

component elements of the body. And death ensues in the soul when it is no longer desirous of union with the Divine Will. Wherefore disobedience and rebellion are death. But to desire ardently that which God wills, and to give oneself even to the death to fulfil God's Will, is life. For "he who will find his life shall lose it"; which means that he who seeks his own in opposition to the Divine Will, shall perish. "And he who loses his life shall find it"; which means that he who giveth himself to the death to fulfil the Divine Will, shall have—nay, already hath—eternal life.

Now, the injunction laid on every human soul is, not to disobey the Divine Will. For, in the day that the soul wilfully opposes itself to God, she shall surely die. This means that the natural death or dissolution of the body shall, in such case, entail the dissolution and dispersion of the soul. For the Divine Breath, or Spirit, is the central life of the human soul, or true man; and if the elements of this personality be no longer bound in obedience to the Divine Fire, they will become dissolved and dispersed in the void, and so the individual perish. "Dying, thou shalt die." The rebellious Adam hath not eternal life. Death in the body is for him death in the soul. The soul is a purer and finer essence than the mere matter of the body. But when she is rebellious, and her elements are no longer bound to their central fire, they continue, after the death of the body, to disunite and disintegrate, until, at length, the Holy Spirit being withdrawn, the soul dissolves into the void and is no more. This is eternal death.

On the other hand, the soul redeemed by obedience to the Divine Will, withdraws itself, and aspires ever more and more to its centre, until—absorbed therein—it becomes like unto God, wholly spiritual. This is eternal life.

Now, "the Gift of God is eternal life through Christ Jesus our Lord." "For, as in the earthly and rebellious Adam we die; so in the Christ we are made alive for evermore." That is, that inasmuch as by disobedience to the Divine Will the soul brings on itself dissolution and eternal death; so, when it is regenerate and strives continually to attain the Christ nature, it obtains thereby eternal life. For it arises necessarily out of the law of the universe that nothing can continue to exist which is out of harmony with the Divine Central Will. Now, the nature which is in most perfect harmony with the Divine Will is the Christ-nature. Wherefore, of the redeemed universe the perfect chord is, Thy Will be done.

26 AGO, 1903

But had it been permitted to the rebellious and fallen Adam, after his act of disobedience in plucking and eating of the forbidden fruit, to "put forth his hand and take also of the Tree of Life, and to live for ever," the result would have been an eternal hell. For then the soul would have continued to exist for ever while in a state of separation by disobedience from God, and while insulting and defying God. Such division of the universe against itself would have involved its destruction—a catastrophe which can by no possibility occur. And the condition would have involved the soul in a perpetual hell of misery; wherefore, in merciful arrest of such a doom, God drove out the fallen soul from the reach of eternal life. But even while doing so, God pronounced the words of hope and redemption. For with the curse comes the promise, "Adam falling, Christ redeems."

For the soul, having accomplished the act of disobedience, has its "eyes opened." And it now perceives that alone and divorced from the Divine Will it is "wretched, and miserable, and poor, and blind, and naked," as said of the Church of Laodicea in the Apocalypse; and Adam, knowing he is fallen, "hides" himself. For apart from God, Who is its life, the soul is nothing. And this knowledge of her shameful condition is all the soul gains by rebellion. And so the lesson to the soul is this:—If thou disunite thyself from God and make thy desire earthwards, thou art as the dust of the ground, and must die the death of the body. But if thou desire only God, and make God's law thy will, and its accomplishment thy delight, thou becomest as God, and hast eternal life.

No. VIII

CONCERNING THE PROPHECY OF THE DELUGE¹

WHEN reading this morning the work of Eliphas Levi on "Magic," I came upon the following sentence:—"In the Zohar, one of the chief books of the Holy Kabbala, it is written, 'The Magic Serpent, son of the Sun, was about to devour the World, when the Sea, daughter of the Moon, put her foot on his head and crushed him.'"

At this instant a writing was presented to my spiritual

¹ Paris, September 28, 1878. Referred to in *Life of Anna Kingsford*, vol. i, pp. 279-280.



3

APPENDIX

NOTES A-Y

NOTE A, pages 30, 34, 134, 173, 174

THE long-standing controversy respecting the meaning of *Nirvāna* has been resolved for us in favour of both the interpretations assigned to it. This is to say that, while it means extinction, the extinction implied is of two different kinds. Of these, one, called the celestial Nirvāna, denotes the perfectionment and perpetuation of the essential selfhood of the individual, accompanied by the extinction of the external and phenomenal selfhood. Thus indrawn to his centre, the individual ceases to *ex-ist*, but does not cease to *be*. In other words, he *is*, but is not manifest, the term existence, as opposed to being, implying the standing-forth, or objectivisation, of that which is, subjectively. The condition implies the return from matter to substance or spirit.

The "Nirvāna of the Amen," on the contrary, denotes the extinction, not only of the externality of the individual, but of the individual himself; this occurring through the persistent indulgence of a perverse will to the outer and lower, such as to induce a complete deprivation of the inner and higher constituents of man, and so to divest his system of its binding principle as to render not only possible, but inevitable, complete dissolution and disintegration, to the total extinction of the individuality concerned. There is no loss of substance or spirit.

The term *Amen* in this relation signifies consummation or finality.

ANNIHILATION

NOTE B, page 134

Like the so-called "damnatory" clauses of the "Athanasian Creed," this declaration is simply a solemn recognition, first, of the doctrine that salvation is neither arbitrary nor compulsory, but conditional and optional, the alternative to it being extinction; and, next, of the Credo as a summary of the conditions of salvation. These, it is true, are expressed in terms which, in being symbolical, do not bear their meaning upon the face of them; but none the less are the conditions themselves so simple and obvious as to be recognisable as self-evident and necessarily true. That is to say, they represent the steps of a process necessary to be enacted in the soul, and founded in the nature of the soul itself; so that, when understood, the belief in them makes no greater strain upon the faculties

1

"CLOTHED WITH THE SUN"

BEING THE BOOK OF THE ILLUMINATIONS

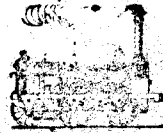
OF

ANNA (BONUS) KINGSFORD

EDITED BY

EDWARD MAITLAND

(B.A. CANTAB.)



1.889

"Illumination is the Light of Wisdom, whereby a man perceiveth heavenly secrets.

"Which Light is the Spirit of God within the man, showing unto him the things of God."

ILLUMINATION (PART I) No. II.

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