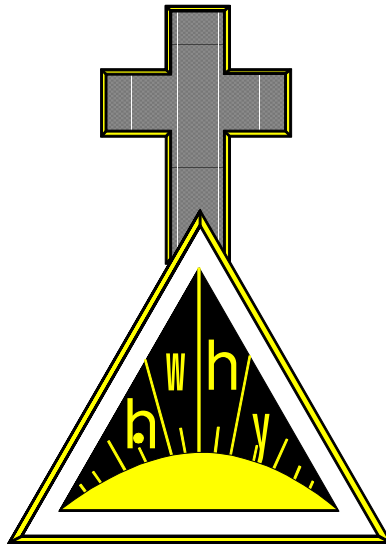


The Hermetic Order Of The
GOLDEN DAWN Intl.

MAJOR ARCANA SERIES

JUDGMENT / PATH OF C

**The Guide for Understanding
The Major Arcana**



PRACTICUS 3 = 8

(The following description of the Judgement Card is taken from the Practicus Initiation:)

"The 20th Key of the Tarot, symbolically resumes these ideas. To the uninitiated eye it apparently represents the Last Judgement, with an Angel blowing a trumpet and the dead rising from the tombs. But, its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire. The Angel encircled by a rainbow whence leap corruscations of Fire, and crowned with the Sun represents I akym, the great Archangel; the ruler of Solar Fire. The serpents which leap in the rainbow are symbols of the Fiery Seraphim. The trumpet represents the influence of the Spirit descending from hnyb, while the banner with the cross refers to the four rivers of Paradise and the letters of the Holy Name. He also is Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris. The left hand figure below, rising from the Earth, is Samael, the ruler of Volcanic Fire. He is also Axiokersos, the second Kabir, Pluto and Typhon. The right hand figure below is Anael, the ruler of the astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is therefore represented in a duplicate form and rising from the water. Around both these figures dart flashes of lightning. These three principal figures form the Fire Triangle, and further represent Fire operating in the other three elements of Air, Earth, and Water. The central lower figure with his back turned and his arms extended in the sign of Theoricus is Aral, the ruler of Latent Heat. He is rising from the Earth, as if to receive and absorb the properties of the other three. He rises from the rock hewn cubical tomb, and also alludes to the candidate who traverses the path of Fire. The three lower figures represent the Hebrew letter c to which Fire is especially referred. The seven Hebrew Yods allude to the sephiroth operating in each of the planets and to the Schemhamporesch."

Esoteric Information

The path of c , the Judgment card, connects twklm , the Earth, with dwh , known as Splendor. dwh is the bottom sephira on the pillar of Severity. The path of c and the Judgment card is an active path. This is a path of intellect, whereas its complementing path, the Moon card, is a formative path, or the path of emotions. The process of judgment as depicted on the Judgment card is a process of undergoing a deeper understanding, or becoming consciously aware, of the inner workings of one's own personality.

The color of the path of c is glowing scarlet orange. The literal translation of c is tooth. c is a Maternal letter whose esoteric name is "Spirit of Primal Fire." The Thirty-two Paths of Wisdom describe this path as perpetual. This path continuously monitors the human personality and it progresses towards universal consciousness. In this concept, we can consider that which is unworthy to the personality during its development in its striving for higher consciousness, is put through a purging process by the redeeming fire which in essence is physical. Through the renowned texts of the Golden Dawn it is known as the "Splendor of the Material World," pointing out quite

succinctly the relation of the path to our physical body. What is depicted is a resurrection, a rebirth, as shown in the Judgment card. The resurrection or re-birthing process is based on the development of the opposite card of the path, the Moon card. In this effect it relates to an actual physiological change which occurs in the student of the occult as a result of a disciplined quest for a clearer reality. In all essence, the physiological body is rebuilt, a process stimulated by the energies projecting from q, the Moon card.

The path of c and the Judgment card can be a difficult path to work. On this path, the Universe is critically analyzed, judged and evaluated. This is a bright and fiery probationary type of path of the mind, or the intellect, as the opposite path, the Moon card is kind of a dark, cold, wet, and watery probationary path of emotions. The Moon and the Judgment card, are introductory paths to the true nature of the self. Facing yourself from a point of intellect as well as from a point of emotion can be very alarming to the personality. So, in recapping, on the path of c we have the fiery aspect of intellect. On the path of q we have the watery, cold aspect of emotion. Both are probationary paths.

Let us consider now the pattern of the materials of which c is one. The *Sepher Yetzirah* says that Air produces Water, which produces Fire. If we look at the Fool card, the Fool is pure Air. The Hanged Man is Air acted upon by Water. The Judgment card is Air and Water acted upon by Fire within the vehicle of Earth, the Crucible which in spiritual alchemy is our own body. Often you will hear it said that Aleph is Primal Air, Mem is Primal Water, and that c is Primal Fire. Though this is acceptable, it is not totally accurate.

The traditional Golden Dawn the c show Air above with Water between two sections of Earth. The cards depict that Air, Water, and Earth are being acted upon, or heated and activated, by Fire. Relating this to the Crucible in spiritual alchemy, this would be our own physical body. There are no flames here, for the action is slow and steady, or in other words, perpetual. The fiery action is brought about by the Archangel. The component dualities of the individual are symbolized by the two elements of Fire and Water. Think of mind consciousness as Water, which is activated by the principle of Fire in the presence of the equilibrating Spirit, or Air, within the physical vehicle of Earth. In essence, the path of the Judgment card, the path of c, is designed to produce a state of equilibrium and balance to help the personality structure become more aware, or at least produce a situation where the personality structure will become more aware of the Great Universe.

This raises a serious question in the mind of the student. The student will ask, "How is it possible that there is balance in any path which is not on the Middle Pillar?" To answer this, it must be understood that every path is a duality by means of its own opposite. Taking that a step further, if we remember that every symbol is a duality, we also remember from the Neophyte Initiation that there is the reconciler between them. For example, the hexagram or flashing colors are symbols that are functional in a self

contained manner in that they balance two extremes. In other words, the symbol itself becomes the reconciler between the two extremes. Other than the Universe card, the path of t, it will be understood that any path must contain the components of the opposite path. It is not possible in any manner to deal with any Tarot card on any path on the Tree of Life without the opposite energy also being present within the energy sphere of that portal. The cards represent a type of consciousness. It can be said that everything which we experience will co-exist within ourselves in our own reality with its opposite. Thus it is known that the Judgment card is the aspect of intellect. Within this card is the deep watery emotions of the Moon card, its opposite card, and vice versa. Intellect alone is cold and unfeeling. Emotions without intellect are unbalanced and unstable. One must develop both to become balanced and to progress further in self development on the Tree of Life.

It is not uncommon to pathwork the Judgment path and experience initially what may be depicted on the Tarot card. However, below this exterior of the picture depicted we come to understand that this path activates the cosmic motive principle on our individual consciousness. The Spirit, in other words, permeates deep within our personality. It is through this path, the path of c, the Judgment card, that the last illusions of the separateness of our ego are burnt away.

The three paths of the Universe, the Moon, and Judgment, are all basically part and parcel of normal waking consciousness of the personality. It is on the path of c in the Judgment card where we meet Divine forces that open us up to the Mysteries. It is here that our ego is lifted from the grave of matter and is elevated to the extent that it balances the four elements of t w k l m. Zelators working the path of c have a variety of experiences on this path. It seems clear that on this path each person must face exactly what they are and what they have been.

We all assume, based on biblical understanding, that it is I ayrbg who will blow the trumpet announcing the beginning of the Last Judgment. Many will assume that it is I ayrbg who stands as the Angel blowing the trumpet depicted on many Tarot cards. It must be understood clearly that this path is a personal judgment and not the Last Judgment at all. So, we see the Archangel I akym shown as the Solar Angel, the Angel of trapt and perfect balance, depicted on many Tarot cards.

If we look at the literal meaning of the word c, it means tooth. This of course could be interpreted as a chewing process just prior to ingestion and digestion of the energy within the system as with the case of the release of energy, or the Prana force, Kundalini force, or Ruach Elohim energy. Tooth, of course, barbarically can be taken to mean that which kills. It is the tooth that delivers the final blow to the perception of the personality as separate.

It is also obvious that the Judgment card relates to the fire of Mars, which is associated with the Tower card, and solar fire which is associated with the Sun card. The connection with the Sun is made explicit in *Book T*. This Golden Dawn book

describes the Angel here as I akym, Ruler of the Solar Fire. It is I akym who is blowing his trumpet calling down the influences of hmyb. Another reference to the Supernals is the Red Cross Banner depicted on many Tarot cards, which stands symbolically for the Four Rivers of Paradise, as well as the four letters of the Divine name YHVH, and the four elements.

In the Golden Dawn deck, the rainbow surrounding the card contains serpents representing the Fiery Seraphim. Some theosophists describe the Fiery Seraphim as that which surrounds the Fiery Throne of God, described in the book of Revelations. The rainbow in the traditional Golden Dawn card encloses the Archangel I akym who seems to emerge from the fire triangle itself. Depicted at the base of the card, the one rising from the tomb facing the Angelic presence, is Aral, who is the Ruler of Latent Heat. He is also the candidate for the Mysteries who follows this path of fire. The male figure at the west is Samael, the Ruler of Volcanic Fire. Opposite from him is Anael, ruler of astral light, represented in duplicate in that she is Demeter/Persephone. In other words, she is Isis/Nephtys.

