

## **EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 21: The Land of Israel**

**Monday August 19 and Tuesday August 20, 2024**

### **Immanuel Ricchi's Travel Account to the Holy Land**

Asher Salah, Bezalel Academy of Arts/Hebrew University of Jerusalem

Rav Kook Institute Library in Jerusalem, Ms. 154

#### **Introduction**

Among the scant corpus of surviving travelogues to the Holy Land authored by Italian Jews in the eighteenth century, one manuscript has thus far evaded scholarly inquiry and remains unpublished. This document furnishes a comprehensive depiction of Jerusalem and other holy sites visited by Immanuel Hay Ricchi (1688-1743), an esteemed Italian rabbi, kabbalist, and poet, during his travel from Aleppo to Jerusalem.

The significance of this manuscript is multifold. Foremost, it bears witness to the eminence of its author, a central figure in Lurianic Kabbalah during the eighteenth century, probably affiliated with Sabbatean circles, whose literary contributions greatly influenced nascent Hasidic movements. Throughout his life, Ricchi embarked on extensive travels across Europe and the Mediterranean region as an emissary of the Holy Land. He resided in Safed between 1718 and 1720 and held rabbinical positions in Florence and Leghorn before departing for the Middle East again in 1735, first in Aleppo and later in Jerusalem.

Moreover, the manuscript's composition in vernacular Italian, reflective of the linguistic substratum of the author's northern origins, alongside its interspersed Hebrew elements, holds significance as a rare exemplar of Judeo-Italian prose in the eighteenth century. Its scholarly import extends to its illumination of linguistic

practices among Italian Jews, departing from the prevalent Hebrew of prior travel narratives with the probable intention of reaching a larger readership.

Additionally, Ricchi's meticulous attention to landscape intricacies, comprehensive scrutiny of religious diversity, and conspicuous omission of references to the mystical fervor underlying his pilgrimage to the Holy Land in 1740—the year determined in his highly influential oeuvre, the *Maase Hoshev*, as the beginning of Redemption—constitute noteworthy dimensions of his narrative. These facets herald a burgeoning literary and intellectual sensibility, indicative of new cultural trends within Italian Jewish communities of the period.

The text of Immanuel Hay Ricchi's travel report is preserved in a single copy within the manuscript miscellany at the Rav Kook Institute Library in Jerusalem, Ms. 154. Since the original manuscript is now most probably lost, its text is only available in the microfilm produced by the National Library of Israel, cataloged as F20117. In addition to Ricchi's text – from folios 26 to 32 in Ms. Kook 154 -, the manuscript contains other travelogues to the Holy Land by 18th century Italian Jews, most likely copied by Moise Vita Cafsuto, jeweler, and court Jew for the Medicis and the Lorraine sovereigns. Cafsuto's diary, describing his journey to holy Jewish sites in the Land of Israel between 1733 and 1735, is bound immediately after Ricchi's, from fol. 32 to 96. While Ricchi and Cafsuto's reports are in Italian the other text in the collection, Avraham Ishmael Hayim Sanguinetti's account of his 1741 journey to the Holy Land, is in Hebrew.

Nevertheless, Hebrew abounds also in Ricchi's text. All the toponyms of the Holy Land and biblical history are written in Hebrew script, except for Alexandretta, Aleppo, and Antioch, as well as all biblical citations, including the names of Jewish historical figures. Technical terms related to liturgy are also written in Hebrew, along with other words such as Mekhes, Qever, Hurvah, Mayim HAYim, Bli Guzma, Ginot, Pardesim, Sheqer, Anim, Nahash. Jews are invariably referred to as Yehudim, while non-Jews may be alternatively designated as Turks, Armenians, Spaniards according to their national affiliation, or in Hebrew as Notzrim, Arelim, according to their religious status.

For the transcription of the manuscript containing Immanuel Hay Ricchi's travel report to the Holy Land, I have opted for a criterion of maximum fidelity to the

original. Like in a diplomatic transcription, the original layout of the pages has been preserved, whose numbering is indicated in square brackets, the abbreviations and Tironian notes have not been expanded, and no changes have been made to the spelling, punctuation system, and accentuation of words. To facilitate reading of the Italian original text, all abbreviations have been expanded within square brackets. The phrase [sic] in square brackets indicates anacoluthons and orthographic inconsistencies present in the original text. Since the manuscript is well preserved and easily readable, the lacunae are rare. Occasionally some signs are not visible due to the rather tight binding, and they are indicated by spaced dots in a number equal to the letters deemed lost within square brackets, while all words of uncertain interpretation are indicated by the question mark, always within square brackets [?]. On the contrary, the scribal practice of writing the initial letter of all nouns in uppercase has not been retained, opting instead for the modern convention of using uppercase only for proper names and for the first word after a period. Any explanations of obsolete terms or information on characters, books, or particular aspects of the text are delegated to footnotes.

## **EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 21: The Land of Israel**

**Monday August 19 and Tuesday August 20, 2024**

### **Immanuel Ricchi's Travel Account to the Holy Land**

Asher Salah, Bezalel Academy of Arts/Hebrew University of Jerusalem

Rav Kook Institute Library in Jerusalem, Ms. 154

Copy of a report drafted by the most excellent Sir Emanuele Richi from Jerusalem on May 12, 1740.

I will tell you, then, how from Livorno I arrived in Alessandretta,<sup>1</sup> which is the port of Aleppo, after twenty-one days of a very fortunate journey. From Alessandretta to Aleppo, there are three days of overland travel.<sup>2</sup> I did not go to Aleppo by the usual route but took another path passing through the city of Antioch,<sup>3</sup> where I observed the Sabbath. In this city, there are about twenty Jews. Its great size is noticeable from the circuit of walls that traverse a large mountain. At regular intervals, there are towers, some in ruins and some intact. However, the houses of the city are concentrated in about a twentieth part of the entire walled area, while in all the rest, there are only gardens, trees, and fields. From there, I went to Aleppo. In front of the city, there is a wide river. It is said to be the Yabbok.<sup>4</sup>

In Aleppo, there is a very large synagogue, partly uncovered and partly covered, in which there are 72 columns and seven holy arks. All are used except one. They say the reason was a snake once found within it. Therefore, it has been sealed up a long time ago.<sup>5</sup> Behind one of these holy arks, there is a cave they say it belongs to the

---

<sup>1</sup> Today Iskandurun in Turkey.

<sup>2</sup> The same distance is reported in Cafsuto's travelogue. See Asher Salah, *Il mondo fuori dal ghetto. Moisé Vita Cafsuto: un gioielliere ebreo alla corte dei Medici* (The World Outside the Ghetto. Moise Vita Cafsuto: a Jewish Jeweler at the Court of the Medici) (Torino: Paideia-Claudiana, 2022, 479p.)

<sup>3</sup> Today Hatay Antakya in Turchia.

<sup>4</sup> I could not find this identification in other sources.

<sup>5</sup> A story still alive among the Jews of Aleppo in the twentieth century and mentioned also in Amnon Shamosh, *Sippurim Muqdamim* (Early Stories), Tel Aviv, 2000, p. 72.

prophet Elijah. They assert that this synagogue was built fourteen years before the destruction of the Second Temple.

After about a year spent in Aleppo, wishing to depart for Jerusalem, the journey cost me fifty Venetian zecchini. I made it with my wife and son, with two camels carrying our belongings, while each of us rode mules. The journey takes about fifteen days, but in a caravan, it takes a few days longer.

On the way, we stopped at Hamat, which is a very pleasant land. The commander there, though a Turk, treated both me and the entire caravan well, thanks to the recommendation I had and the fact of being a Frank [i.e. a European]. In the caravan, there were 150 Jews. By agreement, instead of the 18 Grossi, which is the tax per head, he took only six Grossi, while he didn't charge anything to the three or four pious who were with us.

From there, we passed to Damascus, which is about an eight days' journey from Aleppo. Damascus is a very large city, and the houses, when seen from the outside, all appear to be made of mud, but inside they are beautiful, with many gardens and orchards. The abundance of water is so extraordinary that there is almost no dwelling without two or three fountains of running water inside. Outside the city, there are two rivers, the Amana and the Farfar,<sup>6</sup> which also flow inside the city, but the stretch passing through the city is so narrow that a person can cross from one bank to the other and hear perfectly well what is said without raising his voice. However, their waters are fast-flowing and not navigable from both sides of the wall. There are trees, and the waters are very good, and in those gardens, there are many water features.

From Damascus, we then passed to Nablus, which has Mount Gerizim on one side, a fertile mountain, while on the other side, there is Mount Ebal, very ugly.<sup>7</sup> In the surrounding countryside, there is the tomb of Joseph the Righteous with a dome and a small courtyard around it. Nearby, there are other caves where Eliezer and Itamar<sup>8</sup> and other Righteous are buried, but I do not remember their names now. Then I proceeded to Jerusalem, arriving at Mount Scopus, from where Jerusalem begins to be seen, and which is not far from Haramata, where the prophet Samuel is buried. Here one rends his garments in mourning. Jerusalem today is entirely

---

<sup>6</sup> These rivers are mentioned in 2 Kings, 5:12 "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

<sup>7</sup> Two hills representing in the Bible the alternative between the blessing and the curse that awaits those who accept or reject the law. See Deut. 11,29; 27,12 and Joshua 8,33.

<sup>8</sup> Eliezer and Itamar, sons of Aron, are buried in Kfar Heres near Nablus.

surrounded by walls with eight gates, seven of which are open, and one, which serves as the eastern gate of the Temple, is closed. The city is twice as big as Gorizia.<sup>9</sup> However, without exaggeration, a third of it is destroyed. In some parts, you see ruins, and in other parts, they have made gardens and orchards. There are many figs of Adam that have thorns here.<sup>10</sup> Throughout the region from Nablus to here, they are very good, as are the cauliflowers, and there are also other vegetables. However, most of the fruits here come from Damascus because in this area, there are few varieties of fruit except for two types, but there is more quantity in Hebron than here in Jerusalem. The Turks here are very thieving, that is, they commit all sorts of injustices for money. That said, compared to all the other lands of Turkey I have passed through, I have not seen any as peaceful as these where one can walk freely throughout the city, both alone and accompanied, and where no Turk will ever say a bad word except for a few little scoundrels. Certainly not the adults. Currently, there are about 1500 Jews here, but without exaggeration, two-thirds are women, while only one-third are men. There are many Christians, and there are three convents, one of the friars from Spain, France, Italy, and Germany, one of the Greeks, and the last one of the Armenians. This one is very large, almost like the castle of Gorizia. The Armenian place of worship has a lead dome where Jews cannot pass, and where it is said that Jesus is buried. This impure place of worship is only opened once a year. But all this story is pure invention since I have read here in Jerusalem that according to Rabbi Isaac Luria,<sup>11</sup> Jesus is instead buried in Ein Zeitun near Safed.<sup>12</sup> I imagine it is the same place in Safed where I was told that formerly there was an idolatrous tree, as an ancient tradition indicated, which the Jews removed at night.

Of the Temple walls, only the Eastern part and a Western part are visible. The rest is surrounded by houses, while the Western wall is not the one believed to enclose the holy ark but belongs to the Temple. Despite the Turks not allowing passage under penalty of death neither to Jews nor to uncircumcised, and besides the fact

---

<sup>9</sup> Ricchi in his youth has been employed as a private tutor in Gorizia, a city where he resided again in 1715.

<sup>10</sup> A kind of banana also known as Linnaeus's *Musa Paradisiaca*.

<sup>11</sup> Isaac Luria (1534-1572), leading rabbi and Jewish mystic in the community of Safed in the Galilee region.

<sup>12</sup> In the introduction to the *Sefer Gilgulim* by Haim Vital (1542-1620), disciple of Luria in Safed, the following tradition is reported, corresponding to the reference by Ricchi "דרך אילן, דרך אילן" בלכתך מצפת לצד צפון ללכת אל כפר עין זיתון, דרך אילן" אחד של חרוב, שם קבור אותו האיש הנוצרי

that being impure neither could we go there,<sup>13</sup> it is possible to approach the external part of the western wall, touch it, and even pray there, presenting our petitions. These are the remnants of the ancient wall that contains stones of 6, 7, 8, and more cubits. Ten and eleven of these stones make up only a quarter of the wall's height, both to the east and to the west. From the fourth part upwards, it is obviously a new construction, except for two extremities, the northeastern and southeastern ones, where these large stones from top to bottom seem to date back to the time of the Temple's destruction and have remained so since then. The Eastern gate, which is still visible, was built and walled up in recent times; however, it contains very ancient stones in the lower part that are known to have belonged to the Temple's lintel. I wanted to measure it to verify if its length is indeed ten cubits.<sup>14</sup> And this was the result of my measurement, which I then compared with the cubit from Livorno that I had with me. I found that each cubit here is equivalent to 2/3 of the Livorno cubit, which equals forty of my fingers. The Nahal Qidron is just outside Jerusalem under the Temple walls. Beyond this river, there are some tombs. However, there is no water in this river except when rain falls, which is unusual, otherwise, it is always dry. On the side near Jerusalem, there are the waters of Siloam in a large cave full of water where one can descend with marble steps. On the other side, opposite the Siloam waters, there is a small village called Silwan,<sup>15</sup> but I argue that this corresponds to Siloam, whose original name has been corrupted.

The tombs of the kings are in Zion. However, they do not allow Jews to enter them. Actually, even they cannot enter because these tombs are deep underground in caves whose entrance is not visible, and only above them are the burial places, made in my opinion in recent times. In any case, they hold them in great reverence with decorations and candles. My household pays 4 ½ Grossi per year to the guards of this sacred place because one of my walls was built on the ruins of one of these burial places that belong to them. This place is outside Jerusalem to the south. In the cemetery, there is the tomb of Absalom, which is a structure of carved rock with a dome shaped like π ? . There is also not far away the tomb of the Prophet Zechariah, which is equipped with a large dome all in one piece carved inside and

---

<sup>13</sup> After the destruction of the Temple, since it was no longer possible to perform the purifying rituals that were carried out there, all Jews are considered to be in a state of ritual impurity. Therefore, it is forbidden for them to access the area where the Temple stood.

<sup>14</sup> The space between one side and the other of the entrance gate was ten cubits wide, according to Rashi.

<sup>15</sup> Arab village in the southeastern part outside the walls of Jerusalem.

out all over the mountain. However, inside this tomb, no burial place is visible. All the caves and real burial places are indeed invisible to the eye underground. On the Mount of Olives, there is the tomb of Huldah,<sup>16</sup> and all this can be seen from my house, as well as the mosque that, because of our sins, was built on the Temple Mount, and the other building there is called "Solomon's field," both covered in lead. The Turks say that inside the mosque, there is a small dome enclosing the foundation stone. But none of them have ever entered there or can enter. Then, on the Temple Mount, in the middle of the hall and the ark where the Holy of Holies was, there are staircases that lead to the mosque, which, because of our sins, was built on that site, and there are also many trees and a very good water source where drinking water flows when it is lacking in the cistern, as there is no flowing water well here. In my opinion, not only its gates are sunken underground,<sup>17</sup> but the whole city of Jerusalem is underground. Therefore, we find ourselves above it. The proof that the entire city is higher than the Temple Mount is found in the Mishnah in Taanit.<sup>18</sup> In other places, it is seen that the Temple Mount was the highest part of Jerusalem. There are no remains older than some parts of the walls built below with immense stones and with columns scattered here and there.

I also went to Hebron, and on the way, about an hour away from Bethlehem, I visited Rachel's tomb, located under a dome. However, they do not let anyone enter. I spent a night in Bethlehem where, also because of our sins, there are convents of Europeans, Greeks, and Armenians. In many places around Jerusalem, there are such convents, and every year, because of our sins, instead of our three pilgrimage festivals, there are uncircumcised pilgrims of all kinds, between 1500 and 2000 people, singing, and before going, they go to immerse themselves in the Jordan, which is about a day's journey from here to the east.

Because of our sins "Greed has two daughters named 'Give' and 'Give'"<sup>19</sup> most of the money of donations is spent in bribes and only a small part is so badly distributed that those who should merit it do not benefit from it.

---

<sup>16</sup> Prophet mentioned in 2 Kings 22:14–20 and 2 Chronicles 34:22–28.

<sup>17</sup> Lam. 2:9.

<sup>18</sup> The reference is probably to Mishnah Taanith 3:8, where it appears that the inhabitants of Jerusalem, to escape the torrential rains caused by the prayer of Honi Ha-Me'aggel, found refuge on the Temple Mount, the highest place in the city.

<sup>19</sup> Proverbs 30: 15.

I went to Hebron over the tomb of Avner, which is very large, and to the tomb of Jesse, the father of David, where one cannot approach or see anything, as it is much deeper than a well.

At the Tomb of the Patriarchs, they do not let anyone enter, except into the antechamber or the upper porch. The stones in that wall are of immense size, and above this building, there are three domes, each said to have been erected above the patriarchs' tombs. One of them has a broken top. They say it is the tomb of Isaac, and every time they repaired it, it always collapsed again. Still today, in the midst of Hebron, there is the prophet's pool, very large and full of rainwater, and on the road from Hebron to Jerusalem, there are three very large pools from which water comes to Jerusalem's fountains through underground channels. That's all.

## EARLY MODERN WORKSHOP: Jewish History Resources

**Volume 21: The Land of Israel**

**Monday August 19 and Tuesday August 20, 2024**

### **Immanuel Ricchi's Travel Account to the Holy Land**

Asher Salah, Bezalel Academy/Hebrew University of Jerusalem

Rav Kook Institute Library in Jerusalem, Ms. 154

[1] Copia di relazione datta dall'Ecc:<sup>mo</sup> [eccellentissimo] S:<sup>re</sup> [signore] Emanuele Richi [sic] da ירושלים [Gerusalemme] li 12 maggio 1740.

Vi dirò dunque come da Livo:<sup>no</sup> [Livorno] sono arrivato in Alessandretta<sup>1</sup> che è la scala d'Aleppo in 21 giorni con feliciss:<sup>mo</sup> [felicissimo] viaggio che da Alessandretta ad Aleppo vi sono giorni 3 di camino [sic]<sup>2</sup> per terra e per non esser io andato ad Aleppo per la strada solita solo per altro camino sono passato per la città d'Antiochia<sup>3</sup> e colà ho fatto שבת [Shabbat], e vi saranno in essa città di due מניינים [Minianim, cioè venti persone] di יהודים [Yehudim: ebrei] è la med:<sup>ma</sup> [medesima] si conosce la lei grandezza dal giro delle mura mentre traversa una grande montagna et ogni 20 in 40 st:<sup>a</sup> [strada?] d'essa v'è una toretta [sic] parte è dirocata [sic] e parte buona ma le case di detta città sono in un cantone d'essa che s'estendono ad una delle 20 parti di d:<sup>o</sup> [detto] recinto del muro e 19 parti non vi sono altro che orti, alberi, e terra infra e dallà sono passato in Aleppo e d'avanti la città v'è un fiume rapido largo e dicono essere il יבק [Yabbok].<sup>4</sup>

In Aleppo v'è un בה"כ [Bet Ha-Knesset: sinagoga] molto grande parte scoperto [2] e parte coperta [sic] nel quale vi sono 72 colonne e sette ארונות הקודש [aronot ha-qodesh: arche sante] tutti s'aprono fuor che uno dicono ne fu caggione [sic] un נחש [nahash: serpente] che in esso fu veduto e però fu da antico murato<sup>5</sup> e dietro ad uno d'essi ארונות [aronot: arche] v'è una מערה [Mearah: grotta] che dicono essere

---

<sup>1</sup> Attuale Iskandurun in Turchia.

<sup>2</sup> Stessa distanza riportata anche in Cafsuto.

<sup>3</sup> Attuale Hatay Antakya in Turchia.

<sup>4</sup> Interessante questa identificazione di cui non trovo altre fonti.

<sup>5</sup> Una storia ancora viva presso gli ebrei di Aleppo nel Novecento e che appare in Amnon Shamosh, Sippurim Muqdamim, Tel Aviv, 2000, p. 72.

quella di אליהו הנביא [Eliahu Na-Navi: Il profeta Elia] e ד° [detto] בה"כ [Bet Ha-Kneset: sinagoga] asseriscono esser stato fabbricato 14 anni prima del חרבן בית שני [Horban Bait Sheni: la distruzione del secondo Tempio].

Dopo un anno circa che sono stato in ד:<sup>a</sup> [detta] città di Aleppo e che ho destinato partire per ירושלים [Gerusalemme] mi costò il viaggio da 50 zechini [sic] veneziani ed ero io con mia mog:<sup>le</sup> [moglie] e fig:<sup>o</sup> [figlio] con due cammelli di mie robbe ed ogn'uno di noi a cavallo di muli ed il camino [sic] è 15 giorni c:<sup>a</sup> [circa] ma in caravana si sta qualche giorno più.

Nel camino sono stato a חמת [Hamat] che è una terra molto allegra ed il comandante di colà ben ché turco mediante la raccomandazione [sic] che avevo ed anche per essere Franco trattò bene sì a me che a tutta la caravana che erano da 150 יהודים [Yehudim: ebrei] e per accordo fatto per testa in vece di 18 grossi che costa per persona di מכס [Mekhes: dazio] non pigliò altro che sei grossi ed a 3 in 4 עניים [Aniim: poveri] non [3] li pigliò cosa alcuna.

Da colà siamo passati a דמשק [Damasco] che è lontana d'Aleppo circa giorni 8 e ד:<sup>a</sup> [detta] דמשק [Damasco] è una città molto grande e le case a vederle di fuori paiono tutti בתי חמר [Batei Hemer: case di terra] ma di dentro sono case belis:<sup>me</sup> [bellissime] e la quantità d'orti e giardini che vi sono come anche la bondanza d'acque sono cose di meraviglie di modo tale che quasi non v'è casa che non abbia 2 in 3 מעיינות [Mayanot: sorgenti] di מיים חיים [Maim Haim: acqua corrente] nella propria casa e fuori dalla città vi sono li due fiumi di אמנה ופרפר [Amana e Parpar]<sup>6</sup> che scorono [sic] anche dentro il paese, ma tutt'il tratto che dentro la città è stretto che possono passare una persona con l'altra d'una riva all'altra e con voce ord:<sup>a</sup> [ordinaria?] ed intendersi benis:<sup>mo</sup> [benissimo], ben sì sono acque correnti e non navigabili sia che quivi e quindi nel muro vi sono alberi e le acque sono molti buoni et in quei giardini vi sono quantità di giochi d'acque.

Da דמשק [Damasco] poi siamo passati a שכם [Shekehm: Nablus] il quale ha da un lato הר גריזים [Har Grizim] che è fertile e dall'altro הר עיבל<sup>7</sup> [Har Eival] molto nigro e nel campo v'è la קבורה [Qevurah: sepoltura] di יוסף הצדיק [Giuseppe il giusto] [4] con una cupola ed un piccolo cortiggio attorno e poi in luoghi colà vicini

---

<sup>6</sup> I detti fiumi sono menzionati in 2 Re, 5:12 "Forse l'Abanà e il Parpar, fiumi di Damasco, non sono migliori di tutte le acque d'Israele?".

<sup>7</sup> Due colline che rappresentano l'alternativa tra la benedizione e la maledizione che attende coloro che accetteranno o rifiuteranno la legge, in Deut. 11,29; 27,12 e Giosuè 8,33.

vi sono altre מערות [Mearot: grotte] di אליעזר ואיתמר [Eliezer e Itamar]<sup>8</sup> ed altri צדיקים [Tzadiqim: Giusti] che ora non mi raco [?].

Mi inoltrai poi a ירושלים [Gerusalemme] ed il loco detto צופים [Tzofim: Scopus] [...] giorno d'oggi non v'è ma da ove si principia a vedere ירושלים [Gerusalemme] che è poco discosto e הרמתה [Haramata] ove è seppellito שמואל הנביא [il profeta Samuele] e da ove si è קורע [Qorea: ci si lacera le vesti in segno di lutto] è ירושלים [Gerusalemme] al giorno d'oggi e tutta girata di mura con otto porte sette aperte ed una che è il שער המזרח דהר הבית [il portone orientale del Tempio] è serrata cioè è murata e sarà grande come due volte Gorizia c:<sup>a</sup> [circa]<sup>9</sup> più o meno ma בלי גוזמא [Bli Guzma: senza esagerazione] il 3:<sup>o</sup> [terzo] è חרבה [Harevah: distrutto] parte si veggono le חרבות [Harevot: le rovine] e parte ove è חרב [Harev: distrutto] hanno fattovi גינות ופרדסים [Ginot e Padressim: giardini e orti] e vi sono quantità di fichi d'Adam<sup>10</sup> che sono qui con le spine e ve ne sono da שכם [Shekhem: Nablus] a qui e qui in città e sono molto buoni come anche cavolfiori sono משובחים [Meshubahim: eccellenti] e vi sono pure altri erbaggi<sup>11</sup> non pero come ח"ץ [?] ma sono meglio di quelli la maggior parte delli frutti che vi sono qui vengano da דמשק [Damasco] perché nel paese vi sono pochi frutti fuor che due che ve ne sono quantità in חברון [Hebron] poi più de qui. Qui li turchi sono [5] molto ladri cioè è fano ogni sorta di עון הדין [Avon Ha-Din: torti] per il danaro ma per altro per tutt'i paesi di Turchia che sono passato non ho veduto di più quieti di qui che si camina liberam:<sup>te</sup> [liberamente] per tutta la città e soli ed accompagnati e niun turco dice una parola fuori di qualche שקץ קטן [Sheqetz Qatan: piccolo birbone] ma li grandi niente.

Giornalm:<sup>te</sup> [giornalmente]<sup>12</sup> vi saranno qui da 1500 נפשות [Nefashot: anime] ma בלי יהודים [ebrei] גלחים [Gallahim: tonsurati cioè frati] di Spag:<sup>a</sup> [Spagna], Fran:<sup>a</sup> [Francia], Italia e Germania, e l'altro de' greci e l'altro d'armeni e molti grande, quasi come il castello di Gorizia e ne è una contrada che v'è una תועבה [Toevah: abominio ovvero un luogo di culto] d'armeni con una cupola di piombo che יהודים [Yehudim: Ebrei] non possono passare per colà e dicono che ivi vi sia sepolto אותו האיש [Oto Ha-Ish: Gesù] e d:<sup>a</sup> [detta] תועבה [Toevah: abominio ovvero un luogo di culto] l'aprano una

<sup>8</sup> Eliezer e Itamar, figli di Aron, sono sepolti a Kfar Heres nei pressi di Nablus.

<sup>9</sup> Ricchi aveva lavorato da giovane a Gorizia come istitutore privato e vi risiedette anche nel 1715.

<sup>10</sup> Una sorta di banana anche nota come Musa Paradisiaca di Linneo.

<sup>11</sup> Verdure.

<sup>12</sup> Attualmente.

volta l'anno solam:<sup>te</sup> [solamente] ma è שקר [Sheqer: menzogna] giacche io ho letto qui in ירושלים [Gerusalemme] nel ע"ת per nome del רב האר"י [Rav Ha-Ari: Isaac Luria]<sup>13</sup> che אותו האיש [Oto Ha-Ish: Gesù] è קבור [Qavur: sepolto] ora צפת [Safed] e עין זיתון [Ein Zeitun]<sup>14</sup> e mi raffiguro sia quel loco che in צפת [Safed] mi contorono che anticom:<sup>te</sup> [anticamente] v'era una אשרה [Asherah: albero d'idolatria] che così avevano per קבלה [Qabalah: tradizione] e che di notte tempo li יהודים [Yehudim: ebrei] l'hanno levata. [6]

Le mura del בה"מ [Bet Ha-Miqdash: Tempio] non si vedono solo che tutta la parte di מזרח [Mizrah: Oriente] che la med:<sup>ma</sup> [medesima] mura è della città e parte d'essa dalla parte di מערב [Maarav: Occidente] perché il rimanente è circondato di case ed il כותל [Kotel: muro] di מערב [Maarav: occidente] non è quello che si crede dell'היכל [Heikhal: arca santa] ma è dell'הר הבית [Har Ha-Bait: Tempio] e però abben che entro li turchi non lasciano passare בגזרת מוות [Be-Gzerat Mavet: sotto pena di morte] ne יהודי [ebreo] ne ערל [Arel: incirconciso] e poi che come טמאים [Temeim: impuri]<sup>15</sup> ne meno potremmo noi andarvi ma di fuori al כותל מערבי [Kotel Maaravi: muro occidentale] si accostiamo e la tocchiamo e facciamo anche תפילה [Tefilah: preghiera] colà ad ogni nostra petizione e quello che si conosce essere vestigia vecchio è le אבנים גדולות [Avanim Gedolot: grandi pietre] che vi sono in detto muro che sono di 6, 7, 8 e più braccia e di 10 et 11 e d:<sup>i</sup> [detti] marmi non sono se non un quarto dell'altezza del muro in tanto da מזרח [Mizrah: oriente] come da מערב [Maarav: occidente] dal quarto in su' si vede essere fabbrica nuova fuori che li due מזרחית צפונית [Mizrahit Tzefonit: Nord-orientale] e מזרחית דרומית [Mizrahit Dromit: sud-orientale] che d:<sup>i</sup> [detti] gran marmi sono da alto a basso che pare che ne tempo del הרבן [Horban: distruzione del Tempio] così restassero ed il שער המזרח [Shaar Ha-Mizrah: la porta orientale] ancor che si vede è fabbricato e murato di nuovo e però contiene [7] sotto le pietre a molto vecchie che si conosce essere d:<sup>e</sup> [dette] pietre del משקוף [Mashqof: architrave] vecchissime ed io ho volsuto [sic] misurarlo per ved:<sup>e</sup> [vedere] di saper per appunto la עשר אמות [Eser Amot: dieci braccia]<sup>16</sup> di ר"ל [Rabbanim Ve-Lamdanim: Rabbini e saggi] quanto sono e le

<sup>13</sup> Isaac Luria (1534-1572), il più importante cabalista della scuola di Safed.

<sup>14</sup> Nell'introduzione al *Sefer Gilgulim* di Haim Vital (1542-1620), allievo di Luria a Safed si riporta la seguente affermazione a cui molto probabilmente fa riferimento Ricchi "דרך אילן, דרך אילן" "אחד של הרוב, שם קבור אותו האיש הנוצרי בלכתך מצפת לצד צפון ללכת אל כפר עין זיתון, דרך אילן".

<sup>15</sup> Dopo la distruzione del Tempio non essendo più possibili i riti purificatori che vi venivano effettuati tutti gli ebrei sono considerati essere in stato di impurità rituale, ragion per cui è vietato loro accedere allo spazio dove sorgeva il Tempio.

<sup>16</sup> Lo spazio tra un lato e l'altro del portone di ingresso era di dieci braccia secondo Rashi.

trovai עשר אמות [Eser Amot: dieci braccia] di queste che si misurano qui inc:<sup>a</sup> [incirca] e l'ho confrontato col braccio di Livorno che aveva meco et ho trovato ogni b:<sup>o</sup> [braccio] essere i 2/3 di Livorno ciò è 40 dita delle mie.

Il נחל קדרון [Nahal Qidron] è subito fuori di ירושלים [Gerusalemme] sotto le mura del ב"מ [Bet Ha-Miqdash: Tempio] che di là di d:<sup>o</sup> [detto] נחל [Nahal: fiume] vi sono li בית החיים [Bet Ha-Haim: cimiteri] ma in detto נחל [Nahal: fiume] non v'è acqua se non quando cadono piogge [sic] fuori del solito, altrim:<sup>te</sup> [altrimenti] è sempre secco e dalla parte apresso [sic] ירושלים [Gerusalemme] vi sono le מ"שלוה [Me Shiloah: acque di Siloe] che è una grande מערה [Mearah: grotta] piena d'acqua e si abbassa con scalini di marmo e dall'altra parte incontro d:<sup>o</sup> [detto] מ"שלוה [Me Shiloah: acque di Siloe] v'è un piccolo villaggio che lo chiamano Siluan<sup>17</sup> ma io dico che questo sarà שלוח [Siloe] et il nome sarà corrotto.

Li קברי מלכים [Qivrei Melakhim: sepolture dei re] sono in ציון [Sion] ne cui non lasciano entrarvi יהודים [Yehudim: ebrei] ne loro med:<sup>mi</sup> [medesimi] possono intervenirvi perché d:<sup>i</sup> [detti] קברות [Qevarot: sepolture] sono molto sotto terra in מערות [Mearot: grotte] che non si vede l'entrata e solam:<sup>te</sup> [solamente] sopra di essi [8] vi sono ציונים [Tziunim: luoghi di sepoltura] fatti a mio cred:<sup>e</sup> [credere] modernam:<sup>e</sup> [modernamente] ma li tengano con grande venerazione di addobbamenti e candelle [sic] e la mia casa paga di fondo grossi 4 ½ all'anno alle d:<sup>e</sup> [dette] dette guardie di ציון [Tziun: luogo sacro] per essere che una delle mie mura è fabbricata in una חרבה [Harevah: rovina] che è di loro e d:<sup>o</sup> [detto] ציון [Tziun: luogo di sepoltura] è fuori di ירושלים [Gerusalemme] dalla parte di דרום [Daron: meridione].

Nel בית החיים [Bet Ha-Haim: cimitero] v'è il יד אבשלום [Yad Avshalom: il sepolcro di Avshalom] che è una fabrica [sic] di pietre vive lavorata nella cupola in ה [...?]. V'è anco poco lontano il קבר [Qever: tomba] di זכריה הנביא [Profeta Zaccaria] il quale è una gran cupola tutta d'un pezzo incavata dentro e fuori tutta a scappello nel monte ma entro non si vede niun ציון [Tziun: luogo di sepoltura] che in[...]tatam:<sup>e</sup> [in...tatemente] [?] tutti li ציונים [Tziunim: luoghi di sepoltura] sono nell' אוירה [Avirah: aria cioè sopra] del proprio loco della מערה [Mearah: grotta] ma le מערות [Mearot: grotte] e ציונים [Tziunim: luoghi di sepoltura] veri sono מעלים ונעלמים [Meelamim Min Ha-Ayin: invisibili allo sguardo] sotto terra e sopra ה"זיתים [Har Ha-Zeitim: Monte degli Ulivi] v'è il קבר [Qever: sepolcro] di חולדה [Hulda]<sup>18</sup>

<sup>17</sup> Villaggio arabo nella parte sudorientale fuori dalle mura di Gerusalemme.

<sup>18</sup> Profetessa menzionata in 2 Re 22:14-20 e Cronache 34:22-28.

e tutto questo si vede da mia casa come anco la meschita che בעווננו [Be-Avonenu: per i nostri peccati] è fabricata nell'הר הבית [spianata del Tempio] e l'altra fabbrica che in esso che lo chiamano מגרש שלמה [Migrash Shelomo: campo di Salomone] ambi coperti di piombo e dicono li turchi che entro la meschita v'è una cupoletta serrata che v'è [9] אבן שתיה' [Even Shetiah: la roccia fondativa] ma che niuno ne meno loro sono entrati ne possono entrarvi. Vi sono poi nel detto הר הבית [Har Ha-Bait: spianata del Tempio] nel mezzo ciò è ove erano li אולם והיכל ובין ק"ק [la sala e l'arca e in mezzo il Santo dei Santi] delle scalinate che con essi salgono alla meschita che בעווננו [Be-Avonenu: per i nostri peccati] in d:° [detto] loco è fabricata e vi sono ancora in esso molti alberi e una fonte d'acqua molto buona che d'essa vertono acqua da bere quanto manca nella cisterna non essendovi qui niun pozzo di מיים חיים [Maim Haim: acqua corrente] et a mio cred:° [credere] non solo che ירושלים [Le sue porte sono sprofondate in terra]<sup>19</sup> di [Gerusalemme] ma che tutta la città è sotto terra e noi siamo sopra l'איריה [Avirah: aria] d'essa e la prova di ciò che la città tutta è più alta dell'הר הבית [Har Ha-Bait: spianata del Tempio] e nella משנה [Mishnah] in תענית [Taanit]<sup>20</sup> ed in altri luoghi si vede che l'הר הבית [Har Ha-Bait: spianata del Tempio] era in alto di ירושלים [Gerusalemme] e di vestigia [sic] vecchie non si conosce solo che in alcuni parti d'esse mure fabricata nel basso con pietre di smisurata grandezza e colonne gettate in qua et in là.

Sono andato anche in חברון [Hebron] e nel camino sono passato lontano un'ora c:<sup>a</sup> [circa] da בית להם [Betlemme] nella קבורה [Qevurah: tomba] di רחל [Rachele] la quale [sic] è sotto una cupola ma non lasciano li יהודים entrare [10] in essa niuno e sono stato una notte in בית להם [Betlemme] et anco la בעווננו [Be-Avonenu: per i nostri peccati] vi sono conventi di franchi, greci et armeni et in molti lochi di questi circonviti<sup>21</sup> di ירושלים [Gerusalemme] vi sono de q:le [?] et ogn'anno בעווננו [Be-Avonenu: per i nostri peccati] vi sono in vece delli שלוש רגלים [Shalosh Regalim: tre feste di pellegrinaggio] li pellegrini di ערלים [Arelim: incirconcisi] de tutte le sorti da 1500 a 2000 e canzino [?] e prima d'andare vanno ad immergersi nel ירדן [Giordano] che è c:<sup>a</sup> [circa] un giorno lontano da qui dalla parte di מזרח [Mizrah: oriente].

<sup>19</sup> Lamentazioni 2:9.

<sup>20</sup> Il riferimento è probabilmente a Mishnah Taanith 3:8 in cui appare che gli abitanti di Gerusalemme per salvarsi dalle piogge torrenziali provocate dalla preghiera di Honi Ha-Meaghel trovarono rifugio sulla spianata del Tempio, il luogo più alto della città.

<sup>21</sup> Circostanti.

Per le grandezze che הב הב הב [Be-Avonenu: per i nostri peccati] <sup>22</sup>רוב [Rov: la maggior parte] del danaro di ה"ץ [?] va a א"ה et il מיעוט [Miut: la minor parte] vien dispensato malam.<sup>te</sup> [malamente] che non lo gode chi merita. Sono andato in חברון [Hebron] sopra il קבר [Qever: tomba] di אבנר [Avner]<sup>23</sup> che è molto grande e nel קבר [Qever: tomba] di ישי אבי דוד [Ishai padre di David] che non si può uno acostare [sic] ne vedere cosa alcuna essendo che è abasso [sic] di molto come un pozzo.

Nella מערת המכפלה [Tomba dei Patriarchi] non lasciano entrare niuno che solam.<sup>te</sup> [solamente] nell'antiporta o nel portico sopra e le pietre che vi sono quel muro sono di smisurata grandezza e sopra d:<sup>a</sup> [detta] fabrica sonovi 3 cupole che dicono ogn'una essere fabricate sopra un ציון [Tziun: luogo di sepoltura] delli אבות [Avot: patriarchi] ed una d'essa ha [11] la cima è rotta e dicono che il ציון [Tziun: luogo di sepoltura] di יצחק [Isacco] e che per volte che l'hanno accomodata sempre è ricascata e עוד היום [Od Ha-Yom: ancora oggi] v'è in mezzo [sic] di חברון [Hebron] la בריכה [Brekhah: piscina] che dive il נביא [Navi: profeta] molto grande ed è piena di מי גשמים [Mei Gshamim: acqua piovana] e nel camino da חברון [Hebron] a ירושלים [Gerusalemme] vi sono 3 בריכות מים [Breicht Maim: piscine] molto grandi che da esse sotterra con canali viene l'acqua alle מעינות [Mayanot: fontane] che sono in ירושלים [Gerusalemme]. Quest'è quanto.

---

<sup>22</sup> Proverbi 30: 15 "La sanguisuga ha due figlie: «Dammi! Dammi!»".

<sup>23</sup> Avner Ben Ner, cugino di re Saul e comandante del suo esercito.

## **EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 21: The Land of Israel**

**Monday August 19 and Tuesday August 20, 2024**

### **Immanuel Ricchi's Second Account of his Travel to the Holy Land**

Asher Salah, Bezalel Academy of Arts/Hebrew University of Jerusalem

Immanuel Ricchi's Preface to the *Haze Tzion* (Leghorn, 1742 –recte 1743)

And it was at the end of that period that I had the privilege of fulfilling what the Lord had commanded me by arranging the marriage of my eldest son, the Maskil Avraham Shalom, may the Lord protect him. This was after the Lord granted me the opportunity to teach him the Torah to the extent that he found himself among all the rabbis of Livorno. Then I resumed my initial intention, when I left the Holy Land, with the desire to return there in my old age. The Lord gave me the opportunity to go to Aleppo so that I would not have to rely on miracles to make a living, and so I left Livorno with my wife and my youngest son, Moshe Hayim, may the Lord protect him, because of all the males and the two daughters I had, only the eldest and the youngest remained. From there, I departed through the great city of Antioch headed towards Aleppo. Thanks to worthy patrons I had in Livorno, they sent me goods to earn what I needed, and I stayed in Aleppo for about two years. Thanks to the support of a dignitary of Aleppo, as I wrote in the introduction to my book *Aderet Eliahu*, I managed to save a sufficient amount to allow me to go live in the Land of Israel. Here, I wrote my fifth book and titled it *Yosher Levav*, which contains the essence of the *Mishnat Hasidim* as it teaches man how to conceive in his mind the concept of *Tzimtzum*, the creation of the worlds, the knowledge of the Creator, free will, how to direct his intellect to the Kavvanot [intentions] needed in performing the Mitzvot [commandments] and prayers, how to resolve contradictions between what is found in rabbinic literature and what is found in the writings of Yitzhaq Luria, how to imagine the renewal of the world to come, and other similar things related to messianic times, all accompanied by unequivocal proofs taken from our Holy Torah given to His people Israel as an inheritance.

Then the happy moment arrived to return for the second time to enjoy the beauties of the Holy Land. I passed through Damascus where I had the privilege of prostrating myself at the tomb of Rabbi Haim Vital. From there, I traveled via Nablus to arrive here in Jerusalem (may it be speedily rebuilt and established in our days, Amen) with my wife Miriam and my youngest son Moshe Hayim, after the Lord, through that important dignitary of Aleppo, as explained in the introduction to my book *Aderet Eliahu*, granted me to send for printing the mentioned book *Yosher Levav* along with the book *Mishnat Hasidim* for a second edition with an addition following the reading of the entire *Etz Ha-Haim*,<sup>1</sup> which I could do here in Jerusalem. Since this city is the tenth among those where I have had a stable residence, for I was born in Ferrara, grew up in Rovigo, was a teacher in Venice, then in Fiorenzuola, later a rabbi in Trieste, then in Safed (may it be speedily rebuilt and established in our days, Amen)<sup>2</sup>, then in Florence, Livorno, Aleppo, and finally here in Jerusalem, the Holy City, where I hope to stay according to my desire.

May that righteous man among the dignitaries of Aleppo who allowed me to fulfill my intents with actual help be remembered eternally. By land, I arrived here passing through Damascus and Nablus, arriving about eight days before *Rosh Ha-Shanah* [Jewish New Year] of 1737 [September 18] and for three years from 1737 to 1739, I had the privilege, thanks to God, to rebuild a ruin among the ruins of Jerusalem which I made for me and my son, so large as to allow me to earn the majority of my income in normal years, apart from the apartment where I live. All this succeeded miraculously, as all the inhabitants of Jerusalem know, although for the suffering the construction of this ruin cost me, I fell gravely ill, remaining at death's door for over two months and not recovering until eight months later. The Lord knows how much I worked to compose in these three years, which I had equal to the years of the Orla, two books and that I did so only in His honor. One is my sixth work which I titled *Aderet Eliahu* and which concerns the entire Talmud with the same method used in *Hon Ashir*, the other is my seventh book called *Haze Tzion*, a commentary on all the Psalms.

---

<sup>1</sup> Written in 1572 by Hayim Vital (1542-1620), the *Etz Ha-Haiym* is a compendium of the teaching of Lurianic Qabbalah.

<sup>2</sup> נבתינוכחהרהמהבוימיב[א"מא].א"בבות The traditional petition following the mention of any of the four holy cities in Eretz Yisrael: Jerusalem, Hebron, Safed, Tiberia.

I titled it *Haze Tzion*, which means see how much I have innovated here in Zion. It is also known that Zion corresponds to Rachel according to the virtue of David, the author of the book of Psalms. [further description of the content of the book follows, of which these autobiographical notes constitute the introduction]

## EARLY MODERN WORKSHOP: Jewish History Resources

Volume 21: The Land of Israel

Monday August 19 and Tuesday August 20, 2024

### Immanuel Ricchi's Second Account of his Travel to the Holy Land

Asher Salah, Bezalel Academy of Arts/Hebrew University of Jerusalem

Immanuel Ricchi's Preface to the *Haze Tzion* (Leghorn, 1742 –recte 1743)

ויהי מקץ ימים האמורים זכיתי לקיים את אשר צוני ה' להשיא אשה לבני הגדול המשכיל אברהם שמואל יצ"ו [ישמרהו צורו וגואלו] אחרי אשר זיכני ה' למדו תורה עד כי ככל החכמים אשר נמצאו שם הנה הוא ואז חזרתי על הראשונות שבצאתי מארץ הקדושה היה דעתי לחזור לעת זקנתי והקב"ה [הקדוש ברוך הוא] התסבב סיבות נתן בלבי לעבור משם דרך ארם צובה כדי שע"י [שעל ידי] זה לא אצטרך לסמוך על הנס בפרנסתי וכה עשיתי ויצאתי עם אשתי ובני הקטון משה חיים יצ"ו [ישמרהו צורו וגואלו] כי מכל הזכרים וב' נקבות שהיו לי לא נשארו כי אם הגדול שבכולם והקטון שבכלם ומשם נסעתי והלכתי דרך עיר הגדולה אנטיוכה לארם צובה וע"י [על ידי] הגבירים הראויים נתעכבתי בארם צובה כב' שנים וגם בחזקת יד הגביר אשר שם בשם כמ"ש בהקדמת ס' [ספר] אדרת אליהו עשיתי לי שם קצת קיום והעמדה כדי לבא לדור בא"י [בארץ ישראל] ושם חברתי ספר החמשי וקראתיו יושר לבב אשר הוא נשמת משנת חסידים כי מלמד לאדם דעת באיזה דרך יצייר בדעתו ענין הצמצום ואיך יישב הסתירות שבדברי רז"ל וכן שבכתבי האר"י זלה"ה [זכרונו לחיי העולם הבא] זה בזה ומה ידמה בדעתו חדוש העולם אשר יהיה ודברים אחרים כיוצא באלה מימות המשיח והכל בראיות ברורות מתורתנו הקדושה אשר נתנה לעמו ישראל מורשה. ושם הגיע עת הזמיר ביאה שניה להנאות מזמרת ארץ הקדושה ועברתי דרך דמשק ושם זכיתי להשתטח קברו של הרח"ו זלה"ה ומשם נסעתי דרך שכם לבוא פה ירושלם תוב"ב [תבנה ותכונן במהרה בימינו] עם אשתי מרת מרים ומשה חיים בני הקטון אחרי אשר זיכני ה' על יד הגביר הידוע שבארם צובה כמבואר ב בהקדמת ספרי אדרת אליהו לשלח להדפיס ספר יושר לבב הנ"ל [הנאמר לעיל] עם ספר משנת חסידים פעם שנית בתוספת שהוספתי בו כמו פליג"ו א' מהעץ חיים אשר זכיתי

לקרותו כלו פה ירושלים נמצא היות עיר הזאת לי העיר העשירית שהיה לי קביעות דירה בהם והרי נולדתי בפירארא נתגדלתי ברווינו הייתי מלמד בגוריציאה ואח"כ בפירינצולה ואח"כ מורה בטריאיסטי ואחר כך בצפת תוב"ב [תבנה ותכונן במהרה בימינו] ואח"כ [אחר כך] מורה בפירינצטי ואחר כך בליוורנו ואח"כ [אחר כך] בארם צובה ואח"כ [אחר כך] פה ירושלים עיר הקודש ובלי נדר פה אשב כי איתיה.

ולזכר עולם יהיה צדיק אותו גביר שבארם צובה אשר הוציא מחשבתי לפועל בסיוע שיש בו ממש. ודרך יבשה באתי לכאן דרך דמשק ושכם והגעתי פה כשמנה ימים ר"ה שנת תצ"ח וכשלשה שנים תצ"ח ותצ"ט ת"ק זכיתי ת"ל לבנות חברה אחת מחברות ירושלים גדולה אשר בניתיה לי ולבני יצ"ו [ישמרהו צורו וגואלו] עד שממנה אני מתפרנס רוב פרנסתי כשהשנים כתקונם מלבד דירתי אשר אני דר בה וגם זה עלה בידי דרך נס כידוע לכל בני ירושלים ועוד אף כי מרוב הצער שנצטערתי בבנין חרבה זו ודומה לה נחלתי חולי גדול מוטל על ערש דוי יותר משני חדשים ולא חזרתי לקדמותי עד אחר שמונה חדשים זכני ה' הבוחן כליות ולב ויודע שכל מה שטרחתי לא טרחתי כי אם לכבודו לחבר בג' שנים אלו שהיו לי ממש כשני ערלה שני ספרים והם הספר הששי שקראתיו בשם אדרת אליהו והוא על כל התלמוד באותו הדרך עצמו שדרכתני בהון עשיר וספר השביעי הזה הנקרא *חזה ציון* אשר הוא פירוש על כל התהלים. וזה שמו אשר יקראו לו *חזה ציון* דפירושו הוא ראה מה שחדשתי פה ציון ועוד ידוע כי ציון הוא סוד רחל מדת דוד המחבר תהלים היוצאת מאחורי החזה דז"א [דזעיר אנפין] כידוע כל זה לי"ח והוא ע"ד דוד דהיינו עדי שלו כי עתה הגדיל בפירושו בסוד הגדלות לכן ספר זה דווקא אני מדפיס בדף גדול.