Joyce’s *Finnegans Wake*
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To August Simone Anderson-Meicht,

Granddaughter the Magnificent
Ancient Chinese saying in four-character style for this chapter’s focus on Cain-inaugurated lack of caring for others, for moral decay:

Wine
Pools
Meat
Woods

This saying is the first part of a commentary on extravagant consumption from a poem by Du Fu [712-770 CE] entitled “A Song of My Cares When Leaving from the Capital to Feng-Xian.” It gives a picture of wasted wine in pools on the ground and wasted meat in the woods, when all the while the impoverished starve.

More fully translated as:

“Inside the Vermilion Gate wine and meat are stinking while on the road bones of men are frozen to death”
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Section I:
Introduction

This volume is the eighth in a series. It assumes you have read the first seven volumes by the same name. For a review or a starter kit, see Section V herein for materials on FW generally, Kabbalah and Joyce’s theories. These are repeated from earlier volumes.

This volume attempts to decode on a word-by-word basis chapter 3.3 of Finnegans Wake, a very long chapter in Part 3.

I hope my decoding efforts will help you enjoy the riches of Joyce’s last literary blessing, a blessing 17 years in the making. My intent is to explore Joyce’s novel as an art object, to examine how it works as art using the theories of esthetics developed by Joyce himself. I call it a novel, but it fits in no known category other than wisdom literature.

My particular emphasis is on the formal elegance of the chapter in question, how the parts are held together, the artistic tikkun. Joyce must have loved formal elegance because every chapter in Ulysses and FW is constructed with a unifying pattern. And as in Ulysses, the pattern around which the elegance is woven rises closest to the surface at the beginning and at the end of each chapter. Further, the chapters of FW are organized into Parts 1 through 4, and each Part is also organized according to a broad-scale and general pattern. In addition, several patterns run throughout the book, like a big comprehensive woof.

Section VI Debts and Methods contains information on sources, capitalization, meaning of parenthesis and such matters. I am not an academic, do not use footnotes and do not scour all of the literature to find out if someone else has already said the same thing or just the opposite of what I am saying.

Some starter abbreviations for this chapter infused with psychoanalysis: UNC refers to the unconscious or Id as theorized by Freud, PS to psychiatry and PSA to a psychoanalyst or
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psychiatrist. SE to the super-ego and E to the ego. OT to the Old Testament or Hebrew Scriptures and NT for the New.

And a warning: Joyce is not PC when it comes to homosexuality. I intend no disrespect by reporting my take on his views.

There is plenty of FW to go around. Analysis of FW is not a zero sum game. It was designed so that analysis of its meaning would be an infinite series; some analysis makes more possible.

FW’s depth is astounding. Like its god, it is an infinite source of meaning. It exalts connections, any kind of connection. Combining Kabbalah and modern cosmology, FW suggests these remaining connections are background radiation from the destruction of a primordial unified and infinite structure known as ES god, a destruction made by a big bang set off by a succeeding and seceding TZTZ god, the god of this world and separation. The tension of unity versus separation is one of the mega-patterns that run throughout FW.
Section II:  
Summary of Chapter 3.3

I Dream of Yawn

Sleeping HCE dreams that he has a sleepy and passive son named “Yawn.” HCE’s dream shapes this Yawn, just as it shaped a different Jaun in the last chapter. Jaun and Yawn are different versions of the son spirit usually called Shaun the Postman, the son whose psyche carries the messages of others from the past. Made passive by sucking up to customers just before crashing asleep, the father’s sleeping psyche projects a passive son in the dream. Thus his name Yawn. This Yawn is so passive he needs help in releasing his feces. This is the spirit he is full of, this is his end product. Talk about anal retentive!

As dreams, per Freud, pursue wish fulfillment, this dream fulfills the father’s primal desire for a passive son. He wants a son under his control and not an independent individual detached from the family--e.g. stay home and work in the family business. So the dream owns Yawn as HCE wishes to. No clarity in this father/son relationship.

That primal father wish for control festers in the collective unconscious, planted there by thousands of generations of alpha cavemen. As hypothesized by Darwin and Freud, these alphas controlled their beta sons with buggering and castration in order to keep exclusive control of the females. So what if the so-called unique individuality of my son is crushed by his fear of me. My motto is spare the rod and spoil the beta and lose the harem.

The dreamer’s script loads Yawn’s defenseless psyche with aspects of father-troubled sons from the collective past. The dream freely picks handicaps for Yawn from this historical curse chest, and Yawn is weighed down by a collage of passive traits from now one and now another or a mix of several historical father-troubled characters. These father-troubles mix with Yawn’s instinctive and active personal desire to do what
he wants, and the mix produces distorted choices, particularly in his sexual object or love choices.

The principal reference from the past to distorted sexual choice is Freud’s famous client Wolfman, who took his buggered and castrated roles to a “hole” new level. After witnessing his parents’ sex *a tergo* [male erect, female on knees, doggy style] and fearing his father’s angry reaction to his witness, he adopted the ultimate passive beta male attitude: he wanted to be his father’s wife. Until that happy day, he would retain his feces and receive enemas from others as a combination stand-in or substitute for the paternal penis. Like Wolfman, Yawn is vulnerable to distortions caused by the collective past because he does not have a steady and independent self. Joyce loads Yawn with Wolfman’s troubles.

The references from the past also include Oedipus, whose independence was destroyed by father-related fate. Like Jesus in the Garden of Gethsemane, Oedipus got into big trouble when he confused his foster father with his biological father. He didn’t recognize his real father the King when they fatefuly met at a road crossing and argued about who would go through first. The son killed his father and got the harem, including his mother, at least for a short time. You might call his distorted sex choice an unwitting, short-time Oedipal.

For most of the dream, Yawn plays the role of a father-troubled Cain and has to bear questioning by the New Testament synoptic gospellers [Matthew, Mark and Luke]. In the dream they serve as the tools of the father’s desire for control of his son. They try to reduce his particular take on independence, his Cain-like tendency to pursue his whims, whims which have been distorted by his Cain experience of being repeatedly rejected by his father [who blew back his sacrifice and took Jesus not him as the second person in the god-head]. His distorted sex choice was alpha-gluttonous, to take both of his sisters to wife, sisters who represented all the females then living other than Eve his mother.

Trouble in the father/son relationship seems inevitably to produce distorted choices by the son as to sexual love objects.
What is apparently necessary for a nondistorted and healthy sexual choice is independence, from the family cave, from the Oedipal Complex and parents in general. The son’s choice must proceed from his own individual personality; then it will be fulfilling. The Oedipal son keeps looking for his mother in his choices. The troubled father/son relationship in the case of Jesus, trouble highlighted in the Garden of Gethsemane exchange, would not allow him at least for history’s sake to have any such independent relationships. He is an eunuch in the gospels.

The ultimate source of these father fouled and distorted sex choices is heard in the First Father’s descriptions of his preferences, for sterile and non-mutual anal sex. This is the bat-cave breeding ground for the male counterpart of original sin, the Eve-started spiritual virus that time travels through vaginal sex. This male virus time travels through anal sex by way of abuse of the son by the father generation to generation.

The gospellers are the dogma fathers for the church about the nature of Christ. Since Cain was also a son of god, they check him out as a possible substitute. He wants to be in the god-head and criticizes the reigning second person as a push over. This questioning of Yawn by the gospellers invokes the contrast between Cain and Jesus, Cain who was always independent and selfish [reducing his independence to whim] and Jesus who was at least initially independent and always charitable [elevating his independence to wham].

The gospellers meet resistance in Yawn/Cain and try to whittle his independent whimsical nature down to size, just as in their writings they buggered and castrated Christ into a servant and an eunuch. They emphasize Yawn/Cain’s aspect as the son of god, not as an independent person, and assume he will reflect his alpha father. Pointedly, they are not concerned about his lack of charity.

The gospellers are particularly concerned with Yawn’s/Wolfman’s/Cain’s predilection to identify not with his father but with his mother, who would be the god-status seeking Eve, a female who must in all events remain grounded in the RCC harem.
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Eventually Yawn hears the voice of the ultimate father, the prime deceiver and voice of the sterile, and then finally the Holy Ghost, the father of the fertile New and True. The contrast is frightening. The Father boasts that he “has it in” for us, takes no prisoners and is not disturbed by humanity’s ills or responsible for evil.

Stated in generalities, this chapter feeds on the tensions of letting go versus holding, active versus passive, and personal versus impersonal. Holding, control and dogma make for passive and impersonal. Letting go, love and mysticism for active and personal.

**Prehistoric Voices of the Father**

My guess is that Joyce’s inspiration for this chapter was the following line he read in Volume 3 of Freud’s Collected Papers: “individual gaps in human truth are filled by prehistoric truths.” This is in Freud’s report on the famous Wolfman case. [Joyce took notes from this report.]

Joyce reads the individual gap in human truth as the gap in individuality. This lack results in vulnerability to the influence of the prehistoric truths, especially those involving father control. Joyce finds the invading prehistoric truth in the crowded collective unconscious, a force full of father fear, always geared up to exert control. When the son’s individual deflector shield is low, the prehistoric father tractor beam locks on and pulls the son back.

Joyce modeled Yawn with Wolfman’s unusually deprived individuality and correspondingly open channel to the prehistoric truth. This chapter is full of details from Wolfman’s infantile neurotic experience and father fear.

And as Joyce’s magic would have it, the location where the gap or shortfall in individuality takes place is itself a gap, Yawn’s anal cavity. This gap is where his potential for individuality has, like a “stage coach,” been stopped and robbed. Like Wolfman, Yawn’s psychosexual development toward individuality and detachment from the family has been stalled in the
earlier anal erotic stage. There he remains trapped in the childhood impression of turds as gifts, gifts he as a parsimonious anal-retentive type does not want to make. So he retains his excrement. He holds it. Don’t give it away. Keep it in the bank. It gets dry and hard like a stick.

And this lack of development has allowed the prehistoric voice of the father to fill him, figuratively to fill him with waste, to control him and waste his life potential. He has no positive emotional connections with unrelated third parties and has not detached from his parents. In fact, Wolfman went all the way with this: his only desire was to be his father’s piece of ass. He wanted his father literally in his filial gap.

But repressed beneath Wolfman’s fecal retention was memory of a liberating spontaneous evacuation: After witnessing at an early age his parents enjoying sex *a tergo*, Wolfman participated in the event by spontaneously releasing a turd, his primal turd. That was his way to celebrate and participate in this mutually exciting and happiness creating human connection—he saw that both father and mother enjoyed the experience. The primal turd returns from impacted repression back into the light of day in the redeeming last line of this chapter, when three lumps of excrement are spontaneously dumped.

Joyce shows father intervention as ultimately proceeding from TZTZ god as the Curse and passing from father to son and being repeated each generation. This is part of the curse of Kabbalah and you hear it from the horses’ [plural] mouth in this chapter. Joyce invites the reader to compare this god’s various products: excrement retention, experiences repressed in the unconscious and the receiving position in anal sex. All create crowded spaces.

**Cities and Crowded Spaces**

Yawn’s Cain aspect gives us cities. Cities are splattered all over this chapter for which ground zero is [father-son] limitation. The names of their lord mayors are also thick in the text. City gives us “sit he” or “shit he.”
Cain started cities. With their anonymity producing density, they were the natural vehicle for Cain’s non-charitable attitude towards others. If Cain is not his brother’s keeper he is surely not his neighbor’s keeper.

In Yawn/Wolfman’s anal retention gift aversion, you will recognize the non-charitable city attitude. In the need for enema services, you will recognize services-dependent city life, which is to be contrasted with self-reliant country life. The limitations of passivity make humans model occupants for crowded cities, where no one cares about anyone else and private space for individuality is limited. Getting rid of waste is a big problem in cities. Cities made walls possible and necessary, and City walls keep people in as well as out.

The initial Cain instituted cities were in the Land of Nod, nod for sleepy, Yawn’s physical and spiritual condition here. The first city was named Enoch, after Cain’s son. According to Gill, the name Enoch signifies “trained up,” a meaning which Joyce uses as “play up” to continue the buggered beta male theme.

The crowded spaces are in those cities and Yawn’s intestinal tract. Like Yawn’s overcrowded and hard pressed colon, his dreamer’s unconscious is also crowded with repressed material. For most of the last third of the chapter, the father god’s prehistoric voice joins the crowd and crowds out all others.

Anal and Vaginal Art

The anus is the organ for this chapter [each chapter in Ulysses had a characteristic organ]. For Joyce, the anus pipes passivity. The anus is the characteristic organ for TZTZ god, Waste Incarnate, as the heart was for Love Incarnate Jesus.

The dreamer father’s need to evacuate is experienced in the dream by his son Yawn. Both dreamer and dreamed need to go. Both are holding it.

The retained fecal “stick,” the constipated hard material in the colon, is experienced as pressure in the anal tissues, just as the passive partner experiences anal sex. Anal sex is the badge
in this chapter for generalized father control resulting in a passive son. The historical antecedent is the alpha caveman and the legendary antecedent is Adam buggered by the serpent. In Joyce’s view it is also the badge for a sexual connection that is one sided and sterile, the personal preference of father god.

The gap derived from anal gap is an important concept in this chapter, particularly in contrast to agape. Joyce depicts Cain as a son of god who is independent but selfish [the gap] and Jesus as a son of god who is independent and charitable [agape].

Translating spirit into literature [a constant Joyce predilection], the contrast is between [1] Cain based art or one-sided or anal art that feeds only on the author’s agenda, whims or fantasies and [2] Jesus based mutual or vaginal art that connects to others through pity and the secret cause. Just as male/female vaginal sex can sponsor love that makes anything possible, even bringing forth the new in swaddling clothes, vaginal art is unlimited in potential.

This chapter is littered with references to other authors and works. We can guess which category they belong to by way of the surrounding material. But one thing is abundantly clear: this dream that pursues private wish fulfillment as well as the three synoptic gospels that pursue an outside agenda rather than the real Jesus are pornography in Joyce’s book.

**Dawn of the New**

The chapter starts with an anal retentive and dependent son Yawn all alone in the dark, fearful and needing help with an enema. The chapter concludes as the new day begins to dawn and a spontaneous solo evacuation is achieved.

In these more promising circumstances of morning, the voice of the Holy Ghost [Joyce’s version] as the genuine father of the Son in the godhead [impregnated Mary through the ear] boldly breaks into the dream and ends it together with its inherent father control. This autonomous voice silences the OT father voice and brands as frauds the three synoptic gospellers.
[Matthew, Mark and Luke], since they claim to have personally known Jesus but portray him as a servant and eunuch, a description no one who personally knew Jesus would use. Further, the Holy Ghost charges that the synoptic books are pseudepigraphic frauds, the actual authors of these books having fraudulently ascribed their books to M, M & L but actually are mere unknown beta ass scribes delivering dogma from TZTZ god.

As Jesus’ genuine father, the Holy Ghost claims his/her son to be the essence of independent and new existence. Pointedly and unlike other fathers, the Spirit makes no claim on the son. The son does not have to be the Messiah as forecast in the OT.

The Holy Ghost father of the New and True does make room for John, whose gospel was fundamentally different from the other three. The trinity of synoptic gospels had to carry the same common substance, the Messianic-based message treating Jesus according to the prophecies and made mostly from the same [Q document] source. By contrast, the “beloved” John personally witnessed Jesus, and John’s individual-based mystical approach to god has the potential to rescue us. Unlike the synoptics, it offers mind clearing meditation and personal participation through individuality into Christ’s spirit.

John bears witness to the presence of the Holy Ghost by unloading a trinity of turds of shame and the old, separating himself from the control of the other three gospellers and the common substance trinity. This in order to clear his mind for active participation in the Holy Ghost. He unloads spontaneously, just as Wolfman did his primal turd.

The Quick shed the Dead.
Section III: Other Conceptual Material for Chapter 3.3

Dream Format

The format [think “mat for” or “floor mat” for Matthew] for this chapter is an episode in HCE’s dream sleep. The dream format by its desire bearing nature carries the father/son control but is never mentioned. Yawn and the questioning gospellers, the father voice and the Holy Ghost just appear without introduction as if the reader were having the dream.

That dreaming sleep started when HCE crashed unconscious in the bottom level of his house/pub [residence like soul partially for others] as a result of drinking the spirits left over by others at closing time. With his obeisant behavior last in mind, he HCE projects a passive son being subjected to church dogma.

The dream starts with Yawn lying on a hill and wailing because he is filled with shit and needs an enema. In this condition, he is visited by facsimiles of the four gospellers--Matthew, Mark, Luke and John. They have sought him out in order to interview him. They reportedly wrote about Jesus as the son of god, but it is not clear here whether they have already done that or are deciding whom to memorialize, Yawn as Cain or Jesus. They have apparently already edited their texts to make Gethsemane-pressed Jesus fearful and dependent because Yawn/Cain criticizes the choice of Jesus as the second person in the god-head on the grounds he is a pushover.

The gospellers interview Yawn as Cain, who was also a son of god, in order to find out about his father. This they do by finding out the “way” of Cain [think “Weh” in “Yahweh”], since they assume the son is a copy of the father. This angle of interest also leaves open the possibility that Cain and Jesus have different fathers; otherwise to know the father of one would be enough.
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Their inquisition takes on some aspects of psychoanalysis. Pointedly, the gospellers do not give Yawn what he needs, an enema, or inspire him to give it to himself.

The gospellers try to shrink Yawn/Cain from independent to dependent. They try to give him the dogma as to the meaning of Christ, as a servant and full of love for all but not for any particular female. The independent and non-charitable Cain will not have either aspect; he does what he wants and keeps his city bound harem.

The dream scrapes the bottom of HCE’s psyche and eventually the voice of prehistoric TZTZ father god is heard hogging a good portion of the chapter. For most of this long and self-justifying speech his is the voice of deception, but eventually he reveals his real program: to humble humans on to all fours in the manner of animals and “play up” the anus. This program gives us the dog on all fours mother, or dogma, doggy position for ma and instruction from others. Like dogma, TZTZ god would “train up” as many as possible. This program is marked by sterility and repetition of the old.

The corollary of this dream control is that in non-sleeping existence, a son who is controlled by the father is passively asleep in terms of the possibilities of life. For Joyce’s big picture, those who lead a passive and impersonal life are just characters in a dream controlled by TZTZ god. That is the Big Sleep from which no Finn does Wake.

Fathers and Sons: Prehistoric Truths

A more complete quotation from Freud on individual gaps being filled by the prehistoric truth [as primal fantasies] follows from the 23rd Lecture in An Introduction to Psychoanalysis:

We cannot avoid the impression that such experiences of childhood are in some way necessary to the neurosis, that they are claimed by its iron rule. If they exist in reality, then well and good, but if reality has withheld them they are constructed from suggestions and supplemented by the imagi-
nation. The result is the same, and to this day we have been unable to trace any difference in the results, whether fancy or fact played the larger part in these childish occurrences. Here again we encounter one of the complementary relationships so frequently met with; it is, to be sure, the most estranging of all those we have become acquainted with. Whence comes the need for these phantasies, and the material for them? There can be no doubt as to the sources of the impulse, but we must explain why the same phantasies are always created with the same content. I have an answer in readiness which I know you will think very far-fetched. I am of the opinion that these primal phantasies—so I should like to term these, and certainly some others also—are a phylogenetic possession [in the collective]. In them the individual reaches out beyond his own life, into the experiences of antiquity, where his own experience has become all too rudimentary. It seems very possible to me that everything which is obtained during an analysis in the guise of phantasy, the seduction of children, the release of sexual excitement by watching parental intercourse, the threat of castration—or rather castration itself—were once realities in the primeval existence of mankind and that the imaginative child is merely filling in the gaps of individual truth with prehistoric truth. We have again and again suspected that the psychology of neuroses stores up more of the antiquities of human development than all other sources.

This is the rationale behind the infestation of Yawn with father produced limitations in historical and legendary characters and and the appearance of the ultimate TZTZ father god. The point Freud makes and that Joyce apparently accepted is that such truths in the collective unconscious represent earlier realities in human life. In cave life, there was no privacy and sons were excited to overhear or even watch intercourse between father and mother and daughters and as a result had to be buggered and castrated to keep them in line. Sons did kill their fathers and then relent as outlined in Totem and Taboo. While