

*Om is the bow, Self the arrow,
Brahman the aim*

The last thought of a dying person influences his immediate future



From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 74-75.

[PS 238] “AMĒN, I say unto you, when that man shall have departed out of the Body of Hylē, his Soul shall become a great Stream of Light, so that it may traverse all the Regions, until it shall come into the Kingdom of that Mystery. But when that man shall not have received the Mystery, and shall not have been a partaker in the Words of Truth, when accomplishing that Mystery, he shall have spoken it into the Head of a man departing from the Body, he who has not received the Mystery of Light (1) nor shared in the Words of Truth . . . ”

(1) We have here the original of the rite of Extreme Unction as practised in the Roman Catholic and Greek Churches. The commendatory prayer, recited at the moment of death to protect the soul of the deceased as it traverses the “middle passage,” also transmits the same hereditary germ. As usual, the older churches have preserved the occult tradition with greater fidelity than their iconoclastic and more ignorant younger sister. Occult science teaches that the frame of mind in which a man dies, is of the utmost importance owing to the abnormal and psychic state in which he then is. The last thought of a dying person does much to influence his immediate future. The arrow is ready to fly from the bow; the bow-string is abreast of the ear, and the aim will decide the *immediate* fate of the arrow. Happy is he for whom

Om is the bow, the Self is the arrow, the Brahman — its aim!¹

At such a sacred moment, strong spiritual aspirations, whether natural or induced by the earnest exhortation of either one who has a true conviction, or better still, of one possessed of the divine Gnōsis, will protect the Soul of him who is leaving life. This is not meant, however, to endorse the superstition of a “death-bed repentance,” for the immutable justice and harmony of the Karmic Law can only return a fleeting effect for a fleeting cause; and the rest of the Karmic debt must be paid in future earth-lives.

Agree with thine *adversary* quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the *judge*, and the judge deliver thee to

¹ *Mundaka-Upanishad* II, ii, 4

the *officer*, and thou be cast into *prison*. AMĒN I say unto thee, thou shalt by no means come out thence *till thou hast paid the uttermost farthing*.²

That is to say, according to the Gnostic and esoteric interpretation, work while it is yet day, so that good Karmic action may balance the evil causes previously set in motion by the personality. Otherwise, at death we shall be judged by our own Higher Self, and under the conduct of the agents of the Karmic Law (the Demiourgos collectively), will have to reincarnate again into the *prison* of the body, until the past evil Karma has been exhausted. For until the last farthing of the Karmic debt is exhausted, we can never be untied from the wheel of “Samsāra.”



² *Matthew v, 25-26*