

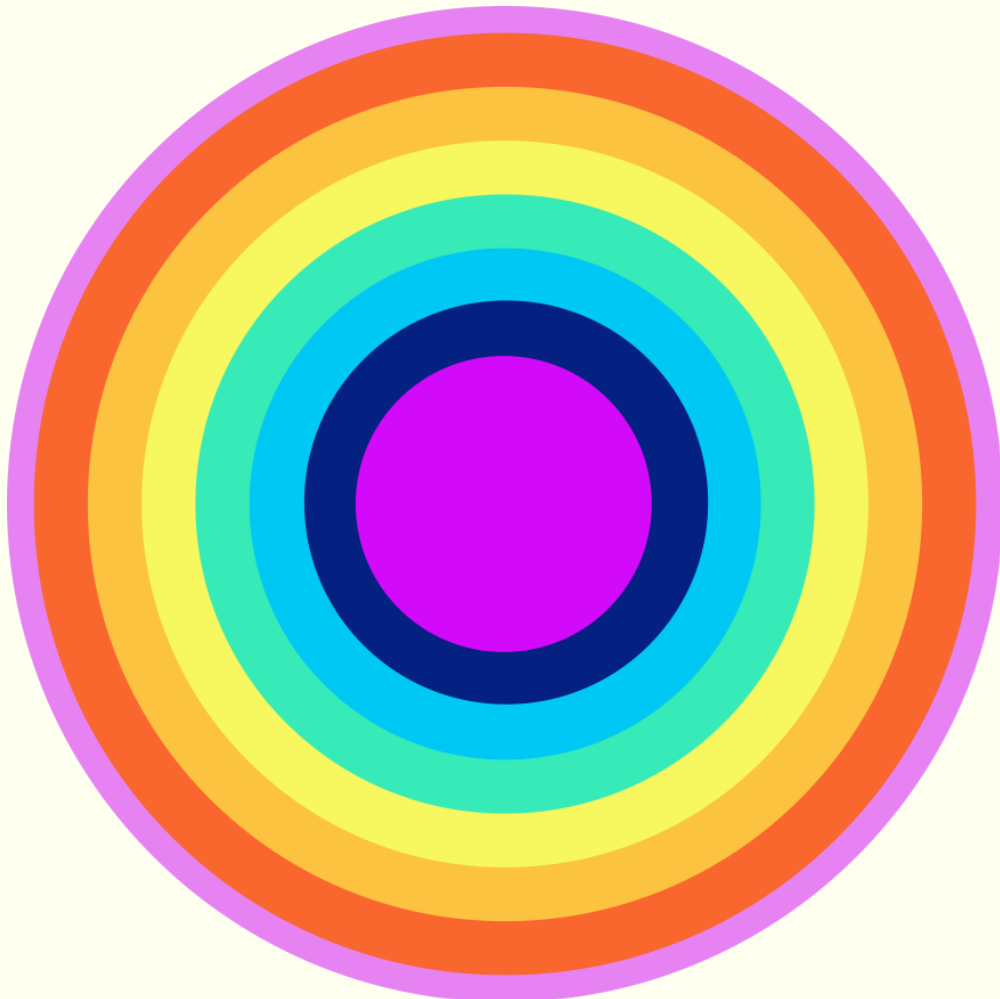
*Facing Seven Virgins
in the Hall of Judgment*



Synopsis

On 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 Æons 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 terrestrial Astral Light, the sin-laden atmosphere of our earth. These are the septe-

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]

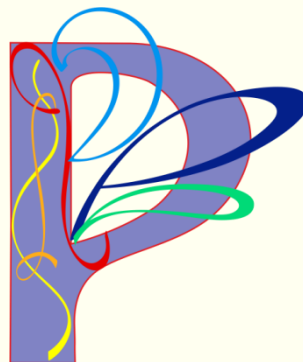
⁴ Not to be confused with the Five Great Supporters, but an aspect of them on a lower plane.

nary 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

Suggested reading for students.



On the soul of the spiritual man lit by its own light.

Insights to our divine ancestry and human nature may be gleaned from the following titles in the same series:

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS
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- CONSTITUTION OF MAN - ESOTERIC
- CONSTITUTION OF MAN - OVERVIEW
- COSMOS AND DEITY IN MAN - DRAWING
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS

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- DREAMLESS SLEEP
- ELIPHAS LEVI ON DEATH AND SATAN
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- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
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- SUBBA ROW ON THE SEVENFOLD PRINCIPLE IN MAN
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- SYNESIUS CONCERNING DREAMS
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- THE ESOTERIC PHYSIOLOGY OF MAN
- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE IMAGE-MAKING POWER
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- THE LIFE PRINCIPLE
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
- THEOSOPHICAL JEWELS - MAN, THE JEWEL OF THE UNIVERSE
- THEOSOPHICAL JEWELS - SEPTENARY ANTHROPOS
- THEOSOPHICAL JEWELS - THE CYCLE OF LIFE
- THEOSOPHICAL JEWELS - THE PATH OF ACTION
- THEOSOPHICAL JEWELS - THE PATH OF RENUNCIATION
- THEOSOPHICAL JEWELS - THE SUTRATMAN OF THE UPANISHADS
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- WOE FOR THE LIVING DEAD

