing a written paper, to explain
His story, whence he came, and who he was.
Caught by the spectacle my mind turned round
As with the might of waters; an apt type
This label seemed of the utmost we can know,
Both of ourselves and of the universe;
And, on the shape of that unmoving man,
His steadfast face and sightless eyes, I gazed,
As if admonished from another world.

(Book VII,11.626-48)

It might be told (but wherefore speak of things
Common to all?) that, seeing, I was led
Gravely to ponder – judging between good
And evil, not as for the mind’s delight
But for her guidance – one who was to act,
As sometimes to the best of feeble means
I did, by human sympathy impelled;
And, through dislike and most offensive pain,
Was to the truth conducted; of this faith
Never forsaken, that, by acting well,
And understanding, I should learn to love
The end of life, and everything we know.

(Book VIII, 11.517-28)

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TO THE DISPELLER OF DARKNESS

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TO THE DISPELLER OF DARKNESS

(43-1) When from our better selves we have too long
Been parted by the hurrying world, and droop,
Sick of its business, of its pleasures tired,
How gracious, how benign, is Solitude ...

(Book IV,11.354-7)

... Contemplation, like the night-calm felt
Through earth and sky, spreads widely, and sends deep
Into the soul its tranquillising power ...

(Book V,11.1-3)

... Oh! why hath not the Mind
Some element to stamp her image on
In nature somewhat nearer to her own?

(Book V,11.44-7)

... Visionary power
Attends the motions of the viewless winds,
Embodied in the mystery of words;
There, darkness makes abode, and all the host
Of shadowy things work endless changes, - there
As in a mansion like their proper home,
Even forms and substances are circumfused
By that transparent veil with light divine,
And, through the turnings intricate of verse,
Present themselves as objects recognised,
In flashes, and with glory not their own.

(Book V,11.595-605)

Tumult and peace, the darkness and the light -
Were all like workings of one mind, the features
Of the same face, blossoms upon one tree;
Characters of the great Apocalypse,
The types and symbols of Eternity,
Of first, and last, and midst, and without end.

(Book VI,11.634-40)

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(45-1) ... What we have loved,
Others will love, and we will teach them how;
Instruct them how the mind of man becomes
A thousand times more beautiful than the earth
On which he dwells, above this frame of things
(Which, 'mid all revolution in the hopes
And fears of men, doth still remain unchanged)
In beauty exalted, as it is itself
Of quality and fabric more divine.

(Book XIV, 11.445-49)

All excerpts taken from "The Prelude" by W. Wordsworth

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