

*Facing Seven Virgins
in the Hall of Judgment*



CONSTITUTION OF MAN SERIES
THE FIRST SEPTENARY GROUP OF EMANATING POTENCIES

The after-death experiences of the souls of the dead and their subsequent return to earth-life will depend upon which of Seven Virgins they have to face in the Hall of Judgment. Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.



The first septenary group of emanating potencies

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 75-76.

[PS 239] “. . . And when they shall have brought him to the Virgin of Light (1), the Virgin of Light shall see the Sign of the Mystery of the Kingdom of the Ineffable, which is with him . . . ”

(1) [*The Virgin of Light.*] In the Chaldean cosmogony, Ana signifies the “invisible heaven,” the Heavenly Mother of the terrestrial sea: or esoterically Ākāśa the mother of the Astral Light. Now Anaitis is one of the names of Kālī, the female aspect. Śakti or Syzygy of Śiva. She is also called the Annapūrṇa and Kanyā, the Virgin. Her mystery name is Umā-Kanyā, the “Virgin of Light.”¹

In the Egyptian and other cosmogonies, the first septenary group of emanating potencies is called the “Virgins of Light” and is represented collectively by the six-pointed star; this star

. . . refers to the six Forces or Powers of Nature. the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star.²

On reference to Table VI in the Commentary, it will be seen that there are seven Virgins of Light, all aspects of the one Virgin.

Table VI. Midst³

The Little Iaō, the Good, called in the Aeons the Great Iaō.

The Virgins of Light	7 Virgins of Light
	15 Supporters ⁴
	12 Ministers

Now there are, as of everything else, seven aspects, planes or principles of virgin matter, corresponding to the seven principles of man, from the pure, divine Ākāśa, to the

¹ *The Secret Doctrine*, I pp. 91-92. [Also cf. “Umā-Kanyā (Sk.). *Lit.*, ‘Virgin of Light’; a title ill-befitting its possessor, as it was that of Durgā Kālī, the goddess or female aspect of Siva. Human flesh was offered to her every autumn; and, as Durgā, she was the patroness of the once murderous Thugs of India, and the special goddess of Tāntrika sorcery. But in days of old it was not as it is now. The earliest mention of the title ‘Umā-Kanyā’ is found in the *Kena-Upanishad*; in it the now blood-thirsty Kālī, was a benevolent goddess, a being of light and goodness, who brings about reconciliation between Brahmā and the gods. She is Sarasvatī and she is Vāch. In esoteric symbology, Kālī is the dual type of the dual soul — the divine and the human, the light and the dark soul of man.” *Theosophical Glossary*]

² *Secret Doctrine*, I p. 125

³ [Table reproduced from *Blavatsky Collected Writings*, XIII p. 66]

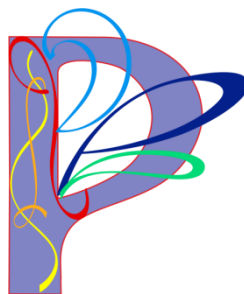
⁴ Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.

terrestrial Astral Light, the sin-laden atmosphere of our earth. These are the septenary leaves of the Book of the Recording Angel, *Le Livre de la Conscience*, whither are instantly transferred the deeds, *words* and THOUGHTS of every minute of our lives, the Karmic record of each imprisoned soul. In the early portion of our text, we learned how the Initiate donned the spotless Vesture of Light containing the Five Words of Glory, and how they were potent to open all the portals and traverse all the Regions of the Rulers. So also with every man. Each has his own vesture, reflecting his Karmic record, and “uttering the words” that will acquit or condemn him before the jealous guardians of nature’s inmost realms. Yes; each of us has a vesture woven by his own hands, but few are they who are clad in a “wedding garment” and fit to join in the Marriage Feast, when the *King’s Son* is united to his *Heavenly Bride*; in other words, to join that holy Brotherhood where each, to gain admittance, must be *at one with* the Christos within him. He who seeks admission in sin-soiled robes must, like the man in the parable¹ be cast forth into the “outer darkness” of earth-life, until he has learnt by the experience of suffering to weave for himself a garment worthy of the “Church (Assembly) of the Mystic Christ.”

Thus, then, the Souls of the Dead have to present, each severally, their Defences, Denials, and Tokens, as the text has it, and the nature of their after-death experiences and their subsequent return to earth-life will depend upon which of the seven Virgins they have to face in the “Hall of Judgment.” Thrice blessed is he who, clad in the Vesture of Glory, can pass by the Guardians of every threshold.

The above will throw much light on the Mysteries of the Osirified and the fate of the “defunct” that play so conspicuous a part in the “Wisdom of the Egyptians.” To give one instance out of a multitude:

In the book called by Champollion *La Manifestation à la Lumière*, there is a chapter on the *Ritual* which is full of mysterious dialogues, with addresses to various “Powers” by the soul. Among these dialogues there is one which is more than expressive of the potentiality of the Word. The scene is laid in the “Hall of the Two Truths.” The “Door,” the “Hall of Truth,” and even the various parts of the gate, address the soul which presents itself for admission. They all forbid it entrance unless it tells them their mystery, or mystic names.²



¹ *Matthew xxii*

² *Isis Unveiled*, II p. 369