

Speaking The Infinite Silence III

I AM THAT I AM

By Savitr

יְהוָה

*He who can rightly pronounce it, causeth
Heaven and earth to tremble, for it is the*

N A M E

Which rusheth through the universe.”

--The Cabala, quoted in
The Hebraic Tongue Restored

In order to put this article in perspective, let's recapitulate and expand on a couple of earlier points (And, by the way: I encourage you to save past articles, since there isn't room to reprint previous alphabetic keys in each issue):

יְהוָה : *Shem*, translated “name”: Radiance; eclat; the full emanation and expression of a being.

מַיִם *Mayim*, translated “waters”: Often, especially in Genesis, refers to the transcendent ‘waters’ of cosmic consciousness.

שַׁמַיִם *Shamayim*, translated “heaven”: Combines the two previous concepts—the full immanence, presence and expression of God, revealed as every aspect of Manifest and Unmanifest existence, the Absolute and the relative together—including the totality of Creation and the consciousness of every created “thing.”

In case I'm being too subtle, let me borrow the words of biblical scholar and qabalist Carlo Suares in *The Second Coming of Reb YSHWH*:

In consciousness there are no insulated compartments—no partitions or dividing walls. . . . There is a coexistence and interpenetration of an indeterminate number of universes of indeterminate dimensions. Every one of these universes is the projection of a particular state of consciousness. The sum total of these states constitutes the universal consciousness—God, if

you prefer that word, but only on the condition that you give it no “thinkable’ definition. . . . The Aleph is everywhere and...it is not quantitative! It is total in every point of the Universe. [emphasis mine].

As we begin to merge our heart-minds with this concept—to wrap ourselves up in it and around it and to truly know it with deep knowing—we find that the keys of Sacred Language are beginning to open doors to unimagined and unimaginable experience. Perhaps we can use the same keys to understand the Name of God that we reserved for this article: **יְהוָה**, usually translated as “Lord” or “Jehovah.”

This name first appears in Genesis 2:4; significantly, after the ‘day of rest’—after God has completed the process of manifesting Himself as Creation, and has restored this new myriad Self to Unity by remembering and returning to His own Original State or Source. [Incidentally, the Hebrew/Aramaic words for “repent” mean exactly this: “Return to your Source.”] His Name appears as **רמ]ב#AKrā** or **YHWH ELohIM** [remember that Hebrew is read right to left].

This is only one aspect of “The Name,” as it is called in Hebrew literature, however. When Moses says, ‘When I come unto the children of Israel...and they shall say to me, what is his name? what shall I say unto them?’ God replies, **והוא יאמר** **אֲשֶׁר אֲשֶׁר**, **ASHR AHYH**, which is usually translated, ‘I AM THAT I AM’ (Exodus 3:13-14). Let us, however, add a few new letter-keys to the ones you already have, after which you may wish to take a new look at God’s ‘calling card’:

f Hebrew letter *Resh*: The cosmic container of all existence, rooted in the primordial movements of the Universe unfolding and returning to Itself.

j **∅** *ASH*: Pure fire that has no source; the fire of spirit that empowers the soul to grow and return.

fj *ShR*: United with the movement of *Resh*, the idea of recombining into a solution; liberation, as with a circle or container opening up.

Quoting Suares again, this time from *The Cipher of Genesis*:

[A person who knows how to read these letter-keys will find that] the universe invades him with all that lives and all that dies, and that which exists and that which does not exist, and that which has never existed, and that which will be, and that which never was; though time and space are there, they dissolve into timelessness; for therein lies the prodigious mystery of all that is determined by indetermination. The sanctification is there, and a man dies to himself for being so much alive.

Or Neil Douglas Klotz, in his re-translation of “Jehovah” in Genesis 2:4—

*Life Squared [\\]
interpenetrated with both
its own Power to Manifest [m
as well as the awareness of its own
original Being and Nothingness [k]:
[\k m*

*And this Being of Beings,
another name for Unity,
continues to interpenetrate
the foundations of our existence—
all waves, all particles—
as the Seventh Day continues.*

. . . The double root HH indicates universal life, breath, soul, and abstract being doubled in strength; as a verb it would be translated “to be being.” This root is preceded by the sound [Y] pointing to a power that has manifested intelligible life as well as to a past that has been eternal [and a future without limit]. . . In the middle of the HH root is placed [W]. . . which is the sign of a universal link between being and nothingness, . . . the door that converts one mode of existence to another. [Desert Wisdom, pp. 242-243]

Even the best mainstream attempt at an enlightened translation, “*I AM THAT WHICH IS,*” seems to fall just a bit short. Given the transcendence of time and place inferred by these “Names,” some have suggested that *YHWH* should be minimally rendered as “*The Being Who Is-Was-Will-Be—NOW!*” This leads to a question you may not have considered before: *Is God a Noun, or is God a Verb?* It’s a serious question.

But we’re not done yet. The four-letter “Name” has many more complex reflections in the Old Testament, which for the most part have been ignored by scholars and theologians. Most prominent are the forty-two letter “Name of God” derived from the first 42 letters of Genesis, and the 72-letter “Name” derived from three verses in Exodus (14: 19-21). These and other such “Names” are arrived at by a complex process of letter substitution known as *Gematria* and, although they evoke many profound concepts about the nature of the Universe, don’t need to be detailed here if you’ll allow me to skip some evidence and get to the point: The entire Torah is, inescapably, a “*Name of God.*”

Every Hebrew letter-key is an aspect of *YHWH*’s *Shem*, in its manifest and/or unmanifest form. The first five books of the Bible are a multi-dimensional catalog or description of the presence and movement of *YHWH* in every aspect of the Unmanifest, infinite, eternal NOW as well as in the manifest, limited human arena of time and space. It is also a map—a guidebook even—to this amazing Creation, when read letter-by letter instead of being translated word-by-word. As stated by Dr. Jeff Satinover, “*The Jewish approach to the question of whether there is a higher meaning to the world is, ‘Come, let us search out the hidden depths of the Torah and then you will see for yourself evidence of a divine hand in the world.’*” ‘*YHWH*’ is never pronounced because, as it unfolds into full manifestation, it is unpronounceable by those who have eyes to see.

The Torah is a description, ‘*stone by stone,*’ of the Multiverse; the Multiverse is, in turn, the full radiance, or *Shem*, or Name, of God. Isha/Jesus, who called himself *Bar Nasha* [translated “Son of Man,” but with subtle overtones of enlightenment flowing back into something weak and forgetful] assured his opponents that he came “Not to destroy the Torah, but to fulfill it.” Taken in this new context, the possibility suggests itself that he was saying much, much more than we have understood before. For would not the fulfillment of the Torah be the completion of the Seventh Day, the *Shem* of *YHWH-ELoHIM* re-membering and reintegrating itself with its Source? But in that case Isha’ah wouldn’t have been referring literally to himself, or to the Torah, would he?

Perhaps, reader, you begin to suspect that the next article is going to turn all of this new understanding back onto you? Are you ready to burst the secure little shell of your humanity, and allow Aleph-in-You to be rescued from its imprisonment in a lie? Are you ready to *repent*, and return to the reality of Yourself as the *SheM* of *YHWH*? If so, we should have some fun next month. In the meantime, by what *name* will you choose to be called? If the consciousness that is God, is a verb that transcends all tenses, where does that leave the consciousness that is You?

John! To the multitude below in Jerusalem (it appears that) I am being crucified and pierced with spears; and reeds and vinegar and gall are being given to me to drink, To thee now I speak, and give ear to what I say. . . .

Understand, therefore, in me, the slaying of a Verb, the piercing of a Verb, the blood of a Verb, the hanging of a Verb, the passion of a Verb, the nailing of a Verb, the death of a Verb.

And thus I speak, separating off the man. First, then, understand the Verb, then thou shalt understand the Lord and in the third place, only, the man and what he suffered.

--Leucian Acts of John, c. 130 A.D.