

4. THE INNER DOCTRINE OF THE PATH **from *Lamps of Western Mysticism* – Waite, p. 264**

(1) It is understood now that the ineffable union which is the end of mystic life is the integration of the self-knowing spirit of man in the eternally Self-Knowing God, knowing and being known therein.

(2) This is the attainment of God, and it is the great work of our manifest life, for those who are called thereto, but it is not completed here.

(3) We can attain here and now (a) union of will, (b) union of motive; and these can become permanent. They are the state of sanctity. There are various degrees in the sense of conscious union, which can be attained also here by the following of the inward life; but the records tell us that in the fulness of its highest experience it is possible for brief periods only. So far as it is possible to discern, the absolute union of our higher consciousness with God would involve ceasing from manifestation.

(4) The Divine Union in its plenary sense is all-inclusive; it is union with whatsoever abides in union.

(5) We possess all things in God which have their part in God.

(6) Raymond Lully said long ago: *Dominus non pars est sed totum*; (The Lord is not the part but the whole) and that which is left out is nothing; it is the nothingness of sense and illusion, of the lesser and fluidic personality.

(7) When the consciousness is directed to the universal and essential instead of to particulars and externals, it is in that state which may be called the threshold of union.

(8) The Path of Contemplation- as set forth- has its term in this state, and it is therefore a Path of Freedom. It is wholly a work in consciousness.

(9) Let us remember at this point that our true self is a mirror which contains all things: that the mirror of the universe is for this reason within; and that if this mirror of consciousness does not reflect God, it reflects that which tends toward illusion.

(10) The reflection of God therein is in virtue of some high-uplifted summit of our nature, a Mountain of the Lord on which the Lord abides: were it otherwise, we could not conceive of the union. It follows that the Path of Contemplation may be described as the Path of Ascent into our higher being, and this is an ascent in love, for it is only in the tongue of symbolism that we can speak as if spatial distance intervened between the states.

(11) The normal personality does not cognise this supernal part of being, but we must not be deceived by the idea that their separation is on account of a distance intervening in space: it is because of the restriction on self-knowledge in the normal state.

(12) The essential mystical nearness will be understood if we pay attention to the word *consciousness*- of which we have no ground for supposing that there is more than one kind in the universe, though the modes are not one mode.

(13) The Path of Contemplation is for the opening of a gate in consciousness, and it must be realised that it is a holy gate.

(14) It is therefore a Path of the experience of sanctity, beginning in purification and working for the expulsion of the evil power from the world that is within us.

(15) It can never be an easy Path, as I have indicated otherwise- for not in an hour or a day does a man attain union with God, or love encompass its object. At the same time some of its stages are easy to some aspirants.

(16) Let us realise that it is useless to think of God as without: God is within. There is no part of our experience in God, man or the universe which arises outside of consciousness.

(17) If we say that there is something which is, as it were, ineffable in the world above, we need not think it unattainable in respect of ourselves: it may be an untrodden field of our consciousness. The universe itself is that which bears witness to us and does to us manifest. If in the sense that has been explained already we are a mirror which reflects Nature, there is another sense in which Nature is itself a mirror, wherein we behold ourselves.

(18) Let us seek on the threshold of the Path to open the first Gate by long contemplation of eternal things. Let us unfold in particular the deep sense of God realised in the heart.

(19) It is good at this stage to repeat inwardly: May Thy Kingdom Come; then adding: The Kingdom of Heaven is within; and then, with a deep assurance: Thy Kingdom has come within.

(20) If we can formulate this, realising that there is nothing so much that is to be desired in the whole world, the moment will arrive when we shall know that the Kingdom indeed comes and the grace thereof.

(21) If we be faithful to the aspiration, the realisation will be true to us.

(22) It may come like a thief in the night, at a point where we least expect it; the Gate of Glory opens and we see that God has His Throne in the highest part of our nature.