

TETRAGRAMMATON

The text of a talk given at Parklands by Eugene Halliday, Ishval tape 71.

I am going to write..... I don't know whether you can see this, can you see that? Is it visible on the back row? If not, come to the front!

יהוה

Does anybody know what that is? It is the name of God and we are talking about the meaning of this magical name. It is called the Tetragrammaton, the original four-letter word, fundamentally ruder than any other word that has ever been penned; because rude means pertaining to the root. This name is referring to the root power of ultimate reality. But we are going to write it in another way, namely vertically. This is the way it is normally written יהוה and you would not normally, if you were Jewish, pronounce that word like Christians do, Christians would translate it into Jehovah, orthodox Jews would not. They would say Adonai, Lord, instead. The reason they do that is because they say it is an unpronounceable name. By which they mean, that when we pronounce this letter י and this ה siht dna ה siht dna יה, in time, we are pronouncing separately letters that should be pronounced simultaneously.

So supposing we have four volunteers. One is going to say for that yod, י, that is the letter Yod, a jot, he is going to say 'yer'. One is going to say for this letter ה (hé) hay; one is going to say for this letter ו, va, and one is going to say for this ה, like that one ה, hay. One is going to say yer, one will say hay, one will say va, one will say hay. Can I have four volunteers who will do that? Well this four will do. Will you take your letters? That is what they do in the army isn't it? Volunteers, you, you, you and you. Will you say that letter yer, and you say hay, you say va and you say hay and I will count down. You must say them together. Yes? Three, two, one.

Now did you hear all those letters simultaneously? You didn't? Is it because you are deaf or because they were not shouting loud enough?

They weren't shouting loud enough.

Not loud enough? Try and get simultaneously now, after the countdown, are we ready, take a deep breath, three, two, one.

Did you get it?

One was out.

Did I hear somebody say "No?" It sounds like Zeta. Did you say,...

One was late.

One was late!

Well was it a vague idea of a possibility, yes? Ghreta, you seem to be the chief critic? Would you like to do one of them? I'll let you off the hook, shall I?

Now. You don't mind being off the hook?

I don't mind being on the hook.

Oh I see, yes, !kooh eht dellac si eno taht ,י

Now, we will look at this in another way. If we cut it in the middle יהוה, reading this way is ← called Hebraica and reading that way is anti-Hebraica. →

If we read it this way ה H etirw ll'I ,ih uH slleps ti י ה U HI, hu hi.. ה (hé va) Now that is Hebrew for he, that's this one and she, ה י, (hé yud). Typical of Jewish thought that Hi really means 'she', right? Hu Hi is the name of God or Hi Hu. We say He who created the universe. That means She-He created the universe. You all know this stuff, it is called Cabbalistic thinking.

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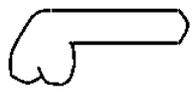
Track 2

Now I am going to write it slightly differently.

	?taht ees uoy naC .ees ot ydobemos rof hguone gib tod a si tahT '[HEAD]	
	eht si rab siht הhé and	[SHOULDER] / ARMS)
	a si rab siht וvov and	[CHEST]
	rehtona si rab siht הhé.	([PELVIS / LEGS])

I have now written the same name but vertically. Does it make to you a fairly simple primitive drawing of a man because that is what it means, it is a man? That Jot or *yod*, which in Hebrew signifies a hand or instrument, is your head, because through your intelligence you become an instrument of the Infinite God. This letter *hé* the shoulder bar, arm, arm ה. ה is your breathing power. ' That is your head; הthat is your chest; .sgel owt ruoy htiw rab civlep ruoy si rab ה siht dna ,1

Now, you know that God, when He showed himself to Moses, so that He didn't frighten him too much, He put him in a cleft in the rock, and then He put His hand over it so that he couldn't see and then to make sure he didn't see, he ran past him backwards. So imagine poor Moses is put in a cleft in the rock and then God, to make sure He is not too shocking, puts His hand over the cleft and then He rushes by with His back to Moses. So this is the back view. That's very, very important. It is a back view because you notice this arm is quite good, attached to the shoulder, the other is disjoined, broken. And this leg is attached this one is disjoined, it is broken. That is a reference to Jacob fighting an angel of God and suffering a dislocated joints in the process. We will see what that means in a

	minute. The essential thing about this is that in this drawing of God, this letter <i>vov</i> ,1 which, as Ghreta knows, having done her homework, euphemistically is referred to as a nail or hook. This letter originally, in the Egyptian, is written like that. That is a trifle obvious isn't it? It means male drive but you are not to equate it with the physical organ that is pendant from the pubic area in the male. That is called a penis, a physical organ and that is not called the phallus. The phallus itself means the power that invests itself in the generative act. So it is not the physical organ but the power.	
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Now in this diagram which represents God, this organ, which is phallic, which is primordial drive, is rooted in the heart. Think, it is rooted in the heart so that creativity actually springs from a centre of feeling, the centre of kindness, of compassion, of appreciation, of the needs of beings in relation. It comes from the heart and with God, if we put an Egyptian cartouche round that, like that, so that you make Egyptian names obvious by putting a cartouche round them. It says, God's intelligence and His executive powers, His arms, and His moving powers, His legs, receive their drive from the heart, from feeling.

Now let us see if we draw another man, we won't waste much time on this one because this one is just an ordinary man, this is called a fallen man. This centre of feeling has now fallen and is hanging down there. Now looking at those two drawings, which one do you prefer from feeling?

The first one

	Can you feel this feels a bit empty here? It has got an admirable appendage but there is nothing there. Now the whole key of successful relationship between human beings of opposite sexes, rests in this diagram. As long as you are centred in the heart, so that you have compassion, feeling for the kind of person you are dealing with, then you are not fallen. And if that generative power that is truly rooted in the heart, falls in consciousness downwards	
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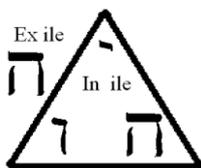
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through that excretory organ, pendant on the pelvic area, if it falls down there it has no feeling whatever for the relation, at the emotional level with the other being. In which case, the man centred in the fallen organ has no consideration whatever for a female partner, no kindness. He does not treat her in her kind. He merely wishes to exercise this pendant organ without feeling, without emotional relations. Now that is the Fallen Man and the fall from the heart down to that pubic area, occurred at a certain stage of the history of the human race. Now you may know that some fellows are very sensitive and they cannot go into a sexual relation with a woman unless they actually like her. They must actually feel something for her, some kindness, some compassion, some relation of emotion and if they haven't got that, they can't relate. But, there are many men who can relate to a woman for whom they have no consideration whatever and they use her as a frictive device to exercise that fallen organ.

Track 3

Let's consider that very, very carefully, the difference between keeping one's feeling of generative power in the heart, in the centre of affection and allowing the consciousness to drop down to the pubic area where there is no compassion whatever. Now what kind of a relation is it where a male fallen into that area is thinking about the female who could be a partner, not as a partner but as an instrument for sensuous, frictive, self-gratification and nothing else? Now can it be true; can it be good, can it be beautiful if that organ consciousness has fallen so there is no natural affection, there is no awareness, nor any desire for there to be any awareness, of the kind of person to whom one is relating. You see this in the most extreme forms in the stray associations of a man with a prostitute that he has never met before and he may never meet again, and he pays his money and he gets his friction and he goes away and he does not want to know her; he just wants to get rid of what he calls his tension. He has fallen. Now, as long as he has fallen in that way then certain things cannot happen in his evolution, he cannot evolve as a full human being unless he is lifted up. When it says, "Lift up your hearts", the reference is to this. The heart has fallen down so the feeling has descended into this low level.

Now when we are considering this name, if we were to draw the *yod* there and the *hé* there, the *vov* there and then surround them with a triangle, we have made ourselves a nice little pendant. The reason the triangle is put there is to remind us of a three-fold unavoidable fact, absolutely unavoidable, permanent throughout all universes. This dot means form, this *hé* means feeling and this *vov* means drive. In psychological terms it is called cognition or ideation, affection, conation. Form and thinking in the mind, feeling, liking and disliking, and compulsive driving. Now they make an inseparable trine, a three-fold dynamic fact, but, there is a reference to a *hé*, that is that letter *ḥ*, in exile, outside the triangle is another *hé*. Think what that means. This letter *hé* means life. Cabbalistically it is said, God said, "I have made the universe with a *hé*." That means to say, with life-feeling. I have made it with life-feeling, a feeling for life. I have made the universe of being with a feeling for life and then islanded off individuals, like that, so that each one is a triplicity of that thought, feeling and will. Inside the island of the body, the skin surface is the limit of that island. If we write *Ile* in here ILE, you could write an S if you wish, it is the same word, then, for this *hé* we would have to write ex-ile. This one is called *hé* in exile, outside the island.



Track 4

Now you know, when you breathe, which you have to do in order to live, air comes from outside the binding skin of your being and goes in through your nostrils, or, if you are an unfortunate mouth-breather, and breathe in through your mouth, but the nose is designed specially to warm it and filter it and so on. It goes in and you take from it the oxygen you need and then you breathe out from the body things you don't need. If we did not breathe we would die, that is an absolute essential. You can die quicker of short of breath than you can of short of food or drink. So, imagine an infinite atmosphere, the *atmos* there is the same word as the Sanskrit *atman*, intelligent self field of power, infinitely extended, and it has posited

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inside itself little islands which are life. That big *hé* there is in here in the island that is your chest and your lungs, breathing in the spirit into the being and then, from that, oxygen and the dynamism involved in it, one can think and one can drive into action, within the island of our being. An anthropologist would call that the isle of this *tonal*. The civilised part of being is inside there but there is an infinity of life-power beyond any individual. Outside your skin there is atmosphere waiting to be breathed. It extends outwards, round the Earth we have an atmosphere and we breathe with that atmosphere, and on the edge of the atmosphere there's another sphere and another sphere, an ionosphere, a pyrosphere, different spheres of energy in various forms, but we, within the island of our skin have to breathe in and participate in this infinite energy called *hé* in exile.



Now there are two ways of thinking about *hé* in exile and I have just drawn one of them, but, I am now going to show you that in this form, the fallen consciousness that placed the drive, not in the heart but on the pubic bone, pendant, there is a field of energy round that drive and that energy field feels the need to drive and it is dissociated from feeling, compassion and truth.

Imagine this now, if we wrote this word in this manner, that *yod hé*, that's think and feel, but there is dissociation from think and feel and drive. The drive now has got the bit between its teeth. It's driving with no connection between feeling and thinking. This is beauty, this is truth and that which is good has slipped down and the good has become bad, simply by islanding off, islanding that drive way from feeling and ideation.

Now think that we are brought up inside a society with no adequate education about this fact of primordial polarity, and because of this all the troubles of the human race have arisen. There are no troubles that are not derived from precisely this same thing.

Track 5

Have another final look at that because I am going to throw it away.

So we have a necessary, unbreakable trine of thinking, feeling and willing in any living being. There is always form there, that is the Greek word, idea; there is always feeling there, affection, and there is always drive there, conation, pushing. There is no being that is not three-fold in that sense.

Now we want to see how this fall occurred because if we know how the fall occurred then we can do something about getting back and reversing the fall. We have drawn this many times. Imagine that

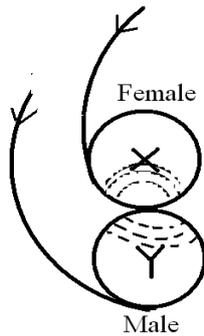
Ayn Soph coming from infinity, a force comes, turns round and closes itself. That's a number six, whence the word existence. Existence is derived from the same root as that number six, *ex-sistere*, out of six. When that force drives in from the infinite it comes from a form called *ayn*, through *soph* and then it goes *a u r*, AUR, aur. An infinite observer, self-illuminated and actively driving to differentiate to make beings, and the letter B was originally a circle, a simple flat version of a sphere, a sphere of being. The Hebrew letter

Beth, which means a house or dwelling is simply the letter B in its original form, a drawing of a sphere of encapsulation. Now we have therefore, a being. Now all things that are, are nothing but sentient power, power that feels itself and whatever that power does, it remembers that it has done it. So, coming from the infinite there and winding in to itself here, to make a being and tie itself up there, it remembers that once it was free and now it is bound, and it has alternatives. It can say, "I have come from the infinite, wound in and tied myself up and made myself into a being," or it could say, "Well, I don't like it. I am going to rush back again into the Infinite because I don't like being, because being is a limitation.

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Now what happens if we do more of these? There is another one. I am going to put a questions to you now so all the bright sparks can answer the questions. Are you ready Ghreta?

This being could remember that it had once been free and that it has become bound by its own action, and so has this being also. But when these two beings come here, that is into contingency, that means 'with touching' each other, they disturb each other, they send a wave through each other. Now at the moment of that stimulation, contingent stimulation, stimulation by touch, this being could start to pay attention to the stimulus from the other being. Let us call this being X and this Y. that is biology for girls and boys. Now what happens at the point of stimulation if this one remembers that it is infinite? What does it do with the energy in-put of the stimulus if it remembers that it is really from the infinite? Does it worry about it? Can it absorb it? Right, as long as it remembers its infinity it can absorb the energy of the stimulus, so it is not worried about it. Insult me Ghreta, and see if I get upset.



No.

No? That is interesting!

It's useless.

Right, now you know in biology you talk about X chromosomes and Y chromosomes, so we will have to say that's a girl and that is one is a boy. There are alternatives. Supposing that these, both of these beings forget that they are from the infinite. What are they likely to do when they disturb each other?

Reject each other.

Either reject it because they don't like it or steal it, because they do, appropriate it.

Track 6

Now you know the law of entropy don't you, that everything that is in existence tends to run down? You know that if you have atmosphere around you that is cooler than you are, your body is losing energy in the form of heat to your environment isn't it? Now supposing one of these beings on its own, supposing we had only got the one, the others had gone away, they had gone back to infinity and this one has a certain amount of energy and it is keeping it hot, but out side here it is cooler. What is going to happen to that being as it is losing energy to the environment?

It will run down.

It will run down. Now remember that it is sentient power. Will it like to run down?

No.

No, it will feel that it is losing being, yes? Losing being. Like you get if you speak to someone and they don't reply. You have given energy out like, "How are you darling," and he is so busy with the newspaper it doesn't know you have spoken. Can happen. When it does, you have lost energy to the environment and you are diminishing, you are that much less for letting that energy out and you have forgotten your infinite origin.

So now we will have a few of these beings. They have all come from the infinite but they have forgotten that they have come from the Infinite and they are losing energy by the law of entropy. They are running down, they are diminishing, they are getting smaller and flatter and more and more miserable. What are they going to do if they can?

One of them is going to try and appropriate the other.

One is going to try to appropriate the other, right? So we will have two of these in contingent stimulation.

Now when you take in food, all you are doing is taking in energy, aren't you? You break the food down to get the energy. In fact, the *foo* in food simply means 'force.' If you say F O is force and O D, *od*, which is found in Odin, the Norse god, means primary life power. There is *foo* (fu) force, *od*, that

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is analytic activity of that force. How do you take in food? What do you do? Do you blow out or pull in?

You pull in.

All right. Now they can't be exactly equal can they because there is no single ultimate force that has brought them into being? They have come from infinity haven't they? And so there is no question of them being equal finitely. We have a situation in which they both try to start to pull, like this. This one



is trying to pull a lump off that one and that one is trying to pull a lump off that one. Now one of them is going to tire before the other. You know one of our proverbs is, "Some one has got to give in, it doesn't have to be me." Remember? We will now imagine, we will call this one the X one, that is the lady and this one is the Y one that is the gentleman. And this one pulls harder than this one and does this so that that one diminishes there and goes like that. What is that diagram representing? It is representing primordial sexual relationship because the two beings which are sectioned, because they come from the

original power, but they cut away from each other by the fact of the binding integument, the skin. We now have this being (X,) drawing this being (Y,) into this one (X,) in order to break it down, digest it and appropriate the energy and avoid entropy, avoid the diminishing of self. Now, when this one feels that it is being drawn in, what does it tend to do when it feels being appropriated?

It withdraws.

Origin of coitus interruptus.



It tries to preserve itself by backing out and this one is trying to digest the bit it has got in. When this one tries to withdraw, this one starts to trying to encroach to pinch at least a bit of it doesn't it?



Supposing it manages to bite a piece off, like that and this one gets away with a flip and it is now the one that has escaped, is a bit like this. It has got a little evidence of being somewhere, and remember that Sentient Power remembers everything that it has ever done. It remembers that once it was nearly eaten, and got away with it. It lost a bit but it did not



lose everything and it remembers that once it went into the dragon's cave and it escaped. So it has a memory of a little kind of victory doesn't it, inside its mind? "I entered and I escaped and the dragon, the Chinese call it the dragon power, the one that draws in, the dragon, did not kill me and I have a little evidence here to prove that I was there." And I am not going to let go of my evidence am I? Because by that little piece of evidence I reassure myself of the possibility of escape and the possibility of penetration into the dragon cave and, mysteriously, preserving myself in the process.

So, when the digestive energies of the recipient here (X) bite a piece off, the situation is now like this. And there is the bit that has been taken in. That bit is a piece of living protoplasm because there is only Sentient Power and nothing else, living protoplasm drawn in. What would it try to do with itself? Will it be happily absorbed or will it fight to maintain itself?



It will fight.

It will fight, and will it be losing energy to its environment? Well it depends whether it is going to use its intelligence, isn't it going to try to grab a little bit?

Now that is why the baby creates its own placenta. This thing that has been swallowed, if it can fasten on to the recipient and then eat at the expense of the recipient, it will get bigger won't it? And I may get so big, like this, that the unfortunate recipient gets more and more uncomfortable and determines, "I will let it out, it is safer out than in." Now that is the origin of childbirth. Now if you see this, is the child a child of the mother?

No

No, what is it a child of?

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The Father.

No, it isn't a child of the father, it is a child of the infinite power that made the father and the mother, yes? And that is why Jesus says, "Call no man father on earth," because that fellow was too busy trying to get away with what little bit he has got left, wasn't he?

Yes.

Track 7

So now we have got a situation in which inside every so-called male, there is the dreadful terror of the female possibly absorbing it, taking it in, digesting it, leaving nothing, plus the memory of having got away. So if I can get back in there, leave my evidence and get out again and the evidence will grow and come out be my companion, and we, of the appendage, can make a gang and we can fight the dragons. Now would you believe that is the origin of the George and the Dragon myth? Where George, riding his horse, has a spear which he puts in to the dragon's throat, and the dragon seems to be, in all these George and the dragon things, doing quite well really, chewing off the end of the spears and really frightening George. Now imagine this is the origin of human sexual relationship. Do you doubt it? We all know for a fact, that life began with mono-cell forms and these mono-cells became multi-cells by cell sub-division, and we know that they could now possibly continue to exist without eating.

Now there were two ways of eating. One way was to remember their infinite origin but if you forgot that, eat your neighbour. So cannibalism on the neighbour is the alternative to dependency on the Infinite. You may remember that on one occasion the disciples were rather upset about Jesus not having anything to eat much that day and they thought he would be hungry. He replied, "I have food you wot not of," food you don't know about, and he was referring to this field power. Now all the energy, all the energy without exception, in the universe is field power. If we get it through the fruits and roots and things, whatever we eat, it is only field power condensed and we can get that if we wish, directly from the field but only if we remember that the field is the source of the energy. As soon as we forget that infinite field is the source of our energy, we fall. And we fall down and we become an aggressor, trying to gobble up other beings or bite pieces off them and get away and we believe that we can only survive by cannibalism on other beings.

Now at this lowest level of gross materiality, physically it simply means that one cell eats another cell in the primordial ocean or in the pond. If you get some pond water, look at it under the microscope, you will actually see cells engulfing in this way. They just go up and flow round, make a U-form, and then start digesting another living being. That is not the only way of doing it, that is the way the fallen being does it.

Now, as long as we remain at this cannibalistic level, at the very lowest gross level, it will permeate the rest of our being and we will actually then prefer not only to gobble up people's bodies, like eating salads and buffalo and whatever, but at other levels of social relationships, one business will try to gobble up another and you get those colossal, monolithic businesses and they are continuously buying up little businesses and the principle is the same. It is cannibalism in the field of commerce and its root is in this biological cannibalism.

Track 8

Now all the major religions have a series of symbols to represent this and the symbols have been disguised for a very simple reason which Socrates stated very clearly, "If we did not have hewers of wood and drawers of water, we would not have time to think about philosophy." They don't need any other excuse or any other reason. Thinking takes energy. If you actually go and work, like a farmer in the country, from dawn till dusk, doing heavy farm work, the probability of you having enough free energy to write Spinoza's ethics is very remote and because of that fact, society cut itself and it cut itself into main four main categories, the militarists, the priests, the business men and the workers.

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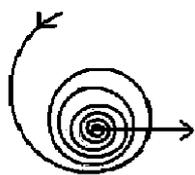
That was the four category social structure based on the four letters of that name. (יהוה) There are thinkers and feelers and there are urgers and commodity service controllers.

Now in all the religions they have symbols and the symbols are disguised for this reason. If everybody knew the symbol's meaning, if they saw the tremendous importance of it, if they knew they could escape slavery by it, then they would all learn it and there would be nobody whatever being a slave. There would be no slaves, but if there were no slaves then everybody would be actually having to look after themselves, make their own shoes, their own trousers, their own jackets, cut their own hair etcetera, etcetera., and therefore, unless somehow, some masses of people can be kept away from that primal knowledge of this original polarity, unless they can be kept away, they are going to come on equal terms with the few who know. Now many, many of the famous rabbis have said without secrets the universe cannot exist, cannot.

Let us think. . We come from the infinite, and we turn round, we make a zone there, islanded off from infinity. Isn't that zone a secret? What does it mean to secrete?

To hide.

To hide? Doesn't it also mean, as in the glands in your body, that what they hide, taking in like this, at some point, doesn't it come out again? You talk about glandular secretions, don't you? They don't keep them in do they? They make them. Adrenalin is made in one place and squirted into another place. So every secret place like that. has a function because if it secretes itself properly it will make something entirely unique which it will then squirt out into the infinite life. And what it squirts out will be unique. So, we will have a few more of these, we are going to go in like this and then they are going to go out like that. That the internal concentration, at a critical point, results in a unique essence and that unique essence is then released into the infinite life. And the infinite life then enjoys it. Supposing



they all made the same essence and squirted the same essence into the infinite. Would that be terribly interesting for the infinite if they all made the same essence? No. Therefore it is the will of the Absolute, the will of the Divinity to draw in and make unique essences, to make unique issuances. So if that one is A and this one B and this one is C, then from the point of view of the recipient infinite life, it can play tricks with itself, can't it. Because it can say "I can write C A B." I got a word out of

it, cab, that is the *cab* in Cabballah, the secret hidden. But that could spell B A C, back and that is the *bac* in the BA's *baculum*. The *cab* is the feminine and the *bac* is the masculine and it can juggle with these letters which symbolise unique forces and in the process it can make infinitely, extensible delights for the infinite life.

Track 9

Now the function of that infinite life is simply to make an infinity of ever new emergents which increase delight infinitely and that is its method of doing it. And you may recognise that that it is the sign of Mars isn't it? If you remember that Mars is made of *ma* which means mother or substantial principle, the *r* means discriminate and the *s* means issuance. That Mars is a simple diagram derived from that rather more complex one.



So in the month of March we talk about seeds where a forces from the infinite come in, wind into the seed, compressed  themselves and then flipped out into the universe to become May blossoms. You know the kind of delight you get when you see those blossoms appearing on the trees, don't you? And the delight of gardeners when they see a mutant, a new flower that was not there last year. And they carefully seize it and nurture it and they breed out millions more and make a lot of money out of their mutations, don't they? But, the mutations are caused by the will of the Absolute to ever more diversification of unique beauties.

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Now the only thing that stops us from being infinitely creative is our obsession with our finite identification. Actually every one of us is an infinitely creative genius. There are no non-geniuses, but remember what we said about Socrates remark. “If we don’t manage to persuade a sufficient number of people to draw water and hew wood we really won’t have time to be thinking about the Infinite.”

So, in the ancient world of the differentiation of functions, two brothers who knew this secret said, I’ll tell you what to do. I will fight to create the slave populations, that is the Kshatryas, the militarists, and you meditate on the principles. I don’t want you to fight, you meditate. I will build you a meditation place and I will guard you. You meditate and find out new things from the Infinite by absolute focus and contemplation but when you have found them out I want you to tell me because I am going to make them appear in this world. And then we need a class of people to distribute them, the business men, the men that handle commodities and services. So, if we can have a platform of hewers of wood and drawers of water and we have the true high priest contemplating the next evolute that is willed by the Absolute. And he connives with his brother and puts the crown on his brother’s head and says, “Now you are an emperor on condition that you protect me because I am contemplating the next evolute and you have to defend it. And you have to organise the fellows that are going to pick up the stones and pile them on top of each other to make the Great Pyramid of Gizeh.” Every great work of art, every fantastically colossal monument, has been built by the labour of men who had not designed it, at the command of a militarist king who could compel them with his army, to do the work, but inspired by the contemplative high priest.

Now, nothing holds a man or woman in subjection, nothing deprives them of their infinite genius other than their identification with the role they play. There is not anything else. There is no mode of bondage on human beings other than that in which they acquiesce. If somebody comes along to you and says to you, “You are negative, you are deficient,” and you think, “Oh gosh, I am negative, I am deficient,” it is not that man that has done it on you, it is your acquiescence. Really you are all geniuses and some of you have been talked out of it. 95 per cent of people have been talked out of the exercise of their genius so that the others can exercise their genius. So, if we were to draw a pyramid we have a saying which, bricks, and then we begin to say, the higher we go, the fewer.

Now the funny thing is, when we did the drawing of the fallen phallic, it fell out of the heart into the pubic area, we represented the whole key to slavery. That is very interesting. If we could persuade a large number of human beings to descend and focus in the physical, genital organ, and then persuade them, by propaganda, by advertising, that this is the real meaning of life, this genital excitation, this seeking of genital friction and release of tension, if we can persuade 95% of the human race that that is the real objective of life, namely pleasure and particularly, genital pleasure, if we can persuade them that, then they will not rise up, they will not lift up their hearts, they will not centre in their sensitivity but they will be trapped in the external stimulus.

Track 10

Now God says, I have created with a *hé* and He said, I have left the *hé.*, this letter for *héi* nepo ,7 downwards through sin-time-matter. Life is open downwards to sin-life-time-matter. The infinite life, open downwards means towards material, physical identification. If you think that you are a physical body and not a spiritual entity, you are orientated downwards.



Encapsulated
beings look
down into
time world

Now at the bottom of this letter *hé*, down here, not in the land of sin, are a lot of souls, that is, these beings that have been encapsulated, this is spirit and when encapsulated is soul. There are a lot of beings and those beings continuously look downwards to the possibilities of sin in the time-matter world, as they are so terrified of it that they are not going to sin.

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What is it like if you imagine that you are in Heaven and don't you know there are seven heavens, like this, you are in the lowest heaven and you are so near to sin-time-matter that you keep looking at it and wondering about it? But you are very nervous about it so you won't commit it, because you don't like the idea of punishment for sin, so you are not going to commit it.

Now what is your feeling like?

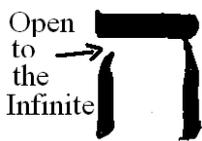
Frustrated.

Mmm?

Frustrated.

Frustrated, and yet they are not going to sin. I won't draw them all but imagine I have drawn ninety-nine of them there and there is one down here, and the weight of the others on top of it push it down there, and that is called the Black Sheep. Now that one sins. But the funny thing about it is in sinning in time-matter, he gets an education that the others that don't go into time-matter don't get. So, doesn't it finally come to the end of its sin? Doesn't it finally discover the inefficiency of sin? So does it not finally come out and when it comes out from the land of sin, does it just go back where it was?

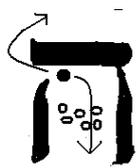
No, no.



No, no. The rabbi is too smart for that. The Black Sheep, having come out goes right up there to where the window is for a bit of fresh air because this is open here to the infinite.

Are you using sin as separation?

Sin means separation from the infinite life, it does not mean anything else, just to disjoin yourself from infinity. So the Black Sheep has now gone up and it is the one that is near where the breathing hole is.



That is why it is said there is more rejoicing over the ones that came back than the ninety-nine that never got lost. And there is one lovely cabalistic saying statement where God is looking at those ninety-nine and they keep peering over into the land of sin and went ugh, terribly frightened of it, and He gets mad at them and goes "Phiiiit," and He kicks them down. It is absolutely intolerable that they should continuously fascinate themselves with sin and never get the education that would allow them to give up sinning.

So the Black Sheep is now up near the breathing hole. He can meditate on the Infinite but he is still in the world of being. He hasn't vanished, like a poet once did a translation of the Buddhist Scriptures called *The Light of Asia*, in it he says, "The dewdrop slips into the shining sea." Well, that has given a lot of Europeans an idea that individuation gets lost. It doesn't. The unique essence remains eternally unique. The Black Sheep is up there, he can breathe the infinite and draw in beautiful new thoughts, even new thoughts of new sins he hasn't thought of yet. Then, he might go down again and reincarnate, pushing his way, elbowing his way through the anxious and diving in again. One never knows what he is going to do, but when he has been down to examine the new sin enough then he will go back up and have a fresh breath.

Track 11

Now, imagine that this is basic ontology, it's the basis of all existences, of all universes and we are all in it. We think, we feel, and we will, and we will about what we think and feel, and we feel about what we think and will, and we think about what we feel and will, and this trine is inseparable in us as individuals and there is no escape ever to that trine of unique ideation, affection, conation for each one of us. But the centre of each one of us is a unique contribution and it is called talent.

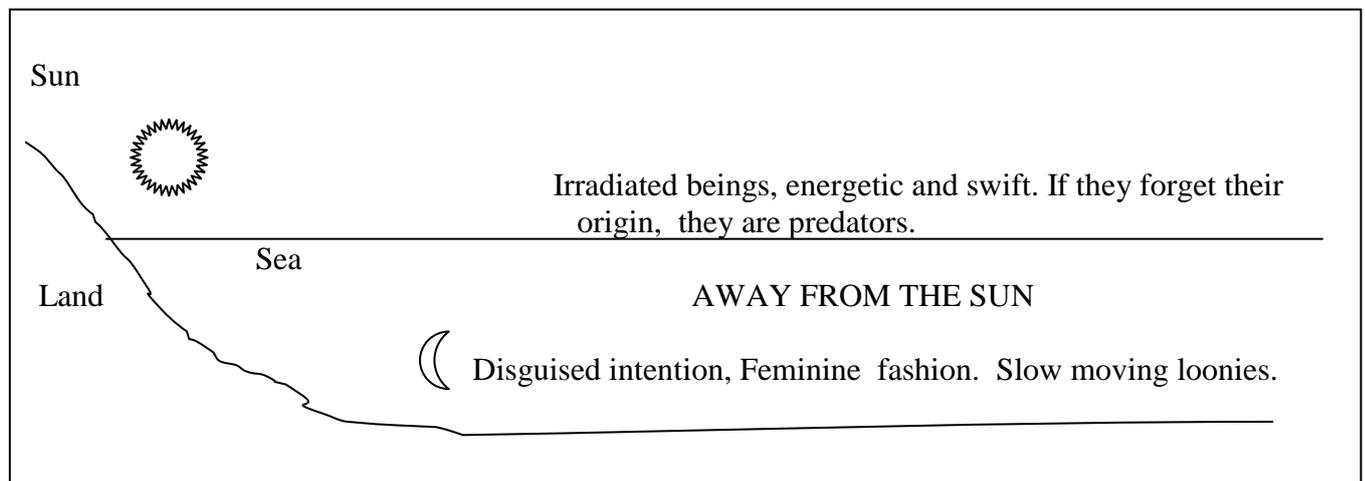
Now you know the *lent* in talent means seed. It means seed of potential on which you are fixated or crucified. Every talent you have is an imperative to develop it. In the parable of the talents, one of the most terrible parables there is, is the story of three men. And the Lord comes and he gives to one man

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ten talents, to another five and to another one. And then he goes away, and then he comes back. “What did you do with your talents?” You know that the ‘lent,’ seed, they are lent to you, potentials, and, you are fixated on them and yet you have to develop them because the one who gave them, the Lord, comes to you, and says, “What have you done with your talent?” And the one with ten talents said, “I made another ten talents profit.” And the Lord says, “Good, here are another ten.” The one with five talents said, “I made five talents,” and the Lord said says, “Good, here are five.” Notice, the Lord is discriminate. He does not give ten to the fellow that only made five. Then he comes to the one with one talent and he says, “What did you do with yours?” He said, “Lord, I had heard that you were a man who reaps where he does not sow, and I was afraid, so I buried my talent.” And the Lord said to him, “What, you thought that about me? Then the least you could have done would be to lend out that talent to usury, to show me a profit,” and he took the talent away from him, and said “To him that hath, and to him shall be given. To him that hath not, even that which he hath shall be taken away.” The talents you use grow more and more and more and the infinite supply comes in and it gives you profit and profit. And, the talent you are afraid of developing, that withers away inside you, that one, the power from the infinite takes it away and leaves you with nothing and you become a shell, rabbinically, a husk, the skin of a possibility, but no possibility. You have thrown it away by allowing it not to be exercised.

Track 12

Now we have a short outline there of our relationships, of our possibilities with each other. Now there is a thing called kindness. Now kindness is from *kin*. It means those beings that are put together that are similar in form, in power, in function, in ideation, conation, affection they are similar, akin. Kindness consists in treating a being according to its kind. So that, if you, say, find a worm on a stone instead of in the ground and you are kind, you say, “The proper place for worms is not a stone,” so you pick it up and put it on the soil. And if you saw a little bird just fallen out of the nest, you put it back in the nest and you would do to everything according to its kind.



Now, when we draw the sea like that, that is the surface and there is the depth, here is the land. And the Sun is up here, shining and in this sea there are mono-cells, like this. All the ones on the surface are irradiated very powerfully with the Sun and the Sun energises them and they become very mobile. And they are the ground of spermatic forms with tails and the origin of vertebrates. But, deeper down, under here, blocked by the others above, down here are mono-cells, sun-starved. But the pull of the Moon affects water, so we will put a Moon down there to balance the Sun up there. In a friendly way we can call them sunnies and moonies, it is technical, you are not being rude. The ones that are sun driven tend to be very aggressive and swift and they become the great predators, they become the streamlined sharks and so on, tearing about the ocean. Remember, if they have forgotten their origin, they are predator, they are going to eat somebody up and get away with it. Meanwhile, down below, here sun-

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starved, and can't get swim so fast. Do you know that at very great depths in the sea there are fishes living and if you bring them up suddenly, they burst. They have grown under pressure, evolved under pressure and they are controlled by phases of the moon and they are not streamlined like sharks. They are not that kind of being, they are swallowing beings. I'll draw you a little portrait so you can see it, of a being of the depths. I am not exaggerating this, this is a fish of the depths. You see that, that is a real fish of the depths. If you do your depth fish studies you will find lots and lots of fish with great big mouths, not very big long bodies and they are all horribly disguised except for the teeth. They are just waiting for dinner. But they have not got enough solar power to swim fast so they idle along, covered with funny lumps and crags and bits of seaweed and anything whatever to disguise their intention. Would you believe it, that is the origin of feminine fashion? [Laughter] True, true! Don't blame me!



Track 13

What does it mean then if we are going to be kind to beings? It means that the slow moving loonies have somehow to devise methods of avoiding the dictatorial aggressiveness of the fast moving sharks which are streamlined. But, it also means that the sharks, when they are not on colour, on form, they should not go too deep, especially if they are tired.

What is required is an intelligent self-appreciation of one's unique organisation and structure and a good will, to be kind to all beings. So, only if you have really finished with yourself, I mean, finished with your life-form, you've nothing else to do with it, then you might deliberately go down, swim low, slowly, where you can be devoured by a hungry creature, and that is being kind to other beings, web-footed friends and so on.

Now, our human relation has been disguised like that by an intelligent oligarchy who know, absolutely clearly with of thousands of years of the same tradition, that the world is going to continue like this until everybody remembers their infinite origin. The prophecy about that is that, "In those days, no man shall teach another of God, for all shall know Him."

It is possible to begin to remember one's infinite origin, and what happens if you suddenly realise you don't have to kill other people or their businesses or steal their motor cars or whatever they have got, fountain pens, or whatever. You can actually borrow a fountain pen permanently if you ask nicely. I got one, didn't I, at Christmas? A very nice one thank you very much, even though it was Irish manufacture It is possible, actually, to be supplied, if you play the rule of the infinite, with all that you need. Why is that? Because if you are not a cannibal predator people are not so scared of you as they would be, and if you really don't bite them, do you know what they will do?. They will give you a piece of their cheese sandwich. True! I have actually been in a house the other day and I was given some grapes and that was only because they didn't think I was going to eat **them** if I got the grapes. I am not being cynical.

Now that is what we have got to consider. What we have got there is a very bare outline of a cabbalistic doctrine. I am just going to write that base it. I am going to put a Q there and a B and an L and a H. The H is really fifth letter, not an eighth, and I am going to read the letters to you in their true significance. The Q is a *qoph* which means back of your head, which means impulsive behaviour; the B means to bind, to encapsulate, to control; the L means to stimulate and conjoin with and the *hé* at the bottom means life. It means that if your impulse is to cannibalism, to separative activity are controlled by you and you then determine the stimulus situation in which you put yourself, you will enter into life.

Q
B
L
H

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Now that is the word Cabbalah (Qabalah) and it simply means that if you wish to enter into life you must become a self-stimulating being, and, to become a self-stimulating being,, you must break the tyranny of reactivity to other stimuli that come to you from outside. As long as you are conditioned by stimuli that come to you from outside, you are not a properly self-stimulating being. And at the back of your head, and in the Hebrew that letter is a drawing of the back of the head like that, and there is your spine. It looks like our letter P but of course it is a Q, hence mind your Ps and Qs. When a person talks out of the back of the head we mean they talk impulsively, don't we, and rubbish? But if you say, "I will talk rubbish out of the back of my head unless I get hold of myself, and that is the letter B, I must bind, I must encapsulate my energies. Then when I have got hold of them, I must use the letter L, the *lamed* which is an ox-goad, I must stimulate me. I must be a self-stimulating being otherwise I will be at the mercy of anybody else that stimulates me. And if I am urgent, ancestrally driven, but bound, self-stimulating, I enter into life. My life is only truly possible when I am a self-stimulating being with self-control. The self-control stops me reacting to the stimuli that other people throw at me. It does not matter what religion, what philosophy, what secret society, what symbols there may be in all the systems of the world, they all refer to the same thing, - self-control, self- stimulation to rescue us from being controlled by other beings and being directed by their stimuli.

Re Read by M.L. October 2011

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