

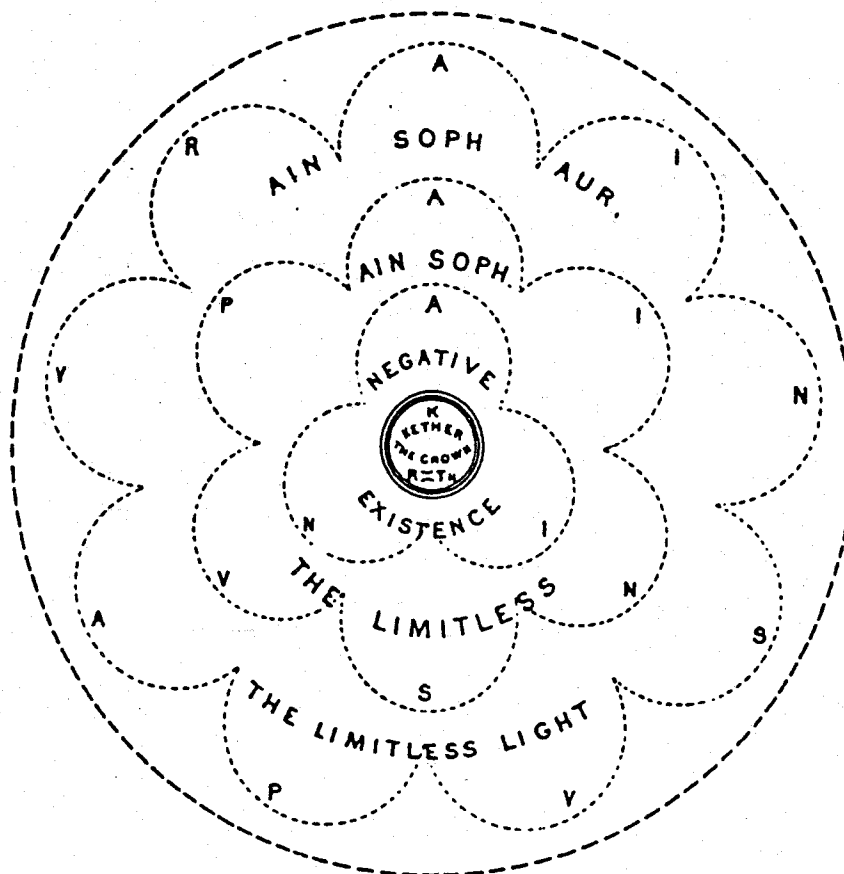
LESSON 7

THREE VEILS OF NEGATIVE EXISTENCE
 THE BANISHING RITUAL OF THE PENTAGRAM
 YHVH - THE FORMULAE OF TETRAGRAMMATON

PART ONE

THREE VEILS OF NEGATIVE EXISTENCE

The diagram below shows the Three Veils of Negative Existence grouped around Kether, the first of the Sephiroth.



Before one should study the structure of the Kabbalah in detail it is important that the forces that emanate into the Tree of Life be studied as well. The forces that taper this incoming energy to fit the Kabbalistic blueprint are called the Three Veils of Negative Existence which are three successive forms of energy that manifest around Kether. The entire concept in analogy is that of the Tetrad, for this is a complete unit which incorporates stages of emanations which can be broken down to an elemental form in the etheric (unmanifested).

MacGregor Mathers, former head of the Golden Dawn wrote the following on the Veils of Negative Existence.

'There are three qabalistical veils of the negative existence, and in themselves they formulate the hidden ideas of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this. The first veil of the negative existence is the AIN, Ain = Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP, Ain Soph = the Limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR, Ain Soph Aur = The Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden

idea only. But when we reach the number nine we cannot progress farther without returning to the unity, or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative, and the I the Unity. Thus, then, the limitless ocean of negative light does not proceed from the centre, for it is centreless, but it concentrates a centre, which is the number one of the manifested Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or number ten of the hidden Sephiroth. thus, "Kether is in Malkuth, and Malkuth is in Kether".'

Using a modernistic approach, one could say that beyond the Three Veils of Negative Existence is a parallel universe and that the Ain, Ain Soph and Ain Soph Aur are merely a series of doorways from another universe to our own (as the Tree of Life). If the Three Veils of Negative Existence is a doorway (or doorways) it must be built so that anything from another plane of existence trying to enter our environment is tapered to suit our current level of existence in much the same manner as a doorway is built to suit the average individual. Though placed outside the Tree of Life the Veils of Negative Existence are in fact an important part of it. It is their job to attract and transform energies from another plane so that it can be injected into the Tree on something akin to perpetual motion.

The Ain Soph Aur for example, (which is outside the veil) attracts this energy and injects in it or rather obtains from it the divine spark of interest. This, in rational terms, is something like a spark and as such extracts its fiery essence from the energy which is the first stage of transformation (or extraction) for in discovery of the elements fire is always the first. Though the Ain Soph Aur does not have any definite symbolism associated to it, it could be likened (for visualisation purposes) like an electric net. It attracts only aspects of energy that it can control as anything uncontrollable will not enter the net. Ain Soph Aur, in very loose terms, is associated to fire and attracts and extracts that portion of energy, as like attracts like. The energy that is caught by Ain Soph Aur is to a certain extent abstract in concept and conforms to Ain Soph Aur because it wishes to join it. The elements of this abstract force or energy that is not compatible with Ain Soph Aur are left outside its boundaries.

The next veil is Ain Soph: It pulls the energy in Ain Soph Aur toward it and tapers the energy further by extracting only what is compatible to it. The energy residue left in Ain Soph Aur is then absorbed by it, for Ain Soph has extracted even further than Ain Soph Aur could, leaving Ain with previously unaccessable energy to absorb.

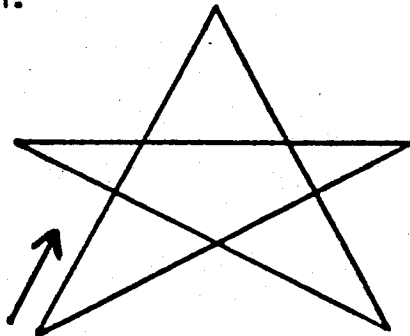
The last veil is Ain which draws from Ain Soph along the same lines that Ain Soph draws from Ain Soph Aur.

PART TWO

THE BANISHING RITUAL OF THE PENTAGRAM

A tape by Israel Regardie, is recommended for use with this lecture. THE BANISHING RITUAL OF THE PENTAGRAM is available at a discounted price of \$10.00, which includes postal charges. This tape gives full instructions on how to perform the Banishing ritual and should be memorised by the student.

To understand correctly the fundamental "Banishing" aspects of the pentagram, we will take, as an example, the "Lesser Banishing Ritual of the Pentagram" as taught in the Neophyte grade of the Golden Dawn.



The basic concept behind this pentagram is to rid ourselves of unwanted astral aspects. We know what it does, but then various questions such as how, and why, come to mind.

When performing the "Banishing Ritual of the Pentagram" - using, of course, the pentagram of earth only - what you are actually doing is drawing power from the earth (element) of this planet. Since earth is our densist element, we are bringing to our area of working increasing density, which forces the lighter elementals to depart, as they cannot exist out of their realm.

This is in part an explanation of why a great many high areas were used, in ancient times for magical purposes - the air being less denser. Various elementals, whether for "good" or "evil" purposes, usually contact us better in these higher places.

If we banish, say with the fire element, it should only be if we have invoked the element of fire, or as our training teaches us, the area we are in has - for one reason or another - an elemental imbalance of fire and to rectify it a type of purging is needed, this rule holds good for all the elements. (Note: The invoking pentagrams will be explained in a later lesson.)

As another example; if one decided to invoke the element water but used only the earth pentagram to banish, this would have the desired effect, but the result would only be temporary. To go from one step to another - in this manner - leaves what one would call a disturbance or imbalance in the atmosphere. This imbalance is a by-product of the element contact being severed too soon. As the effect of the earth pentagram wears off, the disturbance would become more pronounced.

The correct procedure is that if one invokes a particular element, for example air, then they banish with that same element, i.e. use the invoking pentagram of air to invoke, and use the banishing pentagram of air to banish. If after the element banishing you find that the area still needs clearing, then you can use the banishing of earth pentagram as in the "lesser banishing ritual of the pentagram". All of this has the

effect of harmoniously sealing off the astral link.

Generally the power of the pentagram lasts for only a few hours (it is drained at dusk and dawn) and only gains greater strength if reinforced daily.

PART THREE

YHVH - THE FORMULEA OF TETRAGRAMMATON

Tetragrammaton is expressed in YHVH and is a complex formulea. If one wished to express these four letters in archetypal terms YOD is the young man who marries HEH (a woman) who produces VAU (a son). The FINAL HEH can either be another young woman who marries VAU (the son), or his sister. The following table shows some association applied to tetragrammaton.

	<u>World</u>	<u>Element</u>	<u>Numerical</u>	<u>Title</u>
YOD	Atziluth	Fire	10	Unity
HEH	Briah	Water	5	Duality
VAU	Yetzirah	Air	6	Relationship
HEH(F)	Assiah	Earth	5	Transition

According to tradition YHVH is a word, which, if the true pronunciation be discovered would give the sayer divine power. MacGregor Mathers wrote the following on YHVH.

'The name of the diety which we call Yehovah is in

Hebrew, a name of 4 letters YHVH (IHVH) - (I & Y have the same meaning): The true pronunciation of it is known to very few; I myself know some score of different mystical pronunciations of it. The true pronunciation is a most secret arcanum, and is a secret of secrets - therefore when a devout Jew comes upon it in reading the scripture, he either, does not attempt to pronounce it, but instead makes a short pause or else substitutes it for the word ADNI, Lord (Adonai). The radical meaning of the word is "to be" and is thus like AHIH, a glyph of existence. It is capable of twelve transpositions which all convey the meaning of "to be". It is the only word that will bear so many transpositions without its meaning being altered. they are called the 12 banners of the mighty name and said to rule the 12 signs of the zodiac.'

Holy Name	Zodiac	Tribe of Israel	Angel
YHVH	♈	GAD	MELCHIDAEI
YHHV	♏	EPHRAIM	ASMODEI
YVHH	♏	MANASSEH	AMBRIEL
HVHY	♏	ISSACHAR	MURIEL
HVYH	♏	JUDAH	VERCHIEL
HHVY	♏	NAPHTHLI	HAMALIEL
VHYH	♏	ASSHUR	ZURIEL
VHHY	♏	DAN	BARCHIEL
VYHH	♏	BENJAMIN	AOVACHIEL
HYHV	♏	ZEBULUN	HANAEL

HYVH

⌘

REUBEN

CAMBRIEL

HHYV

⌘

SIMEON

AMNITZIEL

For those of you who have done the Banishing Ritual of the Pentagram have you ever wondered what the names inscribed in the pentagrams mean. YHVH, which has been attributed to the quarter of the east is explained above but there are also three other names attributed to tetragrammaton which are used in the pentagram ritual. ADNI also has been explained, leaving only AGLA and AHIH.

AGLA stands for the first letters of the sentence "ATHH GBVR LOVLM ADNI" which means "Though art mighty forever, O'Lord".

MacGregor Mathers further explains the formation of AHIH:

'The first thing we notice is that both AHIH and YHVH convey the idea of Existence; this is their first analogy. The second is, that in each the letter H comes second and forth; and the third is that by gematria AHIH equals IHV without the H (which we shall see presently is the symbol of Malkuth, the 10th Sephira). But now, if they be written above the others, thus, within the arms of a cross:

A H	Y H
Y H	V H

They read downwards as well as across, AHIH, YHVH

Now if we examine them qabalistically we shall find the reason for these analogies. For AHIH is called 'the vast countenance, the ancient one, macroprosopus' (which is attributed to Kether, the first Sephira)."

In this instance we now consider one tree broken up into the divisions of the four worlds.

