

ISRAEL , HOLINESS TO THE LORD<sup>1</sup>

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You must know that our ancient rabbis depicted, in the most extravagant terms, the future greatness of the two Messiahs. Of the insult and abuse the Messiahs must suffer, they spoke in terms yet more extravagant. The commentators, however, have failed to comprehend.<sup>2</sup>

In expounding the verse that begins Rise, shine,<sup>3</sup> our rabbis described the loftiness of Messiah ben Ephraim. They did not specify, however, which Messiah they were talking about;<sup>4</sup> for the reason that the son of David cannot be a complete Messiah in the absence of Messiah ben Ephraim, nor can the son of Joseph be a complete redeemer in the absence of Messiah ben David.

Now, jealousy over power is a psychological necessity. Competition therefore made its appearance even in the supernal world of Atzilut, when the moon said to God, Master of the Universe! can two kings share a single crown? and so on and so forth.<sup>5</sup> You are familiar,

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<sup>1</sup> Cardozo draws his title from Jeremiah 2:3: Israel is holiness to the Lord, the beginning of his yield. He reads this verse in the context of Midrash Leviticus Rabbah 36:4 (ed. Margulies, p. 847): "Rabbi Berechiah said: The heavens and the earth were created only through the merit of Jacob whose name is Israel. How do we know? In the beginning God created the heavens and the earth [Genesis 1:1]; and beginning is a synonym for Israel, as it is written, Israel is holiness to the Lord, the beginning of his yield."

<sup>2</sup> In the light of his Epistle to the Judges of Izmir, it would appear that Cardozo is referring to the Jewish commentators on Isaiah 53, who--he thinks--have failed to understand the clear and certain rabbinic teaching that this chapter describes the insult and abuse inflicted upon the Messiah.

<sup>3</sup> Isaiah 60:1: Rise, shine, for your light has come, and the Lord's glory has risen upon you. The exposition to which Cardozo refers is Midrash Pesikta Rabbati, chapter 36, which describes the suffering of the Messiah.

<sup>4</sup> This is not quite true. The Pesiqta Rabbati passage speaks at one point of the Messiah as "son of David" (ed. Friedman, p. 162a top). It also calls him "Ephraim my righteous Messiah," however, and this perhaps justifies Cardozo's view that the Messiah in question incorporates both the Davidic and the Ephraimite Messiahs.

<sup>5</sup> BT Hullin 60b relates how the sun and the moon were originally equal, till the moon protested to God that there was room for only one

of course, with the episode of Jeroboam son of Nebat.<sup>6</sup> And this competition will extend itself down to Messiah ben David and Messiah ben Ephraim, who will struggle against one another and envy one another till the very end. Thereafter Ephraim's jealousy will be gone [...] Ephraim will not envy Judah, and Judah will not harass Ephraim [Isaiah 11:13]. This passage refers to the two Messiahs; who, once allied, will plunder the children of the east [verse 14].

This is the hidden sense of the passage, The two are better than the one [Ecclesiastes 4:9].<sup>7</sup> The specific two intended are the two Messiahs. They are good on account of the one, meaning that the goodness of this two consists in their being as one.

They are better, moreover, than Moses the First Redeemer. Moses brought redemption, but afterward came exile. After the redemption effected by the two Redeemers, however, there will be no more enslavement. Moses was called good [Exodus 2:3]. Yet our ancient rabbis represent the patriarchs as saying to Messiah ben Ephraim: Ephraim, righteous Messiah of ours, you are better than we are.<sup>8</sup> And the same surely applies to Messiah ben David.

You must further understand that Moses is one, in that as prophet he has no peer. He is to be the essence of the ultimate redemption, the body of which the Messiahs are the arms.<sup>9</sup> Redemption cannot be complete without him. The two Messiahs may be at loggerheads; yet on

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"great light" and was consequently told to Make yourself small. /Give the Kabbalistic take on this; cite Scholem./

<sup>6</sup> Who rebelled against the rule of the Davidic dynasty, established the independent northern kingdom of Israel, and set up golden calves in Dan and Bethel so that the people of his kingdom would no longer make pilgrimages to Jerusalem (I Kings 12). The allusion is particularly pertinent, since Cardozo believed (on the basis of the Zohar) that the Ephraimite Messiah would be a descendant of Jeroboam.

<sup>7</sup> Not two are better than one, which might express only a banal statement about ordinary life. The use of the definite articles suggests that a specific two, and a specific one, are intended. Further, the Hebrew can also be understood as the two are good on account of the one (that is, on account of their one-ness), and Cardozo goes on to play with this possibility.

<sup>8</sup> A free quotation of Pesikta Rabbati 37 (ed. Friedmann, p. 162b). The passage concludes in the original: ... because you have borne our descendants' sins.

<sup>9</sup> /Scholem cites "several passages" in Ra'ya Mehemna, such as III, 246b. Check!/ Here Cardozo is working with the alternative reading of the Biblical passage, the two are good on account of the one.

account of Moses the two are good, and their labor is well rewarded [Ecclesiastes 4:9].

The continuation of the passage may be understood along the same lines. The threefold cord is not quickly broken [verse 12]. Rearrange the Hebrew letters of threefold, not quickly broken, and you get: Moses, Sabbatai, and Abraham will serve as a nest for Herself.<sup>10</sup> Adonai has the same numerical value as Hallel, and it is in this sense that the Hallel will be truly complete once the Shechinah has found a nest. And, when the Shechinah has gotten this threefold cord [of Moses and the two Messiahs], then it will come true that the bird has found a home, and the swallow--symbol of redemption and freedom<sup>11</sup>--has found a nest for herself [Psalm 84:4].

The Messiahs, thus united, bring about the coupling of the supernal entities. And all depends upon oneness and unity.

Cardozo proceeds to explore this theme of unity. Take the sefirot: the first is Keter, the last is Malkhut. Malkhut turns out to have something of Keter within it, while within Keter there is similarly something of Malkhut. The sefirotic structure is thus a unity, its end rooted in its beginning and its beginning in its end.

The Torah is similarly a unity, its beginning and its end rooted in one another. Its first word is bereshit, "in the beginning," which can be analyzed into words representing Keter and Malkhut. Its last word is yisra'el, "Israel," which can be analyzed in a similar way.

The essential five letters of bereshit, moreover, are those of reshit, resh-aleph-shin-yod-tav. (The opening bet is only a preposition.) The five letters of yisra'el are yod-shin-resh-aleph-lamed. The two words consequently share the letters resh, aleph, shin, and yod;<sup>12</sup> and the fifth letter of each--tav in bereshit, lamed in yisra'el--are equivalent in that they are varying representations of the sefirah Malkhut. The Torah's beginning and its ending are thus basically the same.

Cardozo takes the opportunity to set forth some of his basic theosophic ideas. The Torah is to be equated with the sefirah Tif'eret, which is equivalent to the configuration Ze'ir Anpin, consisting of the nine sefirot Hokhmah, Binah, Da'at, Hesed, Gevurah, Tif'eret, Nesah, Hod, and Yesod. These nine constitute the "Body of the Holy King" (gufa de-malka qaddisha), also called

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<sup>10</sup> "Herself" is the Shechinah, the feminine element of deity. /Explain the Kabbalistic exegesis underlying this whole passage./

<sup>11</sup> The same Hebrew word, dror, can mean "freedom" (as in Leviticus 25:10) and also the bird.

<sup>12</sup> Which spell ROSHI, the name of Cardozo's spirit-guide.

the "Holy Son" (bera gaddisha).<sup>13</sup> The tenth is Malkhut, which is the "Body of the Shechinah" (gufa de-shekhinta). Both these "bodies" have their origins in the configurations Father and Mother, a.k.a. the sefirot Hokhmah and Binah; and God is "enclothed" in these "bodies" much as the intellectual soul is "enclothed" in the human body. God used this "body," which Cardozo has equated with Torah, to create all things. The word bereshit can thus be analyzed in yet another way. Its letters can be rearranged to form the two words ashit bar: "I will make the Son--namely Tif'eret, the Holy Son--into the Deity who created all things." Cardozo adds here that Tif'eret can be called both "Israel" and "Son," as in Psalm 2:12, Kiss the Son. Israel is the beginning (see above, n. 1); and the name Israel is latent at the very beginning of the Torah, in the word bereshit, and becomes manifest at its very end. All this will clarify the claim, which Cardozo attributes to the ancient rabbis, that God, Torah and Israel are three knots that are one, These three are wholly interdependent. They can be found fused together, as Cardozo demonstrates at some length, in the first word of the Torah. He asserts, but does not show clearly, that they can all be found in the last word as well. At this point Cardozo has reached the end of the preliminary stage of his argument; which, he says, concerns the linkage of beginning and end, with respect to God, Torah, and Israel alike. Israel is reshit, beginning, as Jeremiah 2:3 says; but, insofar as it is God's yield, it also marks the end.

Now, it is known that Messiah ben David is of the sefirah Malkhut, which is the tail end of the sefirot of Atzilut. Messiah ben David is thus an end. As far as the root of his soul is concerned, however, he derives from the genital [Yesod] of the configuration of the Father; specifically, from the corona of the genital. As Malkhut, he is thus an end. But he is a beginning as well; for the Father is a beginning.<sup>14</sup> And he is granted the Unique-Soul<sup>15</sup> of Atzilut, which is first and foremost of all the components of the human soul.

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<sup>13</sup> It will be observed that Keter, the supreme sefirah, is outside this "body." It is a superior addition which the "Holy Son" sometimes possesses, sometimes not. It is thus the "crown"--the literal meaning of keter--with which the Mother of this "Holy Son" crowns him (Song of Songs 3:11). This is why the first letter of bereshit, which is the first letter of the Torah, is a preposition and not an essential part of the root: it is the King's "crown," not a part of his "body." To make matters more complicated, however, this "crown" is equated with the Supernal Mother, who is the sefirah Binah, from whom Tif'eret has emerged.

<sup>14</sup> The Lurianic configuration called Father corresponds to the sefirah Hokhmah ("Wisdom"); which, on the strength of Proverbs 8:22, is equated with reshit, "beginning."

Messiah ben Joseph, in like manner, is of the sefirah Yesod. This is the end of the heaven [Deuteronomy 4:32], the tail end of those sefirot that constitute the body of Tif'eret.<sup>16</sup> But his root is from the corona [=clitoris?/ of the Mother's genital, and he shall therefore lift up the head [Psalm 110:7].<sup>17</sup>

Now, our ancient rabbis have said that the Messiah's name was created before the creation of heaven and earth; moreover, that it is in the Torah.<sup>18</sup> There is only one word in the Torah that comes before the statement that God created [the heavens and the earth, Genesis 1:1], and this is bereshit. In that word, therefore, the Messiah's name must be found. The letters of the name Sabbatai are part of the word bereshit, with an aleph and a resh left over.<sup>19</sup> We know that the Messiah is a beginning [reshit], as far as his name and his soul are concerned.<sup>20</sup> Yet he is also an end [aharit], in that he comes at the end of days. The resh of bereshit thus serves to indicate reshit, beginning;<sup>21</sup> the aleph indicates aharit, end; and the letters that remain, shin-bet-tav-yod, are the Messiah's name.

This is the hidden meaning of the passage, From the beginning, he tells of the end [Isaiah 46:10]. From the beginning of the Torah, which is the word bereshit, God tells us the Messiah's name.

That same name is also present, albeit in disguised form, in the word Israel [yisra'el, yod-shin-resh-aleph-lamed] that stands at the

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<sup>15</sup> Yehidah, in Kabbalistic psychology the loftiest of the five components of the soul. The usage is based on Psalm 22:21, interpreted as in Midrash Pesikta Rabbati 40:8.

<sup>16</sup> The Kabbalists understand heaven as a code term for the sefirah Tif'eret. Of the nine sefirot (enumerated above) that constitute Tif'eret's body, the last is Yesod. Hence: the end of the heaven.

<sup>17</sup> Cardozo clearly connects "head" (rosh) with "beginning" (reshit), and understands the Psalms verse to point to Messiah ben Joseph's status as a "beginning" as well as an "end." But why he understands the verse as applying specifically to Messiah ben Joseph, and how he connects it with the derivation of his soul from the Mother's genital, I am unable to say.

<sup>18</sup> /Scholem cites Pes. 54a for this; check!/

<sup>19</sup> Bereshit is spelled bet-resh-aleph-shin-yod-tav; Sabbatai is spelled shin-bet-tav-yod.

<sup>20</sup> /Scholem cites Gen.R. 2:4, on the primordial character of the Messiah's soul. Need to quote this./

<sup>21</sup> Of which it is the initial letter.

Torah's end. The letters yod and shin are explicitly present. The lamed of yisra'el stands in place of tav, as I have earlier explained. But lamed also shares the measure of bet, and both are present in the sefirah Binah /??.<sup>22</sup> The shin-bet-tav-yod of Sabbatai are thus represented by the yod-shin-lamed of yisra'el; while the leftover aleph and resh indicate end and beginning, just as they do in the word bereshit. Now, the Messiah is destined to be obscured and concealed from the Jewish people in the world of 'Asiyyah, which is the [end]<sup>23</sup> of the four Kabbalistic worlds, as well as at the end of the era of exile. That is why, in the word Israel that stands at the end of the Torah, his name stands cloaked in obscurity.

This is the meaning of the text, Israel is holiness to the Lord, the beginning of his yield [Jeremiah 2:3]. Once the letter he [with which the last Hebrew word ends] is properly understood to mean the Shechinah, this will produce the meaning: Israel ... is the beginning of the yield of the Shechinah.<sup>24</sup> The beginning is the Messiah ben David, Sabbatai Zevi, whose name has the same numerical value as the Hebrew word for his yield.<sup>25</sup> He may be found in the word bereshit.<sup>26</sup> He may be found in the word yisra'el as well, once the letters bet and tav have been added to it; and these very letters bet and tav are the beginning of his yield, inasmuch as the word tevu'ato starts with the letters tav-bet. Sabbatai is thus both end and beginning.

Now, the word Israel is also to be found in holiness, in thought, which is no less equivalent to the sefirah Hokhmah than is the word bereshit.<sup>27</sup> Tav and bet, the opening letters of tevu'ato, are present in bereshit.<sup>28</sup> There is wisdom at the beginning, wisdom at the end.<sup>29</sup>

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<sup>22</sup> /See Cordovero, Sha'ar ha-Otiyyot, ch. 15: lamed linked with Binah; also mentioned in Sha'ar ha-Mesi'ot, ch. 4./

<sup>23</sup> The word sof is missing from the manuscripts; Scholem inserts it conjecturally.

<sup>24</sup> Cardozo's point--nearly impossible to express in English--is that the word tevu'ato, his yield, is spelled in irregular fashion with the letter he at the end. We must understand the letter he to represent the Shechinah, as it often does in Kabbalistic symbolism. We are thus to read, not tevu'ato, "his yield," but tevu'at he, "the Shechinah's yield."

<sup>25</sup> Tevu'ato, spelled as in Jeremiah 2:3, has the numerical value of 814. The name Sabbatai Zevi has precisely the same value.

<sup>26</sup> As indicated above, the four Hebrew letters of Sabbatai are included among the six Hebrew letters of bereshit.

<sup>27</sup> Holiness (qodesh), thought (mahshavah), and beginning (reshit) are all standard Kabbalistic designations for the sefirah Hokhmah. The first of these words is used in Jeremiah 2:3, which is presumably

And what of Messiah ben Ephraim? God has called me by the name ROSHI. The name is derived from the designation of the sefirah Yesod as rosh ha-mittah, the head of the bed.<sup>30</sup> The bed is the sefirah Malkhut. ROSHI thus signifies the head, rosh, of the letter yod; which [being the sefirah Yesod] spills its effluence directly into the sefirah Malkhut.<sup>31</sup> That is why the name ROSHI, resh-aleph-shin-yod, occurs in its proper order within the word bereshit, bet-resh-aleph-shin-yod-tav. And what remains when these letters are removed? The letters bet-tav, which spell bat, daughter; this being a designation for the sefirah Malkhut.

Messiah ben Ephraim, moreover, is of Yesod, the shining mirror.<sup>32</sup> His name consequently shines directly within the word bereshit.<sup>33</sup>

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Cardozo's basis for claiming that Israel is found in holiness. The idea that Israel is found in thought is based on a supposed rabbinic passage (which I have not been able to locate) that Cardozo quotes on the preceding page (p. 256 in the Hebrew, not translated here), which asserts, translated literally, that Israel rose in thought ('alah be-mahshavah).

<sup>28</sup> Reading u-vi-vereshit for u-ve-mahshavah, which does not seem to make sense.

<sup>29</sup> Hokhmah be-rosh hokhmah be-sof. The phrase is taken from the Zohar, I, 26b, III, 238a (Ra'ya Mehemna), Tiqqunim 40, where it seems to refer to the yods at the beginning and the end of the combined divine name produced from YHVH and adonay; which, in this context, represent Binah and Malkhut. /So Ashlag; I find this passage extraordinarily difficult./ But, in its present context, Cardozo seems to understand this to mean: "The sefirah Hokhmah is thus present at the beginning [of the Torah], and at its end as well." /This is insanely difficult. The starting point for any discussion should probably be Cordovero's entry on hokhmah, which seems to be the most lucid./

<sup>30</sup> Zohar, I, 225b: "And Israel prostrated himself upon the head of the bed [Genesis 47:31] ... The bed is the Shechinah [=Malkhut] ... the head of the bed is the Foundation of the World [=Yesod] ... upon the head of the bed is Israel [=Tif'eret], who stands over the head of the bed."

<sup>31</sup> That is, ROSHI can be analyzed into rosh + y (the letter yod). Yod has the numerical value of ten; Cardozo therefore seems to use it here to designate Malkhut, the tenth sefirah. (Thus Scholem.) /In Sha'ar ha-Mesi'ot, I think ch. 4, Cordovero discusses how yod can designate Malkhut./

<sup>32</sup> A common Kabbalistic designation for the sefirah Tif'eret; here applied, irregularly, to Yesod.

Messiah ben David, by contrast, is of Malkhut, the mirror that does not shine; and his deeds are hidden. That is why his name is present indeed in bereshit--but entirely out of order.<sup>34</sup> The letters of ROSHI are present also in the word yisra'el at the Torah's end, but now disarranged. For he too [like Messiah ben David] has taken on amid the Jewish people a manner that is confused, distorted, bewildering.<sup>35</sup>

And there is another reason as well.

Our ancient rabbis have said that in the Messiah's footsteps shall arise great impudence.<sup>36</sup> By this, they mean the insult and the abuse to which the Tiqqunim and the Zohar are to be exposed. We learn that the scholars of the Messiah's generation--by which we are to understand our contemporaries--will have a virulent hatred for the Kabbalah. On their account, therefore, our exile will drag on, as will our sufferings; the light of Supernal Wisdom<sup>37</sup> will withdraw itself from Tif'eret; and the Messiah will find himself poor and desolate and withered, his spirit having left him once and for all.

Messiah ben David, consequently, will be unable to provide any clear and detailed explanation of the Mystery of the Divine Faith. Malkhut will lie in the dust; and, accordingly, the Messiah will himself become dust. For reasons that I will proceed to explain, however, Messiah ben Ephraim will come to grasp the Faith of the First Cause, through the Blessed Holy One and His Shechinah, and will be able to provide the Jewish people with a detailed account of this theology. This is why the letters of Messiah ben David's name do not follow the order of the letters of bereshit, while those of Messiah ben Ephraim's name do.

We may add that Messiah ben Ephraim is of the sefirah Gevurah, which constitutes the left hand of the sacred entity. Hence the Bible says, His left hand is beneath my head [le-roshi; Song 2:6], meaning

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<sup>33</sup> As Cardozo has just explained: delete the first and the last letters of bereshit, and you at once have the name ROSHI, without any further transpositions.

<sup>34</sup> As Cardozo has explained a few paragraphs back: the shin-bet-tav-yod of Sabbatai are to be found within the bet-resh-aleph-shin-yod-tav of bereshit, but the letters must be substantially rearranged before the name is recovered.

<sup>35</sup> Nihyah be-yisra'el be-vilbul. I have tried in my translation to tease out the several overtones of the last word. Clearly enough, Cardozo is referring the Sabbatai Zevi's apostasy. What he has in mind with reference to himself is less obvious.

<sup>36</sup> Mishnah, Sotah 9:15.

<sup>37</sup> /N.B. hokhmah 'illa'ah is used in Zohar, II, 26b.



that it is beneath Messiah ben Ephraim.<sup>38</sup> Le-roshi, moreover, is an anagram for yisra'el, inasmuch as it is from him that Israel will learn God's unity and the holiness of his Shechinah.

In the final analysis, Messiah ben David will be the first [of the two Messiahs] to make his appearance. Yet he will be the last to explain the whole Torah and all its mysteries, to tell us what lies above the hook of the letter yod.<sup>39</sup> That is why his name is present at the beginning of bereshit, in the letter bet, and also at its end, in the letter tav.<sup>40</sup> ROSHI, resh-aleph-shin-yod, is sandwiched between the two. He too is Israel, holiness to the Lord, the beginning of his yield.

The word all indicates the sefirah Yesod.<sup>41</sup> The reason for this is that Messiah ben Ephraim is of Yesod, and everything goes forth from him to the sefirah Malkhut; that is why he is called all. He is the beginning of his yield--this yield being the collectivity of Jewish souls--and the beginning of that yield of the Lord's is the all. The numerical value of the Hebrew word for his yield is 814, which is also the numerical value of Sabbatai Zevi. But now count up the numerical value of the words his yield, all, taken together; and add one to that number to represent the totality of the phrase itself. The result is 865--the numerical value of Abraham Cardozo!<sup>42</sup>

Those who eat it shall incur guilt. The Jews are destined to eat both Messiahs,<sup>43</sup> and shall incur guilt through their indulgence in abuse and insult. Evil shall come upon them<sup>44</sup>--hardships and sufferings, by which they are to be purified.

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<sup>38</sup> Who is equated with ROSHI.

<sup>39</sup> /I assume that the hook of the yod is Keter; what is above it are the 'olamot en sof that are above the world of Atzilut./

<sup>40</sup> Both letters are shared by the words bereshit and Sabbatai.

<sup>41</sup> Jeremiah 2:3 goes on: All those who eat it shall incur guilt. Cardozo chooses to detach the first word from its context, and to read the verse as follows: Israel is holiness to the Lord, the beginning of his yield, all. Those who eat it shall incur guilt.

<sup>42</sup> His yield (tevu'ato) = 814; all (kol) = 50; the totality of the phrase = 1; total = 865. (The trick of adding an extra number to represent the totality of a phrase--ha-kolel--has saved many a fine gematria from shipwreck. Cardozo is neither the first nor the last to make use of it.)

<sup>43</sup> Following BT Sanhedrin 98b, but twisting it into a reference to "both Messiahs." (See above, on Epistle to the Judges of Izmir.)

<sup>44</sup> The conclusion of Jeremiah 2:3.

Cardozo now undertakes to account for the Messiahs' power to mend both the upper worlds and the Jewish people. He points out that the sefirah Malkhut derives its goodness from the highest manifestation of the world of Atsilut (the "Supreme Head that is Unknown," an aspect of the sefirah Keter) and transmits that goodness to the lower realms. The sefirah Yesod, in a similar way, transmits a more interior light from the Man of Atsilut and the Man of Beri'ah (??).

Yesod and Malkhut stand both at the beginning and at the end of the divine emanations, Yesod invariably being the ray of light that influences, Malkhut the passive light that is influenced. This is the hidden meaning of the two are better than the one (Ecclesiastes 4:9): Yesod and Malkhut together were capable of restoring the havoc created by the primordial Shattering.

It is from all that I have just revealed that the spirits of the Messiahs derive their root, their light, their ability to build and to transmit [divine effluence] and to mend. All of this was once part of Adam. It was on Adam's account that the upper realms--realms, indeed, vastly more exalted than anything Rabbi Simeon ben Yohai was prepared to commit to writing<sup>45</sup>--came to be flawed. Why, then, should the two Messiahs be wanting in ability to mend this flaw?

It is in this sense, too, that the two are good on account of the one, this one being Adam. And, when Moses is joined with them, the threefold cord is not quickly broken. [The end of a matter is better than its beginning.<sup>46</sup> The end, namely Messiah ben Ephraim, once combined with the matter, namely Messiah ben David, turns out to be better than its beginning, namely Adam. And yet that goodness is also derived from Adam, in whom the two Messiahs are contained.<sup>47</sup>

Now, we have it on the authority of Rabbi Simeon ben Yohai<sup>48</sup> that the shrub<sup>49</sup> is Messiah ben Ephraim, while the herb is Messiah ben David.

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<sup>45</sup> In the Zohar.

<sup>46</sup> Ecclesiastes 7:8, quoted in the portion of the text that I have summarized.

<sup>47</sup> Playing on the alternative understanding of Ecclesiastes 7:8: The end of a matter is good on account of its beginning.

<sup>48</sup> /Scholem refers to Zohar, I, 25a, from the Tiqqunim. I think he must intend 25b./

<sup>49</sup> Of Genesis 2:5-6: There was not yet any shrub of the field in the earth, nor had any herb of the field yet sprouted. For the Lord

Trees, shrubs, and herbs can also stand for the Jews, as well as for the angels.

Now, these beings were not yet complete, as long as the Lord God had not yet caused rain to fall [...] nor was there any human being [...] but a mist went up. This has been our state in this last exile of ours: there has been no human being--no adam, spelled aleph-dalet-mem--but only a mist, an ed, spelled aleph-dalet, which are the initials of Adam and David. That is why the shrubs and the herbs cannot sprout, and the only thing that rises from the earth is a sort of smoke.

This is how things stand before the Messiah comes. But, once he is here, this mist will no longer go up. Rather, a river shall go forth from Eden to water the garden [Genesis 2:10].

This is why the Bible says, The Lord God fashioned the human being, dust [2:7]. This means that, during the time of the exile, there is no adam but only an ed. The ed cannot be brought to its completion, as adam, till the Messiah comes. For our ancient rabbis have said that the three letters of adam, aleph-dalet-mem, stand for Adam, David, Messiah.

The first good deed Adam ever did was to donate seventy years of his lifespan to David, so that David should not perish even before his birth.<sup>50</sup> That is why Adam has a share in David's merits, and he was to some small extent mended thereby. For Adam is the aleph; and, with David, he has also a dalet--thus making the ed, the mist that continually rises from the earth to water the ground for the duration of the exile, to keep the shrubs and herbs from drying up.

Before the sprouting, in other words, of the shrub--Messiah ben Ephraim--and of the herb--Messiah ben David--the shrubs and herbs are watered by that rising mist. Till the Messiah comes, there can be no adam, but only the ed, consisting of Adam and David, yet lacking the mem that represents the Messiah. But, when the Lord God shall raise up Messiah ben David from the dust and Messiah ben Ephraim from the ground,<sup>51</sup> then the Lord God shall have fashioned the human being, adam.

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God had not yet caused rain to fall upon the earth, nor was there any human being [adam] to work the ground. But a mist (ed) went up from the earth and watered all the face of the ground.

<sup>50</sup> Following the rabbinic midrash /Scholem cites Yalqut Shim'oni, I, 41/, which thus explains why Adam lived only 930 years (Genesis 5:5) rather than his allotted thousand: he took seventy of his years and donated them to David (Psalm 90:10). /Cite Gen.R. in this connection./

<sup>51</sup> The language is taken from Genesis 2:7. Scholem plausibly suggests that Cardozo is alluding to Sabbatai Zevi's being dead, and to his own being ignored and ridiculed.

When that happens, there will no longer be any ed, nor will it continue to go up from the earth. By the time the Messiahs will have arrived in their full power, the sparks of holiness that constitute that mist<sup>52</sup> will have completed their ascent from the earth. Nor will there be in the land any more ed, in the sense of catastrophe,<sup>53</sup> as there was during exile times. In place of that mist there will be a river, watering generously, unstintingly; and the most splendid trees will then flourish. And the Lord God planted a garden [Genesis 2:8].

Cardozo makes the following points: (1) By a particularly convoluted form of gematria, the Hebrew word for river (nahar) can be equated with adam. (2) Once the mem of Messiah is added to the Hebrew words for shrub and herb, they become causative: they produce shrubs, produce herbs. (3) The letters aleph and dalet (of adam) exist in only one form, while mem has two forms, medial and final. This points to there being two Messiahs. (4) The four letters of Messiah, mem-shin-yod-het, are comprised of the word for "living" (het-yod), plus the shin of 'esev ("herb"), plus the mem of mashiah (? I think he must mean adam); and they correspond to the word for "shrub," siah, with the prefixed mem.

Now, you are certainly aware that the expression foundation of the house designates that portion of the structure that lies within the cavity that had previously been dug in the earth; and that it is thanks to this that the house stands solidly. The earth corresponds to the sefirah Malkhut, the cavity is Malkhut's genital, and the building that stands within it is the sefirah Yesod. All these elements must be unified.

So it is with the two Messiahs. Adam and Eve are called adam, a human being, only when they are together; the male by himself is not adam. In the same way, Messiah ben David and Messiah ben Ephraim are called Messiah when the two of them are together. Each of them is a half Messiah.

We learn this from the very word Messiah. The sefirah Malkhut is called name [shem, spelled shin-mem]. So, accordingly, is Messiah ben David: And David made a name for himself [II Samuel 8:13]. The sefirah Yesod is called the living one [hay, spelled het-yod]--Joseph is living [Genesis 45:26]--and Messiah ben Ephraim is of Yesod. Combine shin-mem

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<sup>52</sup> /I am not sure if this fully brings out Cardozo's point; he has marked above the word ed, as if there is some particular significance in the letters./

<sup>53</sup> As in such passages as Jeremiah 48:16, 49:8.

with het-yod, and you get mem-shin-yod-het, Messiah. Read the word backwards, and you get hay shem, "the name is living."<sup>54</sup>

You will already have seen, in the sacred combinations that relate to the recitation of the Shema, that if you combine the letters aleph-het<sup>55</sup> with shin-mem, shem, the result is esmah, "I shall rejoice." Let the two Messiahs combine in just the same way, and the result is yismah, "he shall rejoice."<sup>56</sup> When that comes to pass, let the Lord rejoice in his works [Psalm 104:31], let Israel rejoice in his maker [Psalm 148:2], and let Moses rejoice.<sup>57</sup> When that comes to pass, God will raise up the poor, namely Messiah ben David, from the dust; and from the trash-heaps he will lift up the needy, namely Messiah ben Ephraim, and will seat them with the nobility [Psalm 113:7-8].<sup>58</sup>

People will then say, I know that my living redeemer--namely Messiah ben Ephraim--and the last one--namely Messiah ben David--will rise over the dust [Job 19:25]; the point being that Messiah ben Ephraim needs to rise from the garbage and Messiah ben David needs to rise from the dust. The verb yaqum, "will rise," does duty for both of them: my living redeemer will rise, and also the last one will rise. They will do this together.<sup>59</sup> That is why the verb yaqum is attached directly to Messiah ben David; while, in its numerical value, it is equivalent to Joseph.

/There was not yet any shrub of the field in the earth, nor had any herb of the field yet sprouted. For the Lord God had not yet caused rain to fall upon the earth, nor was there any human being [adam] to work the ground. But a mist (ed) went up from the earth and watered all the face of the ground./

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<sup>54</sup> Spelled het-yod-shin-mem--Messiah backwards.

<sup>55</sup> The first two letters of the word ehad, "one."

<sup>56</sup> Yod-shin-mem-het; a combination of shin-mem (=Messiah ben David) and yod-het (=Messiah ben Ephraim).

<sup>57</sup> A phrase from the Sabbath morning liturgy.

<sup>58</sup> That is, Sabbatai Zevi will be resurrected, and Cardozo will no longer be treated like garbage.

<sup>59</sup> In other words, Cardozo's vindication will occur when Sabbatai Zevi is resurrected.