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In the exile, the river that goes forth from Eden has been reduced to a trickle.<sup>1</sup> The five Configurations of Atzilut are left as beached stones, at least as far as the outer aspects of the sefirot are concerned. In their interiors, to be sure, there is still living water. This is the hidden meaning of the passage, You shall speak to the rock and it will yield its water [Numbers 20:8]. The sefirot, after all, are the moist stones<sup>2</sup> from which the waters emerge. Yet nowadays, thanks to our transgressions, the demonic stones have nourished themselves from the divine effluence. They must be separated from this river, and distanced from it as far as they possibly can be.

Therefore you must first take five stones from the river bank, corresponding to the five demonic Configurations of Patient One, Hokhmah, Binah, Irascible One, and Malkhut. Stand you at the river's edge; and, in one single action, hurl three stones--which you must take from a higher spot, farther removed from the river--into a distant place, where the river cannot water them any more. Then set the other two stones, corresponding to the demonic Irascible One and His Female, at a greater distance from one another. Throw the one with all your strength to the other side of the river. Throw the other ...<sup>3</sup> in the place where you stand, far away, so that the two stones are separated by the river.

Before taking up the stones, recite the passage from a river goes forth from Eden up to the word Euphrates.

Then recite:

I am sending an angel before you, [to protect you on the way, and to bring you to the place that I have prepared. Beware of him, and be obedient to him. Do not rebel against him; for he will not forgive your sin, for My name is in him.

If you indeed obey him and do all that I say, I will be an enemy to your enemies and war against those who are hostile to you. For my angel shall go before you, and bring you to the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite, and the Jebusite; and I will destroy them.

You must not prostrate yourself to their gods. You must not serve them, or do as they do. You must rather destroy them utterly, and smash their pillars to pieces.

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<sup>1</sup> /Need to make the point that Cardozo is from Rio Seco./

<sup>2</sup> Avanim mefullamot; from BT Hagigah 12a.

<sup>3</sup> There is a word here that does not seem to make sense in context.

/There may be no point to quoting after this point; I don't think Cardozo draws on the rest of the passage in the sequel./

And you must serve the Lord your God, so that He bless your bread and your water. And I will remove diseases from your midst. No woman shall miscarry or be childless in your land. I will cause you to live out your full life-span.

I will send My terror before you. I will send confusion upon all the people among whom you are entering, and cause all your enemies to turn tail to you. I will send hornets before you, and they will drive out the Hivite and the Canaanite and the Hittite from before you. I will not expel them in a single year, lest the land become desolate and the wild beasts multiply against you. But little by little I will expel them from before you, till you become fruitful and inherit the land. And I will extend your borders from the Red Sea to the Philistine Sea, from the desert to the river. For I will give the inhabitants of the land into your power, and you shall drive them out from before you.

You must make no covenant with them and with their gods. They must not remain in your land, lest they make you sin against me by serving their gods, and this become a trap for you.]<sup>4</sup>

As you recite this passage, concentrate on the following: The angel in question is Messiah ben Ephraim. The initial letters of anokhi sholeah mal'akh, "I am sending an angel," stand also for Abraham Sabbatai Moses. Of the six nations mentioned, the Canaanite is a collective term for the entire group. The other five--the Amorite, the Hittite, and so forth--are the five stones, the five Configurations of the demonic Atzilut, all of them comprised in the term Other God.<sup>5</sup> And afterwards recite the text from Behold I am making a covenant through the word Egypt.<sup>6</sup>

You must know that the Blessed Holy One and His Shechinah are One, ehad, aleph-het-dalet. He is a "brother," ah, aleph-het; while She is the letter dalet. Put these three letters together, and you

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<sup>4</sup> Exodus 23:20-33. Cardozo actually quotes only the first words of the passage, and adds: "up to the end of the chapter." I have provided the full text. /Consider ending after verse 24./

<sup>5</sup> El aher; from Exodus 34:14. See the next note.

<sup>6</sup> Exodus 34:10-18, which largely repeats the content of 23:20-33. The key passage is verse 14: You shall not prostrate yourself to any Other God; for the Lord's name is Jealous, and He is a jealous God. The "Other God" is for the Kabbalists a term for all the demonic realms. The final letter of the word "Other," the letter resh, is written large in our Biblical texts. Cardozo will presently explain why.

have ehad, "one." The dalet is written large;<sup>7</sup> to show that, in this Oneness of His, God is greater than all the Others.

The word ehad can also be understood as though it meant, "I shall rejoice."<sup>8</sup> The point is then that the "brother" experiences joy and delight when He couples with the dalet. The het becomes the property of the dalet; and together they convey the notions of oneness and of joy.

Now, the demonic Irascible One and His Female try to imitate the divine Tif'eret and Malkhut, rather as an ape imitates a human being. So [the demonic Tif'eret] takes for himself the word God [el], and then the two letters aleph-het. The demonic Malkhut, meanwhile, grabs for herself the letter resh, which resembles the dalet.

The demonic structures have nothing corresponding to the sefirah Da'at.<sup>9</sup> In the demonic realms, therefore, there is no proper coupling; for coupling cannot take place without "knowledge," da'at. This is why "knowledge" is a standard euphemism for coupling: Adam knew [his wife; Genesis 4:25], Elkanah knew [Hannah; I Samuel 1:19], no man had known her [Genesis 24:16].

The hook at the corner of the letter dalet<sup>10</sup> represents the unification of Tif'eret with da'at, which is Malkhut. (The word dalet is a concealed form of da'at, inasmuch as the letters lamed and 'ayin have the same measure.)<sup>11</sup> The demonic Irascible One is called in the Bible an old and foolish king [Ecclesiastes 4:13]; while of his Female it is said, Without knowledge [da'at] a soul cannot be good [Proverbs 19:2] but only evil. The consequence is that the demons have only the letter resh.<sup>12</sup>

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<sup>7</sup> In Masoretic Biblical texts of Deuteronomy 6:4, the Shema.

<sup>8</sup> An excessively strained but remotely thinkable understanding of the word, treating it as if it were a verb from the root het-dalet-he, "to rejoice."

<sup>9</sup> "Knowledge": an additional sefirah, closely connected with Hokhmah and Binah. When Da'at is included in a listing of the sefirot, the number ten is maintained through omission either of Keter (from the top) or Malkhut (from the bottom).

<sup>10</sup> Which distinguishes the letter dalet from the similar letter resh.

<sup>11</sup> The words dalet and da'at are distinguished in Hebrew only by their middle letters: lamed in the former, 'ayin in the latter.

<sup>12</sup> A poor imitation of the dalet.

When the demonic Female is joined to her husband, the "brother," aleph-het, the result is aleph-het + resh = aher, "Other." The resh is written large,<sup>13</sup> so as to show that the "Otherness" of this being is of an order of magnitude beyond any other "Otherness." He certainly does not become ehad, "One"!

The Blessed Holy One and His Shechinah are indeed "One," unified with the light of the Cause Above All Causes, and are most definitely not "Other." This is why the Bible says: See now that I, I am He [Deuteronomy 32:39], and that you may know and believe Me, and understand that I am He [Isaiah 43:10]. But Samael and the Snake,<sup>14</sup> the Other God, are never One. They are not unified with the Cause Above All Causes. The letters aher suggest the idea of "I shall be angry"; the het-resh of aher point to "anger,"<sup>15</sup> for this is continuously a source of anger. In that place there is no joy or delight; nor can joy or delight ever emerge from them. And they have already become separated.

After this, you must take the five stones from the river bank and recite: Your enemies, Lord, Your enemies shall perish, all the workers of iniquity shall be scattered [Psalm 92:10]. Keep in your mind, as you recite, that the five Configurations of the impure Atzilut are always God's enemies. They indeed destroy the effluence of the river. But they shall then be scattered, they and all those bands<sup>16</sup> of theirs who are responsible for perversions, wickedness, iniquity.

Then throw the stones, and say: Water wears away the stones, it washes away the earth's dust, and You have caused the hope of human beings to perish [Job 14:19]--let the Gentiles know they are human beings [Psalm 9:21].<sup>17</sup> The water, the effluence of the river, has indeed been swallowed up by those "stones." But that very same water shall wear them away and fragment them, they and their bands.<sup>18</sup>

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<sup>13</sup> In the Masoretic text of Exodus 34:14, just as the dalet is written large in the Shema.

<sup>14</sup> The male and female archdemons.

<sup>15</sup> Which, in Hebrew, begins with the letters het-resh.

<sup>16</sup> /Kittotehem; perhaps translate "sects," and understand as referring to the various Christian and Muslim sects?/

<sup>17</sup> Cardozo's point is that, with the wearing away of the demonic "stones," God will put an end to the hopes of "human beings"--which Psalm 9:21 identifies with the Gentiles. I have translated the difficult Job passage in accord with the commentary of Ibn Ezra.

<sup>18</sup> /Kittot shellahem; see earlier note./

He has put an end [ges] to darkness. He is the Searcher-out, on behalf of every Extremity, of the Stone of darkness and the shadow of death.<sup>19</sup> Darkness is a term for the demonic forces. The Infinite One has set a boundary to this darkness, and an end to its dominion and to its nourishing itself from the river. This end has come about through Cardozo and Zevi, whose initials are qof-sadde, ges, "end."

When shall the end come for the dominion of darkness? When the Infinite One hands Cardozo and Zevi over to that darkness! He has put Messiah ben David outside the Torah's light, and now has buried him. He has put Messiah ben Ephraim in the darkness of the failed Redemption and has subjected him to endless trials,<sup>20</sup> as we learn from page 9 of Tiqqunei Zohar Hadash.<sup>21</sup>

He is Searcher-out, moreover, on behalf of each Yesod, which the Bible calls Extremity;<sup>22</sup> referring to Messiah ben Ephraim. (The numerical value of the word for extremity, plus the number of its letters, is equal to the numerical value of Abraham Cardozo.) Concentrate now on the word hoqer, "Searcher-out," having the same numerical value as the divine name Shaddai, "the Almighty," which designates the sefirah Yesod. Distant though he is, he has now become the Searcher-out of the Stone of darkness and the shadow of death. The Stone of darkness is the demonic Binah, while the Irascible One and His Female is the shadow of death.

You must realize that the demonic Patient One and Hokhmah could not be mended at all, while Binah and the Irascible One and His Female could be mended just a little. The five Configurations of Atzilut, by contrast, were all mended at the time of the Mending of the World of Atzilut. This is why, in the Biblical account of the first day of creation, the word light occurs five times and the word darkness three.<sup>23</sup>

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<sup>19</sup> Job 28:31, translated the way Cardozo evidently understood the verse.

<sup>20</sup> For details, see the autobiographical letter.

<sup>21</sup> /Scholem cites p. 100d; actually it's 100c-d, man de-itnassa be-gen shekhinta be-galuta ... u-man de-yitnasseh tamman let sof le-nisyona dileh .... The passage is pretty confusing, but its relevance to Cardozo's citation seems clear./

<sup>22</sup> The penis being the body's extremity.

<sup>23</sup> Genesis 1:1-5. The five occurrences of light correspond to the five divine Configurations. The three occurrences of darkness correspond to the three demonic Configurations that were in some measure capable of being "mended"--which means, as the context shows, being maintained in their sinister existence.

Our entire purpose now is to destroy the structure of the impure Binah, Tif'eret, and Malkhut, which are darkness and the shadow of death, Samael and the Snake. (Aleph represents the divine sefirah Binah; and ofel, "darkness," thus comes to designate its demonic counterpart.)<sup>24</sup> The demonic Keter and Hokhmah, however, have no structure, and consequently are not so bad.

A stone and a stone are an abomination to the Lord, and a deceitful scale is not good [Proverbs 20:23]. The point is that all the five stones, that constitute the Configurations of the divine Atzilut, are a single stone and a single divinity. But the stones that are the impure Configurations are multiple, without unity, for they are other gods, plural, and thus are a stone and a stone. They are an abomination to the Lord, and you must destroy them utterly and abominate them entirely,<sup>25</sup> as you would a deceitful scale in a hand that is not good.

I passed by the lazy man's field, by the stupid man's vineyard. It was all grown over with thistles, covered by weeds; and its fence of stones was destroyed [Proverbs 24:30-31]. That lazy and stupid man is the demonic Irascible One, while the field and the vineyard are Samael's consort Lilith. And now that the Mending has come to the divine Tif'eret and Malkhut, the demonic realm has been destroyed.

When you recite the word 'avarti, "I passed by," you must say, I the Holy One have passed away from him, to pour out effluence to the Shechinah. The divine name Adonai, which designates the Shechinah, has the numerical value of 65, which is written with the letters samekh-he. When the holy river, nahar, nun-he-resh, joins itself to this samekh-he, they at once spell out the word neherasah, "was destroyed." Once that river is joined to the samekh-he, the realm of holiness is built up. And the fence of stones, that belongs to that stupid man, is destroyed.

Then you must say, There is a time to throw stones! [Ecclesiastes 3:5]--and throw them. Hurry, now, and take five more stones from the dry areas by the river bank, and say, There is a time to gather stones together [ibid.]. Concentrate on this phrase having (once its three words are counted in) the same numerical value as Sabbatai; and, thanks to his merit, you will succeed.

Then recite: For your covenant is with the stones of the field, and the beasts of the field have made peace with you [Job 5:23]. For

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<sup>24</sup> Aleph (the name of the letter, spelled out in full) is an anagram of ofel.

<sup>25</sup> A synthesis of Exodus 23:24 (which Cardozo has earlier had his disciples recite) and Deuteronomy 7:26.

we have a covenant [...] which are the stones of the Shechinah.<sup>26</sup> Consequently, we do not need to do anything to arouse the Blessed Holy One toward His love's desiring.<sup>27</sup> There is a great mystery here, which I shall record on some other occasion.

This is the reason why the Shechinah adjured the souls of the saints not to awaken or to arouse love till it should desire. The word she-tehpas, "it should desire," has the numerical value of Abraham Cardozo (once the letters of the name are added in, plus one more for the name itself).<sup>28</sup> For there is a time for every desire [hefes] beneath the heaven [Ecclesiastes 3:1], and Yesod lies beneath Tif'eret, which is called "heaven." Yesod is called "all" [or "every"], and from him comes desire and the lust for copulation. It is he who "arouses." Within this "arouser," namely Yesod, "every" thing is contained: the time for desire, and beneath the heaven.

The task of arousing the supernal desire belongs to Messiah ben Ephraim and to no one else, for it is he who is beneath the heaven.<sup>29</sup> For the dead do not praise the Lord [Psalm 115:17]. A person whose body has died, who is no longer under the obligation to perform the commandments, cannot shine extra light toward Father and Mother. The prayers of the saints in heaven are indeed of assistance to the living. But it is performance of the commandments--study and good deeds and prayers uttered with the proper intentions--that brings about mending and effluence in the supernal realms. And the souls of the saints have no way to effect this, except by joining and attaching themselves to people who are currently alive on earth. This is the reason why the spirit-guides are so active nowadays. You must understand it well.

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<sup>26</sup> A few words are evidently omitted from the middle of the sentence. We may assume that Cardozo has identified the Biblical "stones of the field" with the stones of the Shechinah; for "field" is a familiar Kabbalistic symbol for the sefirah Malkhut. "Covenant" symbolizes Yesod; hence the divine penis, Yesod (=Cardozo) is already "with" the Shechinah's stones.

<sup>27</sup> Alluding to a passage repeated three times, with some variation, in the Song of Songs (2:7, 3:5, 8:4): I adjure you, daughters of Jerusalem ... not to awaken or to arouse love till it should desire. The Kabbalists understand this "love" to be between Tif'eret and Malkhut, and its arousal and consummation to effect the redemption.

<sup>28</sup> 865 (the value of Abraham Cardozo) + 12 (the number of letters in Abraham Cardozo) + 1 = 878 (she-tehpas).

<sup>29</sup> Unlike Sabbatai Zevi, Cardozo is still alive.

Once you have completed all these recitations and all these actions in the field and the garden /??/, proceed to the well that is above Messiah ben David's fountain, where I have gone in your company.<sup>30</sup> Rabbi Daniel [Bonafoux] must take the two rods bound together, and dip their ends into the water of the well. Let him recite:

Then let Israel sing [this song: Rise up, well! answer her! Well that the princes have dug, that the nobles of the people have cut out, with a scepter, with their staff. And from the desert to Mattanah, and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valley that is in the field of Moab, the top of Pisgah which looks out upon] the desert [Numbers 21:17-20].

Hear O Israel, the Lord is our God, the Lord is One [Deuteronomy 6:4]. The Lord has reigned [Psalm 93:1], and the Lord shall [be king over all the earth; Zechariah 14:9].

At this point Rabbi Elijah must take the rods in his hand, and recite the passage from the thirty-seventh chapter of Ezekiel that begins take for yourself,<sup>31</sup> plus the eleventh and twelfth chapters of Isaiah,<sup>32</sup> and the passage from the Zohar on the Torah portion Va-yiggash, page 207, that ends with the words with songs and praises.<sup>33</sup>

Then let Rabbi Daniel stand off at a distance from you. Let him pray that the Blessed Holy One grant one spirit to the Messiahs, and that He unite Himself with His Shechinah, for the purpose of disseminating knowledge of His Divinity and revealing the exaltation of

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<sup>30</sup> /Scholem: "Coenen relates in his book about Sabbatai Zevi that the believers called the fountain next to his mother's grave, 'Our Lord's fountain' (p. 137); and [that?] the prophet Nathan went to drink from the waters of that fountain when he visited Izmir. See my Sabbatai Sevi, p. 88./

<sup>31</sup> Cardozo refers to Ezekiel 37:15-28, in which the prophet is told to take two sticks, one for Judah and one for Ephraim, and to combine them into one. For Cardozo, of course, this represents the unification of the two Messiahs, himself and Sabbatai Zevi.

<sup>32</sup> Which include a prophecy of the reign of the Davidic Messiah (11:1-10), a promise that Judah and Ephraim will live in harmony and cooperation (11:13-14), and the words--relevant to the ritual's locale--you shall draw water with joy from the fountains of salvation (12:3).

<sup>33</sup> /I am not sure exactly what Cardozo is referring to. Unfortunately the search program hangs up partly on the word vetushbehan, and entirely on the word be-shirin. The phrase occurs once in Zohar, I, 207b, but it seems to be in the middle of a passage, dealing with King David's nighttime vigils. But the point seems to be that David is a live, and maybe this is what Cardozo is driving at./



the Cause Above All Causes. The spirit-guide will then instruct you, and will ask the Lord of Wonders to provide some miraculous token that the Mending-rite has been found acceptable.

From the time that you set forth to perform the Mending-rite until you have completed it, you must be careful to avoid any quarreling or dissension. If there is anger or bad feeling among you, you must put it off for another day.

You alone, humble folk, are to go on this errand. No one who has doubts about the faith of God and His Messiahs may accompany you. And make sure you thoroughly understand the Mending-rite among yourselves.

As you perform the ritual, recite it in such a way that the million saints' souls who will be there can hear you, understand you, and help you. By the power of the faith of Abraham Miguel Cardozo, Messiah ben Ephraim--so let Rabbi Daniel say--I command all who hear the words of this Mending-rite to show themselves so they can be seen! Whatever spirit he can recognize, or whatever spirit has his name written upon him, you are to write down and send to me as soon as possible. Give details of place, date, time; of the miracle, of the sequence of events, and of the people who were present.

And be you well.