

THIS IS AN UNEDITED TRANSCRIPT OF:

CHRIST-CENTERED KABBALAH

MESSAGE #531 - Part 33

## A LOOK AT KABBALAH

Praise the Lord, we are still in The Tree of Life, and we are beginning our study in Gate 5 of this book which is our textbook, and the name of this chapter is Cantillation Marks, Vowel Points, Crownlets and Letters. We are dealing with the four names of God AB (72) (72), SaG (63), MaH (45), and BaN (52), if I am pronouncing them correctly.

Four ways of spelling the four letters of the Divine Name. We are looking at Drawing #1 on the board, and you can see that the spelling of the YOD never changes. It is always YOD, but the spelling of the H changes. There are three spellings of the H. Now what is the purpose of changing the spelling of the letter? Just by a brief way of review, with an English letter we could spell the letter H, for example, ach, or the letter T would be spelled tee or tea. Both tee, golf tee, and tea, tea that you drink is pronounced T. So if we are looking for a way to spell the English letter T, we can spell it tee or tea, and it stills means T.

What is the purpose of spelling the Hebrew letters differently in different circumstances? Who can answer that question? What is the purpose of spelling the Hebrew letters in a different way. There are three spellings of the letter H, HeY, HeH, and we dealt with the HeY and the HeH a great deal in our study of the descent of Tevunah. We haven't really dealt with the third spelling of the letter H which is H'e. We haven't really dealt with that yet in our studies. What is the purpose of spelling the Hebrew letter H in three different ways? No body knows the answer? Want to try?

**COMMENT:** Because they all have a different value.

**PASTOR VITALE:** OK, good, what kind of value?

**COMMENT:** Numbers.

**PASTOR VITALE:** Numerical value.

Each of the three spellings has a different numerical value, and can anyone tell us why we would want to give a different numerical value to the same letter. That's a harder question. Can anyone answer that one?

OK, I will tell you. We have four ways of spelling the Holy Name, YHVH, the Tetragrammaton. We have four ways of spelling it, and that four ways of spelling the Holy Name is a foundational principle of Kabbalah. So we have four different numerical values for the Tetragrammaton, which is the basis of the calculations of Kabbalah, and the four different numerical values are 72 which is AB (72) (72), 63 which is SaG (63), 45 which is MaH (45), and 52 which is BaN (52).

So we have the Holy Name, we have four different expressions of the Holy Name, and each expression of the Holy Name has a different numerical value, and the way we calculate those differing numerical values is by the way we spell the four letters, YHVH. When we spell the letter H, HeY, it has a numerical value of 15. When we spell the Hebrew letter H, when we spell it HeH, it has a numerical value of 10, and when we spell it H'e, it has a numerical value of 6.

This is all review. What I'm telling you here is review, and what I have on the board for Drawing #1 is all review except for the far left column. I put this chart on the board for you many times. The four different ways that we spell the Hebrew letters of the Tetragrammaton and the four different calculations that arrive at the four different numerical values, 72, 63, 45, and 52. The only thing that I've added this time is that I have given a name, a unique name or I have added a unique name or a unique descriptive name to these four different spellings of the Tetragrammaton. I've added a descriptive name, and I've added a function. I've given each one of these four names, four spellings of the Holy Names, I've imputed to them a function of Hebrew grammar.

I have said that the spelling that is associated with the YOD that we call AB (72) (72), that spelling which is associated with the YOD of the Tetragrammaton, we are imputing the name cantillation marks to that. Cantillation marks are marks that go either over, above, or underneath the Hebrew letters, and they are marks that indicate how the letter is to be sung. It is a letter that indicates tone, and the Hebrew Scripture traditionally in all of their services is chanted. It is sung, but in addition to that, from a spiritual point of view, the cantillation marks signify the creativity of the letters, or the creativity of the Holy Name, and it has been told to me that the cantillation marks can be likened to the vernacular. In other words, for example, my name is Sheila, but if you go to Australia the name for any woman is Sheila. The

word Sheila is the equivalent of the word woman or girl. That's what the vernacular is. You can say somebody is gay, and in our society that word gay means they are homosexual. That is the idiom or the vernacular expression of that word.

So the cantillations signify on a carnal level the tones that the letters are pronounced, the way the letters are pronounced, the tones that they are sung by, and spiritually speaking the cantillations signify the vernacular, the spiritual, the hidden, the personal meaning of the Holy Name.

Then the second way of spelling the Holy Name which is associated with the second letter of the Holy Name, the first H, the second letter of the Holy Name, that spelling which has a numerical value of 63, which we call SaG (63), this spelling of the Holy Name is associated with the vowel points, and, of course, I didn't tell you that the Hebrew word for cantillations is ta'amim. The Hebrew word for vowel points is nekudot. Again, I never know if I am pronouncing these words correctly.

So SaG (63) is associated with the vowel points, and AB (72) (72) is associated with the cantillation marks. Well Sheila, what does all this mean, what are you talking about? I don't really know myself. I've looked ahead in the book, and I've gotten a glimpse of how this information is used, but I don't know enough about it myself to explain it to you. What we are learning these days, this is part of the ABCs of Kabbalah. You can't really get to college until you learn how to read and write. You have to know how to print, you have to know how to write in long hand, you have to know how to write an essay, you have to know how to answer a question. We are still learning the basic functions of Kabbalah which once we master them, will enable us go on and partake of some of the glorious revelations of understanding of the Scripture that will arise out of these basic tools.

So for now, you just have to take my word for it that the cantillation marks are associated with the name AB (72) (72), which is associated with the YOD of the Tetragrammaton, and that the vowel points of the Hebrew language...now remember that everything we talk about is just a point of contact for a living, spiritual, conscious entity or a conscious aspect of the power of God. The vowel points are not something you write on the board. The vowel points of the Hebrew letters are conscious spiritual entities. Now they are not like us. They are not men like us. They are conscious streams of spiritual energy that can be mixed together to form compounds of spiritual energy that produce all kinds of miracle working effects in this world.

So if we want to get to the point where we do miracles, if you want to do miracles, you have to learn how to mix and match the ingredients just like a pharmacist, and the vowel points are part of the ingredients or the energy streams that the vowel points recommend are an aspect of the ingredients that can be included in a chemical compound that you will need to grow out an arm for somebody or to replace an eye that is not there.

So SaG (63) is associated with the vowel points of the Hebrew language, and the Hebrew word for that is nekudot, and then next comes the V'AV of the Holy Name, YHV, and the crownlets are associated with the V'AV of the Holy Name. The Hebrew word for crownlets is tagin. Well, what are crownlets? According to what I read...let me tell you this first of all. At least for where we are right now, we are not going to be dealing very much with the crownlets or the letters. We are going to be dealing mostly with the cantillations and the vowel points.

So we are told that the crownlets and the letters are not nearly as important as the cantillations and the vowel points, because a letter is a sound. The letter P for example, pu. The letter G, gu. But without the vowels, the sound of the letter doesn't have much significance, and the cantillation is the sound of the letter plus the vowel plus the tone of the letter. So for our stage of instruction, we are going to be dealing mostly with the cantillations and the vowel points, but I'm giving you the information that the V'AV of the Holy Name is associated with the crownlets, and the crownlets refer to little flower like images that the scribes would draw growing out of the points of the Hebrew letters, and they called them crownlets because they look like little crowns on the points of the letters.

The Holy Name BaN (52) is associated with the Hebrew letters called 'otiyot, if I'm pronouncing it correctly. The Holy Name AB (72) (72) is associated with the cantillation marks, the tones or the nuances or the creativity of the pronunciation. SaG (63) is associated with the vowel points of the Hebrew letters, MaH (45) is associated with the crownlets and BaN (52) is associated with the Hebrew letters themselves.

Any questions about Drawing #1? OK, let's go on with our lesson then.

We will now explain the subject of the cantillation marks, the vowel points, the crownlets and the letters. You should know that no image of the upright form of Adam Kadmon exists that does not contain all four of the aspects that are included in The World of Emanation and in all of the other worlds. These are the four ways of spelling out the letters of the divine name...in this book it is

HYVH. They reversed the letters. It is really YHVH, but some of the Hebrew writers reverse the letters to HYVH, because they think it is not respectful or not right to pronounce the Holy Name, YHVH. So these are the four ways of spelling out the letters of the Divine Name, HYVH, so that their numerical values add up to 72, 63, 45, and 52, which are called the name AB (72) (72), SaG (63), MaH (45), and BaN (52). These four spellings of the Divine Name are the four aspects of cantillation marks, ta'amim, vowel points, nekudot, crownlets, tagin, and letters, 'otiyot.

The cancellation marks are the name AB (72) (72), the vowel points are the name SaG (63), and the crownlets are the name MaH (45), and the letters are the name BaN (52). Each of the four spellings of the name, HYVH, includes all four of these aspects. In other words, the cantillation marks themselves, the cantillation marks are AB (72) (72). AB (72) (72) has within it cantillations, vowel points, crownlets, and letters. Each of the four spellings of the name, HYVH, includes all four of these aspects so that every spelling of the Divine Name also contains cantillation marks, vowel points, crownlets, and letters, and I'm going to put that on the board for you right now.

Drawing #2. I have the board divided into four parts corresponding to the four Holy Names. Now the principle that I'm trying to demonstrate here is that each of the Holy Names, each of the HYVHs, AB (72), SaG (63), MaH (45), and BaN (52), each one of them have within them an AB (72), a SaG (63), a MaH (45), and a BaN (52). Each one of these Holy Names has within them cantillation marks, vowel points, crownlets, and letters. Each one of these Holy Names has within it a Keter, a Chokhmah, a Binah, and when we are dealing with one particular Holy Name, the whole lower seven Sefirot can be likened to the BaN (52).

Of course, AB (72) is associated with the cantillation marks, the Keter, and the cranium. SaG (63) is associated with the vowel points, the Chokhmah, and the ears. The MaH (45) is associated with the crownlets, the Binah, and the nose. The BaN (52) is associated with the letters, the lower seven Sefirot, and the mouth. Now everyone of the four names has all these same four aspects within them. The name SaG (63) has within it AB (72), SaG (63), MaH (45), BaN (52). All four names have the same thing.

So how do we distinguish between the four names? In AB (72) we don't deal with the SaG (63), the MaH (45) or the BaN (52). They are there, but we don't deal with them. AB (72), as far as we are concerned, are the cantillations, AB (72) is Keter, and AB (72) refers to Adam Kadmon's cranium, but AB (72) has its own vowel points, crownlets, and letters, but with the name AB (72) we are

only dealing with the cantillation marks. Then when we go down to the next comprehensive name, SaG (63), SaG (63) has within it all four names, AB (72), SaG (63), MaH (45), and BaN (52). SaG (63) has within it cantillation marks, vowel points, crownlets, letters. SaG (63) has within it a Keter, a Chokhmah, a Binah, and seven lower Sefirot. SaG (63) has within it the cranium, the ears, the nose, and the mouth of Adam Kadmon on that level.

So all four of the Holy Names have all of the same things in them. It is like saying here are four women, and they are all lined up, and they are all women, and they all have arms, and they all have legs, and they all have eyes, and they all have a nose, and they all have a mouth. What's the difference between the four women? That's what we are talking about here.

This is the difference between the four Holy Names. The comprehensive name, AB (72), even though it has all of these four aspects in it, as far as we are concerned we are only dealing with the aspect of AB (72). The comprehensive name, SaG (63), has all of these four aspects in it, but the only part of SaG (63) that we deal with is the SaG (63) which is the vowel points. When it comes to the comprehensive name MaH (45), MaH (45) has all four aspects of all four names within it, but the only part of MaH (45) that we deal with is the MaH (45), which is the crownlets.

When it comes to the comprehensive name, BaN (52), BaN (52) has AB (72), SaG (63), MaH (45), and BaN (52) within it, but the only part of these four aspects, the only aspect of these four aspects that we deal with concerning the comprehensive name BaN (52) is the BaN (52), the letters. When we say BaN (52), we are not talking about the cantillation marks, we are not talking about the vowel points, we are not talking about the crownlets. We are talking about the letters, even though this Holy Name BaN (52) has within it cantillation marks, vowel points and crownlets.

Are you following me? You are? OK.

I know it gets a little confusing, and I've indicated...you see each Holy Name has four aspects, and I've indicated which aspect is the prominent aspect of that particular Holy Name by drawing sort of an elongated box around it, and you can see that AB (72), the comprehensive name, AB (72), is the cantillation marks of Adam Kadmon, and Keter of Adam Kadmon and the cranium of Adam Kadmon. The comprehensive name, SaG (63), is the vowel points of Adam Kadmon, the Chokhmah of Adam Kadmon, and the ears of Adam Kadmon. All of these are true of the name, SaG (63).

The comprehensive name, MaH (45) is the crownlets of Adam Kadmon, and is Binah...well, that can't be right. OK, I have to explain that to you too. MaH (45) is the crownlets of Adam Kadmon and Binah and the nose, and the comprehensive name, BaN (52) is the letters of Adam Kadmon, the seven lower Sefirot of Adam Kadmon and the mouth of Adam Kadmon. Do you understand what I'm trying to say? OK, now what gets confusing.... if you can hear this, it is a very fine line. We are not saying that the exalted Adam Kadmon became any less exalted than He is. We are saying that the exalted Adam Kadmon took up residence in a human man, and that He married that human man, and that He purified that human man from his sin nature, and married that human man, and that human man, Jesus of Nazareth, is now the image that people who cannot understand can worship.

I hope you can hear that, and remember that certain Scriptures in the New Testament may be an issue of translation. Everything that you read is true, it is just the slightest little nuance which we would relate to the cantillation marks. It is not idolatry to worship Jesus Christ because the human being, Jesus Christ, doesn't exist any more. He was completely emptied out from the inside and filled up with the glory that is Adam Kadmon, and, for that reason....the Lord just gave me this for you now, listen, brethren, in the same manner that it became legal for the Jews to make an image of the cherubim to stand in the temple when there is a specific commandment to not worship images or not have images in the house of the Lord, in that same manner it has become legal, we have been given permission to worship the Lord Jesus who is the Partzuf which contained the glory known as Adam Kadmon, if you can hear it.

We are not saying that a man became God. We are saying that God came down and apprehended that man so completely that God is so completely shining through that man that there is no longer any difference. Don't put the emphasis on the man, that the man became God. God came down and apprehended and consumed and swallowed up that man and is now shining through that man's human attributes so that people can recognize the glory of God. It all depends on whether you come from the bottom or you come from the top, and it is this fine line that the Jews have been stumbling over for years. Are there any questions from this wonderful, alert congregation. Everybody is passing out, but in all fairness it is 12:20 in the morning of the next day.

I think that what we will do is we are going to leave this as Part 33, but we will leave this drawing up on the board. We will continue on with this same subject next week. Any questions here? Good night everybody.

1/7/02ab