

[Cardozo offers the following prolegomenon to his prescription for the Mending:

Much as God is invoked through the sefirot, and is called by names--Ehyeh, Yah, YAHVEH, and the like--that properly belong to them, so the Highest Infinite (a.k.a. First Cause) is called by the names of various super-sefirotic entities: the Infinite, the Cause Above All Causes, the Cause of Causes, the Cause Above All. These super-sefirotic entities are the following:

(1) Cause of Causes = Primordial Adam, who is designated Adam of Beriah. This is the source of all the sefirot that are in the category of the 52-Name, which were subject to the Shattering. The Shattering, and the consequent Mending, opened the possibility for the worlds of created entities to come into existence. This is why Primordial Adam was called Adam of Beriah. And the reason why the worlds he emanated were subject to Shattering is that this Primordial Adam was not yet complete: the Cause Above All, who is Adam of Atzilut, was not joined with him.

(2) Cause Above All Causes: the primary self-revelation of the First Cause. Superior to Adam of Atzilut.

(3) Cause Above All, known as Adam of Atzilut. Joins with Primordial Adam, when a great light is revealed from Cause Above All Causes. The effect is that the ten sefirot of the 45-Name are emanated, combine with the 52-Name sefirot, and the worlds of Atzilut and the other three are Mended.

Just as the name YAHVEH encompasses all of Atzilut, so the name YAH encompasses the superior entities: the he is Primordial Adam, the yod is Adam of Atzilut, the tip of the yod is Cause Above All Causes. (Hence Isaiah 26:4: be-yah YHVH sur 'olamim, which he interprets: when there is unity and effluence to God through Yah, then the First Cause is revealed in all the worlds.)

Cardozo extends this, however, by saying that there is a superior YHVH, which encloses without being a vessel (presumably as opposed to the sefirotic world, which does function as a vessel). The yod and the first he are as indicated. As for the rest

(4) The vav is "the Blessed Holy One, the inner intellectual soul of the ten sefirot belimah. He is Adam of Yetzirah, who is called Cause of All Causes ['illat kol ha-'illot]."

(5) The second he is "the Shechinah, the intellectual soul of the ten sefirot of Malkhut, Adam of Asiyyah." It seems also to be called Cause Above All Causes ('illat 'al kol ha-'illot).]

You must know, now, that when the Temple was destroyed the light of the sefirah Hokhmah was withdrawn from the sefirah Tif'eret. The light of Adam of Atzilut, too, was reduced. The sefirot of the Irascible One and His Female were thus left in the state of being disfigured in appearance from that of a man, in form [from that of the children of adam; Isaiah 52:14]; the reference being to Tif'eret and

Malkhut.¹ The Blessed Holy One--Adam of Yetzirah, the intellectual soul of the Irascible One--had withdrawn itself into the heights, leaving the Irascible One diminished, and as though he were asleep. This is the secret meaning of the verse, Wake up! why do you sleep, O Lord? [Psalm 44:24].

If this situation is to be mended, there must be a revelation of the light of Adam of Atzilut, in conjunction with Primordial Adam, as there was at the time of the original Mending. This is why I have been able to obtain permission to unveil the reality of Adam of Atzilut, the purpose being to seat the King on his throne.

Now, the five Configurations of Atzilut are as follows: the Patient One, Father, Mother, the Irascible One and His Female; i.e., Keter, Hokhmah, Binah, the Irascible One,² and Malkhut. All emerged from the Holy King; and it is he who sustains them and waters them.³

You must begin the mending-rite by proceeding, in secret, to the brook. /Apparently what is intended is a dry stream-bed./ Rabbi Elijah Kohen is to substitute for Messiah ben Ephraim, and he is to be accompanied by ROSHI. Rabbi Daniel [Bonafoux] is to be accompanied by Rabbi David Habillo and Rabbi Nathan [of Gaza]; Shem Tov Shemaiah by Rabbi Isaac Luria; Moses Nahum by Rabbi Asher Kohen; Hananel by Rabbi Abraham Yakhini; and Benjamin Curial by the prophet Samuel.⁴

The brook symbolizes Primordial Adam. Rabbi Elijah must take from it, in accord with the full instructions that I shall provide presently, five stones the size of a fist or greater. These stones represent the Patient One, Father, Mother, Son, and Daughter.⁵

¹ Who seem to be conceived here as the "children" of superior beings designated as adam. This is presumably the esoteric interpretation of Isaiah 53 to which Cardozo had hinted, in his Epistle to the Judges of Izmir.

² Comprising the six sefirot from Hesed through Yesod.

³ We see the imagery of Genesis 2:10 beginning to assert itself in this last expression. On the identity of the Holy King, see above, n. .

⁴ That is, each of Cardozo's disciples is to be accompanied by one or two spirit-guides. Elijah Kohen, who is a stand-in for Cardozo himself, is assigned Cardozo's private spirit-guide ROSHI.

⁵ Notice how "the Irascible One and His Female" are replaced in this list by "Son and Daughter."

The word for "stone," even, suggests the building activities engaged in by the Primordial Adam.⁶ The word even itself stands for the sefirah Malkhut. The demonic powers, by contrast, are called "stumbling stone" and "obstacle stone" [Isaiah 8:14]; and, once the Father's brains have entered into the sefirah Tif'eret, these demonic "stones" have no power to draw nourishment from Malkhut. For Malkhut is then a stone that is perfect and just [Deuteronomy 25:15].

The holy sefirot are called "smooth stones."⁷ Of the three letters of the word even, the aleph represents the sefirah Hokhmah, the bet represents the sefirah Binah, while the nun represents Tif'eret and Malkhut combined. There is more: even can be read as abba u-ven, "Father" and "Son" together in the word "stone", the reference being to the Son. The giver of effluence and its receiver are thus combined, and the Father and the Son are in powerful connection. The Mother [imma] is present as well in the word even.

Now, when you take up these stones, your purpose is not to separate or to distance them from the brook; to distance, that is, the Configurations from the Primordial Adam. God forbid! These are our portion and our heritage; it is our task fully to mend the flaw inflicted upon them by our ancestors' sins and by our own; and it is for this purpose that you are taking them up. For it is he who has true knowledge of God who is able to do the mending.

While standing at the river bank, recite the following passage:

A river goes forth from Eden to water the garden. From there it divides and becomes four streams. The name of the first is Pishon; this is the one that encircles the entire land of Havilah, where there is gold. The gold of that land is good; bdellium is there, and the onyx stone. The name of the second river is Gihon; this is the one that encircles all the land of Kush. The name of the third river is Tigris; this is the one

⁶ Even is suggestive of binyan, "building," and the verb banah, "to build." Earlier, in a passage omitted from my translation, Cardozo had spoken of the Primordial Adam "building worlds and destroying them," in reference to the imperfect sefirot that existed before the Shattering. In this paragraph and the next, Cardozo sketches out a series of Kabbalistic associations of the word even. To render his argument intelligibly into English, I have been obliged to translate with considerable freedom.

⁷ Following BT Hagigah 12a, as it was understood by the Kabbalists /check!/. I follow Scholem's very plausible emendation of the text.

that goes eastward toward Assyria. And the fourth river is Euphrates.⁸

The river is Primordial Adam, in his straight-line aspect. He perpetually goes forth from Eden, this being Adam of Atzilut. The garden is that vacant space, which, according to Rabbi Isaac Luria, was left when the Infinite contracted Itself into Itself. The Worlds of Atzilut, Beriah, Yetzirah, and Asiyyah came into being within that vacant space. All are comprised within the sefirah Keter of Atzilut, which was the first entity to manifest itself within that space. This is, in the truest sense, that garden; and it is for the purpose of watering it that the river--Primordial Adam--goes forth from the primordial Eden,⁹ which is Adam of Atzilut, our portion and our heritage.

A land from which bread goes forth [...] a place whose stones are sapphire [sappir] and whose dust is gold.¹⁰

The "stones" of the Shechinah are "sapphire," in that they derive from a place where all of them are a unity, a single sappir.¹¹ The harsher aspects of divinity¹² derive from there; for all things are of that river, Primordial Adam.

Therefore thus says the Lord: I am founding in Zion a stone a stone, a testing, a corner, a precious thing, a foundation a foundation. The believer is in no hurry.¹³

A stone a stone, it says, a foundation a foundation: even even musad musad. It does not say even ve-even, "a stone and a stone", for the stones of Zion, which is the holy Atzilut,¹⁴ are in full unity.

⁸ Genesis 2:10-14. Cardozo does not quote the entire passage, but indicates clearly that it is all to be recited.

⁹ Cardozo mixes in the language of Genesis 2:8, 'eden mi-qedem.

¹⁰ Job 28:5-6. I am not certain whether this passage is actually to be recited in the course of the mending-ritual, or whether Cardozo is only quoting it to illuminate the Genesis passage. I prefer to take the former option, and to suppose that Cardozo has his disciples recite a series of Biblical texts that are brought together by their use of the word "stone" (in singular or in plural).

¹¹ And not plural sefirot. (Cardozo's exegesis assumes that sappir is a singular form of sefirot.)

¹² Gevurot; represented, in Kabbalistic symbolism, by gold.

¹³ Isaiah 28:16, in hyper-literal translation. Once again, I am unsure whether this passage was actually to be recited, and prefer to suppose that it was.

And the verse has another meaning. A stone a stone means Messiah ben David and Messiah ben Ephraim. It was God who founded their mystery and their foundation. This is something very deep, hardly to be discovered [Ecclesiastes 7:24], beyond the grasp of any being that has ever been created. That is why the believer in them must not be hurried. If he delays, wait for him. He will certainly come, and will not be late [Habakkuk 2:3]: this honor will be given to no one else.¹⁵ Count up the numerical value of the words from in Zion through a foundation a foundation; their total is 1784. And 1784 is the numerical value of the names Sabbatai Zevi and Abraham Michael Cardozo, with the three words of Abraham Michael Cardozo added in.

Next, recite the following passage:

Poor one! tormented one! uncomforted one! I am laying your stones as jewels, and I shall build your foundation with sapphires. I shall make your windows of gems, your gates of carbuncle-stones, and all the area round you of precious stones. And all your children shall be learned concerning the Lord, and great shall be the peace of your children.¹⁶

As you recite this passage, concentrate your mind on the names of two letters that spell out the word rav, "great": resh-bet. These two letter-names, spelled out in full, contain the letters of Sabbatai Roshi.¹⁷

For the mountains shall be removed--these are the mountains of darkness, the male Configurations of the demonic world--and the hills shall be shaken--these are the females. Yet my grace shall not remove itself from you--this is the supreme Grace [hesed] that comes from the Holy Ancient One,¹⁸ the one Grace that includes all God's graces. And the covenant of peace I have made with you shall not be shaken, says the Lord, who has mercy on you [Isaiah 54:10]. This covenant is the ever-living sefirah Yesod, which unites the Blessed Holy One and his

¹⁴ As opposed to the demonic Atzilut, of which we shall hear more presently.

¹⁵ An untranslatable play on Hebrew ye'aher, "will be late," and aher, "other."

¹⁶ Isaiah 54:11-13. I translate in accord with the commentaries of Rashi and Kimhi, which Cardozo is likely to have used as his guides to the text. It is interesting that Kimhi quotes Jeremiah 31:33--one of Cardozo's favorite Biblical passages--to illustrate Isaiah 54:13.

¹⁷ This is true only if resh is spelled with an aleph, not--as the copyist of this text does--with a yod.

¹⁸ The Configuration normally called the Patient One.

Shechinah through the Messiahs, one of whom is of the sefirah Hesed, the other of the sefirah Yesod.¹⁹

Pass through, pass through the gates! Clear the people's path! Build, build the road! Clear it of the stones!--of the demonic powers. Lift up a banner over the peoples! The Lord has proclaimed to the ends of the earth: Tell the daughter of Zion, Your salvation is come! His reward is with him, the reward for their deeds before him. They shall call them a holy people, those redeemed by the Lord; and you shall be called a sought-after city, not one that is abandoned.²⁰

After you have done this, put the five stones of the realms of holiness into the river's waters, and afterward recite the following prayer:

Open my lips, O Lord, and my mouth shall declare Your praise.

O Master of all the worlds, You who necessarily exist! O God, above whom there is no God! O Lord over all the lords, King over all the kings! Like the soul in the body and in its clothing, You illuminate the ten sefirot of Atzilut, the ten sefirot of Beriah, the ten sefirot of Yetzirah, the ten sefirot of Asiyah. You give life to them all, and the host of heaven prostrates itself to You before Your honored throne. It is You who unite the Blessed Holy One and His Shechinah, in the light of the visible faces, Your face.²¹

May it be Your will that, from You, the Shechinah draw near to the Blessed Holy One; for, as seen from Your perspective, there is no separation or dissociation, no banishment or distancing.

Please, O Master of the worlds!

let the benevolent forehead of that Holy Ancient One make itself visible to the Irascible One, the Glory of Israel the holy people,²² in the light of Primordial Adam that flows forth from Adam of Atzilut, your honored throne;

let the Supreme Grace spread out from the Hidden Wisdom of the Patient One, through His glorious beard;

¹⁹ These being Sabbatai Zevi and Cardozo, respectively.

²⁰ Isaiah 62:10-12; again, translated in accord with Rashi and Kimhi.

²¹ /??? be-or ha-panim ha-nir'im panekha; I suspect this has some Kabbalistic meaning I am not getting/

²² Tif'eret yisra'el is a frequent designation for the sefirah Tif'eret. I am not familiar, however, with Cardozo's expansion of this into tif'eret yisra'el 'am ha-qodesh. The phrase is perhaps influenced by Jeremiah 2:3, qodesh yisra'el le-YHVH.

let the three heads [of the Patient One], along with the supreme head of the Ancient of Days, radiate powerful light and plenteous effluence, and let them grant blessing and plenteous grace to the holy Dispenser;
let that effluence and light and blessing and supreme grace descend, from that incomparably holy Dispenser, down to Father and Mother;
let Father and Mother be joined in perfect union by the supreme Knowledge, so as to grant the brains of maturity to Tif'eret and to Malkhut;
let the effluence and light and blessing and grace and severity be drawn forth from Father and Mother to the Irascible One and His Female, for the King's head is perfected by both grace and severity;
and let the Holy Blessed One and His Shechinah be united body to body, soul to soul, by that Foundation of the World [the sefirah Yesod], in the powerful light You shine there, from the following names:

Crown of the Patient One
YOVADA HEYA VAYAVA HEYA

Membrane of the Patient One
YOVADA HEYA VA'AVA HEYA

Hidden Wisdom of the Patient One
YOVADA HE'A VA'AVA HE'A

Father and Mother
Y'HH VYHH

Tif'eret and Malkhut
Y'HVDVNHY

Now, O Lord our God, rescue us for the sake of Your Name! You are our Father; You are our hope; it is You who will save us through Your servant Sabbatai Zevi and Your beloved Abraham Michael Cardozo. The spirit of the Lord shall rest upon him; a spirit of wisdom and understanding, a spirit of good counsel and power, a spirit of knowledge and fear of the Lord.²³ Then will the prophecy be fulfilled: Israel shall be saved eternally through the Lord. Never again shall they be shamed or humiliated [Isaiah 45:17]. The Lord shall be King over all the earth. On that day the Lord shall be One and His Name One [Zechariah 14:9].

May it be the will from within You,²⁴ Lord our God and God of our ancestors, to pour forth the light of Your presence,

²³ Isaiah 11:2, referring to the Messiah.

²⁴ /Vihi rason mi-le-fanekha; need to explain why I translate it this way./

through the unity of Your Shechinah, to Your honored throne and the World of Beriah, with the seraphim and all the pure and holy spiritual entities that are there. May Your light, Your grace, Your severity spread from there to the World of Yetzirah: to Metatron prince of the presence, to Michael the great prince, to Gabriel the mighty prince, to Uriel and to all the pure and holy angels who serve You; and to ROSHI and to the prophet Elijah and to She Who Brings the Good News to Zion.²⁵

And speedily let the prophecy be fulfilled: You have anointed ROSHI with oil; my cup overflows [Psalm 23:5]. You have protected ROSHI on the day of battle [Psalm 140:8]. Now let ROSHI be exalted over my enemies round about me; and, trumpeting, I will offer sacrifices in His tent [Psalm 27:6].²⁶

Now take two rods. One of them must be of the wood of the date-palm. You must concentrate on this rod's being the sefirah Yesod, the "Righteous One."²⁷ Recite the verse, The righteous shall blossom like a date-palm, flourish like a cedar in Lebanon [Psalm 92:13]. As you do that, concentrate on the words righteous like a date-palm, which have the same numerical value as Abraham Cardozo. The word for "date-palm," tamar, has moreover the same numerical value as shemesh, "sun," which represents the sefirah Yesod.²⁸ The point is that the date-palm bears fruit in that it is male and female together, Yesod and Malkhut, and it thus alludes to the combination of the two Messiahs.²⁹

You must take the other rod from the wood of a pomegranate tree. And you must recite: They set forth from Ritmah, and they encamped in Rimmon-perez [Numbers 33:19]. Concentrate on this: that the exile is bitter as a broom-plant [retem], while the redemption and the ingathering of the exiles is sweet as a pomegranate [rimmon]; for all the Jewish people will then be under their king's rule, the Pomegranate crowned king, and all his people contained within him. So what the verse means is that they set forth from exile and they encamped in Messiah ben David, who is the Pomegranate, son of Perez, son of Judah.³⁰

[Cardozo makes a complex numerical equation between the word rimmon and the name Sabbatai. He proceeds to show that Messiah

²⁵ Mevasseret siyyon. On this mysterious lady, see below.

²⁶ Most translations of these verses render roshi as "my head."

²⁷ A normal Kabbalistic designation for Yesod.

²⁸ An uncommon equation. Normally the sun is understood as a symbol for Tif'eret.

²⁹ It will be noted that Cardozo is the male in this combination, Sabbatai Zevi the female.

³⁰ The ancestor of King David (Ruth 4:18-22).

ben Ephraim, as representative of the sefirah Yesod, is also a "pomegranate": if Sabbatai Zevi is rimmon-perez, "the pomegranate of Perez," then the Ephraimite Messiah is "the pomegranate of Ephraim." Much the same may be said of Moses. All three are crowned; all three include within themselves the entire Jewish people; all three may be considered "pomegranates." Yet there is a distinction among them. Messiah ben David is a sweet pomegranate; Messiah ben Ephraim is a sour pomegranate; Moses is intermediate between the two.]

Then recite: Come, my love, let us go out into the country. Let us spend the night in the villages. Let us get up early in the morning and go to the vineyards. We will see if the vines have budded, if the blossoms have opened, if the pomegranates are in blossom. There I will give you my love [Song of Songs 7:12-13]. The blossoms have appeared in the land, the time for singing has arrived, the voice of the turtle-dove [tor] is heard in our land [Song 2:12].

Concentrate on this: that the pomegranates [of the first passage], which are the blossoms [of the second passage], are in blossom. And, inasmuch as they have already appeared in the land,³¹ the pomegranates' time for singing has arrived. The voice of the tor, the "turtle-dove," is heard in our land and below it.³² For now that the Torah is being revealed--and the Torah is the sefirah Tif'eret³³ and the Blessed Holy One; for He is the voice of the Torah, it having been revealed in His voice--God's divinity is being heard in the land.

All this is thanks to those "pomegranates," who proclaim the mystery of the Faith so that all the ends of the earth may turn to God and find salvation. In the same way, the sound of the "pomegranates'" song induces the Jews to turn their attention to the task of studying and understanding the Torah. Hence, there I will give you my love; and the Blessed Holy One and His Shechinah will become united as one.

Now you must understand that during exile times it is not possible that any prophet should formally be dispatched on God's mission.³⁴ Outside the Holy Land, this is doubly impossible. What can

³¹ That is, both Messiahs have appeared on earth.

³² I am not sure what Cardozo means by le-mattah, "below." "Land" is regularly used in the Kabbalah to designate the sefirah Malkhut, and it seems possible that he means that the "voice" of Tif'eret is being heard within Malkhut, and in these lower realms (below the "land") as well.

³³ Literally, tif'eret yisra'el, "the glory of Israel."

³⁴ Cf. Epistle to the Judges of Izmir.

happen is that deceased saints and angels reveal themselves. Thus it was in the generation of Rabbi Simeon ben Yohai, concerning which it was said that there would be no generation like that one till the generation of the Messiah.³⁵ It will follow that, when such a generation does make its appearance--in that the knowledge of the Lord is revealed, and the saints reveal themselves as well--we are left in no doubt that that is the Messiah's generation.

Moses will then reveal himself. So will Messiah ben David, the pious folk and the angels. Then God's faith will become known; then wisdom will increase. And thus says Solomon, speaking in the person of the Shechinah as She secretly converses with the Blessed Holy One: Come, my love [...] we will see if [...] the pomegranates--the Messiahs, that is, who reveal the Divinity--are in blossom in the land. She then tells Him that the blossoms have appeared in the land. Moses, Messiah ben David, and the saints have already made their appearance on the earth.³⁶ And, if so, there can be no doubt that the time for singing has arrived to our land, along with the voice of the tor, which is the Torah.³⁷

The Shechinah is making another point as well. The time for singing, to be sure, has arrived; and with it has arrived Esther's turn to come to the King [Esther 2:15].³⁸ But, if this is to happen, some mending is required for the two Messiahs:³⁹ they must be brought into union. For they are natural opposites, corresponding respectively to the sefirot Hesed and Gevurah.⁴⁰ (They also require the mending of the

³⁵ /Scholem cites Zohar, III, 206a./

³⁶ I am not at all clear why Cardozo speaks as though Moses--but not, evidently, Messiah ben Ephraim--has already appeared on earth.

³⁷ I assume that the word gol, after be-arsenu, is a scribal error; and I do not translate it.

³⁸ The Hebrew word for "turn," used in Esther 2:15, is tor, the same as "turtle-dove" in Song 2:12; and the verb higgia', "to arrive," is found in both passages. Cardozo presumably understands Esther as a representation of Malkhut, King Ahasuerus as Tif'eret. Yet the Sabbatians often spoke of Sabbatai Zevi as a new Esther, brought into the palace of a Gentile king. It is at least thinkable that, by "Esther," Cardozo here means Sabbatai Zevi; and, by "the King"--perhaps himself?

³⁹ Which was not the case with Esther, as we learn from Esther 2:15.

⁴⁰ Sabbatai Zevi, we have already seen, is Hesed. Cardozo must think of himself as equivalent to Gevurah, the "sour pomegranate."

spirit-guides;⁴¹ as shall be explained in this mending-rite, with God's gracious assistance.) Yes, the time for singing has arrived. But so long as the Messiahs remain, as "pomegranates," two distinct entities, this is not possible.

What does the Blessed Holy One say?

How beautiful you are! and how pleasant, my love, in delights. This body of yours is like a date-palm [tamar], your breasts like the clusters. I said, I will climb that date-palm, I will lay hold of its branches. Let your breasts be like grape-clusters, the smell of your face like apples, your mouth like the good wine that flows smoothly for my beloved, gently moving sleepers' lips. [Song of Songs 7:7-10]

Now, there is only one kind of date, the sweet kind. You do not have dates of the sour or intermediate sorts, as you do with pomegranates and apples. And Messiah ben David, like Messiah ben Ephraim, is called tamar, "date-palm," in that he is a descendant of Tamar.⁴² He is also called saddiq, "righteous," as in the text sevi la-saddiq, "Zevi has become the Righteous One."⁴³

Now, Messiah ben Ephraim [is also a sevi].⁴⁴ Your two breasts-- which, we learn from Jonathan ben Uzziel's Targum, are the two Messiahs--are twins of a gazelle [Song of Songs 7:4]; and anyone who is a gazelle's child must himself be a sevi, a gazelle. Each of the two Messiahs, therefore, is a sevi.

Messiah ben David is actually called by this name. Messiah ben Ephraim is Michael; and the numerical value of this name, when you add an extra number for the name itself, is equivalent to that of sevi.⁴⁵ The Zohar, moreover, identifies "Jacob" with emet, "truth," and

⁴¹ Or, "the spirit-guides also require mending."

⁴² The mother of Perez, in Genesis 38.

⁴³ Quoted from Isaiah 24:16, which is correctly to be understood as "glory to the righteous." (Cf. Cardozo's use of this verse in Epistle to the Judges of Izmir.) Cardozo's point is that the verse, The righteous shall blossom like a date-palm (Psalm 92:13; see above) can apply to Sabbatai Zevi as well as to himself. To understand Cardozo's argument at this point, it is essential to realize that the Hebrew noun sevi, which is of course part of Sabbatai Zevi's name, can mean "beauty" or "glory." It can also mean "gazelle," as we shall see in a moment.

⁴⁴ Words such as these must be supplied to the text, if we are to make sense of Cardozo's argument.

⁴⁵ Michael = 101. 101 + 1 = 102 = sevi.

"Joseph" with yassiv, "certainty";⁴⁶ and the word sevi may be found within the word yassiv.

Now put sevi and sevi together. The two of them joined make up one saddiq.⁴⁷ Now we understand the inner meaning of the verse, From the ends of the earth have we heard songs [Isaiah 24:16]--the time for singing has arrived [Song 2:12]. And why? Because Zevi has become the Righteous One! Messiah ben David and Messiah ben Ephraim, each of whom is individually a sevi, have joined together to become a saddiq, with the numerical value of 204. And the four letters of saddiq, sadde-dalet-yod-qof, are the initials of "Zevi--David; Joseph--Cardozo."

My secret is mine! my secret is mine! woe is me! [Isaiah 24:16]; for I had two qavs. One is the "ruined qav," an esoteric hint at the Kings Who Died, who derived from the aspect of Malkhut. But there is also another qav, a qav of mending, which comes from the aspect of Yesod.⁴⁸ Messiah ben David is the qav that was fated, from its very root, to leave the sphere of holiness for that of impurity, and even to die. This was in order to purify and to mend those sparks of holiness that had remained mixed in with the "ruined qav."

Messiah ben Ephraim, by contrast, is the qav that derives from the aspect of the Living One,⁴⁹ that pours forth light from the sefirah Hokhmah. His fate it was to be born among the Christians. This was in

⁴⁶ In the liturgical phrase emet ve-yassiv, "true and certain it is" The reference is to Zohar Hadash, near the beginning of parashat Terumah, 42a. Cardozo's point is that Messiah ben Ephraim = Joseph = yassiv = sevi. (The four letters of yassiv, yod-sadde-yod-bet, include the three letters of sevi, sadde-bet-yod.) Messiah ben Ephraim is therefore sevi.

⁴⁷ Saddiq = 204 = 102 (sevi) x 2.

⁴⁸ The network of allusions in this passage is unusually dense, even for Cardozo. A qav is a rabbinic dry measure, corresponding to about two quarts /?/. The Talmud (Ta'anit 24b) says that the pious Hanina ben Dosa "is satisfied with one qav of carobs from one Sabbath eve to the next." Qav harovim is literally, "qav of carobs." But harovim has overtones of "ruin," and thus seems to Cardozo to hint at the Kabbalistic myth of the primordial "Shattering" in the sefirotic realms, the "Death of the Kings." And qav has the numerical value of 102--it is, indeed, the way one would normally write the numeral in Hebrew--and thus corresponds to sevi. There are two sevis, Cardozo, is saying. One represents death and destruction; that is Sabbatai Zevi. The other represents life and mending; and this, of course, is Cardozo. Cf. Scholem's remarks on the Sabbatian legend of the ba'alei qavin; in "Barukhyah rosh ha-shabbeta'im be-Saloniki," in Liebes, ed., Researches in Sabbateanism, pp. 380-383.

⁴⁹ The sefirah Yesod.

order that the sparks that had descended from holiness might be saved from the demons; those, too, that fell from Yesod in a sort of seminal emission.

Now, it is the way of the gazelle [sevi] always to look back toward the place from which he came.⁵⁰ This is fine and proper for Messiah ben David, who left the Jewish community and went out from Torah and holiness into the realms of the profane. (He also left his body; and he will need to return to it, in order to speed the ingathering of the exiles.) That is why he is "Zevi."

Messiah ben Ephraim, by contrast, went out from impurity and entered into holiness, and therefore ought not to look back toward the place from which he came. The Christians claim that Jesus is like God; it is therefore appropriate for Messiah ben Ephraim to say Who is like God? meaning by this that there is no one like God, O Jeshurun [Deuteronomy 33:26], for there is no deity other than the Lord.⁵¹ That is why his name has always⁵² been Michael, "who is like God?"⁵³ He is not a sevi until the name itself has been figured in to the calculation; as if to say, I am the kind of sevi who is always saying, Who is like God? and who will never, God forbid, look back to the place from which I came.

On the basis of these remarks, you will understand how it is that Messiah ben David has been profaned. You will understand, too, how the prophecy of Elijah⁵⁴ has been fulfilled, that Messiah ben Ephraim is fated to be profaned among the idolaters to atone for the sin of his ancestor Jeroboam. Not only that: Elijah prophesied that Messiah ben Ephraim's offspring would be profaned as well. And so it has come to pass.⁵⁵

Now, anyone who leaves his home, as does the gazelle, is called a ger, a "sojourner."⁵⁶ This is why Messiah ben David is called ger. So,

⁵⁰ /Scholem cites Zohar, II, 14a./

⁵¹ Psalm 18:32, slightly miquoted.

⁵² Perhaps meaning, from birth. Cardozo took the name Abraham upon his return to Judaism, but was baptized Miguel.

⁵³ This is the literal meaning of the name "Michael."

⁵⁴ /Scholem cites Zohar, III, 276b./

⁵⁵ Does Cardozo allude to children he bore during his playboy days, before he left Spain? Or, perhaps, to children of his who returned to Christianity?

⁵⁶ Also used, from rabbinic times onward, for a convert to Judaism.

too, Messiah ben Ephraim: each of them is a sojourner, a temporary resident. I am a ger in the land, says David [Psalm 119:19]. Add together the values of Zevi and Michael, and the result is ger.⁵⁷ But, combined, they are also saddiq; and within the word saddiq are found the words ges, "end," and dai, "enough."⁵⁸ When our sufferings are declared to be "enough," then the exile will be over and the "end" revealed. But the Messiahs cannot mark the "end," till the two of them are combined.

[Cardozo finishes off his exegesis of Song 7:7-10, comparing the androgynous date-palm to the combinations of Blessed Holy One + Shechinah, on the one hand, and Messiah ben David + Messiah ben Ephraim, on the other. The two Messiahs, unified, will function as God's chariot.

He returns to the theme of the pomegranates. Moses, he says, is the pomegranate that includes the sweet and the sour pomegranates. First, it seems, the fruit of the date-palm must be eaten. (Is this the career and demise of Sabbatai Zevi?) Then comes the coupling; the Shechinah desires the gathering of her children, and seeks Moses and the two Messiahs together, qua pomegranates. The three redeemers are now unified, akin to the first three sefirot.

When the Shechinah speaks, in Song 8:2, of Her pomegranate, She has Moses in mind. 8:3: Moses's left hand, which is ROSHI, Messiah ben Ephraim, is under the Shechinah, on the earth; while his right hand, Messiah ben David, embraces Her spiritually. This is why me'asis rimmoni has the numerical value of 540, resh-shin-mem, which are the initials of **Roshi Sabbatai Moses**.

We now return, after a long delay, to Genesis 2:10-14. From there refers to the sefirah Keter, which is the first of the vessels. It is both sham and shem, since it is used to designate the Infinite, or Primordial Adam, or the Blessed Holy One. From Keter, the river divides. The four streams are the four Configurations: Father, Mother, Son, Daughter. The river, which is etymologically linked with "light," is the source for all of them, and is always with them; but it is divided, so that the Configurations are able to bear it and do not shatter as the Primordial Kings did.]

The name of the first is Pishon. This is the sefirah Hokhmah, the letter yod of the Torah, unique in all the alphabet.⁵⁹ Because of

⁵⁷ 102 (Zevi) + 101 (Michael) = 203 (ger).

⁵⁸ Saddiq is spelled sadde-dalet-yod-qof. Qes is qof-sadde, dai is dalet-yod.

⁵⁹ /Need to try to unpack this allusion. In the meantime, wouldn't this make better sense of it were "the letter yod of YHWH"? Test this out against the sequel./

its wisdom,⁶⁰ it is called Pishon, "the mouth that recites laws."⁶¹ The land of Havilah is linked, through its name, to the idea of communicating knowledge.⁶² Where there is gold: this is Binah, which is inseparable from Hokhmah. But that gold is good: the punitive aspects of divinity, symbolized by gold, indeed have their origins in Binah; but, within her, they are entirely good.

The name of the second river is Gihon; this is the one that encircles all the land of Kush. This is Binah, which encircles Gevurah. It roars with a mighty voice; and, ox-like, butts at the demons. Its role is to cover and to protect, and is therefore said to have gi and hon.⁶³

The roots of the two Messiahs' souls, moreover, derive from Father and Mother. This is why the numerical value of the words the name of the first is Pishon, when the number of its letters are counted in, is equivalent to the value of Sabbatai Zevi when the totality of that name is counted in.⁶⁴ And it is why the name of the second river has the same numerical value [965] as Abraham Michael Cardozo! He is a goring ox,⁶⁵ and is therefore called Gihon.

Notice that Scripture speaks only of the name of the first--that is, one of the four streams, literally heads-- without explicitly calling Pishon a river. The reason for this is that the letter yod⁶⁶

⁶⁰ The literal meaning of Hokhmah.

⁶¹ Peh shoneh halakhot. The etymology is drawn from Zohar, I, 26b.

⁶² Cardozo alludes to Psalm 19:3, yehavveh da'at.

⁶³ I am not entirely sure of Cardozo's point. My guess is that he understands the four letters gimel-yod-het-nun, of the name Gihon, as initials for Gevurah, Yesod, Hesed, and Nesah--four of the seven sefirot that lie under Binah. Binah, often represented in the Kabbalah as a mother-bird incubating or protecting her young, is thus said to cover and protect the inferior sefirot.

⁶⁴ The name of the first is Pishon = 804. The phrase has eleven letters, which brings us up to 815. Sabbatai Zevi = 814. Add an extra one for the totality of the name--and, voila, 815.

⁶⁵ Following the blessing of Joseph in Deuteronomy 33:17. The verb "to gore" is nagah, the second syllable of which Cardozo connects with the name "Gihon."

⁶⁶ Which corresponds to the sefirah Hokhmah. /Find a way to describe the shape of the letter./

has no extension, and is uniquely⁶⁷ in the shape of a head. Within the world of the vessels, which is to say the sefirot, it plays the part of Eden, with Binah going forth from it as a river.⁶⁸ That is why the text first speaks explicitly of river when it is referring to Binah.

Now, at Messiah ben David's coming, this yod--the sefirah Hokhmah--withdrew itself, as it says in the Mending-rite. Messiah ben David was then left a waterless river, all dried up [Job 14:11]. (The numerical value of this phrase, plus the number of its letters and one extra for the totality, equals the numerical value of Sabbatai Zevi.)⁶⁹ He was unable to reveal the divinity in any explicit fashion, and withdrew himself to the heights.

Messiah ben Ephraim, by contrast, is the sefirah Yesod. He derives from the Mother's genital, which is called the broad places of the river.⁷⁰ He is thus able to spread doctrine throughout the world, and the divine effluence along with it; to make known the faith of the Cause Above All Causes, through the Blessed Holy One and His Shechinah. This is why the numerical value of the broad places of the river, with one added for the entire phrase, comes to 877; which is the numerical value of Abraham Cardozo, plus the number of the letters in the name.

The name of the third river is Tigris. This is the Irascible One, which is called the sefirah Tif'eret. The first syllable of the river's Hebrew name, hiddeqel, suggests the word for "joy," hedvah: his front parts are joyful. His back parts are gal, "light"--

YOD
YOD HE
YOD HE VAV
YOD HE VAV HE⁷¹

⁶⁷ /From roshim ... ha-ehad; this would explain Cardozo's insistence on Hokhmah's unique character./

⁶⁸ Cardozo thus harmonizes his exegesis of Genesis 2:10 with the more familiar Zoharic reading of the verse, in which Eden is Hokhmah and the river is Binah.

⁶⁹ This does not seem to work out right. The numerical value of ve-nahar yeherav ve-yavesh is 799, and it has twelve letters. $799 + 12 + 1 = 812$, not 814.

⁷⁰ A place name in Genesis 36:37, I Chronicles 1:48.

⁷¹ Yod-he-vav-he are the four letters of the Tetragrammaton, which is associated particularly with the sefirah Tif'eret and the Configuration of the Irascible One. The total numerical value of all the names listed in this pyramid corresponds to 130 = gal, the Hebrew word for "light" (the opposite of "heavy," that is).

This is the one that goes eastward toward Assyria, and thus lies in between the south and the north.⁷² Moses, in like manner, incorporates the roots of both Messiahs. He is the genital of the Father, who is called yesh, "the existent one."⁷³ As we know, Moses represents the interior aspect of the sefirah Tif'eret;⁷⁴ and he is also called Shiloh.⁷⁵ This is why the word ha-shelishi, "the third,"⁷⁶ contains the letters of yesh plus those of Shiloh.

And the fourth river is Euphrates. This is the sefirah Malkhut, from which derives all the produce that comes to be yielded.⁷⁷ This is the inner meaning of the text, he created them with the letter he,⁷⁸ which speaks of creation by means of the fourth letter of the Tetragrammaton.⁷⁹ Notice that the Bible does not speak at this point of the river's having a name. This is because Malkhut takes on various names, in accord with whatever effluence it is receiving from the higher sefirot. Yet it is Malkhut that yields all the produce, in the lower realms as well.

He Who Brings Good News is the fourth; and this is Elijah.⁸⁰ Yet it remains moot whether it is really Elijah who will announce the

⁷² "South" and "north" represent Hesed and Gevurah, respectively. "East" is therefore designation for Tif'eret, which is intermediate between them and incorporates them both.

⁷³ Yesh is a Kabbalistic designation for the sefirah Hokhmah; as opposed to the superior sefirah Keter, which is called ayin, "nothingness."

⁷⁴ As opposed to the exterior aspect, which is represented by Jacob.

⁷⁵ Genesis 49:10. Shiloh has the same numerical value as Moses, and is consequently identified with Moses at least as far back as the Zohar (e.g., I, 253a).

⁷⁶ That is, the third river.

⁷⁷ Deriving perat, "Euphrates," from perot, "produce."

⁷⁸ Genesis 2:4, following the midrashic reading of the word be-hibbare'am.

⁷⁹ Understood as representing the sefirah Malkhut, through which the lower worlds came into existence and through which they are sustained.

⁸⁰ The alert reader will have noticed that the four rivers are associated, not only with four sefirot or Configurations, but with four Messianic figures: Messiah ben David, Messiah ben Joseph, Moses--and now Elijah; or, perhaps, a mysterious woman.

Redemption. It is possible also that this will be done by a woman, She Who Brings Good News To Zion.⁸¹ This is why the text does not, at this point, speak of a "name."

⁸¹ Mevasseret siyyon; from Isaiah 40:9. The bringer of good news in this passage seems to be female; but, in 41:27 and 52:7, he seems to be a male. Hence Cardozo's uncertainty: it is a man, Elijah, or some unknown woman. (Sabbatai Zevi's widow? The female of the quaternity?)