SHIVHE ha-ARI

Hebrew Text and Ladino Translation

Text Enlarged and Transcribed
with an Introduction and Ladino-English Glossary

by

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Honoring
my father and my mother
David Hamon Jerusalmi & Estreya née Abenyakar
our Children
Stella, David, Hanná and Peninná
and Grandchildren
Abraham, Naomi and Sará
Sela, Navá, Samuel and Juda
and my wife, Neama Nimet Hananel
who built our home and nurtured our happiness
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To the outside observer, echoes of *Kabbala* are resonating today from the most unlikely sources. Whether in Hollywood or in Academia, an increasing number of people are hearing their intriguing appeal. Even New York's ex-Governor Cuomo was recently heard quoting the Hebrew expression *tikkun olam* as the paradigm of a modern social contract for the Judaeo-Christian world. A few tidbits of that ancient wisdom, intact or recycled, are defining a new spirituality as well as a fresh source of pride. Clearly an insatiable curiosity for novelty is fueling this drive toward the occult.

For almost two millennia, the Jewish mystical tradition known as *Kabbala* has had its opponents and its staunch supporters. At times fiercely opposed, it also managed to establish itself side by side with traditional Judaism as a fact of life. In the aftermath of the expulsion of the Jews from Spain in 1492, an impressive group of Jewish mystics made the city of Safed in the Galilee their new home. There, they felt safe enough to live according to their convictions, discuss them openly, and write about them profusely.

Today, anyone visiting Safed takes a tour of its synagogues, among them the Sephardic and the Ashkenazic synagogues named after the famous Rabbi Isaac Luria (1535-1572), known also by his acronym “ha-Ari” or “the Lion.” Though Luria died relatively young, he is still very much alive in Safed. Throughout the centuries, his “powerful religious imagination and personal charisma aroused the most enthusiasm.”¹ His impact on Jewish mysticism was so profound that Lurianic *Kabbala* stands as a new beginning.

After touring Safed decades ago, I assumed that Luria must have spent all of his life there. Little did I know that his entire stay in Safed, where he died, was between two to three years. Moreover, details about the rest of his life spent in Egypt are extremely scant. In contrast to his disciple Rabbi Hayyim Vital (1543-1620), who lived much longer and wrote profusely about his teacher’s thoughts, Luria made a point to stress his discomfort in expressing himself in writing for
fear of confusing his readers. Therefore, all we know about Luria is what his disciples chose to tell us.

At this point, we are so intrigued by Luria, and yet so frustrated by the absence of a coherent biography of this charismatic leader that even a few apocryphal stories about his life, unreliable though they may be, are better than nothing. The *Shivhê ha-Ari* or *Praises of the Ari*, with their four centuries of written and oral transmission, mirror the popular consciousness of the readers and the story-tellers with their understanding of who this fascinating individual was. In a way, it is a reality quite separate from the “Theoretical Kabbala” that deals with cosmology, theodicy and messianism. Neither should it be confused with “Practical Kabbala” which tries to manipulate situations by using talismans and magic. At best, the string of stories featured in the *Praises of the Ari* represents a grass-roots hagiography that can be called “Popular Kabbala,” based on correspondence and oral reports from Safed to the Diaspora, with no reference to the Sephiroth.

The *Praises* circulated in Ladino throughout the vast domains of the Ottoman Empire. For the average faithful, Lurianic *Kabbala* was felt in two areas: in the liturgical additions that were rarely understood but piously repeated, and in the *Praises* that turned Luria into the perfect hero to admire and maybe to emulate. Paraphrasing Amos, I am neither a kabbalist nor related to one. I wouldn't even say that I grew up in a *milieu* encouraging or discouraging *Kabbala*. As a Ladino speaking Sephardic Jew from Istanbul, I just breathed a goodly dose of “Popular *Kabbala*,” primarily through the impact it had on our discourse in daily life.

This publication is a first for the Ladino text of the *Praises* which appears here in romanized form, followed by a new English translation and two glossaries. The style of the Ladino is heavily biblical, as is that of its English counterpart. In the original, the narrative starts on page 3 and ends on page 104, without any headings to separate the individual stories. Punctuation was minimal because a century ago reading was always done aloud; you heard what you read, and you added your own voice modulation to improve your understanding of the text.

In this new edition of the *Praises*, I took the initiative of dividing the text into seven parts covering Luria’s purported biography from birth to death, particularly—and mostly—the last two to three years he spent in Safed. To my view, each story with its given rubric is meant to illustrate the original compiler’s
understanding of how and why Luria conquered the hearts and minds of the Sages and the people who lived in his new home. If with these rubrics I read too much into what the text is supposed to convey otherwise, it will be the reader's privilege to “redress” my assumptions.

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2 Ladino is the language of Eastern Sepharadim resulting from centuries of contact with Hebrew texts. It is heavily influenced by Hebrew syntax as well as by its vocabulary, and roughly corresponds to what Yiddish is among East European Jews. Until seventy-five years ago, it was mostly printed in the Rashi script, and in a slightly modified form called *soletreo*, it was used in correspondence.

3 The first English translation of the *Shivkhe* was done by Aron Klein and Jenny Machlowitz Klein, *Tales in Praise of the Ari* (Philadelphia: The Jewish Publication Society of America, 1970). It is somewhat shorter and is based on a slightly different original.
A NOTE TO THE READER

About the Ladino and English Texts

This bilingual edition of the Shivhé or Praises of the Ari rests on the following assumptions. Some of its readers, fascinated by Luria’s personality and far-reaching impact on Jewish mysticism, will read just the English text to gain fresh insights into the legends of Popular Kabbala surrounding his life. It will also interest Hispanicists for the adventure of reading a full Ladino text of a hagiographic content. Yet a third group may want to use the linguistic tools it provides to brush up on their Ladino and gain a new exposure to this extensive work of Ladino literature.

Beyond these three categories of readers, my overriding purpose in preparing the Praises was to provide for posterity a record of how Ladino—and Hebrew—were read and understood by a native speaker living in the twentieth century. In this process, I found myself having to reconcile the romanization of disparate phonetic systems. Of course, striving for consistency from cover to cover is a lofty ideal. We are all mindful of the principle that linguistics is descriptive, not prescriptive. Yet in English, there is a clear disconnect between the spelling of the country of the Philippines and the spelling of Filipinos, its citizens! Therefore at times, slight departures are necessary to make a greater number of people happy with their old habits.

As a narrative about a Jewish religious figure, the Praises in Ladino are replete with Hebrew phrases and constructions. All of these, as well as all Hebrew quotations and foreign words, have been italicized for easy identification. Also a special effort has been made to list all glossary entries as they appear in the text,
so that those less familiar with the languages involved can find them directly
where they expect them.

In addition, the following points should be noted:

• Until recently, the ẓ and the ð were read as ß and th respectively in the
  Sephardic tradition. Accordingly, I kept Beṣalel and Beth Din unchanged in the
  English section.

• Both Ladino versus Spanish, and Turkish versus Arabic, feel uncomfortable
  with a strong h, whether of the ḥ or ḥ variety. In Turkish, both are rendered with
  a light h characteristic of the urbane dialect of Istanbul. Furthermore, the Hebrew
  ℓ is always quiescent in Ladino, except when it has a mappik in final position. In
  the glossary, cross-references from agga to haggaha [אָגָהוֹ] have been provided
  to ease this problem. Needless to say that Spanish j and g are never pronounced as
  ɬ in Ladino.

• Spirantic d or ẓ has been rendered as d, but spirantic t or ð was left out as it
  occurs only in Hebrew words. In the Ladino text, the sign t has been used to mark
  that subtle difference, somewhat analogous in English to thin versus tin, or thug
  versus tug! Some Ashkenazim insist on s for the spirantic t; it is equally valid if
  some Sepharadim insist on their t or th, at least when publishing historic texts. A
  chart placed before the two glossaries, with “zero” indicating a quiescent consonant,
  sums up the romanization used in this book.

It is also important to recognize everywhere the appropriate points of stress. A
mispronounced s may slip through as a slight lisp, but then tolerated as such. But a
wrongly stressed word never fails to elicit instant ridicule. Feminine Hebrew
nouns such as Torah, Kabbalah and Shekhinah should be stressed on the final
syllable. They should also appear without a final h, as Torá, Kabbalá, and
Shekhiná. That final ℓ in Hebrew, known in grammar as a mater lectionis, is a
device to facilitate the reading of Hebrew in unvocalized texts. Since in English
no such help is needed, writing that final $h$ is confusing by letting some believe that it might be an etymological consonant similar to $\text{torah}$, “trouble!” In fact the identical situation in Arabic led Arabists to insist on $\text{Mekka}$, $\text{Medina}$, and $\text{Sunna}$ rather than $\text{Mekkah}$, $\text{Medinah}$, and $\text{Sunnah}$.

The article functions as an articulum or an unstressed proclitic attached to a noun, but not overtaking it. In Israel, their treating words like $\text{ha-Aretz}$ as $\text{Haaretz}$ is as bumpy as $\text{Thehague}$ would be instead of $\text{the Hague}$. In Arabic, too, they prefer $\text{al-Qur’an}$ to $\text{Alqur’an}$. Therefore in the Ladino text, a simple dash between the article and the following Hebrew noun seemed adequate and sufficient.

For a variety of reasons, only a dozen or so Hebrew words have been left untranslated in the English text of the Praises. Among these is the word $\text{gilgul}$ usually rendered as “metempsychosis” or “re-incarnation.” Metempsychosis has been avoided because the psychosis part in it makes it sound like a disease. And re-incarnation may imply an identical flesh. $\text{Gilgul}$, on the other hand, is closely related to $\text{galgal}$, “a wheel;” it also appears as a verb $\text{hithgalgel}$, “to roll over,” for when a person’s soul enters another one’s body.

I shall conclude this part with a futile observation about a mistake that has already entered the best dictionaries. Instead of the commonly used, shortened form $\text{Sephardim}$, I have preferred the fuller spelling $\text{Sepharadim}$ because it combines two Hebrew elements, the Hebrew word $\text{Sepharad}$ for Spain and the Hebrew, stressed plural ending $-\text{im}$. Yet, the similarly built word $\text{Ashkenazim}$, based on $\text{Ashkenaz}$ for Franco-German Jewry, was never downsized to $\text{Ashkenzim}$!
About the Ladino Text

In the early nineties, I have discussed elsewhere my preference for the term Ladino. In the intervening years, the National Authority for Ladino has been established in Israel, under the auspices of His Excellency, Isaac Navon, the Fifth President of the State of Israel, to encourage research on this endangered language. It is now time for everyone to gradually leave their preferred terminological turf in order to rally around the term Ladino that statistically is almost the only one seen on the title-pages of printed books as well as a major cataloguing entry in libraries.

Ladino speakers have yet to gauge the true impact of Hebrew/Aramaic on Ladino, simply because their knowledge of Hebrew is practically non-existent. At best, they can glean a few dozen loan-words, but rarely go beyond that. The quasi monopoly that Hebrew/Aramaic texts had on the linguistic habits of our ancestors was such that to come up with just a token influence of a few dozen loan-words is a true reflection of the cultural wasteland that has prevailed in the last century. Even then, there were a few rabbis and laymen who knew Ottoman Turkish and could readily see the cognate words and even roots shared by Hebrew and Arabic.

Much more dramatic, however, was the impact of Hebrew syntax. The almost exclusive “interface” that Ladino had with Hebrew/Aramaic severed almost all of its ties with Spanish, an Indo-European language, while recasting it along the well-known characteristics of Semitic languages. Differently said, Ladino blocked its Spanish syntax built on “main clauses” and “subordinate clauses” and switched as far as it could to the model of the “paratax” where “and” reigns supreme. Actually there was nothing new in that, as the Greek of the Septuagint,
the Aramaic of the *Targumim*, and yes, the English of the King James version of the Bible had experienced a similar alignment of their syntax. Today, while French, Italian and Spanish are still perpetuating the style of the long “period” *à la* Cicero, English continues to value the short and crisp declarative clause.

Here is a brief overview of some of the Hebrew/Aramaic features listed in the two glossaries that follow the Ladino and English texts:

- In many cases, the grouping of words follows Hebrew habits, such as *ami* instead of *a mi*, similar to יָד; *aser* instead of *a ser*, similar to יָד; *kesi* instead of *ke si*, similar to יָד
- The conjunction *i* has all the nuances of the Hebrew *vav*, from “adversative” to “*vav* of situation.” Depending on context, it can even be translated as “with” or “which.”
- Even though Semitic languages have a Passive, they lack a clear preposition introducing the Agent after a Passive verb. One can say “this building was destroyed,” but cannot finish that statement with “... by the enemy.” In all such cases, the Passive must be turned into an Active, “the enemy destroyed the building.” Nevertheless, a few options are available, such as using a “Construct State” as in *berukh Elohim*, (blessed-of-God) for “blessed by God.” So, too, in Ladino, *de boka de el Dyo* (instead of *por boka del el Dyo*) *ya semos bendichos.* Or, *por mano de* which is the equivalent of יִדוֹת “at the hands of” and by extension “by.”
- For over twenty-five years, I have been chasing after -*mente* type adverbs! They are nowhere to be found among Ladino writers who were not exposed to the influence of French via the *Alliance Israelite Universelle*, because Hebrew lacks an all-purpose adverbial pattern similar to English “-ly.” Incidentally, even in XVIIth century France, *précieux* writers were “ridiculed” for forging neologisms such as *furieusement, terriblyment, epouvantablement.* In the entire *Praises of the*
Ari, there are only two -mente type adverbs, solamente and kual mente, probably borrowed from Italian. In my English translation of the Praises, I have counted 150 -ly type adverbs—happily, not a single “importantly!”

Today, rare is that paragraph in Italian that doesn’t hide somewhere a -mente type adverb. In all such cases, Ladino has followed the example of Hebrew, as follows:

• Using preposition with a noun, as in syerto ke for “surely;” al kavo, al kavo. סֵרטוּ הקו for “finally;” a cognate direct object (paronomasia) with an adjective, as in se aturvo turva grande for “he was greatly disturbed.”
INTRODUCTION

The Holocaust, despite its detractors, did wipe off almost one third of the Jewish people from the face of the earth. When the storm passed, the “remnant” mourned, but soon rebuilt itself in Israel and in these blessed United States. Today, new institutions have emerged, ready to face a future known only to God. For the Sephardim, the same disaster was virtually complete. We, the survivors, found ourselves bereft of our institutions, our language and our culture. Salonika with its rabbis, manuscripts and records turned into a distant dream. After the Inquisition, this second blow impacted our very existence.

How to move on? Like generations before us, we gathered our burnt books to piece together a semblance of our past. With this in mind for the past thirty years, I have been involved in publishing various Ladino documents in an effort to preserve and to inform. My “Ladino Books” series of five monographs was a first try. Now, the time has come for the Shivhe ha-Ari or Praises of the Ari, to see again the light of day. Its underlying Ladino text is a reproduction of the latest edition of the Praises that appeared in Jerusalem in 1910. But its roots go back to a series of letters sent by a certain Shelomel from Dresnitz who was eager to share his story of repentance. In these letters,1 Shelomel recounts that after some soul-searching, he decided to leave his home in Poland for Safed, after reluctantly divorcing his wife, but leaving her enough money to live on and also to provide for his daughter’s dowry.

Once in Safed, Shelomel felt so spiritually enriched by what he found there that he wished to attract other fellow repentants from the Diaspora to follow in his footsteps and live in Safed permanently expecting the ultimate redemption. To convince them, he stressed how inexpensive the cost of living was there, from rent to food and especially books.2 Rich people from Istanbul subsidized the Sephardic

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academies of Safed. However, there was also a challenging hurdle to overcome. In the major academies of the Sepharadim, Ladino was the language of instruction. One had to study that language in order to learn *Kabbala* from the masters of Safed. Thanks to Shelomel’s letters, we learn about Rabbi Isaac Luria’s personality and how he established his leadership in Safed as it was perceived by the people a generation after his death. With these letters, “Popular *Kabbala*” was born.

The Life of Rabbi Isaac Luria: From Jerusalem to Egypt

Who was Isaac Luria? On his father’s side, Luria’s family name goes back to Germany; and the *Praises* clearly reflect this lineage when they often refer to him as an “Ashkenazi” rabbi. His mother’s maiden name, Fransés, links him to a Sephardic family from Jerusalem. A careful reading of the *Praises* reveals that Luria’s entire life unfolds in a context of holiness. It is Elijah the prophet who gives the good news to his father, Solomon Luria, that soon he will have a son whom he shall call Isaac. It is also Elijah who performs his circumcision. A precocious child, Luria began to speak when he was three months old, studied *Mishna* at age five and *Talmud* at age eight. Unfortunately, his father passed away soon after, and his helpless mother told him that, if he wished to continue his studies, there was no better place than the home of Mordehay Fransés, her wealthy, tax-collector brother in Egypt. Uncle and nephew got along so well that Luria soon married his uncle’s daughter who brought with her a substantial dowry.

At this point, it is reasonable to ask what language Luria spoke with his mother, and later on, with his wife and his children. While in Egypt, Luria is supposed to have spoken only Hebrew during the Sabbath for perfect holiness; it can be assumed that as long as his father was alive, Luria may have grown up in a bilingual home in Jerusalem. But after his move to Egypt and his marriage to his Ladino-speaking first cousin, his home, too, had a Ladino-speaking environment, if anything, because of the children born and raised in that home. Finally, our
sources tell us that for fear of being misunderstood, Luria gave his public expositions in Safed not in Hebrew, but in Ladino.⁷

For more learning, the young Luria was entrusted to Rabbi Bešalel Ashkenazi until “his wisdom surpassed that of all the sages and master teachers of Egypt.” Historically, Egypt had been an environment for Jewish mysticism, at least since the time of Abraham ben Maimon, the son of Maimonides.⁸ It is also probable that Luria became familiar with the ideas and practices of these early Jewish mystics, such as his frequent ablutions and his predilection for “isolation.” However, the turning point for him came when one day he found himself in the synagogue, sitting next to a traveler from Spain who was holding an open book. The traveler was illiterate, but pretended he could read to avoid public embarrassment. Luria just took one look and knew immediately that it was the *Zohar*, a book presumably he had never seen before.

What happened next is unclear. What is clear is that Luria spent a number of years in seclusion studying the *Zohar* by himself, either in the Old Cairo Synagogue or on an island in the Nile called *Jazirat-ul-Rawda*,⁹ in holiness and in purity. Every night, he had the privilege of raising his soul to the Heavenly Academy to study with the *Tannaim* and *Amoraim* of his choice.

One night, while studying with Rabbi Shimon ben Yohay, he was told:

What are you doing in this defiled land? Arise and go to Safed for the privilege of your burial in the Land of Israel, since *far be it from us* your days are counted. Also, you will bring the Rav Hayyim Vital who is in Damascus to succeed you as prophet (Story #4).

The first time I read this statement, I noticed the “burial in the Land of Israel” part, as a desired goal in the distant future for a pious man, but I missed the part about “your days are counted.” After all, aren’t all our days counted? On my second reading, I became aware of this ominous clue that not only explained some of Luria’s behavior in Safed, but may also have hinted to his poor health already
in Egypt. A passage from the *Sefer ha-Kavvanoth* seems to confirm this assumption where Vital writes:

> I saw my teacher not practicing the custom of being among the “ten first people” who come to synagogue in the morning. He told me that the reason for that is because he is sickly [טֶרֶם] and must stay home to take care of his needs.¹⁰

As Luria journeyed from Jerusalem to Egypt, not only did he travel from a unique childhood to an exceptional career, but he stepped foot into an historical odyssey. As time and opportunities continued to unfold for him, Luria’s destiny became clear.

A Prophet-Candidate in Safed

Luria's transition from an outsider just arrived from Egypt to a local Safed insider was far from immediate. The compiler of the *Praises* sensed the many ups and downs involved in this arduous cultural and social adjustment. His selection of stories caters to the curiosity and taste of his readers and oral transmitters in strengthening Popular *Kabbala*. He relishes talking about how Luria was challenged in his new home by a coterie of eminent scholars and mystics. According to a story narrated in the *Praises*, Luria's cultural shock was such that:

> When he stepped on the soil of Safed, he forgot everything he knew, and the totality of his knowledge flew away from him. When he became aware of this, he got very scared and it upset him greatly. He was so perturbed that he became drowsy. As he fell asleep, he dreamt of an individual who was standing by him and was saying, “*why are you sleeping? Arise, invoke*
your God (Jon 1:6) and perform more ascetic acts, fasts and immersions, because all that you did in Egypt has become useless for you in this Holy Land whose very air is spiritual. But if you do as I suggest, you will regain your strength better than before, with much benefit (Story #5).”

By following these instructions, Luria regained his initial strength and the spirit of holiness rested upon him. Now he felt he was a prophet, but wouldn’t talk about it for fear that people around Rabbi Moshe Cordovero, the current prophet, might disavow their Master and join him. Luckily for Luria after Cordovero’s death, he surprised everyone by following the pillar of cloud to locate the proper burial site for him. Now for the first time the people of Safed agreed that Luria was the person Cordovero had predicted would arise after him.

Luria’s leadership was again apparent when the case of a Jewish woman, unfairly suspected of lewd behavior, was brought before him. Based on his expert knowledge, he proved her innocence and fully exonerated her. When his judgment remained unchallenged, he was considered a “potential prophet.” From this point on, the trajectory pointed only upward, with a series of successful moves, from almost reluctantly agreeing to become a prophet, because of his purported humility, to his low-key Messianic status, and finally his reaching the level of King-Messiah, Luria earned some authority and popular support, and swiftly reached the apex of leadership in Safed.

As Luria’s reputation reached all the way to Damascus, Rabbi Hayyim Vital Calabrese (1543-1620), who had his own circle of disciples, was heard saying, “This Ashkenazi hakham thinks that he is wiser than I.” To this, his disciples, would quip, saying, “how could there be anyone wiser than our rabbi who is the author of an extensive commentary on the book of the Zohar?”

This initial tension between Luria and Vital melted away when Vital came to Safed to consult Luria on a matter of interpretation. When he sensed that Luria had an obvious edge on him, Vital “fell down, kissed his feet,” and joined his circle of students. Vital’s move from Damascus to Safed started a new phase in Luria’s life, who tried “to
grow in holiness” by better connecting with the Shekhina still in exile. He meticulously observed all the commandments, even if it meant eating bitter herbs from the field in fulfillment of the verse *thorns and thistles it shall sprout for you, but you will eat the grass of the field.*

The uneven master-disciple relationship between Luria and Vital further enhanced the appeal of these stories as “Popular Kabbala,” whose rich imaginative dimension transformed them into a beautiful narrative open to subsequent accretions. In the remaining titles of this Introduction are the details of Luria’s meteoric rise in Safed and beyond.

Heaven and Earth Listen to Prophet Luria

Luria, the teacher and now the prophet, is in full control of his classroom and even beyond, when he tells his disciples that when he lectures, even the “righteous come down from the Garden of Eden to hear from me my own interpretation.” His disciples were so impressed that they asked him to write a book about his deep wisdom. He turned them down saying: “Such a thing can’t be because topics get mixed up in my mind and when I open my mouth to expound to you one thing, it keeps expanding like a spring that keeps gushing forth. . . . Rather, everyone of you should write down what he hears from me.”

Apparently, the license that “everyone of you should write down what he hears from me” soon became the norm, even though Vital maintained a preferential edge over the other disciples. That is how some of Luria’s writings were incorporated into Vital’s own literary output.

The aura of sanctity in which Luria was now living is best described by this passage about the solemn reading of the *Iddera* at the grave of Rabbi Shimon ben Yohay, where Luria could see things that no one thought possible:

You should know, my children, that were your eyes permitted to see
everything, you would now be seeing a great host of righteous people and angels who have come from the Garden of Eden to hear the ʿIddera and the secrets of my mouth. You should know also that each time we sit to study, the flame of an awe-inspiring fire surrounds us until we are through studying (Story #21).

This passage spoke directly to the readers of the Praises and the populace, who were familiar with the ʿIddera, and the importance of maintaining the tradition of reading the Zohar, whether they fully understood what they read or not.11

A Messiah in the Making

At this juncture, Luria’s messianic bent becomes apparent during a visit to the graves of Shemaya and Avtalion. Using ominous language, the Praises describe what may happen next:

You should know that these two masters, Shemaya and Avtalion, are telling you to pray so that the Messiah son of Ephraim doesn’t die during your lifetime. Yet, in his heart, he knew that he was the messiah. However, due to his extreme humility, he never said so until the day of his passing; they, too, did not know this until the day of his death (Story #22).

Why did Luria ask his disciples “to pray that the Messiah son of Ephraim doesn’t die during your lifetime?” Can “his extreme humility” be understood as “his extreme poor health?” We will never know. Unfortunately, his disciples, including Vital, don’t get it! They band together pressuring Luria to divulge them secrets he is not supposed to share with anyone. In the end, he gives in, but pays dearly with the death of his son Moshe as divine punishment!

When the days of mourning had passed, the associates were still regretful and
ashamed of what they had done. But Luria, the father, displays a remarkably stoic attitude towards them as he utters these puzzling words:

Have no fear that even if, God forbid, I should lose all of my children, I would never forego teaching you or disclosing to you any secret with which you should be strong and of good courage. When his associates heard these words, they fell on the ground, kissed his hands and feet, and with great joy said to him, “long live our Sinyor, the king, with his children for ever and ever (Story #27)”

A King-Messiah in the Making

The compiler of the Praises was fully aware of Luria’s undeclared messianic persona. When his disciples just acclaimed him with “long live our Sinyor, the king, with his children for ever and ever,” the compiler also knew that defilement must be eradicated from the world so that complete sanctity is attained before the Messiah could come. This could explain the numerous tales about sexual transgressions brought to Luria’s attention, the potential King-Messiah.

A high point in this drive to bring the Messiah was reached when on a Friday afternoon, Luria suddenly decided that he and his disciples should go to Jerusalem in time for the Sabbath. In his words: “I know where the ashes of the red heifer are, we can sprinkle ourselves with them to cleanse us from the defilement caused by a dead body, . . . and even offer the additional sacrifice on the altar.” Despite these incentives, their response was lukewarm. Some objected because there wasn’t enough time to inform their wives for them not to worry, while others said that Jerusalem was too far away for a Friday afternoon departure from Safed. Of course Luria was devastated by their refusal to join him on this crucial trip to Jerusalem. He explains:
Had you unanimously agreed to go, the redemption was ready, because at that moment the Gates of Mercy were open in the heavens, and all Israel would have been redeemed in that moment ripe for redemption. His associates regretted not having concurred with him immediately. But then, it had already become an irreparable evil (Story #36).

Why was this failure to reach a consensus for a trip to Jerusalem such an irreparable evil? Was Luria planning this trip to Jerusalem with the intention of proclaiming the ultimate redemption and the advent of the Messiah? We will never know.

By now, Luria’s fame was such that he could afford to be selective in choosing new disciples or even friends. Rabbi Moshe al-Sheikh was a case in point. He complained that he had been rejected many times from joining Luria’s academy and wanted to know the reason. Luria explained:

*Haham* Moshe, you should know that you came to this world only to restore the literal interpretation of the Law. You have already fulfilled its secret interpretation during another *gilgul* when your soul was in Rabbi Huspith, the *Translator*, in whose *gilgul* you have been. . . . Now, I am telling you to put your energy into finishing the book you are writing with which you will enlighten the eyes of future generations. Through your book and deeds, your fame will spread throughout the world (Story #28).

At the other extreme, there was a residue of resistance to Luria by famous people who pretended they hadn’t yet heard about his presence in town, but whom Luria was eager to meet. Such were the brothers Abraham and Moshe Galante. Slowly and skillfully, Luria succeeded in bringing them into his camp. He started with the pious and scholarly Abraham Galante, author of a commentary on the Book of Lamentations, by inviting him to an outing during which Luria delivered
an erudite speech. When the time for questions came, Luria so overwhelmed Abraham Galante with his answers that his guest complained that he was suffocating and wished to quit. But as they parted, they expressed words of admiration for each other; and the next morning, Abraham Galante dropped by Luria’s home requesting a tikkun for the well-being of his soul. Instead of a tikkun, what the pious Abraham Galante got from Luria was a call to curtail his extreme asceticism:

If anything, your real tikkun, which I would have to give you, is that you consume everyday a fat chicken and that you fast no more; you have had enough of these fasts and these ascetic acts!

Now, it was Abraham Galante’s turn to convince his brother, Moshe Galante, to sit with Luria at the same table, because, “the spirit of holiness is with him.” Their reception ended on a similar note of friendship and mutual admiration. The next day brought a similar request for a tikkun, except that this time Luria found traces of a minor infraction on Moshe Galante’s forehead. Once amends were made, Moshe Galante, too, felt great respect for Luria.

Resigned to Adverse Conditions

To conclude this narrative before Luria’s death, the compiler of the Praises chose two occurrences that signaled a setback for Luria. In one case, Luria saw a young man in poor health whose face indicated that a spirit had entered him with the intent to kill him. Skillfully, Luria managed to strike a deal whereby this spirit would go away on condition that the young man abstain from seeing the face of any woman for three days. Then, Luria left instructions with Vital to supervise this agreement. But Vital was careless. On the third day, he left around noon, after turning over his watch to the young man’s uncle. But as soon as the young man fell asleep, his uncle left him alone and unsupervised, Soon thereafter, a worried
aunt from Saida showed up to see him, and as she hugged and kissed him, the spirit choked the young man to death. After the death of his own son, this was the second time that Luria felt devastated by an event beyond his control. Immediately:

He got up and went to Tiberias on account of the gentiles who might say that the rav and his associates had killed that young man. He got there by a miraculous shortening of his journey, as he walked over two reeds. There, he prayed to God that this event remain unknown among the gentiles. God accepted his prayer and it remained unknown (Story #39).

Incredible as it may sound, “Popular Kabbala” depicts Luria in this story as leaving Safed for Tiberias for fear of the gentiles! Was this entirely his fault or was Vital the only one responsible? The next story may hold the key to this puzzle in that just when Luria was about to appoint Vital as his successor and prophet before his death, some may have felt that Vital’s credentials were also on the line. Now, there is a bizarre incident against Vital involving the spirit of a rabbi, a native of Safed, who had been wandering for forty years as punishment for his peccadilloes. Of late, the spirit had entered a fish and then found itself in the house of Rabbi Refael Anaf whose daughter ended up hosting it after she tasted the fish. This spirit was also in charge of delivering a message for the Jews of Damascus to repent from their transgressions. When Vital arrived, his conversation with the rabbi’s spirit was extremely friendly. The spirit asked Vital first to go to synagogue for the morning prayers and then to come back when it would divulge to him “mighty secrets that even Luria hadn’t heard about.”

But after the morning service, Vital went home to study and chose to forget the appointment he had with the spirit. Disappointed, the spirit used harsh words to castigate Vital, saying:

Do you see how the Rav Rabbi Hayyim Vital still behaves arrogantly with me and waits that I call him first? I have fulfilled my duty and carried out
my obligation by telling him the rationale of my mission and what he had to say. Now, he is the one to lose for not coming to hear what I wished to disclose to him.

Relentless in its displeasure with Vital, the spirit also added:

Tell him that yesterday, on the Sabbath, he had an opportunity to talk about anything he wished, but he didn’t want to listen when I told him to come. He is the loser (Story #41).

The next story is difficult to process. It is about a king of Egypt, supposedly a descendant of Haman—this would make him a Persian king—who imposes a decree on the Jewish nation under the pretext of recouping ten thousand quintals of silver that Haman is supposed to have paid to redeem Israel from slavery. In distress, the Jewish nation, with no details about their hometown, sent a delegation to Egypt to inform Luria, who was staying at the home of his father-in-law. The reader is not told whether Luria had gone down to Egypt on a visit or if this happened before he moved to Safed. Once more, Luria’s intervention diffuses the problem. This narrative suggests that Luria’s long arm could now reach even a gentile king who must abide by the same laws of divine justice (Story #42).

In the end, Vital’s appetite to learn secrets cost Luria his life, just as his previous attempts had ended with the death of Luria’s son. Again, he wished to know the secret of the “two young does,” and again Luria refused, saying: “Leave me alone and don’t go any further.” But as Vital persisted, Luria gave up, disclosing the secret, and adding that, “now it has been decreed about me that I shall pass away this year.” He then said to them:

The reason I am telling you this is because personally I don’t care about myself, my household or my sons who will be orphaned, except you. . . . You should know that until now I have not been worthy of disclosing this
secret, and that except for the Rav Rabbi Hayyim, no one has been worthy of understanding it. I warn you to be careful, Haham Rabbi Hayyim to keep this secret hidden in your mind, as you are not allowed to disclose it to anyone until the time comes, and they allow you from the heavens to disclose it.

He also told them that as long as they were busy studying, Sammael, the angel of death, would be held at bay. However, on a Friday afternoon, as the women quarreled among themselves and their husbands joined in, an opening was made for Sammael to step forward with the edict of death. Within a few days five disciples were stricken by a plague, followed by Luria himself who was also affected by the same plague. Before passing away, Luria instructed his associates to pursue the science of Kabbala, saying:

No one has the authority to work on it except the Rav Rabbi Hayyim Vital whose soul is a spark of Cain. If this generation is deemed worthy, I shall come again and finish teaching you. . . . I always advised you to keep praying so that the Messiah son of Ephraim wouldn’t die.

He finished by blessing each one with a blessing appropriate for him. After spelling out the details of his funeral, he passed away, assured that Moses and Elijah were there to accompany him to his new abode. They buried him as they bury dukes and kings of Israel (Story #43).

Isaac Jerusalmi
Cincinnati, Ohio
These letters were first published in Hebrew by Joseph Del Medico, *Ta‘alumot Ḥokhma* (Basilia: [no printer], 1629-1631), 37-50. They were followed by the Salonika Manuscript in Ladino dated 1630, entitled *Ma‘asiyot Moharil*, preserved at The Jewish Theological Seminary, New York. Adler 1535. For the latest edition in Hebrew, see Ya‘akov Moshe Hillel, *ha-Ari ve-Gurav* (Jerusalem: Makhon le-Hoṣa‘at Sefarim ve-Khitve Yad Ahava Shalom, 1992). For a comparison between the *Shivhe ha-Ari* and the *Toledoth ha-Ari*, see David Tamar, *Ha-Ari ha-kaḏosh* (Jerusalem: Hoṣa‘at Misra‘aḥ ha-Da‘o, 1973), 59-60.

1. see *Ta‘alumot*, 22, for a list covering travel, furniture, food and book expenses in Safed.

The full passage is attributed to Hayyim Vital who says: “There is in Safed an Ashkenazi haham . . . who thinks that he is wiser than I.”

2. see *Ta‘alumot*, 22-23, for a list covering travel, furniture, food and book expenses in Safed.

In *Ta‘alumot*, 23, the precise term is *leshon sefarad* or language of Spain, heavily supplemented with Hebrew. The full passage states that your excellency in Tora should not rely on finding here students with whom he can study for a fee, because all the students speak *leshon Sefarad*. Differently said, the language of study is neither Hebrew nor Yiddish, but Ladino.

3. This statement from the *Praises* is also confirmed in the *Hanhaqot*, see note #7 below.


The requirement to read every day five pages from the *Zohar*, even without any comprehension, is not as silly as it sounds in a cultural environment where the word is all-powerful and repeating certain formulae is by itself efficacious, irrespective of comprehension.


6. This is implicit in the Hebrew text of the *Hanhaqot ha-Ari*, see note #10 below.

7. Sefer *Sha‘ar ha-Kavvanot* (Tel Aviv: Eshel, 1961) Vol. I, 20. The requirement to read every day five pages from the *Zohar*, even without any comprehension, is not as silly as it sounds in a cultural environment where the word is all-powerful and repeating certain formulae is by itself efficacious, irrespective of comprehension.

8. Naphtali Bachrach, *‘Emeq ha-Melekh* (Amsterdam: en Kaza de Emanuel Benveniste, 1648), 13a, relates a similar story about Luria’s reluctance to teach Joseph Karo Theoretical *Kabbala*, even though Karo had earlier studied *Kabbala* under Cordovero, and his own *Maggid* had revealed to him many secrets which he recorded in his own book. But, as Bachrach puts it: "אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִнָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא לָא מַרְגָּרִי, אִנָּא לָא מִי כֵּלָּא לְפַרְשִׁי לָמֵּּהְמוּתָּ שְׁלָא Luria’s words seemed unimportant compared to the wisdom of Luria. Karo’s insistence is described in vivid words:
He himself attended Luria’s lectures to learn from him the secret of the Tora, but Luria was unwilling to teach him, saying that his soul was incapable of absorbing much wisdom unless through Cordovero’s method. And the best indication for this is that every time Joseph Karo attended a lecture by Luria, Joseph Karo would doze and fall asleep as soon as Luria started to uncover to him a secret. Finally Karo recognized on his own that he just wasn’t made for it and dropped the course!
1. Birth and Precocious Childhood

[3] There was a man in the land of Safed, t"v, called Rabbi Solomon Luria, z"l. That man was blameless, he feared God and turned away from evil (Job 1:8). One day, as he was in the synagogue reciting prayers and supplications to God to grant him an enduring progeny, he found himself alone studying, as was his custom. Then Elijah the prophet, z"l, appeared to him and said: “I want you to know, Sir, that I am Elijah, the prophet, and God’s messenger. He sent me to announce to you that your wife is pregnant and will give birth to a son whom you shall name Isaac. He will set out to save the souls of the wicked from the power of the kelippoth, and through him a number of souls, which are now in gilgul in the mineral, vegetable, animal or rational kingdoms, will be redressed. He will uncover secrets of the Law that have been concealed since the world was created, and will also expound on the holy Zohar. His fame and reputation will spread throughout the world. However, let me warn you, Sir, not to circumcise him until I come to be the sandek of this son who will be born to you.”

And so, when Elijah the prophet, z"l, finished saying these words to this pious man, he disappeared before him, and Rabbi Solomon, the pious, was left alone in the synagogue, praying to God for the fulfillment of this good news which Elijah the prophet had announced to him. He kept weeping and saying to himself: “My God and God of my fathers, Abraham, Isaac and Jacob! Do for the sake of Your mercies and fulfill for me this good news that You brought me through Elijah the prophet, z"l.” Weeping, he also said: “Let not my sins annul this good news
which came to me from the Heavens! Please, God, don’t act just because of [4] me, but for the sake of Your great, mighty and awe-inspiring Name, as well as for Your great compassion and Your infinite mercy.”

That entire day, he did not leave the synagogue, neither did he eat or drink, but wept and prayed to God. At nighttime, he went home bitterly weeping (Isa. 33:7), yet with a joyful heart (Prov. 15:13). He disclosed nothing to anyone, not even to his wife.

Now, with every passing day he observed that the rebbitten's stomach was growing like that of a pregnant woman. So, he fasted every day and did ascetic acts. He did not interrupt his prayers and supplications to God until the nine months were completed, and her time to give birth had come (Gen. 25:24), when she gave birth to a male child. When he came out of his mother's womb, the whole house was filled with light and his face shone as the sun and the moon. When his father, Rabbi Solomon, z"l, saw this, he felt a special joy which kept him from eating and drinking or interrupting his prayers to the enthroned in praises (Ps. 22:4). On the eighth day, they took him to the synagogue, as is customary in Safed, tvb”b, for the circumcision. While the guests were arriving, the Rav Rabbi Solomon, z"l, was peering through every corner of the synagogue to see if our Sinyor, Elijah the prophet, z"l, had come, but couldn’t see him. Meanwhile, the cantors were singing and the Rav Rabbi Solomon was deeply worried and shaking like a reed because of the absence of Elijah, the prophet, z"l. Most of the guests, who had their own businesses to attend to, pressured him saying: “Sir, why don't you go ahead with the circumcision as it is getting late for our work!” He in turn calmed them down by saying: “I am expecting some relatives.” Thus, almost a whole hour was spent dillydallying, but Elijah, z"l, [5] was still not there.

Seeing this, he got extremely worried and wept with bitterness in his heart, thinking to himself: “If our Sinyor Elijah doesn’t show up, surely my sins must have caused it, nullifying the good news he had brought to me.”
And as he continued weeping bitterly in his heart, Elijah, the prophet, z”l, finally appeared and said: “Don’t weep, servant of God! Draw near the altar and offer up your sacrifice (Lev. 9:7) that is a perfect and pure offering. You take your seat on my chair as a sandek, while I shall circumcise him. Also, the reason I came late was to see if you would observe my instructions.”

At that time, as the Rav Rabbi Solomon Luria, z”l, heard these words, he rejoiced immensely. He sat down on the chair, while Elijah the prophet, z”l, took the child from the person who brought him forward and circumcised him. After the blessing of the circumcision was said, he disappeared from sight, no one saw Elijah, z”l, except the father of the circumcised child and no one else.

When they took the baby home, the circumcision had already healed, looking like that of a child circumcised a long time ago. When he was three months old, he started to speak. He was weaned when he was a year old and his father immediately took him to school. When he was five years old, he was already studying the Six Orders of the Mishná, and at eight he was learning the Talmud and studying the Gemará like a great disciple of the Sages. At about that time his father, Rabbi Solomon Luria, z”l, passed away, leaving behind life for all Israel, amen.

After his father’s death, they paid him all the respect he deserved as a gentleman. When the days of his mourning passed, his mother said to him: “You must realize my son that your father passed away and that I am now a widow, I don’t have the means for buying the books you need! Now, therefore, if you wish to follow my advice, let us go down to Egypt where my brother is prominent in Cairo and all your needs can be met there.” Her son answered saying: “My Sinyora madre, whatever you enjoin me to do, I am ready to do it.”
2. Prominent in Egypt

The two of them set out to go to Egypt, to the house of his uncle who received them with a most courteous and hearty welcome. His uncle immediately summoned the Rav Bešalel Ashkenazi, z”l, with a request to take him as a student. He was allowed to do so; and as they were studying together, the Rav Bešalel Ashkenazi, z”l, observed that he had a receptive and sharp mind and that he could absorb the Torá like water. He continued to study with him for two years until his wisdom surpassed that of all the Sages and master teachers of Egypt, not a single haham could measure up to the power of his wisdom and his speculation. When his uncle became aware of this, he took him as his son-in-law, bestowing upon him honors as well as much wealth and a great trousseau.

3. Discovering the Zohar

One day, as the Rav ha-Ari, z”l, was in the synagogue, there was a certain traveler holding a book in his hand. The Rav ha-Ari, z”l, looked at it and saw that it was a manuscript containing deep and awe-inspiring secrets. After he finished saying his morning prayer, the Rav ha-Ari, z”l, asked this man: “What is your name, where do you come from, what is your profession and what is written in this book?”

The man answered and said to the rav: “How can I answer you or what can I tell you to justify myself (Gen. 44:16)? Because I’m one of the ignoramuses of the Bar Nathan family, who doesn’t even know what an alef is; and I’m one of the Marranos from Spain! But when I came to the Synagogue and saw that everyone was holding a book, I felt embarrassed and took this book in my hand, but surely [7] I don’t know what is written in it.” The Rav ha-Ari, z”l, said to him: “In view of the fact that you don’t know what is written in it and it is of no use to
you, why don’t you sell it to me, and I’ll be glad to give you a prayer book in return?” The man answered: “Do I need money? Why should I sell one book to acquire another? Instead, were you to tell your father-in-law to write off the taxes on my business, I’ll be glad to give you this book!”

Now, as the rav was extremely eager to get the book, he pleaded with his father-in-law to write off the taxes on this man’s business. To his delight, the rav got the book and studied it most intensely day and night with fasts, immersions and ascetic acts. And because of the good deeds he was performing, he deserved to be told in his dreams that the meaning he understood about a topic from the Zohar may not be the true secret meaning of the text. At times, however, he was told that the meaning he understood was indeed Rabbi Shimon ben Yoḥay’s, z”l, intention. And at times, he was told that in order to grasp a given topic in the Zohar, it was necessary for him to perform many immersions and ascetic acts. He followed these instructions and kept increasing his wisdom and his independent judgment.

In view of all this, and for more seclusion, he withdrew to the Elijah, z”l, synagogue in Old Cairo where he kept studying day and night for a period of six years in holiness and purity. Finally, he became so deserving that they raised his soul every night to the Heavenly Academy, where he was asked to choose a particular academy in which to study that night. At times, he would say, “the academy of Rabbi Shimon ben Yoḥay, zla’a.” And at times, he would say, “the academy of Rabbi Eliezer the Great,” and at times, he would say that he wanted the academy of Rabbi Akiba, or of the other Tannaim or Amoraim. Wherever he wished to go, they would take him to learn mysteries and supreme secrets. When he got up the next morning, he would disclose everything he had learned to his disciples; whatever he learned, he never forgot it.
4. Defending his Move to Safed

You should also know that as a result of his good deeds he earned the merit of returning to his home only on Sabbath eves. He also spoke only Hebrew with his wife. One night, Elijah the prophet, z"l, said to him in a dream, “make a special effort to strengthen yourself in the Law and the commandments. If you do so, you will gain access to the spirit of holiness. No secret will remain hidden from you, and your fame will spread throughout the world.”

One night, he was told the following at Rabbi Shimon ben Yoḥay’s academy: “What are you doing in this defiled land? Arise and go to Safed, tvb“b, for the privilege of your burial in the Land of Israel, since, far be it from us, your days are counted. Also, you will bring the Rav Hayyim Vital, z“l, who is in Damascus to succeed you as a prophet. He is a great man and a spark of Rabbi Akiba; he did teach you much Torá in a previous gilgul. Now is the time for you to pay him back by informing him about any secret that he may want to ask you. Indeed, you should give him an answer on anything he wishes, and tell him all about what you hear in the Heavenly Academies.”

A Prophet-Candidate in Safed

5. Debut in Safed

And so, the rav got up early in the morning, went home and fetched camel drivers to rent camels. He loaded his goods, his children and his wife and they journeyed to Safed, tvb”b. There he found some of the world’s pillars and luminaries, men mightier than lions in the Torá, among whom were the great rav and divine kabbalist Moses Cordovero, zla“a, the illustrious Gaon, our Teacher, Yosef Karo, z“l,
and other geonim. However, as the Rav ha-Ari, z”l, stepped on the soil of Safed, he forgot everything he knew, and the totality of his knowledge flew away from him. When he became aware of this, he got very scared and it upset him greatly. He was so perturbed that he became drowsy. As he fell asleep, he dreamt of an individual who was standing by him and was saying: “Why are you sleeping? Arise, invoke your God (Jon. 1:6) and perform more ascetic acts, fasts and immersions, because all that you did in Egypt has become useless for you in this Holy Land whose very air is spiritual. But if you do as I suggest, you will regain your strength better than before, with much benefit.”

And so he did, engaging in other ascetic acts, other fasts and more immersions with which he regained his initial strengths, and even more, surpassing his previous level. That is how he deserved having the spirit of holiness rest upon him. He was also knowledgeable in the speech of palm-trees, of the holy creatures and birds around the Chariot and that of the ministering angels. He knew the language of animals, the language of insects and creeping things, and the sins for which souls moved in the air and in gilgulim. Upon seeing the face of any human being, he could tell whose soul it was. He also knew whether he had been in a previous gilgul, or the number of times he had been in a gilgul, or what he had returned to correct in this world. As with Elisha, the prophet, he, too, deserved that no fly appeared on his table (Ber. 10b), while the scent of the Garden of Eden wafted from his bed and from his table. He could also hear the herald who announced which decree had been issued to the world about who would live and who would die in a given year.

Furthermore, every Yom Kippur, at the time of the closing of the gates, he would be sanctified amidst the holy and sublime seraphim, and could fly in the air to hear behind the Curtain everything that had been decreed for that year. He knew all this and yet he concealed his prophecy for the sake of the Rav Rabbi Moses Cordovero, zla”a, who was a great man and mightier than a lion in the Law. Every one of his new
interpretations was written in holiness and purity. He always had to contend with male demons, because they would not let him write. That is why when he sat down to write, he always touched his mouth, so that they would let him write, as it were: by uttering those names, he drove them away from his presence. Whenever adverse situations such as these occurred to him, God rescued him from them. The Rav ha-Ari was aware of all this, yet he wouldn’t talk about it, saying that it was inappropriate to divulge his prophecy, lest people disavow the Rav Moses Cordovero, z"l, to join the followers of the Rav ha-Ari, z"l.

After a while, the Rav Rabbi Moses, z"l, fell sick. He fetched his disciples to bless them, each one with his appropriate blessing, and warned them, saying: “You should know that there is here, in Safed, a gentleman who will become prominent after my death and will enlighten your eyes in the science of Kabbala, and who will uncover awesome secrets from the book of the Zohar. That is why you should give him the respect due to him; and even though you may feel that he contradicts my words, do not let it upset you, since his words and my words were both uttered by the same mouth at Sinai! And while in my days, the channels and the paths were closed, in his time the channels will be uncovered; that is why it will seem to you that he is contradicting my words. I am telling you that he is a great man and a spark of Rabbi Shimon ben Yoḥay, zla"a.”

His disciples begged him and urged him to tell them who that person was. The Rav Rabbi Moses, z"l, told them that he was not authorized to divulge his identity, since he was unwilling to do so personally. “At best, I can give you a hint to identify him: anyone worthy of it, will see the pillar of cloud (Exod. 13:22) when they take me to the cemetery [11] for my burial. He is the person whom God has chosen to enlighten your eyes.”

And it came to pass that as he finished saying these words, our teacher Moses Cordovero, zla“a, passed away, may his soul be bundled up in the bundle of eternal life, vhly“sh. All of his disciples rent their
garments, wept intensely, and their grief was heard throughout the town whose inhabitants came to pay him tribute. His disciples carried him with utmost sanctity, clothed him with shrouds worthy of a king and carried him with great respect. The entire city, young and old, even non-Jews as well as high officials of Safed, tvb“b, followed his bier. The Rav ha-Ari, z“l, too, walked in their midst, shedding mournful tears for this true gentleman.

As they entered the cemetery, his associates wished to bury him beside the prominent ones of that generation. The Rav ha-Ari, z“l, said to them: “This is not his place. I am watching the pillar of cloud which is still moving ahead and will stop at the set place!” They followed him and he showed them where the cloud settled. It was there that they buried that gentleman with all due honors. Only then did his associates know for sure that the Rav ha-Ari, z“l, was the person whom our teacher, Moses Cordovero, z“l, had predicted would arise after him.

Despite all this, they still did not consider him a prophet until an event occurred close to the death of the rav. Here is that story.

6. Luria: A Potential Prophet

An event took place in Safed, tvb“b, in the days of the Rav ha-Ari: they had appointed ten official fine collectors among whom was also the Rav ha-Ari. One day, one of the appointed collectors got up before dawn and opened his window to see if it was dawn to go to the synagogue. He saw a woman, adorned and well-dressed leaving her courtyard! The appointed collector followed her to see where she was going. He saw her entering another courtyard where there was a young man suspected of adulterous behavior.

Then the appointed collector said: “Surely the matter is known (Exod. 2:14), because obviously this woman was going there to commit some transgression!” He said nothing, but went to pray. When he finished
his prayers, the appointed collector approached the sexton and asked him to convene his colleagues in charge of collecting penalties. The Rav ha-Ari, z“l, was at that synagogue, about to leave after he finished studying. The appointed collector said to him: “Please, sit down for just a short while, until all the appointed collectors are here, for I have to present a testimony which I witnessed this morning with my own eyes.” The rav, z“l, sat down and waited until their colleagues came. As the appointed collector rose to present his testimony, before he could even open his mouth to speak, the rav yelled at him and said: “Close your mouth and don’t ever defame any innocent Jewish girl! The woman whom you saw this morning entering that courtyard, didn’t go there, God forbid, for adultery. It was rather to accept a letter from her husband who is in the West,10 and had it sent to her with a merchant who came from there. He had asked him to deliver his message to her personally, along with verbal instructions that her husband wished to convey directly to her,11 for important matters cannot be transmitted to an agent (Git. 29a). Since this woman is of distinguished birth from a good lineage, she did not want to go there during the day for fear that people would see her! That is why she got up while it was still dark and went to receive what her husband had sent her with this merchant. Then she returned to her home.”

When the appointed collectors heard this side of the story, they were very surprised and rushed to have an investigation and found that the rav’s, z“l, words were accurate, not one word of all the good words which he had said was missing (Josh. 21:43). Immediately, [13] the appointed collector got up from the witness stand, threw himself before the rav and begged him to forgive him his sin. The rav answered saying: “What is your sin against me that I should forgive you? Instead, go and talk to that Jewish woman: you cast suspicion on her, she should forgive you.” And this is what the appointed collector did. He went to her and asked her to forgive him; and she forgave him. Henceforth, they held the Rav ha-Ari, z“l, as a potential prophet.12
From this awesome story we learn that it is not appropriate to cast any suspicion on a Jewish man or woman, young or old, because Israelites are holy, clean and trustworthy, none among them is corrupt or crooked (Prov. 8:8). We also find in the Gemará that a sinyor haham said to his disciples: “Just as you judged me leniently, so may the Holy One, blessed be He judge you leniently. And if, God forbid, someone cast any doubt on his neighbor, he is obligated to ask forgiveness from him to satisfy him, so that he in turn can forgive him wholeheartedly.”

**Luria is the Prophet**

7. New Prophet’s First Tikkun

You should also know that even though the Rav ha-Ari, z”l, had done such awesome acts, there were two disciples of the Sages who did not believe that he was a prophet. One day, they came to test him. They said: “Sir, as a seer of future events, are you the prophet who can tell what a person has done from birth to death?” But the rav’s humility was such that he simply retorted: “I am neither a prophet nor a prophet’s son (Amos 7:14)!”

As he was speaking with them, someone passed by and touched the skirt of his gown. He said: “May God forgive you; because of you I have to do so many immersions and ascetic acts!” When the Sages heard these words of the rav, they ran after that man and they said to him: “Right now you must tell us which sin you have committed to prompt the Rav ha-Ari, z”l, to say what he said about you. If you tell us the truth, we’ll beg him to give you a tikkun for the sins you [14] have committed. And if not, know that you will certainly die in a state of sin.”

When that person heard these words, he was greatly troubled in
front of them. He answered them saying: “What can we say or how can we justify ourselves? God has uncovered the crime of your servants (Gen. 44:16)! Last night, I was overcome by my evil inclination and I had sex with my wife in an unnatural way.”

When the disciples of the Sages heard this from that person’s mouth, they were greatly surprised. They appeared before the rav and begged him to give a tikkun on behalf of that person. He did this and gave him his tikkun. Henceforth, they did not budge from the rav’s side; they studied with him, and he disclosed to them awesome secrets.

8. Vital Moves to Safed

During all this, the Rav Rabbi Hayyim Vital, z’il, was still in Damascus. Every night, the rav summoned the soul of the Rav Rabbi Hayyim Vital and brought it to his side, spoke with him and said to him: “Haham Rabbi Hayyim, why don’t you want to come and study with me and learn Torá from my mouth? If I came into this world, it was only to teach you Torá and to divulge awesome secrets to you.”

The next morning, the Rav Rabbi Hayyim Vital reported this to his disciples, telling them: “You should know that in Safed there is an Ashkenazi haham who every night summons my soul to his side and tells me with insistence that I should go there, to Safed, because he wishes to teach me Torá and deep secrets.” And at times, the Rav, our teacher H. Vital, z’il, would jokingly say: “This Ashkenazi haham thinks that he is wiser than I!” His disciples, too, made fun of him along the same lines, saying: “How could there be anyone wiser than our rabbi, especially after he has composed an extensive commentary on the book of the Zohar?”

One day, the Rav Rabbi Hayyim was studying the Zohar and he came across a tough section involving many difficult problems. [15] He worked on it all day long trying to understand it, but failed to do so.
The next day he skipped from that section to another section and found it tougher than the first one and again he understood nothing. On the third day, he moved to another section, again he got nothing out of it. When he saw this, he said: “Let me get up and go to this haham in Safed, meet with him to see if he is as I heard about him, and ask him to expound for me these three sections of the Zohar. If he can’t answer me, I can always come back.”

Immediately, our teacher, H. Vital, z”l, set out on his way up to Safed. But before he even entered the city, the Rav ha-Ari said to his associates: “I want you to know that today, at such an hour, the Haham Rabbi Hayyim Vital left Damascus to come to Safed in order to test me with questions about three sections of the Zohar whose secret meaning he failed to understand. When he comes, please let him in.”

And so it happened that he arrived at the hour the Rav had predicted. When he entered, the rav welcomed him with great respect. Rabbi Hayyim Vital sat before him and asked about the first section whose secret meaning he had missed. The rav told him about a few secrets in that section. He then asked about the second section. The rav responded giving him a few answers and some secrets found in that section; our teacher, H. Vital, z”l, was utterly surprised. When he saw this, he asked him about the third section. The Rav ha-Ari, z”l, answered: “I am allowed to tell you up to this point. From here on, you are not worthy of learning anymore.”

When the Rav Rabbi Hayyim Vital, heard these words, he was greatly annoyed; he stood in front of the rav like a fox before a lion. Our teacher, H. Vital got up to go home with bitterness in his soul and pain in his heart. He immediately took off his clothes, put a sackcloth on himself, [16] wrapped himself with ashes and sat on the ground. He fasted all day and all night, weeping intensely and saying prayers and supplications to God to grant him benevolence, loving-kindness and mercy in the eyes of the Rav ha-Ari to take him on as a disciple instead of dismissing him.
The next day, he got up in the morning, took off his sackcloth, washed off the ashes, put on his clothes, came before the Rav ha-Ari and fell at his feet and wept, begging for mercy and asking the rav to take him on as a disciple. The rav answered our teacher H. Vital: “The reason why I did not take you is because up until now you stalled and did not want to come. Also, when you would get up every morning, you would tell your disciples about it and make fun of me. However, the sackcloth and the ashes which you put on last night, that is what made you worthy enough to take you on as a disciple.”

At that moment, as our teacher H. Vital, zla"a, heard these words, he rejoiced immensely, fell down and kissed the feet of the rav, saying to him: “May our sinyor, the king, live forever.”

At that time, the rav sat down to study with his disciples, and the Rav Rabbi Hayyim Vital, z"l, began to study with the rav and his disciples. Yet, whatever he studied he would forget, until one day the rav and his associates decided to go with the Rav Hayyim Vital to Tiberias, where the rav let our teacher, H. Vital, drink some water from the Well of Miriam, the prophetess, by the Sea of Galilee. From then on, our teacher, H. Vital did not forget anything; instead he advanced in the science of Kabbala beyond all his disciples in fulfillment of the verse, he gives wisdom to the wise (Dan. 2:21).

9. Promoting Holiness

It is important to know that the Rav ha-Ari, z"l, would always go to the wildernesses with his associates to study Torá [17] with them, adding that it was necessary to do so to promote holiness through solitude and to connect with the Shekhina which is in exile. He would also eat bitter herbs from the fields in fulfillment of the verse thorns and thistles it shall sprout for you, but you will eat the grass of the field (Gen. 3:18).
Furthermore, you should know that when he sat down to study Gemará, he would come up with six literal interpretations corresponding to the six days of the week, plus one mystical interpretation for the day of the Sabbath.

10. Protecting the Jewish Nation

Also, you should know that one day, as the rav was in a field studying with his associates, he raised his eyes and saw a tree. On it were two ravens with plucked feathers. The rav said to them: “You wicked creatures! In this world you tried to uproot the Israelite nation from the world! Now that you are hurting and suffering, you have come to plead with me, crying that I should pray on your behalf! Go away, wicked ones, to where you came from.” Immediately, those two ravens flew away and returned to where they came from.

His associates asked the rav what this was all about. The rav answered: “You should know that these are Balaţ and Bil’am whom they removed from Gehinnam to transfer them to another, harsher Gehinnam, and they came to me to intercede on their behalf to remove them from their sufferings. That is why I spoke to them in those terms to inform them that there is judgment and accounting in the heavens.”

11. Two Youths and their Defiling Escapades

Again, one day the rav was studying with his associates. The rav said to his associates: “I am looking at two female demons, well made-up, wearing silk and bejeweled with gold jewelry and precious stones, who are about to enter the home of so-and-so to defile two young men who are now there. I do have the power to extricate them, but I shall not do so because they brought it upon themselves and they welcomed it,
as they continue doing many inadmissible, impure things to defile themselves. And that is why the gates of defilement are open to them."\textsuperscript{20}

The Sages went on to investigate this and found that the Rav ha-Ari was right.

12. The Plight of Altaras and Communal Solidarity

You should know also that one day the rav was studying with his associates. In the middle of their study, the rav said to his associates: “Keep quiet!” And they kept quiet. After a while, the rav struck his leg and said: “Blessed be the true Judge!”\textsuperscript{21} The associates were upset witnessing this. They asked him why he had done so. He said to them: “You should know that I heard the herald who was proclaiming and saying that it had been decreed that locusts would come over the boundaries of Safed, \textit{tvb\textquoteright}b, to eat the entire crop,\textsuperscript{22} and the grass of the field, and all the fruits of the trees, so that no greenery would remain in the fields. A poor man called Rabbi Yaakov Altaras, who was bitterly weeping with an aching heart and blaming God’s ways for his bad luck, caused this entire matter of the decree. But God couldn’t tolerate that his neighbors didn’t take care of him, or provide for him, or have pity on him, and above all, that they didn’t mind if he lived or died. That is why this decree has been issued over Safed.

“Now, my sons, I beg you for the sake of God, take a collection among yourselves. One of you can take it to this poor man, \textit{perhaps God will have mercy on us} and abolish this terrible decree (Jon. 1:6).” And so they did, collecting among themselves about twelve ducats that they sent through Rabbi Isaac ha-Kohen, \textit{z	extasciiacute;l}. He went to the home of that poor man, and found him lying on the [19] ground by the door of his house, weeping and clamoring to God. Immediately our teacher, Rav Isaac, \textit{z	extasciiacute;l}, said to him: “Why are you weeping and clamoring? Get up from the ground and take this money. Don’t you ever act like this
again! It was because of you that the locust decree was proclaimed over the boundaries of Safed.”

That poor man, Rabbi Yaakov Altaras, said to him: “How could I not weep for my utter bad luck? My entire income that sustained my household and me was based on a water jug from which I sold water. That was my livelihood. Since it broke, I have been weeping because I had no money to purchase another one.”

When Rabbi Isaac ha-Kohen heard these words which confirmed what the Rav ha-Ari, z”l, had said, he raised him from the ground, gave him the money and he told him in the name of the rav to pray to God to cancel this decree which had been ordained because of him. He agreed not to weep anymore, neither to complain against God’s attributes.

When our teacher, Rabbi Isaac ha-Kohen came back to the rav, he told the disciples that it was exactly as the rav had said. Then, they sat down to study again. In the middle of their study, the sky turned black. They raised their eyes and saw that locusts in heavy swarms (Exod. 10:14) were coming to the territory of Safed and the associates became very scared. The rav said to them: “Do not be afraid of anything since that poor man has already forgiven you for his mistreatment and the decree has been abolished. Now, you will see that a strong wind will rise from the West and will throw the locusts to the sea!”

And that is what happened. Then the rav said to his disciples: “May you be blessed, for the decree has been abolished because of you.” And from that day on [20] on, the rav enjoined that the entire population of Safed take care of that poor man because he was a disciple of the Sages and a devout man.

13. The Secret of the Two Young Does

After this incident, as they were studying both passages in the Zohar, it happened that the Rav, our teacher, H. Vital, z”l, asked for the secret
meaning of the toseftá found in the section about the two young does25 that did the will of the Sinyor that was pleasing, saying: “What is the exegesis of the two young does, when he26 (Rabbi Elazar) had heard a voice from the heavens saying, ‘Abraham and Isaac’?”

HEAVEN AND EARTH LISTEN TO PROPHET LURIA

14. Humiliating Disciples

You should know also that one day, as they were studying, the rav said to his disciples: “You should know that tomorrow we shall study such and such a section in the Zohar which is very difficult. That is why I am telling you to prepare it well for tomorrow when we shall study it.” They answered: “We shall do as our sinyor is telling us.”

That night, each one went to his house, studied that section all night, but failed to sense any difficulty in that section which they had immediately understood! In the morning, all the associates came and gathered at the home of the rav, and listened to each other’s understanding of this section and discovered that they were in agreement with each other, for they had all reached the same interpretation. The associates were surprised and said: “If the rav told us to study this section well, because it is difficult, it cannot be in vain. Therefore, let us study it again thoroughly to see if we can get another secret meaning.” And so, they studied it thoroughly and they understood it from beginning to end the very first time they read it. Now, they came and sat down before the rav to study it. The rav said to them: “Did you study well the section which I assigned to you?” All of them answered unanimously: “Our sinyor, we were surprised that you said that its interpretation would be difficult, because apparently there was nothing unusual about it, as it was immediately [21] clear to us.” The rav answered: “Do you all
agree on just one interpretation?” They answered: “Yes, Sir, unless
there is a mistake in this section, and that, we just don’t know! Because,
based on our text, there cannot be another interpretation.” The rav
answered them: “There is no mistake in the language, let one of you tell
us the interpretation you got.”

They did this, and one disciple gave the interpretation of the
section according to their understanding. As he began to speak, a multitude
of birds started to chirp in front of the academy and their cackle could
be heard from far away. The rav said to his disciples: “Keep quiet
because these birds are the souls of the righteous who have come from
the Garden of Eden to tell you that you have the wrong interpretation of
this section in which there are so many problems. That is why you
should keep quiet and I shall tell you its true interpretation.”

As he finished telling them the true interpretation, the birds flew
away. Then the associates were embarrassed and said to each other:
“Where will we carry our shame (2 Sam. 13:13)? Where can we hide
from this humiliation, and where was our wisdom? Were we all so blind
that none of us perceived its real truth?”

At that moment, the rav came and calmed them down and said to
them: “There is no embarrassment in this, neither should you be upset,
because even according to your understanding, there are still some
secrets in it. Let me now tell you my own interpretation to grant you
some merit, and also in honor of the righteous who came from the
Garden of Eden to hear from me my own interpretation.” He then
disclosed to them deep secrets based on the interpretations of his associates.
At that moment, the associates calmed down.

15. Ambivalent to Go to Print

Also one day in the afternoon, as the rav was drowsy and moving
his lips, the Rav Rabbi Abraham ha-Levi Berukhim, z”l [22] happened
to show up. Seeing that the rav was moving his lips, he brought his ear near him to hear what he was saying. Immediately, the rav woke up and saw that this rav was near him, with his ear close to his mouth. The rav said to him: “You will forgive me, Sir, because as I saw that you were moving your lips, I put my ear closer to you to hear what you, Sir, were saying.” The rav laughed and said: “You should know that just now I have received deep secrets about the Balak portion, in the discussion between Bil’am and the she-ass.” They said: “Tell us, Sir, what you have received.” He answered them saying: “Let heaven and earth be witness for me (Deut. 4:26) that even if I were to explain to you day and night for eighty or ninety years what I just received, I would not succeed in completely telling you about these secrets.” His associates said to him: “Why don’t you, Sir, write a book about your deep wisdom?” He said to them: “Such a thing can’t be, because topics get mixed up in my mind, and when I open my mouth to expound to you one thing, it keeps expanding like a spring that keeps gushing forth (Prov. 5:16). And as I start explaining to you, I look for a small and thin conduit for my thought to flow through, so that you can absorb rather than lose everything, similar to a small child who, when nursing, can be overtaken by a sudden flow of milk and drown. This being so, how could there be different opinions about my writing down my wisdom, and how can I tell you what my soul has received from the heavens? Rather, everyone of you should write down what he hears from me.”

Later on, the rav changed his mind and said: “I do not allow anyone to write down what he hears from me, except the Rav Hayyim Vital because his level of understanding overlaps mine.”

In spite of this, the associates did not stop taking notes secretly, without the rav’s knowledge. On a certain Thursday, as they called the Rav Rabbi Moshé Meshullam [23] to the sefer Torá during the portion of va-yélekh, he had to read the verse and Moses wrote down (Deut. 31:22). When he came down from the sefer Torá, he went to kiss the rav’s hand. The rav said to him: “Didn’t I instruct you that no one,
except our teacher, H. Vital, should write down whatever comes out of my mouth?” Rabbi Moshé Meshullam said to him: “From the day when you told us to write nothing, we haven’t written down anything.” The rav said to him: “Does the Torá, God forbid, lie? The sefer Torá is a witness that indeed you have been writing. And the proof is that you have the handwritten papers hidden in your bosom!” This embarrassed Rabbi Moshé, he had nothing to say, and he agreed not to write anything again.

16. Challenge and Support by Cordovero’s Disciple

Also one day, the rav was studying with his associates and a disciple of the Rav Rabbi Moses Cordovero, z”l, was with them. While the rav was lecturing, he came to a secret interpretation that this disciple of the Sages thought contradicted the words of his own rabbi. The rav turned his face and saw that his complexion had changed. He said to him: “Why are you disturbed? Here is your own sinyor haham who is listening to my exposition because what I am saying is true.”

The disciple said: “How could that be, since he said the opposite of that?” The rav answered him: “Wait and I’ll show you what your sinyor haham is saying.” The rav turned to the other side and said to him,28 “Such and such is what your haham says, and if you do not believe it, go to his house, open such and such a book, and you will find that what I am saying is written right there!”

Immediately, the haham got up and went running to the home of his rabbi, our teacher, Moses Cordovero, z”l, opened the book mentioned by the rav and found exactly what the Rav ha-Ari, z”l, had said. That disciple returned to the rav, fell down to his feet, and requested to be admitted as his disciple. The rav consented to take him, and henceforth he never budged from the side of the rav, z”l.
17. Unusual Reward for a Good Deed

[24] Also one day, the rav was studying with his associates and the Rav Rabbi Shemuel Uzeda, z”l, happened to show up. As the rav saw him enter, he treated him with deference by standing up fully and having him sit on his right side. Our teacher Sh. Uzeda stayed there quite a while until the rav was through talking to him. When he got up to leave, the rav went out to accompany him all the way to the door. And when the rav came back inside, his associates were surprised among themselves and said to the rav: “How is today different from other days (Sanh. 65b), since other times when our teacher, Rabbi Sh. Uzeda, would come, you wouldn’t show him the respect that you displayed today?” The rav answered them: “I did not get up to honor Rabbi Shemuel, but in honor of Rabbi Pinhas ben Yair who came in with him through the secret of temporary impregnation, because of a good deed which he did today and in which he is still involved.”

When Rabbi Hayyim Vital heard these words, he got up and went running after Rabbi Shemuel until he caught up with him and adjured him: “By the life of our rav, do tell me the truth! Which miṣva did you do today, and how far along are you since the rav said such and such about you?” Rabbi Shemuel said to him: “You should know, Sir, that today I got up early in the morning, and went to the synagogue to be one of the ten first ones to come to the synagogue as is my custom. And on my way I heard the sound of a very bitter cry and was upset, asking, what can it be? I approached the door of a house to inquire what was going on and I found everyone in that house, young and old, weeping because they had been robbed, stripped of their clothes, and left with just their shirts on their backs. I was so moved by them that I took off the clothes I was wearing to clothe those people. Then I returned home and put on my Sabbath clothes and went to synagogue for prayer. And when I left after prayer, I went to make a collection to finish clothing them.” When our teacher, H. Vital, z”l, heard this, he kissed
him on the head, blessed him, and came back to tell the associates about it.

18. Unusual Punishment for a Bad Deed

Also know that one day, as the rav was sitting with his associates, he said to one of them: “Get up and leave my academy, because you have been placed under a ban in heaven and you cannot stay here.” Immediately, that associate got upset and left helplessly, went to his home, got undressed, put on sackcloth and ashes, sat on the ground and fasted all day long, weeping and praying to God, for fear that his sins might have caused his dismissal from before the rav. He spent the whole night fasting, while lying on the floor. In the morning, he got up and, wishing to repent, appeared before the rav, weeping and begging him to tell him what kind of sin he had committed to be placed under a ban by the heavens. The rav said that it was for the sin of not feeding for three days the chickens he had at home. That is why they had placed him under a ban. But “if you agree to feed them personally before the morning prayer and not rely on your wife—if you concur with this—I can release you.” The associate said: “Here I am, ready to do whatever you, Sir, will order me to do.” Then the rav released him, and allowed him to sit among his associates as before.

19. Refuses Mediating Length of Gilgul

Also know that one day the rav was studying with his associates. In the middle of his study, the rav said [26] to his associates: “Do you know a certain tax-collector who used to collect taxes in Safed?” His associates said to him: “May his name and memory be blotted out (Ps. 109:13), he was a very wicked person.” The rav said to them:” “Bring
me a mousetrap and I'll show him to you.” They brought a mousetrap. The rav placed it in a corner of the academy, and immediately a mouse got into it. The rav said: “Bring it to me.” They brought it before the rav who spoke with the mouse before the associates, saying: “You wicked one! Do you remember when you were a traitor, an informer and a miscreant, and you used to expropriate the properties of the Jews for the benefit of the gentiles of the world? Then you thought, God forbid, that there was neither judgment, nor judge in this world. See where you ended up!” Then the mouse wept and begged the rav to pray on its behalf, to save it from these torments, and to let it enter Gehinnam, as it had been quite a while since it had been caught up in these evil gilgulim.

Then, the rav yelled at it and said: “Get out of here, you wicked one, because you are still not worthy of entering Gehinnam.” The people who were there were surprised when they saw all this. They opened the mousetrap and the mouse went on its own way, and the rav sat down to study with his associates.

20. Arbiter in Liturgical Matters

Also know that one year, the rav went to Meron with his associates to give his son a haircut by the grave of Rabbi Shimon ben Yoḥay. He threw a huge and cheerful party. After they cut his son’s hair, they set a festive table and the rav with his associates sat down for the meal. The Rav rabbi Abraham ha-Levi Berukhim, z”l, was also with them. After they ate and drank and enjoyed themselves, they said the blessing after the meal. And the Rav Abraham ha-Levi inserted the words, “comfort Thou” in that blessing according to his custom that was always to say, “comfort Thou” for the destruction of the Temple, whether during the silent prayer or during the blessing after the meal. The rav was dozing, but when he woke up, the rav said to Rabbi Abraham ha-Levi,
z“l, in the name of Rabbi Shimon ben Yoḥay: “Because you said ‘comfort Thou’ on a joyous occasion, so, too, will you say ‘comfort Thou’ for your elder son on his death!” That is how within seven days, the Rav Rabbi Abraham ha-Levi’s elder son, may the Merciful protect us, died prematurely.

Also, the rav told us that in this joyous occasion of Rabbi Shimon ben Yoḥay, called the “Celebration of Rabbi Shimon ben Yoḥay,” there is the important root of an awesome secret. Anyone in attendance must eat, drink, enjoy themselves and be happy, not gloomy.

21. Even the Angels Join his Reading of the ʿIddera

From there, the rav and his associates set out to the place where Rabbi Shimon ben Yoḥay and his associates gathered for the ʿIddera. The rav sat where Rabbi Shimon ben Yoḥay used to sit, and he let each of the associates sit in a place appropriate for him, and they studied the ʿIddera. Then the rav said that each one of the associates is a spark of Rabbi Shimon ben Yoḥay. That is why he had each one of them sit in the place whose spark he was.

Having disclosed awesome secrets, he said to his associates: “You should know, my children, that were your eyes permitted to see everything, you would now be seeing a great host of righteous people and angels who have came from the Garden of Eden to hear the ʿIddera and the secrets of my mouth. You should know also that each time we sit to study, the flame of an awe-inspiring fire surrounds us until we are through studying.”
22. Luria’s Stance as Messiah Son of Ephraim

You should know that one day the *rav* went with his associates to the grave of Shemaya and Avtalion and made a *yihud* over their grave.32 When he finished making the *yihud*, the *rav* said to his associates: “You should know that these two masters, Shemaya and Avtalion, are telling you to pray so that the Messiah son of Ephraim doesn’t die during your lifetime.”33 Yet, in his heart [Rabbi Isaac] knew that he was the messiah. However, due to his extreme humility, he never said so until the day of his passing; they, too, did not know this until the day of his death.

23. Saying *Shalom* Breaks a *Yihud*

Also one day, the *rav* called one of the associates and gave him a *yihud* to do over the grave of a *šaddik*. He said to him: “Go and do this *yihud* so that he may disclose to you deep secrets on condition that you do not speak to any associate or anybody else.”

The associate took the *yihud*, went and did it, but the *šaddik* didn’t disclose him anything. He returned to the *rav* and said to him: “I went and did the *yihud*, but he didn’t disclose anything to me.” The *rav* answered him: “Had you listened to me, you would not have spoken to anyone according to what I told you. Then he would have answered you.” The associate told him that he hadn’t talked to any human being. The *rav* said to him: “Don’t you remember that in such and such a place you said *shalom* to a gentile Arab?” Then the associate agreed and said to him: “Indeed, you speak the truth, my sinyor.”
24. Rehearsing a *Yihud* on the Wrong Grave

Similar to this is what happened to our teacher, Rabbi H. Vital, *z”l*, when on a certain day the *rav* was studying with his associates. He gave a *yihud* to Rabbi Hayyim Vital to go to Avnith and to read it on the grave of Abaye and Rava. Our teacher, Rabbi H. Vital took the *yihud* and went and read it as the *rav* had told him and then came back to the *rav*. As he went through the door, the *rav* got up and received him with great respect, saying *welcome* to him, grabbing him by the arm and seating him by his right hand. The *Rav* Hayyim was dumbfounded, saying to the *rav*: “What is the reason that you so honored me today more than on any other day?” He answered him saying: “I did not get up for you, nor did I honor you, except for Benayahu ben Yehoyada who came with you.” Our teacher, Rabbi H. Vital said to him: “Isn’t this a case of a *yihud* meant for [29] Abaye and Rava who should have come with me?” The *rav* answered him and said: “In that very spot where you sat halfway on your trip to rehearse the *yihud*, that is where Benayahu ben Yehoyada is buried, and this *yihud* touches the very *root* of Benayahu’s soul. That is why he came along with you.”

Also one day, the *rav* went with his associates to Avnith. Midway, the *rav* said to his associates: “Here is where Benayahu ben Yehoyada is buried.” Then our teacher, Rabbi H. Vital, *z”l*, remembered that he had sat on that very spot as he was rehearsing the *yihud* at that time.

25. Vital Tricks Luria to Teach Him Palmistry

You should know also that on a certain Purim eve, the *Rav* Rabbi Hayyim, called a poor widow who lived in his courtyard and had an only daughter. He said to her: “Take these two ducats for your service; and tomorrow on Purim, take your daughter and come before the *rav* to ask him for some Purim money. When he gives you some, tell him, ‘I
didn’t come for the money.’ The real charity for him is to look at your daughter’s hand to foretell her future and what will happen to her.”

Rav Hayyim Vital had done this with cunning to learn the science of palmistry. Indeed, many times he had urged the rav to teach him that science. But the rav would put him off saying: “You don’t need alien sciences, the science of Kabbala is enough for you!” With this trick, the Rav Rabbi Hayyim hoped to gain insights from the rav as he was examining the hand of the young girl and saying: “This sign shows wealth, this sign shows poverty, that sign shows life and that sign shows death.”

And that is what the woman did. On Purim morning, the rav started to expound the laws of Purim and began uncovering great secrets in the Scroll of Esther. Suddenly, the widow let herself in and said to them: “Sirs, you must know that anyone who begs for alms on a day like this, gets something; how much more so for a destitute woman like me.” Immediately, the rav said to his associates: “Give this woman some Purim money.” As they were about to give her some, the widow said: “You should know, my sinyor, that even though I am destitute, I have never stretched my hand to beg for charity, nor to receive any. I sustain myself with my work, except that the favor I am asking from you, sinyor rav, is that you take a look at my daughter’s hand to know her mazzal and what will happen to her, for good or for evil.”

Then, the rav answered the widow and said: “You should know that Rabbi Hayyim’s tricks are useless, for I am aware that he gave you two ducats to have you come here and ask this question, in order to learn this science. In spite of all that, this is not a day for you to go back empty-handed. Tell your daughter to distance herself from me and to place her open hand on that column standing before me, and I will tell her all that shall happen to her.”

So she did. She moved away from the rav and placed her hand on the column; and he told her all that had happened to her since she was born till now, and what would happen to her from that moment until
the day of her death. Then the Jewish woman returned to her home.

Now, the Rav Rabbi Hayyim Vital was upset and much ashamed for what he did, and from that day on he did not want to learn that science. Then the rav said to Rav Hayyim Vital, z”l: “I have been telling you many times now not to get lost in these strange sciences. The science of Kabbala is enough for you; with it you will know all that you need.” [31]


An incident occurred in Safed, tvb‘b, on a day when some young men went out to the fields for a walk. While they were joking and playing, they saw a finger coming out of the ground. The youths said jokingly: “Is there anyone who wishes to give kiddushin to this finger?” Again jokingly, a young man removed his ring from his finger and placed it on that finger, saying: “Behold, with this ring you are betrothed to me according to the Law of Moses and Israel.” (Kid. III:2)

As he finished saying these words, the finger with the ring on it disappeared. When the young men saw this, they were upset and they all returned with sad hearts and bitter souls. But after a short while, they forgot about this incident.

Now, the young man who had placed the ring on that finger was engaged, and after a while, the time for his wedding arrived. His father-in-law sent word that he wanted a wedding; and so wedding arrangements were made. On the Friday of the Seven Blessings, all the town’s people gathered to participate in the Seven Blessings.55 As the groom was with his bride under the canopy, a woman arrived, clamoring, screaming and saying these words: “You, good Jews, what did my groom see in me and what blemish did he find in me to repudiate me after he gave me kiddushin? Is this how the Law of Moses is for him to forsake me, and then go and get wedded to another woman? If you do
not believe me, let me show you his ring with which he gave me *kiddushin* before witnesses. Now, if you grant my judgment immediately according to the *Torá*, it will be fine; and if not, you should know that I am going to kill the groom and his bride.” So, she showed her ring to all those who were there, and they identified it as the groom’s ring. When the people saw this, they all returned to their own businesses, while the bride’s father picked up his daughter and took her back home, as their joy turned into [32] worry and weeping. And the groom remained alone with that woman.

Meanwhile, they went and told the *rav* about what happened, begging him to save him from the grip of that female demon. Immediately, the *rav* summoned the groom and said to him: “Come here, don’t be scared of anything, I’ll be the one to save you from the power of this female demon.” Both of them went into a room where the *rav* said to him: “Tell me everything which is in your mind and have no fear because, as I told you, I shall save you from her. “The young man said to him: “Ask me, Sir.” The *rav* asked him: “Do you wish to get married to this female demon, or did you covet her beauty, or have you had sex with her?” The young man sighed, wept bitterly, and said: “My sinyor, is there a human being who wishes to marry a female demon? If I had wanted to have her, I would not have come here! Nevertheless, what can I do? This happened on the day when I went for a walk; and my sins caused this evil to me. Would that my feet and hands had hurt me, and that I hadn’t gone out to be stuck with this evil!” The *rav* said to that young man: “Stay here and fear nothing, I am going to save you from her.”

The *rav* sent his sexton with this instruction: “Go to the house of this young man and summon the woman, who is there in his house, to come and stand in judgment before me.” The sexton went, looked for the woman in the entire house, but couldn’t find her. He came back to the *rav* and said to him: “I did go, but I didn’t find her.” The *rav* answered the sexton: “You can be sure that she is at home! Due to her
trepidation and fear of me, she has been shortsighted in not coming here. You should go back once more to the house, climb on the ladder, but do not enter into the house and tell her loudly, ‘I am the agent of Rav Isaac Ashkenazi who sent me to summon you to come [33] and stand in judgment before the rav. If you come willingly, it will be fine; and if not, he will place you and your entire family under a ban’.”

This is what the sexton did, repeating all the words the rav had told him to say while on the ladder. And when the sexton finished speaking, the female demon started to come down behind the sexton, and both of them appeared before the rav. The rav said to her: “Why are you bothering this young man? You are a female demon, haven’t you found a male demon to marry?” The female demon answered and said: “Is the law of God such that, after this young man gave me kiddushin, I can go and get married to someone else?” The rav answered: “These kiddushin are not true kiddushin, they are inappropriate because he did not see your face, neither did he know who you were. Had he known that you were a female demon, he would have abstained from giving you any kiddushin. Furthermore, this incident occurred for fun; he placed the ring on your finger just as a joke.”

The woman said that she would marry no one except her husband who did give her these kiddushin. To every objection the rav raised, she gave an answer, until the rav yelled at her and said to her: “In spite of all that, I shall dismiss you and compel you to leave him alone and accept his bill of divorce by force. And if you are unwilling to accept his bill of divorce, I shall excommunicate you!”

The rav was filled with great anger. When she saw the sinyor in such anger, she started to shake like a reed, she had no strength to stay on her feet. Immediately, the rav called the scribe and told him to write a bill of divorce. The scribe wrote the bill of divorce, which the sinyor rav transmitted to her against her will and consent. He adjured her not to harm the groom, or the bride, or the whole family, either the groom’s, or the bride’s. And so, with the threat of excommunication, the female
demon agreed to everything that the *rav* had imposed on her, going back to where she [34] came from.

Then the *rav* sent word to the father of the bride to give away his daughter and to marry her soon, adding: “I shall be the guarantor of the bride and the groom that no evil will harm them.” And that was what the father-in-law did, giving away his daughter to the young man. They married them immediately with greater joy than previously.

27. Associates First, Family Next

Also one day, the *rav* was studying with his associates the *portion* of *be-shallah*, in the book of the *Zohar*, in the section where God invited the *doe*, which is the *Shekhina*. The *rav* said that in this word there is a great and awesome secret. He was not allowed to disclose this secret, because there was great danger in revealing this section and its secret, as Rabbi Shimon ben Yohay, z”l, maintained, *that it is not appropriate to ask too many questions* (*Zohar* 2:52b), based on, *do not try the Sinyor your God* (*Deut.* 6:16). It has also been said about this secret that *Moses ran away from it* (*Exod.* 4:3). However, our teacher, Rabbi H. Vital and his associates paid no attention to him, demanding persistently that he disclose that secret to them. Then the *rav* said to them: “I have already told you that there is great danger in disclosing it!”

Again insisting, they demanded that he disclose the secret of that section to them. So, when he finished disclosing that secret, the *rav* raised his eyes toward the heavens, beat himself on the head and said, *Blessed be the true Judge* three times, grief-stricken and extremely sad. When his associates saw him in such a mournful mood, they were saddened, surprised, and greatly disturbed, not knowing what to say. Then the *rav* said to them: “Why are you upset? Haven’t I told you that there was great danger in disclosing this secret? Now, I did disclose it to
you, although I knew that you would regret it. However, now it is all over because as you didn’t listen to me, nor pay any attention to my voice, you will see that you are the cause for the decree that my son Moshé will die within six days.”

When his associates heard this, they felt very sorry. The rav said to them: “I know that you feel sorry, but it is to no avail. Be careful not to pray to God because the decree has been issued and praying is useless.” Then the rav got up and went home and asked about his son, Moshé. They said: “He just came back from studying with a headache and went to bed.” The rav went to his bed, touched his forehead and saw that his flesh was burning like fire. Right away the rav realized that healing for his disease was not forthcoming (Jer. 8:22). This is exactly what happened, within six days the rav’s son passed away.

After the burial, when the days of mourning had passed, the associates were still very regretful and ashamed of what they had done. They feared that the rav might bear down on them as a result of his son’s death. The rav summoned them immediately, and they appeared before him. They were ashamed and unable to raise their heads in his presence. The rav said to them: “Do you know what I want to tell you?” They said to him: “No, Sir.” The rav answered saying: “Why didn’t you come before I summoned you? Apparently you were afraid that I would come down on you for the death of my son, and refuse to welcome you! Have no fear that even if, God forbid, I should lose all of my children, I would never forego teaching you or disclosing to you any secret with which you should be strong and of good courage (Ps. 31:25).”

When his associates heard these words, they fell to the ground, kissed his hands and feet, and with great joy said to him: “Long live our Sinyor, the king, with his children for ever and ever, (1 Kings 1:31) amen.”

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A KING-MESSIAH IN THE MAKING

28. Moshe al-Sheikh Should Go for Pesha, not Sod

Also one day, as the rav was studying with his associates, the Rav Rabbi Moshé al-Sheikh, z"l, happened to come in. He said to the rav: “What is my sin and what is my transgression that my sinyor keeps putting me off with words implying that he does not wish to have me as a disciple to study the science of Kabbala, as all these other gentlemen are doing?” The rav answered him, saying: “Haham Moshé, you should know that you came to this world only to restore the literal interpretation (pesha) of the Law. You have already fulfilled its secret interpretation (sod) during another gilgul, when your soul was in Rabbi Huspith, the Translator, in whose gilgul you have been. And if you do not believe what I am telling you, you should go and sit tomorrow, Friday, in such and such a place, when we pass by there in the afternoon, to welcome the Sabbath Queen on the hill of the cemetery according to our long-standing custom. If you can see us as we are passing by, you will know that I am putting you off in this matter. I must then teach you the science of Kabbala. But if you miss us as we are passing, then you will know the truth of what I told you, that your coming to this world is only for matters of literal interpretation (pesha).”

At that time, our teacher, Rabbi Moshé al-Sheikh set out with joy to go home. The next day was Friday. After the morning prayer, he went immediately to shop for the Sabbath necessities, bathed himself, got dressed around noon and went to sit in that very place where the rav had told him that they would pass by. He waited all day long. Just when the rav and his associates were about to pass by, our teacher, Rabbi Moshé al-Sheikh dozed off and fell asleep. And when the rav and his associates passed by that place, they saw that he was asleep. So they
went on, welcomed the Sabbath as was their custom, and then returned to go back to town, to discover that he was still sleeping. The rav said to his associates: “Wake him up! It would be a shame for him to spend the night here; some Arabs from the mountains might kill him!”

They [37] woke him up. Embarrassed, he got up and said: “What bad luck I had! All day long, I kept waiting for you to pass; yet just as you were passing, a sleep of death fell on me!” Then the rav spoke to him, saying: “Didn’t I tell you that you have already fulfilled in your other gilgul the secret interpretation (sod) and that now you have come back for the literal interpretation (peshaṭ)? Now, I am telling you to put your energy into finishing the book you are writing with which you will enlighten the eyes of future generations. Through your book and deeds, your fame will spread throughout the world.”

29. A Tikkkun for Homosexuality

While our sinyor was performing these miraculous things in Safed, t’v, there were some people from Istanbul who had come there on a pilgrimage to the graves of the righteous. They had the privilege of meeting the Rav ha-Ari, as well as witnessing some of the miracles he was performing. On their return to Constantinople, they started to talk about the praiseworthy acts of the rav that they saw with their own eyes, his greatness and his miracles. Upon hearing these rumors that were circulating about the rav, a wealthy individual said: “Now, let me set out and go to Safed to see what kind of a person he is. I would love him to tell me all that I have done since I was born to this very day. And if he can tell me all that, then I can conclude that the spirit of holiness is in him, and with his help I shall return to God in full repentance. But if not, I shall say that everything is meaningless, the same fate is reserved for all: for the righteous and for the wicked (Eccles. 9:2), and go back to wicked acts worse than my previous ones.”

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This individual set out to board a ship going to Saida which is Safed’s seaport, and from there he got himself a horse to go up to Safed. Midway, he stopped near a river and sat down to eat by the riverside. As he was eating, he filled a small cup with wine and said: “I drink [38] this cup for the health of the Rav ha-Ari whom I shall test.” At that very moment, the rav smiled and said: “For [37] your good life.” His associates said to him: “Why did you smile and say, for your good life?” The rav answered them: “I want you to know that a month ago someone left Constantinople to come here and test me. Right now he is on the shores of such and such a river eating, and he just had a cup of wine and said, ‘I drink this cup for the health of the rav and his associates.’ That is why I smiled and said, ‘for your good life.’ Now this man’s body is like this and his face is like that, and he is about to enter Safed, tvb“b, tomorrow before noon, coming directly here. That is why I am telling you that when he comes looking for me, you should bring him directly to me. Try to show him the great respect due to him because he is of distinguished birth and his soul is a spark of the soul of Ahab, king of Israel, and he is coming to repent with full repentance and be corrected by me.”

On the next day, that wealthy man arrived at the exact time set by the rav, he entered Safed and went directly to the rav’s academy. When the associates saw him, they welcomed him warmly with due honors, and they brought him before the rav, who welcomed him with great respect. After about an hour passed, that individual said to the rav: “Sir, are you possessed by the spirit of holiness and therefore do you know all of a person’s deeds, both good and bad?” The rav said to him: “Yes.” That individual answered: “Sir, I would like you to know that I came here for you to tell me all that I have done in my life. If you can tell me that, Sir, then with your help, I shall repent fully. And if not, I shall say that, God forbid, there is neither judgment nor judge.”

Then, the rav asked his disciples to leave. When all of them left, [39] he closed the door of the academy in order not to embarrass him.
Then the rav said to him: “You are so and so, the son of so and so, from such and such a family. On such a day, you committed such a transgression while in such a place, and on such a day you committed the transgression of homosexuality with a certain young man.” He talked until he told him all that he had done from the day he was born till that moment, including some words he secretly had with his wife the night of his departure; the rav was able to tell him all that! At that time, this individual was shaken to his soul and so embarrassed that he fainted. Immediately, the rav opened the door and summoned his associates to revive him. When they revived him, he got up and then fell to the rav’s feet and wept intensely and bitterly from his heart and soul, and said: “I have sinned, committed iniquity and transgression (Yoma 36b; Ps. 106:6). Now, Sir, forgive me as I don’t know what to answer God on the great and awesome Day of Judgment.” Immediately, the rav answered him: “Don’t be afraid because you shall soon be forgiven! I will give you an elaborate tikketun for God to forgive you. However, from now on you must be careful not to sin again; you also must take on the obligation not to pursue your previous activities.” And that is what he did. The rav gave him an elaborate tikketun that he read every day; he also pledged to carry out all the ascetic acts and fasts that the rav had prescribed for him, and he repented fully. Then, he brought to Safed his wife, children and his entire household. They all resided there until he died at a ripe old age (Gen. 35:29) with perfect repentance.

30. Condemning Sex with a Gentile Woman

Another incident occurred when one day a Jew who was extremely rich, came from a city in Portugal, yb“s. He appeared before the rav and said to him: “Sir, are you that prophet who sees and knows what a person has done since the day of his birth until today; and even those hidden things that no one knows, do you, Sir, know them?” The
rav answered him: “I am.” That person said to him: “If this is so, and you can tell me what I have done since my childhood until now in terms of iniquities and rebellious acts, it is fine; but if you can’t, then I will say that it’s all the same and that there is no difference between the righteous and the wicked.”

Then the rav took him aside and brought him to his room where he told him all that he had done from the day of his birth until that very moment. And among his sins that he brought to light, he mentioned that he had had sex with his slave-girl. And whatever the rav mentioned, he kept admitting it, except for the slave-girl incident that he denied. He said to the rav: “Forgive me, Sir, but I did not have sex with that slave-girl.”

The rav said to him: “I say that this is the truth, yet you are saying it is a lie! Do you want me to bring everything to light and actually show her to you?” The rav stretched his hand over his shoulder and brought her forth. He saw her and recognized his slave-girl. When he noticed that she was sexually tied to him like a dog, his soul departed from him, and he was left like a dead person before the rav. Then the rav restored his soul to his body. He sat up, fell to the rav’s feet, and wept intensely with bitterness of heart, saying: “I have sinned, I have transgressed and I have perverted the upright (Job 33:27).” Thus he exclaimed and wept and begged the rav to separate that slave-girl from his body, as he was ashamed to see her cleaving to him. The rav answered him: “You should know that our Sages, a‘a, said that when anyone has sex with a gentile woman, she will cleave to him like a dog in this world and in the world to come. To remove her and break her loose from you, a major repentance and strong tikkunim are necessary.”

That individual answered the rav and said: “Here I am ready before you, Sir, to accept anything you decide concerning [41] me; even if it were the four death sentences issued by a Beth Din, I would welcome them for the atonement of my sins.” Then the rav said to him: “Burning is the judgment you deserve.” Immediately, that person pulled
his purse to pay for the purchase of the logs needed to burn him according to the rav’s sentence. The rav said: “Our judgment is not like the judgment of the gentiles which is burning you with logs. It is rather a judgment of burning with molten lead poured into your mouth in order to burn the marks of your sin. This is the essence of our judgment.”

That individual said to him: “I am ready to accept the type of death that you, Sir, wish to administer for the forgiveness my sins.” Then the rav issued instructions to bring some lead and some fire that they poured into a cup to melt it thoroughly. The rav said: “Recite your confession, then express your regrets according to the custom of the earthly Beth Din which requires confession and repentance before a death sentence.” Then rav said: “Repeat after me, ‘let my death be an atonement for all my sins.’ Now, lie down on the floor, straighten out your feet, joining them well.” So, he lay down and did as the rav had told him, joining his two feet. The rav said: “Place your hands over your chest,” which he did. He said: “Close your eyes,” and he closed his eyes. He said: “Open your mouth,” and he opened his mouth. Instead of pouring the molten lead, the rav had prepared a cup of syrup which he poured into his mouth, saying: “Your guilt shall depart and your sin be wiped away (Isa. 6:7).” Then, he raised him from the ground and wrote for him many tikkunim. The rav prescribed that he read five pages from the holy Zohar every day, even though he may not understand it. And this is what he did. He also sent word to his town and fetched his wife and children to live in Safed, where he died “with repentance” and merited life eternal. [42]

31. Gilgul for Dishonest Business Partner

Also one day, as the rav was studying with his associates, a disciple of the Sages who was a workman entered before him to kiss the
rav’s hands and receive his blessing, for he wished to travel outside the
Land of Israel as a private emissary, and wanted the rav to tell him what
could befall him. As the haham kissed his hands—and even before he
started to talk—the rav said to him: “May God lead you in peace. I
certainly know that you wish to travel outside Israel and that you came
here for me to bless you and tell you what can befall you.” He answered
the rav: “Yes, Sir.” The rav said to him: “You should know that at first
you will come to such and such a town peacefully, and that they shall
welcome you with great respect, and that the leader of that town will
take you as his son-in-law, granting you a big trousseau with lots of
cash, and that you shall be married with his daughter for six months.
After six months, the bride shall die and from that trousseau and cash
given to you, only six hundred piasters and no more shall be left to you.
And then you will come back to Safed, t’v.”

Kissing his hands and feet, the disciple of the Sages said to the
rav: “I would like to ask you, Sir, what is the rationale behind my
staying married just six months and my being left with just six hundred
piasters from my marriage contract?” The rav, z”l, said to him: “You
should know that the rationale is that the young girl was a man in the
other gilgul, and that you had been business partners for just six months
during which time he had caused you many losses and other chicaneries.
At the end of six months, you couldn’t take his losses and deceptions
any longer and wished to break up with him. Out of grudge for your
breaking up with him, he went and slandered you among the gentiles
and made you pay a penalty of six hundred pieces of gold. That is why
[43] God made him a woman in this gilgul, arranging circumstances
for you to marry her, so that you would enjoy her just for six months,
corresponding to the six months of losses that he caused you during the
time of your partnership, while the six hundred coins that he made you
pay in gentile courthouses represent the six hundred piasters with which
you will be left. That is why I advise you that when she dies and you
get possession of the six hundred piasters, you should tell the woman, ‘I

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have forgiven you, now, may God forgive you’!

And that is what he did. He went to the town which the rav had told him and where everything unfolded as the rav had predicted. When he returned to Safed, he appeared before the rav and told him all that had happened, and all that he had gone through, exactly as the rav had said.

32. Ridiculing Abraham Galante’s Excessive Asceticism

Also know that one day the rav said to his associates: “Tomorrow, you have my permission to go on an outing to the gardens, provided that you first go to the rav, author of Kol Bokhim, and invite him to join you for that excursion.”

His associates responded: “We shall do as our sinyor says.” The rav said to them: “You better go and invite him right now, before he starts his fast since it is his custom to fast every day. And when he has started to fast, he will not cancel it.” When rav Hayyim Vital heard that, he and two other associates got up and went to the rav, author of Kol Bokhim’s house. They said to him: “Peace be upon you, our teacher and our rabbi!” He answered them: “Blessed be your coming!” Then he asked: “Why did you leave your rabbi and come here?” They said to him: “We came to invite you, Sir, to an excursion tomorrow with us.” He said: “Since it is for tomorrow, you should have come tomorrow when you will want to go and not now!” They answered him: “We know that every evening you start a fast. And when you are fasting, you do not cancel it. Neither do you ever release yourself from it.” He said to them: “If [44] your rabbi’s entire prophetic power is just that, I don’t think much of him!”

Our teacher, Rabbi Hayyim Vital and the associates said to him: “What do we gain with such talk? Whatever you may think of our rabbi, why don’t you, Sir, come tomorrow to the excursion and abstain
from fasting?” He said to them: “Go in peace, and tomorrow, as you are about to leave, call me and I shall go with you.” The associates departed and went on to prepare food and drinks.

The next day after the morning prayer, they went to call the Rav Kol Bokhim. Then, they went to ‘En ZeTim, to the grave of Rabbi Yehuda bar Ilai, where they sat down to discourse on the secrets of the Law. While they were discoursing, the rav happened to join them. As they saw him coming from afar, all his associates got up and stood until he sat down, while the author of Kol Bokhim didn’t get up at all, but just moved slightly forward. Neither did he offer him a corner seat, but had him sit further down from him. Having remained seated for a while, the rav got up to deliver an elaborate exposition. When he finished his talk, he said kaddish and then sat down. The Rav ha-Ari said to the Rav Kol Bokhim: “Did you like my exposition, Sir?” He said: “Not so much!” The rav said to him: “Why didn’t you like it?” The Rav Kol Bokhim answered: “In your exposition, I found twenty-four difficult points which contradict the words of the Zohar on such and such a page. Similarly, I have many others elsewhere.” And he enumerated all his objections.

Then the rav turned his face toward his associates and saw that they were surprised to see so many objections to the words of the rav. The rav said to them: “Why are you looking at one another? (Gen. 42:1) Surely, this associate is impressive, not like you who endorse anything I say. Nevertheless, now you’ll see and you’ll hear!”

The rav turned his face again toward the Rav Kol Bokhim and said to him: “Sir, do you have an answer concerning any of these difficult points?” He said: “No.” The rav answered: “Sir, why don’t you go back to the Introduction and I shall give you, Sir, answers to all of your questions.” This is what he did, going back to the Introduction at the very beginning. And as he was reading, the rav picked up his finger and started showing him the answers to the questions he had asked. When the rav, author of Kol Bokhim saw that, he stopped reading. The
Rav ha-Ari repeated again: “Please, read faster, I want to answer your questions and the associates wish to have breakfast.” The rav [Kol Bokhim] said to him: “Wait a little and let me read.” The rav waited a little while then said to him: “Please read, because I wish to answer you.” The rav, author of Kol Bokhim said to the Rav ha-Ari, z”l: “Sir, you want to suffocate me; I have no more difficult questions!”

Then, the Rav Kol Bokhim got up and kissed the rav on his forehead and on his head and said to him: “Blessed be the womb that brought such a jewel to this world! Now, arise and take your place at the corner seat, for God knows that now I consider you, Sir, the crown of my head. You should also know, Sir, that up until now I did not consider you even as one of my junior disciples. Now, however, I have seen that you are ten times above what I had heard; I have also seen that the spirit of holiness is in you. That is why it is appropriate for you to occupy the corner seat.” But the Rav ha-Ari was unwilling to sit there until everyone strongly insisted that he do so. Then, the Rav ha-Ari instructed them to set the table, and when the table was ready, they ate and drank and enjoyed each other’s company immensely, staying there until the evening. After that, they got up and returned to town.

As the rav was getting ready to take his leave from the Rav Kol Bokhim, he was first to say: “May you have a pleasant dawn!” The Rav Kol Bokhim answered him: “May you, too, have a pleasant dawn. Also, I swear by your life, Sir, that I won’t let you go until you give me a tikkun for my soul.” But the rav put him off with words; they parted from each other and went to their own homes.

The next day, the rav, author of Kol Bokhim arose early in the morning. After prayer, he went to the home of the rav. When the rav saw him, he got up from his seat and went to the door to welcome him with respect and utmost deference, and had him sit on his right side. The rav said to him: “Sir, why did you bother so much to come so early in the morning?” The rav, author of Kol Bokhim said to him: “Whether it was a bother for me or not, that is my business.”
came is to ask you, Sir, to give me a tikkun for my soul.” The rav said to him: “God forbid! Who am I to give you a tikkun, Sir?” The rav, author of Kol Bokhim said to him: “I did tell you, Sir, that what is in my heart is also what is in my mouth, and that whereas formerly I did not consider you even as one of my junior disciples, now however, I have seen that the spirit of God is sparkling in you.⁴⁷ That is why you must give me some tikkun for my soul.”

Again, the rav said, God forbid! But he insisted so much that the rav said: “I am afraid, Sir, that you may be unable to bear the tikkun that I will have to give you.”⁴⁸ The rav, author of Kol Bokhim said to him: “I truly swear to you that if my tikkun were to include the four death sentences issued by a Beth Din, I would welcome it just to be able ‘to die with atonement’.” The Rav ha-Ari said to him: “We take as witnesses heaven and earth that I’ve never seen another person free of sin like you, Sir; even a tiny sin cannot be found in you, Sir. That is why I said to you, ‘what kind of tikkun do I have to give you, Sir’? If anything, your real tikkun which I would have to give you is that you consume everyday a fat chicken and that you fast no more; you have had enough of these fasts and these ascetic acts. What the Sages have said about that sinyor who had fasted for so long that he should fast no longer (Ta’an. 11b) applies to you. And I mention this to you, Sir, in the name of those sinyores hahamim. I am pulling no words out of my heart.”

33. Last Challenger Befriended

Then the rav, author of Kol Bokhim arose and kissed the rav on his head and went to his home with a happy soul and a contented heart. To the people in his house, he said: “Get ready, I wish to throw a party for the Rav ha-Ari, z”l, and his associates.” They started immediate preparations, and on the following day, he got up early and invited the
rav with his associates. He then went on to invite his elder brother, the crown of our head, the rav and the extraordinary Gaon, our Teacher, Rabbi Moshé Galante, zla“a, telling him to come and spend the night with him. He said: “How is today different from other days (Sanh. 65b) that you invited me now?” He answered: “Because I invited the rav ha-Ari with his associates. That is why I also invited you, Sir.”

His sinyor ermano said to him: “Have you tested him to find out if he is worthy enough for us to sit with him at the same table?” Then his brother related to him all that had transpired between him and the rav, and that he had tested him and seen that the spirit of holiness was in him. Then his sinyor ermano, the Gaon, Rav Moshé Galante, zla“a, said to him: “If according to what you are saying, he is such a great man, it is a good deed for me to go to this reception and to sit with him at the same table.”

Immediately, the Rav Moshé Galante, z”l, got up and went to his brother’s house for the reception. When the rav and his associates saw that the Rav Moshé Galante was coming, they all got up and welcomed him with great respect. The Rav ha-Ari took him by the arm to help him enter inside. The Rav ha-Ari tried to have the Rav Moshé Galante take the corner seat, but he declined to sit there until the Rav ha-Ari and his associates begged him relentlessly, and only then did he take the corner seat. When they were all seated, they started to discourse about the secrets of the Law, until the Gaon, Rav Moshé Galante, in total surprise, said: “There is such a great master in Safed and yet I didn’t know it (Gen. 28:16)!"

After discoursing for about an hour, they set the table and ate, drank and rejoiced greatly. When they finished eating, it was already late; they got up and everyone went home.
34. Moshe Galante’s Low Wages: a Robbery

The next day, the Gaon Rav Moshé Galante, z”l, got up early and went to the home of the Rav ha-Ari, z”l. Now, the Rav ha-Ari, z”l, already knew through his spirit of holiness that the Rav Moshé Galante, z”l, was coming to his home. He immediately went outside to welcome him in the middle of the road. The Rav ha-Ari said to the Rav Moshé Galante, z”l: “Look, I have a serious complaint against you, Sir, since you are leading me into sinning, God forbid!” The Rav Moshé Galante said to him: “How so?” The Rav ha-Ari answered him: “Because of all the trouble you had to come all the way to my home! Who am I before you, Sir? You could have called me by sending a disciple for me to go to your home.” The gaon said to the rav: “Your modesty takes away my weariness!” Immediately, the rav took him by the hand and brought him inside his home where they spent time together. Then the gaon said to the rav: “Be advised that I came so that you may give me a tikkun for my soul without too much discussion about it!” The rav said to him: “By your life, Sir, leave me alone, for who am I to grant you a tikkun for your soul?” The gaon said to him: “Please be aware that if you don’t listen to me, I have the power to adjure you by the Ineffable Name to look at my [49] forehead and to grant me a tikkun. Therefore, look at me before I get upset.” Then, the rav turned his head, took a look at the gaon’s forehead and said to him: “You should know, Sir, that there are signs on your forehead pointing to a suspicion of robbery.”

When the gaon heard these words, he went home embarrassed, took off his clothes, sat on the ground dressed in sackcloth and wrapped in ashes. Weeping very bitterly, he said: “How has this mishap occurred, where will I carry my shame (2 Sam. 13:13) and what will be said in the world that I, the great rav of the Sages of Safed, should be charged with a suspicion of robbery?” Deprived of the strength to bear this any longer and unable to be patient about it, he wept so much that he fainted. When his household noticed how worried he was and the extent of his
lament, they were greatly disturbed, feeling as if under a spell, with their hands and feet tied behind their backs.

After a while, the gaon woke up. He asked them to bring him some water; he drank it, came around and sat down. He then summoned his sexton and said to him: “Go and summon all of the men and women workers, who are working with woolen cloth.” He immediately went and summoned all the workers who came before their boss. When they saw their boss dressed in sackcloth and wrapped in ashes, they were greatly troubled and hadn’t even the strength to talk. The gaon said to them: “Listen to my words and pay attention to what I will tell you. Come and do your accounting with me, so that I can pay you whatever I owe you.” They all answered and said to him: “Our teacher, our rabbi, the crown of our heads, none of us is knowledgeable in accounting. Because whatever pay we got from you, Sir, turned for us into a blessing, [50] one became one hundred. We had enough to eat, drink, buy clothing and shoes, and we even had some left over. This being so, what accounting can we have? Furthermore, from the day we worked for you in your trade, Sir, we haven’t been counting, not even looking at the salary you gave us, such was the blessing that we found in your wages.”

As the gaon heard this, he shook his head and said: “Surely, the matter is known (Exod. 2:14)! “ Then the gaon said: “Do you know, brethren, why I am here amidst ashes? Because, as you know, there is in this world a judge and a judgment, for His eyes are upon a man's ways (Job 34:21). After all, I am a mortal made of flesh and blood. That is why I am telling you this and I am making this stipulation that henceforth you will start reviewing your accounting with me, and I don't mind if you point out to me the disparity of even a penny. But if you do not accept this, I cannot hire you to work for me, for I do not wish to go to hell on your account.”

At that moment, the rav asked that they open his coffer and bring money that he made available to them, saying to them: “You may take
as much as you want for past discrepancies.” The employees answered him and said to him: “How can we take anything, since we don’t know the actual accounting, whether you owe us or we owe you.” Again the gaon said to them: “I am giving you permission to take honestly any amount you may want to.” They answered him: “But are we allowed to take anything by stealing?” The gaon said to them: “I am just telling you to take and to say, ‘we have received from the rav everything that he owed us from the day we started to work until today. And if he owes us any more, we exonerate him in this world and in the world to come from one penny to one thousand piasters. This forgiveness is a complete, true and everlasting forgiveness’. And I will tell you likewise.” Immediately, all the employees repeated these words, so too, [51] did the gaon, and thus they forgave him in this world and in the world to come. As it turned out, none of them took even one penny except a threader woman who took two pennies. The gaon insisted that she take more, but she refused. Then all the workers got up and went each one to his home.

After they left, the gaon arose from the ground, washed his face, put on his clothes and went to the home of Rav ha-Ari. Since the rav knew that, he anticipated him by going out to welcome him half way. The rav said to the gaon: “What were that fear and that turmoil and that embarrassment that you went through, Sir?” The gaon said: “Why, can you minimize this event which bordered on the prohibition of theft?” The rav answered him: “It’s all over!” The rav said: “I beg you, Rabbi Isaac, examine me thoroughly and see if there is anything else.” He thoroughly examined his forehead and said to him: “Nothing else is left.” Then the gaon asked him: “What was this prohibition all about?” The rav answered him: “The suspicion of theft points in the direction of that woman who took the two pennies. And this is because of a mistake that you, Sir, made in paying her as the others, while that woman deserved a higher wage because she spun thinner thread and her work was worth two more pennies than the others who spun thicker thread;
and you, Sir, ignored that and paid her as the other workers. Now, however, this has been forgiven.”

Then, the gaon kissed the rav on the head, hugged him, blessed him and took his leave from him. When the gaon went home, he threw a big party in honor of the rav, bigger than the one his brother had thrown. And from that day on, the gaon had great respect for the Rav ha-Ari, z”l. [52].

35. Tikkun by Proxy for Egyptian Jews

Also one day, when the rav and his associates were studying in the academy, the fully ordained Rav Yaakov Abulafia, z”l, stopped by with a request that the rav give him a letter of recommendation, as he wanted to go to Egypt. The minute he saw him walk through the door, the rav anticipating him, said to him: “Welcome, Haham Rabbi Yaakov. It is so fitting that you want to go to Egypt! And you have come to me to get a letter of recommendation.” Rabbi Yaakov answered him: “That’s so true, Sir.” The rav answered him: “Go in peace and don’t delay it, because there is great need for you to go there; and may you return in peace.” The haham answered saying: “Is there a need for this trip? I’m not going as an emissary of the community for you to claim that there is great need for my going there!” The rav said to him: “When you come back, you will know what this need is all about.”

Immediately, the Rav ha-Ari wrote the letter of recommendation, handed it over to him, blessed him, and said: “Listen, don’t be delayed by anything; just get on the road quickly.” And this is what he did. He set out for Egypt and stayed at the home of a prominent person in Egypt, not only because he himself was well known, but also because of the rav’s letter of recommendation.

The next Sabbath, they honored him in the synagogue with a substantial donation. Before returning to Safed, he had to stay there a
few days, until the caravan from Safed arrived. He told his friends to rent him a camel from that caravan to go back to Safed. His friends said to him: “Sir, why do you need to travel by camel, considering you don’t have much baggage and that it’s difficult to get on and off a camel? If you don’t mind, why don’t we buy you a sturdy donkey? You can then travel with the caravan on your donkey, and when you get to Safed, you can sell it and recoup the money.” This is what he did: he bought a donkey, and joined the other travelers of the caravan. Whatever he saw the travelers do, he did likewise.

One day, as it was very hot, they took a break somewhere on the road until the heat of the day subsided. The haham, also, took a break with them. While they were at their resting place, the haham dozed and fell asleep. When the sun’s heat waned, the travelers got up and mounted their horses. They saw that the haham was still asleep; they went to wake him up so that he could ride his donkey and not stay behind alone. The haham woke up, untied his donkey, loaded it up with the saddlebags filled with his goods and let it follow the travelers; but again he fell asleep and overslept.

After the caravan had been gone for about two hours, he woke up from his sleep and realized that he was alone in that wilderness. He was at a loss not knowing how to go back or go forward, nor could he find anyone to show him the way. At that moment, the haham was very scared and kept walking and running aimlessly, until it became late, when he saw some plowmen at a distance. He was then relieved and said to himself: “I’ll go and ask these plowmen to show me the way.”

He ran immediately to where they were, realizing that it was only one plowman who was tilling the soil with two oxen. As he got nearer, he stopped a while and noticed that the plowman was beating the oxen with much cruelty. Soon, he also observed that the plowman became an ox and the ox became a plowman. Then, he took the ox that was a man and tied it in his place and started to beat it with even more cruelty than before. And the same for the other ox, switching back and
forth, as one ox turned into a man, the other turned into an ox. When the *haham* saw this, he was gripped by an intense fear and started trembling like a dying person, so horribly that he could not stand on his feet; he wanted to flee from that place, but didn't know where to go, because he didn't know the way. When the sun rose, all three oxen became men and started weeping intensely and bitterly. When they finished weeping, they approached the *haham* and spoke with him saying, “*Baruch ha-ba*, are you, Sir, from Safed?” He said to them: “Yes.” Then they asked: “Is the *Rav* ha-Ari in Safed?” He said to them: “Yes.” Then, they started to weep intensely. The *haham*, too, wept with them, comforted them, and made them stop weeping. They answered: “How can we not weep? You have seen, Sir, how deeply scared we are!” He said to them: “I see.” They answered: “Since you have seen us, act for the sake of God and have mercy on our behalf because we are Jews and descendants of Israel. Then we, too, will have mercy on you, Sir. The favor we are asking you is that when you get to Safed, you should go directly to the *rav* ha-Ari, fall down at his feet, and beseech him for the love of God to intercede on our behalf with a *tikkun*, as we can no longer bear this evil that has befallen us.” The *haham* said to them: “Don’t worry about it. As soon as I get to Safed, I’ll go immediately to the *rav*, and whatever *tikkun* he prescribes for you, I’ll do it as such, so that you can get rid of this evil.” So they made him swear with a serious and binding oath that upon reaching Safed, he would go directly to the *Rav* ha-Ari, thus obligating him to carry out whatever *tikkun* he would prescribe [55] on their behalf.

At that moment, they managed to have him rejoin the caravan. He found his donkey with his goods, and his soul relaxed. The next day, they arrived in Safed. Even before going to his own home, Rabbi Yaakov went directly to see the *rav*. When he appeared before the *rav*, the *rav* said in anticipation: “*Baruch ha-ba*, *Haham* Rabbi Yaakov, did you come here directly because of the oxen? I knew it!” The *haham* answered: “Yes, Sir.” The *rav* said to him: “Tonight go and get some
rest as you must be tired from the trip. Tomorrow, you'll come back and we'll talk.” And this is what he did.

The next day, he got up and went to see the rav, who said: “Do you understand now why, when I told you not to delay, there was an urgent need for you to go to Egypt? This was the urgent need. And the reason why their tikkun had to be through you is because you and they belong to the root of the same soul, i.e., your soul and theirs have the same root! And if you want to know who these people are, I can tell you that they are so and so from such and such a place.” The haham asked the rav, “What was their sin?” He said that their sin was that they shaved their beards and side-locks. The haham said: “I can’t find, either in the Midrash, or in the Gemara any reference to punishment by gilgul into oxen for the sin of shaving a beard and side-locks.” The rav said: “Neither in the Midrash nor in the Gemara, but in a clear verse of the sefer Tora! The haham said to him: “I have never seen such a verse in the parasha!” The rav said to him: “Haven’t you studied the verse you shall not shave the side-lock of your head (Lev. 19:27)? The acronym of peat roshkhem is p’r, which means that anyone who transgresses this negative command transmigrates into a p’r [=par], or an ox [in Hebrew]! Now then, as of tomorrow, you must fast for three days, one fast day for each person. While fasting, make sure to specify, ‘be-shem...’, followed by the name of each one of them. And as you read each person’s tikkun, you must again mention that person’s name. That’s what you should do every day, reading the tikkunim I’ll give you and the ascetic acts I’ll mention to you in order to rescue those people.”

He immediately wrote the tikkunim and told him how to read them. He in turn read them with their kavvanot and their ascetic acts until those people were at peace in the Garden of Eden. Hence they appeared to the haham in a dream, saying: “May your soul rest in the Garden of Eden just as you granted peace to our souls. After you made the first tikkun that the rav gave you, it relieved us from that suffering and great distress in which you saw us, and we were brought to Gehinnam.
And with every tikkun that you made, the heavy suffering of Gehinnam was lightened up.” And so, little by little they were ushered into the Garden of Eden. The haham said to them: “And now are you all right?” They answered him: “As you gave us peace, may you, too, be at peace in the Garden of Eden.”

The haham got up and went to tell the rav about the dream. And even before the haham started talking, the rav said: “Tizke la-misvot, may you deserve to perform more misvot. I know that you have come to tell me about your dream which you had last night and that the people have been rescued. That sums it up.” Then the Haham Rabbi Yaakov went home happy and in good spirits (Esther 5:9).

36. Forfeiting Redemption Blamed on Associates

You should know that on a Friday afternoon, the rav went outside the city with his associates, dressed up in white, to welcome the Sabbath Queen, as was his custom. As they finished saying the kabbalath shabbath, the rav said to his disciples: “Let us go to Jerusalem before the Sabbath. I know where the ashes of the red heifer are; we can sprinkle ourselves with them to cleanse us from the defilement caused by a dead body. We can then spend the Sabbath in Jerusalem, and even offer the additional sacrifice on the altar.”

Now, Jerusalem was more than one hundred miles away from where they were. Some of them said: “How can we go suddenly like that? Let us first inform our wives so that they will not worry, and then we can go.” Others said: “How can we go to Jerusalem now: it is already the Sabbath and Jerusalem is more than three days’ distance from us?” At that moment, the rav became very upset; he clapped his hands, smacked his head, wept and roared like a lion, saying: “Woe unto us, for not having the merit to bring redemption! As you were not in full agreement with each other and did not concur with me, the
original exile has returned to its primary strength on account of our many sins. Had you, as I spoke, unanimously agreed to go, the redemption was ready, because at that moment the Gates of Mercy were open in the heavens, and all Israel would have been redeemed, as that moment was ripe for redemption.”

Then, his associates regretted not having concurred with him immediately. But now, it had become an irreparable evil.

37. The Sun and the Moon versus the Written and Oral Tora

Also on a Sabbath, as the rav and his associates were going to the morning prayer, the rav said to his associates: “If you agree not to giggle about anything you might see, at least until we come out of prayer—if you do that—I will conduct the full service with you, go up to the pulpit as prayer leader and call up to the Torá the seven eternal shepherds.” His associates answered him: “We gladly agree to do whatever you, Sir, command us to do.” The rav said to them: “I can see through the spirit of holiness that one of you will giggle, and will be punished for his giggling. That is why I want to forego this thought altogether!” But his associates insisted adamantly until he acceded to their wish. So, they went to the synagogue, chanted the liturgical hymns, then the rav got up as prayer leader, called Aaron ha-Kohen as kohen. He came up, read his portion until the second, and said his blessing. As levi, he called Moses, our Teacher, who came up, said his blessing, read until the third and returned to his place. As third, he called Abraham, a˚a. As fourth, he called Isaac, a˚a. As fifth, he called Jacob, a˚a. As samukh (sixth), he called Joseph the Righteous. And as mashlim (seventh), he called King David. Each one of these would read personally his own verses, say his blessing and then return to his place. However, when King David came up to the sefer Torá, he presented himself as someone who is laughing and joking, jumping and dancing with all his might

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before the Holy Ark (2 Sam. 6:16). He was swarthy and short and was *girt with a linen ephod over his loins* (2 Sam. 6:14). That is when one of the associates among them giggled, even though no one saw him do that.

The *rav* spoke up and said: "You should know that Mikhal, the daughter of Saul, was punished for this, for when she saw King David act like this, she had laughed in her heart. Mikhal had said to him, ‘today you have shown yourself as an empty-headed individual, that means a crazy person in the eyes of your servants’. Yet, she didn’t know the great and awesome secret implicit in this, as the custom of the kings of the House of David is similar to the moon in that it has intrinsically nothing. If it doesn’t get light from the sun, it doesn’t shine at all, having no substance of its own, God forbid! And because of our many sins in this exile, it keeps saying, *I will go and return to my first husband, for then I was better off than now* (Hos. 2:9).

"That is why the Sages said, *never did the sun behold the concavity of the new moon* (RH 23b)⁵³, because only when it [⁵⁹] faces the sun does it get light from the sun. But when it recedes, the moon has a concavity and a defect, so that the sun cannot see it, nor look at it at all. That is why King David kept thinking about ways of correcting the moon, and that is why he swore and said, "by the living Sinyor, I will not give sleep to my eyes, or slumber to my eyelids until I find a place for the Sinyor, a dwelling for the Mighty One of Jacob’ (Ps. 132:4-5).

"This is also what amazed King Solomon, *a‘a*, when he said, the *way of an eagle through the skies* (Prov. 30:19) to assert that it is the custom of an eagle to fly upwards in the skies; and yet when flying too high, its feathers burn and it falls down to the earth, where it remains until new feathers and wings grow, and again it flies upwards in the skies, and again it burns and falls down to the earth.

"And now, Solomon was fully justified in his profound amazement when he said that whoever touches fire and gets burned, touches it again to get burned again. What he means is that there are four *holy living
creatures surrounding the Merkava or celestial chariot, where a lion is on one side, and an ox is on the other side, a human being on one side, and an eagle on the other side. These four stem from the same creation, but the spark of a bird is always there, since the nature of an eagle and its spark are like the Royal House of David which is the Oral Law which always wants to cleave to the Written Law. Together, they are called heaven and earth.

“Those who are on the earth are the Royal House of David whose custom is to ascend higher and higher upwards. Their craving is intense as implied by the verse, *I sought the one my soul loves* (Songs 3:1), *until I found the one my soul loves* (Songs 3:4). Since David's spark has been Kingdom which is called “eagle“, when he sees the Written Torá, he immediately dances and jumps in front of her with great joy and all his strength. This wasn't just now, [60] but each time that David sees the Written Torá, he rejoices and jumps and dances because he wishes to cleave to her. Thus, Mikhal, the daughter of Saul, made fun of him in a matter she didn’t know; that is why she was punished.

“Now, this gentleman will have to be punished, for he made fun in his heart and giggled, even though I warned you, when I said that no one should giggle about anything he saw. His punishment will be that he will not live, far be it from us, to complete this year. That is why, I warn you my children that the custom of the insane is to make fun and to laugh in matters they don’t know. Woe unto them and woe unto their souls for they shall be punished rigorously. However, all those who fear God and have the fear of God in their hearts, let them act very carefully and be on guard when the sefer Torá is taken out. Let them run towards it, bow down before the Law, then embrace it and kiss it with great affection and deep love, for we are at the level of the moon since the time of Joshua bin Nun. Anyone who will conform to what I said when the sefer Torá is taken out will be worthy of inheriting this world and the world to come, nothing less: he will be blessed in all the deeds of his hands.”
His associates asked him if this associate who had laughed could gain merit through some ascetic acts or tikkunim to abolish this decree. The rav said to them: “Without your mentioning it, I have tried to find a meritorious act so that he would not die before his time, but I couldn’t find any, for the decree is out. Therefore, don’t waste your time in vain, it will be of no use.” And so it happened, may the Merciful protect us!

38. Decades of Gilgul for Adultery

This story is about a widow into whose body a spirit had entered, scaring her every day and making her feel the pangs of death. When people dropped by and spoke to that spirit, it would answer back with curses, telling everyone the sins it had committed. People’s embarrassment was such that they even stopped coming by. And this woman, unable to live with the fear she was constantly facing, was ready to die.

One day, a certain disciple of the Rav ha-Ari called Haham Rabbi Yosef Arazin happened to enter her house. When the spirit saw that he was coming, it said to him, “Welcome, my rabbi and teacher! Don’t you remember, Sir, when I was your disciple and learned much Torah from you? I am so-and-so, son of so-and-so, and I lived in such a place in Old Cairo.” Immediately, the haham recognized him, and after they spoke to each other for a while, the haham got up and went away.

As this woman’s parents saw her suffering that she couldn’t bear anymore, they went and threw themselves at the feet of the rav, begging him to remove this spirit from this woman who was a poor widow with orphans; it was a disgrace for her to be subjected to all the suffering that the spirit was inflicting on her. But as the rav had no time to remove this spirit, he summoned the Rav Rabbi Hayyim Vital, zya”a, and gave him a number of kavvanot and a number of Holy Names to remove the spirit from this woman. He also told him to tell the spirit that should it...
leave willingly, it would be fine; but if not, he would place it under *excommunication, ban and curse*, and then he would remove it by force.

Immediately, the *rav* set out to go to the house where the spirit was. As he entered through the door, the spirit immediately turned its face toward the wall. The *Rav* Rabbi Hayyim said to the spirit: “Why did you turn your face to the wall?” The spirit answered: “Because I cannot look at your face, as the wicked *Shekhina* cannot look at the *Shekhina*.”

Immediately, the *Rav* Hayyim Vital ordered the spirit to turn its face to him, which it did. Then, the *Rav* Rabbi Hayyim spoke with the spirit saying: “What was your sin that you have been punished with such heavy and great suffering?” The spirit answered him: “It was because I sinned with a married woman and sired bastards. It has been now twenty-five years that I have been in this painful misfortune. I move around heartbroken, wandering restlessly day and night, as three *angels of destruction* keep walking with me wherever I go. They never leave me alone, neither do they part from me, but hit me with mortal blows and very severe punishment. They also proclaim ahead of me, saying, ‘thus will be treated any man who increases bastards in Israel’. These three *angels of destruction* point at the verse which says, *appoint a wicked man over him; may an accuser stand at his right side* (Ps. 109:6).”

That spirit said also to the *Rav* Rabbi Hayyim, *z“l*: “Don’t you see those three *angels of destruction* on my right side hitting me with mortal blows?” The *Rav* Rabbi Hayyim said to the spirit: “Didn’t the Sages say, ‘the judgment of the wicked in Gehinnam is for twelve months’?” (‘Eduy. II:10). The spirit answered him: “Sir, you misunderstood the deep meaning of that passage, since what they meant is that they do not stay in Gehinnam more than twelve months! However, before entering Gehinnam, the punishment is according to one’s wickedness, stronger and harsher than what they suffer in Gehinnam. At the end, however, as they are cleansed, they are taken to Gehinnam, and they stay in Gehinnam...”
twelve months, where they perform the ritual of immersion. Only then, do they go to the Garden of Eden, with the help of the souls of the righteous who pass by Gehinnam and allow them to cling to their skirts to get to the Garden of Eden.

“This resembles the procedure of a well-trained physician [63] who wishes to heal a wound. First, he applies some medication and some caustic and potent drugs in order to get rid of all the bad flesh that grows around the wound. After all that bad flesh has been eliminated, he applies other drugs and gentle ointments to promote the growth of new flesh to heal the wound. That is exactly what happens in Gehinnam which represents only the sixtieth part of the entire suffering which is meted out even before entering Gehinnam.”

The Rav Rabbi Hayyim asked the spirit: “How was your death?” The spirit said: “My death was by drowning, because even though the four death sentences issued by a Beth Din have been cancelled, the judgment for the four death sentences has not been cancelled (Ketub. 30a)! In fact, when I wanted to leave Alexandria for Reshit, I boarded a ship and as we approached the Straits of Reshit, the ship capsized, broke up, and I drowned and I sank into the sea.” The Rav Hayyim said to him: “Why did you not say your last confession as you were drowning, before your soul left you? Had you done so, it would have been very helpful to you in receiving forgiveness for your sins.”

The spirit answered him: “Woe unto me, woe unto my soul, as I had no time to say my last confession, for as the ship broke up, water immediately entered into my throat and I drowned. Furthermore, when I saw the ship break up, I lost my mind as I felt that I would drown.” Then, the Rav Rabbi Hayyim asked the spirit, saying: “What do they do to you after your soul left you?” The spirit answered: “I want you to know, Sir, that when the ship broke up, it was immediately known in Reshit that some Jews had drowned. So, the Burial Society of Reshit came out looking for us on the banks of the river and they found me and some other Jews who had [64] drowned with me and they buried
us in the cemetery of Reshit. After they buried us, and the people had left, a cruel angel, who was holding a fiery rod in his hand, came immediately and with that rod hit my grave with such intensity that he split it in two. Right away, that angel yelled at me viciously and said to me, ‘You wicked villain, get up from here, for you will stand in judgment.’ Then he grabbed me from my grave, placed me on his sling and hurled me with a single thrust from the cemetery of Reshit all the way to the gate of Gehinnam. Immediately, a bunch of souls belonging to wicked people who were in Gehinnam emerged from Gehinnam through the gate which was beside the wilderness (Eruv. 19a), and started yelling and cursing at me, saying, ‘go away from here, you bloodthirsty man (Ps. 5:7)! What are you looking for here, you villain, troubler of Israel (1 Kings 18:17)? Don’t even try to defile us more than we are. Go away, you wicked one, you are not yet allowed to enter here.’

“Then, as I watched the misery, the shouting and screaming of those wicked people who screamed at me, and did not allow me to stay there, I set out from there and walked from field to field, and from mountain to mountain, while those three angels of destruction followed me, proclaiming ahead of me what I just told you. On top of this, they kept hitting me, pounding me with mortal blows and constantly wounding me seriously with utmost cruelty. On this road where I was walking, other angels of destruction rushed to meet me, and they, too, hit me. Especially, when the evil spirits heard the announcement that the angels of destruction were heralding ahead of me, they would rush to congregate above me and hit me with mortal blows. And the more I walked, the more they injured me, as each one of them pulled me in his direction, tearing me apart and reducing me to pieces until I had no strength to stand on my feet.

“That is how I kept walking from pain to pain, crushed on the ground, until I came to a very large and mighty city near Baghdad called Ormiz. As I went in, I had the intention of entering the body of
some local Jew to escape the anguish and the mortal blows I was getting. But as I was entering the city, I saw that all of its inhabitants were evil and great sinners against the Sinyor (Gen. 13:13), whose sins ranged from having sex with gentile women to sleeping with their menstruating wives. That is why I could not enter any one of them due to their pervasive defilement caused by the grievous sins they were committing. That is also why I abstained from entering into anyone of their bodies, because by being inside them, I would be adding evil-to-evil and defilement-to-defilement which to me would mean more harm than gain.

“That is why I went back again from field to field and from mountain to mountain for many years, until I reached a place called the Desert of Judah. There I found a cute, pregnant doe. As I couldn’t any longer bear the fear and the anguish in which I found myself, I entered the body of that doe. This happened at the end of seven years of suffering, pain and anguish.

“When I entered the body of that doe, I had more trouble than before and I really regretted it, for a human being’s soul and that of an animal are not compatible: that of a human being moves vertically, while that of an animal moves horizontally. Also, an animal’s body is full of filth whose odor is unpleasant to the human soul, just as animal food is not like human food. I also had another, more serious worry due to the fetus she was carrying in her womb. Thus, the doe’s fear was greater than mine, as she couldn’t bear three souls in one body. Because of me, her belly was so full that she went mad! So, she kept running through the mountains and the ravines, screaming and howling, until she fell from a mountain, her belly burst and she died.

“When she died, I left her and again started going from bad to worse, from pain to pain, until I arrived in Shekhem which is near Jerusalem. As I arrived in town, I found a Jewish kohen and I entered his body. Immediately, this kohen summoned the people of Shekhem and the magicians of the Turks who, with their many, unbearable and
overwhelming charms, unclean names and numerous amulets they hung around his neck, managed to chase me out of there.”

The Rav Rabbi Hayyim Vital, z“l, asked the spirit: “Is there anything substantial in these unclean names in causing good or evil?” The spirit said to him: “God forbid, the reason I had to leave is because the magicians with their magic, their unclean names and their oaths let a lot of defiling spirits enter into the body of that Jew, until I saw that I couldn’t stay there, because had I stayed longer, I would be adding defilement to defilement, since the spirits of defilement were cleaving to me. That is why I left his body, kept fleeing until I arrived here to Safed, t“v, and entered this woman. Today, it will be twenty-five years that I am in these pains and anguishes.” The Rav Rabbi Hayyim Vital asked him: “Have you any way out of this predicament?” The spirit said to him: “I shall have no healing until the bastards I begot are dead. So long as they are alive, there is no way I can find rest from this predicament.”

Then all the people in that house wept because by then they had gathered there in great numbers like the sand on the sea-shore, and everybody wept intensely and bitterly. A great fear, even some terror, had now entered their hearts; they made a complete repentance because of this event that they had witnessed.

The Rav Rabbi Hayyim Vital said to the spirit: “Who allowed you to enter this woman’s body?” The spirit said to him: “You should know, Sir, that when I came here, to Safed, I spent a night in her home. This woman got up early the next morning to do her work. And she wanted to use a flintlock to make fire in order to light a candle. But her pan was wet and her candle would not catch fire. So she got upset and cast her flintlock with the flint on the floor, saying, ‘go to the devil.’ Just because she said that, I was allowed to enter her body, simply because the three angels of destruction who were with me allowed me to enter her body.”

The Rav Rabbi Hayyim Vital said to him: “How come they
allowed you to enter her body just for this petty sin?” The spirit said to him: “It wasn’t for that alone, but also because this woman’s heart is not totally with God. She does not believe in the Exodus from Egypt, saying in her heart that, God forbid, it wasn’t God who brought Israel out of Egypt. Every Passover night, all the Jews read the Haggada to mention the Exodus from Egypt with joy and keep referring to the miracles and the wonderful acts that God did to Israel, but she doesn’t believe [68] all that. In her view, there was never such a thing and in her estimation all that is mockery and ridicule, as if to say, it never happened.”

Immediately, the Rav Rabbi Hayyim Vital, zya“a, said to the woman: “Do you believe with perfect faith that the Holy One blessed be He created heaven and earth, and that His is the strong power to do what He wants and wishes, and that there is none who can say to Him, what are You doing? (Isa. 45:9).” The woman answered: “Yes, Sir, I believe in all that you said, Sir.” Again the Rav Rabbi Hayyim Vital said to the woman: “Do you believe that God took us out of Egypt, split the sea for us and did many signs and miracles in Egypt?” The woman answered and said: “Yes, Sir.” Again the Rav Rabbi Hayyim Vital said to the woman: “Do you believe with perfect faith in all that I told you, do you repent fully and do you regret your past?” The woman said: “I believe with perfect faith in all that you said to me and I regret fully all my actions in the past.”

Now, the woman started to weep. Immediately the Rav Rabbi Hayyim Vital enjoined the spirit to leave her willingly. And if the spirit were unwilling to do so, he would place it under a ban. Furthermore he enjoined it not to leave her body from any other place except from the small toe of her left foot. Otherwise, the spirit causes the atrophy of any member through which it departs, making it useless. There is even the possibility of death if it leaves from any other place.

The spirit said to the Rav Rabbi Hayyim Vital, to let it stay inside the woman, because it felt comfortable there. Immediately, the Rav
Rabbi Hayyim Vital made the kavvanoth which the Rav ha-Ari, z”l, had entrusted him. As he had made them, the spirit couldn’t stay there any longer, so the spirit said to the Rav Rabbi Hayyim Vital, and to all those who were there: “Peace be upon you and good bye. [69] I shall leave from where you told me, Sir.”

The Rav Rabbi Hayyim Vital said to the spirit: “How will I know that you will be going out as I told you through the small toe of the left foot?” It said: ”When you see, Sir, that the glass of the window is broken— as they told me to leave through it—and you also notice that the small toe of her foot has swollen!”

Immediately, even before a minute passed, they saw that the glass of the window was broken and that the woman’s toe had swollen like a turnip. When the spirit had come out and left, Rabbi Hayyim Vital got up and went to the rav and told him how he had removed the spirit. And even though the spirit was gone, it didn’t stop coming back and knocking at the woman’s windows every night.

They told the rav about what the spirit was doing every night. Immediately he dispatched the Rav Rabbi Hayyim Vital to go and check the mezuzoth. So, the Rav Rabbi Hayyim Vital proofread the mezuzoth and found them flawed. Immediately, he sat down and corrected them and put them back. Henceforth, the spirit had no permission to come and scare them.

RESIGNED TO ADVERSE CONDITIONS

39. A Failed Exorcism: Luria Escapes to Tiberias

This story happened at the time of the Rav ha-Ari, z”l, to the son of Rabbi Yehoshua ha-Rofé’s sister when he was eighteen years old and his father had placed him in the rav’s academy to become his disciple.
One day, while they were studying, the rav raised his eyes to look at the face of the young man and realized that a spirit had entered him. He sent for his father and said: “What is the matter with your son? I see that he is despondent and he even looks pale and washed-out.” His father said to the rav: “It has been twelve years that he is in poor health, running a slight fever. I have had enough of spending money on doctors and found no way of healing him.” The rav said to him: “Don’t spend any more money on doctors, for your son’s disease is just a spirit that has entered his body. Don’t try anything else, it will be in vain.” The young man’s father said to him: “God forbid, I don’t believe that my son is possessed by a spirit, as a spirit cannot cause any fever. In addition, when he complains, all he says is that he has a headache which lasts a short while, and then goes away: this same pain keeps coming back and going away. This has been going on for twelve years.”

The rav said to him: “If you do not trust my words, let me now show you that your son is possessed by a spirit.” Immediately, the rav ordered the spirit to come up and to speak. At that moment, the spirit came up and spoke with the rav. The rav said to the spirit: “Who are you?” It answered: “I am the son of so-and-so. It is now twelve years that I have been with this young man.” The rav said: “What did this young man do to you that you entered his body and stayed with him all that time?” The spirit said: “You, Sir, should know that I was a poor person living in the city of Rome, while this young man, in that particular gilgul, was the administrator of charities in the city of Rome. And as I was dying of hunger, I begged him to sustain me, but he was unwilling to have pity on me until I died of hunger. When they took me to the great Beth Din above, they ordered me to go down and enter his body and kill him as he had killed me.” Hence, the rav ordered the spirit to get out of this body and not to harm him. Then the spirit remained silent. The rav said to it: “Why are you remaining silent? I am ordering you to leave now.” It said: “I am willing, Sir, to carry out your word, but on one condition. If they fulfill it, I won’t harm him.
But if they don’t fulfill it, they can be sure that I’ll kill him.” The rav said: “What is the condition?” The spirit answered and said: “The condition is that after I leave, the young man should abstain from seeing the face of any woman for three days. But if he looks at any woman within those three days, they shall know that I’ll kill him.” The rav advised the father of the young man, saying: “Be sure, for God’s sake, to carefully watch over this young man so that no woman looks at him for three days.” Hence, when the spirit heard this, it left from the small toe of his foot.

Immediately, the rav ordered to keep him in a room with people watching over him, so that no woman was allowed to get inside. They did as the rav had ordered.

On the first day, his father came for a visit and said to him: “How do you feel today and how is your health?” His son said to him: “Blessed be God, I feel better than any other day.” He had neither headache, nor fever. On the second day, his father came again and said to him: “How do you feel today?” The young man said to him: “Today I feel better than yesterday.” On the third day, his father came to ask how he felt. He said: “Praise to God, today I feel better than yesterday and I am very well.” That day, the rav said to Rabbi Hayyim Vital: “Today, go and stay with the young man, because I see that the spirit is hovering above the four corners of the young man’s room. Today being the third day, I am afraid that this spirit may play some trick.”

So, the Rav Rabbi Hayyim got up and went to the young man’s house. He found people in the house preparing food and drinks for the great party the next day on the occasion of the happy deliverance of their son. The Rav Rabbi Hayyim stayed there until noon, when they came to fetch him. But in order not to leave the young man alone, he called Rabbi Yehoshua ha-Rofé who came and stayed another hour. Then, he saw that the young man was dozing and falling asleep. At that point, Rabbi Yehoshua covered him, got out of the room and went away, leaving him alone and the door half-closed.
After a while, his aunt from Saida, who had heard that her nephew had been healed from his ailment, happened to arrive to see him and to rejoice with them. As she entered the house, she saw nobody. So, she went directly to the room where the young man was, opened the door and found him lying in bed, sleeping. She went to his bed, uncovered him, hugged him and kissed him. At that very moment, the rav shouted so loudly that it was heard throughout the town. Nevertheless, the spirit got in and choked the young man.

At that time, the Rav ha-Ari got up and went to Tiberias on account of the gentiles who might say that the rav and his associates had killed that young man. He got there by a miraculous shortening of his journey, as he walked over two reeds. There, he prayed to God that this event remain unknown among the gentiles. God accepted his prayer and it remained unknown.

40. A Positive View of Vital, the Exorcist

You should also know that one day the rav was studying with his associates. They brought a woman before the rav for him to examine whether she was possessed by a spirit or had some disease, as she had been sick and didn’t know what she had.

Relatives of this woman came to the rav begging him to examine her. The rav asked: “What does she have and how does she feel? Does she have any fever at all?” They said that on a certain day she was doing her work and felt fine, was healthy with no ailment or headache. Suddenly, she threw up, fell on the floor and her whole body started to shiver as if stricken with epilepsy. The rav called her, checked her out thoroughly and said that there was a spirit in her. Immediately, the rav sent back the woman to her home and told the Rav Rabbi Hayyim Vital to go that evening to the woman’s house, warning the rav that once there, he should be extremely careful with this spirit who is a
liar, cheats on people, and isn’t trustworthy, adding: “You'll discover that when you ask its name and how it is called, you should not believe it until the third time, for it is a wicked liar.” And so, he gave him extensive kavvanoth, bans and excommunications to remove it from her, as he always did in such cases.

His associates said to the Rav ha-Ari: “Why is it that, in dealing with such matters, you never send anybody except the Rav Hayyim Vital?” The rav said to them: “Because Rav Hayyim is a touchstone for those who come from the First Adam’s left side, as he himself comes from the side of the Gevurá. Sentences are not dismissed unless it is through their soul-root. That is why I always send the Rav Rabbi Hayyim, because he possesses that power.”

This event occurred on a Friday evening. When the Rav Rabbi Hayyim entered the woman’s street, even before he stepped into her house, the spirit said to the people who were there: “Be aware that now the Rav Rabbi Hayyim is coming to chase me away from here, but I won’t leave, neither am I afraid of him, nor do I take his deeds seriously. Who is he to know how to chase me out of here?”

When the Rav Rabbi Hayyim entered through the door, he said: “Peace be upon you.” The spirit saw him and answered: “Blessed are you who came here,” to show him respect. It got up halfway to honor him, but started to shake. The rav asked the spirit: “What is your name?” He said: “I am so-and-so.” Rabbi Hayyim Vital said to him: “That is a lie, it is not your name.” The spirit then said: “I am so-and-so.” As the rav had advised, he repeated up to three times: “You are lying.” By the fourth time, the Rav Rabbi Hayyim got angry; and the spirit told him its real name. At that time, the Rav Rabbi Hayyim got up, approached the spirit’s ear, and uttered a few kavvanoth that the rav had told him. While he was reading them, the spirit became combative, screaming, quarreling and uttering strong words to be left alone, because it was unwilling to get out, until the Rav Rabbi Hayyim yelled at it, saying: “If you get out willingly, it will be fine; and if not, know that I
will place you under a ban.”

Then the spirit agreed to get out. The Rav Rabbi Hayyim Vital said: “From where are you planning to get out?” It said: “Through the small toe of the left leg.” This was also a lie, as his intention was to get out through her throat to choke her. It also wanted to extinguish the candles, so as to harm everybody in that house.

The Rav Rabbi Hayyim saw that it had gone up to her throat to kill her. Immediately, the Rav Rabbi Hayyim said: “What are you doing, you accursed wicked one? Go back down for I'll excommunicate you, place you under a ban and a curse.” As the hour was getting late, the Rav Hayyim Vital left things as they were and went to say the evening prayer. After that, he went to the Rav ha-Ari and told him everything that took place with the spirit. The Rav ha-Ari said to him: “I am surprised at you, Haham Rabbi Hayyim about what you are telling me, since I have always told you to go early to such matters, yet you went at night! Don’t you know that night is when the spirits, the sentences and the kelipoth have dominion, and nothing useful can be accomplished then? By not going earlier, you failed to remove it.”

While he was talking to him, it became night: it was during the winter and it was raining. The Rav ha-Ari said to the [75] Rav Rabbi Hayyim Vital, z”l: “You should go home, it is late.” The rav got up and accompanied him to the gate of the courtyard. The Rav Rabbi Hayyim said to the Rav ha-Ari: “Why, Sir, did you bother to accompany me tonight more than any other night?” The rav said to him: “Because tonight you have to be careful, that spirit which you wish to remove is angry at you. However, let me tell you something and reveal to you a secret, provided that you do not boast about the greatness that is yours. It is a fact that when the kelipoth and the spirits see you, they flee from you. Even if all the kelipoth were to assemble in one place, they couldn’t, nor would they have the strength to confront you, neither can they harm you in any way. If you shake off the skirts of your robe, they will flee immediately, because the kelipoth don’t have the power to
confront you.”

Meanwhile, it was already close to ten o'clock at night, there was a rainstorm and it was cold. When the rav saw this, he said to our teacher, Rabbi Hayyim Vital: “Come up and stay here, it is already quite late.” But the Rav Rabbi Hayyim didn’t want to stay. Instead, he went home through the Jewish Quarter. As he passed through the Jewish Quarter, he saw that a black dog, as big as a cow, was closing in on him. When he saw this, he got very scared, as it was so dark and he could not go back, for fear of the night watchman. Also, if he turned back, the kelippoth could harm him more since they always move backwards. On top of that, it was raining, and the more he walked, the closer the dog came to him, until he found himself in a narrow place where no turning was possible, either forward or backwards. He was so terrified that he even forgot what the rav had told him, and didn’t remember to do anything. When the dog got even closer, it barked and growled intensely. When the Rav Rabbi Hayyim heard the dog’s growling, he was very upset and fell down, as his hand touched the foot of the dog. He then got up from the ground, and noticing that his clothes had been soiled with mud, he started to shake them, unintentionally ignoring what the rav had told him that by shaking his skirts, all the kelippoth would leave. Yet, as he shook his skirts to remove the mud, the dog fled. He immediately went home trembling and unable to move his swollen hand on which the dog had stepped. He went to bed without having dinner; the pain in his hand kept him from sleeping all night.

At dawn, the Rav Rabbi Hayyim went to the house of the Rav ha-Ari. When the rav saw him, he said: “Blessed be you who come. Praise the Sinyor, you have been saved from that dog! Didn’t I tell you to shake your skirts? However, I would like you to know that I was at the gate accompanying you until you entered your home, and that I came back only after you shut your door and went to sleep in your bed. My mind was totally with you. And even if the dog wanted to harm you, I wouldn’t let him touch you.”
Then, the rav touched the hand of Rabbi Hayyim and he was healed, feeling no more pain. Then the rav said to him: “You should know that this dog that harassed you last night was the spirit inside the Jewish woman whom you went to heal, and it is angry at you because you want to remove it from her.”

Then the rav gave him other kavvanot, and sent him to the woman. As he read those kavvanot in her ear, the spirit started to yell that it did not want to move out, but was ready to kill the woman. When the Rav Rabbi Hayyim Vital saw this, he got up and went to the rav and told him what happened with that spirit. The rav said to him: “Didn’t I tell you that this spirit is very wicked and requires many kavvanot as well as considerable energy [77] to remove it? Let me give you different kavvanot and go back there again. If it comes out, it will be fine; if it is unwilling to leave, then put it under a ban, and tell it in my name not to anger me, because if it does not leave now, it should know that I shall put an end to it.”

Rabbi Hayyim Vital got up and went to the home of that woman and read the kavvanot in her ear. Then, the spirit consented to leave in the afternoon. The Rav Rabbi Hayyim asked the spirit: “How did you enter this woman?” The spirit said that it entered through a hole in the wall. The Rav Rabbi Hayyim said: “Why didn’t you enter through the door?” The spirit answered him: “Because the mezuzah they have on the door is a good and a strictly kasher mezuzah which didn’t allow me to enter that way.” The Rav Rabbi Hayyim said: “You could have entered through the window which has no mezuzah.” The spirit answered and said: “They don’t have to put a mezuzah on a window, as it is not customary for people to go in and out through windows!” The Rav Rabbi Hayyim said: “Under what pretext did you enter this woman?” The spirit answered: “You should know, Sir, that when I entered this house, I stayed three days hidden inside the iron bar on which they hang their oil lamp. As I entered inside the iron bar to escape the angels of destruction who were hurting me, they looked for me, but couldn’t find
me, because I had entered inside the iron bar. Then, they were waiting for me at the door, while I was trying to find a pretext to enter her, but couldn’t. Later, the woman got up early in the morning to do her work and she grabbed her flintlock to make fire. I sat on the flint stone and because I was sitting there, no sparks were produced. She kept striking the flint stone for a whole hour but was unsuccessful. She got tired, threw away the flintlock, [78] and said, ‘go to hell’. Just because she said that, I was allowed to enter her body.”

The Rav Rabbi Hayyim Vital said: “How do I know that what you said is true?” It answered: “The first day I entered this house, they ate such food and did such things; and the other night, the woman had some words with her husband.” Those who were there listening said that it was true. It was already past afternoon time when the Rav Rabbi Hayyim, told the spirit to get out. The spirit answered: “I cannot get out since I am under a ban; I cannot even budge from where I am.” The Rav Rabbi Hayyim, z”l, said: “Get out of there so that I can release you and remove the ban which is on you.”

At that point, the spirit was reassured and moved out. He then released it and removed the ban that was on it. Then, the spirit left and went on its way, and never appeared in that house again.

41. A Negative View of Vital, the Loser

This is a story that happened in Damascus to the daughter of the distinguished gentleman Refael Anaf. She was her father’s only daughter and she was a virgin, whom no man had known (Gen. 24:16). One Friday, at the time of the lighting of the Sabbath tapers, Rabbi Anaf went to the marketplace to buy fish for the Sabbath. He bought a fish according to his custom, as he never celebrated the Sabbath without fish, and brought it home. They cleaned it and they cooked it. His daughter came and tasted a tiny piece from the fish’s head, and as she
was eating it, she started to throw up and fainted; for almost two hours they could not revive her. They lifted her up as she was and brought her indoors, put her to bed and covered her. As they covered her, she came down with a high fever, and her flesh was burning like fire. When her father, Rabbi Refael and the other members of her household saw her in such a state, they got very upset and bitter. So, too, the women servants of the house were saddened when they suddenly saw this. They felt as if their hands and feet were tied behind their backs, unable to do anything about it, as if bewitched by their helplessness. As it was close to sundown on Friday evening, an Ashkenazi Jew called Rabbi Yaakov Aleman happened to be there; and Rabbi Refael realized that it was getting late. He got up and prepared two tapers for the Sabbath as was his custom, asking his wife to light them and to place them on the table. When this was done, he put on his formal cloak to recite the kabbalath shabbath. But before he left, they heard a voice coming out of the girl’s mouth; it was a spirit saying to her father: “Rabbi, where are you going?” He answered: “To say kabbalath shabbath.” It said: “Come here, closer to me.” As he moved closer towards it, it said: “Why didn’t you prepare more than two tapers?” Rabbi Refael answered: “This is my custom on the Sabbath, I light two tapers.” The spirit said to him: ”This Sabbath is not like any other Sabbath, as on this Sabbath you must increase the number of lights, making them seven for greater clarity, delight and joy. Go then and light them fast before it gets too late.”

Then Rabbi Refael ordered to have seven tapers. They did that and lit them. The spirit said to Rabbi Refael: “You must bring here seven chairs, one for Elijah, z"l, the prophet, the other for the Rav Yosef Karo, z"l, the other for the Rav Isaac Karo, z"l, and the other four are for the eternally eminent geonim who are about to come here now.” Immediately, Rabbi Refael went personally and prepared the chairs. Then the spirit told them to go and say the kabbalath shabbath and come back. It also advised Rabbi Yaakov Aleman to say nothing of what he saw or heard. So, they went to the synagogue to say

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the evening prayer.

Rabbi Yaakov Aleman went to his home to change, wash himself and put on his Sabbath clothes. His wife asked him where he had been so long since he was so late. Rabbi Yaakov answered: “What could I do? I was talking business finances with Rabbi Refael.” His wife said to him: “I just can’t believe that close to kabbalath shabbath, Rabbi Refael would talk about business.” His wife insisted to be told the truth. Rabbi Yaakov said to her: “What can I say and what can I tell you? I happened to be at the home of Rabbi Refael as the evil and crazy spirit of a haham entered the body of Rabbi Refael’s daughter. I was there just listening to what it said and what it requested.” His wife retorted: “After saying that he was a haham, isn’t it sinful for you to utter words such as ‘crazy’ and ‘evil’ about him? Bite your tongue and never say that again!”

Rabbi Yaakov got up and went to say the kabbalath shabbath, and then returned with Rabbi Refael. Rabbi Refael entered his house first and closed the door, but Rabbi Yaakov was late in coming. When this Rabbi Yaakov finally came, he knocked at the door, so that they would open it. The spirit interfered saying: “The one who is knocking at the door is Rabbi Yaakov, the ‘crazy’, whom I advised to say nothing at his home of what he saw and heard. Yet, he did the exact opposite, telling his wife everything he saw and heard. As if that weren’t enough, he also called me ‘crazy’ and ‘evil’. But his wife was wiser than he, chiding him for uttering those words. From this, I know that he is the ‘crazy’ one, and that his wife is the wise one.” Thus, the spirit got mad at him and told him that it wanted [81] to kill him. Then everybody in the house interceded on his behalf begging for his forgiveness. But it didn’t want to forgive him, and would not have done so were it not for the deference due Rabbi Refael who begged it so much that it finally forgave him, allowing them to open the door for him. After they opened the door, Rabbi Yaakov entered the cellar and hid between the barrels. Then the spirit said to him: “Look, what an absolute idiot this Rabbi Yaakov is, for he thinks I cannot see where he has hidden
himself.”

Then the spirit allowed him to come forward. When he did, they begged the spirit to forgive him. Rabbi Yaakov, too, apologized to the spirit, and it forgave him. Then the spirit asked for a cup of wine to say kiddush. When they brought a cup, the spirit picked it up with its hands and sang kiddush, then tasted the wine and gave the others to taste. Then the spirit told them to sit at the table; they ate, and the spirit, too, ate with them. When they finished eating, the spirit said the blessing after the meal loudly, and they cleared up the table. All those who were there went back to their seats and stayed awake all night, as no one could sleep without seeing the end of this thing! When it was past midnight, the spirit said to those who were there to go and call the Rav Hayyim Vital because it wanted to talk to him. Those who were there said that they were unwilling to go for fear of the night watchman. The spirit told them not to fear anyone since it was going to go with them. They said: “Sorry, but with all due respect, we can’t go.”

Two hours before daybreak, it again said to them: “Now you can go, there is no night watchman in the streets, he has returned to headquarters and has stopped making the rounds.” Those who were there said: “How can we go now when he must still be in bed, sleeping and reluctant to come at this early hour.” The spirit said to them: “Go now and you will find him sitting up in his bed, holding his head. Tell him that he had a dream, but forgot it and was very upset that he forgot it. Now, let him come here and I shall tell him the dream and its interpretation (Dan. 4:6).”

When they heard this, they got up and went to the home of the Rav Rabbi Hayyim Vital, and found him as the spirit had told them. They said to him: “We are the messengers of the spirit which dispatched us to summon you, because you, Sir, had a dream, but forgot it. If you come there, the spirit will tell you the dream and its interpretation.”

When the Rav Rabbi Hayyim heard these words, he put on his clothes and came with them to where the spirit was; it told them to
make room for Rabbi Hayyim. When he entered the house, he said, “shalom.” The spirit answered with “welcome,” showed him great respect and they enjoyed each other’s company. After a while, the Rav Rabbi Hayyim asked the spirit: “What was my dream?” The spirit answered: “The dream you had was that someone sent you seven Sages with a sick person for you to heal. This is the dream; and now I shall tell you its interpretation (Dan. 2:36).

“You should know that the individual who sent you seven Sages with a sick person is the Rav ha-Ari, your rabbi who sends you his warm greetings and asks you to be sure to take care of this matter. And the seven Sages, you should know who they are: The first is Elijah, the prophet, z”l. The second is the Rav Rabbi Yosef Karo, z”l. The third is the Rav Rabbi Isaac Karo, z”l. And the other four are the eternally eminent geonim whose names cannot be mentioned. And I am the one who is sick. Your rabbi has dispatched you; be sure to heal me, for my healing will have to come from you. And now let me tell you the rationale for my [83] coming here as well as how my healing is going to be.

“You should know that I am haham so-and-so, son of so-and-so, and that for sixty years I was a haham in Safed where I resided. It has now been forty years since I departed to my eternal abode, yet I have been unable to reach my assigned place. During these forty years, they kept dragging me from partition to partition. Everywhere they took me, they reckoned with me and punished me because of some tiny and insignificant peccadilloes, until they took me to my place and let me enter my partition. Again they did some figuring out and found that there still remained a peccadillo, tinier and thinner than a hair. For such a minute thing, they did not let me enter my place, because as you, Haham Rabbi Hayyim, know the criteria that they use in heaven are elaborate, as it has been said, ‘and around Him, a fierce fire raged’ (Ps. 50:3). Also, while I was outside my partition, I heard them say within the Curtain, ‘whom shall we send and who will go for us (Isa. 6:8) to
inform the Jews of Damascus that on account of the sins they have committed, a plague has been decreed to come over the inhabitants of Damascus to extirpate both young and old? And now, it is necessary for someone to go and tell them to repent, so that the sins they committed are forgiven and the decree which hangs over them is cancelled’.

“When I heard this, I said: ‘Here am I, send me’. And they said that ‘I should go and tell them’ (Isa. 6:8), and with this mission that you will perform, your sin will be forgiven you. They also told me, ‘when you come back from this mission, you will enter your place’.

“Then, as I heard this, I went down from there and looked for a road to take me to Damascus. Via the river Euphrates, I came all the way to a city called Basra, which is close to Damascus. To get across, I had to enter into the river; against my will and reluctantly, I entered into a fish. Then a fisherman caught the fish where I was, while I was praying to God for the fish not to be bought by a gentile, but rather to fall into the hands of a Jew. God heard my prayer so that the fisherman took me and carried me to the Jewish Quarter and cast me amidst the other fish. When I saw myself in the Jewish Quarter, I rejoiced. Yet, I continued to pray to God not to let me fall into the hands of a wicked Jew, but a good Jew.

“In the afternoon, a Jew whose name was Shelomo Adjuel came to buy me. When I saw him, I prayed not to fall into the hands of this wicked person; luckily, they failed to strike a bargain. Afterwards came this Saddik called Rabbi Refael Anaf who bought me; I gave thanks to God that I was in his hands. He carried me to his house and instructed them to clean the fish and cook it fast, as it was late. When they were scaling it, I was very worried. That is why I moved from where I was and climbed into its head. When they cooked it, this young girl came and tasted a tiny piece from its head; this helped me enter into her body. One of the reasons why I chose her was that she was a young girl, free of any sin, whose soul was a spark of Queen Esther.”

Having said all that, it told the Rav Rabbi Hayyim Vital to go and
say his morning prayer and then to come back immediately after prayers, in order to disclose to him mighty secrets which even his rabbi hadn’t heard about. He said: “Be sure to warn the people to repent, for this decree is serious and repentance by the majority is effective, even after a sentence has been passed.”

Then the Rav [85] Rabbi Hayyim asked the spirit: “Who are the Worthy Ones to sit on the Custody of Safed, tvb’b?” He said: “The fully ordained Rav Rabbi Yaakov Abulafia who is a great man, the Rav Yeshayahu Pinto and the Rav Rabbi Yosef Matalon who is a pious holy person.” The Rav Hayyim said: “Let us also call on the Rav Rabbi Israel Najjar[61] who is a local person from here.” The spirit said: ”Don’t invite him, he is a shameful individual! Even though he gladdens God and the people with the liturgical poems he sings, there are nevertheless ugly things about him, such as when he sits to eat at a table, which is an altar of atonement, he does it with his head uncovered and his sleeves totally rolled up.62 He eats and drinks with the scum63 of the earth and is careless in choosing his table companions and doesn’t sit with the pure-minded of Jerusalem (Git. IX:8).64 That is why you shouldn’t invite him!”

After he finished saying all these things, the Rav Rabbi Hayyim got up and went to the synagogue for the morning prayer. When he was through with it, he went home to study. Soon it was noon, he had lunch, but he neglected to return directly to the spirit, even though it had promised him that it would disclose deep and awesome secrets to him. When time for the afternoon prayer came, the people who were left with the spirit wanted to go and call him, but the spirit didn’t let them do so, saying: “Do you see how the Rav Rabbi Hayyim Vital still behaves arrogantly with me and waits that I call him first? Even though I told him to come here as soon as the morning prayer was over, he did not listen to me and didn’t come, pretending he didn’t understand me. I have fulfilled my duty and carried out my obligation by telling him the rationale of my mission and what he had to say. Now, he is the one to
lose for not coming to hear what I wished [86] to disclose to him. You should know that soon I shall leave here and go to my place free of any burden, because now the burden to act is on him.”

During the afternoon prayer, a haham was preaching in the synagogue of the Sepharadim, chastising the people to return in repentance. The spirit said to them: “In such and such a synagogue, the haham is preaching and calling people to repentance, while he himself is full of sins and is not repenting.” The spirit also told them that at evening time, they should refrain from saying the evening prayer and the havdala quickly, because with the completion of the havdala, the time for the spirit to return to its place in a hurry would come.

It also said: “You should know that tomorrow the Rav Rabbi Hayyim is coming to talk to me. He will speak, but I shall not answer him, as I shall be in my partition. He will ask you why I haven’t answered him. Tell him that yesterday, on the Sabbath, he had an opportunity to talk about anything he wished, but he didn’t want to listen when I told him to come. He is the loser.”

When time for the parting of the Sabbath came, they asked the spirit if it was time to say the evening prayer. It said: “Say it real slowly until I tell you to say the havdala.” Thus they said the evening prayer and then the spirit allowed them to say the havdala. When they were through with the havdala, the spirit fell silent, spoke no more, having returned to its place.

The next day, it happened that the Rav Rabbi Hayyim came to speak with the spirit. He spoke, but it did not answer him. Then all the people in the house told him all that the spirit had told them. When the Rav Hayyim, z”l, heard this, he felt sorry that he had not come the day before. Immediately, he sent to fetch the Rav Rabbi Yaakov Abulafia and the Rav Rabbi Yehoshua Alvo. When they came from Safed, he gave them kavvanoth to try to bring back that spirit, so that it would leave through the small toe, [87] because the young girl’s speech had turned erratic and inconsistent. So, the Rav Rabbi Yaakov Abulafia and
the Rav Rabbi Yehoshua Alvo went to the home of the young girl and observed that the words she was now saying were unlike earlier. They went and informed the Rav Rabbi Hayyim Vital who got up and went with them to the home of the young girl, and noticed that it was unlike her earlier talk, but just plain gibberish.

Then the Rav Rabbi Hayyim said that this spirit was unlike the first spirit; that the first spirit was a great man from the side of Holiness whose words were holy and true, and that he had gone to a tranquil resting-place. Also now that she was uttering gibberish, it must be another spirit that is in her, for you should know that where holiness resides, its traces linger on. And when defilement perceives the signs of holiness that are obvious, it yearns to cling there. But now that this holy spirit has left the young girl, I am not here to make new kavvanoth to keep away another spirit of defilement; this is what her new gibberish is all about.

However, don’t worry! I shall give you some kavvanoth for this spirit of defilement to leave soon. This he did and the spirit of defilement left her; she was then healed in spirit and in body.

42. Luria’s Power Extends to Gentile Kings

This story happened at the time of the Rav ha-Ari, z”l, when a mighty king decreed a law against Israel that the Jews should give him ten thousand quintals of silver under the pretext that he was of the descendants of Haman, and Haman had redeemed Israel from slavery from the power of Ahasuerus for ten thousand quintals of silver. He said: “Now, you are not serving us, so give us back the silver that Haman paid for you“. He imposed a tax on every city, so much for this city and so much for that city, [88] totaling the original sum. He also specified a deadline by which time all the funds had to reach him, and wrote letters to all the cities of his kingdom about this matter, sending
them word saying: “When these letters reach you, be absolutely sure to fully pressure the Jews to pay this amount.”

When the Jewish nation heard this, they were shocked and pained, saying: “This is a decree that cannot be fulfilled because even if we were to take all the silver and gold and properties that the Jews own—with all this—still it wouldn’t even add up to half of the amount he is asking.” They went to Egypt to inform the Rav ha-Ari, z”l, who was staying at the home of his father-in-law who was, as mentioned at the beginning of this book, a prominent person in Cairo. They begged him to come up with an ingenious plan to rescue Israel from that decree. Since these emissaries reached the rav at twilight on the eve of the Sabbath, he couldn’t help them at that time, but hosted them in his home until Saturday night.

On Saturday night, the rav and his guests went out to the town-square; and from there, they went on a two-hour walk outside the town. They sat down near a well where the rav showed the guests that the well was almost dry, with barely a small puddle of water in it. In addition, the bucket that was in the well was full of holes. Near the well, there was a large, bottomless barrel that could not hold any water. He let his guests sit down in front of the well. While they were sitting, they saw five or six people approaching them, with sticks in their hands, and among them was a handcuffed man. They kept beating this man ruthlessly, telling him that he had to fill this barrel from this well with that bucket. This individual would take the bucket, lower it into the well and by dipping it many times, manage to get a drop of water. But since the bucket, too, had holes, by the time it came up, only a droplet of water remained. He would then pour this droplet into that bottomless barrel and in no time all the water would flow out. So they kept vigorously beating this man to get him to fill this barrel from this well with that bucket.

In the morning, the king woke up from his dream and was very angry with his high officials and his servants, saying: “You are not
taking care of your king! Last night six or seven people came to my bed, grabbed me and carried me to a wilderness, put a broken bucket into my hands to draw with it water from a dry well, then to pour that water into a bottomless barrel that couldn’t hold any water. As I couldn’t do such a thing, they kept beating me, enough to leave black marks on my flesh as a result of my beating.” The servants answered: “Could it be that you are telling us about a bad dream, as we were with you all night long?” The king said to them: “If you don’t believe me, take a look at my body!” And indeed, they saw that his body had turned black like charcoal from the intense beating he took. Then, they believed the king’s words and took it upon themselves to place three armed individuals on either side of his bed to take care of him all night long.

The following night, the Rav ha-Ari said again to those guests: “Come with me,” taking them personally to the previous night’s place. As they were sitting there, they saw those people from the previous night coming with sticks in their hands and that handcuffed man with them. They kept beating him four times more than the previous night, while the Rav ha-Ari and his retinue were watching from a distance the vengeance they were inflicting on the body of that individual.

The next day, the king woke up hurting more than the previous day. He couldn’t put his feet on the ground due to the pain caused by the beating. And again he was very angry with his servants and his high officials. But they answered him that all night long they had taken care of him and didn’t even let a fly enter his room. Upon seeing that, the king summoned his council members and his advisers to find out what advice they could give him in this matter, since this was not something that could be endured or tolerated. If he had to go through the same ordeal another night, surely that meant the end of the king, God forbid, as those people were very cruel and tortured him a lot.

Then, the advisors asked the king if any stranger was there. The king answered them saying that in front of him there were a few people looking on, and among them was an important and awe-inspiring man.
The advisors said to the king: “In case those people come tonight and carry you to that same place, and you find yourself near those other people who were standing in front of you, ask them, what is your sin that you are being subjected to such strong punishment? For it is certain that these people who are punishing you are not human beings, but angels from the heavens, sent by God to cause you pain for some sin that you have committed. Maybe these people will tell you what your sin is and in this way you can save yourself from [91] this punishment.”

The following night, those people came again, they handcuffed the king and took him to the same place as they did every night. As usual, they placed the bucket in his hand. He said to them: “Bear with me until I contact these people who are in front of me.”

He approached them and asked them to reveal to him what his sin was, since he was being punished so severely by the heavens, as it is beyond one’s mind to comprehend how he could fill this bottomless barrel from this dry well with a bucket full of holes! “Surely, there must be something there; I need to know the real reason.”

Then the Rav ha-Ari said to the king: “You should know that our holy religion tells us that with the measure with which a person measures, it is meted out to him (Sot. 1:7) meaning that the very measure that a person uses with his neighbor is used by the Heavens for him. If you wish to do good to your neighbor, God will also do good to you. In fact, King David would praise God by saying, with the pious, You deal kindly; with the blameless, etc. (Ps. 18:26). This being so, you are the one who decreed over Israel that wicked decree for them to give you ten thousand quintals of silver, while the entire Jewish nation doesn’t own even five quintals of it. You also dispatched letters to all your towns and fixed a deadline to collect that money. Those high officials of yours are causing much fear to Israel in order to collect the money. That is why measure for measure (Ned. 32a), God has dispatched these people to pay you back according to your deeds. Because just as you promulgated a decree that they cannot carry out, God, too, has issued this bad decree
Upon hearing this, the king was greatly surprised. [92] He said: “I should go and apologize to the Jews for my abuse of power.” The rav answered: “It does not end with an apology! It behooves you to cancel the letters that you sent to all the cities of your kingdom. You can do this only by granting to me, personally, a royal edict, sealed with your seal, stating that you have received those ten thousand quintals of silver from the Jews. This you will hand over to me personally.” He did so and was saved from all suffering.

But the high officials of the king’s various cities kept pressuring the Jews for the money, because they had not been advised about all this. When the appointed day arrived, the Jews were in great fear, fasting, wearing sackcloth, and imploring God. At that time, the Rav ha-Ari, z”l, went around holding the king’s royal edict in his hand, sealed with his approved seal, saying that he had received the ten thousand quintals of silver. The edict was cancelled and Israel lived in quiet and security (Isa. 32:17).

43. Luria’s Death, Vital New Prophet

Now you will know how the death of the Sinyor Rav ha-Ari, zla‘a, occurred. (And the Ark of the Sinyor blew (Isa. 40:7) on the fifth day of the month of Av of the year 5433 [July 18, 1673], and the sign came and struck the Ari on a day in 5433, as the great Haham Hayyim Yosef David Azulay wrote in his book Names of the Great, part I, page 14, paragraph 56 q. v.).

And it came to pass after these things that the Rav Rabbi Hayyim Vital, z“l”, asked the Rav ha-Ari, z“l, for the secret meaning of the toseftá in the section about the two young does that did the will of their
Sinyor, that was pleasing, when he (Rabbi Elazar) had heard a voice proclaiming, “Abraham and Isaac.” This section is in the holy Zohar, portion of Meşoraţ, p. (25) 55b. That is when our teacher, the Rav H. Vital, z“l, asked that the rav expound for him the meaning of this section and its [93] secret.

The rav said to our teacher, Rabbi H. Vital, z“l: “By your good life, leave me alone and don’t go any further! I understand how very easy and very sweet it is to your palate to keep asking. But if you insist that I tell you the secret meaning of the toseftá in more detail, then you should know that there is an awesome secret in this toseftá, and that they would not be so pleased in the Heavenly Academy if I further elaborate on it, neither would they allow me to do so.”

Again, the Rav Rabbi Hayyim asked him to disclose the secret of that section. The rav answered him: “Haham Rabbi Hayyim, I beseech you to leave me alone and don’t go any further! I understand how very easy and very sweet it is to your palate to keep asking. But if you insist that I tell you the secret meaning of the toseftá in more detail, then you should know that there is an awesome secret in this toseftá, and that they would not be so pleased in the Heavenly Academy if I further elaborate on it, neither would they allow me to do so.”

Again, our teacher, Rabbi H. Vital, z“l, fell at the feet of the rav begging him and saying: “Sir, disclose it to me, and what will be, will
be, even though, God forbid, it may result in death for me.” [94] The Rav Rabbi Hayyim Vital insisted so much that the rav consented to disclose the tosefta to him as well as the secret imbedded in it.

When the rav finished expounding this section and its secret, he remained silent for a while. After that, he addressed our teacher, Rabbi H. Vital, z”l: “See, my sons, because you insisted so much that I disclose this toseftá to you, it has been decreed about me that I shall pass away this year. You are to be blamed for this adversity, as you insisted so much. I did tell you so many times that in the end you would be sorry! Had you not insisted so much, I would not have disclosed this secret to you and they would not have punished me from the Heavens, for in the Academy on High they did not want me to reveal this secret to you.

“Also know that the reason I am telling you this is because personally I don't care about myself, my household66 or my sons who will be orphaned, except you. When I pass on, I shall not be leaving you as competent as you ought to be. You should also know that until now I have not been worthy of disclosing this secret, and that, except for the Rav Rabbi Hayyim, no one has been worthy of understanding it. I warn you to be careful, Haham Rabbi Hayyim, to keep this secret hidden in your mind as you are not allowed to disclose it to anyone until the time comes and they allow you from the Heavens to disclose it.”

When the associates heard this, they beat their heads and wept intensely with a bitter soul and with pain in their hearts. They were immensely scared and profoundly saddened, especially the Rav Hayyim Vital. They felt very sorry and said: “Would that we were stricken with severe muteness, so that none of us could talk and never make such a request, which caused the crown of our heads, [95] the light of our eyes and the great torch of Israel to fall!” Notwithstanding all that, the Rav ha-Ari said to them: “As for now, you should comfort each other, because your moodiness will not help you. I would rather tell each one
of you to go back home; tomorrow when you come here, I'll give you kavanot and tikunim to do, perhaps God will have mercy and turn away from His wrath and have mercy (Jon. 3:9) on His servant, the prophet, and cancel His decree over His people.”

When the associates heard this, they got up and everyone went to his home, greatly worried and sad. None of them ate or drank, or even went to bed, but slept on the ground. As for the Rav Rabbi Hayyim Vital, zla“a, he refused to go home, but stayed at the home of the Rav ha-Ari.

The next day, the associates got up and appeared before the rav, saying: “Sir, here we are ready to do anything you enjoin us.” The Rav ha-Ari said to them: “If you are willing to do whatever I say, then let us get together and sit down somewhere and study the holy Law, and let us not stop studying even for a moment, not during the day, nor at night, because so long as we are studying the Law, nothing can hold sway over us.”

This they did. The Rav ha-Ari sat down with his associates in a place to study the holy Law, not interrupting their study even for a moment, not by day, nor by night, until the ministering angels hovered over them on all four sides, and a fiery flame was hovering over them. One day, as they were studying, the world turned dark and it became like night. The rav raised his eyes and saw the angel of death. The rav said to him: “There is no peace, said the Sinyor, for the wicked (Isa. 48:22)! Go away from here, neither you nor your retinue have permission to rule over me or over the associates.”

When the associates heard these words, their complexions changed. The rav said to them: “What is the matter with you that your complexions have changed? Be strong and of good courage (Ps. 31:25). Don’t interrupt your study, for as long as you do not interrupt your study, we should have no fear of any Satan, or any other accuser. What you saw when the world turned dark is because Sammael, the wicked, and his entire retinue came, holding a piece of paper in his hand to take away my
soul. But I answered him, ‘there is no peace, said the Sinyor, for the wicked’ (Isa. 48:22), and I yelled at him and I told him to go away from here, even though the decree of my demise has been issued for this year. Yet, it is useful to know that, as we are studying, the sentence has not been sealed but postponed to another year. But Sammael went before the Throne of Glory, saying, ‘I have the power to go and get their souls. The fact that they are toiling in the Law won’t help them’. And he had to come all the way here, but couldn’t get near the flame that is hovering over us. That is why I yelled at him and he went away, saying that he and his cohorts had gotten nothing out of that trip; that is why the matter was postponed to next year. Now, my children, be careful not to miss this regular endeavor of studying until the year’s end, let this year end with its curses; let the New Year begin with its blessings!’

Then the associates felt revitalized, they rejoiced and didn’t interrupt studying the Law, as the rav had enjoined them. As the year passed, the rav said to his associates and to the Rav Rabbi Hayyim Vital: “We must seclude ourselves in a house so that people will not disturb us. Let us seclude ourselves there in more holiness and more purity than before, because last night I saw in the Heavenly Academy that they were eagerly looking for the sentence to seal it. That is why we should seclude ourselves in some place. As I am telling you, try to love each other as real brothers and don’t harbor ill-will towards each other, as twenty-four thousand pairs of Rabbi Akiba’s disciples died for that sin between Passover and Lag la-Omer. At this moment, we are obligated to harbor no ill-will towards each other.” All the associates answered him unanimously, saying: “All that our Sinyor has decided we will do and obey (Exod. 24:7).”

Immediately, the rav ordered to have a very large courtyard built where he had his own midrash, with a room for him and his family, and other rooms for the wives of his associates. When they finished building the courtyard, the rav immediately took possession of his home, and he and his family moved in. He did the same for each one of
the wives of the ten associates, with one room for each one, separating men from women, and they sat to study day and night. They didn’t interrupt their studies even for one minute, with more holiness and purity than before. They would study all week long, seeing their wives on Friday nights only. They kept doing this for more than five months and always the rav cautioned them not to quarrel with each other, but on the contrary to be fully at peace with each other. But at the end of five months, because of our many sins, the wives had a big quarrel among themselves on a Friday. It was such a big quarrel that even the husbands joined in, making [98] it an even bigger quarrel. At the time of this quarrel, the world turned pitch black. Immediately, the Rav ha-Ari said to our teacher, Rabbi H. Vital: “Go quickly and see what is with the associates who are quarreling.”

He moved fast, separated them and brought them before the rav. The rav said to them: “This is precisely why I have been advising you day and night not to quarrel among yourselves, but rather pursue love, friendliness and peaceful companionship! And yet, you didn’t listen to me. I say only that my fear is that God might consider this quarrel as a sin, or as a blunder against us.”

In the afternoon, the rav went out with his associates to welcome the Sabbath, as was his custom. When he was coming back, he ran into Sammael and his entire retinue, dressed in black, with a drawn-out sword in his hand. He was proclaiming and saying: “Both you and your king shall be swept away” (1 Sam. 12:25), thus intimating that: “You shall die this year, because your sentence has now been issued and sealed in blood. Even if last year you succeeded in abolishing the decree, now you cannot do the same as the sentence is already sealed and entrusted to me.”

When the rav saw all this, he said nothing, but returned to town to say the evening prayer. The rav said the evening prayer with a broken-heart and with sadness. While he was saying the evening prayer, our teacher Rabbi H. Vital, z“l, paid attention to him and saw that he
was saying the evening prayer humbly and with a broken heart, contrary to his custom on Friday nights, when he said the evening prayer with joy and singing. But that night he was not in the mood to utter a single word. When he saw him in that state, our teacher, Rabbi H. Vital, z"l, felt bitter, not knowing what to think. In spite of that, he was patient to the end of the evening prayer. When they finished saying the evening prayer, the associates came to kiss the rav’s hand and to accompany him to the door of his home. Everyone entered his home, except our teacher, Rabbi H. Vital who didn’t want to part from him, but followed the rav into his house, where they said kiddush. After that, our teacher, the rav H. Vital asked the rav: “My sinyor, crown of my head, I want you to tell me why you are in such a gloomy mood, and didn’t say the evening prayer of this Sabbath eve as is your custom?” The rav answered him: “Because I saw Sammael with his host as we were coming back from kabbalath shabbath. Holding his drawn-out sword in his hand and happy, he was saying, ‘both you and your king shall be swept away’ (1 Sam. 12:25). In the other hand, he was holding the document of the sentence, sealed in blood, and he said to me, ‘if last year you were able to cancel the decree, this year nothing will help, as the sentence is now sealed in blood, there is no way out anymore.’

“And unfortunately, who caused this? Nobody but the associates, who quarreled with each other, while I always advised them and told them not to quarrel, neither to harbor any ill-will, but rather stay as friends and brothers in peace and love. So long as they stayed as friends and brothers, neither Satan nor an evil affliction could hold sway over them. And now, for having quarreled, not only have they been condemned to death before their time, but I too must depart with them to my eternal abode. There is no longer a way out of the sentence; its document has been sealed.” When our teacher, Rabbi H. Vital, z"l, heard these words, he was very scared, he fainted and fell on the ground as a dead person.

Then, the Rav ha-Ari, z"l, instructed them how to revive him. He
said to him: “Tonight you should go home and tomorrow you'll come back, for we still have time to see each other.” Rabbi Hayyim got up and went home quite bitter and did not sleep all night, thinking how this decree came about. He thought he should fast. In the morning, he got up and went to see the rav. The rav said to him: “You thought to go on a fast and you didn’t sleep all night! Look, I am telling you, don’t fast at all, for it will serve no purpose, as the sentence has been issued.”

Within three to four days, five of the rav’s disciples fell ill with a plague. The next day in the morning, also our sinyor, the crown of our heads, the light of our eyes, fell ill of a plague, resulting in his being summoned to the Academy on High for our many and grave sins. When our teacher Rabbi H. Vital, z”l, and the rest of the associates heard about it, they felt discouraged and said to each other: “What can we do to find a way out, so that the light of our eyes won’t be dimmed? How will we remain as blind people with no comfort?”

Our teacher, Rabbi H. Vital, z”l, said to them: “Let us fast for three days and three nights, studying the holy Zohar over the grave of the divine Tanná, Rabbi Shimon ben Yoḥay, z”l, vzya”a, and let us say prayers and supplications to God, perhaps he will cancel this evil decree from us.” Immediately, they went to their homes, picked up some clothing, went and performed a ritual immersion and started to fast. They sat down to study, constantly weeping and praying; all that day, they did nothing but study. But the Rav Rabbi Hayyim did not budge from the head of the rav’s bed. The next day, the rav woke up gravely ill; the time of his demise had drawn near.

Immediately, he called his associates who wanted to go to the grave of Rabbi Shimon ben Yoḥay, zya”a, to pray over his grave. Our teacher Rabbi H. Vital, z”l, said to them: “You go to your sinyor and I will go to Meron to the grave of Rabbi Shimon ben Yoḥay and his associates to pray, so that they, too, may pray to God. I want to tear my clothes over the graves of the righteous, perhaps God will have
mercy and the light of Israel will not be dimmed.”

The associates got up and went to the rav. When he saw them, he was happy, sat up, blessed them, each one with a blessing appropriate for him. He instructed them saying: “You should know that I am going the way of all the earth (1 Kings 2:2). Be sure to appoint the Rav Hayyim Vital, z”l, as Head of the academy.”

Then he summoned the Haham Rabbi Yehuda ha-Kohen, z”l, and blessed him with a blessing appropriate for him and said to him: “You are a kohen, and your soul is a spark of Aaron ha-Kohen, z”l. You will take our teacher, Rabbi H. Vital, z”l, and anoint him as a prophet in my place. I have already instructed the associates to obey him and pay him the respect due him, as his soul is a spark of Joshua bin Nun.”

After that, he instructed his associates to pursue the science of Kabbala: “Because you are not proficient in it! Who knows, God forbid, you may fall into a blunder. No one has the authority to work on it except the Rav Rabbi Hayyim Vital whose soul, as I said, is a spark of Cain. If the generation is deemed worthy, I shall come again and finish teaching you.” The associates said to him: “How can that be, for when you come, Sir, you will be rather young and we will have aged?” The rav said to them: “It will be in a dream and through the secret of (temporary) impregnation, either hidden or revealed.”

He further told them: “If this generation were deemed worthy, the redeemer would have arrived, as it is a year of redemption. I always advised you to keep praying, so that the Messiah son of Ephraim wouldn’t die. However, nothing is important anymore, as nothing will prove helpful, whether ascetic acts or supplications.” Yet he told them a biblical verse that says, [102] Again she bore a son and named him Shela; he was at Khezib when she bore him (Gen. 38:5).

At that time, the rav sought the Rav Hayyim Vital to bless him, but could not find him. His associates told him that he wasn’t there. The rav said: “I am aware that he went to pray for me over the graves of the righteous and over the grave of RShb“Y, but nothing will help him, as I
have no more time but one hour left, and Moses, our teacher, and
Elijah, the prophet, are here to accompany me. Now, my sons be
careful about what I will tell you and instruct you, don’t curtail it. After
my soul rests, don’t let anyone—except you—touch me, or my body,
or my clothes, or my casket, but you. Let no one get involved with my
ritual washing except you. When my soul rests, even before you touch
me, be sure to go and perform your ritual immersion and change your
clothes from head to toe. Then only will you perform the great immersion
for me according to the law. You will place me in the water, but I
myself will perform my ritual immersion. Then you will take me out of
the water, clothe me and carry me to the cemetery and take me where
the Pillar of Cloud in front of my casket will rest. As I am telling you,
be sure to let no one touch me except you and the Rav Rabbi Hayyim
Vital exclusively; and do not fail to do all that I told you.”

Once again he inquired about our teacher, Rabbi H. Vital, z”l,
whether he had come back. They told him that he hadn’t returned yet.
Then the rav said: “I have already pronounced my blessing as befits
him.”

Then, he raised his eyes and saw the Haham Rabbi Yehuda
ha-Kohen. He said to him: “You must leave, you are a kohen.” The Rav
Rabbi Yehuda ha-Kohen went outside and stayed in the courtyard. The
rav told them to tell the Haham Rabbi Yehuda ha-Kohen that he should
leave the premises, because: “All I have left of life is no more than one
minute.” And as Rabbi Yehuda ha-Kohen was leaving, our sinyor rested,
the Shekhinâ [103] came down, took his soul with a kiss of the mouth
(Songs 1:2), leaving behind life for all Israel, amen.

When he departed, the scent of his couch was as perfume from
the Garden of Eden. As the associates saw that he had departed, they
performed the rending of their garments up to their shirts, then fell on
the ground and roared intensely and bitterly like lions. Upon hearing
them do so everyone quivered; the sound of their outcry was heard
beyond their town, a distance of twenty miles.
Even the Rav Rabbi Hayyim who was out over the graves of the righteous heard the sound of their outcry and their wailing. He returned to town barefoot, weeping and moaning until he came to the home of the rav. He rent his garment on his behalf, lying down, beating his face and weeping intensely and very bitterly. He said: “Master of the Universe, it would be better if I were an atonement for the sake of this Light of Israel. How has this Crown of Israel been hidden away, leaving its children blind and deprived of their crown?”

At the sound of the dirges and the outcries, everyone in Safed gathered. The entire population of Safed, both young and old, even its gentiles came to cry, because they knew what a gem he was.

As they became exhausted and couldn’t weep any longer, the associates arose and told the Rav Rabbi Hayyim all that the rav had advised them to do. Immediately, our teacher, Rabbi H. Vital and the associates set out to perform their ritual immersion, changed their clothes from head to toe, and then proceeded to wash the Sinyor according to the Sinyor’s instructions. After they finished the washing, they took him to the ritual immersion and placed him on the water. And before releasing him from their hands, they said to him: “O light of Israel, the pillar on the right, the strong hammer (Ber. 28b), we have fulfilled what you instructed us to do; now you are on the water, do your immersion as you told us.” And so, they [104] released him from their hands. Immediately, he stood on his feet for the immersion, alone over the water, and performed four immersions, corresponding to the four letters of the Ineffable Name, blessed be He, and he stopped. Immediately, the associates came, dressed him with valuable garments, placed him in his casket and then lifted him up to carry him to the cemetery for burial. The associates kept weeping and reciting dirges saying: “How is this holy and blessed casket being entombed?” The Rav Rabbi Hayyim, kept walking barefoot behind the casket, saying: “Oh, father, father! Israel’s chariots and horsemen (2 Kings 2:12), how did you hide yourself from my eyes?” Then he wrapped himself in the dust of his feet and
said: “Your feet, which always pursued good deeds and acts of loving kindness, how have they been caught up in the net? Your mouth, which used to expound on the secrets of the Law, why is it now closed?”

Thus, he kept weeping and chanting dirges; tears were flowing from his eyes like rivers. When they entered the cemetery, they wanted to bury him next to the righteous in the cemetery. But the Rav Rabbi Hayyim, z”l, didn’t permit it, saying, the Cloud has not rested yet. But when the pillar of cloud (Exod. 13:22) rested, he said: “This is the place!”

When they started digging in that spot, they found a cave, ready and well set up. There, they buried the Sinyor with the five associates who had passed on with the rav. They buried them as they bury dukes and kings of Israel. He went to his resting place and left behind all Israel mourning deeply, sighing and in anguish.

May he pray for the coming of our redeemer to redeem the entire progeny of Israel from the midst of Edom and Yishmael. May it be favorable to rebuild the holy temple in Jerusalem in our days, speedily and forever, selo, amen.

**Publisher’s Preface**

This book contains praises of the saintly rav and divine kabbalist, our teacher Isaac Luria, z”vk”l, whose fame was well-known and publicized throughout the world for his sanctity, his wisdom and his spirit of holiness. By reading this book, a person will gain much admonition. As it has been out-of-print, my heart prompted me to print it again so that a person may get involved in it and spend some time reading it. It will provide great enjoyment to its reader as well as much profit to the soul. Instead of wasting time, short or long, in vain things and tales, it is best to read this book, better than eating, drinking and wandering around. In order to help me and others like me, I made an investment, even though
I am not a person of great means. I beseech God that the merit of the holy rav will pray on my behalf. May God open my heart to the holy Torá and grant me the merit of being among those who fear God and meditate over His Name for the rebuilding of our Temple and our glory, soon and in our lifetime, amen.

These are the words of the publisher as he finished on Rosh Hodesh Sivan, which is crowned with the crown of the Torá, of the year 5671 (May 1911)

The “young man,” a‘a, Amram, son of R. Shelomo Aburabia, s‘t.

Unauthorized reprinting is forbidden for ten years.
NOTES

1 As a special sign of respect, family members were addressed directly or referred to as Sinyor or Sinyora. In my English translation, I have kept these titles in the original to convey the flavor of the Ladino text, similar to Monsieur André in an English translation of a French novel.


3 Meir Benayahu in Sefer Toledoḥ ha-Ari (Jerusalem: Ben Zevi Institute, 1967), 154, reports that Dr. Yisrael Ben-Ze'ev confirmed to him that there is an island in the Nile, opposite the old city of Fostat, where Mordehay Fransés, Luria's uncle, was a tax farmer, and that is where Luria practiced his “isolation.”

4 Academy is commonly used to render the Hebrew word Yeshiva, q. v.

5 Even though “disciple” and “associate” seem to be used interchangeably, a disciple or talmid refers to a student, but also to a scholar, similar to English usage in the expression, “all of his life, he has been a student of literature,” while an associate or ḥaver is more specifically a member of a circle or fraternity. In the Aramaic of Eastern Christianity, the term ḥavra is used for a member of a Synod.
6 In addition to flying, Luria could also reduce distances on land using *kefiṣat derekh* or “the miraculous shortening of a journey” by walking on two tall reeds designed to make him feel lighter and run faster!

7 In traditional synagogues, congregations don't follow prayers in a silent mode! They are rather mumbled along with the cantor's chant. Here, too, by placing his hand as a shield in front of his mouth, the Ari is protecting his words on their way to Heaven from attack by demons.

8

9 I have used “adorned” for the Ladino term *afyetaña*, whose synonym is *atakanaña*. I find it significant that, while in Modern Hebrew and also in English, *tikkun* is confined to “mending” or “repairing,” the Ladino derivatives *aTaKaNar* and *aTaKaNaña* from the same root go beyond “repairing” to include the notions of “adorning” and even “embellishing.” Indeed, *vino vistiña i atakanaña* does not mean “she came dressed and repaired,” but “she came dressed and made up.” So, too, the phrase, *el atakanamyento de esta mujer es una koza de salir lokos*, means “this lady’s overall appearance is outstanding.”

10 What is meant by West is probably Muslim North Africa referred to as the *Maghrib*.

11 What is intended by “directly” is a message conveyed to her personally rather than through an “agent,” like her father or her brother.

12 I have used “potential” to render the Hebrew *be-hezka* which means “with the power,” to imply that he could function as a prophet, even though he hadn’t yet achieved that status.

13 Saying that “Israelites are holy, clean and trustworthy” is tantamount to saying “innocent until proven guilty.”

14 Based on *Mishna Yoma* 8:9, the Day of Atonement is for the forgiveness of sins against God, while those committed against fellow human beings are forgiven only when the injured party is appropriately satisfied.

vol. 16, 171-176, s. v. Hayyim Vital states that Vital wrote “a commentary on the Zohar according to the system of Cordovero, to which he later added occasional remarks alluding to Luria’s views. Discovering this commentary in Jerusalem, Abraham Azulai inserted it in his compilation, Or ha-Hammah (1896-98).”

16 The time-span between Luria’s arrival to Safed and Vital’s joining his circle is unclear but estimated as six to nine months.

17 This is similar to what Luria went through when he first came from Egypt to Safed, see story #5.

18 To the extent that promoting “holiness” and avoiding “defilement” are the two opposites in Luria’s thought, one wonders what Luria would think about the modern term “Jewish spirituality.”

19 The real suffering and punishment of the wicked seems to take place during the gilgulim rather than in Gehinnam.

20 Defilement or enkonamyento is caused by the kelippot or forces of evil that delay the coming of the Messiah.

21 Barukh dayyan ha-eme or “blessed be the true Judge” is the traditional response when hearing bad news such as the death of a dear one.

22 The word sevira may be a typographical error for seviva, “neighborhood,” unless the word sevada, “barley” was meant by it.

23 Once Altaras was helped and brought out of his misery, his continuing to weep would send the wrong signal to God, and may even unleash further retribution on the people of Safed, based on the popular proverb, ojos ke yoran, byen no oran, “eyes that weep don’t (pray) bode well.”

24 It is hard to understand how in Safed a wind from the West, i.e. from the Mediterranean, can push insects back to the sea!

25 This tosefta about the two young does is also mentioned by Joseph Del Medico, Ta’alumo Hokhma (Basilia, 1629-1631), 18.

26 The passage in the tosefta of the Zohar ends with the words, נַפְרוּת חֵשֵׁבָּה כְּחָדָרָה.
“the ways of the Master of the Universe are such that it is preferable for us not to hear (them), (for) I can hear (them), but I don’t understand (them)!”

Here the Ari returns to the tension between the directly spoken word and the stale, written/printed word that he fears. (see footnote #7) He is reluctant to write down his thoughts, because "topics do get mixed up even in his mind". That is why he fears that he may not "succeed in completely telling them about all the secrets". Therefore his advice is: "everyone of you should write down what he hears from me".

In this conversation, Luria is actually talking to the spirit of Cordovero.

The expression *se desho de*, “to show up,” is used frequently in Ladino to render the Talmudic Aramaic verb מֶהֶלֶל, to be slung, to befall, to happen, to chance to be.

An ʾibbur or temporary impregnation occurs when the soul of a deceased Sage is temporarily hosted by a living Sage of the same “soul-root” to complete or perfect a lingering deficiency from a previous existence, see Pinhas Giller, *Reading the Zohar* (Oxford: Oxford University Press, 2001), 40.

Even though the custom of Rabbi Abraham ha-Levi Berukhim was to insert the word *nahem*, “comfort Thou,” to commemorate the destruction of the Temple, Luria chided him because it was preposterous to stick to that gloomy wording on a happy occasion. Luria went on predicting that soon Berukhim would say *nahem* for real. And indeed, a week later, his son passed away! With this rather stern remark, was Luria expressing God’s anger or his own?

A yihud or “unification” occurs when a living Sage establishes contact with the soul of a deceased Sage from the same soul-root by prostrating himself on his grave and reciting prayers to elicit his help in a difficult situation or in solving a mystery, see Morris Fairstein, *Jewish Mystical Autobiographies* (New York: Paulist Press, 1999), 26-27.

Traditionally, the Messiah son of Ephraim is a fighting figure and the precursor of the Messiah son of David.
“Alien” or “outside” sciences usually refer to the body of non-Jewish knowledge, including philosophy, which contaminate the purity of traditional learning and place its adepts “outside” the Jewish fold. Elisha ben Abuya is called an akher, or the “other” for having sullied his Jewish heritage.

A reference to the Seven Blessings recited as part of the Jewish wedding ceremony, as well as during the functions that follow.

Naphtali Bachrach, *Emeq ha-Melekh* (Amsterdam: en Kaza de Emanuel Benveniste, 1648), 13a, relates a similar story about Luria’s reticence to admit even Joseph Karo, the future father-in-law of his daughter, to his academy and to teach him theoretical Kabbala, even though Karo had earlier studied Kabbala under Cordovero. Karo’s own Maggid had also revealed to him many secrets which he recorded in his own book. But, as Bachrach puts it: “in spite of all that, Karo’s words seemed unimportant compared to the wisdom of Luria.” Karo’s insistence is described in vivid words: "It is remarkable how in a subtle way the rabbis eliminated the death penalty, while at the same time keeping its implications intact!"
In addition to a trousseau or *ashugar* for the bride, her family often promised *djoya a su kavoʃ*, jewelry proportionate to their social status and even *meza franka por uno o dos anyos*, (a free table or) free meals for the groom as a guest for one or two years.

As a *nomen relationis*, the word *ba>al*, owner, may also designate the author of a book, such as *ba>al ha-ˇTurim*, the author of the Four ˇTurim. It may have been borrowed from Arabic, where ˇsahib is used on the title-pages of major works to introduce the name of the author.

Sitting in a *kyoshe*, or a corner seat whence the entire group could be seen was a sign of honor and authority.

The *kaddish* or doxology is an Aramaic text recited not only between the parts of a service, but also at the conclusion of a sermon, or after a reading from the *Zohar*, especially in a *limmud* in honor of the deceased, and then followed by the *hashkava*.

Independent judgment was highly valued by the rabbis. Therefore, Luria admires Abraham Galante for challenging him with difficult questions, while at the same time chiding his own disciples for blindly endorsing anything they hear from him, with no questions asked.

Clearly this was a heated exchange between Luria and Galante! One cannot help but wonder about the author of, and the methodology followed in this *Introduction* that Galante was reading. In fact, it is probable that it was from Abraham Galante’s own commentary on the *Zohar*, based on the *peshat* method used by Cordovero, his teacher, that pre-dated Luria’s superior method based on *sod*. For Abraham Galante’s commentary on the *Zohar*, see Naḥṭali Bachrach, *Emeq ha-Melekh* (Amsterdam: Immanuel Benveniste, 1648), 12d, 43, “for also the commentary on the *Zohar* that our teacher, Moshe Cordovero composed in Safed, and also a short commentary that our teacher, Abraham Galante, one of his disciples, composed.”

In his *Sefer ha-ˇHezyonog*, Vital himself is eager to report Cordovero’s “switch” to Luria’s superior method, when he says, “in my dream, I saw Rabbi Cordovero, of blessed memory, at the entrance of the Academy in Safed, and I adjoined him to tell me the truth concerning
the method of studying the discipline of Kabbala in the world of the souls, whether it is according to his method or according to my teacher’s, of blessed memory”. He said, “both methods are true, except that mine is according to the peshat for beginners in this discipline, while the method of your teacher is profound and essential. Now up here, even I am studying only according to your teacher’s method!” See, Vital Hayyim, Sefer ha-Hezyonot (Jerusalem: Mosad ha-Rav Kook, 5714 [1954]), II:17.

45 Expressions such as bendicha tripā keta tal kito or beata madre ke tal paryo, “blessed be the womb that gave birth to such a person” are still commonly used to compliment a person endowed with special gifts.

46 Abraham Galante’s sharp response, “whether it was a bother for me or not, that is my business,” seems related to his lingering resentment at Luria’s pressuring him the day before, when he felt that Luria was “choking” him.

47 “that the spirit of God is sparkling in you” is certainly a dramatic corrective to the terse remark that preceded.

48 Now, it is Luria’s turn to be condescending, and even sarcastic, as he wraps up this story by suggesting that Abraham Galante put an end to his perennial fasts and start enjoying “some fat chickens.” This gives me an opportunity to reminisce about Abraham Galante’s namesake, the modern Abraham Galante (1873-1961) whom many Turkish Jews still remember. He was tall, skinny, ate one meal a day, a bowl of yogurt and a morsel of bread, and lived like a recluse in his villa on the first of the four Prince’s Islands in Istanbul. In his youth, he had been a journalist, a university professor and also a member of the Turkish Parliament. He self-published his research on Ottoman Jews and enjoyed mailing his autographed books for free to the libraries of major universities around the world. May he always be remembered for good.

49 Confronted by Luria’s reluctance to grant him a tikkun, Moshe Galante’s acrimonious response is perplexing, as he tries to maneuver Luria into “evaluating” him, by saying, “Be aware that if you don’t listen to me, I have the power to adjure you by the Ineffable Name to look at my forehead.” His strategy worked when Luria uttered his ominous diagnosis of a suspicion of robbery!

50 This discussion between Haham Abulafia and Luria is to establish the legal basis for the punishment by gilgul for transgressing the prohibition against shaving the
side-locks of one’s head. It is illustrative of Luria’s use of sod as a superior method, while Abulafia’s peshat is in line with standard rabbinic interpretation of the Mishna, the Talmud or the Tora. Luria’s sod, known only to him, is anchored on a simple gematria, but it has a divine imprimatur. Without any challenge, Abulafia follows Luria’s suggestions and succeeds in putting an end to the gilgulim.

51 A similar wish is found in the Bavli Shabbat 152b, ‘‘May your mind be at ease as you put my mind at ease!’’

52 Even though the Musaf or “Additional Service” is traceable to the Ma’amadoth, there is a clear connection between the “Additional Sacrifice” offered on the Sabbath and the “Additional Service” conducted between the Morning and Afternoon prayers.

53 This passage in Bavli Rosh ha-Shana, 23b, “never did the sun see the concavity of the new moon,” is also reflected in Naphtali Bachrach, ‘‘Emeq ha-Melekh (Amsterdam: Immanuel Benveniste, 1648), 12d, who writes, because Luria’s secrets were recognized as superior, similar to the superiority of the light of the sun over that of the moon.”

The Kabbalists’ concern in establishing hierarchies is reflected in their interest in the transmutation of metals, see Gershom Scholem, Alchemy and Kabbalah (Putnam, CT: Spring Publications, 2006), 49-52, where the hierarchy between the seven metals, silver, gold, copper, tin, lead, mercury, and iron, and later on, the priority of gold over silver are discussed.

54 A Talmudic reference to slinging is found in Bavli Shabbat, 152b: One angel standing at the end of the world and another one at the other end, slinging their souls to each other, as it is written, ‘‘And they shall sling the souls of your enemies from the hollow of the sling.’ (1 Sam. 25:29).’’ For a similar slinging of the wicked from their grave, see Targum to the Song of Songs, 8:5, “But the wicked who have died, and were buried in the Land of Israel, are going to be hurled as when one hits a stone with a bat.”
55 According to Bavli ‘Eruvin, 19a, R. Jeremiah b. Elazar said: “Gehinam has three gates, one in the wilderness, one in the sea and one in Jerusalem.”

56 Apparently, Hormuz is implied, but the exact geographical relationship is unclear.

57 Imitating the Talmudic Aramaic expressions כְּהַהָא בְּבִיאָ קֶהַוָא כְּהַוָא אֲחַיָא, Ladino has coined the terms el aya, eya aya as substitutes for “I” (masc. and fem.), in addition to their basic meaning of “that man”, and “that woman.” In English, there is a loose parallel when a committee chairperson, speaking to the committee, says, “this chairperson,” instead of “I.” See aya in the Ladino-English Glossary.

58 As in Greek, Hebrew and French, Ladino uses a “negative” construction after verbs of fear, doubt, etc., see no in the Ladino-English Glossary.

59 For Luria’s ability to perform extraordinary feats, such as flying or shortening journeys, (ְָּקִּפְּשַּּת דְָּרֶָּקֶּה), see footnote # 6, above.

60 The use of the Turkish words subaşı or pazvant, side by side with “guardyan,” for today’s bekçi is of special interest. See guardyan and pazvant in the respective glossaries.

61 Rabbi Israel Najjar or Najjara (the carpenter) from Damascus, who is the author of many liturgical hymns in Hebrew and in Aramaic, such as the popular יְחָ וָיָנָר מְדָנָךְ, fully translated and sung in Ladino as Yah Sinyor del Mundo, tu el Rey, Rey de los Reyes.

62 The parallel passage about Israel Najjara in Sefer ha-Kavvanot u-Ma’ašé Nissim (Constantinople: 1720), 13a, reads, יְחָ וָיָנָר מְדָנָךְ, אַכְּלָא עַל שֹׁלוֹחְתָּא מָעְהָא הָא בָּרָאְשֵּׁא מְנָלָה בָּרָאָסְיָא אֱדוֹבֵּא עָלָיָא לָבֵּד . , “he is in disgrace for eating at a table, the Altar of God, bareheaded with only a red skullcap (ארקיאיע), with naked arms, sitting with naked people, eating and drinking, unconcerned of his camaraderie with outcasts.” The dictionary definition of ‘ארקיאיע is, מְרֻאְיִית, Egyptian cotton skullcap worn under a tarboosh.
The Ladino *pedrido* implies the notion of “lost beyond redemption,” while the Aramaic term *‘artillayyin* means “the naked ones.”

The reference is to the meticulous scribes of Jerusalem, famous for their precision in drawing up official, binding documents.

The Ladino phrase *tu ke asetensyates* instead of *tu [sos] ke asetensyates* is not defective, but follows Hebrew usage by skipping the verb “to be” in a nominal sentence in the present tense.

In Luria’s list of three items, his reference to *mi kaza*, “my household” needs additional clarification. What he actually meant was not his entire household, but simply “his wife,” based on the Talmudic terminology ריביתא, “the one of his house”, i.e., his wife. On a personal note, my rabbi who never had any children, when asked about how the *Sinyora Robissa* was feeling, would always answer *mi famiya esta muy buena*, which was polite Ladino for “my wife is fine.”

This is the refrain from the well-known *piyyuṭ*, entitled *החותת קןנה*, “the Young Sister” (from *Songs* 8:8 and referring to Israel) by Abraham Hazan Gerondi chanted on the first night of *Rosh ha-Shana*.

Both *Lağ la-Omer*, “the thirty-third day of the ‘Omer” and *Lağ ha-Omer*, “on the thirty-third day of the ‘Omer” are correct.

A *midrash* is also the name of one or more small synagogues or study-rooms attached to a large Sephardic synagogue.

In a funeral, when the casket is lowered into the grave, it is customary to say הוה המכס, הוה המכס, הוה המכס, הוה המכס, “verily this is the place, this is the place, here is a resting-place, this is your legacy!”
Sefer
Shivhe ha-Ari

En Ladino, porke el ombre melde en el i deprenda el kamino derecho. I aun ke en pasadas lo estamparon en Yerushalayim ור. En anyo de 5635, ma syendo ke no se topan ni se ven por el ojo, por esto me desperto mi korason a estamparlo de nuevo por ser zohe ami mizmo i ser mezakke ala djente i el Shem yitbarah mos de zehut por azer su veluntad i su plazer. Amen.

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בשנה א назад, לפנים

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FROM JERUSALEM TO EGYPT

1. Birth and Precocious Childhood

[3] UN OMBRE aviya en la tyerra de Safet, t"v, nombrado ribbi Shelomo Luria, z"l. Akel ombre era perfekto, temyente del Dyo, i se tornava del mal (Job 1:8). Un diya estando en el kal, azyendo tefillof i tahanunim, ke el Sh"y le dyera zera shel kayyama, se kedo solo meldando komo su uzansa. Se le aparesyo Eliyau an-navi, z"l, i le disho, "savra su mersed ke yo so Eliyau an-navi, shaliah deel Sh"y ke me mando a serle mevasser ke su mujer esta meubberet, i parira ijo, i yamara a su nombre Yišhak. Í el empesara por salvar a neshamot de reshaim de poder de las kelippot, i por su mano se seran metakkenim kuantas neshamot ke estan be-gilgul en domem i someah i baal hay bilti međabber u-vaal hay međabber. Í el deskuvrira sekretos de la Ley ke estan tapados de el diya ke se krio el mundo, i a de dizir perush en el Zoar a-kadosh. Í su fama i su nombradiya a de salir por todo el mundo. Enpero lo akavido a su mersed ke no le aga berit mila si no vengo yo a ser sandek de el ijo ke le a de naser".

Í komo atemo Eliyau an-navi, z"l, de avlar ditas palavras a el hasid, se desparesyo de sus ojos, i se kedo solo en el kal ribbi Shelomo el hasid, azyendo tefilla a el Sh"y ke le afirmo esta besora tova ke le fue mevasser por mano de Eliyau an-navi. Í yorava, i Ansi dizia en su
korason, “mi Dyo i Dyo de mis padres Avraam, Yishak ve-Yaakov! Aze por tus piadades, i afirmame esta besora ke me fuites mevasser al yad de Eliyau an-navi, z“l”. Í yorava, i ansí dizia, “no sea ke mis pekados kavzen por baldarme esta besora tova ke me fueron mevasserim min a-shamayim. Anna A’, no agash por [4] mi, si no por vuestro nombre el grande i el barraga[n], i el temerozo, i por vuestras piadades las munchas, i vuestras mersedes las grandes”.

Í akel día entero no salyo de el kal, ni komyo, ni bevyo, yorando i azyendo tefilla a el Sh“y. Í ala noche, se fue a su kaza ayin be-mar boha (Isa. 33:7) ve-lev sameah (Prov. 15:13), i no deskuvryo nada a dinguno, ni menos a su mujer.

Í kada día iva parando myentes, i via ke iva kresyendo la vyentre de la rabbaniṭ komo dereh de todas las prenyadas, i el no kortava de ir azyendo taaniyyot i siggufim kada día, i no estajava de azer tefillot ve-tahanunim a el Sh“y, asta ke se le kumplieron los mueve mezes, va-yimmaleu yamea la-ledet (Gen. 25:24), i paryo un ben zahar. Í kuando salyo de la vyentre de su madre, se incho toda la kaza de luz, i su kara arelumbrava komo el sol i la luna. Í komo vido su padre, ribbi Shelomo, z’il, se alegro alegría grande. Í de la alegría, no komia ni bevía, ni estajava de azer sus tefillot le-yoshev teillot (Ps. 22:4). Í al día ocheno, lo yevaron a el kal para azerlo beriṭ mila komo uzansa de Safeṭ, tvb“b. Í ivan vinyendo la djente; i el rav, ribbi Shelomo, z’il, iva parando myentes por los arinkones de el kal, mirando de uno en uno si es ke avía vinido el Sr. de Eliyau an-navi, z’il, i no lo via. Í los hazzanim ivan kantando, i el rav, ribbi Shelomo, se tomo sar grande, i iva temblando komo la kanya de no ver
vinir a Eliyau an-navi, z“l. Í la djente le azian muncho siklet, syendo eran rubbam ke-hullam baale melaha, i se kerian ir kada uno a su echo, i le dizian, “Sinyor, aga berit mila, ke mos keremos ir a muestra melaha, ke es tadre”! Í el los afalagava dizyendo, “ainda espéro kerovim”, ke no avian vinido. Í paso en las komedyas kwanto una ora, i ainda [5] no avia vinido Eliyau, z“l.

Komo vido ansi, se tomo muncho šar, i yoró yóro grande kon amargura de korason, i disho entre sí, “ande no vino el Sr. de Eliyau, syerto ke mis pekados me lo kavzaron, ke no se afirme en mi la besora kc me fue mevasser”.

Í estando yorando kon amargura de korason, se desho de vinir Eliyau, z“l, i le disho, “no yores, syervo de el Dyo, ayegate a el mizbeah, i ayega tu korban (Lev. 9:7), ke es ola temima u-nekiyya, i asentate tu en mi sia por sandek, i yo lo sirkosere. Í loke me detadri fue por veer si grauvras loke te enkomendi”.

ESTONSES, komo oyo el rav, ribbi Shelomo Lurya, z“l, ditas palabras, se alegro alegría grande, i fue i se asento en la sia, i Eliyau an-navi, z“l, lo tomo de el braso de ken lo trusho, i lo izo berit mila. Í después ke izyeron la beraha de berit mila, se despareyó de los ojos, i dinguno lo vido a Eliyau, z“l, otro ke el baal a-berit davka i no otro.

Í en lo ke lo yevaron ala kriatura a kaza, el luego se melizino de la mila komo kriatura ke esta echo berit mila de muncho tyempo. Í komo se izo de tres mezes, enpeso a avlar; i de un anyo lo desteto, i lo yevo su padre el luego a meldar. Komo se izo de edad de sinko anyos, meldava shitta sidre mishna; i komo se izo de ocho anyos, se enbezo talmud, i estudyava en la gemara
komo talmid haham grande. Í en akel tyempo, fue niftar su padre, ribbi Shelomo Lurya, z"l, hayye le-hol Yisrael shevak, amen.

Fue, despues ke fue niftar su padre, le izyeron el kavod komo el sinyor ke era. Í pasando los dias de su avelut, le disho su madre, “savras, mi ijo, ke tu padre fue niftar, i yo kedi bivda, ino tengo poder de merkarte livros [6] ke tyenes demenester! Agora, si mi konsejo tomas, mos iremos a Miṣrayim onde mi ermano ke es el gevir de Miṣrayim, i ai no te mankara todo tu menester. Le respondyo el ijo dizyendo, “mi Sra. madre, todo lo ke komanda, esto pronto por azerlo”.

2. Prominent in Egypt

Se alevantaron i se fueron a Miṣrayim, ala kaza de su tio. Í el tio lo risivyvo kon muncho kavod i kon buena kara. Í el luego, mando su tio, i yamo a el rav Bešalel Ashkenazi, z"l, i le rogo ke lo tomara por talmid, i se asento a meldar. Í estando meldando, vido el rav Bešalel Ashkenazi, z"l, ke su kavesa era blanda i aguda, i risivia la Ley komo la agua. Í estuvo meldando kon el dos anyos. Í en pasando dos anyos, se mayorgo su hohma sovre todos los hahamim i rabbanim de Miṣrayim, i no avia dingun haham ke pudyera estar delantre de el de la fortaleza de su hohma i su iyyun. Í komo vido su tio ansi, lo tomo por yerno, i le izo muncho kavod, i le dyo muncho kontado i muncho ashugar.
3. Discovering the Zohar

UN día, estando en el kal el rav a-Ari, z“l, avía un ombre musafir, i un liuvro en su mano. Bolto el rav a-Ari, z“l, la kara i vido ke era ketivat yad, avía adyentro de dito liuvro sekretos grandes i temerózos. Después ke kumplyo de dizir tefilla, le disho el rav a-Ari, z“l, a dito ombre, “komo te yamas, i de onde vinites, i ke es tu melaha, i keay eskrito en este liuvro”? Le respondy o akel ombre i le disho a el rav, “ke le respondere, i ke le dire, i ke le djustifikare? (Gen. 44:16) Ke so uno de los amme a-arasot de Bar Nathan, ke no se onde mora la alef, porke so de los anusim de Espanya. Syendo ke vine al el kal, i vide ke kada uno tyen liuvro en su mano, me averguensi i tomi este liuvro en mi mano, [7] no se ke ay eskrito en el”. Le disho el rav a-Ari, z“l, “me-ahar ke ya no saves ké ay eskrito en el, i no te syerve, vendemelo i yo te dare a ti un liuvro de tefilla”. Le respondy o dito ombre, “porke ami me manka moneda, ke tengo ahtiza de vender dito liuvro i merkar otro? Andjak, si le dize a su suegro ke me enprezente el komercho de toda mi merkansia, le dare el liuvro”.

Í me-rov de su hibba de el rav kon este liuvro, se lo rogo a su suegro, i le enprezento el komercho de toda su merkansia, i tomo el rav el liuvro kon alegria grande, i estuvo estudyando enel de día i de noche kon toda su fuersa, i kon taaniyyot i tevilot i siggufim. Í por estos maasim tovim ke azia, tuvo zahu ke le dizian entre suenyos ke la avana ke entendyo en el maamar del Zoar no era la avana syerta. Í alas vezes le dizian ke la avana ke entendyo, ke esto era la kavvana de ribbi Shimon ben Yohay, z“l. Í alas vezes le dizian ke para entender este
maamar de el Zoar es menester ke aga tantas tevilot i siggufim. Í ansina azia i iva pujando be-hohma u-va-gaath.

Í kome vira esto, por mas ʻiḥboḏeqdāt, se fue i se enserro en el kal de Eliyau, z‘l, ke ay en Miṣrayim la vyeja, i estuvo meldando ai yomam va-layla sesh anyos bi-kedusha u-ve-taora, asta ke tuvo zahuṯ ke asuvian a su neshama kada noche ala yeshiva de los syelos, i le demandavan en kuala yeshiva keria meldar akeya noche. Alas vezes, dizia en la yeshiva de ribbi Shimon ben Yohay, zla‘a. Í alas vezes, dizia en la yeshiva de ribbi Eliezer a-gadol, i alas vezes, dizia ke keria en la yeshiva de ribbi Akiva, o de resto de tannaim i amoraim; onde keria, lo yevavan, i deprendia ai sodoṯ ve-razin illain. Í kuando se alevantava demanyana, se los deskuvria alos talmidim [8] todo loke risivia, i no se olvidava nada de todo lo ke risivia.

4. Defending his Move to Safed

Í savresh ke kon sus maasim tovim, tuvo zahuṯ de no ir asu kaza otro ke noche de shabbat davka, i no avlava kon su mujer otro ke en leshon a-kodesh. Í una noche le disho Eliyau an-navi, z‘l, ba-halom, “esforsate i enfueretesete en la Ley i las miṣvot, kesi ansi aras, seras zohe a ruah a-kodesh, i dingun secreto no se enkuvrrira deti, i tu fama ira por todo el mundo.

Í una noche, le disheron en la yeshiva de ribbi Shimon ben Yohay, “ke bushkas en esta tyerra enkonada? Alevantate i vate a Safet tvb‘b, i seras zohe li-kevurah-eres Yisrael, syendo tus días seran pokos bar minnan. Í el rav Hayyim Vital, z‘l, ke esta en Sham, lo entraras por navi
en tu lugar, syendo es adam ga\dol, n\i\s\o\s de ribbi Akiva, i muncha Ley te enbezo en el otro gilgul. Í agora es menester ke se lo pages, i le des asaver todo modo de sekreto ke te demandara. Í respondele todo loke kere, i todo loke oyes en las yeshivot delos syelos es menester kese lo digas”.

A PROPHET-CANDIDATE IN SAFED

5. Debut in Safed

Í madrugo el rav por la manyana, i fue a su kaza, i mando por gameyeros, i alkilo gameyos, i kargo su ropa, i a sus ijos i a su mujer, i se fueron a Safeṭ tvb“b. Í ai topo kuantos pilares i luzeros de el mundo, barraganes en la Ley, mas ke leones, u-vi-helalam estava el rav a-ga\dol a-mekubbal a-eloi Moshe Kordovero, zla“A, ve-a-Gaon a-mefursam, kmoar“r Yosef Karo, z“l, i otros geonim. Enpero, en pizando el rav a-Ari, z“l, en tyerra de Safet, se olvido todo lo ke savia, i toda su sensya se le bolo! Í komo vido ANSI, se tomo muncho sar, i se angustyo muncho. Í de muncha angustya ke se tomo, se kedo adormesido. Í estando durmiendo [9] vido un ombre ke estava parado a su lado, i le dizia, “ke estas durmyendo? Alevantate, yama a tu Dyo (Jon. 1:6), i aze siggufím i taaniyyot i tevilot mas, porke todo lo ke izites en Mi\s\r\a\y\i\m no aprovecha nada para la tyerra santa, porke su aver es ruhani. Í si aras ANSI, tornaras a tu fortaleza mijor ke antes, kon muncho avantage”.

Í ANSI izo, i se alevanto i izo otros siggufím, i otros
taaniyyot, i mas tevilo', i torno asu fortaleza primera i kon demazia, mas de lo ke era antes. Í tuvo zahut ke pozo sovre él ruah a-kogesh. Gam tuvo zahut ke savia avla de datilares, i avla de hayyo' i ofor, i avla de malahe a-sharef i konosia i savia en la avla de las beemo', i avla de shekašim i remasim, i por las almas ke ivan por el aver i giigulim, porke pekado vinyeron. Í komo via la facha de kual siker ombre, savia dizir ke neshama tenia, i savia si es ke avia vinido be-gilgul otra vez, i kuantas vezes vino be-gilgul, i sovre ke vino a ser me'akken en este mundo. Gam tuvo zahut ke no se aparesyo moshka sovre su meza komo Elisha an-navi (Beraho' 10b), i el guezmo de Gan Eden resendia de su kama i de su meza. Í tambyen ovia el pregonero ke apregonava i dizia ké gezeru se avia ke asetensyar sovre el olam. Í tambyen ken avia de bivir, i ken avia de murir akel anyo.

MAS tuvo zahut ke en kada yom a-kippurim, bi-sheat a-neila, se era mitkaddesh be-sarfe mala shel kogesh i bolava por el aver i sintia me-abore a-paragod' todo lo ke se asetensyo akel anyo. Í todo esto savia, i enkuvria su nevua por modre de el rav, ribbi Moshe Kordovero, zla"a, ke era ombre grande i era mas fuerte ke el leon en la Ley. Í toda [10] la Ley ke fue mehaddesh i eskrivyo fue bi-ke'dusha u-ve-taora. Í syempre peleava kon los shedim porke no lo desharan eskrivir. Íansi kuando se asentava a eskrivir, syempre tokava kive-yahol en su boka para ke lo desharan eskrivir. Í kon akeyos shemot, los arematava delantre de el. Í kuantas kozas mas ke estas le akontesia, i el Sh"y lo eskapava de eyos. Í el rav a-Ari lo savia i dizia keno se deskuvria, i dizia keno es razon ke se dyera a saver su nevua, kesi deskuvria, lo deshavan la djente a el rav Moshe Kordovero, z"l, ise ivan detras deel
rav a-Ari, z"l.

Í fue después de tyempo, kayo hazino el rav, ribbi Moshe, z"l, i enbio a yamar a sus talmidim, i los bendisho, kada uno su bindisyon ke les pertenesia, i les enkomendo, i les disho, "savresh ke aki, en Safet, ay un sinyor ke se a de alevantar después de mi muerte, i a de arelumbrar vuestros ojos en hohmat a-kabala, i a de deskuvrir sekretos temeruos en sefer a-Zoar. Por esto azelde kavod grande, i si vesh ke kontradize en mis palavras, no vos venga afuerte, ke mis palavras i sus palavras todas se disheron de una boka en Sinay. Enpero, en mis días esatavan los sinnorot i los kaminos serrados. Enpero, en sus días se deskuvriran los sinnorot, i por esto vos paresera ke kontradize a mis palavras. Í ya vo lo dishe ke es ombre grande, i es nisós de ribbi Shimon ben Yohay, zla"a".

Le rogaron sus talmidim i le profiaron muncho ke les dishera ken es este ombre. Les disho el rav ribbi Moshe, z"l, ke no tenia lesensya de deskuvrirlo, me-ahar ke el no se kere deskuvrir, "si no, una senyal vos dare ke lo konoskash ken es: todo el ke terná zahut de ver el pilar de la nuve (Ex. 13:22) quando me yevan a bet a-hayyim [11] a enterrarme, akel es el varon ke deskojo el Sh"y en el para arelumbrar a vuestros ojos".

Í fue, komo atemar de avlar ditas palavras, fue niftar moa"r Moshe Kordovaero, zla"a, nishmašo šerura bi-šeror a-hayyim vhly"sh. Í se izyeron keria todos sus talmidim, i yoraron yoro grande, a tanto ke se sintyo el yoro por la sivdad, i vinyeron la djente de la sivdad a azerle su kavod, i lo yevaron los haverim kon kedusha grande, i lo vistyeron mortaja de reyes, i lo yevaron los haverim kon kavod grande, i fueron detras de su aron
toda la sividad, chikos i grandes, asta umnot a-olam, i los mayorales de Safet tvb'b. Í el rav a-Ari, z"l, iva kon eyos, i iva yorando yoro grande, komo el sinyor ke era.

Í kuando entraron en bet a-hayyim, kerian los haverim enterrarlo allado de gedole a-dor. Les disho el rav a-Ari, z"l, "no es ai su lugar, ke yo esto mirando el pilar de la nuve, esta ainda kaminando, i va pozar en tal lugar. Fueron detras de el, i les amostru onde pozo la nuve, i lo enterraron a el sinyor ai kon kavod grande. Estones supyeron los talmidim por syerto ke, el sinyor ke les disho moa'r Moshe Kordovero, z"l, ke se avia de alevantar despues de él, era el rav a-Ari, z"l.

Í kon todo esto, no lo tenian por navi asta ke akontesy yo maase en samuh li-fetirat a-rav, i este (sic) es su nota.

6. Luria: A Potential Prophet

MAASE ke akontesy en Safet, tvb'b, ke en sus dias del rav a-Ari, metyeron dyes memunnim de kenasot, u-vi-helalam metyeron a el rav a-Ari. Un dia se alevanto uno de los memunnim antes ke amanesyera el dia, avryo la ventana a ver si amanesyo por irse a el kal, i vido salir de un kortijo una mujer afyetada i byen vistida. Se alevanto akel memunne i [12] se fue detras de eya por ver onde iva. Í vido ke entro en un kortijo ke avia un mansevo ke lo sospecharon kon esthet ish. Estones disho akel memunne, "ahen noqa a-davar (Ex. 2:14), ke be-vadday ke esta mujer no fue ai sino para azer avera". Se kedo kayado, i se fue a tefilla. Í komo atemo de dizir tefilla, se alevanto akel memunne, i disho a el shammash ke fuera i ke
yamara a el resto de sus haverim, berure a-kenasot. Í el rav a-Ari, z"l, estaba en akel kal, i se keria ir. Después ke atemo de meldar, le disho akel memunne a el rav, “aséntese un pokó i perdone asta ke vengan todos los memunnim, ke tengo ke dar un edut ke vide kon mi ojo esta manyana”. Se asento el rav, z"l, i esperó asta ke vinyeron sus haverim. Se alevanto dito memunne para dar su edut. Í antes ke avryera su boka para avlar, lo grito el rav i le disho, “serrá vuesta boka, i no kitesh fama mala sovre ijas de Yisrael, las kesherot! Í akeya mujer ke vitesh de manyana entrar en akel kortijo, no entro has ve-shalom por zenut, si no por tomar una karta desu marido, ke le mando, ke esta en maarav, ke vino un merkader, i le enkomendo ke se la de en su mano propya, i le tyene ke avlar avlas de kavesa ke le enkomendo su marido ke le dishera, i mille la mimmasar le-shaliah (Gittin 29a)! Í syendo es dita mujer de vanda alta, mi-mishpaha meyuheset, no kijo ir entre el día para keno la vyeran la djente, i se alevanto eskuro el mundo, i fue i tomo su koza ke la mando su marido al yad de dito merkader, i se torno a su kaza”.

Komo oyeron los memunnim ansi, se maraviaron muncho, i se fueron koryendo i peskuaron, i toparon ke fueron djustas las palavras de el rav, z"l, lo nafal davar ehad mi-kol devaro a-tov asher dibber (Josh. 21:43). El luego, [13] se alevanto akel memunne de el maamad de el edut, i se echo delantre de el rav, i le rogo ke le perdonara este pekado. Le respondyo el rav dizyendo, “ke es el pekado ke pekates kon mi para ke te perdone? Sino andá onde la Djudia, porke la fuitesh hoshed, ke vos perdone”. Í ansi izo, i fue dito memunne onde la mujer a demandar la mehila, i le perdono, i de estonses
lo tuvieron en hezka de navi ael rav a-Ari, z‘l.

Notamos de dito maase temerozo quanto konvyene ala persona a no sospechar a dingun Djudyo i Djudia, tanto chiko, tanto grande, syendo todo Yisrael son kedoshim u-teorim ve-neemanim, en baem niftal ve-ikkesh (Prov. 8:8), i topimos en la gemara keles disho un sinyor haham asus talmidim, “al modo ke vozotros me djuzgatesh ami le-haf zehut, ansí el Sh’y vos djuzge avozotros le-haf zehut, i si has ve-shalom lo fue hosheq asu haver, tyene hiyyuv de demandarle mehila i afalagarlo asta kele enprezente mi-lev u-mi-nefesh”.

LURIA IS THE PROPHET

7. New Prophet’s First Tikkun

MAS savresh ke sovre ke el rav a-Ari, z‘l, izo ditas noraoj, avia dos talmide hahamim keno lo kreian ke era navi. Un día, vinyeron por prevarlo. Le disheron, “su mersed es el navi ke es sofe atidot, i save dizir lo ke izo el ombre desde ke nasyo asta el dia de su muerte”? Í de tanta anava ke tenia el rav, les respondyo, “ni navi so yo, ni ijo de navi” (Amos 7:14)!

En lo ke estava avlando kon eyos, paso un ombre, i toko en la alda. Í disho, “el Dyo te perdone ke por modre de ti kale ke aga tantas teviloj i siggufim”. En sintyendo ditos hahamim estas palavras deel rav, le koryeron detrás de akel ombre i le disheron, “mos tyenes ke dizir agora ke avon izites ke ansí i ansí avlo el rav a-Ari, z‘l, por ti? Í si mos dizes la verdad, le rogamos ke

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te de algun tikkun para tus [14] avonot ke izites. Í si no, savete ke murir muriras kon tus pekados”.

Í como oyo akel ombre ansi, se aturvo delantre de eyos, i les respondyo, i les disho, “ma nedabber u-ma nistaddak? A-Elohim maṣa et avon avadēha (Gen. 44:16), ke anoche me vensyo el yeṣer a-ra, i tuve ke azer kon mi mujer she-lo ke-darkah”.

En sintyendo ditos talmiḏe hahamim esto de boka de akel ombre, se maraviaron muncho, i vinyeron delantre de el rāv a-Ari, i le rogaron ke le dyera tikkun para akel ombre. Í ansi izo, i le dyo su tikkun, i de ai en delantre, ni se menearon de allado de el rāv, i meldavan kon el, i les deskvuría sekretos grandes.

8. Vital Moves to Safed

Í en todo esto, ainda el rāv, rībbi Hayyim Vital, z“l, estava en Sham, i en kada noche kitava el rāv la neshama de el rāv, rībbi Hayyim Vital, i la traia asu lado, i avlava kon el, i le dizia, “Haham, rībbi Hayyim, porke no keresh vinir a meldar kon mi, i deprender Ley de mi boka, porke yo no vine a este olam, sino para enbezar avos Ley, i para deskvurirvos sekretos grandes”.

Í ala manyana se alevanto el rāv, rībbi Hayyim Vital, i se los konto alos talmiḏim, i les disho, “savresh ke ay en Safet un haham ashkenazi, i kada noche la kita mi neshama, i la yeva asu lado, i me dize, i me porfia ke me vaya a su lado, a Safet, ke me kere enbezar Ley i sekretos ondos”. Í algumas vezes, azia el rāv moa“r H“V, z“l, burla, dizyendo, “le parese a este haham ashkenazi ke es mas haham ke mi”. Í tambyen los talmiḏim azian
burla sovred esto dizyendo, “komo es posivle ke ayga mas _haham_ ke muestro _ribbi, u-vi-ferat_ ke avia adjuntado _hibburim, perush al sefer a-Zoar_”?

Un día, en estando el _rav, ribbi_ Hayyim estudyando en el _Zoar_, topo un _maamar_ fuerte ke avian muchas _kushyot_, i [15] estuvo penando todo el día para entenderlo, i no lo pudo entender. Al otro día, desho akel _maamar_, i tomo otro _maamar_, i lo topo mas fuerte ke el primero, i no pudo entender nada. El treser día, tomo otro _maamar_ en la mano, no entro ni salyo. Komo vido esto, disho, “me alevantare i ire ande este _haham_ en Safet, i topare kon el, i vere si es kuanto lo ke oygo por el, i le demandare ke me deklare estos tres _maamare a-Zoar_. Í si no me respondera, me tornare atras”.

En akeya ora, se alevanto _mod”r H“V, z”l_, i se metyo a kamino para suvir a Safet. Í antes ke entrara en la sivdad, disho el _rav a-Ari_ alos _haverim_, “savresh ke el _haham, ribbi_ Hayyim Vital salyo oy de _Sham_ en tala ora para vinir a Safet aprevarme ami, i demandar tres _maamarim_ de el _Zoar_ ke no entendyo la _avana_. Í en vinyendo, lo desharesh entrar”.

Í ansi fue ke vino en la ora ke disho el _rav_. Í komo entro, lo risivyono kon buena kara, i le izo _kavod_ grande, i se asento delantre de el, i le demando el _maamar_ primero ke no supo entender su _avana_. Í le disho el _rav_ kuantos sekretos en akel _maamar_. Í despues le demando el sigundo, i avryo su boka el _rav_, i le disho kuantos repuestas i kuantos sekretos en akel _maamar_, asta ke se kedo enhantado _mod”r H“V, z”l_. Komo vido ansi, le demando el _maamar_ tresero. Le respondyo el _rav a-Ari_, _z”l_, “asta aki tengo lesensya de dizirvos, i de aki en delantre no sosh _rauy_ mas de deprender”.

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Komo sintyo el rav, ribbi Hayyim Vital ansí, se aturvo turva grande, i se kedo delantre de el rav komo la rapoza delantre deel leon. Se alevanto moa"r H"V i se fue a su kaza kon amargura de alma i kon dolor de korason. En akeya ora se deznudo sus vistidos, i se vistyo de sako [16] i se enbolvyo en la siniza, i se asento en la tyerra. Í azia taanit todo el día i la noche, i yorava yoro grande, i dizia tefilloah ve-tahanunim a el Sh"y ke le dyera grasya i mersed i piadades en ojos de el rav a-Ari ke lo risiva por talmid, i ke no lo empushara.

Al otro día, de manyana se alevanto, i se kito el sako, i se lavo de la siniza, ise vistyo sus vistidos, i vino delantre de el rav a-Ari, i se echo a sus pyes i yoro, i se apiado delantre de el rav, i le rogo a el rav ke lo risivyera por talmid. Le respondyo el rav a moa"r H"V, "la razon era ke no vos resivyera porke vos detuvitesh asta agora, ino keriash vinir. Í mas, ke kuando vos alevantavash kada manyana, se lo kontavash a vuestros talmidim, i me aziash burla. Enpero, el sako i la siniza ke vos vistitesh anoche, akeyo fue loke vos aprovecho ke vos risiva por talmid".

Estonses, komo oyo estas palabras moa"r H"V, zla"a, se alegro alegria grande, i se echo i le bezo los pyes de el rav, i le disho, "biva mues[t]ro sinyor el rey para syempre".

Estonses, se asento el rav por meldar kon sus haverim, i el rav, ribbi Hayyim Vital, z"l, kon eyos enpeso a meldar kon el rav. Enpero todo lo ke meldava, se lo olvidava, asta ke un día se alevanto el rav kon los haverim, i el rav Hayyim Vital kon eyos, i se fueron a Tiverya, i le dyo a bever el rav a moa"r H"V un pokó de aguas de el pozo de Miryam a-nevia ke esta en la mar de
Tiverya, i de estonses no se olvido nada, i fue pujando el 
*rav, moa'ir H‘V en hohmaḥ a-kabbala* mas ke todos los 
haverim, le-kayyem: "yaev hohme ṭa le-hakkimin" (Dan. 
2:21).

9. Promoting Holiness

Í savresh ke dekontino uzava el *rav* a-Ari, z"l, a ir 
alos *midbarot* kon los *haverim* para meldar Ley [17] 
kon eyos. Í les dizia ke avia demenester de azer ansi para 
muchiguar en la *kedusha al yeḍe iḥbodedut*, para 
adjuntarsen kon la *Shehina* ke esta en *galut*. Í syempre 
komia yervizikas amargas de los kampos por afirmar lo 
ke dize el *pasuk ve-kos ve-ḏardar taṣmiah lah ve-ahaltá 
et esev a-saḍe* (Gen. 3:18).

Í mas savresh ke kuando se asentava a meldar 
gemara, dizia sesh *avanot al dereh a-peshat ke-neged* de 
los sesh días de la semana i una *avana* dizia al *dereh 
a-soḏ, ke-neged* de dia de *shabbat*.

10. Protecting the Jewish Nation

MAS savresh ke un día estava el *rav* kon los *haverim* 
meldando en el kanpo, i also el *rav* a sus ojos, i vido en 
un arvol ke avian dos quervos, i tenian sus plumas peladas. 
Les disho el *rav, "reshaɪm! En este mundo bushkavash a 
arankar ala umma Yisreelît de el mundo! Agora ke tenesh 
mal i angustya, me vinitesh arogar i ayorar ke aga tefilla 
por vozotros? Andavos, rešaɪm, a vuestro kamo"!* El 
luego, se bolaron akeos dos kuervos i se fueron asus
11. Two Youths and their Defiling Escapades

MAS, un día estaba el rav kon los haverim meldando. Disho el rav alos haverim, “yo esto mirando dos diavlas byen afyetadas, vistidas de seda i endjoyadas kon djoyas de oro i pyedras presiadas, ke van a entrar en kaza de fulano, ke ay aí dos mansevos, i van a enkonarlos. Í tengo poder en mi mano por eskaparlos. Enpero no los eskápo, porke [18] eyos se lo kavzaron i lo kijeron, porke van azyendo munchas kozas desferensyadas de munchas tumot para enkonarsen, le avren a el las puertas de la tuma”. Í fueron los hahamim i peskuzaron i toparon komo disho el rav a-Ari.

12. The Plight of Altaras and Communal Solidarity

Í savresh ke un dia estaba el rav meldando kon los haverim. Í en medyo de loke estava meldando, les disho el rav alos haverim, “estavos kayados“, i se kayaron. Después ke paso una ora, se dyo el rav en la pyerna i disho, “baruh dayyan a-emet”! Los haverim se aturvieron.
de verlo. Le demandaron los haverim, porke era esto? Les disho, “savresh ke oyi a el pregonero ke apregonava i dizia ke se asetensyo ke venga langosta en todo termino de Safet tvb“b, ke kóma toda la sevira i toda la yerva de el kampo, i todas las frutas de los arvoles, i no kede dinguna vedrura en el kampo. Í toda esta gezera es por un aní ke se yama ribbi Yaakov Altaras ke esta yorando i tomando kon las middot del Sh“y sovre la basheza de su mazzal, i estava yorando kon amargura de alma i kon dolor de korason. Í el Sh“y no lo puede somportar keno paran sovre el sus vizinos, ke no lo miran, ni se apiadan. Í mas i mas ke no les enbarasa de el si muere, si bive. Í por esto se asetensyo esta gezera sovre Safet.

“Agora, mis ijos, vos rogo le-maan A’ ke agash una kojeta de entre vozotros, i ke se los yeve uno de vozotros a este aní, kisas se apiadara el Sh“y de mozotros, i baldara esta negra gezera (Jon. 1:6). Í ansi izyeron, i akojeron de entre eyos kantidad de dodje dukados, i se los mandaron por mano de ribbi Yiśhak a-Koen, z‘l. Í se alevanto i vino a su kaza de akel aní, i lo topo echado en la [19] tyerra, en la puerta de kaza, yorando i esklamando a el Sh“y. El luego, le disho moa‘r Yiśhak, z‘l, “de ke estas yorando i esklamando? Alevanta de enbasho i toma esta moneda i otra vez no te akonteska de azer ansi, ke pormodre de ti se avia asetensya gezera de langosta en todo termino de Safet”.

Le disho akel aní, ribbi Yaakov Altaras, “komo no yorare por dezventura de mi mazzal, ke toda mi ganansya, ke me mantenía yo i la djente de mi kaza, era kon este kantar de agua ke vendia agua kon el! Í de esto era mi pasadia. Agora ke me se rompyo, estava yorando ke no tenia paras para merkarlo otra ves”.

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Í fue komo oyo ribbi Yişhak a-Koen estas avlas ke fueron komo disho el rav a-Ari, z"l, lo alevanto de enbasho i le dyo la moneda, i le disho de nombrado de el rav ke aga tefilla al Sh"y, ke balde esta gezera ke se asetensyo por su sibba. Í tomo sovre si mizmo de no yorar, ni kesharse kon las middot del Sh"y.

Í kuando bolto moa"r Yişhak a-Koen onde el rav, les konto alos talmidim ke asigun disho el rav, ansi fue. Í tornaron, i se asentaron a meldar. En medyo de lo ke estavan meldando se eskuresyo el mundo, i alevantaron los ojos i vyeron langosta pezugada muncha (Ex. 10:14) ke vinia a la tyerra de Safet, i se espantaron muncho los haverim. Les disho el rav, "no vos espantesh de nada ke akel aní ya perdono sovre su endjurya, i se baldo la gezera. Í agora veresh ke se a de alevantar un ayre fuerte de parte de maarav, i echara la langosta ala mar"!

Í ansi fue. Í estoneses les disho el rav alos talmidim, "bendichos seash ke por modre de vozotros se baldo la gezera". Í de akel día en [20] delanitre enkomendo el rav ke tuvyeran kargo toda la djente de Safet de dito aní porke era talmid haham i hasid.

13. The Secret of the Two Young Does

Í fue después de este maase, se topo ke demando el rav moa"r H"V, z"l, la avana de la tosefia en el maamar de tren urzilain de-ayyalta ke izyeron la voluntad de el Sinyor, ke le olgantava a eya, ke es su perush de tren urzilain, i oyo una bos de los syelos, "Avraam i Yişhak", este i este maamar en lo ke estavan estudyando en el Zoar?
HEAVEN AND EARTH LISTEN TO PROPHET LURIA

14. Humiliating Disciples

MAS savresh ke un dia estavan meldando, les disho el rav a los talmiyim, “savresh ke manyana vamos a mendar tal maamar de el Zoar, i es fuerte muncho. Í por esto vos digo ke estudyesh byen, ke estesh prontos manyana kuando lo meldaremos”. Le respondyeron, “ansi aremos komo dize el sinyor”.

Ala noche se fueron kada uno a su kaza, estuvieron estudyando en el maamar toda la noche, enpero no vyeron koza fuerte en el maamar, ke el luego lo entendyeron. Ala manyana vinyeron todos los haverim i se adjuntaron en la kaza de el rav, i se eskucharon los haverim uno kon otro la avana de el maamar, i se toparon todos iguales, ke todos entendyeron una avana. Se maraviaron los haverim dizyendo, “el rav mos disho ke estudyáramos byen en este maamar, ke era fuerte, no es en baldes. Por esto estudyémos byen, byen, otra ves, si toparemos otra avana”. Í estudyaron muy byen, i lo ke entendyeron de la primera ves, lo entendyeron asta al kavo. Vinyeron i se asentaron delantrre de el rav para meldar. Les disho el rav, “estudyatesh byen en el maamar ke vos dishe”? Le respondyeron todos a una boka dizyendo, “mi sinyor, mos maraviimos ke disho ke era fuerte su avana, ke li-he-ora no uvo ke entender nada ke el luego se [21] entendyo”. Les respondyo el rav, “estash todos iguales en una avana”? Le respondyeron, “si sinyor, pero si avrá yéro en el maamar, no savemos, ke ke-fí de esta nusha otra avana no ay”. Les respondyo el rav, “yéro no ay en
el *lashon*. Í alguno de vozotros ke diga la *avana* ke entendyo”.

Ansi izyeron, i empezo un *haver* a dizir la *avana* del *maamar* sigun entendyeron. En loke empezo a dizir, vinyeron un *ribbuy* de aves i empesaron a kakarear delantre de la *yeshiva*, ke sus djemidos se sintian de leshos. Les disho el *rav* alos *talmidim*, “estavos kayados ke estas aves son *neshamo* de *saddikim* ke vinyeron de *Gan Eden* para dizivros ke todos vozotros estash yerrados en la *avana* ke entenditesh, ke ay en eya tantas *kushyot*. Í por esto, estavos kayados, i yo vos dire la *avana* verdadera”.

Í komo kumpliyo de dizir la *avana*, se bolaron las aves. Estonses se kedaron los *haverim* averguensados i disheron uno al otro, *ána nolih et herpatenu* (2 Sam. 13:13), ande mos eskonderemos dela verguensa, i ande esta muestra *hohma*? *Ve-hi syegos eramos ke dinguno entendimos la verdadera”?

En akeya ora vino el *rav* i los afalago, i les disho, “no es esto verguensa, i no vos tomesh enojo, ke *ke-fi* de vuestra *avana* ke entenditesh, ay kuantas kozas de sekretos. Í agora vos dire i la *avana* ke vos dishe yo por darvos *zahut* a vozotros, i por *kavod* de los *saddikim* ke vinyeron de *Gan Eden* por sintir mi *avana* de mi boka”. Í les deskvuvryo *razin illain ke-fi* de sus *avano* de los *haverim*. En akeya ora se afalagaron los *haverim*.

15. Ambivalent to Go to Print

MAS un dia, estando el *rav* entrelavado despues de medyo dia, estava meneando los besos, se desho de entrar el *rav*, *ribbi* Avraam a-Levi Beruhim, z“l. [22] Lo vido
al *rav* ke meneava los besos, akosto su oreja a sintir ke dizia. Í el luego, se desperto el *rav*, i lo vido al *rav a-nizka* serka de el, i su oyido aserkado a su boka. Le disho al *rav*, “me perdonara su mersed ke por verlo menear sus besos akosti mi oreja por sintir loke dizia su mersed”. Se rio el *rav* dizyendo, “savresh ke risivi agora sekretos ondos en la *parasha* de Balak, en el *vikkua* de Bilam kon la azna”. Le disheron, “dígamos, su mersed, loke risivyó”. Les respondyo dizyendo: “*den egut por mi syelos i tyerra* (Deut. 4:26), ke si estare ochenta o noventa anyos de dia i de noche dizyendovos loke risivi, no abastesko a eskapar de dizirvos los sekretos”. Le disheron los *haverim*, “porke no aze su mersed un livro de su *hohma* la alta”? Les disho, “no puede ser tal koza, porke me se enraman los *inyanim* uno kon otro, i kuando yo avro mi boka para *darshar*vos alguna koza, me va andando i mayorgando komo un *manadero ke va manando i aravdonando* (Prov. 5:16). Í yo antes de emesperar a *darshar*, bushko alguna venika chika i delgada para ke podash somportar i no pedrash todo, komo la kriatura ke esta mamando, i le abasha la leche de una i la aoga! Í komo es ansi, komo ay *haluka* ke eskriva livro de mi *hohma*, i komo vos puedo dizir lo ke risivyó mi *neshama* en los syelos? Si no, ke kada uno de vozotros vaya eskrivyendo lo ke syente de mi boka”.

Después se arepintyo el *rav* i disho, “no do *reshu*t ke eskriva dunguno lo ke syente, otro ke el *rav* Hayyim Vital ke su *daat* alkansa a fin de mi *daat*”.

Í aun kon todo esto, no desharon los *haverim* de ir eskrivyendo alas eskondidas de el *rav*. Asta ke un dia de djugeves yamaron a *sefer Tora* a el *rav*, *ribbi* Moshe Meshullam [23] en *parasha va-yéleh*, i le vino el *pasuk* 22
de va-yihtov Moshe (Deut. 31:22). Í komo abasho de el sefer Tora, le fue a bezar la mano de el rav. Le disho el rav, “yo no vos enkomendi ke no eskrivyera dinguno lo ke syente de mi boka otro ke moa‘r H“V”? Le respondyo ribbi Moshe Meshullam, “del día ke mos enkomendo keno eskrivyeramos mas, no eskrivimos”. Le respondyo el rav, “ve-hi, la Ley avla mintiras, has ve-shalom, ke el sefer Tora dyo edut por vos ke eskrivitesh? Ve-a-reaya, ke tenesh las kejivot guadradas en el pecho”. Estonses se aturvo ribbi Moshe ino topo ke responder, i risivyo de no eskrivir mas.

16. Challenge and Support by Cordovero's Disciple

TAMBYEN un día estaba el rav meldando kon los haverim, i estava kon eyos un talmit de el rav, ribbi Moshe Kordovero, z“l. Í en estando deklarando el rav, vino en una avana ke le paresyo a este talmit haham ke kontradizia sovre palavras de su ribbi. Abolto el rav la kara ile vido su kara demudada. Le disho, “de ke vos se izo la kara demudada? Aki esta guesto sinyor haham eskuchando mi darush, ke lo ke digo yo es verdad”.

Le disho el talmit, “komo puede ser tal koza, porke el disho aroves de esto”? Le respondyo el rav, “esperá i vos dire ké dize vuestro sinyor haham”. Í se bolto el rav por la otra vanda, i le disho, “esto i esto dize vuestro haham, i si no vos kreeshe, anda asu kaza, i avrí tal livro i toparesh eskrito todo esto ke dishe”.

El luego, se alevanto akel haham, i se fue koryendo ala kaza de su ribbi, moa‘r Moshe Kordovero, z“l, i avryo el livro ke disho el rav, i topo asigun disho el rav
a-Ari, z"l. Í tornò akel talmid ande el rav, i se echo a sus pyes, i le rogo ke lo tomara por talmid, i atorgo el rav, i lo risivyvo, i de ai endelantra, no se meneo de allado del rav, z"l.

17. Unusual Reward for a Good Deed

[24] MAS, un dia estava el rav kon los haverim meldando, i se desho de entrar el rav, ribbi Shemuel Uzeda, z"l. Komo lo vido el rav entrar, se alevanto el rav melo komañò, i le izo kavod grande, i lo asento en su derecha, i estuvo moa"r Sh. Uzeda kantidad de una ora, asta ke eskapo de avlar kon el rav. Í se alevanto, i se fue, i el rav salyo a akompanyarlo asta la puerta. Í komo bolto el rav a su lugar, se maraviaron los haverim uno kon otro, i le dipheron a el rav, "ma yom mi-yomayim (Sanh. 65b) ke en otras vezes ke vinia moa"r Sh. Uzeda, no le izo el kavod ke le izo a-yom"? Les respondyo el rav, "yo no me alevanti por kavod de ribbi Shemuel, si no por kavod de ribbi Pinhas ben Yair ke entro kon el be-sod a-ibbur por una misva ke izo oy, i ainda esta entremetido en eya".

Komo oyo ribbi Hayyim Vital estas palavras, se alevanto i fue korryendo detrás de ribbi Shemuel asta ke lo alkanso i lo akondjuro, "por vida de muestro rav ke me digash la verdad. Ke misva izitesh a-yom, i en ke vash, porke esto i esto disho el rav por vos"? Le disho ribbi Shemuel, "savra su mersed ke oy me alevanti demanyana, i me fui para el kal, para ser de los asara rishonim komo mi uzansa. Í en el kamino oyi una bos de yoro i amargura muncha, i me aturvi dizyendo, ke sera
esto? Í me ayegi ala puerta de akeya kaza para saver ke era el echo, i vide atodos los de kaza, chikos i grandes, yorando ke les entraron ladrones, i los deznudaron, i no les desharon otro ke la kamiza de ensima. Me apiadi de eyos, i me kiti mis vistidos ke yevava ensima, i visti a akeya djente. i torni [25] ami kaza, i me visti vistidos de shabbat, i me fui a el kal a teffa. Í despues ke sali de teffa, sali akojerles una kojeta para eskapar de vistirlos”. Komo sintyo mod“r H“V, z“l, esto, lo bezo en su kavesa, i lo bendisho, i torno i se los konto alos haverim.

18. Unusual Punishment for a Bad Deed

MAS savresh ke un dia estava el rav asentado kon los haverim. Disho el rav a uno de los haverim, “alevantá i sali afuera de mi yeshiva, porke vos metyeron en nidduy en los syelos, i no puedesh estar aki”. El luego, se aturvo akel haver i se salyo afuera bi-feti nefesh, i se fue a su kaza, i se kito sus vistidos, i se vistyo de sako, i se enbolvyo en la siniza, i se asento en la tyerra, i estuvo en taanit todo akel dia, i yoro, i izo teffa ael Sh“y keno kavzen sus pekados ke lo echhe el rav de delantre de el. Í estuvo la noche en taanit, echado en el suelo. Í ala manyana, se alevanto, i se fue delantre del rav yorando i rogandole a ke le dishera ke modo de pekado izo ke lo metyeron en nidduy de los syelos, i tornara en teshuva. Le disho el rav ke era por pekado de las gainas ke tenia en kaza ke avia tres dias ke no les echava a komer, i por esto lo metyeron en nidduy, “Í si es ke tomash sovre vos de darles a komer antes de teffa kon vuestra mano, i no vos asufrish sovre vuestra mujer, si es ke atorgash ansi,
vos aré attará”. Le disho el haver, “aki esto pronto para azer todo loke komanda el sinyor”. Estonses le izo attará el rav, i lo asento entre los haverim konom estaba.

19. Refuses Mediating Length of Gilgul

MAS savres[h] ke un dia estava el rav kon los haverim meldando. En medyo del meldar, disho el [26] rav alos haverim, “konositesh a tal fulano mekabbes ke akojia pecha en Safet”? Le disheron los haverim, “yimmah shemo (Ps. 109:13) ve-zihro, ke era muy rasha”. Les disho el rav, “traéme una ratonera i vo lo amostrare. “ Le trusheron una ratonera. La pozo el rav en un arinkon de la yeshiva, i luego entro en eya un raton. Disho el rav, “traeldo delantre demi”. Lo trusheron delantre del rav. Enpeso el rav a avlar kon el raton delantre los haverim, i le disho, “rasha, te akodras kuando eras moser u-malshin, i kofer, i hitava azyendas de Yisrael para ummot a-olam? Pensavas keno avia ni din ni dayyan en el mundo has ve-shalom? Mira komo vinites en esto”? Estonses yoro el raton, i rogo delantre de el rav ke izyera tefilla por el ke lo eskapara de estas angustias, i ke lo izyera entrar a Geinnam, porke ay muncho tyempo ke va en este mal de gilgulim.

Estonses lo grito el rav, i le disho, “salte, rasha, de aki ke ainda no eres rauy de entrar en Geinnam”. Í la djente ke estavan ai se maraviaron muncho de ver todo esto, i avryeron la ratonera, i se fue el raton a su kamino, i torno el rav i se asento a meldar kon los haverim.
20. Arbiter in Liturgical Matters

Í savresh ke un anyo se fue el rav a Meron kon los haverim por arapar a su ijo en el kever de ribbi Shimeon ben Yohay. Í izo konbite grande, i alegria. Í despues ke lo araparon al ijo, ordenaron meza, i se asentaron el rav kon los haverim a komer. Í el rav, ribbi Avraam a-Levi Beruhim, z"l, estava kon eyos. Después ke komyeron i bevyeron i gustaron, disheron birkat a-mazon. Í el rav Avraam a-Levi disho en la beraha ‘nahem’, porke su uzansa era syempre de dizir ‘nahem’ por horban beñ a-mikdash, tanto en la tefilla komo en [27] la beraha despues de birkat a-mazon. Se kedo el rav durmyendo. Kuando se desperto, le disho el rav a R. Avraam a-Levi, z"l, de nombrado de ribbi Shimon benYohay, “porke dishitesh ‘nahem’ en su alegria, ansi dira ‘nahem’ por su ijo el grande! Í ansi fue ke be-toh de syete dias se mallogro su ijo grande de el rav, ribbi Avraam a-Levi, rh"l”.

Í mos disho el rav ke es shoresh grande i sekreto temerozo en esta alegria de ribbi Shimon benYohay ke se yama illula de-ribbi Shimon benYohay, ke kale ke el ke se topa ai ke koma i beva, i se envisye, i se alegre, i no se tome enojo.

21. Even the Angels Join his Reading of the Iddera

Í de ai se alevantaron i se fueron el rav kon los haverim a el lugar ke se adjuntaron ribbi Shimon benYohay kon sus haverim para la Iddera. Í se asento el rav en su lugar ke se asentava ribbi Shimon benYohay, i asento
alos *haverim*, kada uno en lugar ke pertenesia, i meldaron la *Idder*. Estonse disho el *rav* ke kada uno de los *haverim* tyenen *niños* de los *haverim* de *ribbi* Shimon benYohay, i por esto los asento kada uno en su lugar de el ke era su *niños*.

Después les deskuvryo sekretos temeritos, i les disho alos *haverim*, “savresh, ijos mios, ke si tenian lesensya vuestros ojos para veer, viash agora una kompanya grande de *sadikim* i *malahim* ke vinyeron de *Gan Eden* para oyr la *Idder* i los sekretos de mi boka. Í savresh ke kada ves ke mos asentamos a meldar, mos arrodea una flama de fuego temerozo asta ke eskapamos de meldar”.

**A Messiah in the Making**

22. Luria’s Stance as Messiah son of Ephraim

SAVRESH ke un dia fue el *rav* kon los *haverim* a el *kever* de Shemaya i Avtalyon i izyeron un *yihud* sovre su *kever*. Í kwando *atemo* el *rav* de azer el *yihud*, les disho alos *haverim*, “savresh ke vos dizen estos dos sinyores, Shemeya i Avtalyon, ke agash *tefilla*, ke no se muera *mashiah* ben Efrayim en vuestros [28] dias”. Í por el propyo era, ke era el *mashiah*. Enpero de tanta *anava* ke tenia, no disho ke era el, asta el dia de su *petira*, i eyos tambyen no lo supyeron *ad yom moto*.  

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23. Saying *Shalom* Breaks a *Yihud*

MAS un día yamo el rav a uno de los *haverim* i le dyo un *yihud* ke fuera sovre un kever de un *saddik*. Í le disho, “ándá ai i aze este *yihud*, i el vos deskuvria sekretos ondos. Enpero, kon *tenay* ke no avles kon dingun *haver*, ni kon dinguno”.

Tomo el *haver* el *yihud*, i fue, i lo izo. Í el *saddik* no le deskuvryo nada. Torno delantre de el rav, i le disho, “ya fui i le ize el *yihud*, i no me deskuvryo nada”. Le respondyo el rav, “si vos me eskuchavas[h], no avlavash kon dinguno asigun vos dishe, i el vos respondia”. Le disho el *haver* ke no avlo kon *ben aḥam*. Le disho el rav, “no vos akodrash en lugar fulano ke dishitesh *shalom* a un *aravi goy*”? Estonses le atorgo el *haver* i le disho, “verdad disho mi sinyor”.

24. Rehearsing a *Yihud* on the Wrong Grave

Asemejante a esto le akontesy a *moaṭ‘r* H“V, z“l, ke un día estava el rav kon los *haverim* meldando. Le dyo un *yihud* a *ribbi* Hayyim Vital ke fuera a Avnit i ke izyera el *yihud* sovre el *kever* de Abaye i Rava. Tomo *moaṭ‘r* H“V el *yihud*, i fue i lo meldo asigun disho el rav, i torno, i vino ond el rav. En entrando en la puerta, se elevanto el rav enpyes, i lo risivyo kon *kavod* grande, i le disho *bəruth ḥa-ba*, i lo tomo de su braso, i lo asento en su derecha. El rav Hayyim se kedo maraviado, i le disho a el rav, “ke es el kávzo ke me izo este *kavod* a-*yom* mas ke kada dia”? Le respondyo el dizyendo, “yo no me alevanti por vos, ni vos ize *kavod*, si no por modre de
Benayau ben Yeoyaça ke vino kon vos”. Le disho mod‘r H‘V, “lo hah i a-midda, ke akei yi huef fue por [29] Abayye i Rava? Akeyos alia ke vinyeron kon mi”. Le respondyo el rav, “en el lugar ke vos asentatesh en medyo del kamino por pasar el yi huef, ai esta enterrado Benayau ben Yeoyaça, i este yi huef toka al shoresh de su neshama de Benayau. Í por esto vino kon vos”.

Í un dia se fue el rav kon sus haverim a Avniit. En medyo del kamino, les disho el rav alos haverim, “aki esta enterrado Benayau ben Yeoyaça. Estos se akodro mod‘r H‘V, z“l, ke [en] este lugar propyo se asento a pasar el yi huef de estoses.

25. Vital Tricks Luria to Teach Him Palmistry

MAS savresh, un dia de erev Purim yamo el rav, ribbi Hayyim, a una almaná aniyya ke morava en su kortijo, i tenia una ija regalada. Í le disho, “tomá estos dos dukados por vuestro hizmet, i manyana ke es Purim tomá a vuestra ija, i vernesh delantre de el rav, i le demandaresh meot Purim. Í quando kitara por darvos, ke le digash, ‘yo no vine por paras’. Sino la ședaka es ke vos mire en la mano de vuestra ija, ke a de ser su Ventura, i ke a de pasar sovre su kavesa”.

Í el rav, ribbi Hayyim Vital lo izo esto kon orma para anbezarse hohmat a(sic)-sirtut yaḍayim. Porke munchas vezes ya profiava kon el rav ke le anbezara esta hohma. Í lo era dohe el rav dizyendo, “no keresh hohmot nohriyyot, ya vos abasta la hohma de la kabbala”. Í kon esto, izo esta orma, ke en mirando el rav la mano de la muchacha i díze, “esta senyal amostra rikeza, esta senyal

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amostra proveza, esta senyal amostra vida, esta senyal amostra muerte”, para enbezarse el rav, ribbi Hayyim en las komedyas.

Íansi izo la mujer. Demanyana de Purim se asento a darshar el rav en ihot purim, i enpaso a deskuvvrir sekretos grandes en la megilla. Se desho de [30] entrar esta almaná, i les disho, “ya savan sus mersedes ke todo el ke espende mano un dia komo oy, le dan; kol she-ken, una aniyya komo mi”. El luego, disho el rav alos haverim, “dalde a esta mujer meot Purim”. En lo ke le ivan a dar, disho esta almanaá, “ke sepa mi sinyor ke, kon todo ke so aniyya, nunka espondi mano a demandar sedaka, ni para tomar. Ya me mantengo de mi lavor, sino el hesed ke kero yo de el sinyor rav es ke mire la mano de mi ija para saver su mazzal, i ke a de pasar por su kavesa, si de byen, si de mal”.

Estonses le respondyo el rav ala bivda, “savresh keno aprovechan los endjenyos de ribbi Hayyim Vital, ke ya supe ke el vos dyo dos dukados ke vinyerash i me demandarash esto para enbezarse él esta hohma. Í aun kon todo, esto no es dia de tornarvos en vazio. Dizilde a vuestra ija ke se vaya leshos de mi, i ke meta la mano avyerta en akele pilar ke esta enfrente de mi, i le dire todo loke a de pasar por su kavesa”.

Íansi izo. Í se fue leshos de el rav, i pozo su mano en el pilar, i le disho todo lo ke paso desde ke nasyo asta agora, i lo ke a de pasar de akeya ora asta dia de su muerte. Í se fue la Djudia asu kaza.

Í el rav, ribbi Hayyim se kedo aturvado, i se averguenso muncho por la koza ke izo, i de akele dia endelanxre no se fue mas detras de esta hohma para enbezarse. Estonses le disho el rav a el rav Hayyim
Vital, ז"ל, "ya son muchachas vezes ke vos digo keno vos vayash pedrido detrás de estas hohmot estranyas, i ya vos abasta hohmat a-kabbala, ke por eya savresh todo lo ke keresh". [31]


MAASE akonteso en Safet tvb"b, en un día ke salyeron unos kuantos mansevos a pasear alos kanpos, i estando burlando i djugando, vieron un dedo ke salia de la tyerra. Disheron los mansevos burlando, "ken era i le dara kiddushin en este dedo"? Kito un mansevo dereh séhok su aniyo de su dedo, i lo metyo en akel dedo, i disho, "aré at mekudeshet li be-tabaaq zo ke-dat Moshe ve-Yisrael" (Kiddushin III:2).

Î en eskapando de dizir estas palavras, se despareysyo el dedo kon el anio. Komo vieron los mansevos esto, se aturvaron, i se tornaron atras, todos tristes de korason i amargos de alma. En pasando un pokó de tyempo, se olvidaron la koza.

Enpero el mansevo ke metyo el anio estaba despozado. Î komo paso un pokó de tyempo, en tanto vino el zeman de la boda. Mando el suegro a dizir ke keria boda, i ordenaron boda. Al día de vernes de shiva (sic) berahot se akoyer toda la djente de la sivdad, i vieron al shiva (sic) berahot. En lo ke estava el novyo kon la novya en el talamo, vino una mujer esklamando i gritando i dizyendo ditas palavras, "buenos Djudyos, ke vido en mí mi novyo, i ke makula topo en mi ke me desho, despus de darme kiddushin? Ansi es la Ley de Moshe, ke me solte, i se vaya akazar kon otra? Î si no
vos kreesh, vos amostrare el anio suyo ke me dyo kiddushin delantre de edim. Agora si me azes[h] devista el din Tora, inne ma tov; si no, saveldo ke máto al novyo i ala novya”. Í amostro el anio a todos los ke estavan ai, i lo konosyeron ke era el anio del novyo. Komo vyeron ansi la djente, se fueron kada uno a su echo. Í vino el padre de la novya, i tomo a su ija, i se la yevo a su kaza, i se abolto la alegria por [32] ansya i yóro, i se kedo el novyo solo kon akeya mujer.

En esto, fueron i se lo kontaron a el rav, i le rogaron ke lo eskapara de esta sheda. El luego, mando a yamar el rav a el novyo i le disho, “vini aki, no vos espantesh de nada, ke yo vos eskapare de mano de esta sheda”. Se entraron los dos ala kamareta, i le disho, “dizime todo lo ke tenesh en vuestro korason, i no tengash myedo ke ya vos dishe ke yó vos eskapare de eya”. Le disho el mansevo, “demande su mersed”. Í le demando el rav, “keresh ser kazado kon esta sheda, o kovdisyatesh en su ermozura, o tuvitesh ke azer kon eya”? Estonses sospiro el mansevo i yoro kon amargura dizyendole, “mi sinyor, ay ben adam ke kere estar kazado kon sheda? Yo si la keria, no vinia aki! Enpero, ke aré? Mis avonot me lo kavzaron este mal, ke akel dia ke sali a pasear, me se tuyeran los pyes o las manos, i no fuera para enkampar kon este mal”! Estonses, le disho el rav a akel mansevo, “estavos aki, i no vos espantesh de nada, ke agora vos eskapare de eya”.

Mandó el rav a el shammash suyo dizyendole, “va ala kaza de este mansevo, i yama ala mujer ke esta ai en su kaza ke venga i esté en din Tora delantre de mi”. Fue el shammash, i bushko ala mujer por toda la kaza, i no la topo. Se torno atras onde el rav i le disho, “ya fui i no la
topi”. Le respondyo el Rav a el shammasch, “savresh ke en kaza está! De la temblor i el myedo miyo, se enkuvryo de los ojos para no vinir aki. Andjak, agora torná otra vez, i suvi en la eskalera, i no entresh en la kaza, i dizi gritando, ‘yo so shaliah del rav Yishak Ashkenazi ke me mando para yamarte ke vengas [33] i ke estes en din Tora delantra del rav. Si vyenes kon buenas, inne matov; i si no, metera en herem a ti i a toda tu mishpaha!’”

Íansi izo el shammasch, i avlo las palavras ke le disho el Rav en la eskalera, i komo atemó de avlar el shammasch, se alevanto la sheda, i abasho detras del shammasch, i entraron delantra del Rav. Le disho el Rav, “ke tyenes kon este mansevo? Tu sos sheda, no topates un shed akazarte”? Le respondyo la sheda i le disho, “ansí es la Ley del Dyo ke despues ke me dyo kiddushin este mansevo, puedo ir a kazarme kon otro”? Respondyo el Rav, “estos kiddushin no son kiddushin de verdad, si no son kiddushin be-taught, porque no te vido la kara, ni savia ken eras. Ke si savia ke eras sheda, no te dava kiddushin. Ímas, ke la koza fue dereh sehok, i kon burla te metyo el anio enel dedo”.

Disho la mujer ke eya no se kazava, sino kon el marido suyo ke le dyo kiddushin! Íen kada koza ke le avlava el Rav, le dava su repuesta, asta ke se aravyo, i la grito, i le disho, “aun kon todo esto, te arrematare, i te are ke lo deshes, i ke risivas el get por fuerza. Í si no keras risivir el get, te metere en herem’!

Íse incho el Rav de sanya grande. Íkomo lo vido ael sinyor kon akel kaas, enpeso a temblar komo la kanya, i no tenia fuerza de estar enpyes. El luego, mando a yamar el Rav a el sofer i le disho ke le eskrivyera el get.
Í lo eskrivyo el sofer el get, i se lo dyo el sinyor rav a eya al korhah, she-lo be-tovatḥ, i la akondjuro a eya ke no izyera danyo al novyo, ni ala novya, ni a toğa su mishpaha, ni del novyo, ni de la novya. Í risivyo la sheḏa sovre eya todo lo ke le akondjuro el rav kon herem. Í se fue la sheḏa a su [34] lugar.

Í mando el rav a dizir al padre de la novya ke le dyera a su ija, i ke la kaze presto, “i yo sere arev por la novya i el novyo, ke no ternan dingun mal”. Í ansi izo el esfuegro, i le dyo a su ija al mansevo, i los kazaron en akel punto, i fue mas alegria ke al presipyo.

27. Associates First, Family Next

MAS, un día estava el rav meldando kon los haverim en sefeř a-Zoar en la parasha de “be-shallah”, en el maamar ke el Sh“y konbido ala ayyalta, ke es la Shehina. Disho el rav ke en esta palavra ay un sod gadol ve-nora, i no tengo reshut para deskuvirlo este sekreto, porke ay sakkana grande de deskuvirlo este maamar i su sod, ke disho ribbi Shimeon ben Yohay, z“l, no es bueno de demandar muncho (Zoar, parte 2, oja 52b), komo disho el pasuk, lo ṭenassu et A Elohem (Deut. 6:16). Í mas se disho por este sod, va-yaānos Moshe mi-panav (Ex. 4:3). Í moa“r H“V i los haverim no lo eskucharon, i porfiaron en el i le rogaron muncho ke les deskuvriyera este sod. Les disho el rav, “ya vos dishe ke ay sakkana grande de deskuvirlo”!

Tornaron i porfiaron en el ke les deskuvriera el sod de el maamar. En atemando el rav de deskuvir akel sod, alsó el rav sus ojos a el syelo, i se dyo en la kavesa i
disho “baruh dayyan a-emej” tres veces, i se alimuño, i se atristo muncho. Los haverim de verlo en akel limunyo, se atristaron, i se enkantaron, i se aturvaron turva grande, ino supyeron ke dizir. Estonses les disho el rav, “ke vos aturvash? Ya no vos dishe ke en deskvryendo este sod avia sakkana grande? Í yo ya vo lo deskvri, enpero ya se ke vos arepintitesh. Ama agora, no aze provecho, me-ahar ke no eskuchatesh, ni kijitesh oyir en mi boz, vesh aki ke kavzatesh ke se asetensyo sovre mi ijo Moshe ke se a de murir de [35] aki en sesh dias”.

Oyeron los haverim esto, se arepintyeron muy muncho. Les disho el rav, “ya se ke vos arepintitesh, ma no aprovecha nada! Í mirá no agash tefilla al Sh“y, por ke la setensya ya esta dada, i no aprovecha la tefilla”. Estonses se alevanto el, i fue a kaza, i demando por su ijo Moshe. Í disheron, “agora vino del meldar kon dolor de kavesa, i se echo en kama”. Fue el rav ala kama, i le toko la frente, i vido ke kemavan sus karnes komo el fuego. El luego, supo el rav she-lo yaale arua le-mahalato (Jer. 8:22) Í ansi fue ke be-toh de sesh yamim nifter el ijo del rav.

Í komo lo enterraron i pasaron los dias del avelut, estavan los haverim muy arepintidos i averguenados de lo ke izyeron. Íse espantaron no sea ke los enpushára el rav, porke eyos fueron sibba de la muerte de el ijo. El luego, mando el rav a yamarlos. Í vinyeron delantre de el averguenados, i no alevantavan kavesa delantre de el. Les disho el rav, “savesh lo ke vos kero dizir”? Le disheron, “no mi sinyor”. Les respondyo el rav, dizyendo, “porké no vinitesh asta ke vos mandi a yamar? Parese ke vos espantatesh ke vos enpushe por la petira de mi ijo, i no vos risiva! No tengash myedo ke si has ve-shalom me
se mueren todos los ijos, no me vidare de meldarvos, ni de deskuvrrivos dingun sekreto asher al-ken, hizku ve-yeemas levavhem (Ps. 31:25)

Komo oyeren los haverim ditas palavras, se echaron en tyerra, i le bezaron sus manos i sus pyes, i se alegraron muncho de esto, i le disheron, “biva muestro sinyor, el rey, para syempre i syempre (1 Ki. 1:31) kon sus ijos, amen”.

A KING-MESSIAH IN THE MAKING

28. Moshe al-Sheikh Should Go for Peshat, not Sod

MAS un dia, estava el rav kon los haverim meldando, i se desho de en entrar el rav, ribbi Moshe [36] al-Sheyh, z“l, i le disho a el rav, “ke es mi pekado, i ke es mi delito ke mi sinyor me va enpushando kon palavras, ke no me kere risivir por talmiḏ para deprender hohmaṯ a-kabbala asigun tyene todos estos sinyores? Le respondyo el rav dizyendo, “savresh, haham Moshe, ke no vinitesh a este olam sino para ser meṭakken peshat de la Ley, ke el sod ya lo kunplitesh en el otro gilgul kuando estava guestra neshama en ribbi Huspît a-meṭurgeman, ke sosh su gilgul. Í si no vos kreésh en mis palavras, amanyana es dia de vyernes, iresh i vos asentaresh en tal lugar, despues de medyc dia ke pasamos por ai, por ir a risivir shabbaṯ malkēta en la montanya de bet a-hayyim komo muestra uzansa de syempre. Si es ke mos vesh kuando pasamos, savevos ke vos so dohe ba-devarim, i vos embezare hohmaṯ a-kabbala. Í si no mos vesh pasar,
savevos ke es emet lo ke vos dishe, ke no vinitesh a este olam sino para koza de peshat’.

En akeya ora se aleuanto moa‘r Moshe al-Sheyh i se fue a su kaza kon alegria. Í ala manyana de vyernes, ahar a-terfläche, fue i merko sorhe shabbat presto, i se lavo, i se vistyo de medyo dia, i fue, i se asento en el lugar ke le disho el rav ke por ai ivan a pasar. Í estuvo esperando todo el dia. La ora ke iva pasar el rav kon los haverim, le kayo suennyo a moa‘r Moshe al-Sheyh ise durmyo. Í pasaron por ai el rav kon los haverim, i lo vyeron ke estaba durmyendo. Eyos pasaron adelantre, i fueron i risivyeron shabbat komo sus uzansas, i boltaron para vinir ala sivdad, i lo toparon ke ainda estaba durmyendo. Les disho el rav a los haverim, “despertaldo, ke es pekado no kede aki la noche, i lo maten los al-Araves de las montanyas”.

Í lo [37] despertaron, i se aleuanto kon turva i disho, “ke mazzal tuve yo ke todo el dia estuve esperando su pasada, i la ora ke pasaron, ke me kayera suennyo de la muerte”! Estonses lo tomo el rav, i le disho, “ya no volo dishe ke vos ya kumplitesh en el otro gulgul el sod, ke agora vinitesh para peshat? Í vos digo ke vos enforteskash para atemar el livro ke estash azyendo, ke kon eyos relumbraresh los ojos de los dorot. Í por vuestro livro i vuestros maasim sarla vuestra fama por todo el mundo”.

29. A Tikkun for Homosexuality

Í en syendo estas kozas i estas maraviyas ke azia el sr. en Safet, t‘v, se toparon ai unos kuanto Estanbollis ke vinyeron a ziarar al kivre a-ṣaddikim. Tuvyeron zahuṭ
de ver la kara del rav a-Ari, i vyeron un poko de los milagros ke azia. Kuando tornaron a Kosta, empesaron a kontar las alavasyones de el rav ke vyeron kon sus ojos, su grandeza i sus maravias. Estava sintyendo un gevir todostos lakirdis ke ivan kontando por el rav, disho, “agora me alevantare i ire a Safet a ver ke modo de ombre es. Í kero ke me diga todo lo ke ize desde mi seër asta el dia el este. Í si me lo save dizir todo, savre ke ruah a-kogesh ay en el, i tornare en teshuva shelema por su mano. Í si no, dire ke todo es nada, mikre ehad la-şaddik ve-la-rasha (Eccl. 9:2), i tornare otra ves a azer mas negriguras ke las primeras”.

Se alevanto dito gevir ise enbarko en una nave ke se fue a Sayda, ke es la eskala de Safeţ, i de ai tomo un kavayo, i suvyo para Safeţ. En medyo del kamino, apozo serka de un riyo, i se asento en la oriya del riyo a komer. Estando komyendo, kito vino, i incho una tasika, i disho, “ésta, [38] la bevo a la salud de el rav a-Ari ke lo vo aprevar”. En akeya ora, se rio el rav i disho, “hayyim tovim”. Le disheron los haverim, “de ke se rio i disho, “hayyim tovim”? Les respondyo el rav, “savresh ke ay un mez ke salyo un ombre de Kosta, i vyene para prevarme. Í agora esta asentado en la oriya de tal riyo komyendo, i tomo para bever una tasika de vino, i disho ‘ésta, la bevo ala salud de el rav i los haverim’. Í de ai me rii i dishe, ‘hayyim tovim’. Í este ombre, su puerpo es esta manera, su kara es esta manera, manyana antes de medyo dia a de entrar a Safeţ tvb‘b, i a de vinir aki enderecho. Por esto vo lo digo ke en vinyen[d]ome a bushkar, ke me lo traygash delantré de mi. Í mirá de azerle kavod grande porke es vinido de vanda grande, i su neshama es nișos de la neshama de Ahav, meleh Yisrael, i vyene a tornar
en _teshuva shelema_, i sérse _métakken_ por mi mano”.

Al otro día, vino akel _gevir_ en la propya ora ke disho el _rav_, i entro a Safet, i vino en derecho ala _yeshiva_ de el _rav_. Los _haverim_, komo lo vyeron, lo risivyeron kon buena kara i kon muncho _kavod_, i lo entraron delanpre de el _rav_, ile izo _kavod_ grande, i lo izo asentar. Í komo paso _shiur_ de una ora, le disho akel ombre ael _rav_, “su mersed es ke tyene _ruah a-kođesh_ i save todos los _maasim_ ke aze el ombre de byen i de mal”? Le disho el _rav_, “si”. Le respondy o dito ombre, “savra su mersed ke yo vine aki para ke me diga todo lo ke ize en mi mundo. Í si su mersed me lo dize, tornare en _teshuva_ kumplieda por su mano. Í si no, dire ke no ay _din ni dayyan has ve-shalom_”.

Estonses disho el _rav_ alos _talmidim_ ke salyeran afuera. Í se salyeron todos afuera [39] i serro la puerta de la _yeshiva_ para ke no se averguensara. Le disho el _rav_, “vos sosh fulano, ijo de fulano, i de _mishpaha_ fulana. Í en tal dia izitesh _avera_ fulana, i en tal lugar i en tal dia izitesh _avera_ de _mishkav zehur_ kon tal muchacho”. Asta ke le disho todo loke izo de el dia ke nasyo, asta akea ora, asta un _lakirdi_ ke avlo kon su mujer en sekreto la noche de la partensya, se lo disho el _rav_! Estonses se kedo akel ombre sin _ruah_, i de tanto ke se aturvo, se kedo dezmayado. El luego, avryo la puerta el _rav_ i yamo alos _haverim_ ke lo aretomaran, i lo aretomaron. Sealevanto i se echo a sus pyes, i yoró yóro grande i amargo _mi-lev u-mi-nefesh_, i disho, “_hatați, aviți, pashati_ (Yoma 36b; Ps. 106:6). Agora perfóneme su mersed, ké repuesta dare _be-yom a-din a-gadol ve-a-nora_ a el _Sh“y”? El luego, le respondy o el _rav_, “no vos espanteshe ke presto estareshe perdonado, i vos dare _tikkun_ grande para ke vos
perdone el Sh‘y. Enperto es menester de aki en delanbre ke vos akavidesh de no azer mas pekado, i ke risivash sovre vos de no ir mas detras de los echos de antes”. Í ansi izo, i le dyo el rav tikkun grande, i lo meldava kada dia, i risivyo sovre el todos los siggufim i taaniyyot ke le ordeno el rav, i torno en teshuva kumplida. Í mando i trusho a su mujer, i a sus ijos, i a toda su kaza, i se izo morador de Safet, i niftar ai, zaken u-sevá yamim (Gen. 35:29) kon teshuva kumplida.

30. Condemning Sex with a Gentile Woman

Í akontesyo otro maase, ke un dia vino un Djidyo dela sividad de Portugal, yb‘s, i era ashir muflag. I se fue delanbre de el rav i le disho, “su mersed es el navi ke vee i save lo ke aze el ombre del dia ke nasyo asta este dia, afilluá koza [40] enkuvyerta ke no lo save ben adam, lo save su mersed”? Le respondyo el rav, “yo so”. Le disho dito ombre, “si es ansi, si me dize lo ke ize de mi chikes asta agora de avonot u-feshaim, inne ma tov; i sino me dira, digo ke todo es uno, ino ay diferensya del sadik ael rasha”.

Lo tomo akeya ora el rav, i lo entro ala kamareta, i le disho todo lo ke izo del dia ke nasyo asta akeya ora. Í be-toh de los pekados ke le fue deskvuryendo, le disho ke tuvo ke azer kon su esklava. Í sovre todo lo ke fue dizyendole el rav, le fue atorgando, afuera de lo de la esklava ke lo enyego. Le disho al rav, “perdone su mersed ke no tuve ke azer kon la esklava”. Le disho el rav, “Yo digo ke es verdad; i vos dizish ke es mintira. Keresh ke vo la kite enmedyo, i ke vo la amostre”? Espandyo la
mano el rav sovre su ombro, i se la kito enmedyo, i la vido, i la konosyo asu esklava. En mirando ke estava keshura vo ke-kelev, le salyo la alma, i se kedo komo muerto delantre de el rav. Vino el rav i le izo tornar su alma asu puerpo, i se alevanto, i se echo a sus pyes de el rav, i yoró yóró grande kon amargura de korason, i disho, "hatati, pashati ve-a-yashar eeviti (Job 33:27)". Í esklamava, i yorava, ile rogava ael rav ke le kitara de enriva a la esklava, syendo se averguensava de tenerla apegada kon el. Le respondyo el rav, "savresh ke hahanim, a"a, disheron ke el ke tyene ke azer kon goyá, se ata kon el komo el perro en este mundo i en el otro. Í para kitarla i dezatarla de sovre vos, se kere teshuva grande i tikkunim fuertes".

Le arespondyo dito ombre ael rav i le disho, "aki esto pronto delantre de su mersed para risivir todo lo ke me asetensya sovre [41] mi, afillú si es arba miyot bet din, lo risivo por kappara de mis avonoj". Í le disho el rav, "guestro din es serefá". El luego, kito dito ombre la bolsa para ke merkaran lenya para ke lo kemaran sigun kondeno el rav. Le disho el rav, "muesto din no es komo el din de ummoj a-olam para kemarvos kon lenya, si no muesto din de serefá es kon plomo dirritido i echado adyentro de la boka para ke se kemen los simmanim. Í esto es muesto din".

Le disho akel ombre, "yo esto pronto para risivir de la manera de muerte ke kere su mersed para perdonar mis pekados". Estonses, enkomendo el rav, i trusheron plomo i lumbre, i lo echaron adyentro de una tasa, i lo dirrityeron byen. Le disho el rav, "dize vidduy, i aze harata, syendo ansi es uzansa del kelo matan bet din de abasho, ke aze vidduy i teshuva antes kelo maten". Le
disho el rav, “dize por la boka, ‘sea mi muerte kappara por todos mis avonot’. Í espadivos en basho, i enderechavos los pyes, adjuntaldos byen”. Í se echo, i izo asigun disho el rav, i adjunto sus pyes. Le disho el rav, “meté guetras manos sovre el pecho”, i izo ansi. Le disho, “serrá guetros ojos”, i serro sus ojos. Le disho, “avri guetra boka”, i avryo su boka. Í en lugar de echarle el plomo dirritido, tenia una tasa de sharope pronta, i le echo adyentro desu boka, i le disho el rav, “ve-sar avonéha ve-hatatẹhá tehuppar (Isa. 6:7)”. Í lo alevanto de la tyerra, i le eskrivyó munchos tikkunim, i le enkomendo el rav ke meldara sinko ojas de Zoar a-kadosh kada dia, i afillú ke fuera sin entender. Í ansi izo, i mando a su sivdad, i trusho a su mujer, i sus ijos a Sate, i se izo morador de Sate, i fue niftar kon teshuva i fue zohe le-hayye a-olam a-ba. [42]

31. Gilgul for Dishonest Business Partner

TAMBYEN un dia estava el rav kon los haverim meldando. Entro delantre de el un talmid haham rendjeper para bezarle sus manos de el rav i risivir su bindisyon ke se keria ir a hüsa la-ares por shaliah le-ašmo. Í le rogo ke le dishera lo ke le avia de pasar por su kavesa. En lo ke le bezo sus manos, antes ke le avlara el haham, le disho el rav, “el Dyo vos yeve le-shalom, ya lo se ke vos keresh ir a hüsa la-ares, i vinitesh aki para ke vos de mi bindisyon, i ke vos diga ke a de pasar por guetra kavesa”. Le respondyó al rav, “si mi sinyor”. Le disho el rav, “savresh ke enprimer avesh de entrar a tala sivdad le-shalom, i vos risiveran kon muncho kavod, i vos a de
tomar el *gevir* de akeya sivdad por yerno, i vos dara muncho ashugar, i muncho kontado, i estasheh kazado kon su ija sesh mezes. Í se a de murir la novya despues de sesh mezes, i no vos kedara de todo lo ke vos dara de ashuguar i kontado mas ke sheshentos groshes i no mas. Í vos avesh de tomar a Safet "v".

Le disho akel *talmid haham* a el *rav*, bezendole sus pyes i sus manos, "le kero pregunitar asu mersed ke es el kávzo ke a de estar kazado sesh mezes *davka*, i me a de kedar dela *ketubba* sheshentos groshes *davka"? Le disho el *rav*, z"l, "savresh ke es por *sibba* ke en el otro *gilgul* era esta muchacha ombre, i era *haver* kon vos, i estuvitesh *haverim* sesh mezes, i vos izo munchos estrasos, i munchas *tahbulot*. Alkavo de sesh mezes, no puditesh *dayanear* sus enganyos i sus falsias, i vos kijitesh despartir de el. Por despecho ke vos despartitesh de el, fue i vos alevanto *alila* i vos yevo a *ummot a-olam*, i vos izo dar de *djereme* sheshentos *arayyot*. Í por esto lo izo el [43] Sh"y mujer en este *gilgul*, i trusho rodeos ke estesh kazado kon eya, i ke gozesh de eya sesh mezes *ke-neged* de los sesh mezes de estraso ke vos dyo el en el *zman* de la *hevra*. Í *ke-neged* de los seshentos ke vos izo dar *be-arkaot shel goyyim*, son los sheshentos groshes ke vos kedara. Í por esto vos enkomendo ke kuando murira, i tomash los sheshentos groshes, ke le digash ala mujer, yo ya te perdoni, el *Sh"y* ke te perdone"

Í ansi izo, i fue ala sivdad ke le disho el *rav*, íle akontesyso todo lo ke le disho. Í kuando torno a Safet, vino delantre de el *rav*, i le konto todo lo ke le akontesyso, i lo ke le paso por la kavesa, asigun disho el *rav*.
32. Ridiculing Abraham Galante's Excessive Asceticism


Le disheron moá“r Hayyim Vital i los haverim, “ke mos sale de avlar ansi? Muestro ribbi es lo ke es, su mersed venga kon mozotros amanyana a pasear, ino aresiva taanit”. Les disho, “lehu le-shalom, i amanyana, kuando vos vash, me yamaresh, i me ire kon vozotros”. Se alevantaron los haverim i fueron i aparejaron ahila u-sheṭiyya.

Í al otro día, Después de tefilla, fueron i yamaron a
el rav Kol Bohim. Í se fueron a En Zețim, sovre el kever de ribbi Yeuada bar Ilai, i se asentaron a platikar en sekretos de la Ley. En lo ke estavan platikando, se desho de vinir el rav. Komo lo vyeron vinir de leshos, se alevantaron todos los haverim en pyes asta ke se asento, i el baal Kol Bohim no se alevanto del todo, si no izo un poko de tenua. Í no le dyo la kyošhe, si no lo asento mas abasho de el. Después ke estuvo el rav un poko asentado, se alevanto, i darsho un buen darush. Komo atemo de el darush, disho kaddish, i se asento. Le disho el rav a-Ari al rav Kol Bohim, “le agrađo a su mersed este darush”? Le disho, “no tanto”. Le disho el rav, “porke no le agrađo”? Le respondyo el rav Kol Bohim, “porke tengo vente i kuatro kushyot en su darush ke son ar(i)oves de palavras de el Zoar en tal daf. Í ansi al ze a-dereh, tengo muchas”. Le disho todas las kushyot.

Estones bolto la kara el rav para los haverim, i los vido ke se estavan maraviendo komo se toparon tantas kushyot en las palavras de el rav. Les disho el rav, “ke vos mirash uno kon otro (Gen. 42:1), ke este haver es bueno, no komo vozotros ke todo lo ke vos digo atorgash! Kon todo, agora veresh i oyeresh”!

Abolto el rav la kara [45] otra ves para el rav Kol Bohim i le disho, “topó su mersed alguna repuesta en estas kushyot”? Le disho, “no”. Le respondyo el rav, “torne su mersed la akdama, i le respondere a su mersed todas las demandas”. Í ansi izo, i empezo a tornar la akdama de el presipyo. Í en estando meldando, le tomo el rav el dedo, i le empezo apuntar las repuestas de las kushyot ke le demando. Komo vido esto el rav Kol Bohim, se kedó de meldar. Torno el rav a-Ari, i le disho, “melde presto ke le kero responder las repuestas, porke keren
dezayunar los *haverim*. Le disho el *rav*, “esperéme i meldare”. Se esperó el *rav* otro pokó, i le disho, “mélde, porke le kero responder”. Le disho el *rav, baal Kol Bohim* a el *rav* a-Ari, z“l, “su mersed me kere aogar, no me kedaron mas *kushyot*”!

Estonses se alevanto el *rav Kol Bohim*, i le bezo la frente de el *rav* i su kavesa, i le disho, “bendicha tripka ke tal djoya kito al mundo! Agora alevantese i asentese en la *kyoshe*, ke el *Sh*“y lo save ke agora lo tengo a su mersed por korona de mi kavesa. Í savra mi sinyor ke asta agora no lo kontava ni por mas chiko de mis *talmidim*. Enpero agora, vide ke es dyes tantos mas de lo ke oyia; i vide ke ay *ruah a-kodesh* en el. Por esto, konvyene ke se asente en la *kyoshe*. Í no keria el *rav* a-Ari asentarse, asta ke le porfiaron todos muncho ke se asentara. Disho el *rav* a-Ari ke metyeran meza. Í metyeron meza, i komyeron, i bevyeron, i se alegraron uno kon otro alegría grande, i estuvyeron ai asta la tadre. Í despues se alevantaron i vinyeron ala sividad.

Kuando se ivan a despaitir el *rav* de el *rav Kol Bohim*, le akonanto i le disho, “kon byen amaneska”! Le respondvyo el *rav Kol Bohim*, “kon [46] byen amaneska. Í por vida de su mersed ke no lo désio ir, si no me da *tikkun para mi neshama*”. Í el *rav* lo enpusho kon palavras, i se despartyeron uno de otro, i se fueron kada uno a su kaza.

Al otro dia, se alevanto el *rav, baal Kol Bohim* demanyana. Después de *tefilla*, i se fue a la kaza del *rav*. Kuando lo vido el *rav*, se alevanto de su lugar, i fue asta la puerta, i lo risivyo kon *kavod* i kon *gedulla* grande, i lo asento en su derecha. Le disho el *rav*, “ke es tanto *tórah* ke se tomo su mersed para vinir tan demanyana”?
Le disho el *rav, baal Kol Bohim*, “si me tomi *tórah* o no, yo me lo se. Agora lo ke vine ande su mersed es ke me de un *tikkun* para mi *neshama*. Le disho el *rav,* “*has ve-shalom*, ken so yo para dar *tikkun* a su mersed”? Le disho el *rav, baal Kol Bohim,* “ya le dishe a su mersed ke lo ke tengo en el korason tengo en la boka, ke antes no lo tenia ni por el mas chiko de mis *talmidim*. Enredo agora vide ke *ruah* A’ *noseña* vo. Por esto kale ke me diga algun *tikkun* para mi *neshama*”.

Le torno el *rav* a dizir *has ve-shalom*, asta ke le porfio muncho. Le disho, “el *tikkun* ke le a de dar a su mersed me espanto no sea ke no lo puede sonportar”. Le disho el *rav, baal Kol Bohim,* “le djuro *be-emet* ke si mi *tikkun* sera kon *arba miṭot* *beṭ din*, lo risivo para murir kon *kappara*”. Estoneses le disho el *rav* a-Ari, “*anu edim* alos syelos y ala tyerra ke ainda no vide otro ombre limpyo de pekados komo su mersed, *afillú* un pekado chiko no se topa en su mersed. Í por esto es lo ke le dishe, ke *tikkun* le a de dar a su mersed? Si no, su *tikkun* verdadero ke le a de dar es ke koma kada dia una gayna godra, i ke no aga mas *taaniṭ* porke ya abasta los *taaniyyot* i los [47] *siggufim* ke izo. Í sovre su mersed disheron *hahamim* por akel sinyor ke izo tanto tyempo taaniṭ ke le *konvyene keno* aga mas *taaniṭ de aki endelantre* (Ta’anith 11b). Í esto se lo digo a su mersed de nombrado de los sinyores, ke no kito mis palavras de mi korason”.

33. Last Challenger Befriended

Estoneses se alevanto el *rav, baal Kol Bohim*, i lo bezo en su kavesa, i se fue a su kaza alegre de alma i
kontente de korason. Í les disho ala djente de su kaza, “aparejadvos ke kero azer konbite ael rav a-Ari, z“l, kon los haverim”. El luego se aparejaron, i al otro dia se alevanto demanyana, i kombido a el rav kon sus haverim. Í despues fue i kombido a su ermano el grande, korona de muestra kavesa, a-rav a-gaon vea-mufla, kmoar“r Moshe Galante, zla“a, i le disho ke se vinyera a kedar a su kaza. Le disho, “ma yom mi-yomayim (Sanhedrin 65b) ke me konbidash agora”? Le respondyo, “porke konbidi ael rav a-Ari kon sus haverim, i por esto lo konbidi i a su mersed”.

Le disho su sinyor ermano, “lo prevatesh si es ke es rauy de asentarmos kon el en una meza”? Estonses le konto a su ermano todo lo ke le paso kon el rav a-Ari, i ke lo prevo, i vido ke ay ruah a-kodesh en el. Estonses le disho su sinyor ermano, el gaon, a-rav Moshe Galante, zla“a, “syendo ke es este karar de ombre grande, asigun estash dizyendo, es mìsva de ir a este konbite, i asentarime kon el en una meza”.

Luego se alevanto el rav Moshe Galante, z“l, i se fue ala kaza de su ermano para el konbite. Kuando lo vyeron el rav a-Ari i los haverim ke vinia el rav Moshe Galante, se alevantaron todos en pyes, i lo risivyeron kon muncho kavod. Í lo tomo el rav a-Ari del braso, i lo entro adyentro de kaza, i bushko el rav a-Ari para [48] asentarlo en la kyoshe al rav Moshe Galante, i no keria asentarse, asta ke le rogaron muncho el rav a-Ari i los haverim, i se asento en la kyoshe. En lo ke ya se asentaron, empesaron a platikar en sekretos de la Ley, asta ke se maravivo el gaon, a-rav Moshe Galante, i disho, “este modo de sinyor grande ay en Safet, i yo no lo savía” (Gn 28:16).
Después ke estuvieron platikando shiur de una ora, ordenaron meza, i komyeron i bevieron, i se alegraron alegría grande. Kuando atemaron de komer, i se izo ora de tadre, selevantaron i se fueron kada uno a su kaza.

34. Moshe Galante’s Low Wages: a Robbery

Al otro día, se alevanto el gaon, a-rav Moshe Galante, z“l, demanyana, i se fue ala kaza de el rav a-Ari, z“l. Í el rav a-Ari lo supo kon su ruah a-kodesh ke vinia a su kaza el rav Moshe Galante, z“l. Tehef, salyo ala kaye aresivirlo de enmedyo de el camino. Í le disho el rav a-Ari al rav Moshe Galante, z“l, “mire ke esto muy keshozo kon su mersed ke kere has ve-shalom entrarme en pekado”! Le disho el rav Moshe Galante, “porke sibba”? Le respondyo el rav a-Ari, “porke tomó muncho tórah de vinir asta mi kaza! Ken so yo delantre de su mersed? Í me avia de mandar a yamar kon algun talmid suyo, i iva yo a su kaza”. Le disho el gaon ael rav, “guestra anava me aze pasar la kanserya”! El luego, lo tomo el rav por la mano i lo yevo a su kaza, i estuvieron un poky. Después le disho el gaon ael rav, “savresh ke me vinida es para ke me desh tikkun para mi neshama sin munchas palavras”. Le disho el rav, “por la kavesa de su mersed ke me deshe estar. Ken so yo para dar tikkun para su neshama”? Le disho el gaon, “savelo kesi no eskuchash, ay poder en mi mano de darvos djura en el Shem a-Meforash ke me miresh en [49] la frente, i ke me desh tikkun. Por esto, miráme antes ke me aravye”. Estonses abolto el rav su kara, i lo miro en la frente del gaon, i le disho, “sepa mi sinyor ke safek de gézel tyene asenyalado en la
frente”.
Komo oyo el gaon ditas palabras, se fue kon turva a su kaza, i se kito sus vistidos, i se asento en la tyerra vistido kon sako, i enbúelto en la siniza, i empezó a yorar yóro grande i amargo, i dizia, “komo fue esta dezventura, i *onde fuere mi verguensa* (2 Sam 13:13), i ke sera dicho por el mundo ke sea yo, el rav el grande de los hahamim de Safet, i se tope en mi mano safek de gézel”? Í yorava, i no lo podía tomar apasensya. Í de tanto ke yoro, no le kedo mas fuerza para somportar, i se kedo dezmayado. Í toda la djente de su kaza, de verlo en tanta merikia i tanto maúyo, se aturavoron turva grande, i se les ato las manos i los pyes komo los enkantados.

Komo paso una ora, se desperto el gaon. Les demando ke le dyeran un pokó de agua i bevyo, ise areterno de su dezmayo, i se asento, i yamo a su shammash, i le disho, “va, yama a todos los lavoradores ke lavoran panyos, a ombres i a mujeres”. El luego, fue i yamo a todos los lavoradores. Í vinyeron delantre de el sinyor. En vyendolo al sinyor vistido de sako, i enbúelto en la siniza, se aturavoron turva grande, i no les kedo alma para avlar. Les disho el gaon, “oyi agora mis palabras, i eskuchá byen lo ke vos digo, i vini, aze heshbon kon mi lo ke vos devo, i vos pagare”. Le respondyeron todos i le disheron, “morenu ve-rabbenu, ve-ateret rashenu, no savemos dinguno de mozotros el heshbon! Porke todo modo de moneda ke risivimos de su mersed, topavamos beraha, ke [50] de uno se azia syento, i teniamos ke komer i bever, i vistir, i kalsar, i mos sovrava. Í komo es ansi, ke heshbon podemos azer? Í mas, ke de el dia ke lavoramos en la melaha de el sinyor, no kontamos, ni miramos paras ke mos da, de tanta beraha ke topamos
en su paga”.

Komo sintyo el gaonansi, meneo la kavesa, i disho, “ahen noqda a-davar” (Ex. 2:14)! Torno el gaon i disho, “savesh, mis ermanos, porke esto aki entre la siniza? Porke savresh ke ay din, i ay dayyan en el mundo, ve-enav al darhe ish (Job 34:21), porke alkavo, alkavo, ben aḍam so, i de karne i sangre so konkriado, i por esto vos digo, i ago kon vozotros tenay si tosmash de aki endelantre a azer kon mi heshbon, i apuntar asta una para, inne ma tov. En tanto ke no atorgash mas, no vos do a lavorar mi lavor a vozotros, ke yo no kero entrar en Geinnam por vuestra sibba”.

En akeya ora, disho el rav ke avryeran la kasha, i ke trusheran moneda. Î les echo delantr de eyos, i les disho, “por lo ke paso, tomá kuanto kersh”. Le respondyeron los ofisyales i le disheron, “komo tomaremos, me-ahar ke no savemos el heshbon, si mos deve o si le devemos”. Torno i les disho el gaon, “ya vos di lesensya ke tomesh kon buen korason kantidad de lo ke kersh”. Le respondyeron, “ve-hi, es muttar de tomar koza dereh gêzel”? Les disho el gaon, “ya vos digo ke tomesh, i ke digash, ‘ya risivimos de el rav todo lo ke mos devia desde ke le empesimos a lavorar asta oy. Î si es ke mos deve mas, ya se lo enprezentamos de una para asta mil grosches, en este mundo i en el otro. Î esta mehila, es mehila gemura, sherira ve-kayyemet’. Î yo vos dire lo propyo”. El luego, disheron todos los ofisyales ditas palavras, i ansi [51] disho el gaon, i le perdonaron ba-olam a-ze uva-olam a-ba. Enpero, dinguno de eyos no tomo una para zulat una mujer filandera ke tomo dos paras. Î le porcio el gaon ke tomaras mas, i no kiio. Î se alevantaron todos los lavorantes, i se fueron kada uno a
su kaza.

Í después ke se fueron, se alevantó el gaon de la tyerra, i se lavo su kara, i se vistyo sus vistidos, i se alevantó i se fue a la kaza de el rav a-Ari. Í el rav ya supo, i lo akonanto, i salyo a risivirlo de mitad de el camino. Le disho el rav a el gaon, “ke fue akel šar, i akeya furtuna, i akeya turva ke se tomo mi sinyor”? Le disho el gaon, “komo? Poko vos paresen en vuestros ojos ke tenia sad de issur de gézel”? Le respondyo el rav, “ya paso”! Le disho el rav, “vos rogo, ribbi Yişhak ke me miresh byen, si es ke kedo alguna koza mas”. Le miro la frente byen i le disho, “ya no keđo koza”. Le demando el gaon, “i onde estava este issur”? Le respondyo el rav, “el safek estava en akeya mujer ke tomo las dos paras. Í esto fue por yerro ke se mersed le pago a akeya mujer komo el restante, i meresia ke le pujara mas a dita mujer, por sibba ke le filó mas delgado, i valia dos paras mas su lavoro, ke el restante le filan mas godriko, i su mersed no lo supo, i le pago komo las otras lavoraderas. Enpero, agora ya se perdono”.

Estoneses lo bezo el gaon al rav en su kavesa, i lo abraso, i lo bendisho, i se despartyo de el. Í se fue el gaon a su kaza, i le izo konbite grande al rav, mas grande ke el konbite ke le izo su ermano. Í de akel dia endelanti, le azia kavod grande el gaon a el rav a-Ari, z“l [52].

35. Tikkun by Proxy for Egyptian Jews

TAMBYEN un dia estava el rav kon los haverim meldando en la yeshiva. Se desho de vinir el rav a-musmah
Yaakov Abulafya, 2 por la noche, para azerle *ridja* ke le dyera karta de recomendasyon ke se keria ir a *Mišrayim*. De kuando lo visto entrar de la puerta, lo akonanto el *rav* i le disho, "*baruh a-ba haham, ribbi* Yaakov, muncha verdad dize su mersed ke se kere ir a *Mišrayim*, i vino a toparme a le de karta de recomendasyon". Le respondy o ribbi Yaakov, "muncha verdad dize su mersed". Le respondy elo *rav*, "*leh le-shaiom*, i no vos detengash del todo, porke es *ehreah* grande esta ida vuestra, i tornaresh en paz". Le respondy elo *haham* dizyendo, "ke es el *ehreah* ke ay en esta ida? Yo no vo ir por *shaliah* de *kolel*, para dizir ke es *ehreah* esta ida". Le disho elo *rav*, "kuando bolarash, savresh el *ehreah* ke es".

El luego, le eskrivy elo *rav* a-Ari la karta de recomendasyon, i se la dyo, ilo bendisho, i le disho, "mirá ke no vos detengash en dinguna koza, si no ke vos metash en kamino presto". Í ansí izo, i se alevanto, i se fue a *Mišrayim*, i pozo en la kaza del mas grande de *Mišrayim*, si por ke era ombre grande el propyo, i si por las kartas de recomendasyon de elo *rav*.

Í al dia de *shabbat*, le izyeron una *nešava* grande en el *kal*. Í estuvo ayi pokos dias, asta ke vino karavana para Safeč, i se keria tornar elo *rav* a Safeč. Les disho a sus amigos ke le tomaran un gameyo alkilado de la karavana para irse a Safeč. Le disheron sus amigos, "por ke kere su mersed irse kon gameyo, syendo no tyene muncho kargo, i mas, ke es fuerte para suvir i abashar? Si le plaze, le merkaremos un aznico bueniko, i se ira kon la karavana sovre su azno. Í en yindo a Safeč [53] lo vende i se kovra la moneda". Í ansí izo, i merko un azno, i se fue kon los *yoldjis* de la karavana, i todo lo ke via ke azian los *yoldjis*, azia el tambyen.
Un día, estaba mucha calor, i izyeron *konak* en un lugar asta ke afloshava el sol. Í apozo el *haham* kon eyos. En lo ke estavan en el *konak*, le kayo suenyo a el *haham*, i se durmyo. Í komo aflosho el sol, se alevantaron los *yoldjis*, i empeşaron a *embinear* en los kavayos. Lo vyeron a el *haham* ke estava durmyendo, fueron ilo despertaron ke *embineara* en su azniko, ino kedara ai solo. Se alevanto el *haham*, i dezato su azno, i le metyo la *ibe* kon la ropa, i lo solto ke se fuera kon los *yoldjis*, i el torno i se echo a durmir, i se kedo durmyendo.

Kuando se fue la karavana kantidad de dos oras, se desperto de su suenyo, i se vido solo i asolado en akel *midbar*, i no savia ke azer, keno savia ir ni atras, ni adelantre, ni topava dinguno ke le amostrara el kamino. Akeya ora se tomo el *haham* muncho *sar*, i iva kaminando, koryendo, i no savia ande iva, asta ke ya se izo oras de tadre, i vido de enfrente unos aradores. En akeya ora, le repozo su alma, i disho entre si, “ire, i les demandare a estos aradores ke me amostren el kamino”.

El luego, se fue koryendo asta el lugar ke estavan los aradores, i vido ke era un arador ke arava kon dos bueyes. Se ayego ai, i se estuvo un pokol, i vido ke el arador los *aharvava* alos bueyes kon munche krueldad. Í komo paso un pokol, vido ke el arador se izo buey, i el buey se izo arador. Í lo tomo el buey ke era ombre, i lo ato en su lugar, i lo empeso *aharvar* kon mas krueldad [54] ke el primero. *Ve-hen al ze a-dereh* el otro buey, i era *hozer halīla*, uno se azia ombre, i uno se azia buey, i se ivan trokando. El *haham*, en vyendo esto, se tomo *sar* grande i myedo muchno, i empeso a temblar temblor de muerte, i de la temblor no se pudia estar en pyes, i se keria fuyir de ai, ino savia por ande fuir, porke no savia
el camino. Í kuando salyo sol, se izyeron todos los tres bueyes ombres, i se metyeron a yorar yöro grande i amargo. Í kuando ya eskaparon de yorar, se ayegaron allado de el haham, i avlaron kon el, i le disheron, "baruh a-ba! Su mersed es de Safet"? Les disho, "si". Estonses le demandaron, "el rav ha-Ari esta en Safet"? Les disho, "si". Estonses se echaron i yoraron yöro grande, i tambyen el haham yoro kon eyos, i los konorto, i los izo ke no yoraran mas. Le respondyeron, "komo no yoraremos? Ya vido su mersed en ke karal de sar estamos". Les disho, "ya vide". Le respondyeron, "me-ahar ke ya mos vido, aga por kavod del Sh"y, i apiadesse de mozotros, porke de Djidyos i zera de Yisrael somos. Í mozotros tambyen aremos piadad kon su mersed. Í la piadad ke keremos ke mos aga es ke, en indo a Safet, ke vaya enderecho ande el rav a-Ari, i ke se eche a sus pyes, ke le rogamos mozotros, ke por amor del Sh"y, ke mos sea metakken, ke no podemos mas somportar el mal ke estamos yevando". Les disho el haham, "no tengash ke pensar, ke en indo a Safet, el luego me ire onde el rav, i todo modo de tikkun ke me dira por vozotros, lo aré en tal ke eskapesh de este mal". Í lo akondjuraron bi-shevua hamura ke en indo a Safet, a de ir enderecho ande el rav a-Ari, i todo modo de tikkun ke le dara por eyos, es [55] mehuyyav de azerlo.

En akeya ora, lo tomaron, i lo metyeron en la karavana, i topo el azno kon su ropa, i le repozo su alma. Í al otro dia, entraron en Safet. Í antes ke fuera ribbi Yaakov a su kaza, se fue enderecho ande el rav. Kuando entro delantre de el rav, lo akonanto el rav, i le disho, "baruh a-ba, haham ribbi Yaakov! Por amor de los bueyes vinitesh aki enderecho? Ya lo supe". Le respondyo
el _haham_, “si, sinyor”. Le disho el _rav_, “andá esta noche, deskansá dela kanserya del kamino, i manyana vernesh aki, i avlaremos”. Í ansi izo.

Al otro dia, se alevanto, i se fue delantré de el _rav_. Le disho el _rav_, “supitesh agorá el _ehreah_ ke avia en la ida de _Miṣrayim_ ke vos dishe ke no vos detuvyerash? Esto fue el _ehreah_. Í la _sibba_ ke kale ke sea por vuestra mano su _tikkun_, syendo sosh _shoresh_ de una _neshama_: la _neshama_ vuestra kon la _neshama_ de eyos! Í si keresh saver ken son esta djente, savresh ke son fulano i fulano, i de lugar fulano”. Le demando el _haham_ a el _rav_, “ke era su pekado de esta djente”? Le disho ke se arapavan la barva i la urufyá. Le disho el _haham_, “esto no topi ni en _migrañsh_, ni en _gemara_, ke por _avon_ ke se araparon la barva i la urufyá ke vengan en _gilgul_ de bueyes”! Le disho el _rav_, “ni en _migrañsh_ esta, ni en _gemara_, si no es _pasuk_ kloro de el _sefer Tora_”? Le disho el _haham_, “tal _pasuk_ no vide en la _parasha_”. Le disho el _rav_, “no meldatesh _lo takkif_ peat _roshehem_ (Lev. 19:27), ke _rashe ṭevot_ de peat _roshehem_ es _p“r_ i kere dizir ken pasa este _lav_, vyene _be-gilgul_ de _p“r_ [= _par_] ke es buey! Í agora es menester ke agash _taaniṭ_ tres dias, i ke empesesh de amanyana, i kada _taaniṭ_ es uno por kada uno. Í vos akavidash kuando estash en _taaniṭ_ a dizir ‘_be-shem_’ de kada uno. Í kuando meldash su _tikkun_, [56] es _ehreah_ ke digash por nombradia de fulano. Í ansi aresh kada dia, i melaresh los _tikkunim_ ke vos dare, i los _siggufim_ ke vos dire para ke eskapesh a akeya djente”.

El luego, le eskriyvo los _tikkunim_, i se los disho, i los fue meldando kon sus _kavvanot_ i sus _siggufim_, asta ke arepozaron akeya djente en _Gan Eden_. Í le vinyeron _ba-halom_ a el _haham_ dizyendo, “ansi repoze vuestra
neshama en Gan Eden komo repozatesh muestras neshamot, ke kuardo izitesh el primer tikkun ke vos dyo el rav, mos kitaron de akea pena i angustya grande ke vistesh, i mos entraron en Geinnam. Íansi en kada tikkun ke aziash vos, mos ivan alivyanando las penas fuertes de Geinnam, asta ke a pokol a pokol entraron en Gan Eden”. Les disho el haham, “agora estash buenos”? Le respondyeron, “ansì repozesh vos en Gan Eden de la manera ke mos repozatesh”.

Se alevanto el haham, i se fue ande el rav para kontarselo. Í antes ke le empesara el haham a avlar, le disho el rav, “tizke la-mişvot! Ya lo se ke vinitesh a kontar el suenyo ke vitesh a noche, ke ya eskaparon, i no se kere mas nada”. Í se fue a su kaza el haham R. Yaakov, sameah i tov lev (Esther 5:9).

36. Forfeiting Redemption Blamed on Associates

SAVRESH ke un día de vyernes, despues de medyo día, salyo el rav afuera dela sivdad kon los haverim, vistidos de blanko por risivir shabbat malketa komo su uzansa. En loke eskaparon de dizir kabbalat shabbat, les disho el rav a los talmidim, “váyamos a Yerushalayim antes de shabbat. Í ya se ande esta la siniza de la pará adumma, i mos aremos azzaya sovre mozotros para alimpyarmos de tumat met. Í aremos shabbat en Yerushalayim, i amanyana ayegaremos korban musaf al gabbe a-mizbeah”.

Í Yerushalayim era leshos de onde estavan [57] eyos mas de syen mias. Parte de eyos disheron, “komo mos iremos ansi ensupito? Daremos avizo amuestras
mujeres para ke no esten enkudyado, i despues mos iremos”. Parte de eyos disheron, “komo mos iremos agora a Yerushalayim ke es shabbat, i Yerushalayim es leshos de mozotros mas de tres dias”? En akeya ora se aturvo el rav turva grande, i batyo las palmas, i se dyo en la kavesa, i yoró i mauyó komo el leon, i disho, “guay de mozotros komo no tuvimos zahut de traer la geulla, ke porke no estuvitesh todos en un korason, i no me atorgatesh, torno ba-avonot a-rabbim el galut de primas a primeras a su fortaleza! Í si vozotros atorgavash a una boka para irmos asignun dishe, ya estava la geulla pronta, porke en esta ora, shaare rahamim estavan avyertas en los syelos, i ya estuveryan rihtidos todo Yisrael, porke la ora era syerta para geulla”.

Estonses se arepintyeron los haverim porke no le atorgaron en su punto. Í agora es mal sin remedyo.

37. The Sun and the Moon versus the Written and Oral Tora

TAMBYEN un dia de shabbat, en lo ke se iva el rav kon los haverim para tefillat shahrit, les disho el rav a los haverim, “si es ke risivish sovve vozotros de no riir, menos asta ke salimos de tefila, de todo lo ke vesh—i si ansi aresh—yo diré tefila kon vozotros davka, i suvere ala teva por hazzan, i yamare por olim a los syete pastores de el mundo. Le respondyeron los haverim, “mozotros risivimos sovve mozotros para azer todo loke komanda el sinyor kon muncha alegría”. Les disho el rav, “yo esto mirando kon ruah a-kodesh ke uno de vozotros se va riir, i se a de apenan por la riza ke se riera. Í por esto, me
kero vidar de esto ke pensi”. Le porfiaron muncho los [58] haverim, asta ke lo izyeron atorgar. Í se fueron ael kal, i disheron zemirot, i se alevanto el rav por hazzan, i yamo por koen a Aaron a-Koen, i vino i meldo su aliyya asta sheni, i disho su beraha. Í por levi, yamo a Moshe Rabbenu, i suvyo i disho su beraha, i meldo asta shelishi, i se fue. Por shelishi, yamo a Avraam, a“a. Por revii, yamo a Yiḥshak, a“a. Por hamishshi, yamo a Yaakov, a“a. Por samuh, yamo a Yosef a-saddik. Í por mashlim, yamo a David a-meleh. Í kada uno meldava sus pesukim el propyo, i dizia su beraha, i se iva. Enpero David a-meleh, kuando vino para suvir a sefer Tora, amostrava a si mezmo ke estava riendo i burlando, saltando i baylando kon toda su fortaleza delanbre del ehal a-kodesh (2 Sam. 6:16). Í el era moreno i bashiko, iva senyido de espaldar i un manto de lino sovre sus lombos (2 Sam. 6:14). Estonses se río un haver de entre eyos, i finguno no lo vido kuando se río.

Avrió el rav su boka i disho, “savresh ke Mihal bat Shaul se apeno por esto ke kuando lo vido a David a-meleh de esta manera, se río en su korason. Í le disho Mihal, ‘te deskuvrites oy komo uno de los vazios, kere dizir komo un loko a ojos de tus syervos’. Enpero eya no supo el sekreto grande i el temerozo ke ay en esto, ke la uzansa de malhe beł David son semejansa de la luna, ke no tyene de eya dinguna koza. Í si no risive de la klaridad de el sol, no relumba del todo, i no tyene sostansya has ve-shalom. Í syempre en este galut bada“r, eya va dizyendo, andare i tornare a mi marido el primero, ke mijor a mi estonses, mas ke agora (Hos. 2:9).

“Íansi disheron hahamim, nunka vido el sol la pegima de la luna (Rosh a-Shana 23b) ke kuando eya va
eskuentra sus [59] fases, eya risive su luz. Í kwando va atras, ay a eya pegima de la luna i mankura. Í el sol no la puede ver, ni katar en eya del todo. Î iva David a-meleh pensando pensamyentos para ser metakken a eya. Í por esto, djuro i disho, ‘hay A’ im etten shenat le-enay, le-afappay tenuma ad emsa makom IA’, mishkanot la-avir Yaakov’ (Ps. 132:4-5).

“Í esto es lo ke se maravio Sholo o a-Meleh, a‘a, ke disho, ‘derek a-nesher ba-shamayim’ (Prov. 30:19), kere dizir ke uzansa de la ágila es ke bola para los syelos. Î kwando bola muy ariva, se le keman las plumas, i kae en la tyerra. Î se keda asta ke le krese las plumas i las alas, i despues torna a bolar otra vez serka los syelos; i torna, i se kema, i kae en la tyerra.

“Í agora es kon razon esta maravia ke se maravio Sholo, i vos dize, ken toko en el fuego i se kemo, torna otra vez para kemarse. Î lo ke kere dizir es ke por ser ke ay en la merkava kuatro hayyot a-kodesh, onde es el leon de una vanda, i el buye de otra vanda, i el ben adam de otra vanda, i la agila de otra vanda. Î todos estos kuatro de una beriyya vyenen, porke el nisos de las aves syempre se topa, porke la agila su teva i su nisos es komo malhut bet David, i es Tora she-be-al pe, ke syempre se kere apegar kon Tora she-bi-heṭaṿ, i se yamaron shamayim va-areq.

“Í los de la tyerra son malhut bet David. Í su uzansa es para suvir arriva, arriva, a su lugar. Î la kovdisya suya es muncha, ke ansi dize el pasuk, bikkashti et she-ava nafshi (Songs 3:1), ets., fina she-masaṭi et she-ava nafshi (Songs 3:4). Î syendo ke el nisos de David fue malhut, ke se yamo ágila, i komo la veye Tora shebi-heṭaṿ, el luego bayla i salta delanter de eya kon muncia alegria
kon toda su fortaleza. Í no es agora solo, [60] si no en kada vez ke veye David a Tora she-bi-heṭav, se alegra, i salta, i bayla por ke se kere apegar kon eya. Í Mihal bat Shaul le izo burla en koza ke no savia, por esto se apeno.

"Í este sinyor ke yo enkomendi ke dinguno se riera de lo ke via, i el izo burla en su korason, i se rio, por esto se a de apenan. Í su pena es ke no kumplira su anyo bar minnan. Por esto, vos digo mis ijos ke los lokos, sus uzansas es de azer burla, i de riir en koza ke no saven. Guay de eyos, guay de sus almas, ke se apenaran kon penas desferensyadas. Enpero, todo el ke se espanta de el Dyo, tyene temor de el Shy en su korason, se akavide muncho, i esté byen al atino en la ora ke kitan sefer Tora, ke vaya presto a su encontro, i ke se enkorve ala Ley, i despues ke lo abrase, i ke lo beze kon amistad grande, i kon amor de korason, ke de el tyempo de Yeoshua bin Nun ke estamos en la madrega de la luna. Í ken ará asigun akavidi kuando kitan sefer Tora, terna zahut de eredar este olam i olam a-ba. Í no mas, si no ke sera bindicho be-hol maase yada".

Le disheron los haverim, si es ke terna zahut kon algunos siggufim, o kon algunos tikkunim este haver ke se rio, por ke se le balde la gezera? Les disho el rav, "sin ke lo digash vozotros, ya le bushki zahut para ke no se mallogre, i no topi, syendo la gezera es dada. Í por esto no vos kansesh, por ke no ay hayre. Í ansi fue יהוה.

38. Decades of Gilgul for Adultery

MAASE en una mujer bivda ke entro en eya un ruah, i le dava šar kada dia, i penas de muerte. Í entravan

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la djente, i avlavan kon el ruah, i el les respondia, i los maldizia, i les dizia a kada uno i uno lo ke tenia echo [61] de pekados, asta ke se averguensavan la djente, i no entravan mas por ai. Í no pudia somportar mas akeya mujer el sar ke estaba yevando, asta ke vino en oras de murir.

Un día se desho de entrar en la kaza de la mujer un talmid de los talmidim de el rav a-Ari, ke su nombre haham ribbi Yosef Arazin. Kuando lo vido el ruah ke vinia, le disho el ruah, “baruh a-ba, ribbi u-mori. No se akodra su mersed kuando era yo su talmid, i deprendi de su mersed muncha Ley? Yo so fulano, ijo de fulano, i moravamos en tal lugar en Mişrayim”. El luego, lo konosyo el haham, i despues de una ora ke estuvyeron avlando, se alevanto el haham i se fue.

Í komo vyeron los paryentes de esta mujer ke el mal ke estava yevando, ke no lo pudia somportar, fueron i se echaron a pyes de el rav, i le rogaron muncho ke le kitara el ruah de la mujer, porke era almané i aniyya, i tenia guerfanikos, i era pekado ke estuvyera yevando estas penas ke le estaba dando el ruah. Í por ser ke no tenia el rav ora por ir akitarlo el ruah, yamo el rav ael rav, ribbi Hayyim Vital zya“a, i le dyo tantas kavvanoq i tantos shemoq a-kodesh para kitarle el ruah de la mujer. Í le disho ke le dishera ke si keria salir kon buenas, inne ma tov; i si no, ke lo metyera en herem, i en nidduy, i en shamta, i ke lo kitara por fuersa.

El luego, se alevanto el rav Hayyim Vital, i fue ala kaza del ruah. Í komo entro de la puerta de kaza, el luego se abolto el ruah la kara para la pared. Le disho el rav, ribbi Hayyim ael ruah, “porke aboltates la kara para la pared”? Le respondyo el ruah, “porke no puedo parar
myentes en su kara, ke los reshaim [62] pueden parar
myentes en la Shehina”.

El luego, le asetensyo el rav Hayyim Vital ael
ruah ke se abolta la kara para el, i abolto su kara.
Estonse le avlo el rav, ribbi Hayyim ael ruah i le disho,
“ke fue tu pekado ke te apenaron kon esta pena pezgada i
grande komo ésta”? Le respondyo el ruah, “porke ize
avera kon eshet ish, i kiti de eya mamzerim. Í ya son
vente i sinko anyos ke yo esto en esta pena i en este mal
grande. Í vo kevrandato i dezmovido, i no tengo olgansa
lo yom ve-lo layla, porke van kaminando kon mi tres
malahe habbala en todo modo de lugar ke vo, i no me
deshan, i no se desparten de mi, i me van dando golpes
de muerte i penas muy fuertes. Í van pregonando delantrre
de mi, i van dizyendo, ‘ansi sera echo al varon ke muchigua
mamzerim en Yisrael’. Í estos tres malahe habbala estan
apuntando en el pasuk ke dize, afeke alav rasha ve-Satan
yaamod al yemino (Ps.109:6)”.

Í mas le disho el ruah a el rav, ribbi Hayyim, z”l,
“no esta mirandolos a estos tres malahe habbala ke estan
sovre mi derecha, dandome golpes de muerte”? Le disho
el rav, ribbi Hayyim ael ruah, “no disheron hahamim, el
mishpat de los reshaim en Geinnam es dodje mezess?
(Eduy II:10)”. Le respondyo el ruah, “su mersed no
entendyo la avana del maamar ke lo ke disheron es ke en
Geinnam no estan mas de dodje mezess. Enpero antes ke
entre en Geinnam, lo apenon penas fuertes i amargas,
mas ke las penas de Geinnam, sigun su malisya. Í alkavo,
komo ya se alimpyo, lo yevan a Geinnam, i esta ai en
Geinnam dodje mezess ke es la tevila ke aze ai. Í despues
se va a Gan Eden, al yeše de neshamot de saddikim ke
pasan por Geinnam i se aferran de sus aldss de los saddikim,
i se van a Gan Eden.

“Í esto es mashal a un med[i]ko muy savido [63] ke toma por sanar alguna yaga. Emprimero, le mete unas melizinas i unas drogas agudas i fuertes para ke koman toda la karne mala ke tyene kresida en akeya yaga. Í despues ke se komyo toda la karne mala ke le kresyo, le torna a meter otras drogas i inguentes dulses para ke agan kreser otra karne buena, i ke sane la yaga. Ansi tambyen es el inyan de Geinam, ke es uno de sesenta partes de el sar ke yeva antes de entrar en Geinam”.

Le demando el rav, ribbi Hayyim a el ruah, “komo fue la muerte de el aya”? Le disho el ruah, “la muerte de el aya fue aogado porke si arba mítot bet din se baldaron, din de arba mítot no se baldaron (Ketubboṭ 30a)! Porke yo, kwando me keria partir de Ískenderiya para Reshit, me enbarki en un barko. Kuando vinimos al bogaz de Reshit, se abolto el barko i se rompyo, i mos aogimos, i me undi en la mar”. Le disho el rav, ribbi Hayyim, “porke no dishites vidduy la ora ke te estavas aogando, antes ke te salyera la alma? Ke si azias vidduy, te aprovechava muncho para perdonarte tus pekados”.

Le respondyó el ruah, “guay de mi, guay de mi alma, keno tuve tyempo para dizir vidduy, ke kwando se rompyo el barko, luego me entraron las aguas en mi garganta, ime aogi. Í mas, ke kwando vide ke se rompyo el barko, me se bolo el daat de mi kavesa, ke vide ke me iva aogar”. Mas le demanding el rav, ribbi Hayyim, ael ruah, i le disho, “ke te izyeron despues ke te salyo la alma”? Le respondyó el ruah, “savra su mersed ke kwando se rompyo el barko, el luego se supo en Reshit ke se aogaron Djudyos. Í salyeron la hevra de kabbairim de Reshit para bushkarmos en la oria de el rio, i me toparon

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a mi i unos kuantos Djudyos ke se [64] aogaron kon mi, i mos enterraron en bet a-hayyim de Reshit. Í kuando mos enterraron, i se fueron la djente, el luego vino un malah kruel ke tenia en su mano una vara de fuego, i dyo kon akeya vara en mi fuesa, i de tal golpe grande ke dyo, se partyo mi fuesa i se avryo en dos. El luego, me grito akel malah kon krueldad, i me disho, 'rasha, rasha, alevanta de aki, i estaras en din'! Í el me tomo de la fuesa, i me metyo en el sapan, i me arondjo kon una arondjada de bet a-hayyim de Reshit asta la puerta de Geinnam. El luego, salyeron de dyentro de Geinnam, por la puerta ke esta de la vanda del migbar (Eruvin 19a) un sah de neshamot de reshaim ke estavan en Geinnam, i me empesaron a esklamaar sovre mi, i me maldisheron, i me disheron, 'vate de aki, ish a-damim (Ps. 5:7)! Ke bushkas aki beliyaal, oher Yisrael (1 Ki. 18:17), no vengas a enkonarmos mas de lo ke estamos. Vate, rasha, ke aindia no tyenes reshut para entrar aki'.

"Entonces, komo vide akel mal i akeya seaka, i los gritos de los reshaim ke me gritaron, ke no me desharon estar ai, me alevanti, i me fui kaminando de kampo en kampo, i de montanya en montanya. Í estos tres malahe habbala ivan syempre kon mi, i ivan apregonando delantre de mi lo ke le dishe. Í mas ke me [i]van ahavando, i dandome golpes de muerte, i me ivan iryendo iridas desferensyadas kon grande krueldad en kada ora i en kada punto. Í en el camino ke ivan kaminando, ivan topando kon mi otros malahe habbala, i akeyos tambyen me ahavavan. Mas i mas tambyen los ruhot raot, kuando ojian el pregon ke pregonavan delantre de mi los malahe habbala, vinian i se akojian sovre mi, i me davan golpes de muerte. Í [65] kuanto mas kaminava, mas estrasos

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me ivan azyendo, i me travava uno de aki, i uno de aki, asta ke me despedasavan, i me azian pedasos, pedasos, i no me kadeva valor de estar en pyes.

“Í ansi fui kaminando de en pena en pena, kevrantado en la tyerra, asta ke fui a una sivdad muy grande i poderoza, ke es serka de Bagdaq̲̄, ke se yama Ormiz. Í komo entri en dita sivdad, tenia en mi entisyon de entrarme en algun puerpo de Djudyo de ai para eskapar de las angustyas, i de los golpes de muerte ke estava yevando. Í komo me iva entrar, vide ke todos los de akeya sivdad eran reshaim i hattaim la’ meod (Gen. 13:13), i sus avonot eran diferentes, ke tenian ke azer kon goyyot, i se echavan kon sus mujeres niddot. Í no pude entrarme en dinguno de eyos de tanta tuma ke tenian, por los negros pekados ke azian. Í por esto, no me entri en dingun puerpo de eyos, porke si estava en alguno de eyos, me se pujava mal sovre mi mal, i enkonamyento sovre enkonamyento, i me era danyo en lugar de provecho.

“Í por esto, me torni, i me fui otra ves de kampo en kampo, i de montanya en montanya anyos munchos, asta ke vine a un lugar ke se yama midbar Yeuḍa. Í ai topi una syervizika prenyada. Í de tanto sar i angusty ake estaba, no pude somportar, i me entri en el puerpo de akeya syerva. Í esto fue despues de syete anyos ke fui penando en males i angustyas.

“Í komo me entri en el puerpo de la syerva, tenia mas mal ke el primero, i me arepinti muncho, porke la alma de el ombre kon la de la beema no son iguales. Porke la neshama del ben aḍam va en pyes, i nefesh beema va echada. Í tambyen ke el [66] puerpo de la beema esta yena de zoama, i su guezmo es malo para nefesh a-aḍam. Í si tambyen ke la komida de la beema
no es komo del *ben adam*. Í mas tenia otro *şar*, mas grande de el prenyado ke tenia en sus tripas. Í la syerva tenia mas *şar* ke el mio, porke tres almas no las pudia somportar en un puerpo, a tanto ke se le incho la vyentre por mi *sibba*, asta ke salyo loka. Í iva koryendo por las montanyašs i por los pinyaskos, i iva gritando i mauyando, asta ke se kayo de una montanya abasho, i se le arevento la vyentre, i muryo.

“Í komo se muryo, sali de eya, i me fui otra vez kaminando de mal en mal, i de pena en pena, asta ke fui a la svidad de Shehem ke es serka de Yerushalayim. Í en lo ke entri ai, topi un Djudyo *koen*, i me entri en su puerpo de dito *koen*. El luego, mando dito *koen* a yamar alos de Shehem, i a los ichizeros de los turkos; i de tantos ichizos i de *shemot a-tuma* ke le izyeron, i tantas *kemeot* ke le enkolgaron en su garganta, no pude mas somportar, ni reyever, me sali de ai”.

Le demando el *rav, ribbi* Hayyim Vital, z“l, a el *ruah*, “*ve-hi* ay alguna koza de *mammashut* en los *shemot a-tuma* para azer mal o byen”? Le disho el *ruah*, “*has ve-shalom!* Í lo ke me sali fue porke los ichizeros kon sus ichizerias, i kon sus *shemot*, i sus djuras ke azian, le ivan entrando en el puerpo de akel Judyo suáma de *ruhot a-tuma*, asta ke vide ke no pude mas estar ai, porke si estava mas, me pujava *tuma* sovre mi *tuma*, porke se apegavan kon mi los *ruhot a-tuma*. Í por esto me sali de su puerpo, i me fui fuyendo, asta ke vine aki, a Safet, *t*v, i me entri en esta mujer. Í aze oy vente i sinko anyos [67] ke vo en estos males i angustyas”. Le demando el *rav, ribbi* Hayyim Vital, “no tyenes remedyo para eskapar de este *şar*”? Le disho el *ruah*, “no tengo *yerufa* si no se muyen los *mamzerim* ke ize. Todo tyempo ke estan
bivos, no tengo remedio de estar descansado de todo este mal”.

Estonses yoraron toda la djente ke avian en akeya kaza, porke se akoyer en akeya ora ai djente komo arena de la mar, i todos yoraron yöro grande i amargo, i les entro myedo grande i pavor en sus korasones, i izyeron teshuva kumplida de akel maase ke vyeron.

Le disho el rav, ribbi Hayyim Vital a el ruah, “ken te dyo lesensya ke entaras en el puerpo de esta mujer”? Le disho el ruah, “savra su mersed ke yo kuando entri aki, en Safet, vine i durmi una noche en su kaza. Í esta mujer se levanto demadrugada para azer lavor. Í kijo chakear el chakmak para azer lumbre para ensender la kandel. Í estava el kap mojado, i no se enseindia. Í se aravyo, i echo el chakmak i la pyedra en basho, i disho, ‘vate al diavlo’! Í por akeyo ke disho, tuve lesensya para entrarme en su puerpo, porke los tres malahe habbala ke estavan kon mi me dyeron reshit ke me entara en su puerpo”.

Le disho el rav, ribbi Hayyim Vital, “por este pekado de bagatela te dyeron reshit ke te entres en su puerpo”? Le disho el ruah, “no es por esto solo, si no es porke esta mujer no tyene su korason kumplido kon el Sh’y. Í no kree en yesiat Misrayim, ke dize en su korason ke has ve-shalom no los kito el Sh’y a Yisrael de Misrayim. Í kada noche de Pesah, todos los Djudyos estan meldando la aggada le-sapper b-ïsiat Misrayim kon alegria, i van kontando los nissim ve-niflaoet ke izo el Sh’y kon Yisrael, i eya no kree [68] en nada. Í le parese en sus ojos ke no uvo tal en el mundo, i le es en sus ojos todo burla i eskarno, i dize, “lo ayu devarim ba-olam”.

El luego, le disho el rav, ribbi Hayyim Vital,
zya’a ala mujer, “krees tu, kon emuna kumplida, ke el santo bindicho el krio a los syelos i a la tyerra, i en su mano esta el poder fuerte por azer lo ke kere i envelunta, i no ay ken diga a el, ke azes (Isa. 45:9)”? Le respondyo la mujer, “si sinyor, yo kreo en todo lo ke disho su mersed”. Tornó i le disho al rav, ribbi Hayyim Vital ala mujer, “krees tu ke el Sh’y mos kito de Mişrayim, i mos partyo a la mar, i izo munchas senyales i maravias en Mişrayim”? Le respondyo la mujer, “si sinyor”. Torno el rav, ribbi Hayyim Vital i le disho ala mujer, “krees tu en todo lo ke te dishe kon emuna kumplida, i tornas en teshuva kumplida, i te arepyentes por lo pasado”? Le disho le mujer, “yo kreo en todo lo ke me disho kon emuna kumplida, i torno en teshuva kumplida por todo lo pasado”.

Í empeso a yorar la mujer. El luego, le asetensyo el rav, ribbi Hayyim Vital a el ruah ke se salyera kon buenas. Í si no kera salirse, lo metia en nidduy. Í mas le asetensyo ke no salyera por dingun ever de el guf zulat por el dediko chiko de el pye syedro, porke por ande sale el ruah, se muere akel ever, i no apresta mas. Í tyene aharayyut de murir si sale por otro lugar.

Le disho el ruah a el rav, ribbi Hayyim Vital, ke lo deshara adyentro de la mujer, porke ai topo muncho repozo. El luego, izo el rav, ribbi Hayyim Vital las kavvanot ke le entrego el rav a-Ari, z“l. Í komo las izo, no pudo mas el ruah estar ai, i le disho el ruah a el rav, ribbi Hayyim Vital, i atodos los ke estavan ai, “alehem shalom, kedá en buena ora [69], i ya me salgo por ande disho su mersed”.

Le disho el rav, ribbi Hayyim Vital, “de onde lo savre yo ke te sales por el dediko chiko de el pye asigun
te dishe”? Le disho, “kuando vera su mersed ke se rompera el djam de la ventana, ke me disheron ke por ai salga. Í mas, vera ke el dediko chiko de el pye se a de inchir”.

El luego, no paso un punto, i vyeron ke se rompyo el vidro de el djam, i el dedo de la mujer se incho komo un navo. Í komo ya salyo, i se fue, se alevanto ribbi Hayyim Vital, i se fue onde el rav, i se lo konto lo ke le paso para kitar el ruah. Í aun ke ya se fue el ruah, no desho de vinir i batayar en las ventanas de la mujer kada noche.

Se lo kontaron al rav lo ke azia el ruah kada noche. El luego, mando al rav, ribbi Hayyim Vital ke fuera a azer bedika las mezuzot. Í fue el rav, ribbi Hayyim Vital, i izo aggaa las mezuzot, i las topo pesulot. El luego, se asento i se las eskrivyo de muevo, i se las metyo. Í mas no tuvo lesensya el ruah de vinir a espantarlos.

**Resigned to Adverse Conditions**

39. A Failed Exorcism: Luria Escapes to Tiberias

**MAASE** ke akontesyo en tyempo de el rav a-Ari, z“l, en un mansevo, ijo de la ermana de ribbi Yeoshua a-Rofe, i era de edad de dyes i ocho anyos, i su padre lo metyo por talmid en la yeshiva de el rav.

Un dia estando meldando, alevanto el rav sus ojos, i lo vido en su kara de el mansevo, i supo ke le entro en el ruah. Mando a yamar asu padre, le disho, “ke tyene vuestro ijo, ke lo veo kevrantado, i no le kedo ni kolor de kara”? Le disho su padre a el rav, “ya ay dodje anyos
ke lo tengo zaif; kon una kaentura delgada. Í ya kansi de
gastar grosnes kon dotores, i no topí remedyo de sanarlo”. Le  [70]  disho el rav, “no gastes mas grosnes kon
dotores, porke vuestro ijo, su hóli es ke le entro ruah en
su puerpo, i no vos kansej en baldes”. Le disho el padre
del mansevo, “has ve-shalom, no kreo ke mi ijo tyene
ruah, syendo el ruah no da kaentura! Í mas ke kuando se
kesha, no dize si no ke tyene dolor de kavesa, i le tura un
poko, i despues le pasa i le bolta otra vez este dolorsiko,
i le pasa. Í en este illuh a ido dodje anyos”.

Le disho el rav, “si no kreeš mis palavras, agora
veresh komo es ruah lo ke tyene vuestro ijo”. El luego,
asetensyo el rav a el ruah ke suvyera i ke avlara. En
akeya ora suvyo el ruah, i avlo kon el rav. Í le disho el
rav a el ruah, “ken eres tu”? Le respondyo, “yo so
fulano, ijo de fulano. Ya son dodje anyos ke esto en este
mansevo”. Le disho el rav, “ke te izo este mansevo ke te
entrates en su puerpo i estuvites tanto tyempo”? Le disho
el ruah, “savra su mersed ke yo era ani, i estava en la
sivdad de Roma. Í este mansevo era en akel gilgul parnas
de sedaka de la sivdad de Roma. Í me muría de ambre el
aya, i le rogava ke me mantuvyera, i no me kijo apiadar,
shir ke me salyo la alma por no komer. Í kuando me
yevaron a bet din a-gadol de ariva, me asetensyaron ke
abashara, i me entrara en su puerpo i lo matura sigun me
mato el ami”. Estonses le asetensyo el rav a el ruah ke se
salyera de su puerpo, i ke no le izyera danyo. Estonses se
akayo el ruah. Le disho el rav, “de ke te kedates kayado?
Te so gozer ke te salgas agora”. Le disho, “yó, ya ago la
palavra de su mersed, enpero ago kon eyos un tenay. Si
lo afirman, no le ago danyo. Í si no lo afirman, sepan ke
lo mato”. Le  [71]  disho el rav, “ke es el tenay”? Le
respondyó el ruah, “el tenay es ke después ke salgo, ke no vea el mansevo kara de mujer tres días. Í si es ke mira kara de mujer be-izoh de estos tres días, sepan ke lo máto”. Le enkomendo el rav al padre del muchacho, i le disho, “mira, le-maan a-Shem, de guadarlo byen al muchacho, ke no lo mire mujer tres días. Í mas, komo sintyo ansi el ruah, se salyo por el dediko chiko del pye”.

El luego, enkomendo el rav ke lo guadaran en una kamareta, i ke estuvyeron djente ai guadrando, ke no se deshara de entrar alguna mujer. Í izyeron asignun enkomendo el rav.

Í el primer dia, vino su padre, i lo vijito, i le disho, “komo te syentes oy tu salud”? Le disho su ijo, “baruh A’ ke oy esto mijor de kada dia”. Í no se sintia ni dolor de kavesa, ni kaentura. Í al sigundo dia, vino otra ves su padre, i le disho, “komo te syentes oy”? Le disho el mansevo, “oy esto mijor ke ayer”. Í al treser dia, fue su padre a preguntar komo se sintia. Le disho, “shévah la-El, ke oy esto mijor ke ayer, i esto muy bueno”. En akel dia, le disho el rav a ribbi Hayyim Vital, “andá oy i estavos kon el mansevo, porke esto mirando ke el ruah va arodando por las cuatro partes de la kamareta de el mansevo, i es oy el treser dia, i me espanto no mos aga oy algun bilbul este ruah”.

Se alevanto el rav, ribbi Hayyim, i se fue ala kaza del mansevo. Los topo ke estavan aparejando komidas i bevidas para azer kombine grande para el otro dia ala buena eskapadura de su ijo. Í se estuvo el rav, ribbi Hayyim asta medyo dia. Lo vinyeron a yamar ael rav, ribbi Hayyim, i por no deshar al mansevo solo, mando i yamo [72] a ribbi Yeoshua a-Rofe, i vino, i estuvo ai
una orika. Después vido ke le vino suenyo al mansevo, i se durmio. Se alevanto ribbi Yeoshua, i lo kuvijo, i entorno la puerta, i se salyo, i se fue, i lo desho solo.

Î en pasando una orika, se desho de vinir su tia de Sayda ke sintyo ke se sanó de su mal su sovrino, i vino para verlo, i alegrarse. Î entro en kaza, i no vido dingun ombre. Se fue enderecho ala kamareta ke estava el mansevo, i avriyo la puerta, i lo topo ke estava echado durmyendo. Î fue ala kama, i le deskuvijo la kara, i lo abron, i lo bezo. En akeya ora, grito el rav un grito muy grande, akarar ke se sintyo en toda la sivdad. Î entro el ruah, i lo aogo al mansevo.

Î en akeya ora, se alevanto el rav a-Ari, i se fue a Tiverya por modre de las ummoτ ke no disheran ke el rav i los haverim mataron al mansevo. Î se fue kon kefiṣat a-dereh sovre dos kanyas. Î ai izo tefilla al Sh“y ke no se supyera entre las ummoτ. Î ansi fue ke el Sh“y risivyvo su tefilla, i no se supo.

40. A Positive View of Vital, the Exorcist

MAS savresh ke un dia estava el rav kon sus haverim meldando. Le trusheron delantre del rav una mujer ke la mirara si tenia ruah o alguna hazinura, porke estaba hazina, i no savia ke tenia.

Entraron los kerovim de dita mujer, i le rogaron ke la mirara. Pregunto el rav, “ke es lo ke tyene, i ke se syente, si se syente kaentura o no”? Le disheron ke en akel dia estava azyendo su melaha muy buena, i estava sana, sin dingun mal, ni dolor de kavesa. Î en supito, se tresboko, i se echo en basho, i empeso a temblar todo su
puerro ke paresia kefiyya. La yamo el rav i la miro byen i disho ke tenia [73] ruah. El luego, la mando el rav ala mujer a su kaza, i le disho al rav, ribbi Hayyim Vital ke fuera ala tadre ala kaza de la mujer; i kuan do iva ir, le enkomendo el rav ke se guadara muncho de este ruah ke es mintirozo, i djuga ala presona, i no es de kreer en el, “i ansi veresh ke kuando le demandaresh por su nombre, komo se yama, no vos kreash en el asta tres vezes, porke es rasha i kazzevan”. Î le dyo kavanot grandes i nidduyim i haramot para ke lo kitara. Î ansi uzava de darle syempre”.

Le disheron los haverim a el rav a-Ari, “ke es el taam ke en estas kozas no manda a dinguno zulat ael rav Hayyim Vital”? Les disho el rav, “porke el rav Hayyim es behina de ken i ken es de el lado syedor de Adam a-Rishon, i es de la parte de la gevura. Î los dinim no se arematan si no kon su shoresh. Î por este taam, mando syempre a el rav, ribbi Hayyim por ke tyene esta fuersa”.

Î este maase era vyernes ala tadre. Î kuan do entro el rav, ribbi Hayyim en la kaleja de la mujer, antes ke entrara en su kaza, les disho el ruah ala djente ke estavan ai, “savresh ke agora ya vyene el rav, ribbi Hayyim para kitarme de aki, i yo no me salgo, ni me espanto de el, ni ago kuenta de sus echas. Î ken es él ke savra kitarme de aki”?

Kuando ya entro el rav, ribbi Hayyim por la puerta, disho, “shalom alehem”. Î lo vido el ruah, i le respondyo, “baru a-ba”, i le izo kavod grande. Î se alevanto mitad de su puerpo por su kavod, i empezo a temblar. Le demando el rav al ruah, “komo te yamas”? Le disho, “yo me yamo fulano”. Le disho ribbi Hayyim Vital, “es min tiras, no te yamas ansi”. Torno i le disho, “yo so
fulano”. Le disho, “mintira avlas” asta tres vezes, asigun le disho el _rav_, asta ke se aravyo el [74] _rav_, _ribbi_ Hayyim en la vez kuartena, i le disho su nombre verdadero. Í akeya ora, se alevanto el _rav_, _ribbi_ Hayyim, i se ayego a la oreja del _ruah_, i le disho unas kuantas _kavvanot_ ke le disho el _rav_. Í en meldandolas, empezo a kombatir el _ruah_, i grita, i peleava, i avlava palavras fuertes, ke lo deshara, ke no se keria salir, asta ke lo grito el _rav_, _ribbi_ Hayyim i le disho, “si es ke vas a salir kon buenas, _inne ma tov_; si no, save ke agora te meto en _nidduy_”.

Estonses le atorgo el _ruah_ para salir. Le disho el _rav_, _ribbi_ Hayyim Vital, “de ande pensas para salir”? Le disho, “por el dedo chiko de el pye syedro”. Í esto era mintira, ke su entisyon era de salir por el _garon_, i aogarla. Í keria amatay las kandelas, i danyar a todos los de la kaza.

Í el _rav_, _ribbi_ Hayyim lo vido ke se suvyo ala garganta para matarla. El luego, le disho el _rav_, _ribbi_ Hayyim, “ke vas azer, _rasha menudde_! Tornate atras, ke ya te meto en _herem_, i en _nidduy_, i en _shamta_”. Í por ser ke ya era ora de tadre, desho la koza ansi, i se fue el _rav_ Hayyim Vital a dizir _arvit_. Í despues, se fue ande el _rav_ a-Ari, i le konto a el todo lo ke le paso kon el _ruah_. Le disho el _rav_ a-Ari, “me maravio por vos, _haham ribbi_ Hayyim de lo ke me estash kontando, ke ya vos enkomendi syempre ke vayash temprano a estas kozas, i vos fuitesh de noche. No savesh ke de noche es la ora de la _shelita_ de los _ruhot_, i los _dinim_, i las _kelippo_ , i no se puede topar dingun provecho? Í por ke no fuitesh temprano, no puditesh azer dingun provecho para kitarlo”.

Í en estando avlando kon el, se izo de noche, i era invyerno, i azia luvva. Le disho el _rav_ a-Ari a el [75]

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**rav, ribbi Hayyim Vital, z"l, “andavos a kaza, ke ya es tadre. Se alevanto el rav, i lo akomponyo asta la puerta de el kortijo. Le disho el rav, ribbi Hayyim a el rav a-Ari, “ke es este tórah ke se tomo su mersed esta noche mas ke syempre”? Le disho el rav, “porke esta noche kale ke vos guadresh, porke akel ruah ke keresh kitar esta aravyado kon vos. Enpero vos dire una koza, i vos deskuvrire un sod, i kon partida ke no vos tomesh gaava de la grandeza ke tenesh. Í es ke kuando vos ven las kelippot, i los ruhot, se fuyen de vos. Í si se adjuntaran todas las kelippot en un lugar, no pueden, ni tyenen fuersa por estar delantre de vos, i no pueden azervos dingun danyo. Í komo sakudish las aldas, el luego se fuyen, i no tyenen fuersa las kelippot de estar delantre de vos”.

Í en esto ya se izo karov de las tres de la noche, i azia tempesta de luvya i frio. Komo vido esto el rav, le disho a moa“r Hayyim Vital, “suvi i kedavos aki, porke ya es muy tadre”. Í no se kejo kedar el rav, ribbi Hayyim, i se fue por la djuderia para kaza. Í kuando paso por la djuderia, vido ke se ayego a el un perro preto i grande, kuanto una vaka. Komo vido ansi, se espanto muncho, porke estava muy eskuro, i no se pudo tornar atas, por myedo de el guardyan. Í mas ke si se tornava atas, le azian mas danyo, porke las kelippot syempre van atas. Í mas, ke azia luvya, i kuanto mas iva kaminando, mas se le aserkava, asta ke lo trusho en un lugar estrecho, ke no avia ande dar buelta, ni atas, ni adelantre. Í de tanto sar ke se tomo, se olvido lo ke le disho el rav, i no se akodro de azer nada. Í komo se ayego al perro, gritó el perro, i mauyó un maúyo grande. [76] Í de oyir el rav, ribbi Hayyim el maúyo, se aturvo, i se kayo en basho, i le
tоко la mano de el rav, ribbi Hayyim kon el pye del perro. Ío despues se alevanto de enbasho, i vido ke se le enkanyaron los vistidos de lodo, i los empezo a sakudir sin kavvana de lo ke le disho el rav ke komo sakudia sus aldas, se fuian todas la kelippot. Í en sakudyingo sus aldas por alimpyar el lodo, se fuyo el perro. El luego, se fue a su kaza temblando. Í la mano ke le pozo el perro no la pudo menear ke se le incho. Í se echo ala kama sin senar, i no pudo durmir toda la noche de la pasyon de la mano.

Kuando se izo de dia, se fue el rav, ribbi Hayyim ala kaza del rav a-Ari. Kuando lo vido el rav, le disho, "baruh a-ba, odu 'A', ke ya eskapatesh de akel perro. Ya no vos dishe ke sakudyerash las aldas. Enpero savresh ke yo estuve en la puerta akompanyandovos asta ke entratesh en kaza, i no torni asta ke serratesh la puerta, i vos echatesh en vuestra kama. Í todas mis myentes estavan en vos. Í si vos keria azer danyo, yo no vos deshava tokar”.

Estonses le toko el rav la mano de ribbi Hayyim, i se melizino, i no tuvo mas pasyon. Í le disho el rav, "savresh ke este perro ke vos akoso anoche era el ruah de la Djuđia ke fuitesh a mirar. Í esta kon ravya kon vos por lo ke lo keresht kitar”.

Estonses le dyo el rav otras kavvanot, i lo mando ande la mujer, i le meldo las kavvanot ala oreja, i empezo a gritar el ruah ke no se keria salir, i iva matar ala mujer. Komo vido ansi el rav, ribbi Hayyim Vital, se levanto, i se fue ande el rav, i le konto lo ke le paso kon el ruah. Le disho el rav, “no vos dishe ke este ruah es muy malo, i kere munchas kavvanot, i munchas fortalezas [77] para kitarlo? Vos dare otras kavvanot, i anda ai. Si sarla, byen. Í si no kera salir, meteldo en nidduy. Í
dizilde de mi nombrado ke no me aga aravyar, porke si agora no sale, ke sepa ke lo atemo”.

Se alevanto ribbi Hayyim Vital i se fue ala kaza de la mujer, i meldo las kavvanoṯ en su oreja. Estonses atorgo el ruah para salir despues de medyo dia. Le deando el rav, ribbi Hayyim a el ruah, “komo entres en esta mujer? Le disho el ruah ke entro por un burakito de la pared”. Le disho el rav, ribbi Hayyim, “porke no entres por la puerta”? Le respondyo el ruah, “porke la mezusa ke tyenen en la puerta es buena mezusa i muy keshera, i no tuve lesensya para entrar por ai”. Le disho el rav, ribbi Hayyim, “avias de entrar por la ventana, ke no tyene mezusa”. Le respondyo el ruah, “no es ke son mehuyyavim de meter mezusa en la ventana, porke no es uzansa de la djente de salir i entrar por la ventana”! Le disho el rav, ribbi Hayyim, “kon ke achake entres en esta mujer”? Le respondyo el ruah, “savra su merse ke kuando entri en esta kaza, estuve tres dias eskondido adyentro de el fyerro ke enkolgan la lampara. En lo ke me entri dyentro de el fyerro, por modre de los malahe habbala ke me davan munchos estrasos—i komo me entri en el fyerro—me bushkaron, i no me toparon. Í me estavan esperando en la puerta. Í yo iva bushkando achake para entrarme en eya, i no topava. Después de esto, se alevanto la mujer demadrugada para azer lavor, i tomo el chakmak para kitar lumbre. Í me asenti yo en la pyedra, i komo me asenti yo en la pyedra, no salian senteas. Í estuvo chakeando kantidad de una ora, i no izo nada, asta ke se kanso i echo el chakmak [78] de la mano, i disho, ‘vate al diavlo’. Í por akeya palavra ke disho, me dyeron reshut ke me entrara en su puerpo”.

Le disho el rav, ribbi Hayyim Vital, “i de onde
savre ke esta palavra ke avlates es verdad”? Le respondyo, “el dia primero ke entri en dita kaza, komyeron tala komida, i izyeron tala koza, i ke avlo dita mujer kon su marido tal lakirdi la otra noche”. Î los ke estavan ai oyendo, le disheron verdad avlo! Î komo ya se izo pasado de medyo dia, le disho el rav, ribbi Hayyim al ruah ke se salyera. Le respondyo el ruah, “no puedo salir ke estó en nidduy, i no me puedo menear de mi lugar”. Le disho el rav, ribbi Hayyim z"l, “saledete de eya, i te aré attara, i te kitare el nidduy de sovre ti”.

Estonses se kontento i salyo. Le izo attara, i lo kito del nidduy ke le avia metido, i salyo el ruah, i se fue a su kamino, i no se aparesyo mas por la kaza.

41. A Negative View of Vital, the Loser

MAASE ke akontesyen Sham, en la ija de a-gevir a-meromam, Refael Anaf. Î dita ija era regalada de su padre, i era betula, ve-ish lo yedaaah (Gen. 24:16). Un dia de vyernes, oras de kandil, fue ribbi Refael Anaf al charshi a merkar pishkado para shabtat. Merko un pishkado komo su uzo, ke no se pasava sin pishkado kada shabbat, i lo trusho a kaza. Lo alimpyaron, i lo gizaron. Vino su ija, gosto un pisiko de la kavesa del pishkado, en komyendolo se trezbo la muchacha, i se dezmayo, i estuvo dezmayada kantidad de dos oras, i no la puwyeron aretornar. Î komo estava, la alevantaron, la entraron adyenti de kaza, la echaron en la kama, i la kuvijaron. Kuando la kuvijaron, le suvyo una kaentura fuerte, i le kemavan sus karnes komo la lumbre. Su padre, ribbi Refael i todos los [79] de su kaza, de ver a
su ija de akel modo, se aturvaron, i se incheron de fyel. Í tambyen las servideras de kaza, de ver esto en supito, se atristaron, se les ataron las manos i los pyes, i no pudyeron azer nada, i se kedaron komo enkantados, i no tuvyeron valor de azer nada. En tanto ke ya era _ben a-shemashot_ de _erev shabbat_, i se topo ayi un Djudyo ke se yamava _ribbi_ Yaakov Aleman, i komo vido _ribbi_ Refael ke ya era tadre, se alevanto i aparejo dos kandelas para _shabbat_ komo su uzansa, i le disho a su mujer ke las ensendyera, i ke las metyera sovre la meza. Í ANSI izyeron, se vistyo su _feredje_ para ir a dizir _kabbalat shabbat_. Í antes ke se fuera, oyeron una boz ke salia de boka de la muchacha. Le disho el _ruah_ al padre, “_ribbi_, ande vas”? Le respondyo, “a dizir _kabbalat shabbat_”. Le disho, “viní aki, serka de mi”. Fue serka de su lado, le disho, “porke no aparejatesh mas ke dos kandelas”? Le respondyo _ribbi_ Refael, “ansi es mi uzansa de kada _shabbat_ ke enesyendo dos kandelas”. Le disho el _ruah_, “este _shabbat_ no es komo kada _shabbat_”, ke en este _shabbat_ es menester ke pujesh las luzes, i las agash syete kandelas kon muncha klaridad, i gusto, i alegria. Andá, ensendeldas presto, antes ke se aga mas tadre”.

ESTONSES enkomendo _ribbi_ Refael ke las izyeron syete kandelas, i ansi izyeron, las ensendyeron. Le disho el _ruah a ribbi_ Refael, “kale ke traygash aki syete sias, la una para Eliyau _an-navi_, z’il, la otra es para el _rav_ Yosef Karo, z’il, i la otra es para el _rav_ Yişhak Karo, i las otras quatro son para otros quatro _geone a-olam_ ke an de vinir agora aki”. Al punto fue _ribbi_ Refael, el propyo, aparejo las syete sias. Después disho el _ruah_ ke fueran, [80] i disheran _kabbalat shabbat_, i vinyeron. Tambyen le enkomendo a _ribbi_ Yaakov Aleman ke no dishera nada
de lo ke vido i lo ke oyo. Í se fueron a el kal kadosh a dizir arvit’.

Ì ribbi Yaakov Aleman se fue a su kaza a deznudarse i lavarse, i vistirse bigde shabbat. Le demando su mujer onde estuvo tanta ora ke kedo tan tadre. Le respondyo ribbi Yaakov, “ke aré ke me kedi avlando kon ribbi Refael en kuento de merkansia”. Le disho su mujer, “no me kreo ke en ora de kabbalat shabbañ, ke avle ribbi Refael kuento de merkansia”. Le porfio la mujer ke le dishera la verdad. Le disho ribbi Yaakov, “ke avlare, i ke vos dire, ke me topi en la kaza de ribbi Refael, ke le entro un ruah haham malo i loko en el guf de su ija de ribbi Refael, i estuve ai oyendo lo ke avlo, i loke enkomendo”. Le disho la mujer, “no tyene pekado de kitar estas palavras de la boka, ke me-ahar ke ya disho ke es haham, komo lo yama ’loko’ i ’mallo’? Módrasle la a(e)lguenga, i no diga otra vez ansi”!

Se alevanto ribbi Yaakov, i se fue a dizir kabbalat shabbat, i despus se fue kon ribbi Refael. Í entro ribbi Refael emprimero a su kaza, i serro la puerta. Í ribbi Yaakov tadro de vinir. Í despus vino ribbi Yaakov a-nizkar, i batyo ala puerta ke le avriyieran. Se alevanto el ruah i disho, “este ke esta batayendo en la puerta es ribbi Yaakov el loko, el ke le enkomendi yo ke no dishera nada en su kaza de lo ke vido i lo ke oyo, i el izo aroves, i fue i lo konto a la mujer todo lo ke vido i oyo. Í no abasta esto, si no ke me yamo loko i malo; i su mujer fue mas sezuda ke el, ke lo grito porke avlo ditas palavras. Í de aki se ke el loko es el, i su mujer es la sezuda. Í se aravyo el ruah kon el, i disho ke lo keria [81] matar. Estonses le izyeron ridja todos los de kaza, i le rogaron ke lo perdonara, i no lo keria perdonar, si no por kavod
de ribbi Refael ke le rogo tanto, asta ke lo perdone, i
dyo lesensya ke le avriyeran la puerta. Í le avriyeron, i se
entro ribbi Yaakov al magazen entre las botas de vino.
Estonses le disho el ruah, “mirá ké shote muhlat es este
ribbi Yaakov ke entyende ke no lo esto mirando ande se
eskondyo”.

Í le dyo el ruah lesensya ke vinyera, i vino. Í
komo vino, le rogaron ke le perdonara, i tambyen ribbi
Yaakov le demando mehila de el ruah, i lo perdone. Í
despues le demando el ruah un vazo de vino ke keria
dizir kiddush, i le dieron, i lo tomo en su mano, i disho
kiddush kantando, i gosto el, i les dyo a todos ke gostaran.
Í les disho ke se asentarán ala meza. Í komyeron, i el
ruah tambyen komyo kon eyos. Komo eskaparon de komer,
disho el ruah beraha agriando, i elevantaron la meza, i
se asentarón todos los ke estavan ai, i estuyeron la
noche entera despertos, porke a dinguno no les entro
suenyo en sus ojos para ver el kavo de esto. Í komo paso
de medya noche, les disho el ruah alos ke estavan ai ke
fuera a yamar ael rav Hayyim Vital ke keria avlar kon
el. Le disheron los ke estavan ai ke no kerian ir por
modre ke se espantan por el pazvant. Les disho el ruah
ke no se espantan de dinguno, ke el iva kon eyos. Le
disheron, “mehila mi-kevodo ke no iva”.

Í komo mankavan dos oras para el día, les disho,
“ándá agora, ke ya no ay pazvant por la kae, ke ya se fue
a su konak, i no arrodea mas”. Le disheron los ke estavan
ai, “i komo irems agora ke estara echado, durmyendo, i
no kéra vinir [82] estas oras”. Les disho el ruah, “ándá
agora, i lo topash asentado enriva de la kama, i su kavesa
en su mano. Í le diresh ke se sonyo un suenyo, i se lo
olvido, i se tomo ¿ar i turva grande por lo ke se olvido.

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Agora ke venga aki, i yo le dire el suenyo i la soltura (Dan. 4:6)

Komo oyon ansi, se alevantaron, i se fueron ala kaza del rav, ribbi Hayyim Vital, i lo toparon asigun disho el ruah. Estonses le disheron, "somos sheluhim de el ruah ke mos mando ke lo yamaramos, ke su mersed se sonyo un suenyo, i se lo olvido. Ke venga aik, i se lo kontara el suenyo i la soltura".

Komo oyo el rav, ribbi Hayyim estas palavras, se vistyo sus visitidos, i se vino kon eyos ande el ruah, i les disho ke le izyeren lugar a ribbi Hayyim. Kuando entro de la kaza, le dyo shalom. Le respondyo el ruah, "baruh a-ba". Î le izo kavod grande, i se alegraron uno kon otro. Después ke paso una orika, le demando el rav, ribbi Hayyim a el ruah, "ke suenyo me sonyi"? Le respondyo el ruah, "el suenyo ke vos sonyatesh fue ke un ombre vos mandava syete hahamim kon un hazino ke lo melezinaraj. Esto es el suenyo. Agora vos dire la soltura (Dan. 2:36).

"Savresh ke el ombre ke vos mando syete hahamim kon el hazino es el rav a-Ari, vuestro ribbi, i vos da roy shalom, i vos roga ke miresh de azer dita koza. Î los syete hahamim savresh ken son: El uno es Eliyau an-navi, z"l. Î el sigundo es el rav, ribbi Yosef Karo, z"l. Î el tresero es el rav, ribbi Yishak Karo, z"l. Î los otros quatro son geone olam ke no se puede deklarar sus nombres. Î el hazino so yo. Î vos mandó vuestro ribbi ke miresh de melizinarme, porke mi terufa a de ser por vuestra mano. Î agora vos dire la sibba de mi [83] vinida aki, i komo a deser mi melizina.

"Savresh ke yo so haham fulano, ijo de fulano, i fui haham en Safet sesenta anyos. Î ai era mi morada. Î
ay kuarenta anyos ke fui niftrar le-vet olami, i aindu no pude ir a mi lugar ke me dyeron. Í en estos kuarenta anyos, me ivan yevando de mehiša en mehiša, i en kada lugar ke me yevavan, azian heshbon kon mi, i me apenavan sovre unos pekadikos chikos i delgados, asta ke me yevaron a mi lugar para entrarme en mi mehiša. Í izyeron otra ves heshbon, i toparon ke avia kedado un pekadiko chiko i muy delgado mas del kaveyo. Í por akeya koza tan chika, no me desharon entrar en mi lugar, porke mirá, haham ribbi Hayyim, ke los puntos ke apuntan en los syelos es muncho, she-neemar, u-sevivav nisara meod (Ps. 50:3). Í en estando afuera de mi mehiša, oyi ke dizian mi-beth la-parohet, ‘a ken mandemos i ken ira por nos (Isa. 6:8) a darles a saver a los Djidyos de Sham ke por sus pekados ke ay en sus manos se asetensyo ke venga maggefa sovre moradores de Sham, i ke taje a chiko i a grande? Í agora es demenester ke vayan a dizirselos, ke tornen en teshuva, para ke se perdonen de sus avonot ke izyeron, i se les balde la gezera de ensima de eyos’.

‘Í komo oyi esto, dishe, ‘aki esto yo, mandame a mi’. Í me disheron ke vinyera, i se los dishera (Isa. 6:8-9), i kon este shelihut ke aras, te se perdonara este pekado. Í me disheron ‘en vinyendo de este shelihut, te entraras en tu mehiša’.

“ESTONSES komo oyi esto, abashi de ai, i bushki un kamino para vinirme a Sham. Í vine por un kamino de el rio de Ferat, asta ke vine a una sivdad ke se yama Basra, i es [84] serka de Sham. Í para pasar enfrente, kalia ke entrara en el rio, ve-al korhi she-lo be-tovati, me entri en un pishkado. Í vino un peshkador, i lo kas el
pishkado ke estava yo adyentro, i yo iva azyendo tefilla a el Sh"y ke no lo merkara este pishkado goy, si no ke kayera en mano de Yisrael. Í el Sh"y me oyo mi tefilla, i me tomo el peshkador i me yevo ala Djud[e]ria, i me echo ai be-toh de otros pishkados, i komo me vide en la Djud[e]ria, me alegri. Í aun kon todo esto, azia tefilla al Sh"y ke no kayera en poder de Djudyo rasha, si no en poder de bueno.

"Í despues de medyo dia, vino un Djudyo para merkarme, i se yama Shelomo Adjuel. Í komo lo vide, ize tefilla ke no kayera en poder de este rasha, i ansi fue ke no se avinyeron en el trato. Í despues vino este saddik de ribbi Refael Anaf, i me merko, i di looires a el Sh"y ke kayi en buen poder. Í me yevo a kaza, i les enkomendo ke lo alimpyaran, i lo gizaran presto, porke ya era ora de tadre. Í kuando lo estavan eskamando, tenia yo muncho šar, i me fui del lugar ke estava, i me suvi a la kavesa. Í kuando lo kozyeron, vino esta muchacha, i gosto un pedasiko de la kavesa, i me entri adyentro de eya. Í lo mas ke me entri en eya fue por ke es muchacha limpya de pekado, i su alma es nisiš de Ester a-malka".

Í despues ke ya le disho todo esto, le disho a el rav, ribbi Hayyim Vital ke se fuera a dizir tefilla, i ke vinyera pishin despues de la tefilla, i le deskuvria sekretos grandes, ke no los oyo ni de su ribbi. Í le disho, "mirá de akavidar al puevlo ke agan teshuva, porke la gezera es fuerte, i teshuva de rabbim se risive, afiillú despues de gezar din".

Le demando [85] el rav, ribbi Hayyim a el ruah, "ken son los reuyyim para asentarsen en la mishmara de Safet yrıb"b"? Le disho, "el rav a-musmah, ribbi Yaakov Abulafya, porke es ombre grande; i a el rav Yeshayau
Pinto, i a el rav, ribbi Yosef Matalon, ke es hasida, kaddisha”. Le disho el rav Hayyim, “yamaremos tanbyen a el rav, ribbi Yisrael Najjar ke es yerli de aki. Le disho el ruah, “no lo yamesh, ke es ombre afeado, ke afíllú ke kon los pismonim ke kanta aze alegrar a el Dyo i ala djente, kon todo esto tyene kozas feas, ke kungo se asenta en la meza a komer, ke es mizbah kappara, se asenta a komer en dalfes i sus brasos remangados asta arriva. Í mas ke se asenta a komer a bever kon pedridos, i no se akavida a no asentarse a komer kon kual siker komo nekiyye a-daat she-b-Irushalayim (Gittin IX:8). Í por esto, no lo yamesh”!

Después ke le eskapo de avlar todas estas palavras, se alevanto el rav, ribbi Hayyim, i se fue al kal kadosh para dizir tefilla. Í komo salyo de tefilla, se fue a su kaza a meldar. Í se le izo medyo dia, i se asento a almorzar, i no fue ande el ruah ke le enkomendo ke, komo salia de tefilla, ke se fuera ai enderecho, ke le keria deskuvrir sekretos ondos i temerozos. Í komo se izo oras de minha, kerian la djente de onde akel ruah ir a yamarlo, i no los desho el ruah, i les disho, “vesh komo aínda el rav, ribbi Hayyim Vital tyene gaava kon mi, i espéra ke yo lo manda a yamar? Í syendo ke yo le enkomendi ke komo salia de tefilla, ke vinyera aki, i el no me eskucho, i se izo del bovo, i no vino, yo ya sali de hova, i ize mi ovligasyon, i le dishe la sibba de mi shelihut, i lo ke a de dizir. El ke pedriyo fue él, ke no vino a oyr lo ke le keria [86] deskuvrir. Í savresh ke presto me salgo de aki, i me vo a mi mehiśa, i no tengo mas kargo, porke todo el kargo esta agora sovre el”.

Í en oras de minha, estava un haham darshando en el kal de los Sefaradim, i estava kastigando a el pueblo
ke tornáran en teshuva. Les disho el ruah, “en tal kal esta un haham darshando i dizyendo ke tornen en teshuva, i el esta yeno de pekados, i no aze teshuva! Í mas, les disho ke kuando se aze oras de arviț, ke no disheren ni arviț, ni avdala presto, porke en atemando de avdala, es el tymepo ke me vaya a mi lugar presto”.

Mas les disho, “savresh ke amanyana a de vinir el rav, ribbi Hayyim para avlar kon mi. Í me avlara, i no le dare repuesta, porke yo ya esto en mi mehișa. Í vos demandara por mi, porke no le do repuesta. Le diresh vozotros ke ayer era shabbaț, i tenia lebensya de avlar lo ke keria, i el no me kijo eskuchar kuando le dishe ke vinyera. El ke pedriyo es el”.

Í kuando se izo moșae shabbaț, le demandaron a el ruah si era ora de dizir arviț. Les disho, “dizi avagar, avagar, asta ke vos digo yo ke digash avdala”. Í disheron arviț, i les dyo reshuț ke disheren avdala. Í komo eskaparon de avdala, se akayo el ruah, i no avlo mas, ke se fue a su lugar”.

Va-yei a-yom, i vino el rav, ribbi Hayyim para avlar kon el ruah. Í avlo, i no le dyo repuesta. Estonses le disheron todos los de kaza todo loke les disho el ruah. Komo sintyo el rav Hayyim, z‘l, se arrepintyo por lo ke no vino ayer. Í el luego, enbio a yamar a el rav, ribbi Yaakov Abulafya, i al rav, ribbi Yeoshua Alvo, i les dyo kavvanot kuando vinyeron de Safet a ke izyeron para ke vinyera otra vez el ruah, i ke salyera por el dediko chiko [87] de el pye, porke avlava la muchacha unas avlas trokadas i no eran iguales. Í fueron el rav, ribbi Yaakov Abulafya, i el rav, ribbi Yeoshua Alvo en kaza de la muchacha, i vyeron ke las avlas ke avlava no eran komo antes. Í fueron i se lo kontaron a el rav, ribbi Hayyim
Vital. Í se alevanto, i fue kon eyos onde la muchacha, i vido ke no eran las avlas primeras ke avlava, ke era unas pajas vazias.

ESTONSES disho el rav, ribbi Hayyim ke este ruah no era el ruah primero, ke el primero era ombre grande mi-saq a-kegusha, i sus palavras eran santas i verdaderas, i ya se fue li-menuhot shaananot. Í agora ke avla estas vanedades es otro ruah ke savresh ke, en el lugar ke poza la kedushsha, keda su senyal ai. Í en vyendo la tuma la senyal de la kedusha ke esta asenyalada, dezea la tuma de apegarse ai. Í agora ke salyo akel ruah santo de esta muchacha, no me topi aki para azer algunas kavvanot para ke no entrara otro ruah a-tuma. Í esto es las pajas.

Enpero no vos espantesh ke yo vos dare unas kavvanot para ke se salga presto este ruah a-tuma. Í ansi izo, i salyo el ruah a-tuma de eya, i se melizino refuat a-nefesh u-refuat a-guf.

42. Luria's Power Extends to Gentile Kings

MAASE en tyempo de el rav a-Ari, z"l, en un rey fuerte ke asetensyo una gezera en Yisrael, ke le dyeran a el los Djudyos dyez mil kentales de plata kon taana ke el era vinido de el semen de Aman, i Aman merko a Yisrael de mano de Ahashverosh por esklavos kon dyez mil kentales de plata. "Í agora no mos estash sirvyendo, i agora damos atrás la plata ke dyo Aman por vozotros". Í metyo taksa en las sivdades, de tala sivdad tanto, i de tala sivdad [88] tanto, asta ajustar dito sikkum. Í metyo zeman ke asta vinir tal zeman tyene ke vinir toda la
moneda a su mano. Í eskrivyo kartas a todas sividades de su reyno por dita koza, i les embiylo a dizir, “en indo a vozotros ditas kartas, syerto ke vos azesh mukaet de apretar muy byen a los Djudyos ke pagen este sikkum”.

Í en oyendo ansi la unma Yisreelit, les travo tembla i dolor dizyendo ke, “es una gezera ke no se puede afirmar, ke afillú si tomaremos toda la plata, i oro, i azyendas de todo lo ke tyen en los Djudyos, kon todo esto no sale afillú la mitad del sikkum ke demanda”. Fueron a Miṣrayim a darle avizo a el rav a-Ari, z“l, ke estava en la kaza del gevir de Miṣrayim, ke era su suegro, sigun avizimos apresipyo del livro. Í le rogaron ke bushke un buen endjenyo de salvar a Yisrael de dita gezera. Í syendo ditos sheluhim se fueron ande el rav en erev shabbat ben a-shemashot, zo i sibba ke no pudo azer nada en akeya ora, i los detuvo en su kaza asta noche de alhagd.

Noche de alhagd, a medya noche, salyo el rav kon los musafires ala plasa, i salyeron afuera dela sividad, kamino de dos oras, i se asentaron serka de un pozo, i les amostro el rav a los musafires ke akel pozo ki-meat era seko, ke no avia sino una balsika de agua. Í tambyen el kuval ke avia en el pozo era yeno de indrizes. Í serka de el pozo avia una bota grande muy avyerta ke no risivia agua del todo. Í los asento a ditos musafires enfrente del pozo. En estando asentados, vyeron vinir a sinko, sesh presonas kon palos en sus manos, i un ombre maniatado kon eyos. Í lo ivan aharyando a dito ombre kon muncha krueldad, i le [89] dizian ke es menester ke inch a esta bota kon dito kuval de este pozo. Í dita persona tomava dito kuval, i lo echava al pozo, i en batireandolo muncho inchia una gotika de agua. Í syendo el kuval tambyen era burakado, asta ke suvia arriva, no kedava otro ke una
gotika. Í esta gotika la echava en dita bota avyerta. En mano de nada, se korri a toda la agua! Í lo ivan aharvando muncho a akel ombre ke inchera ake a bota de agua de akel pozo kon akel kuval.

Ala manyana, se desperto el rey de su suenyo, i se aravyo muncho kon sus mayorales i sus mosos dizyendo ke, “no tenesh kargo de el meleh, syendo anoche vinyeron sesh, syete presonas a mi kama, i me tomaron, i me yevaron a un midbar, i me dyeron en mi mano un kuval roto, i ke inchera kon dito kuval agua de un pozo seko, i ke echara la agua a una bota avyerta, ke no risivia agua. Í yo no pude azer tala koza, i me ivan aharvando shiur ke me izyeron las karnes pretas de tanta havtona”. Los mosos le respondyeron, “no sea ke es suenyo lo ke estas kontando, syendo mozotros estuvimos kon ti toda la noche”. Les disho el rey, “si no vos kreesh, miráme las karnes”! Í le vieron sus karnes ke las tenia pretas komo el kimur de muchidumbre de la havtona ke yevo. Estonse kreeron a las palavras de el rey, i risivyeron sovre eyos de metersen tres presonas armados en kada parte de la kama a tener kargo de el la noche entera.

Ala otra noche, les disho el rav a-Ari a akeos musafires, “vini kon mi”, i se los yevo kon el a akel lugar de la otra noche. Í en estando asentados vyeron vinir a akeya djente de la otra noche kon palos en sus manos, [90] i a akel ombre maniatado kon eyos. Í lo ivan aharvando mas muncho de la otra noche, kuatro tantos. Í el rav a-Ari, z"l, i su kompanya estavan mirando de enfrente la nekama ke le estavan aziendo en el guf de ake a presona.

AL dia, se desperto el rey mas tuido de ayer, shiur ke no pudo meter pye en basho me-hamat de la pasyon

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de la havtona. Í se aravyo muncho kon sus mosos i sus mayoralles. Í eyos le respondyeron ke la noche entera estuvieron en su kargo, i no vyeron entrar ai *afillú* una moshka. Í en vyendo esto, el rey enbio a yamar a sus rijdores, i sus konsejeros a saver ke konsejo le daran en este echo, *me-ahar* ke no es koza ke se puede somportar i reyevar. Ke si en este kamino va a kaminar otra noche, syerto ke le vylene la fin de el rey, *has ve-shalom*, syendo akeya djente son muy krueles, i lo *kidearon* muncho.

ESTONSES le demandaron los konsejeros a el rey si se topava ai algun ajeno. En akeya ora les respondyo el rey ke ya se topava enfrente un pokó de djente azyendo *sayran*, *uvi-helali* avia ai un ombre grande i temerozo muncho. Le disheron los konsejeros a el rey, “si a kavzo ala noche vernan akea djente, i te yevaran a akel lugar, eras serka de akea djente ke estan enfrente, i demandaras de eyos, ke es tu pekado ke te estan dando este modo de penas fuertes? Ke syerto ke dita djente ke te estan apenando, no son *bene adam*, si no *malahim* de los syelos, enbiados del Sh’y para ke te apenen a ti por algun pekado ke se topara en tu mano. Í podra ser ke esta djente te denonsyaran a ti tu pekado, i en esta manera te podras salvar de [91] ditas penas”.

Ala otra noche, vinyeron akea djente, i maniataron a ael rey, i lo yevaron a akel lugar sigun uzan kada noche. Í le dieron en su mano el *kuval* sigun azian kada noche. Les disho a eyos, “tene un pokó de pasensya, asta ke vo serka de esta djente ke estan enfrente”.

Fue serka de eyos, i les demando de eyos ke le deskuvriyeron ke es su pekado, ke de los syelos lo estan apenando este *karar*, syendo no es koza ke lo reyeva el *daat*, ke les puede inchir dita bota avyerta, de este pozo
seko, kon dito kuval burakado! “Í syerto ke koza kale ke ayga; i ami me manka de saver tahliț a-davar”.

ESTONSES le disho el rav a-Ari a el meleh, “savras ke muestra Ley santa mos dize be-midda she-adam mozed bah, moqedim lo (Sota 1:7), kijyendo dizir ke kon la midda proprya ke el ombre se rije kon su haver, lo rijen a el de los syelos. Si el pensa de azer byen kon su haver, el Sh’y aze byen kon el. Í ansi topimos ke lo alavo David a-meleh a el Sh’y dizyendo, im hasid tithassed im gevar tamim, ets. (Ps. 18:26). Syendo ansi, tu [sos] ke asetensyates sovrev Yisrael dita negra gezera ke te den a ti dyes mil kentales de plata, i no se topa entre toda la umma Yisraelit afillú el kinto de esto, i embiates kartas por todas tus sivdades, i metites tyempo para kovrar dita moneda. Í ditos mayorales tuyos estan dando muncho sar a Yisrael para akojer la moneda. Por dita razon, midda ke-neged midda (Ned. 32a), enbio el Sh’y a dita djente ke te pagen a ti sigun tus echas, ke asigun tu asetensyates a Yisrael una gezera ke no la pueden afirmar, tambyen el Dyo te asetensyo sovrev ti dita gezera negra, ke no la puedes somportar”.

En oyendo esto, el rey se maravio muncho [92]. Disho, “ire i demandare mehila de los Djudysos de mi podestania”. Le respondyo el rav, “no se eskapa kon mehila, si no es menester ke baldes las kartas ke enbiates a todas sivdades de tu reynado. Í lo ke se baldaran es kon ke me des en mi mano un ferman siado kon tu sio kual mente ya aresivites los dyes mil kentales de plata de los Djudyos, i me lo entregas en mi mano”. Í ansi izo, i eskapo de akeas penas.

Í los mayorales de kada sivdad de el rey, por sibba ke no tenian avizo de todo esto, ivan apretando alos
Djudyos para la moneda. Í los Djudyos estavan be-sar gadol, kon ayuno, i sako, eskamando a el Sh“y, syendo ya ayego el dia ataksado. En akea ora fue el rav a-Ari, z“l, kon el ferman del rey i su sio, atorgando, i dizyendo komo ya risivyó los dyes mil kentales de plata, i se baldo la gezera, i estuvyeron Yisrael be-ashket va-vétah (Isa. 32:17).

43. Luria’s Death, Vital New Prophet

Agora savresh komo fue la petira de el sinyor rav a-Ari, zla“a.

(Í soplo la arka del Dyo (Isa. 40:7), i al sinko del mez de Av del anyo 5433 [el 18 de Djulio 1673], i vino el signal i firyo al Ari un diya del 5433, komo lo dize el grande haham Hayyim Yosef David Azulay en su livro Nombres de los Grandes, parte I, oja 14, paragraf 56, miré ayi).

Va-yei achar a-devarim, le demando el rav, ribbi Hayyim Vital, z“l, a el rav a-Ari, z“l, la avana de la tosefta en el maamar de los Dos İnoryos ke izyeron la veluntad de su Sinyor ke aolganta a El, i oyo una boz ke dizia, “Avraam ve-Yishak”. Í este maamar esta en el Zoar a-kadosh, parashat Mesora, oja 25, kolona 2, i le demando moa“r H“V, z“l, ke le deklarara el rav la avana del maamar, kon su [93] sod.

Le disho el rav a moa“r H“V, z“l, “be-hayye ha-tovim, ke me deshesh estar, i no kaminesh mas adelantre,
porke si me aresh ke deklare la avana de la *tosefta* mas adelantre, syendo para demandar vos vyene muy *kolay*, i muy dulse para todo modo de paladar, ma savresh ke en esta *tosefta* ay un sekreto temerozo, i no estan kontentes en la *yeshiva* de los syelos ke lo deskvura, ni me dan lesensya”.

Torno el *rav*, *ribbi* Hayyim i le rogo ke se lo deskvriyera el *sod* del *maamar*. Le respondyo el *rav*, “*haham ribbi* Hayyim, vos rogo ke me deshesh, i no porfiesh en esta koza, porke ya vos dishe ke no tengo lesensya de la *yeshiva* de los syelos ke lo deskvura asta ke venga la ora para ke vo lo deskvura”. Torno *mod“r H“V, z“l, a porfiarle para ke le dishera su *sod* de esto, i le disho *mod“r H“V, z“l, “su mersed es menester ke me lo deskvura, porke es ovligado de dizirmelo, i deskvirimelo a mi”. Le disho el *rav*, “mirá, *haham ribbi* Hayyim, ke yo ya vo lo deskvuro este sekreto, enpero saveldo ke vos arrepintish arrepintisyon grande! Í mirá ke despues no ay provecho. Í por esto vos digo ke no me porfiesh de deskvirir esta *tosefta*, porke despues sera amargo komo la adefla. Í aun kon todo, i yo so *mehuuyay* de la *yeshiva* de los syelos, ke no enkvura de vos dingun sekreto, si no ke vos deskvura todo lo ke me demandash. Ma dito sekreto, no so alesensyado de deskvirkvovs. Por esto, vos rogo ke no me porfiesh por deklararvos el *sod* de la *tosefta*, porke alkavo veresh el danyo, i no se topara ni provecho, ni melizina para el danyo”.

Torno *mod“r H“V, z“l, i se echo a los pyes de el *rav*, i le rogo, i le disho, “su mersed, deskvrame, i lo ke es ke sea, a un ke kavzara sovre mi danyo de muerte, [94] *has ve-shalom*”. Í tanto le porfio el *rav*, *ribbi*
Hayyim Vital asta ke se asento el rav, i le deklaro la tosefta kon el sod ke salia de la tosefta.

Ì en atemando el rav de deklarar el maamar i el sod, se kedò el rav kantidad de una ora kayado. Ï kuando paso una ora, le disho el a mod"r H"V, z"l, "vitesh, mis ijos ke por porfiarme tanto ke vos deskuvriyera esta tosefta, se asetensyo sovre mi ke sea niftar en este anyo, i vos lo kulpatesh este mal ke me porfiatesh muncho. Ï ya vos dishe kuantas vezes ke alkavò vos arrepintirash. Í si vos no me porfiavash tanto, no vos deskuvria el sekreto, i no me apenavan de los syelos, porke en la yeshiva de arriva no kerian ke vos deskuvriyera este sod.

"Ì savresh ke lo ke vo lo digo es ke no me se emporta por mi, ni por mi kaza, ni por mis ijos ke keden guerfanos, si no por vozotros, ke komo me desparto, i no vos desho kumpliedos komo se tyene de menester. Ï savresh ke no tuve zahut de deskuvrir este sekreto mas ke agora, i no tuvo zahut dinguno de entender otro ke el rav, ribbi Hayyim. Ï mirà komo vos enkomendo, haham ribbi Hayyim, ke este sod lo tengash enkuvyerto kon vos, i no tenesh lesensya de deskuvrirlo a dinguno asta ke venga la ora, i vos den lesensya de los syelos para deskuvrirlo".

Estoneses komo oyeron esto los haverim, se dyeron en sus kavesas, i yoraron yóro grande, kon amargura de alma i kon dolor de korason, i se tomaron sar grande, i se atristaron muncho, i el rav, ribbi Hayyim Vital mas i mas. Ï se arrepintyeron muncho, i disheron, "makari mos kayera una amudisyon grande, i no pudyeramos avlar para ke no demandaramos esta demanda, i no kavzaramos ke mos kayera [95] muestra korona de muestra kavesa, i luz de muestros ojos, i la entorchà grande de Yisrael"! Ï kon todo esto, les disho el rav a-Ari, "konortadvos agora,
porke kon estar kon este *triyahilik* no vash a ganar nada, 
si no lo ke vos digo es ke vos vayash agora a vuestras 
kazas, i amanyana vernesh aki, i vos dare *kavanot* i 
*tikkunim* ke las agash, *kisas se apiadara el Sh‘y, i tornara 
de eresimyento de su folor, i se apiadara* (Jon. 3:9) de su 
esklavo, la *(sic)* profeta, i *baldara su gezera* de sovre su 
puvelo*.

Kuando sintyeron esto los *haverim*, se alevantaron 
i se fueron kada uno a su kaza kon ansya grande 
i tristeza, i no komyeron ni bevyeron dinguno de eyos, ni 
menos se echaron en kama, si no sovre le tyerra. Í el *rav, 
ribbi* Hayyim Vital, *zla“a, no se kijo ir a su kaza, i se 
kedo en la kaza de el rav a-Ari.

*Va-yei a-yom*, se alevantaron los *haverim*, i vinyeron 
delanbre de el *rav*, i le disheron, “aki estamos pronto 
para azer todo lo ke mos komanda su mersed”. Les disho 
el *rav* a-Ari, “si keresh azer lo ke digo yo es ke vengash, 
i mos adjuntaremos i mos asentaremos en un lugar, i 
estaremos meldando en la Ley santa, i no estaremos de 
meldar ni un punto, no de dia, ni de noche, porke todo 
tyempo ke estamos meldando en la Ley, no podez podestar 
en mozotos dinguna kozaka”.

Í ansi izyeron. Í se asentaron el *rav* a-Ari kon los 
*haverim* en un lugar a meldar en la Ley santa, i no 
estajavan de meldar ni un punto, no de dia, ni de noche, 
asta ke los arodearon *malahe a-shareft* de las quatro partes, 
i flama de fuego los esta arodeando, asta ke un dia, 
estando meldando, se eskuresyo el mundo, i se izo komo 
de noche. Alevanto el *rav* sus ojos, i vido al *malah* [96] 
a-mavet. Le disho el *rav*, “*en shalom, amar A’, la-reshaim* 
(Isa. 48:22)! Vate de aki, no tyenes lesensya de podestar 
en mi, ni en los *haverim*, ni tu, ni toda tu kompanya”.

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Í los *haverim*, de oyr estas palavras, se les demudo la kara de todos. Les disho el *rav*, “ke tenesh ke vos demudatesh’ *Hizku ve-yaames levavhem* (Ps. 31:25), i no estajesh de estar meldando, por ke todo tyempo ke no estajash de meldar, no tenemos myedo de dingun *Satan*, ni de dingun *mekatreg*. Í lo ke vitesh ke se eskuresyo el mundo es ke vino *Sammael a-rasha*, i toda su kompania, i tenia en su mano un papel para tomar mi *neshama*, i yo le respondi, ‘*en shalom amar A’ la-reshaim*’ (Isa. 48:22), i lo griti, i le dishe ke se arrematara de akì, aun ke la *gezera* de mi *petira* ya esta dada en este anyo. Kon todo esto aprovecha ke, syendo estamos meldando, no se sio el *gezar din*, i se desho para otro anyo. Í *Sammael* fue delantre de *kisse a-kavoq* i disho, ‘yo tengo fuersa de ir a tomar sus *neshamot*’. Í esto ke estan trabajando en la Ley no les aprovecha nada’. Í vino asta akì, i no se pudo aserkar de la flama ke mos esta arodeando. Í por esto es lo ke griti, i se fue i disho ke no le aprovecho nada akel kamino ke i zo, el i sus *kittoq*. Í desharon la koza para el anyo ke vyene. Agora mirá mis ijos de no mankar de este trabajo asta ke se ateme este anyo, *tihle shana ve-kilelotea, tahel shana u-virhotea*”.

Estonses les vino alos *haverim* el alma, i se alegraron i no estajaron de trabajar en la Ley, asigun enkomingo el *rav*. Í komo paso el anyo, disho el *rav* alos *haverim* i al *rav*, *ribbi* Hayyim Vital, “es menester ke mos enserrremos en una kaza, i ke no entre dinguno por ai. Í mos [97] enserrarremos ai kon mas *kedusha*, i kon mas *taora* de antes, porke vide anoche en la *yeshiva* de los syelos ke keren bushkar el *gezar din* para siarlo. Por esto mos enserraremos en algun lugar. Í mirá komo vos digo ke
vos kerash byen uno al otro komo ermanos karonales, i
no vos guadresh mal kerensya uno al otro, ke por este
pekado se muryeron vente i quatro mil pares de talmidim
de ribbi Akiva de Pesah asta Lag la-omer. Í mozotros en
este punto estamos dekolgados de no guadrar mal kerensya
uno al otro". Le respondyeron los haverim todos a una
boka, dizyendo, "todo lo ke asetensya muesto sinyor,
aremos i oyeremos" (Ex. 24:7).

El luego, enkomendo el rav ke le fraguaran un
kortijo muy grande, i izo su midrash adyentro, i izo una
kamareta para el, i su famia, i otras kamaretas para las
mujeres de los haverim. Í komo atemaron de fraguar akel
kortijo, el luego tomo el rav a su kaza, i se entro adyentro,
el i su famia. Í lo propyo izo para kada mujer de los dyes
haverim, para kada una en una kamareta, ombres aparte,
i mujeres aparte, i se asentaron a meldar de dia i de
noche. Í no estajavan de meldar ni un punto, i kon mas
ke'usha ve-taora ke al presipyo. Í meldavan toda la
semana, i no miravan a sus mujeres mas ke de noche de
shabbat a noche de shabbat. Íansi estuvieron azyendo
mas de sinko mezes, i syempre los akividava el rav ke
no pelearan uno kon otro, si no adderabba ke estuvieran
en pas grande. Í en kavo de sinko mezes, por muestros
pekados losmuchos, se pelearon las mujeres un dia de
vyernes, una kon otra, un pleyto grande. Í tanto fue el
pleyto ke se metyeron tambyen los maridos i pelearon
[98] eyos tambyen pleyto grande. Í en akea ora ce el
pleyto, se eskuresyo el mundo eskuridad grande. El luego,
le disho el rav a-Ari a moa"r H"V, "andá presto, i mirá
ke tyenen los haverim ke pelean".

Í fue presto, i los esparyo, i los trusho delantrre
del rav. Les disho el rav, "esto es lo ke vos estuve
enkomendando de día i de noche, ke no peleesh uno kon otro, si no aáderabba ke estuvyerash kon aava i ahava, shalom ve-reut, i no eskuchatesh! No digo si no ke el Sh“y no lo tome este pleyto por pekado, ni sea por algun entrompeso”.

Después de medyo día, se fue el rav kon los haverim para tomar shabbat komo era su uzansa. Í kuando tornava, lo topo Sammael kon toda su kompanya, vistidos de preto, i espada dezvaynada en su mano. Í apregonava, i dizia, “gam attem, gam malkehem tissáfu” (1 Sam. 12:25), keryendo dizir ke, “en este anyo va aser niftar de este olam por sibba ke ya se dyo el gezar din de vozotros, siado kon sangre. Í si el anyo pasado puditesh baldar la gezera, agora no la podesh baldar, porke el gezar din ya esta siado i entregado en mi mano”.

Komo vido el rav todo esto, no avlo nada, si no boltaron ala sividat para dizir arvít. Í disho el rav arvít kon kevrantamyento grande, i tristeza. Í estando dizyendo arvít, paro myentes moa“r H“V, z‘l, en el rav, i lo vido ke estava dizyendo arvít kon basheza, i kevrantamyento, lo ke no era su uzansa, ke kada noche de shabbat dizia arvít kon alegria i kantando. Í akeya noche, no tenia gana de kitar palavra de la boka. De verlo ansi moa“r H“V, z‘l, se incho de fyel, i no savia ke pensar. Kon todo, tuvo pasensya asta ke atemaron de dizir arvít. Í komo atemaron de dizir arvít, vinyeron los haverim i le bezaron la mano de el rav, i lo [99] akompanyaron asta la puerta de su kaza. Í se entraron kada uno en su kaza, i moa“r H“V, no se kijo desparrir de el, se entro detrás de el rav a su kaza, i disheron kiddush. Después, le demando moa“r H“V, al rav, “mi sinyor, korona de mi kavesa, kero ke me diga porke esta ansi kon pezgades de kavesa,
i no disho arvit de shabbaq komo su uzansa”. Le respondyo el rav, “porke vide a Sammael kon su fonsado kuando baltavamos de kabbalaq shabbaq, kon su espada dezvaynada en su mano, alegre, i me dizia, ‘gam attem, gam malkehem tissafa’ (1 Sam. 12:25). Í en la otra mano, tenia el papel de el gezar din, siado kon siyo de sangre, i me disho, ‘si el otro anyo puditesh baldar la gezera, enpero en este anyo no vos aprovecha nada, porke ya esta el gezar din siado kon sangre, i no ay mas remedyo’.

“Í esto ba-avonot ken lo kavzo? No lo kavzaron sino los haverim, porke pelearon uno kon otro, i yo syempre les enkomendava, i les dizia ke no pelearan, i ke no se quadraran mal kerensya, si no adderabba ke estuvyeran amigos i ermanos kon pas i amor, ke todo tyempo ke estavan amigos i ermanos, no poderia podestar lo Satan, ve-lo pega ra en eyos. Í agora, por pelear eyos, no abasta ke se asetensyo sovre eyos ke se mallogren, si no ke yo tambyen me vaya le-veq olami kon eyos. Í no ay mas remedyo para ke se balde la gezera, porke ya esta siada la karta del gezar din”. Komo sintyo mod“r H“V, z“l. estas palabras, se tomo sar gadol, i se dezmayo, i se kayo en basho komo el muerto.

ESTONSES enkomendo el rav a-Ari, z“l, i lo aretozaron, i le disho, “andavos esta noche a vuestra kaza, i amanyana vernesh, ke aindu tenemos tyempo de vermos las karas”. Se alevantó ribbi [100] Hayyim, i se fue a su kaza kon amargura grande, i no durmyo toda la noche, pensando komo fue esta setensya. Í penso de azer taanit. Se alevantó demanyana, i se fue onde el rav. Le disho el rav, “vos pensatesh de azer taanit, i no durmitesh la noche entera! Mirá komo vos digo ke no agash taanit del todo, por ke no aprovecha nada, ke la setensya ya
esta dada”.

Í no paso de tres a kuatro dias, i kayeron sinko talmidim del el rav kon maggefa. Í al otro dia demanyana kayo hazino de maggefa muestro sinyor, korona de muestra kavesa, luz de muestros ojos, ke de esta hazinura se bushko en la yeshiva de arriva por muestros pekados los muchos i grandes. Komo lo supyeron moa’r H’V, z’l, i resto de los haverim, se les kortaron las tripas, i disheron uno al otro, “ke aremos para topar algun remedyo, para ke no mo se eskureska la luz de muestros ojos; i komo kedaremos syegos sin dingun konsuelo”?

Les disho moa’r H’V, z’l, “tomaremos taanit tres dias i tres noches, meldando en el Zoar a-Kadosh ensima del kever de a-Tanna a-Eloi, ribbi Shimeon ben Yohay, z’l, vzyd’a, i diremos tefilloh ve-tahanunim a el Sh’y, kisas baldara de mozotros esta negra gezera”. El luego, se fueron a sus kazas, i tomaron otros vistidos, i fueron i izyeron tevila, i risivyeron taanit, i se asentaron a meldar kon muncho yóro i rogativa, i estuvyeron meldando todo akel dia. Í el rav, ribbi Hayyim no se meneo de la kavesera de el rav. Í al otro dia, amanesyo el rav muy pezgado, ke se aserko la ora de la partensya.

El luego, mando a yamar a sus haverim, i se kerian ir al kevuraat arShb‘Y, zya‘a, para azer tefilla al kivro. Les disho moa’r H’V, z’l, “andavos vozotros ande vuestro sinyor, i yo ire a Meron [101] a el kever de rShb‘Y va-haverav a azer tefilla, ke eyos tambyen agan tefilla a el Sh’y. Í me despedasare mis panyos sovre los kevarim de los sadikim, ulay se apiadara el Sh’y, i no se eskuresera la luz de Yisrael”.

Se alevantaron los haverim i se fueron onde el rav. Komo los vido, se alegro, i se asento, i los bendisho a
kada uno su bindisyon ke le pertenesia. Í les enkomendo, i les disho, “savresh ke yo me vo a ir be-dereh kol a-aresh (1 Ki 2:2). Í mirá ke metash por rosh yeshiva a el rav Hayyim Vital, z“l”.

Í mando i yamo a el haham ribbi Yeuda a-Koen, z“l, i lo bindisho su bindisyon ke le pertenesia, i le disho, “vos sosh koen, i vuestra neshama es nisós de Aaron a-koen, z“l. Tomaresh a moa“r H“V, z“l, i lo untash por navi en mi lugar. Í ya se los enkomendi alos haverim ke lo ovedeskan, i ke le agan kavod, ke su neshama es nisós de Yeoshua bin Nun”.

Después de esto, les enkomendo alos haverim por la hohma de la kabbala, “porke en eya no estash kumplidos. Í ken save, has ve-shalom, no vengash en algun entronpaso, i no tyene reshut de travajar en eya dinguno mas ke el rav, ribbi Hayyim Vital, ke ya dishe ke su neshama es nisós de Kain. Í si avrá zahut en el dor, verne yo otra ves, i vos eskapare de enbezar”. Le disheron los haverim, “komo puede ser esto ke quando vendra su mersed, sera muy chiko, i mozotros ya seremos vyejos”? Les disho el rav, “sera entre suenanos i en soq a-ibbur, o enkuvyerto o deskuvyerto”.

Mas les disho, “si avia zahut en el dor, vinia el goel porke era shenaṭ geulla. Í yo syempre vos enkomendava ke iyzerashe tefilla, ke no se muryera mashiah ben Ephraim. Enpero, no emporta nada ke agora no aprovecha nada, ni siggufim, ni tahanunim”. Enpero les disho un pasuk ke dize: va-tósef od va-teleq ben va-tikra et shemo Shela [102] ve-aya bi-Heziv be-liqtaḥ oto (Gen 38:5).

En akeya ora, bushko el rav al rav, ribbi Hayyim para bindizarlo, i no lo topo. Le disheron los haverim, ke
no estaba. Les disho el rav, “ya se ke se fue a azer tefilla por mi sov’re los kevarim de los saddikim, i sov’re el kever de arShb’Y, i no le aprovecha nada, porke no tengo tyempo, si no una ora, porke Moshe rabbenu i Eliyau an-navi ya vinyeron para akompanyarme. Agora mis ijos, mirá loke vos digo, i lo ke vos enkomendo, ke no agash de manko, ke despues ke deskansa mi alma, ke no deshesh ke me toke dinguno mas ke vozotros, ni en mi puerpo, ni en mis visídos, ni en mi aron, solamente vozotros. Ni dinguno se entremeta en mi rehişa, mas ke vozotros. Í kuando deskansa mi alma, antes ke me tokesh, ieren i aresh tevila, i vos mudaresh de la kavesa asta los pyes, i despues me aresh rehişa gedola, komo es el din. Í me metesh adyentro, i yo propyo me are tevila. Í me kitaresh de la agua, i me vistiresh, i me yevararesh a bet a-hayyim, i me yevararesh ande poza el pilar de la nuve ke era adelantrę de mi aron. Í mirá komo vo lo digo ke no deshesh tokar en mi mas ke vozotros i el rav, ribbi Hayyim davka. Í no mankesh de azerme todo lo ke vos dishe”.

Torno otra ves i preguito por mod“r H“V, si avia vinido. Í le disheron ke ainda no avia vinido. Disho el rav en akeya ora, “ya le dishe mi bendisyon komo sea de menester”.

Alevanto los ojos i vido al haham, ribbi Yeuda a-Koen. Le disho, “andávos afuera, porke sosh koen”. Salyo el rav, ribbi Yeuda a-Koen, se estuvo en el kortijo. Disho el rav ke le digan al haham, ribbi Yeuda a-Koen ke se vaya de ai, porke, “no me kedo de vida no mas ke un punto”. Í en salyendo de ai ribbi Yeuda a-Koen, deskanso el sinyor, i abasho la Shehina, [103] i tomo a su neshama bi-neshikat pe (Songs. 1:2), la vida desho a
todo Yisrael, amen.

Í kuando fue niftar, el guezmo de su kama era guezmo de Gan Eden. Í en vyendo los haverim ke fue niftar, se izyeron keria asta la kamiza, i se echaron a tyerra, i yoraron yóro grande i amargo, i mauyaron komo leones, ke de sintir sus mauyos, se estremesian todo el mundo, asta ke la boz de sus yoros se sintyo afuera la sividad vente mias.

Í el rav, ribbi Hayyim, estando afuera sovre los kevarim de los saddikim, sintyo la boz de los yoros, i de las guayas. Se torno deskalso ala sividad, yorando, i esklamando asta ke vino ala kaza de el rav. Í se izo keria por el, i se echo, i se aharvo sovre su kara, i yorava yóro grande i amargo muncho, i dizia, "sinyor de el mundo, mijor era ke fuera yo kappara por la luz de Yisrael. Komo se enkuvriyo la korona de Yisrael, i desho a sus ijos syegos, i se kedaron sin korona"!

Í de boz de las endechas i las guayas se akojeron todos de Safet, i toda la djente de Safet, de chiko asta grande, asta ummot a-olam vinyeron a yorar, ke ya konosian la djoya ke era.

Í despues ke ya no les kedo fuersa para yorar, se alevantaron los haverim, i le disheron al rav, ribbi Hayyim todo lo ke les enkomendo el rav ke le izyeron. El luego, se alevanto moa"r H"V, i los haverim, ise fueron i izyeron tevila, i se mudaron de la kavesa asta los pyes, i fueron i izyeron rehiša al sinyor asigun enkomendo el sinyor. Í despues ke ya lo lavaron, lo yevaron ala tevila asigun enkomendo, i lo pozeron sovre las aguas. Í antes ke lo soltaran de sus manos, le disheron, "ner Yisrael, ammuq a-yemani, pattish e-hazak (Beraḥoṭ 28b), ya izimos lo ke mos enkomendo, i agora ya esta sovre la agua. Aga su
tevila asignun disho”. Í [104] lo desharon de sus manos. El luego, se estuvo en pyes en la tevila, solo, sovre aguas, y izo kuarto teviloł por las kuarto partes, ke-neged de las kuarto letras de el Shem avy“a b“U, i se estuvo. El luego, vinyeron los haverim, i lo vistieron vistidos presyados, i lo pozyeron en el aron, i lo alevantaron para yeverlo a bet a-hayyim, para enterrarlo. Í los haverim ivan yorando i endechando, i dizian, “komo se pozo en geniza el aron santo i bendicho”! Í el rav, ribbi Hayyim iva deskalso detrás del aron, i dizia, “avi, aví, rehev Yisrael u-farashav (2 Ki 2:12), komo te enkuvrites de mis ojos”? Í se enbolvia en polvo de sus pyes i dizia, “komo fueron prendidos en la red estos pyes ke syempre kamínaron para misvoł i gemilut hasadim? La boka ke deklaráva los sekretos de la Ley, komo esta serrada”?

Í ansi iva yorando, i endechando, i le korrián lagrimas de sus ojos, komo rios. Í komo ya entraron a bet a-hayyim, lo kerian enterrarr allado de los Saddikim de bet a-hayyim, i no desho el rav, ribbi Hayyim Vital, z“l, porke disho ainda no apozo la nuve. Í kuando pozo el pilar de la nuve, disho, “aki es el lugar”!

Í kuando empesaron a kavar en akel lugar, toparon una meara aparejada, i byen konpuesta, i lo enterraron ai a el sinyor kon los sinko haverim ke fueron nifiarim kon el rav. Í los enterraron komo se enterra a dukes i a reyes de Yisrael. Í se fue ala olgansa, i desho atodo Yisrael kon yóro grande, i sospiro, i angustia.

El sea rogador ke venga muesto goel i rihma a todo zéra de Yisrael de entre Edom i Yishmael. Í frague bet a-mikdash, binyan Ariel, bi-mee ra be-yamenu kyr”a nsv’a.
AKDAMA DEL PVULIKADOR

Syendo ke dito livro es alavasyones del santo rav, el kabbalista divino, rabbenu Yishak Luria zsvk"l, ke su fama ya fue savida i pvulikada por todo el mundo de su santidad i de su hohma i de su ruah a-kodesh. Í en meldando en dito livro tóma grande kastigeryo el ombre. Í syendo ke no se ven por el ojo, me despertó mi korason a estamparlo de nuevo para ke el ombre se entremeta en el, i ke pase su ora. Í tomara muncho gusto de meldar en el, i es muncho provecho para su alma. Í para ke echen el tyempo en vanedades i konsejas, unas oras mas ke otras, lo mejor es ke melde este livro, i le pasara mijor de komer i bever i paseos. Í para ser mezakke a mi i a unos koma mi, me meti en gaste, aun keno lo tengo. Í rogo al Sh"y ke el zahuṭ del santo rav a-kadosh ara tefilla por mi, ke el Sh"y ávra mi korason en la santa Tora i me de el zahuṭ de ser de los ke temen al Dyo i pensan a su nombre, i mos sera zohe al binyan de nuestro bet a-mikdash i nuestra gloria en presto i en nuestros diyas, amen.

Ansina avlo el Puvlikador i termino el diya de Rosh Hodesh del mez de Sivan, koronado kon la korona de la Tora, del anyo 5671, l"q.

El mansevo, a"a, Amram, ijo de mi sinyor padre, R. Shelomo Aburabia, s"t.
Es defendido de pasar el gevul fina dyes anyos.
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than before

aogar to drown; suffocate, choke
(a)olganta see olgantar, gives rest; pleases
aparejadvos to prepare yourselves, get ready •aparejada: readied, ready
aparesense to show oneself
aparte apart, separately
apegar to glue, get stuck •apegada: glued, stuck •se apegavan: they would get stuck
apenar to inflict pain, punish •apenarse: feel pain, be punished •no me apenavan de los syelos: they would not punish me from the heavens, I would not have been punished by the heavens
apiadese to have mercy •se apiado delanter de: begged for mercy from,

apozo to halt, stop
aprevar to try, test
apregonar to proclaim, announce
aprestar to be useful •no apresta mas: it is no use
apretar to squeeze, pressure
aprovechar to be useful, help •no aprovecha, it is of no use
apuntar to point at, indicate
arâ will do, act
arador ploughman •arar: to plough
arapar to give a haircut; to shave
arâs you will do
aravadonar from rabdôn/ravdôn, to flood
aravyarse to get angry
arelumbrar to be fired up, shine, light up
aremangar to roll up the sleeves
arematar to drive away, dismiss •arematarse: go away, be dismissed
aremios let us do •aremios piadad: let us show mercy •aremios i oyeneres: let us act and let us listen, 

arena sand
arepozaron they rested
aresh you will do
aresivir to receive, welcome •aresivir tâanit: to take upon oneself to fast, to begin a fast
aretornar to recover, restore, revive
areventar to burst
arinkon corner
arodeava was making the rounds, circling over, hovering over, 

arondjar to throw, hurl •me arondjo kon una arondjada: he hurled me
with a single thrust, he hurled me violently

c with a single thrust, he hurled me violently
aroves opposite, contrary
arrematar “intensive” variant of arematar
arrepintir to repent, regret, be sorry • arrepintisyon: a regret • vos ar-
repintiresh arrepintisyon grande: you will really regret it
arrodear to make the rounds, hover over
aryentro inside
asemejante similar
asentarse (intrans.) to sit • asentarse a meldar: to enroll in a Yeshiva
• asentarse delantr de: (to sit in front of), to attend the lecture
of, Ḥaṭaḥ; (trans.) asentar: to seat
asesentalado signalled, hinted, suggested
asetensyar to sentence, pass judgment, proclaim the fate of, decide • se
asetensyo setensya sovre: it has been decreed • todo lo ke asetensya
muestro sinyor: whatever our lord decides (Ex. 24:7)
asahugar trousseau
asigun see sigun
asolado isolated • solo i asolado: alone and isolated
asta ke until, before, Ḥaṭaḥ
asufir to rely on
asuviar to cause to go up • ke asuvian: that they brought up, Ḥaṭaḥ
ataksado fixed, appointed
atar to tie up, connect, be attached • se ata komo el perro: sexual
“tie” (among dogs and wolves) • se les ato las manos i los pyes:
their hands and feet were tied up, they were immobilized
atemar bring to an end, finish, Ḥaṭaḥ, (tr. itamam, Ḥaṭaḥ), atemar de
avlar: he finished speaking • atemomo de dizir refilla: he finished
praying • i fue komo atemar de avlar ditas palavras: and it
came to pass, (as-of-his-finishing) when he finished speaking
those words,

atino mind • estar al atino: be on guard • tener en tino: remember
atorgar to accept, agree, acknowledge, • todo lo ke vos digo lo atorgash: you
endorse everything I say • kon el sio atorgado: with the approved
seal • azer atorgar: accede to the wish of
aturvarse to be troubled, disturbed, upset • kedarse aturvado: be embarrassed
• se aturvo turva grande: he was greatly disturbed
avagar slowly
averguensarse to be ashamed • averguensados: ashamed
avesh de you will have to • aviash de: you had to
avinyeron they came to an agreement • no se avinyeron en el trato: they
could not agree on the bargain, they could not strike a deal
avizo
notice • dar avizo: give notice, inform
avla
talk, message • avlas de kavesa: verbal instructions, orally • avla de datilares: language of date-palms • avla de hayyo i ofot: language of wild animals and birds • avla de malakhe a-share: language of the ministering angels • avla de behemo: language of domestic animals • avla de shekashim i remasim: language of insects and creeping things
avyerta
open
ay a eya
she has, יל ינו
aya
for ayi, there • el aya: “he” (over there) = "I.” This is similar to the form ישור in the phrase ישור לברון ירבעו, since (that man) = “you” are the enemy of (that man) = "I.” since “you” are “my” enemy (Git 55b), • komo fue la muerte de el aya? how was “your” death? • la muerte de el aya fue aogado: “my” death was by drowning • me muria de ambre el aya: personally, “I” was dying of hunger
ayegar
to reach, arrive • ayegaremos de korban: let us offer an offering • se ayego a la oreja: he reached his ear
ayuno
fasting
azer
to do, make • azer livro: compose a book • azer por: act on behalf of, לברון • no aze provecho: it does not do any good, it is useless • tener ke azer: do something unseemly, have sex • azerse del bovo: pretend to be dumb
azniko
(dimin. of endear.), donkey
azyendas
properties, fortunes

B
bagatela
fr. bagatelle, petty • pekados de bagatela: petty sins
baldar
to abolish, cancel • baldar la gezera: to abolish a decree, בוטל
baldes
in vain • en baldes: in vain, mainly
balsika
(dimin. of endear.), puddle
Bar Nathan
name of a family known at that time for its illiteracy! For • azno de Bar Natan: see Nehama, Dictionnaire, p. 74c. A variant text has: yo so un hamor de Bar Nathan ke me áto la kavesa noche de Pesah, keno konosko la figura de la alef de ke manera es, ke yo so de los anusim de Espanya!
barragan
mighty • barraganenes en la Ley: champions of the Law, גבאי
basheza
lowliness, low state • basheza de mazzal: bad luck • kon basheza:
basho short • **bashiko**: rather short
batireandolo sinking it, dipping it • **batireandolo muncho**: dipping it a lot
batyo he beat, hit, struck • **batyo ala puerta**: he knocked at the door
• **batyo las palmas**: he clapped his hands
baylando dancing
beso lip • **yeva el beso preto**: his lips are blue!
blando soft • **kavesa blanda i aguda**: a receptive and sharp mind
boka mouth • **a una boka**: unanimously, orally • **de/por la boka**: orally
bolsa purse
boltar to turn, return
bos for **boz**, voice
bota cask, barrel • **bota de vino**: wine cask
buelt a turn • **dar buelta**: make a turn
buenas good (words) • **kon buenas**: willingly • **buena eskapadura**: successful completion
buey ox
burako hole
burlar to tell jokes • **burlando**: jokingly • **burlarse**: to mock
bushkar to look for, try, summon • **en vinyendome a bushkarme**: when he comes looking for me • **bushkar a arankar**: try to uproot • **se bushko en la yeshiva de arriva**: he was summoned to the Academy on High

dada given • **ya esta dada**: is already given
danyar to harm, hurt • **danyo**: harm, injury • **danyo de muerte**: danger of death • **azer danyo**: cause injury
datilar palm-tree • **avla de datilares**: language of date-palms
de of, from; caus., because of, ; “agent” after a passive verb • **bendicho del Dyo**: blessed by God
de entre from among • **de entre Edom**: from Christendom
de eya by/in and of itself
deklarar to tell; explain, expound • **ke me deklare**: that he may explain, • **ke no se puede deklarar sus nombres**: whose names can not be told
dekolgar dependent on, obligated to • **estamos dekolgados de no guadrar mal kerensya**: we are obligated not to harbor any ill-will
delantre before • delantre de: in the presence of,

delgado thin

delito transgression
demadrugada early in the morning
demenester need • tener demenester: to need
demudado changed • kara demudada, changed complexion, disturbed face

• ke tenej ke vos demudatesh: what do you have to look so upset?
den subj. of dar, that they give (you) • asta ke vos den lesensya: until they give you permission
denonsyar to declare rather than to denounce; tell • denonsyaran tu pekado: they may tell you your sin
deprender to learn, gain knowledge
derecho straight • en derecho: directly
des subj. of dar, that you give • es kon ke me des: it is with your giving me
desde . . . hasta from . . . until
desferensyado indifferent, serious, rigorous • iriendome kon iridas desferensyadas: wounding me seriously • kozas desferensyadas: inadmissible things • se apenaran kon penas desferensyadas: they will be punished rigorously
deshar to let, allow, leave; happen to • deshar estar: leave alone, see Hos. 4:17 • deshar ir: let go • se desho de viniir: he let himself come, he happened to come (he “slung” himself: ḫā'ī)

• no deshar de: not to cease or stop • si se desho para otro anyo: if it is postponed to another year
deskalso barefoot
deskansar to rest • deskansa de la kanserya: rest from your tiredness • estar deskansado de este mal: find relief from this hardship • despues ke deskansa mi alma: after my soul rests, after I die
deskjoer en to choose, בֵּין
deskuvijar uncover
deskuvrir uncover (rather than discover), disclose, reveal, divulge • deskuvrire: divulge oneself • deskuvrir sekretos: uncover/secrets
despartir de to separate from, break up, take leave from • no se kijo desparrir: he did not want to take leave from • komo me desparto: as I die, יָניָב

despecho displeasure, grudge • por despecho de: out of spite, grudgingly
despadasar to tear • me despadasare mis panyos: let me tear my clothes
despertado wake him up • se desperto: he woke up
despozado engaged
despues then
despyertos awake
destetar (as if disteat), wean
detengash to hold back, tarry, •no vos detuyerash: you shouldn’t tarry
detuvitesh you held back •vos detuvitesh: you hesitated •los detuvo en su kaza: he hosted them in his home
dever to owe •lo ke vos devo: what I owe you
dezatar to untie, disconnect
dezayunar to have breakfast
dezmayado fainted •dèzmayo: a collapse
dezmovido wandering, •nez
deznudar to denude, undress •deznudar los vistidos: strip off one’s clothing, •dznu
 dezvaynada drawn out •espada dezvaynada: drawn out sword
dezventura bad luck, mishap •dezventura de mi mazzal: my utter bad luck
diavlo/a m/fs. devil, demon
dirè let me say •digo: I say. Notice the following double negatives typical of Ladino, •no digo si “no” ke el Sh“y “no” lo tome este pleyto por pekado: I say “only” that God may count this quarrel as a sin
dirrityeron they melted
djemido groaning, uproar
djoya jewel •tal djoya: such a jewel
djuda the Jewish quarter
djuga plays, cheats
djura oath •darvos djúra: put you under oath •djuró: he swore
dolorsiko (dimin. of endear.), pain
doletes it. dottore, doctors
dukado ducat, gold coin
dyo he gave •se dyo en la kavesa: he beat himself on the head

echado thrown; lying •va echada: goes on lying; horizontally
ecutar to throw, dismiss •ecutar de delante de el: dismissed him from being his student; to put •ecutar a la kama: to put to bed; (as an inchoative), to begin, start •se echaron i yoraron: they “started” to weep
echo deed, act, •ney
el aya see aya
emportar it is important to •no me se emporta por mi : I don’t care about
empushar  push away, dismiss
en  in; when; with; about "essentiae, •en lo ke: while •en
vinyendo: when you come •en mis palavras: about my words
enbarasar  to disturb, trouble •no me enbarasa si: I don’t care if
enbarkar  to embark •enbarkar en un barko: board a ship
enbezar  to teach, •enbezar: to learn, ḫal
enbolverse  to wrap oneself, ḥal
enbuelto  wrapped
endecha  dirge •endechando: singing dirges, ḫal
enderechar  straighten out
enderécho  (in direct), directly
endjenyos  ingenious plans, tricks
endjoyadas  bejeweled •endjoyar me va? does not mean, “will I enjoy
myself,” but will it be to my advantage?
endjurya  mistreatment
enforteserse  to strengthen oneself
enfrente  before •enfrente de mi: before me
enganyos  acts of cheating
enkampar  (“land on”), get bogged down, get stuck with
enkantado  (“enchanted”), surprised •enkantarse: be dumbfounded •se kedo
enkantado: he was spellbound, utterly surprised
enkanyarse  to get dirty
enkolgar  hang, dangle
enkomendar  advise, instruct, enjoin, warn
enkonar  to defile •enkonado: defiled, ritually unclean, ḫal, opposite of
enkonamyento: defilement, ḫal
enkcontro  (encounter) meeting •a su enkstro: towards it, ḫal
enkorvarse  to bow down
enkudyado  worried •estar enkudyado: to be worried
enkuvuir  cover up, hide •enkuvuirse: hide oneself •enkuvyerto: hidden,
ke lo tengash enkuvije kon vos: try to keep it hidden
in your mind •komo te enkuvrites de mis ojos: how did you
disappear from my sight?
enojo  anger •tomarse enojo: be agitated, feel gloomy
enpero  but, however, nevertheless
enprezentar  to forgive, give up or write off as a gift, exonerate •ken
enprezenta en vida merese palos: anyone who gives up property
while alive deserves lashes
enpushar  to bring pressure on, bear down on, ḫal
enramarse  to get mixed-up, confused
<table>
<thead>
<tr>
<th>English</th>
<th>Spanish</th>
</tr>
</thead>
<tbody>
<tr>
<td>enserrarse</td>
<td>to seclude oneself</td>
</tr>
<tr>
<td>ensupito</td>
<td>suddenly</td>
</tr>
<tr>
<td>enterrar</td>
<td>to inter, bury  *enterrado: is buried</td>
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<tr>
<td>entisyon</td>
<td>intention</td>
</tr>
<tr>
<td>entorcha</td>
<td>torch</td>
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<tr>
<td>entornar</td>
<td>half-closed  *puerta entornada: half-closed (ajar) door</td>
</tr>
<tr>
<td>entrar</td>
<td>(intrans.) come in, enter,  (trans.) cause to enter, let in,  *entrarme en pecado: make me sin, lead me to sin  *no entro, ni salvo: he was unable to make sense  *no le entro sueno: he could not sleep</td>
</tr>
<tr>
<td>entregar</td>
<td>to deliver, hand over  *entregado: delivered</td>
</tr>
<tr>
<td>entremeterse</td>
<td>get involved  *entremetido: involved</td>
</tr>
<tr>
<td>entrelavado</td>
<td>drowsy  *entrelavado después de medyo diya: taking an afternoon nap</td>
</tr>
<tr>
<td>entrompeso</td>
<td>mistake, blunder</td>
</tr>
<tr>
<td>entyende</td>
<td>understands, thinks</td>
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<tr>
<td>envelunta</td>
<td>he wills</td>
</tr>
<tr>
<td>envisyarse</td>
<td>to enjoy oneself</td>
</tr>
<tr>
<td>enyegar</td>
<td>to negate, deny</td>
</tr>
<tr>
<td>eredar</td>
<td>to inherit</td>
</tr>
<tr>
<td>eresimyento</td>
<td>wrath  *eresimyento de su folor: his anger,</td>
</tr>
<tr>
<td>eskala</td>
<td>port of call</td>
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<tr>
<td>eskamar</td>
<td>to scale a fish</td>
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<tr>
<td>eskapadura</td>
<td>recovery</td>
</tr>
<tr>
<td>eskapar</td>
<td>to finish; rescue; get over  *lo eskapava de eyos: he rescued him from them  *ya eskaparon: they have been saved  *para eskapar de este sar: in order to get over this fear</td>
</tr>
<tr>
<td>eskáamo</td>
<td>ridicule</td>
</tr>
<tr>
<td>esklavo(a)</td>
<td>slave</td>
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<tr>
<td>eskondido</td>
<td>concealed, secret  * alas eskondidas: secretly</td>
</tr>
<tr>
<td>eskuchar</td>
<td>to hear, listen  *eskucharse: listen to each other</td>
</tr>
<tr>
<td>eskuentra</td>
<td>before, in front of,</td>
</tr>
<tr>
<td>eskureserse</td>
<td>to turn dark  *eskuridad: obscurity, darkness  *se alevanto eskuro el mundo: (she) got up while it was still dark</td>
</tr>
<tr>
<td>espada</td>
<td>sword  *espada dezvaynada: drawn out sword</td>
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<tr>
<td>espalda</td>
<td>back (body)  *espaldar: ephod worn by a kohen</td>
</tr>
<tr>
<td>espandir</td>
<td>to stretch, stretch out  *espandir la mano: he stretched out his hand  *espandir mano: beg for alms</td>
</tr>
<tr>
<td>espantar</td>
<td>to fear, be afraid  *espantarlos: to scare them  *ke no se espantarán: that they should not fear</td>
</tr>
<tr>
<td>espartir</td>
<td>to separate</td>
</tr>
</tbody>
</table>
espero for aspero, wait; expect •espereme: wait for me
estajar to cut, quit, stop •estajarse de meldar: to interrupt studying
estar to stand, to stop •be-hayyekha ha-товим ke me deshesh estar i no kaminesh mas delantre: for the sake of your precious life, let me stop here and don’t drag me any further! •se estuvo en pyes: he stood straight •i se estuvo: and he stopped
estava he was •komo estava: as he was (before)
esto es ke? is this what?
estranyo strange, alien, non-Jewish
estraso damage, injury, loss, hurt
estremeserse to shake, quiver

F

fases face
feo ugly
filó he/she spun
filandero a spinner, threader
fonsado army, host, 무
fortaleza strength, vigor
fue it was •i fue: and it happened, 원 •onde fuère mi verguensa: where would I carry my shame?
fuerte strong, difficult, 흑 •por fuersa: forcibly
fuesa grave
fulano so-and-so, 팔
furtuna tempest, upheaval, turmoil
fuyendo fleeing •me fui fuyendo: I kept fleeing
fyel bile •inchirse de fyel: be filled with bitterness
fyerro iron

G

gána desire •tener gána: to want, be in the mood
ganar to gain, win •kon este triyakilik no vash a ganar nada: with this bad mood, you will gain nothing
garganta throat
gaste expense •meterse en gaste: foot the bill
gaynas chickens •gayna godra: a fat hen
gizaron they cooked
gostó he/she tasted
godriko (dimin. of endear.), slightly thicker
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>golpe</td>
<td>blow <em>me dan golpes de muerte</em>: they hit me with mortal blows</td>
</tr>
<tr>
<td>gotika</td>
<td>(dimin. of endear.), a drop</td>
</tr>
<tr>
<td>gozesh de eya</td>
<td>(that you) enjoy her</td>
</tr>
<tr>
<td>grandeza</td>
<td>greatness</td>
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<tr>
<td>gritar</td>
<td>to shout, yell at <em>lo grito</em>: I yelled at him</td>
</tr>
<tr>
<td>grito</td>
<td>shout, scream</td>
</tr>
<tr>
<td>grosh</td>
<td>(Ottoman coin worth 40 paras), piaster</td>
</tr>
<tr>
<td>guadrar</td>
<td>keep, observe,</td>
</tr>
<tr>
<td>guardyan</td>
<td>night watchman, also called <em>pazvant</em>, listed in the Hebrew-Aramaic and Turkish Glossary, <em>q. v.</em></td>
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<tr>
<td>guaya</td>
<td>lament, wailing</td>
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<tr>
<td>guay de</td>
<td>woe unto</td>
</tr>
<tr>
<td>guerfanikos</td>
<td>young orphans</td>
</tr>
<tr>
<td>guestro/a</td>
<td>same as <em>vuestra/a</em>, your</td>
</tr>
<tr>
<td>guezmo</td>
<td>odor, scent</td>
</tr>
</tbody>
</table>

‡

i (conj.), and; (advers.), but *le avlo, i no le dyo repuesta*: he spoke, but he did not answer him; (waw al-ḥāl or vav of situation), while there is *i el esta yeno de pekado*: while he is full of sin, *i un libro en su mano*: while he had a book in his hand, *i su kavesa en su mano*: with *Basra, i es serka de Sham*: Basra which is close (!) to Damascus

(f)ichizo spell, charm *ichizero/fichizero*: magician *ichizeria/fichizeria*: magic

ida (vuestra) (your) going

igual equal, same *toparsen iguales*: be in agreement *no son iguales*: are not compatible, are inconsistent

inchir to fill *inchirse*: get filled, swollen *se a de inchir*: will get swollen *se le incho la mano*: his hand swelled

indrizes cracks

inguente unguent, ointment

inoryo fawn

iremos let us go, we shall go *komo iremos*: how shall we go?

irir for *firir*, to wound

irida for *firida*, a wound *iryendo iridas*: constantly wounding

ivan they went; they kept . . . *iva pensando*: he kept thinking *ivan vinyando*: they kept coming *ke no ivan*: that they wouldn’t go *lo ivan aharvando*: they kept beating him
izyeran (that) they make  •ke izyeran lugar: that they make room

K

kae for kaye, it falls
kaentura fever  •kaentura delgada: a light fever
kakarear onomatopeic for “chirp”
kaleja street
kale ke it is necessary that, it must
kalsar to get or buy shoes
kama bed
kamiza shirt  •asta la kamiza: all the way to their shirt
kanales channels,  •kanaliko delgado: narrow channel
kanpo not a “campus,” but a field
kanserya tiredness, exhaustion  •no vos kansej en baldes: don’t get tired (waste your time) in vain
kantaro pitcher, jug
kantidad (a quantity of) about  •kantidad de una ora: about an hour
kanya reed
kara face  •kara de mujer: female face  •kon buena kara: with good-will, in a friendly way,  •ermino karonal: real brother
kargo (cargo) load; care  •no tenesh kargo: you are not taking care
karne flesh  •karne mala: “bad flesh,” tainted tissue
karonal of the flesh (karne), true, real  •ermino karonal: real brother
karta letter  •karta de rekomendasyon: a letter of recommendation
kasar (chase) catch, hunt, fish
kasha box, coffer
kastigar chastise, admonish  •kastigeryo: chastisement, admonition
katar to look at  •ni katar en eya del todo: don’t even glance at her
kavar to dig
kavesa head  •por la kavesa de: “for your head,” for your life!
kavo end  •por ver el kavo de esto: to see the end of this
kavza cause
kavzar to cause
kávzo case  •ke es el kávzo ke: what is the cause/rationale for, why
kayado quiet
kayer to fall  •ke me kayera suenyo de la muerte: (of all things) that a sleep of death should fall on me!
kazar to give away in marriage  •kazarse: to get married
ke (rel.), that, which,  (conj.), in order that,  •ke inchera: that he fill, in order to fill; (caus.), because,  •ke me
disheron: because they told me •i no avlo mas, ke se fue a su lugar: and he no longer spoke, because he went back to his place; (to introduce direct speech) *dizyendo ke no tenej kargo: saying: "you do not take care."

A few of these may occur in the same clause: *El ruah ke (relative) mos mando (para) ke (purpose) lo yamaramos (por)ke (caus.) su mersed se sonyo un suenyo, i se lo olvido ke (conj.) venga ai, i se lo kontara el suenyo i la soltura. •i no fue ande el ruah ke (relative) le enkomendo ke (conj.), komo salia de tefilla, ke (conj.) se fuera ai enderecho, (por)ke (caus.) le keria deskuvrir sekretos

ké (inter.), •ké mos sale de avlar ansi: what do we gain with this sort of talk? •ké tengo ahtiza? why do I need?
kedar(se) to stay, remain, stop •keda en buena ora: stay well •kedarse avlando: get caught up speaking •kedarse de meldar: stop reading •kedarse kayado: keep quiet

kemar to burn
ken era i dárā, is there anyone who can give? Would that!
kental quintal or 100 kilograms
kéra he may want •i no kéra vinir: he may not want to come
kerensya will, disposition •mal kerensya: ill-will, grudge
keriash (when) you would want
kesharse to complain, have a grievance •keshozo: having a complaint
kevrantado broken, crushed, despondent, •kevrantado, dezmovido: heart-broken, wandering
kijitesh you wanted
kisas perhaps
kitar to bring out, remove •kitar al mundo: bring into the world, give birth •kitar en medyo: bring out into the open, divulge •kitar fama mala: slander, defame, •kitar las palabras de su korason: invent things out of nowhere, •kitar lumbre: make fire

klaridad clarity, light
kojeta collection (of money) •azer kojeta: take up a collection
komedyas (comedy) pretension, trick •pasar en las komedyas: play-acting, pretending, dillydallying •ambezar en las komedyas: to learn the tricks
komer to eat, eat up, cauterize, eliminate
komercho commerce, (customs) tax •enprezentar el komercho: exempt from taxes
komida eaten; food
komo as, when; how • komo estava: as was before • komo la véye: as he sees her • komo mos iremos: how can we go? • komo oyo: as/when he heard • komo vido: as/when he saw
kompanya company, assembly, retinue
kompuesta composed, put-together
kon with; in spite of • kon todo esto: in spite of all this, nevertheless
konbidar to invite • konbite: celebration, reception
kondenar to condemn
konkriado created, put together
konortar to comfort
konoser to know, recognize
konsejo advice • konsejeros: advisors
konsejeros: advisors
ksuelo comfort, relief
kontado cash
kontava counted; considered • yo no lo kontava ni por uno de: I didn't consider him even as one of . . .
kontente happy, satisfied • no estan kontentes: they are unhappy
kon todo in spite of everything, however
konvyene it is appropriate that
korason heart • estar en un korason: to be in agreement • kon buen korason: with a good heart, honestly
korona crown • korona de mi kavesa: crown of my head
korría it ran • se korría toda la agua: all the water leaked
kortar to cut, quit, stop
kortijo courtyard, enclosure, rxej;
kovdisyar to covet, desire • kovdisya: desire, craving
kovrir (recover) recoup • se kovra la moneda: he recoups his money
koza thing, something • syerto ke koza kale ke ayga: surely, there must be something
kozyeron they cooked
kreer to believe • no es de kreer en el: you can't believe him • kreesh: you believe
krese grows • kresida: grown
krueledad cruelty • kon krueldad: cruelly
kual mente it. qualmente, whereby: • kualmente ya areisivites los dyes mil: whereby you have received the ten thousand.
With solamente, this is one of the two -mente type adverbs in the entire book, spelled here in the archaic, two word pattern!
kuanto(s) some, • kuantas repuestas: some answers • kuantos sekretos: some secrets
kuanto ke such as
kuanto mas  the more
kuento/a  accounting  • *ni ago kuenta: I don’t even count
kuervo  raven
kulpatesh  (trans.)  • *vos lo kulpatesh este mal: you are to be blamed for this evil
kumplido  (completed) accomplished, perfect, competent  • *no estash kumplidos: you are not competent/proficient
kumplir  to complete, finish  • *kumplyo: he completed, finished  • *ya lo kumplitesh: you have already fulfilled it
kuvijo  he covered (him)

L
lampará  (olive) oil lamp, taper
langosta  locust
lavarse  to wash
lavoradores  workers
lenya  wood
lesensya  (license) permission, authorization, • *dar lesensya: authorize
  • *tener lesensya: be authorized
leshos  far  • *ir leshos: distance oneself, • *loke leshos
Ley  the Law, the Torá; religion
limpyo  clean, exempt, free of  • *limpyo de pekados: free of sin
limunyo  mourning, bereavement
lino  linen
lodo  mud
lo ke  the (reason) that/why  • *lo ke lo keresh kitar: (the reason why) you wish to remove it, • *loke no era which it was not
lo mas ke  the main (reason) why
lonbos  loins
loor  praise  • *loores (lat. laudes): praises
luego  el luego: immediately
lugar  place  • *en lugar de: in lieu of, instead of  • *aki es el lugar: this is the place, • *aki es el lugar
lumbre  fire
luzero  light, lamp, • *luzero del mundo: luminary of the world, eminent rabbi

M

16
madrugar  get up early  *alevantarse de madrugada: get up early in the morning.
makari  would that!
makula  stain, blemish
maldizar  curse
males  hardships
mallograrse  die before one’s time, be ill-fated
mamar  to nurse
manadero  source, spring  *manando i aravdonando: springing and flooding.
mándó  he sent  *mandó a dizir: he sent word  *mandó a yamarlo: he sent for him
manera  manner, fashion  *de la manera de: with the kind of  *de esta manera: in this fashion, thus
maniatado  handcuffed
manko  missing, incomplete  *no agash de manko: don’t do incomplete things, do everything as required
mankura  defect, imperfection
mano  hand  *ke ay en sus manos: which they have.
mansevo  young man
mantenerse  to earn a livelihood, support oneself,  *ke lo mantuyera: I support him
mantó  mantle, cloak
maraviyarse  to marvel, be amazed/surprised  *me maravio por vos: I am surprised at you
marido  husband  *mi marido el primero: my first husband
mas  more, furthermore  *mas i mas: especially
mauyar  to roar, howl, growl  *mauyó: roared, howled, growled  *mauíyo: a roar, howl, growl, lament
mayorales  high officials
mayorgarse  to increase  *andando i mayorgando: keep increasing, increase progressively
medy/o dia  noon time
meldar  read, study  *vinir del melder: come from school  *meldado: study session, especially in memory of the dead
melizina  for medisina, drug, medicine  *melizinarse: get healed
menear  to move, נרי
menester  need  •komo se tyene de menester: as required/needed
menos  less  •menos asta: at least until
merkansia  goods, wares; business  •en kuento de merkansia: business finances
merkar  to buy; redeem, ransom
mersed  (mercy) will  •su mersed: your will, (tr. irâde); Sir. Hence, Spanish Usted  •sus mersedes: gentlemen
meter  to place, put  •meterse a kamino: to set out on a journey  •me metesh adyentro: you place me in (the water)
mezmo  same, self  •si mezmo: he himself
mia  mile
milagro  miracle
mintira  a lie  •mintirozo: liar
mirá  watch, look, be careful not to
mirar  to look, examine, pay attention  •en mirando ke: seeing that  •ke la mirára: for him to examine her  •no miravamos paras ke mos dava: we paid no attention to the salary we got
miresh  subj. of mirar, to look; try; observe  •mirá de: try to  •ke miresh de azer: try to do  •ke me miresh en la frente: look at my forehead
mitad  for meatad, middle, half
modo  kind  •ke modo: what kind of
módrase  let him bite  •modrase la alguenga: bite your tongue
modre de  por amor de > por modre de, with Past tense (caus.): because; with Future tense (telic): in order that
mojado  wet
moneda  money
morada  place of living, residence  •ayi era mi morada: that is where I lived  •morador: inhabitant
morar  to dwell  •no saver ande mora la alef: not to know where the letter alef is in the alphabet, to be illiterate
moreno  swarthy
mortaja  shroud  •mortaja de reyes: royal shroud
moshka  fly  •afillí una moshka, not even a fly
mosos  servants, attendants
muchacha  young girl
muchidumbre  (as if “muchness”), multitude  •muchidumbre de havtona: intense beating
muchiguar  to increase, multiply, promote, ח"ש
mudarse  to change one's clothes  •mudarse de la kavesa asta el pye: to
change clothes from head to toe

mundo
world • en mi mundo: in my life • del mundo: eternal

murir
to die • murir muriras: you shall surely die

myedo
fear

myente
mind

navo
turnip

negriguras
evile acts

no
no, not

Notice the use of the negative after verbs of fear • no sea ke se furyo: I fear he is dead • no sea ke es suenyo: could it be a dream. Notice also the “double negative” typical of Ladino in • no me kedo de vida no mas ke un punto: all I have left of life is no more than one minute

nombradia
reputation, fame • de nombrado de: in the name of

N

O

do . . o
either . . or

ocheno
(rather than oktavo), eighth

Note that similar to Hebrew, Ladino derives its ordinal numbers directly from the corresponding cardinal numbers, such kuatreno for kuarto, sinkeno for kinto, sejeno for sexto, syeteno for septimo

ojo
eye • no se ven por el ojo: are out-of-print

olgansa
rest, • se fue ala olgansa: he went to his rest • sin olgansa: restlessly

olgantar
to give rest, please • ke olganta a El: which pleases Him

ombro
lat. humerus, shoulder

ora
hour, time span • después de una ora: after a while • kada ora i kada punto: constantly • cuanto una ora: a while

ordenar
to put in order, • ordenar boda: make wedding plans • ordenar meza: set a reception table

orika
(dimin. of endear.), a while

oriya
shore

otro ke
other than

ovedeser
obey • ke lo ovedeskan: that they should obey him
paga  pay, salary
paja  straw •pajas vazias: empty straws, gibberish
paladar  palate •muy dulse para todo modo de paladar: very sweet to any palate
palavra  word, talk •sin munchas palavras: without much discussion
palos  sticks
panyo  cloth, woolen cloth, flannel
para  for, in order to •para murir: in order to die
pará  Ottoman coin, penny
parar  display, show oneself •parar myentes: set one’s mind on, pay attention to •parar sovre: take care of •pararse: stand by
pared  wall
pares  pairs, paredes
parese  to seem •poko vos parese? does it seem little, can you minimize?
partensya  departure •la noche de la partensya: the night of his departure
partido  cut, part •kon partido ke: on condition that, provided that
pas  peace •pas grande: abundant peace
pasadia  livelihood, parte
pasar  to pass, happen; go over, rehearse •lo pasado: the past •no se pasava sin: he never did without •pasar al yihud: to rehearse a yihud •pasar por su kavesa: happen to someone (tr. başına gelmek) •ya paso: it is over!
pasear  to go on a promenade/picnic •paseo: excursion
pastor  shepherd, pastor
pasyon  pain •pasyon de dyente: toothache
pavor  fear, terror
pecha  tax
pecho  lat. pectus, breast
pedasiko  (dimin. of endear.), a small piece
pedrido  lost, without guidance •basho pedrido: scum. Some editions have "basho pedrido" nakad, naked
pekadikos  (dimin. of endear.), peccadillo •unos pekadikos chikos i delgados: some tiny and insignificant peccadilloes
pekado  sin •es pekado: it is a shame
pelado  plucked
pelear  to quarrel, fight •ke pelean: that fight •ke no peleesh: you should not quarrel
pena  pain, suffering  pensamyento thought
perdonar  to forgive  •perdonado: forgiven  •perdone su mersed: forgive, Sir  •ke se perdonen de sus pekados: may they be forgiven their sins
pertenecer pertaining to, fit for
peskuzar investigate  •lo ke se eskuza no se peskuza: whatever is confessed needs no investigation
pezgades heaviness, weight  •pezgades de kavesa: seriousness, gloomy mood, Ṣennah Ṣennah
pilar  pillar, column  •pilar de la nuve: pillar of cloud, Ṣennah Ṣennah
pinyaskos rocks, ravines
pishkado  fish
pisiko (dimin. of endear.), for pedasko, a tiny piece
plata  silver
platikar  for pratikar, to discourse
pleyto  a quarrel
plomo lat. plumbum, lead  •plomo dirritido: melted lead
plumas feathers
poder  power  •ay poder en mi: I have the power
poderosa powerful, rich
podestania power, realm of authority; abuse of power, Ṣennah Ṣennah
podestar to exert power over, hold sway over  •podestar en: to rule over
por  for  •por esto: for this, that is why  •por mi mano: “by” me
por lo ke because of, Ṣennah Ṣennah  •por lo ke lo keresh kitar: because (of the fact that) you want to remove him
porfiar  insist, urge  •porfiaron en el i le rogaron muncho: they tenaciously demanded of him
pozar  same as apozar, halt
pozyeron they placed
pregon proclamation, announcement  •pregonar: proclaim  •pregonero: herald
preguntar  to ask, request
prendido caught up
prenyada pregnant  •prenyado: pregnancy, fetus
presipyo beginning  •mas ke al presipyo: more than before
presto fast, soon
presyado precious
prevarme to try/test me, Ṣennah Ṣennah  •lo prevatesh: did you examine him?
prima first  •tornó a su fortaleza de primas a primeras: has reversed
and turned to its primary strength

profiar  see porfiar
pronto  ready
propya  same, exact; self  • *dizir lo propyo: to tell likewise  • *él propyo: he himself, personally  • *en la propya ora: at the exact time
• *yo propyo me ago †evila: I myself will perform my †evila!
provecho  benefit, gain  • *no aze provecho: it is of no use
puerro  body  • *en su puerpo de dito koen: in the body of said kohen
pujar  increase
pujesh  that you increase
punto  point, moment  • *en su punto: immediately  • *los puntos ke apuntan en los syelos es muncho: the (points) criteria which they use in heaven are elaborate
pye  foot  • *en pyes: on his feet, vertically

R

rapoza  fox, shrewd (as a fox)
ratonera  mouse trap
razon  reason  • *es kon razon: rightly
red  net  • *prendidos en la red: caught in the net
regalada  beloved  • *ija regalada: only daughter
remangados  rolled up sleeves
remedyo  remedy, way out  • *mal sin remedyo: irreparable evil
repozatesh  (trans.) you gave rest,  י” ש; (intrans.) to rest,  י” ש
resender  waft,  י” ש
restante  the rest
reyever  sustain, bear
reyno  also reynado, kingdom
rihimir  (redimir>*רִגְמִיר>*ריִהָמִיר), to redeem  • *rih: and may he redeem  • *rihmidos (for redimidos): the redeemed ones
rii  for riyi, I laughed  • *riir de: to laugh about
rijidores  councilors
rio  river
risivir  to receive, accept, take on, receive a secret tradition,  רֵיִשְׁוָיֶר; • *risiv-yeron shabbat: they welcomed the Sabbath  • *risivyeron ta’anit: they started to fast  • *risivir sovre vozotros: take it upon yourselves, accept the duty,  רֵיִשְׁוָיֶר • *i risivyo sovre el de no: he agreed not to
rodeo  encircling, surrounding.
In Kabbala, •trusho rodeos: set up gilgulim, arrange circumstances •estos son rodeos del Dyo: these are God’s (gilgulim) plans over which humans have no control

rogaron they beseeched, begged •vos rogo ke me deshej: I beg you to leave me alone! •el sea el rogador: may he be the one who prays/intercedes, נֵּלַחְתָּל

romperse break

ropa goods, merchandise; luggage

roto broken

S

sakudir to shake

salir to go out, come out, grow out •salyo loka: she went crazy •le salyo la alma: his soul (almost) went out, he felt like dying •ké mos sale de avlar ans: what do we gain with this sort of talk, based on the well-known Talmudic phrase: יָרֵק הוּא לְאֹלְדוֹת מֶלֶךְ, a el, ke le sale de esto, followed by the sarcastic retort: unyas i kaveyos, nails and hair!

saltando jumping

sanarse to heal, get well

sanya anger

sarla for saldra, will come out; spread

saver to know •savete: know for yourself, יִדְעֶה לָא •savevos: know for yourselves, יִדְעֶה לָכֶם •dar asaver: cause to know, inform, יָדְעֶה לָךֶם

savresh you should know, I want you to know

seer see •mi seer: my being; my birth

ser to be •por ser ke: (for being that), because •i lo ke es, ke sea: and whatever will be, let it be, ke sera, sera!

sekreto secret •en sekreto: secretly

semejansa likeness, image •semejansa de: in the likeness of . . ., יְרֵצִית,
semen seed, רֵצֶה, descendants

senar have dinner •sin senar: without dinner

sentea scintilla, spark

senyido girded

serka near

servideras fp. servants

setensya (sentence) decree

sezuda wise
sharope  tr. 

si (cond. さらに), if; that  • ago tenay “si” tomash . . . : I make a stipulation (if) “that” you take . . .

si no but, さらに • no digo si no: I said only, さらに • no digo si no:

si . . . si whether . . . or, さらに . . . さらに . . . さらに

siar to seal  • el gezar din para siarlo: to seal the decree  • siado: sealed  • sió: he has sealed  • sío: a seal

signun as, according to

siniza ash

sinyor Sir, Lord, lord, gentleman, lordship, master, “boss.”

Until recently, Sinyor was used as a sign of special respect towards family members, elderly relatives and especially rabbis, as follows: mi sinyor padre, ermano, tio, haham; mi sinyora madre, ermana, tia, robissa

sirkosir circumcise

solamente solely, only.

With kual mente, this is the second -mente type adverb in the entire book!

solo alone  • solo i asolado: all alone

soltar loosen, set free, let go, abandon; interpret a dream  • antes ke lo soltaran: before letting him go

soltura interpretation  • i yo le dire el suenyo i la soltura: that I may tell him the dream and its interpretation

somportar bear, tolerate

sospechar to suspect,  • sospechar to suspect

sospirar to sigh

sostansya substance

sovrar to be left over

sovre above; about  • sovre todo: above/about everything

suegro father-in-law

suelo soil, ground

suenyar to dream

suenyos a dream  • le kayo suenyo: he fell asleep  • i se sonyo un suenyo he had a dream,  • esto es el suenyo: this is the dream,  • i agora vos dire la soltura: now let me tell you the interpretation.  • suenyo

súma a sum, a quantity, a lot

supe I knew; (as a Perfect of Certitude),  • supe I knew • no lo supo: he didn’t know it  • supitesh agora? Do you now know?  • ke no se supyera: that it remain unknown (among the gentiles)
syendo ke  being that, since
syente  hears, feels  *lo ke syente: whatever he hears
syento  one hundred
syerto  certain  *por syerto: certainly  *syerto ke: certainly; unequivocally
syerva  a doe; (as a dimin. of endear.),  *syervizika: a young doe

tajar  to cut, extirpate

tal  such  *en tal kal: in such and such a synagogue  *en tal (modo) ke: in such a way that, so that  *no uvo tal (koza): there was no such thing

talamo  qavlama  bridal canopy

tanto . . . tanto whether . . . or] . . .  *en tanto ke: in as much as, so long as

temblar  to tremble, shake  *témbla: trembling, trepidation  *tembla i dolor: shock and pain  *temblar temblor de muerte: to shake with the pangs of death

temerozo  awe-inspiring

temprano  early

tener  to have, hold, seize; consider  *yo no lo tenia: I did not consider him  *tener ke azer: to have sex

termino  boundary

temá  var. of tendra. he/she will have  *ternan: they will have

tokar en  touch, . . .

tomar  to take  *tomar sovre si: to take upon oneself, accept to do,  *tomar a pasensya: to resign oneself  *tomarse saér: to be afraid  *tomarse torah: go through trouble; (as an inchoative, similar to English he took sick) to start, begin  *tomar por sanar: start to heal  *tomarse kon: start a fight with, blame

topar  to find  *se topa: is found; exists, نَبْتَ (tr. mevcut)  *toparse kon: (to find oneself with) to meet with, to run into

tornar  (intrans.), return, go back, (as an adv. . . .)  *tornar a bolar: goes back to flying, flies “again”  *torna i se kema, burns “again;”  *tornar de primas a primeras: “go back to square one,” reverse itself totally

traeldo  bring him

traer  bring  *traeme: bring me

trarar  to treat; bargain  *tráto: a bargain  *trató tráto: he made a bargain

travajar  work, toil
traygash subj. of traer, bring, *kale ke traygash: you must bring
tremblor trembling
tres three *tres de la noche: about 10 PM, (based on sunset as 12 PM, or 12 ala turka, and a new day starting immediately thereafter)
trezbokar variant of trazbokar, throw up
tripa (tripe), womb, belly *se les kortaron las tripas: they felt let down, discouraged
trokar change *trokando: changing *avlas trokadas i no eran iguales: erratic and inconsistent speech
trusho he brought
tuido hurting
turar to last
turva trouble, embarrassment
turvarse to get upset; be in trouble
tuyir to hurt *me se tuyeran los pyes: would that my feet hurt
tyempo time *todo tyempo ke: as long as

una one; same *a una boka: unanimously *de una: all at once *de una boka: from/by the same mouth *de una neshama: from the same soul
undir hit bottom, sink
untar anoint
urufya side-lock, Ḫu;Pe
uzansa custom *komo su uzansa, Ḫu;Pe, according to his custom
uzo custom

vaka cow
valia was valued, was worth
valor strength, vigor, energy *no me kedava valor de estar en pyes: I had no strength to stand on my feet *me se kortó la valor: I lost my energy
vanda side *de vanda alta: of distinguished birth, noble
vanedades vain/empty things
vára rod
vayamos let us go
vazio empty, incompetent *en vazio: in vain, vainly
In Kabbalá, canal, channel  

venika (dimin. of endear.), vein; conduit • **venika chika**: a small vein.

ventura luck • **su ventura**: his/her future

verdad truth • **muncha verdad dize**: you speak the truth, you are so right! • **kiddushin de verdad**: true kiddushin

verdadería truthfulness

verguensa shame, embarrassment

verman for **vendran**, they will come

vernesh for **vendresh**, you will come

vesh you see

veye becomes ve, he sees

vidar (ol)vidar, forget, forego • **vidarse**: forget

vinir/vinirse to come • **vinida**: coming

vistesh for **vitesh**, you saw

vyentre belly

Y

yaga wound

yamar to call, invite • **yamar por olim**: call up to the Tora as olim • **no lo yamesh**: don’t invite him

yeno full

yerno son-in-law

yervizikas (dimin. of endear.), herbs • **yervizikas del kampo**: herbs from the field, wild herbs

yevó he carried, took • **el mal ke estamos yevando**: the evil that we are bearing • **el šar ke esta yevando**: the fear with which she was living • **los golpes de muerte ke esta yevando**: the mortal blows I was getting • **la havtona ke yevo**: the beating that he took

yindo for **indo**, going

yó I

Since most Ladino verbal forms contain their own subject, the use of a separate subject pronoun is usually for added emphasis as in • **yo vos eskapare de eya**: I shall save you from her

yoró he wept • **yóro**: weeping • **yoró yóro amargo**: he wept bitterly • **yoró yóro grande**: he wept intensely/deeply,  

ןְּפַדו בָּלָה, פָּדָה
HEBREW, ARAMAIC, TURKISH-ENGLISH GLOSSARY

A

a- see ha-
Note the quiescence of both initial and medial ה in this tradition. In final position, however, the  ה is pronounced only when it has a mappik.

a-Ari see ha-Ari

ʔaava see ʔahava

ʔAdam Adam • ʔAdam ha-Rishon: the First Adam

ʔadderabba aram. יָדָע, on the contrary; rather

adefla  אַדְדָּלָה, oleander (has bitter and poisonous juice), tr. zakkm

ʔadumma fs. יִדָּעַה, red

ʔaffappay יַדָּלָה, eyelids

ʔafillû יַדָּלָה, even, even if

ʔafked also יַדָּלָה in original text, see ʔafked

agga see haggaha

aggada see haggada

ʔahalta יַדָּלָה, (and) you shall eat

ʔahar יַדָּלָה, after ʔahar ha-tefilla: after the service • me-ʔahar ke: in view of the fact that, since

ʔaharayyug יַדָּלָה, liability • tyene ʔaharayyug de murir: he is liable to die

ʔaharvô he struck, beat.

The etymology of this well-known word remains elusive. Possible options are either tr. ħrpalamak or āhr-f, mistreat, cause pain, see Kazimisrki, A. de Biberstein, Dictionnaire Arabe-Français, s. v.
ahava - love
ahava - brotherly love; friendliness
ahen - see 'akhen
akhila - see 'akhila
ahoré - behind *me-ahoré ha-pargod: from behind the Heavenly Curtain
ahitza - tr. iktiza اقتضا, need, necessity *tengo ahitza de: I need to, I must
akarar - a + tr. karar de, so much so, to the extent that
akdama - see hokdama
akhen - surely, *akhen nogé ha-davar: surely the matter is known
akhila - eating, food *akhila u-sheitiyya: food and drinks
alav - upon him
alef - as the first letter *no save ande mora la alef, (he is unaware that the alphabet starts with an alef), he is illiterate
aleha - see 'alekha
alehem - see 'alekhem
alekha - (ms.) upon you
alekhem - (mp.) upon you *shalom 'alekhem: peace be upon you,
Alhad - aram. ghad be-shabba, first (day) of the week, Sunday, *noche de alhad: Saturday night *tagre de alhad: Sunday evening.
Note that in Arabic, Sunday is يومناواتحد rather than al-had
alilat - false charge *alevantar alilat: to slander
aliyya - calling to the Torá
almana - widow
ama - tr. ama, but, yet, still
amar - he said
amen - amen
ammē - peoples-of-(the land) *'ammas: ignoramus *amme ha-carasó: ignoramuses
ammud - column, pillar *ammud ha-yemani: the pillar on the right, (tr. amúd)
Amoraim - Talmudic scholars
ánna - wither, where
anava - modesty
andjak - tr. ancak, but, however; rather, instead
ms. "aní, poor, indigent
fs. "aníyya, poor, indigent
'Iámá, I/we beseech (You)
"anú, we "anú 'edím: we (the) witnesses
"anúsím, forced converts in Spain; Marranos
"arášqót, pl. of 'ereš, see "ámmé ha-arášqót
'arávi, Arab • 'los al-Araves: the Arabs
'aráyyo gö’îs, lions; • sheshentos 'aráyyo gö’: 600 “lions,” or gold coins called a “lion” each
'arába’ó, four • 'arába’ mitot bet din: the four death sentences issued by a Beth Din: stoning, burning, killing and strangulation
'árev, responsible, guarantor
'aráko’òt, ajrcel’recorder’s offices • be-aráko’òt shel goyyim: in the offices or courthouses of the gentiles
'aron, 'ároná”, coffin
'áruha see 'áruka
'arákha, 'arákha, healing
'árvíq, 'arávíq, evening prayer
'ásara, 'ásara, ten • 'ásara rishonim: first ten males to constitute a minyan or quorum for liturgical functions
'áshér ‘al-ken, which therefore
'áshir, 'áshír, rich
ashket see hashket
'ásmo, 'ásmo, self, himself • le-ásmo: privately, unofficially
'áteket, 'áteket, crown-of- • 'áteket ra’shenu: crown of our heads
'átidót, 'átidót, future events
attara see hattara
'áttem, 'áttem, (mp.) you
avana see havaná
avanoq see havanoq
avdala see havidala
'ávedá, 'ávedá, your servant
'áветá, 'ávetá, period of mourning
'á✈er, 'á✈er, a˘hvená, atmosphere, environment
'á✈era, 'á✈era, transgression • azer ‘á✈era: commit a transgression
'ávi, 'ávi, my father
'ávir, 'ávir, 'ávir, 'ávir, 'ávir, 'ávir, 'ávir, 'ávir, strong, mighty • 'ávir Ya’akov: Mighty One of Jacob, i. e. God
I have acted perversely.

sin, iniquity, sin • avonot, pl. of avon: sins • ba-avonot

because of (our) many sins, unfortunately

your sin

eye • ayin be-mar bokha: a bitterly crying eye

young gazelles, translating the expression נַפְרֶה חַלְוָת: young gazelles,

see hayu

see hazzaya

(ba'al, used as a Noun of Relation), possessor; lord; author of

father of circumcised child • ba'al hay: animate creature, animal • ba'al Kol Bokhim: author of the book Kol Bokhim, a commentary on Lamentations by Rabbi Abraham Galante • ba'ale melakha: (patrones de echo) artisans

in her, in it

in them, among them

those who have come

to abolish; postpone, • se balde la gezera: so that the decree is annulled

son

outside, except • bar minnan: “outside of us,” far from us, God forbid!

blessed • barukh ha-ba: blessed be he who comes; welcome!

daughter

dipping

in, with; about • be-gokh: in the midst of, within

examination, inspection

animal, pl. behemot, animals

test, trial.

In Kabbalá: touchstone • es behina de: he is a touchstone indicating who comes from Adam's left side, i.e. the side of the Gevura

villain!
ben מֵּנ, son • ben הָאָדָם: a human being • ben הָצָהֲר: a male child
ben מֵּנ, between
bene מֵּנֶנ, pl. of ben, sons-of-
berakha בֵּרָכָה, blessing, benediction • topar berakha (tr. bereket bulmak): to benefit from abundance as a divine gift
berakhot pl. of berakha, blessings
beri̇g בֵּרִי, covenant • beri̇g mila: covenant of the flesh, circumcision
beriyya בֵּרִיָה, (act of) creation
berukhim pl. of barukh
berure בֵּרֻרֵה, purified; selected • berure ha-kenasot: those selected for the collection of penalties or compensations
be-shallath Fourth parashá in the book of Exodus
besora בָּשָׂרָה, news, good tidings • la besora ke fue mevasser: the good tidings he announced
bet בֵּית, house-of-; dynasty • bet ha-hayyim: cemetery • bet ha-mikdash: the Temple • bet David: Davidic dynasty • bet 'olam: eternal abode • bet din: rabbinic court • bet din de abasho: earthly rabbinic court, • bet din de arriva: heavenly court, • bet din de barasho: earthly rabbinic court, • bet din de arriva: heavenly court,
be-tokh בֵּטְוָה, in the midst of, among, within
bi- see be-
bigde בִּגדָה, garments-of- • bigde Shabbat: Sabbath clothes
bikkashti בִּקְקַסְתִי, I sought
bilbul בִּילְבַּלָו, confusion, trick
bilti בִּלְטִי, not, non- • bilti meqabber: (אַלּוֹ, {gayn nattik} non-speaking; irrational; animal
bima בִּיָמָה, reading desk in a synagogue; pulpit
bin בִּינ, (older form of הָנ, ben), son • Yehoshua bin Nun: Joshua son of Nun
binyan בִּיָּנָן, (re)building • binyan Ariel: re-building of Jerusalem
birkhot see birkhot
birka בִּרְקָה, blessing-of-
birkhot pl. of birkat, blessings-of-
b-isiat see yesiat
bo בּ, in him, about him
boğaz tr. boğaz: gorge, pass; straits • Boğaz de Reshit: Straits of Reshit (Rosetta)
bohe see bokhe
bokhe בוקה, pl. בוקים, bokhim, crying, weeping

Ch

chakeando tr. çakmak, using a flintlock
chakear tr. çakmak, to use a flintlock
chakmak tr. çakmak, a flintlock
charshi tr. çarşı, market

D

da'at דַּעַת, mind, understanding; independent judgment • koza ke nolo reyeva el da'at: unreasonable, unlikely • me se bolo el da'at: I lost my mind • no es koza ke lo reyeva el da'at: it is not something that the mind can accept; irrational
daft דף, leaf, page
dalfes דעלפס Unknown etymology! The 1720 Constantinople Hebrew text describes Rabbi Najjar as sitting to eat לַקְּשָׁה, kon kavesa deskavenyada, with his head uncovered
damim דָּמִים, blood
darkah דָּרָקָה, her way, her custom • she-lo ke-darkah: unnatural sex
darkhé דָּרָקְּה, the ways-of-
darshar דָּרָשָׁר, to preach, teach, expound
darush דָּרָשָׁ, (pronounced darush in this tradition) a sermon; exposition
dat דָּת, law • ke-dat Moshé: according to the Law of Moses
davar דָּבָר, word, matter
davka דָּבָקה, aram. דָּבָקה, exactly, only, exclusively
dayanear tr. dayannak, endure, tolerate
dayyan דַּיָּן judge • barukh dayyan ha-emet: blessed be the true Judge (said on hearing bad news)
derekh דֶּרֶךֶּה, way, by way of; manner • derekh gezel: by way of stealing, “stealthily” • derekh ha-nesher: the way of the eagle • be-derekh kol ha-arey: the way of all flesh, i. e. to die! • derekh ha-peshat: literally • derekh ha-sehok: frivolously, jokingly, • derekh ha-sod: secretly; mystically • 'al ze derekh: in this way, similarly • she-lo ke-darkah: in an unnatural way • kefsat ha-derekh: (miraculous) shortening of a journey • komo derekh de: in the way of, as
dibber דיבר, he spoke


**DIN**

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<tr>
<th>Term</th>
<th>Definition</th>
<th>Example</th>
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</thead>
<tbody>
<tr>
<td>din</td>
<td>judgment; sentence; justice • din Torá: law based on the words of the Torá • din ve-heshbon: judgment, reckoning • ay din i ay dayyan: there is justice and there is a judge • bet din: rabbinic court • estar en din: stand in judgment • gezar din: sentence • komo es el din: as legally required • muestra din: our legal system</td>
<td></td>
</tr>
<tr>
<td>djam</td>
<td>tr. cam, glass; window • djam de la ventana: the glass of the window • el vidro del djam: the glass of the window</td>
<td></td>
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<tr>
<td>djereme</td>
<td>tr. cereme/cerime, جريمة, penalty</td>
<td></td>
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<tr>
<td>dohe</td>
<td>מהת, put off, defer • dohe bi-devarim: put off with words</td>
<td></td>
</tr>
<tr>
<td>domem</td>
<td>מנת, silent; inanimate object; mineral (kingdom) • en domem i someah: mineral and vegetable (kingdoms)</td>
<td></td>
</tr>
<tr>
<td>dor</td>
<td>נין, generation, age</td>
<td></td>
</tr>
<tr>
<td>doroğ</td>
<td>pl. of dor, generations, ages</td>
<td></td>
</tr>
</tbody>
</table>

**E**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Example</th>
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<tr>
<td>e-</td>
<td>see ha-he-</td>
<td></td>
</tr>
<tr>
<td>'eqîm</td>
<td>ת מישהו, witnesses</td>
<td></td>
</tr>
<tr>
<td>'Edom</td>
<td>'Edom; Christendom</td>
<td></td>
</tr>
<tr>
<td>'eqût</td>
<td>שמע, testimony • dar 'eqût: testify</td>
<td></td>
</tr>
<tr>
<td>e'evîti</td>
<td>see he'evîti</td>
<td></td>
</tr>
<tr>
<td>'ehad</td>
<td>יח, one, same; • mikrè 'ehad: the same fate</td>
<td></td>
</tr>
<tr>
<td>ehal</td>
<td>see hekhal</td>
<td></td>
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<tr>
<td>ehe'rah</td>
<td>see hekhe'rah</td>
<td></td>
</tr>
<tr>
<td>'eloheim</td>
<td>see 'elohekhem</td>
<td></td>
</tr>
<tr>
<td>'elohekhem</td>
<td>דברכם, your God</td>
<td></td>
</tr>
<tr>
<td>'elohi</td>
<td>ב אל, divine; title applied to Rabbi Shimon ben Yohay and the Ari</td>
<td></td>
</tr>
<tr>
<td>'elohim</td>
<td>אל, God</td>
<td></td>
</tr>
<tr>
<td>embinear</td>
<td>tr. binmek, to mount; ride</td>
<td></td>
</tr>
<tr>
<td>emet</td>
<td>אמת, truth • be-emet: in truth, truly</td>
<td></td>
</tr>
<tr>
<td>ẽmsa</td>
<td>אני, I find</td>
<td></td>
</tr>
<tr>
<td>ẽmunà</td>
<td>вера, faith</td>
<td></td>
</tr>
<tr>
<td>ẽn</td>
<td>לא, is not • en bahem: there isn’t among them • en shalom: there is no peace</td>
<td></td>
</tr>
<tr>
<td>ẽn</td>
<td>עי-פי, eye-of-• spring-of- • En Ze'im: the Spring of the Olive Grove</td>
<td></td>
</tr>
</tbody>
</table>
enay: my eyes
enay: his eyes
ephod: ephod, priestly garment
terev: evening; day preceding
tesev: grass
eshet: eshet, wife-of • eshet 'ish: a married woman • kon 'eshet 'ish: adultery
etten: (if) I give
tever: ever • akel 'ever: that member • dingun 'ever zulat: no other member except

farashav: (and) his horsemen
Ferat: (and) the Euphrates
ferat: “singularly,” especially
feredje: tr. ferace, 1) dustcoat worn by Turkish women; 2) cloak worn by the ulema, or Muslim scholars, on ceremonial occasions
ferman: tr. /farsi, ferman/: firman or imperial edict
fesha'im: rebellious acts; sins
fe'i: simplicity • be-fe'i nefesh: helplessly
fe'irat: • the death-of-
f: mouth-of • ke-fi de: according to

gavva: pride • tener gavva: be condescending • tomarse gavva: to boast
gabbé: on top of. • al gabbé ha-mizbeah: over the altar
gadol: great; deep • sod gadol: deep secret
galug: exile
gam: also, too
gan: garden • gan 'Eden: the garden of Eden
garon: Gaon, eminent rabbi
ge'al: • ha-mizbeah: neck, throat
gdoll: the great ones-of- • gedolé ha-dor: eminences of a generation
gedulla: greatness, dignity
Gehinnam: valley of Hinnom; hell
geinnam: see gehinnam
gemara גמרא, study, Gemara, Talmud

gematria גמטריה, assigning a numerical value to letters, based on gemmata

gemilut רדוק, doing •gemilut ḥasadim: doing acts of lovingkindness

gemura ה למרד, complete, total •mehila gemura: total forgiveness

geniza המאורה, hiding; entombment •pozar en geniza: entomb (tr. cenaze, גניזה)

genonim גאון, pl. of Gaon •ge'on 'olam: the eternal eminences

get גת, rabbinic bill of divorce

gemilut שיווה, redemption

gevar הגבר, man-of- •gevar tamim: blameless person

gevir הגבר, wealthy man, leader; gentleman

gevura הגברת, power.

In Kabbala: name of the Sixth Sephira

gezar הגזר, the cutting-of-(judgment) •gezär din: sentence, גזר

gazel הגזל, robbery, theft

gezera הגזרה, (divine) decree •asetensyar gezera: promulgate a decree

gezel לגזל, to annul a decree

gilgul גלגול, (rolling over), transmigration (of souls), reincarnation •en gilgulim: in (various stages of) transmigration •vinir en gilgul de: to assume the form of

gozel הגוזל, redeemer
goyyim גוים, gentile men; the gentiles

gozer הגזר, issuer of a decree •te so gozer: I order you

groses גרוטש, tr. kurus/guruš, piaster; money •gastar grousches: spend money

guf גוף, body

H

ha-he- ה, the

dha-Ari •ךיד, acronym of Isaac Luria Ashkenazi called the Ari

ha-bbala הباحלה, destruction •malakhe ha-bbala: angels of destruction

haf see kaf, ק

hafsed •ךסד, to appoint

haggadah הגדה, Passover Haggada

haggaha הגדה, proofreading

hah see kakh, ק

ḥaham see ḥakham
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<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
<th>Notes</th>
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<td>hakdama</td>
<td>בָּדַּמָּא</td>
<td>introduction</td>
</tr>
<tr>
<td>hakham</td>
<td>בָּחַמָּא</td>
<td>sage; Sephardic rabbi • talmid hakham: student of the Sages; scholarly rabbi</td>
</tr>
<tr>
<td>hakkimmin</td>
<td>הַקָּכִים</td>
<td>aram. הַקָּכֵּנִים, sages • le-hakkim: to the sages</td>
</tr>
<tr>
<td>halila</td>
<td>הַלִּילָה</td>
<td>round about, again and again</td>
</tr>
<tr>
<td>halom</td>
<td>הַלֹּם</td>
<td>dream • ba-halom: in a dream</td>
</tr>
<tr>
<td>haluka</td>
<td>הַלוּכָה</td>
<td>a division; • komo ay haluka ke eskrva livros: how could there be different opinions about my writing books?</td>
</tr>
<tr>
<td>hamat</td>
<td>הָמָּת</td>
<td>because of; due to</td>
</tr>
<tr>
<td>hamishshi</td>
<td>הַמִּשְׁשָׁי</td>
<td>#5 called to the Torá</td>
</tr>
<tr>
<td>hamura</td>
<td>הַמּוּרָא</td>
<td>heavy, serious, binding</td>
</tr>
<tr>
<td>haramoq</td>
<td>הַרָּאָמּוֹק</td>
<td>pl. of רב, ban</td>
</tr>
<tr>
<td>harata</td>
<td>הַרַּאְתָא</td>
<td>expression of regret</td>
</tr>
<tr>
<td>has</td>
<td>חָסָא</td>
<td>sparing, forbearance • has ve-shalom: God forbid!</td>
</tr>
<tr>
<td>hasadim</td>
<td>חָסָדִים</td>
<td>acts of lovingkindness</td>
</tr>
<tr>
<td>hashket</td>
<td>חָשְׁקֶט</td>
<td>quietness • be-hashket va-vatah: in quiet and security</td>
</tr>
<tr>
<td>hasid</td>
<td>חָסִיד</td>
<td>pious; extremely pious person</td>
</tr>
<tr>
<td>hasida</td>
<td>חָסִידָה</td>
<td>aram. ms. det. נְזָרָה, pious, (the fs. det. would be נְזָרָה)</td>
</tr>
<tr>
<td>hatagi</td>
<td>חָטָאֵג</td>
<td>I have sinned</td>
</tr>
<tr>
<td>hattaim</td>
<td>חָטָאְתָא</td>
<td>sinners</td>
</tr>
<tr>
<td>hattara</td>
<td>חָטָאְתָרָא</td>
<td>dissolution (of vows), release from sin</td>
</tr>
<tr>
<td>hattaqeKha</td>
<td>חָטָאְקְהָא</td>
<td>your sin</td>
</tr>
<tr>
<td>havană</td>
<td>הָבָאָנָא</td>
<td>meaning, interpretation • ke es la avana: what is the (secret) meaning? • la avana es ke soj un buen de hayya: the (secret) meaning is way above your head!</td>
</tr>
<tr>
<td>havanog</td>
<td>הָבָאָנָו</td>
<td>pl. of avana, deeper secret meanings</td>
</tr>
<tr>
<td>havdala</td>
<td>הָבָדְלָא</td>
<td>service separating the Sabbath from the week days</td>
</tr>
<tr>
<td>haver</td>
<td>הָבָאָר</td>
<td>friend; fellow-creature; fellow-student, associate; companion; business partner • haverav: his disciples, etc. • haverim: friends, etc.</td>
</tr>
<tr>
<td>havtona</td>
<td>הָבָטְוָנָא</td>
<td>beating, kartash</td>
</tr>
<tr>
<td>hay</td>
<td>הָאָי</td>
<td>living • hay A': by the living God • ba'el hay: living creature; animal • ba'el hay meqabber: speaking (rational) creature</td>
</tr>
<tr>
<td>hayre</td>
<td>הָאָיְרָה</td>
<td>tr. hayir, goodness; advantage • no ay hayre: it is of no use</td>
</tr>
<tr>
<td>hayu</td>
<td>הָאָיְיו</td>
<td>there were • lo hayu devarim ba-solam: there were never such things (in the world)</td>
</tr>
<tr>
<td>hayye-</td>
<td>הָהְיֵי-</td>
<td>hebr. life-of- • hayye-solam ha-ba: the life of the world to come, eternal life</td>
</tr>
</tbody>
</table>
hayyé  aram. יְיָהָה, life  •hayyé le-khol Yisrael shavak, desho la vida a todo Yisrael: he bequeathed life for all Israel
hayyim  יְיָים (plural tantum), life  •hayyim ťovim: good life, good luck! (Sephardic wish)  •hayyeḵha: your life  •be-hayyeḵha: by your life
hayyoṯ  living creatures  •hayyoṯ ha-ḵoḏesh: the four holy creatures: a man, a lion, a bull and an eagle surrounding the celestial chariot based on Ez. 1:5, 10
hazak  הָזָק, strong
hazino  חָזִינו, “sad,” sick  •hazinura: disease  •kayer hazino: fall sick
hazzan  חָזָן, cantor; prayer leader
hazzaya  חָזָה, sprinkling
he- see ha-he-
hekhal  הֶקְחֶל, ark  •hekhal ha-ḵoḏesh, holy Ark
hekhereah  הֶכְרֶה, necessity.  •hekhereah grande: a great need
he’eviti  I perverted  •et ha-yashar he’eviti: I perverted the upright
helal  see kelal
herem  חֵרֶם, ban, excommunication  •meter en herem: excommunicate
herpatenu  חֶרֶموظנו, our disgrace, shame
hesed  חֶסֶד, act of lovingkindness  •el hesed ke kero: the favor I ask
heshbon  חֵשְׁבֹן, account, calculation  •ךֵשֶׁב, fair accounting
hevra  חֶבְרָה, society; partnership  •hevra de ḥabarim: society of grave-diggers  •zeman de la ḥevra: the time of the partnership
hezka(t)  חֶצַּק, (in) the power or the position-of-  •en hezka (sic) de: with the power of, potential
hi  חִי, she
hi see ki.
hibba  חִיבָבָה, love, eagerness  •me-rov de su hibba kon este livro: because of his eagerness to get this book
hibburim  חִibirֵים, compositions, essays
hilhok  חִילָהָה, the halakhoh-of-  •hilhok Purim: the halakhoh (laws) of Purim
hillukh  חִילָל, conduct; manner (tr. gidiš)  •en este hillukh, (a esta iída): in this fashion  •este hillukh a ido: this has been going on
hillula  aram. שִׁילָלוֹת, celebration in Meron in honor of Rabbi Shim’on ben Yohay on the 33rd day of the Omer
hinne  הִנְנֶה, behold, look  •hinne ma ṭov: look, it will be fine
hitbodeq  חִתְבוֹדֵעַ, solitude, withdrawal, seclusion, aloneness  •al-yede hitbodeq: through solitude
hiyyuv ֶבִּורָה, obligation • tyene hiyyuv: is obligated
hizku ֵזְקַעְו, be strong
hizmet tr. hizmet, ḥָצָמִ֑֑ת, service; work
hohma see ֶהֹכֶמַ֑ה
hohmeta see ֶהֹכֶמַ֑ה
hohmot see ֶהֹכֶמַ֑ה
hokhma ֶהֹכֶמַ֑ה, wisdom; skill, science • hokhmat: wisdom or science-of
• hokhmat ha-Kabbala: science of Kabbala • hokhmat siriṭat yaqayim: science of palmistry
hokhmetha aram. ֶהֹכֶמַ֑תָּה, wisdom
hokhmit ֶהֹכֶמַ֑ת, sciences, disciplines • hokhmat nokhriyyoṭ: extraneous disciplines
hol see kol, ֵכֹל
holi ֵכֹלַי, disease; tuberculosis
hörban ֶהֹרְבָּן, destruction • hörban bet ha-mikdash: destruction of the Temple
hosheṭ ֶהֹשֶׁחַ, suspecting • ser hosheṭ: to suspect
hova ֵהֹוָ֑ה, obligation • salir de su hova: fulfill an obligation, ֵשָׁלַיָּם דָּעַ֑ה
hozer ֶהֹזֶרַ, returning, doing again • hozer ḥalila: returning again and again
hullam see kol, ֵכֹל
huṣa ֵהָוָ֑סָה, to the outside • huṣa la-ares: outside the Land of Israel

‡
i see hi
'ibbur ֶיִבְּבַ֑ר, pregnancy, • soql ha-ibbur: the secret of (temporary) impregnation or conjunction
ibe tr. heybe, saddle-bag
'iddera aram. ms., ֶאֵדֶדִ֑רַה, originally a circular threshing floor and by extension an Assembly. The tr. Enderun seems to be related to this root through Persian. ‘Iddera Rabb or Great Assembly and ‘Iddera Zuṭa or Small Assembly are parts of the Zohar
'ikkesh ֶאֵיֶקַש, crooked
ilḥot see hilḥot
'illain aram. ִנָ֑לֵיָה, supreme, supernal
illuh see hilluh
illula see hillula

12
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;im</td>
<td>ְָּּּּ, if</td>
</tr>
<tr>
<td>inné</td>
<td>see hinné</td>
</tr>
<tr>
<td>&quot;iyan</td>
<td>؟?؟, matter, subject</td>
</tr>
<tr>
<td>&quot;ish</td>
<td>ְָּּּ, man • īsh ha-damim: bloodthirsty man</td>
</tr>
<tr>
<td>&quot;issur</td>
<td>ְָּּּ, prohibition • īssur de gezel: prohibition of theft</td>
</tr>
<tr>
<td>hitbodedut</td>
<td>see hitbodedut</td>
</tr>
<tr>
<td>&quot;iyyun</td>
<td>؟؟؟، (qewría, ظط، nazariyya), speculation • kabbala ēiyuniṭ: speculative Kabbala</td>
</tr>
</tbody>
</table>

**K**

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka'as</td>
<td>ְָּּּּ, anger</td>
</tr>
<tr>
<td>kabbala</td>
<td>ְָּּּּּ, Kabbala (“received” secret tradition) • kabbalaf Shabbat: welcoming the Sabbath</td>
</tr>
<tr>
<td>kabbaram</td>
<td>ְָּּּּּ, grave-diggers</td>
</tr>
<tr>
<td>kaddish</td>
<td>aram. ְָּּּּ, doxology recited between parts of the service</td>
</tr>
<tr>
<td>kaddisha</td>
<td>aram. ms. ְָּּּּּּ, holy</td>
</tr>
<tr>
<td>kaf</td>
<td>ְָּּּּּּ, (by) palm of the hand • le-khaf zehuṭ: by the scale of merit, leniently</td>
</tr>
<tr>
<td>kakh</td>
<td>ְָּּּּּּ, (and) so, thus • lo khakh i ha-midda? Isn't this the measure? Isn't this the proper procedure/the appropriate way?</td>
</tr>
<tr>
<td>kal</td>
<td>ְָּּּּּּ, (for kahal) synagogue • kal kaḏosh: holy synagogue</td>
</tr>
<tr>
<td>kandil</td>
<td>tr. kandil, (oil) taper • oras de kandil: at the time of the (lighting of the Sabbath) tapers</td>
</tr>
<tr>
<td>kap</td>
<td>tr. kap/kab, vessel, pan</td>
</tr>
<tr>
<td>kappara</td>
<td>ְָּּּּּּ, atonement, expiation • mizbaḥ kappara: altar of atonement • murir kon kappara: to die after atonement</td>
</tr>
<tr>
<td>karal</td>
<td>same as tr. karar, with r &gt; l • ke karal: how much, how deep?</td>
</tr>
<tr>
<td>karar</td>
<td>ְָּּּּּּ, tr. kaḏar &gt; kaḏar &gt; karar: power; amount • este karar: so much, such, not to be confused with karar derived from ְָּּּּּּ, decision</td>
</tr>
<tr>
<td>karov</td>
<td>ְָּּּּּ, near</td>
</tr>
<tr>
<td>kavoq</td>
<td>ְָּּּּּּ, honor; deference, respect consideration • azerle su kavoq: render the honor due him; treat him with deference, respectfully</td>
</tr>
<tr>
<td>kavvana</td>
<td>ְָּּּּּּ, concentration, intention</td>
</tr>
<tr>
<td>kavvanah</td>
<td>pl. of ְָּּּּּּ, kabbalistic compositions prescribed to control specific evil forces</td>
</tr>
<tr>
<td>kayyama</td>
<td>aram. ְָּּּּּּ, enduring • zeraḥ shel kayyama: enduring progeny</td>
</tr>
</tbody>
</table>
kayyem יַלְחֵם, to fulfill
kayyemet fem., enduring
kazzevan עַבְהָה, liar
ke כ, as; like
kedusha see kedushsha
kedushsha קְדֻשָּׁה, holiness •bi-kedushsha u-ve-tahora: in pure saintliness
kefisa קֵפִישָׁה, jumping, leaping •kefisat ha-derekh: (miraculous) shortening of a journey
kefiyya קֶפֶיָה, epilepsy
ekeshel totality; כֶּשֶל, (and in) total •vi-keshel: included in •u-vi-keshelam: and among them
kelev מְלֵבָה, dog •ke-leveh: like a dog
kelippot קֵלִיפֵי, outside shells, husks, (tr. kalif תנֵל). In Kabbala: the kelippot are the exterior forces of impurity that thwart holiness, i.e. the powers of evil. Some key phrases are: •de noche es la hora de las kelippot: night is when the kelippot have dominion •se adjuntan las kelippot: the kelippot join forces •el poder de las kelippot: the power of the kelippot •no tienen fuerza las kelippot: the kelippot don't have the power •las kelippot siempre van atras: the kelippot always move backwards •se fuyen las kelippot de vos: the kelippot flee from you
kemeot קְמֶאֹת, amulets
kenasot קְנָאֹת, penalties, compensations
keriva קֵרְיוֹב, rending of garments as a sign of mourning
kerovim קְרוֹוָיִם, relatives
keshera קֶשֶרָה, fs. of kasher, fit
kesheroth קֶשֶרְוָה, fp. of kasher, fit. •las kesheroth: the innocent ones
keshura קֶשֶרְוָה, bound, attached •keshura vo ka-leveh: sexually tied to him like a dog
ketroth קֶתְרוֹת, written; handwritten notes •ketroth yad: manuscript
ketuba קֶטְבָּא, marriage contract
kevarim קֵבָרִיּוֹמ, graves
kever קֶבֶר, grave
kevodo קְבּוֹד, his honor •mehila mi-kevodo: forgiveness from your honor, pardon me!
kevura קֶבְוָרָה, the grave-of •keverat ‘erev Yisrael: burial in the Land of Israel
ki that; because, בָּכָה, “is it possible?” used to introduce questions similar to tr. acaba? Or fr. est-ce que?

14
kiddush ֵדועש, sanctification; blessing over wine
kiddushin ֵדועשין, betrothal • dar kiddushin: betroth a woman
kidearon tr. kymak, torture [they almost made mincemeat (tr. kyma) out of him]
kileloțea see kileloțeha
kileloțeha ֵדועש קודשא, (the year’s) curses
kimur tr. kömür, charcoal, ֶפָּרֵשׁ, sanctification; blessing over wine
kisse ֵכֵז, chair, throne • kisse ha-kavoּד: God’s Throne of Glory
kittoג(Is) tr. kömür, charcoal, ֶפָּרֵשׁ
kivro ֵכֵיר, his grave • al kivro: over his grave
kodesh ֵכּוֹדֶשׁ, holiness • hekhal ha-kodesh: holy ark • leshon ha-kodesh: Hebrew • ruah ha-kodesh: spirit of holiness • shemog ha-kodesh: holy names
koen see kohen
kohen ֵכֹהֶן, descendant of Temple priests.
The order for the call to the Tora is: #1 kohen, #2 levi, #3, 4, 5 Israel, #6 samukh, #7 mashlim, (#8 maftir)
kofer ֵכּוֹפֵר, miscreant; unbeliever
kol ֵכָל, totality-of-, all-of- • be-khol: in all • ve-khullam: in all of them • mi-kol: from among • kol she-ken: how much more so
kol ֵכָל, voice • kol bokhim: voice of weepers, Voice of Lament (Title of a commentary on the book of Lamentations by Rabbi Abraham Galante)
kolay tr. kolay, easy
kolel ֵכַוְלָא, community • shaliah de kolel: communal (fund-raising) emissary
komato ֵכָמוֹטְא, his height/stature
konak tr. konak, resting place • azer konak: to take a break on a journey • irse a su konak: return to headquarters
korban ֵכּוֹרְבָּא, sacrifice • ayegar korban: offer a sacrifice • korban musaf: the additional sacrifice/service
korhaה ֵכּוֹרְהָא, compulsion, reluctance • al korhaḥ: against her will • al-korḥi she-lo be-tovaṭi: against my will and reluctantly
kos ֵכֹשׁ, thorn
Kosta ֵקֶסְטָא, short for Constantinople, different from kushṭa (from aram. כַּשְׁתָּה), truth. Thus, be-Kosta, in Constantinople; be-kushṭa, in truth,
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kushyot</td>
<td>difficult questions; objections</td>
</tr>
<tr>
<td>kuval</td>
<td>tr. kova, bucket</td>
</tr>
<tr>
<td>kyošhe</td>
<td>tr. köge, corner, corner seat</td>
</tr>
<tr>
<td>la</td>
<td>ֶג, to</td>
</tr>
<tr>
<td>lag</td>
<td>has the numerical value of 33, see ʻomer</td>
</tr>
<tr>
<td>lah</td>
<td>ֶג, for/to her</td>
</tr>
<tr>
<td>lakirdi</td>
<td>tr. lakirdi, word; rumor</td>
</tr>
<tr>
<td>lashon</td>
<td>ֶשון, language; wording • leshon ha-kodesh: Hebrew • su lashon: its wording</td>
</tr>
<tr>
<td>lav</td>
<td>(יִשְׂרָאֵל + 37 &gt; 42), negative command, אֵל</td>
</tr>
<tr>
<td>layla</td>
<td>ֶליָל, night</td>
</tr>
<tr>
<td>le</td>
<td>י, to</td>
</tr>
<tr>
<td>legediq</td>
<td>ֶגיד, to give birth</td>
</tr>
<tr>
<td>leh</td>
<td>see lekh</td>
</tr>
<tr>
<td>lekh</td>
<td>ms. י, go! mp. leku, go! leku le-shalom: go in peace</td>
</tr>
<tr>
<td>lev</td>
<td>ֶל, heart • be-lev sameah: joyfully • levavvehkem: your heart</td>
</tr>
<tr>
<td>mi-lev</td>
<td>• mi-lev u-mi-nefesh: from/with heart and soul, wholeheartedly</td>
</tr>
<tr>
<td>†uvi lev</td>
<td>• yuvi lev: content</td>
</tr>
<tr>
<td>li</td>
<td>י, to me</td>
</tr>
<tr>
<td>libbi</td>
<td>ילב, my heart</td>
</tr>
<tr>
<td>li-dah</td>
<td>יָבִיל, in her giving birth, when she gave birth</td>
</tr>
<tr>
<td>li-he</td>
<td>see li-khe</td>
</tr>
<tr>
<td>li-khe</td>
<td>יולא, as for • li-khe-ora: apparently</td>
</tr>
<tr>
<td>ma</td>
<td>ה, what?</td>
</tr>
<tr>
<td>ma'amad</td>
<td>הַמָּעַד, office</td>
</tr>
<tr>
<td>ma'amar</td>
<td>הַמָּעַר, chapter, section, topic</td>
</tr>
<tr>
<td>(le)ma'an</td>
<td>(for) the sake-of- • le-ma'an A': for the sake of God</td>
</tr>
<tr>
<td>ma'arav</td>
<td>בָּרָע, the West</td>
</tr>
<tr>
<td>ma'ase</td>
<td>הַמָּאָסֵא, a story, incident; act • ma'aseim tovim: good deeds • ma'ase</td>
</tr>
<tr>
<td>yadav</td>
<td>• yadav: the deeds of his hands</td>
</tr>
<tr>
<td>maqreša</td>
<td>בָּרֶשֶׁת, step, rung, level</td>
</tr>
<tr>
<td>ma'azhen</td>
<td>tr. mahsen (מַּשְׁנֵן), cellar</td>
</tr>
</tbody>
</table>
maggefa מגפה, plague
mahalatֻה, his disease
makom מוק, place
mela מתלא, above
malah see malakh
malakh see malakhé
malakh מalach, angel •malakh ha-maveţ: the angel of death
malakhé מלאך, angels-of- •malakhe habbala: angels of destruction •malakhe ha-shareţ: ministering angels
malhé see malkhé
malhut see malkhut
malka מלכת, queen
malkhem see malkekhém
malkhehem מלחים, your king
malketa ארם, מלכת, queen •Shabbat malketa: Sabbath Queen
malkhé מלקה, kings-of- •malkhe bet David: Kings of the House of David
malkhut ממלכת, kingdom.
In Kabbala: name of Tenth Sephira
malshin מלאשין, slanderer, informer
mammashut ממותש, substance •koza de mammashut: something substantial, real
mamzerim מזרים, bastards
mar מרה, bitter •be-mar: bitterly
masaţם, he found •mašaţi: I found
mashal משל, parable, example
mashiah מashi야, Messiah •Mashiah ben Ephraim: precursor, combatant Messiah of Ephraim's lineage
mashlim משלים, #7 called to the Torâ
maveţ מואת, death
mazon מזון, food •birkat ha-mazon: grace after meals
mazzal מזאצ, constellation; luck
mêara מערה, cave, (tr. mağara, מערת) •mêara: a little •ki-mêat: almost
medabber מדבר, speaking, rational •bilti medabber: a [lого] gayri nätîk non-speaking; irrational; animal
meera see mehera
meforash מפורש, (God's) Ineffable Name
mefursam: famous, illustrious
megilla: scroll •megilla de Purim: Scroll of Esther, (tr. mecelle)
mehaddesh: giving a new interpretation
mehera: fast •bi-mehera be-yamenu: speedily and in our lifetime
mehila: forgiveness, apology •mehila gemura sherira vekayyemem: a complete, true and enduring forgiveness •demandar mehila: apologize
mehisa: division; partition; place •mi mehisa: my place
mehuuyav: obligated
mekabbes: gatherer •mekabbes de pecha: tax-collector
mekatreg: (kathgoreva) accuser
mekubbal: kabbalist
mekudeshet: “set aside”, betrothed
melaha: see melakha
melakha: work, trade; casket, funeral •be’alé melakha: artisans •la melakha ya vino? has the casket arrived? •kuando es la melakha? when is the funeral?
melek: king
melo: fullness •melo’ komato: with his full height
memunné: appointed official •memunnim de kenasot: appointed fine collectors, officials
menuddé: excommunicated
menuhot: resting, places •menuhot sha’anano: tranquil resting places
meot: coins-of- •meot purim: “Purimlik” money
merikia: tr. merak, worry
merkava: the Merkava or Chariot in Ezekiel’s vision as symbol of esoteric speculation
meromam: exalted; distinguished •gevir ha-meromam: the distinguished gentleman
Mesora: name of the Fifth parasha in the Book of Leviticus
met: a dead person •tum’at met: ritual uncleanness of a corpse
metakken: rectify, redress, correct, straighten out; restore •por ser metakken peshat de la Ley: to restore the literal interpretation of the Law •por ser metakken a eya: intercede on her behalf with a tikkun
meturgeman: (simultaneous) translator of the Torá (tr. mütercim)
me‘ubereq: pregnant
mevasser, announcing
s, of distinguished birth
mezakke, rendering meritorious
mezua, inscribed parchment fixed on door-post. •buena mezua i muy keshera: a strictly kashér mezua
mi-bet, from within, inside
miṣharot, deserts, wildernesses
midda, measure; attribute; procedure •ha-midda she-aḏam moḏed bah, moḏešim lo: in the measure with which a person measures, it is meted out to him •lo khakh hi ha-midda: isn’t this the proper course? •midda ke-neḏeh midda: measure for measure, eye for an eye •middot ha-Šem: God’s attributes
miṣgara, Midrash; also a small synagogue or study room adjacent to large Sephardic synagogue
miḵdash, sanctuary
miḵré, fate
miša, circumcision
mišlé, aram. צל, words •mišlé la mimmaseran le-shalia: verbal instructions cannot be transmitted to an agent
mimmaseran aram. fp. menneser, are handed over, transmitted, נмеושר
min, from
miṇḥa, afternoon prayer
miʿnana, aram. זה, from us
mi-pana, from its face, from it
miṣhkanot, abode, (tr. mesken, מسكن)
miṣkav, lying down •miṣkav zekhur: homosexuality
miṣhmara, Custody, District (tr. muḥāfaza, מחוז)
Mishná, Code of Jewish Law compiled by Judah ha-Nasi. The study and memorization of the Mishná is particularly emphasized in kabbalistic circles
miṣhpahá, family
miṣhpah, judgment
miṣvá, commandment •es miṣvá de: it is meritorious, appropriate; a good deed
miṭkaddesh, be sanctified
miṣbea, altar •miṣbaḥ kappara: altar of atonement
morénu, our teacher
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mori</td>
<td>מורי</td>
<td>my teacher</td>
</tr>
<tr>
<td>mosa'è</td>
<td>מוסאא</td>
<td>the goings out-of, <em>mosa'è shabbat</em>: Saturday night</td>
</tr>
<tr>
<td>moser</td>
<td>מזר</td>
<td>traitor <em>moser, malshin i kofer</em>: traitor, informer and miscreant</td>
</tr>
<tr>
<td>mufla²</td>
<td>מ놀א</td>
<td>extraordinary</td>
</tr>
<tr>
<td>muflag</td>
<td>מזלג</td>
<td>extreme, exaggerate <em>ashir muflag</em>: extremely rich</td>
</tr>
<tr>
<td>muhlt</td>
<td>מחלב</td>
<td>absolute; confirmed</td>
</tr>
<tr>
<td>mukaet</td>
<td>מוקאת</td>
<td>tr. mukayet, diligent, attentive <em>azerse mukaet</em>: to make sure</td>
</tr>
<tr>
<td>musaf</td>
<td>מוסף</td>
<td>additional (sacrifice or prayer)</td>
</tr>
<tr>
<td>musafir</td>
<td>מוספיר</td>
<td>tr. misafir, visitor, guest</td>
</tr>
<tr>
<td>musmakh</td>
<td>מוסמק</td>
<td>ordained <em>rav ha-musmakh</em>: rav with full ordination</td>
</tr>
<tr>
<td>muttar</td>
<td>מותר</td>
<td>permitted, lawful</td>
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</tbody>
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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>na'ase</td>
<td>נעש', we shall do</td>
<td><em>ken na'ase</em>: so we shall do</td>
</tr>
<tr>
<td>nafal</td>
<td>נפל</td>
<td>he fell <em>lo nafal davar 'ehaf</em> (Jos. 21:43): not one of all the good words he spoke failed</td>
</tr>
<tr>
<td>nafshi</td>
<td>נפשי</td>
<td>my soul</td>
</tr>
<tr>
<td>nahem</td>
<td>נחם</td>
<td>imperative of ננה, to comfort</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>navi¹</td>
<td>נביא</td>
<td>prophet <em>an-navi</em>: the prophet <em>nevi'a</em>: prophetess <em>nevu'a</em>: prophecy</td>
</tr>
<tr>
<td>negava</td>
<td>נגבא</td>
<td>donation</td>
</tr>
<tr>
<td>ne'emanim</td>
<td>נניימנים</td>
<td>trustworthy people</td>
</tr>
<tr>
<td>ne'emar</td>
<td>נני머</td>
<td>has been said <em>she-ne'emar</em>: as has been said (in Scripture)</td>
</tr>
<tr>
<td>nefesh</td>
<td>נפש</td>
<td>soul <em>nefesh ha-adam</em>: the soul of man <em>nefesh behema</em>: the soul of an animal <em>min-nefesh</em>: from the soul <em>refuah ha-nefesh</em>: healing of the soul</td>
</tr>
<tr>
<td>neged</td>
<td>נגד</td>
<td>before, opposing <em>ke-neged</em>: corresponding to</td>
</tr>
<tr>
<td>ne'ela</td>
<td>נאלה</td>
<td>locking, closing <em>sheat ha-ne'ila</em>: time of the closing of the gates, i. e. last service on Yom Kippur</td>
</tr>
<tr>
<td>nekama</td>
<td>נקמה</td>
<td>vengeance</td>
</tr>
<tr>
<td>nekiyyé-</td>
<td>נקיייה-</td>
<td>mp. cons נקיי, clean, innocent <em>nekiyyé ha-da'at</em>: the pure-minded of Jerusalem, (see Mishna, Gitin IX:8)</td>
</tr>
<tr>
<td>ner</td>
<td>נר</td>
<td>light <em>ner Yisrael</em>: the light of Israel</td>
</tr>
<tr>
<td>neshama</td>
<td>נפשמה</td>
<td>(wind), soul, (tr. nesim)</td>
</tr>
<tr>
<td>nisher</td>
<td>נישר</td>
<td>eagle</td>
</tr>
<tr>
<td>neshika</td>
<td>נשקה</td>
<td>kiss <em>neshikat pe</em>: a kiss on the mouth</td>
</tr>
</tbody>
</table>
nevu‘a, prophecy • toda la nevu‘a: the entire prophetic skill
niddot fp. תִּדְדָה, ritually unclean
nidduy • meter en nidduy: excommunicate, place under a ban
nifla‘ot תִּפְלָה, marvels
niftal ניפל, perverse • niftal ve-iqqesh: perverse and crooked
niftar ניפל, separated; deceased • fue niftar: he died, passed away • fue niftar le-ve‘olamo: he departed for his eternal abode, i. e. he died
nis‘ara נסירה, stormed
nishmato נשמתו, his soul • nishmato ṣerura bi-ṣeror ha-hayyim: may his soul be bound up in the bundle of (eternal) life.
nissim ניסים, miracles • nissim ve-nifla‘ot: marvels and miracles
nisog ניסוג, In Kabbala: ray of light that moves from holiness to places of defilement
nistaddaכ ניסטדakahך, (how can) we prove our innocence?
niskar נסקר, mentioned, (tr. mezkûr — מֶזְקוּר)
no‘da נודא, known
nokhriyyot fp. נוכריית, foreign
nolikh נליח, to carry • nolikh et herpatenu: we will carry our shame
nora נורה, awe-inspiring, awesome
nora‘ot fp. of nora
nosesa נסése, shine, sparkle
nuskha הנỦשקה, text, version, (tr. nüsha)

O

‘od נא, again
‘ofot תות, birds; holy birds based on Ez. 1:5, 10
‘okher נCRM, trouble • okher Yisrael: trouble of Israel (I Kings 18:17)
‘ola נולא, burnt-offering • ola temima u-nekiyya: perfect and pure burnt-offering
‘olam נולא, world; eternal • be‘olami: my eternal abode • olam ha-ba: the world to come, (tr. עולם עולם)
‘olim נבלים, those who are called up to the Torah
‘omer נמים, sheaf; counting the ‘Omer • la‘a la-ba‘Omer: the 33rd day of the ‘Omer
orman, cunning, ruse • kon ʿorma: with cunning, cunningly
ɔgo, him (direct object)

P

pará, heifer • pará ʿadummá: the red heifer
paras pl. of tr. pará, 1/40 of a kuruş; money
parashá, a portion in Scripture. Both traditional readings, namely the Sephardic: ʿresh (parashá, with reduction of the antepre-tonic vowel) and the Ashkenazic: ʿresh (parsha, with reduction of the pre-tonic vowel) are incorrect, because 1) As the guarantor of the dagesh characteristic of the Piel pattern, the vowel under the first radical cannot be reduced, it must have a long vowel in perpetuity. 2) So, too, for the long vowel under the second radical, characteristic of the infinitive in all Aramaic dialects as well as in many Arabic mašdārs. Thus due to underlying word pattern considerations, both vowels must be long.
pargod, (paragauvdh), heavenly Curtain
parnas, manager, administrator • parnas de şeđaša: administrator of charities
parokhet, curtain • mi-beṭ la-parokhet: within the parokhet-curtain
pashaṭi, I have rebelled
pasuk, a biblical verse • pesukim: biblical verses
patṭish, hammer • patṭish he-ḥazak: strong hammer, great dialectician
pazvant tr. (farsi), night watchman instead of the more common tr. bekçi. The 1720 Constantinople Hebrew edition has subaṣṭi.
pe, mouth • bi-khetav: Written (Law) • be-ʿal-pe: Oral (Law)
peʿat, corner-of; side-lock-of • peʿat roshekhem: your side-locks
pēgār, affliction • pēgār raʿ: evil affliction
peğima, defect • peğima de la luna: dark half of the moon, dark concavity of the new moon
perush, commentary; exegesis; exposition
peshaṭ, plain or literal meaning as opposed to sod/secret or mystical meaning
pesuʾaṭ, fp. of lāṣāb, defective, flawed
peṭira, separation, departure, death, (i.e. becoming a niFTaR). The Arabic word إفطار, iFTaR, for the breaking of the Ramaḍan fast comes also from the same root FTR.
pishin  tr. pešin, immediately  
pizmonim  psalms, liturgical poems  

R  
ra  ms. רעה, evil; fp. רעהה  
rabbanim  pl. of רב, master teacher, רבバー, mercy of a rabbi, robissa, (rebbiten)  
rabbanit  רבעת, wife of a rabbi, rebbinit, (rebbiten)  
rabbenu  רבינו, our rabbi; our Teacher (for Moses)  
rabbim  רב, many  *teshuvat rabbim: repentance by the majority  
rahmim  rahmet, mercies, (tr. rahmet, רחמי)  
rasha  ms. רעה, wicked; terrible person, mp. resha`im: wicked people  
rash  רוש, heads-of-  *ra`sheyravot: initials in an acronym  
rav  ms. רבי, seen; seen fit, worthy, deserving, a רבי, reuym: worthy one  
rav  Rabbinic title of Babylonian Amoraim used later on in the Land of Israel  
razin  aram. רזין, secrets  *razin illin: supreme secrets  
re`aya  ריאה, proof  *ve-re`aya: and the proof is  
refu`at  רפוא, healing-of-  *refu`at ha-guf: healing of the body  *refu`at ha-nefesh: healing of the soul  
rehiya  ריפוי, washing of the dead  *rehiya gedola: the great ablution  
rekhev  רכיב, chariot  
remasim  pl. of רמיס, creeping things  
rendjeper  tr. (farsi) rencherioncer, day laborer, workman  
reshit  רשי, authority, permission  
re`ug  רוגע, friendship  
reu`uyim  רעים, los meredidos: the worthy ones  
revi`i  רבי, #4 called to the Torá  
ribbi  רב, rabbi.  
The Sephardic word ribbi reflects a Palestinian vocalization, while the Ashkenazic form rabbi is more in line with Aramaic  
ribbuy  רביע, multitude, רבעי  
ridja  tr. rica, request, favor  *azer ridja: intercede  
ri`shon  ראש, first  *asara ri`shonim: the first ten men who come to the synagogue to form a minyan  
ro`sh  ראש, head  *ro`sh yeshiva: head of a yeshiva  
ro`shehem  see ro`shekhem  
ro`shehem  ראשונים, your head  *pea` ro`shekhem: the side-locks of your head
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>rov</td>
<td>multitude, abundance <strong>rov shalom</strong>: abundant peace</td>
</tr>
<tr>
<td>ruah</td>
<td>fs. הרוח, spirit, fp. רוחות: spirit of holiness</td>
</tr>
<tr>
<td>rubbam</td>
<td>their multitude <strong>rubbam ke-khullam</strong>: most of them</td>
</tr>
<tr>
<td>ruḥani</td>
<td>*רעהני, spiritual, (tr. רוחני, cleric)</td>
</tr>
<tr>
<td>sad</td>
<td>side <strong>sad de 'issur</strong>: ordering on a prohibition <strong>mi-sad ha-ḳeṭusha</strong>: from the side of holiness</td>
</tr>
<tr>
<td>saddik</td>
<td>*садיק, righteous <strong>saddikim</strong>: the righteous ones</td>
</tr>
<tr>
<td>safek</td>
<td>*ספק, doubt, suspicion <strong>safek de ḡezel</strong>: suspicion of robbery</td>
</tr>
<tr>
<td>sakh</td>
<td>*סהק, amount, a number of, a bunch of</td>
</tr>
<tr>
<td>sakkana</td>
<td>סක納, danger</td>
</tr>
<tr>
<td>sameah</td>
<td>סמא, joyous, glad <strong>sameah i ṭov</strong>: happy and lighthearted</td>
</tr>
<tr>
<td>samuh</td>
<td><strong>see samukh</strong></td>
</tr>
<tr>
<td>samukh</td>
<td>סמאק, near, adjoining <strong>samukh</strong>: #6 called to the Torá <strong>samukh li-fetira</strong>: close to death</td>
</tr>
<tr>
<td>sandek</td>
<td>סנסדוק (סונדיק, patron, person holding the child during circumcision)</td>
</tr>
<tr>
<td>sapan</td>
<td>tr. sapan, sling</td>
</tr>
<tr>
<td>sapper</td>
<td>ספסר, to recount</td>
</tr>
<tr>
<td>sar</td>
<td>סאר, turn aside, depart <strong>sar avonekhá ve-ḳaṭeḳkahá tekhupparr</strong>: your guilt has departed and your sin forgiven</td>
</tr>
<tr>
<td>saʾr</td>
<td>סאר, fear <strong>saʾr gaḏol</strong>: great fear <strong>dar saʾr</strong>: to scare <strong>estar en saʾr</strong>: to be in fear <strong>tomarse saʾr</strong>: get scared <strong>yevar saʾr</strong>: be in a state of fear</td>
</tr>
<tr>
<td>sarfe</td>
<td>סארפי, construct of Seraphim <strong>sarfe maʾla</strong>: the Seraphim of above, the sublime Seraphim</td>
</tr>
<tr>
<td>Sayda</td>
<td>Port on the Lebanese coast south of Beirutt called Sidon</td>
</tr>
<tr>
<td>sayran</td>
<td>tr. seyran (סירה, walking; looking on <strong>azer sayran</strong>: watch things pass</td>
</tr>
<tr>
<td>seʾaḥa</td>
<td>טאהא, cry, shout</td>
</tr>
<tr>
<td>seʾdaḥa</td>
<td>טדאה, charity <strong>demandar seʾdaḥa</strong>: beg for alms</td>
</tr>
<tr>
<td>sefer</td>
<td>טסקר, book <strong>sefer Torá</strong>: Torá scroll <strong>yamar a Sefer</strong>: to call to the Torá <strong>Sefer ha-Zohar</strong>: the book of Zohar</td>
</tr>
<tr>
<td>seḥok</td>
<td>טסוק, laughter <strong>derekh seḥok</strong>: by way of laughter, for fun, jokingly</td>
</tr>
</tbody>
</table>

*S*
<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>seraphim</td>
<td>סֶרָפִים</td>
<td>class of angels known as Seraphim</td>
</tr>
<tr>
<td>serefa</td>
<td>שֵׂרֶפַּה</td>
<td>burning; one of the four death sentences administered by a Beth Din. The other three are: מִסְכָּנָה, stoning, מַרְדֶּהא, slaughter, מְתי, and strangulation</td>
</tr>
<tr>
<td>seror</td>
<td>סֶרֹר</td>
<td>bundle</td>
</tr>
<tr>
<td>serura</td>
<td>סֶרּוּרָה</td>
<td>bound up</td>
</tr>
<tr>
<td>seva</td>
<td>סֶבָּא</td>
<td>satisfied-of-, full-of-</td>
</tr>
<tr>
<td>sevira</td>
<td>סֶבֶירה</td>
<td>probably for סֵבְרָהוּ, neighborhood</td>
</tr>
<tr>
<td>sevivav</td>
<td>סֶבֶּיבָב</td>
<td>its surroundings</td>
</tr>
<tr>
<td>sha’ananoṯ</td>
<td>שַׁאֲנוֹנָו</td>
<td>fp., tranquil, secure</td>
</tr>
<tr>
<td>sha’aré</td>
<td>שָׁעָרֶה</td>
<td>gates-of-</td>
</tr>
<tr>
<td>shahrit</td>
<td>שָׁהְרִית</td>
<td>morning prayer</td>
</tr>
<tr>
<td>shaliyaḥ</td>
<td>שָׁלִיָּה</td>
<td>emissary, agent</td>
</tr>
<tr>
<td>shallah</td>
<td>שָלָלָה</td>
<td>for be-shallah, fourth parashá in the book of Exodus</td>
</tr>
<tr>
<td>shalom</td>
<td>שַׁלוֹם</td>
<td>peace</td>
</tr>
<tr>
<td>Sham</td>
<td>שָׁם</td>
<td>abbreviated form of שָׁמְשִׁים, Damascus. Depending on context, it can also apply to the Governorate (Vilâyet) of Sham in the Ottoman Administration which included all of Syria and parts of Palestine</td>
</tr>
<tr>
<td>shamayim</td>
<td>שָׁמֶאֱיָמ</td>
<td>heavens</td>
</tr>
<tr>
<td>shammash</td>
<td>שָׁמָּמָש</td>
<td>attendant, sexton</td>
</tr>
<tr>
<td>shamta</td>
<td>שָׁמָּתָה</td>
<td>aram. שָׁמָּתָה, ban, curse</td>
</tr>
<tr>
<td>shana</td>
<td>שָׁנָה</td>
<td>year, (tr. סֵנָה)</td>
</tr>
<tr>
<td>she’at</td>
<td>שֵׁאֲת</td>
<td>the hour-of-</td>
</tr>
<tr>
<td>she-be`al</td>
<td>שֵׁבֶּאל</td>
<td>which on</td>
</tr>
<tr>
<td>she-bi</td>
<td>שֶׁבְּי</td>
<td>which is in</td>
</tr>
<tr>
<td>sheg</td>
<td>שֵׁג</td>
<td>male demon; evil spirit</td>
</tr>
<tr>
<td>shekaṣim</td>
<td>שֵׁקָסִים</td>
<td>abominations</td>
</tr>
<tr>
<td>she-ken</td>
<td>שֶׁ-קְנֵי</td>
<td>for so, thus</td>
</tr>
<tr>
<td>Shekhina</td>
<td>שֵׁהָכִינָה</td>
<td>God’s indwelling presence</td>
</tr>
<tr>
<td>shel</td>
<td>שֶל</td>
<td>of</td>
</tr>
</tbody>
</table>
shelema  fs. שלמה, complete, full • teshuva shelema: full repentance
shelihug  שליחות, mission
shelishi  שלושה, # 3 called to the Torá
shelitiya  שליט, rule, dominion
she-lo  שלוכו, that ... not
sheluhim  mp. שליחים, sent; emissaries • somos sheluhim: we are sent
  • ditos sheluhim: said emissaries
shem  שמ, the Name (God’s) • Shem ha-meforash, Shem YHV’H: God’s
  ineffable name • be-shem de kada uno: mentioning each one by
  their name (to personalize the prayer)
shemashot  שמשות, suns • ben ha-shemashot: at twilight
shemo  שמ, his name
shemot  נושאים, names • shemot ha-kogesh: holy names • shemot
  ha-tum’ah: unclean names
shena  שינה, sleep
shenat  שנות, year-of- • shenat geulla: year of redemption
sheni  שנים, # 2 called to the Torá
sherira  שירה, true
shesh  ששה, six
shetiya  שתייה, drinking
sheva la-El  שבח הלא, praise to God
shevak  aram. שבק, he left, he left behind, bequeathed; • hayé le-khol
  Yisrael shevak, desho la vida (buena) a todo Yisrael: he bequeathed
  life to all Israel
shevu’a  שבעה, oath • bi-shevu’a hamura: with a binding oath
shitta  aram. שיטה, six • shitta sidré Mishná: the six orders of the
  Mishná
sh’ur  שואר, measure; limit • sh’ur de una ora: about an hour
sh’ur ke  to the point that; enough • sh’ur ke me salyó la alma: to the
  point that I couldn’t take it anymore • sh’ur ke me izeron las
  karnes pretas: enough to leave black marks on my flesh • sh’ur
  ke no pudo meter pye en basho: to the point that I could not
  stand on my feet
shiva  שבעה, seven • shiva (for the more correct shéva) berakhot: the
  seven blessings chanted during a wedding ceremony
shoresh  שועל, root; soul-root • arrematarse kon su shoresh: to be totally
  uprooted • mezmo shoresh de su neshama: same soul-root as
  one’s soul
shote, fool, silly, idiot • shote muhlat: absolute idiot
sibba, reason, rationale • zo hi sibba: this is why • fueron sibba: they were responsible • por sibba: because, (tr. sebep, سبب)
siqin, is popular Ladino for עד, shedim, demons, euphemistically called los mijores de mozotros
sirdé
siggufim, acts of asceticism, penitential acts • azer/dizir siggufim: to perform ascetic acts • tevilot i siggufim: immersions and ascetic acts • siggufim i ta’aniyot: ascetic acts and fasts
sikkum, summary; amount, sum
siklet, tr. siklet, weight; pressure • le azian muncho siklet: they pressured him a lot
simmanim, (shmei’on), marks, signs
šinnorot, pipes; channels • estavan los šinnorot i kaminos serrados: the channels and the roads were blocked • se deskuvriran los šinnorot: the channels will open up • šinnorot ha-kegusha: the channels of holiness
sirťut, draw, delineate • ħokmat sirťut yaḏayim: palmistry
sod, secret; mystery; esoteric interpretation of Scripture • sod ha-śibbur: the secret of conjunction
šofe, watcher, seer • šofe atidot: seer of future events
sofer, scribe • eskrivyo el sofer el get: the sofer wrote the get
šomeah, sprouting, growing • en domem i šomeah: mineral and vegetable (kingdoms)
šorkhè, needs-of-, necessities-of- • šorkhè shabbat: necessities for the Sabbath

T

tə’am, reason • ke es el tə’am: what is the reason? • por este tə’am: for this reason
tə’ana, claim; pretext • kon tə’ana ke: under the pretext that
ta’anit, afflicting; fast
taḇba’at, ring
tahanunim, supplications • tefilot ve-tahanunim: prayers and supplications
tabbulot, deceptions; chicaneries
tahel, may begin • tahel shana u-birkhoṭeha: may the year and its blessings begin
tahora, cleanliness, purity
The Ashkenazic reading *tohora* is better than the widespread Sephardic reading *taora*, as the *meteg* under the *tet* is to indicate a secondary accent rather than a long *qames*

*takhliṭ* - הָכִּילִית, end; completeness  • *takhliṭ ha-davar*: the end of the matter; the ultimate/real reason

*ṭakkifu* - וּנְתַקִּיפוּ, you shall (not) round off

*talmiḏ* - לְמַדָּה, student; disciple  • *talmiḏ hakham*: disciple of the sages, intellectually superior person; scholar  • *un talmiḏ de los talmiḏim*: a certain disciple

*tanim* -םָם, whole, complete; perfect, (tr. tamam)

tanna - מַתָּנָה, répétiteur, scholar of the Tannaitic/Mishnaic period

taora - see tahora

tāṣa - עַשָּׁה, tr. *tas*, cup, bowl  • *tasika*: a small cup

taṣmīḥah - מֶחֶרֶח, (the land) shall sprout

*ṭawāt* - וּבֵי-טֹאַת: by mistake

tefilla - הַפּוֹרָה, prayer; also morning prayer  • *tefillot ve-tahanunim*: prayers and supplications

*tehillōt* - הָעַלָּוֹת, praises  • *le-yoshev tehillōt*: to the One who dwells on praises, God

*ṭehorim* - מָשָׁא, clean, pure

*tehillōt* - see tehillōt

*tokḥef* - טָכֵחֵף, immediately

*tekhuṭṭar* - מְכִיתְכָּו, (your sin) shall be forgiven

*tēlēd* - בִּשְׁפַּת, and she gave birth

*temima* - וָמִיָּם, perfect  • *ola temima u-nekiyya*: a perfect and pure offering

*tenassu* - דִּשְׁבָּה, do (not) try

*tenay* - מִדְלַיְתָא, condition, stipulation  • *kon tenay ke*: on condition that

*tenū'a* - עַלָּוָה, movement  • *izo un poko de tenū'a*: he moved around a little bit

*tenuma* - נִמְנָה, slumber  • *le-af'appay tenuma*: slumber to my eyelids

*ṭeorim* - see tehorim

*ṭerafa* - הָפָרַט, healing

*tēshuva* - מְשֻׁבָּה, repentance  • *tēshuva shelema*: full repentance  • *tornar en tēshuva*: to repent  • *vidhay i tēshuva*: confession and repentance  • *niftar kon tēshuva*: he died after having repented  • *tēshuva de rabbim*: repentance of the majority, public repentance

*ṭevā* - טְחֵית, Sephardic name for the *bima*  • *suvir a la tevā*: to go up to the *bima*
†evá', nature • su téva': its nature, (tr. tabí'at)

tevilla, ritual immersion • cuatro tevilo': four immersions

tihle see tikhle

tikhle, may (the year) end • tikhle shana ve-kilelo'te: may the year and its curses end

tikkun • tikkun grande: an elaborate tikkun • tikkunim fuertes: strong tikkunim

• muchos tikkunim: many tikkunim • tikkun ke melda kada dia: a tikkun that he read daily • tikkun para mi neshama: a tikkun for my soul • tikkun para los avonot: a tikkun for sins, acts of penitence • tikkun para akel ombre: a tikkun for that man

• le eskrivyos los tikkunim: he wrote him the tikkunim • kuando meldash su tikkun: when you read his tikkun

tikra' • tikkunim, she called (his name)
tissafu, you shall be swept away
tizké, may you be worthy of • tizké la-misvo': may you deserve to perform more misvo'
tokh • be-tokh de: within
tórah, trouble, bother • tomarse tórah: to bother
tosef, and she continued (to bear)
toseftá, additional section in the Zohar
tov • ma tov: how good • besora tova: good news
tova'tah • she-lo betova'tah: against her will, grudgingly
tren aram. ור''ר, two

triyakilik tr. tiryakilik, (derived from qhriakhvheriac, an antidote for poisoning), preoccupation; moodiness.

tum'a defilement, enkonamyento • tum'at met: defilement caused by a dead body • puertas de la tum'a: the gates of defilement • ruah ha-tum':a: spirit of defilement

U

u, same as ve, and
ula, perhaps
u-mi(n), and from . . .

†umma, nation, (tr. ümmet, עִמָּ) • umm'ah, nations • umm'ot ha-so'olam: the gentiles of the world
‘urzilain  aram. צותילין, young animal  •tren  ‘urzilain de-‘ayyalta:
  two fawns, twins of a gazelle, after פצר צותילין וצזרת
uve-lavi-
  ובעו, and in, among

vadday  אד, certain  •be-vadday: certainly
ve  א, and
ve-hi  see ki, כ
vétah  בטח, security, safety  •va-vétah: in safety, safely
viddiy  וידוי, confession
vikkiaḥ  ובקה, discussion, argument
vo  בו, in him, (beth essentiae) about him

yaʾalé  אל, will come up, will be  •lo yaʾalé arukha le-maḥalato: there
  will be no healing for his disease, i.e. he will be incurable
yaʾames  אמ, become strong  •yaʾames levakhem: may your heart become
  strong
yaʾamoḏ  אוד, may he stand
yaḏ  יד, hand  •al yaḏ: by means of, through
yaev  see yahev
yahev  ויהי, (who) gives  •yahev hokhme ta le-hakkimin: who
gives wisdom to the wise, מוקה לא חכמה ויהי
yakhol  יכח, it is possible  •ki-ve-yakhol: as it were
yamea  see yameha
yameha  ימה, her days, her term
yamenu  ימנו, in our days, in our lifetime
yamim  ימים, days  •be-tokh de sesh yamim: within six days
yashar  ישר, the upright
yedē’ah  ידיה, he knew her
yedē  ידה, hands-of-  •al yedē: by means of
yeḥi  יחי, (and) it happened  •va-yeḥi ha-yom: and on a certain day
yei  see yeḥi
va-yēleḥ  see va-yēlekh
va-yēlekh  ילק, (and) he went
yemani  ימני, adj. right (side)  •yamnuḏ ha-yemani: pillar on the right side
yemino (יְמינו), his right side • al yemino: on his right side
yerli tr. yerli, local person
yéser (יֶסֶר), inclination • yéser ha-tov: good inclination • ye-šer ha-ra': evil inclination
yeshiva (יֶשִׁיבָה), academy • yeshiva de los syelos: the Heavenly Academy
• yeshivat de los syelos (for individual rabbis) Heavenly Academies
• yeshiva de arriva (yeshiva shel ma'ala): the Academy on High
yešiatišiāt (יֵשְׁיאָת), exodus from • yešiati Misrayim: Exodus from Egypt
yitov see yikhtov
yihud (יִהוּד), union; unification (of souls); • azer yihud: to do a yihud • meldo yihud: he read a yihud • pasar el yihud: rehearse a yihud, in order to be fluent in it • yihud sovre un kever: yihud said over a grave • el yihud toka al sharesh de su neshama: the yihud touches the very root of his soul
yikhtov (יֵיקֵחות), (and) he wrote
yimmah (יִמָּה), may it be blotted out • yimmah shemo ve-zikhro: may his name and his memory be blotted out
yimmale'u (יִמְמַלֵּאֻה), when (her days) were full, i. e. when her time to give birth was at hand (tr. günleri dolunca)
yoldjis tr. yolcu, travellers
yom (יֹם), day • ha-yom: today • yomam: during the day • ma yom mi-yomayim: how is today different from other days? • be-yom ha-din ha-gadol ve-ha-nora': on the great and awesome day of judgment
yoshev (יֹשֵׁב), sitting; enthroned • yoshev tehillo: enthroned upon praises, God

Z

zahar see zakhar
zahuṯ see zakhut
zaif tr. zayif, weak • lo tengo zaif: (my child) is in poor health
zakhar (זָקָר), male • ben zakhar: a male child, (tr. zükûr)
zakhuṯ (זָכָה), merit, privilege, worthiness (in a religious sense) • nóvo zakhut: he had the merit, he was deemed worthy.
In Modern Hebrew, recent usage has devalued this religious term when it became a substitute for the more mundane to be able.
zaken (זָקֵן), old • zaken u-seva' yamim: old and advanced in age

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zekhur álezepexhíw, homosexuality
zekhu² variant of zakhu²
zemán ąmpent, time, (tr. zamân)
zemiroth ólh, liturgical hymns
zenug ęg, fornication, (tr. zinâ)
zerā' ınt, seed; progeny • zera' de Yisrael: progeny of Israel  • zera' shel kayama: enduring progeny
ziarar ḥziyara: visit, visitation • ziarar 'al kivra ha-saddíkkim: to visit the graves of the righteous.
Etymologically, the Ladino word ziyara is a remarkable loan word that seems to go back directly to the Arabic inya, ziyara in Andalus rather than to its Turkish cognate inya, ziyaret spelled with a final and open ı. In my view, this is an important distinction.
zikhro ınt, his memory
zoama see zohama
Zoar see Zohar
zohama ınt, filth, foulness
Zohar ınt, the Zohar or Book of Splendors  • Zohar ha-kadash: the holy Zohar
zohè see zokhè
zokhè ınt, meriting, deserving, worthy  • zokhe li-kevra' ḥere Yisrael: to merit being buried in the Land of Israel  • sera zokhe: you will deserve the merit
zo hi fs. this is • zo hi sibba: this is a reason why, this is why
zo i see zo hi
zulat ınt, except • zulat por el dediko chiko del pie: except for his small toe
HEBREW ACRONYMS

(RASHÉ TEOVOTH)

a"a א"א  'alav ha-shalom: peace be upon him
a-niz' א-ניז' ha-nizkar: the above-mentioned
erShb"Y הרשבי he-haham ribbi Shimon ben Yohay
avv"a וו"א The ineffable name with changed order of consonants
b'aa"r ב-א"ר ba-'avonọtenu ha-rabbim: because of our many sins
b"d ב"ד bet din: religious court, tribunal
b"U ב"ע barukh Hu: blessed be He
h"y ח"י ḥas ve-shalom: God forbid
H"V ח"ו Hayyim Vital (Calabrese)
kyr"a כירא ken yehi raṣon, amen: thus may it be favorable, amen
kmooar"r קמואר ר' kevoq morenu ve-rabbenu ha-rav ribbi: his honor, our teacher and our rabbi, the rav ribbi
l"g ל"ג lag la(ba)-omer: 33rd day of the Omer
lf"q ל"ק il-ferat qatan, according to the shortened numeration
mk"t מ"ט morenu kevoq Toraqo: our honorable Tora teacher
moa'r מ"ר morenu ve-rabbenu ha-rav ribbi: our teacher and our rabbi, the rav ribbi
moarH"V מואר ו"ו morenu ve-rabbenu ha-rav ribbi Hayyim Vital: our teacher and our rabbi, the rav ribbi Hayyim Vital
moar"Y מואר"י morenu ve-rabbenu ha-rav ribbi Yisḥaḳ (ha-Koen): our teacher and our rabbi, the rav ribbi Yisḥaḳ (ha-Koen)
moar"M מואר"מ morenu ve-rabbenu ha-rav Moshe (al-Sheykh): our teacher and our rabbi, rav Moshe (al-Sheykh)
moarM"K מואר"ק morenu ve-rabbenu ha-rav ribbi Moshe Kordovero: our teacher and our rabbi, the rav ribbi Moshe
morenu ve rebennu ha-rav ribbi: our teacher and our rabbi, the rav ribbi

morenu ve rebennu ha-rav Shimon (Uzeda): our teacher and our rabbi, rav Shimon (Uzeda)

Moshe Kordovero

nēsah sela ve-amen: forever, sela, amen

para: ox

rabbī: rabbi

Raḥamana liššelān, el Dyo ke mos guafrē: May the Merciful protect us

Sammael: angel of death

Sefaradi ṭahor, authentic Sefaradi

Shemo yiḥbarakh: may God's Name be blessed

tibbane u-tehkon: may it be rebuilt and established

tibbane u-tehkon bi-mehera be-yamenu: may it be rebuilt and established soon and in our lifetime

u-zehu ṭugen alenu, amen: and may his merit protect us, amen

ve-ḥayim le-khol Yisrael š̂avā, i desho la viqqa para todo Yisrael: and he bequeathed life for all Israel

yishmerehu bore<sela: may his Creator protect him, sela

zehu ṭugen alenu, amen: may his merit protect us, amen

zihro li-erah: may his memory be a blessing

zihro le-hayye ha-olam ha-ba: may his memory be for eternal life

zēher sāddīq ve-kaḏōsh li-erakhā: may the memory of the righteous and the saintly be a blessing
**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>adj. of rel.</td>
<td>adjective of relation</td>
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<tr>
<td>advers.</td>
<td>adversative</td>
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<td>aram.</td>
<td>Aramaic</td>
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<tr>
<td>caus.</td>
<td>causative</td>
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<td>conj.</td>
<td>conjunctive</td>
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<td>cond.</td>
<td>conditional</td>
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<tr>
<td>dimin. of endear.</td>
<td>diminutive of endearment</td>
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<td>fp.</td>
<td>feminine plural</td>
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<td>fr.</td>
<td>French</td>
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<tr>
<td>fs.</td>
<td>feminine singular</td>
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<td>hebr.</td>
<td>Hebrew</td>
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<td>inter.</td>
<td>interrogative</td>
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<td>intrans.</td>
<td>intransitive</td>
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<td>lat.</td>
<td>Latin</td>
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<td>ms.</td>
<td>masculine singular</td>
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<td>mp.</td>
<td>masculine plural</td>
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<tr>
<td>q. v.</td>
<td><em>quem vide</em>, look there</td>
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<td>pl.</td>
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<td>rel.</td>
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<td>syn.</td>
<td>synonym</td>
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<td>trans.</td>
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<td>Turkish</td>
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**Romanization**

<table>
<thead>
<tr>
<th>Ladino</th>
<th>English</th>
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<tr>
<td>ס or zero</td>
<td>', or zero</td>
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**NOTE:**
- The second column of this romanization chart reflects popular usage.
- For easy reading, diacritics in both the Ladino and English texts have been kept to a minimum.
- The *daghesh forte* is used to indicate doubling as in יַיַּי tikkun.
- The traditional rendition of the *shewa mobile* as an e is observed in every case, such as: יְיַי devarekhá, your word versus יֱיַי devarékha, your words.
סkiye העריא

מצ chiefly ירושלם הובכ"א

בשנה ע"זשת' ה'פ"מ

ד.reset עלירוא"ל ירושלם
شابלי הגרמיה


ההואемыеו רותה אלוהים ופרמרן. הם דיתאתאספניוהן-picture של הקהל
ואוירות תלפיות והתניניניה ני של סרתלי ורואו קיר לקורי מסקול
מיטילידיי קירס ואן לברואוה. סר של מתאמטביי אל综合整治ה ניביאה דיל.assertIs
ומיאפקיתיך ני מואלולה הלפשיה דיליד שורט' ני מפרק
 Petersons מברר ני מופאו יאנסון ומואריה אליזאף או יראבריה הא
ונמייריר ריצק ואיל אימפריאור פורס עלאבריא הא נפשות דיל רפרידי
יד ילכו קיפונהו או פנמי מיריאן מיקנינים קוניתי בופהים דיל איסנאר
בגילדיאי ני דודיה אי ג隨時ו אי בפל לי בלתי מעבר ובלתי אי אילית
יפסקולריית טיפסיהרס דיל לי לי ני איסנאר ופוספייר דיל איל דייה
ני סירקיאי ניא זיל זילו זיל הקדרס איה סה קאמיא
אם קאמבריאן או איל קאמל פודר אי יגאבריה או אי מי
מיסדיק ני בונ בור יס ביול תדסי יאיבת 심י אי ייל איל
אלל בור ש_border איה יסבי יאיבת 심י אי ייל איל
יאיסנו בושת שכלל די פיואיא מפרש פור א.HorizontalAlignment
איה ור האריא יאיל איריא יאיל איריא
יא אשאני דרייה איה נק קריאקון: די דיוס אי די גים פוספיירם איה אפיזאיה
וייבי כסיפייאיר ני אימפריאור פורס עלאבריא הא נפשות דיל איסנאר
ניקוויב ני פיקאידור קאללור. פורס עלאבריא אימפריאור בופה
ני פיקאידור פורס עלאבריא אימפריאור בופה
משרמש פותי. את לי בוגאנה פורס
[6] מפי יוג טופן. אימפריאור
ובברידי איל גרנדי אי יאר באראני
וייל טופנון אי פורס עלאבריא
نظריידות אים מגונאם איה פורס
遍及יידות אקיל
ריאה אנסדרו בגהם ני איל קהל נק קומיי ביבי יאוובנעד או
שיוויו
לא ניתן לקרוא את התוכן המוצג בתמונה זו.
على حدث،ordeי דילמברטר, של לאビュー, של לאビュー, פריספר. 

יפקארס, קים פארה, לקוינמנים כף את אמצעי,ANCEDהלוק. 

 haze עשו, לקוינמנים כף את אמצעי,ANCEDהלוק. 

ויווד,איל ידידית והחלק את נטויות וקרויים,ויהי קוליה. 

כדואפרים, אמצעי,ANCEDהלוק,.started שית. 

מעס סצ'ר, לקוינמנים כף את אמצעי,ANCEDהלוק,.started שית. 

דוח, לקוינמנים כף את אמצעי,ANCEDהלוק,started שית. 

ס מוס ויתו הל פדראת, לקוינמנים כף את אמצעי,ANGEDהלוק,started שית.
槁הו היותו גוארים ויזדמנシステムות תותח ותובג אולא שיתף כי אל הרה organised by another party במטרה לאפשר את פ歳��ן בתוךਸיה של ההנה אולא

10
לא ניתן לקרוא את התוכן המוצג בטקסט המוצג.
ולספדנים הק"ג ב׳ינוירון ד"ג עין פור מיסטערפ כל השבטים ד"ג מסכם ד"ג חידות איסמאת בו אל פר והבר אברת
ולὁ πνεῦμα τὸ ἁγιόν, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πάντα ἐκ τῆς θείας χειρός, τὸ πά

איספדריפידער ולע ק"ג טיירה ו"מ בקוח
כיתובות גא湪ראזאמש איציל פיז"א איצסבוסיס פיז אופרל די חכ מ"ש אינגי מופר

ך פירספנברג יא ריסבניר די רנגי איסקאפריד אמא

סמאבניר איז ריא איססבצאפע איציל רב מלדאנזג קון לו הבירה אי

אססבצאפע קון עילויים זיא תלמיד די איציל רב ריב משה קדרזידיר ביותר זיא

אססבצאפע ידוקלאאנדנרב זיא ריב פינג איי אוגנה הובצק קי די איספי

תיה קי קזגנדייזיויא סיבר פלאיבראס די רג ריב אבוטפעז איציל רב לול

קרא הייל בווי פיראני דירופרמעה די די דים פוטו די איציל יא קוחה

די פירספנברג קי אופשנ גאנ']>ספז ונייוו חפס איסקאנזראג מי דורש קי לו די

ידנג לווי איי פיראדא. די דרש איי תלהדי קון פאוואיד ייר טאלק חוקז פורק

יאי דירש א чтויס יז איסטסש. לי פזנדנגייז עיל ריב אספמיה בא פיי דיי

ידיו פארמאמיס בייזיוו חבס. איי א ogs גוסל עיל ריב פורז אוסהיה באגצד א

לי דרש איסטסש ייז פארמאמיס חבס אי יגי פול קרישיא באגצד באח א

איבלי סלא ליבר אי פספראז אסקריפס פורז איספוס די דיי. די לואזג טי

אליפאמוס איקל חפס איי סי פואיז קזגנדהויב הול קופה די יי פלי מפראפעזד זיל

יא איבליי ליבר עיי די פלדאנזג איציל איברי די סימ גוסז אטסבצאפע אציל ריב

קון לו החירפ מילדאגרפ ויא די דיי פלדאנזג איציל ריב שפאמלה זואיזה

казанדיאר די אנגאז אראש אמסט קי איסקפאפע די אפלאראז קי איציל ריב איי

איאליפאמוס איי סי פואיז איציל ריב סאליזג איא אוסףנגייזיאל אספוס ל

גפייזופ מש קי קופה בלוז איציל ריב אנגאז איי ניאספאמא פלא ריב

יאנגי קון איי דייזיוון איציל ריב פים מיזימ קי איציל אופרlland נבר

קיזינברג שזיאויזה גון די צוי איי בוליז קי איי הווט. גון

ארספנביאייז ליי ריב דיי פלאיבראס פא דירב שפאמל ייבש איציל ריב פול

ק פסי דזיא הל בידראז קי מזוויז איייפייז הווט איי דיי קי פמש פורק אימוס

יא איספוס דייזיא איי בול פומ. גון די דרש ריב שפאמל איספוס זי פושי דיי

ק מי דיינגרז הל בידראז קי מזוויז איייפייז הווט איי דיי קי פמש פורק אימוס

עשרה הראשבוג קום פי אושנספי איציל איי אקארנג רויאיז אנגאז ביס די יי

יא אמאברגאר מובזג איי מוספז ודיידיבי קי מיזי איספוס זי פושי איי
לא ניתןقرأ את התוכן המוצג בתמונה.
לא ניתן לקרוא את התוכן המוצג בו.
אנחת אלמנת קינית קרמחה או קרפריזדו כדיése את אונחת קרר madrid או קירקוק של קירקוק madrid או קירקוק שאר קירקוק madrid.

יאי ליlish תונפל איסוסון דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספיטוריה דוס דוקטורס פור אינספitere DA: ואילו בר האיל והים והיכל יייל והית שהוזן בד ויעזר קורין.
בוכ��ם א"יאןושו פה"queryString ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"С神经系统 Д"А"S神经系统 Д"А"S神经系统 Д"А"S neurological ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统 ד"א"ס神经系统デ...
ნიდით ჩვენი დღესთვის ჩვენი სტატიის ახლანდელი ხედვა და ვერაპოზიტიური შედეგი იძლია. ჩვენ იშვიათად ფიქრობთ და ვითარდებთ გაირიგვაფინჯამ. ჩვენ არ ვცხოვრებთ ცეცხლში და ვერ გავეხმარებთ სამწერლო თესლებს.
A "International Foundation for Science" is the largest organization of this kind in the world, including many small, independent foundations. The IFS is an independent foundation that is not affiliated with any government or political organization. It is a private, non-profit organization that provides grants to scientists and research organizations around the world. The IFS offers a wide range of grants to support research in all fields of science, including basic and applied research. The IFS was established in 1963 by a group of scientists and engineers who wanted to support scientific research in developing countries. Today, the IFS is one of the largest and most respected foundations in the world, with a budget of over $100 million per year. The IFS is headquartered in Stockholm, Sweden, and operates from its offices in Paris, New York, and Tokyo. The IFS is governed by a Board of Directors, which is responsible for setting the foundation’s policy and overseeing its operations. The Board of Directors is composed of scientists, entrepreneurs, and philanthropists from around the world. The IFS is an important source of funding for scientific research, and it plays an important role in promoting scientific progress and scientific freedom around the world.
כדי את הל בĦי הלא איראיבורם דיו לאים בוטאנטרמאים ול כדי
סימפורטיאן דיו סאליצלנטן קון פיורב דיו דריף קון
モドרי לא באסטופוליאסטופוירובג דיו טפמאו דיו הל הראוד דיו
מי קאיהר מיטראני דיו הל מואטיר. אסמוסנטס דיו טופי אי
ביי גכ to של תודרי דיו קירופטולימיר דיו איי גאטור גנגל איי
があらהר ביכרבש טפאק פסopenh אי יים דגונ קון בופ אוגנארופטהק באמצעות פארה טאימאר
יאי ליפּר דק איסמאס איוינגן קון קאיאוירוול סילבטהארווס דיו
לאו זוגת אי פאר אוסטרו ליבגר דיו בּאיסטרוס מ hakkס ס                                                                              
قامהפור וודו איי מונגד.

אם כי סימפוה איספמה קואו ד איספמה מראיבאאס קי אייה אייל
סינבירוון או צפת' די ספמאוגידה איי באוגנוק איספמהבלס
בעיבוריון או אייראאעל על קפרס וטדיסים. סוביבונור תוגח די
בר אגדרי אי פיוירון או פוק די לופ מילונプライז קי אייה,
קראו מפור.bottomAnchor בר האגדרי או פיוירון או פוק די לופ
מאספמאてもיר איו אגרו ה צפת' די בייר קי מודר די יאני אוגורה
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שמטרות של קבוצת הגרנדירר פרוקס איס ביגינר די יבגדה גראנדיירר איס מ－ הגותן איס ודגוג יד לע ענמנ היד אימיבר דא ואיבגי אכיב אימיבר אן תושבatsu.

שלימא אופריך ממיקה פרה מ－ מאנג.

לא אנסווים דואג אנג אנסוו דא לע פוריזזיא ודואג רק ירשו איייל.

דבר אאנסייר און פאר פאר און דיווריז אלאל ביא עלייר ביר.

ולש הרימון

הכומ דא בירניר גל רמייריזיון סק בואנגי יאדא דא קון מוגוזג בוכור דא לע

יאיבגארדר דיוילימטרר דא אנסיב אופי יבגדה יברגארדר איי אני אסיונאיאר

יא קון מאנפ שיווון די אוונג האור עלייר דיו ישש אפקל אמאיבר אייל ביר:

יא קומס אופס ידוע רלי יאונה אינגיי אנסיבר יל דיו ארון ליוו אינגיי الرابع

יא אופריך אין דיו אופל.

יא ליוו אינגיי אנסיבר יא יאוני און פורטיס די יא דייוו סטרואירג און תושבוק קופרילדה הפרס:

יא אופסיסימי אופס ממעש. קיון דאיבר ביגינר איי פירות דילצה.
ס脬ביזא ד"ר פרוטאגלית ב"ן אירוח עשיר מגפל או פ' פאק' דילפאניד א"י איל
בר או יל ינשה: מ"פרוסיד איי איל"גב א"י יאיב"ל י"ל וייאו אייל
ואובבי יליא ד"ק נאכסי אסשת דין דיאא פ'תק פ"אולי קאמה
 secretive: "40" א"נקריפילרעה אירוח דייל ד"ק נא וכיים אסשת דין דיאא פ"אולי קאמה
 איקראני. "טכ"וייל צ"תח" צא"י דיים סמ. מ"פרוסיד איי איל"גב א"י יאיב"ל י"ל
Ye ינשה דייל ד"ק נאכסי אסשת.

אגרה די עוגנת ופשימע הנה הג מוב. א"י סיבו דייח"ג, ינשה די מודו איו, 
יאיב"ל א"ניקראני אול צא"י סמ. מ"פרוסיד איי איל"גב א"י יאיב"ל י"ל
יא ילב א"ריך שמואליאמי או ילב ינשה ב ול עיאו אייל.

אספתא א"לקליצא אודאה. א"י בוח יד לול פיקאודס קד יל מ"דיקפיירגד
idis קג מובש קד אורד קס"א עלס"א קודו ד"ל אייך א"דיאקאנד"א.

南京市 לשעבר א"קנראגי א"י צא"י אייך א"דיאקאנד"א ד"ל ד"ל אייך א"דיאקאנד"א
קודו ד"ל אייך א"דיאקאנד"א ד"ל.

ידיש א"לי רב ייז ינד קא"א פ"אידא א"כ טו דייש קא"א מ"יפי, ק"ג קש מ"סקאנדunlikely
קודו ד"ל אייך א"דיאקאנד"א ד"ל ד"ל אייך א"דיאקאנד"א ד"ל.

בר טקסט מ'א"דיאקאנד"א ד"ל ד"ל אייך א"דיאקאנד"א ד"ל.

קוביש

בר או יל ינשה מ"פרוסיד איי איל"גב א"י יאיב"ל י"ל קד ילב אייל קט
בר טקסט מ"א"דיאקאנד"א ד"ל ד"ל אייך א"דיאקאנד"א ד"ל.

אימורב א"לי רב ייז יל ידיש קא"א מ"סקאנדunlikely מ"סקאנדunlikely
רדסיבר די"י מ"סקאנדunlikely מ"סקאנדunlikely.

ר"ז הבית ד"ל ידיסב פור'ב ספח ד"ל ידיסב פור'ב.

אל"גי איס"י קימ"ד איי איל"גב איל"גב ידיסב פור'ב.

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לא ניתן ל Parses את התוכן המוצג בחホール.
אין ממושך בדף זה.
לא用车 얜 את סֶשֶנָטָרحر או פֶלֶעַרָפקר לא פֶסֶדַרָים יי דה לֵל דִּי, וַיַּלְכוּ נָאָיָה לְפַרְלֶגֶר דָּי לְפַרְלֶגֶר דָּי.

לַיְשׁוּ נָאָיָה וְאֶפֶלֶעַרָפקר סֶשֶנָטָר חְדָמַה אוֹ פֶסֶדַרָים יי דה לֵל דָּי לְפַרְלֶגֶר דָּי לְפַרְלֶגֶר דָּי. הִזָּה אוֹ פֶסֶדַרָים יי דה לֵל דָּי לְפַרְלֶגֶר דָּי לְפַרְלֶגֶר דָּי.

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איליאת החשש של היווה רוח לא עוד לחם גבעותיו. יָדֵיהוּ בִּפְרָחְשָׁהְוּ אֲנַשִׁים לְעֹלְמַי הָאֲדָמָה וְלַעֲלַי הָאֲלָמָה, אֵיךְ יִסְדַּרְנוּ לְהַעֲלוֹת מָרָבָּבְּוּתִים וְלַעֲלַי הָאֲלָמָה.}

[61] המלדראים עֻלָּהֲנָהוּ הַגַּבֵּר יְזִידַּת הַגָּאוֹן, וְלָכֶם מֵאֶרֶם הַגָּאוֹן, וְלָכֶם מֵאֶרֶם הַגָּאוֹן, וְלָכֶם מֵאֶרֶם הַגָּאוֹן.

[62] וְאִוְּרְיוֹן הָאֲדָמָה אֲנַשִׁים לְעֹלְמַי הָאֲדָמָה וְלַעֲלַי הָאֲלָמָה, אֵיךְ יִסְדַּרְנוּ לְהַעֲלוֹת מָרָבָּבְּוּתִים וְלַעֲלַי הָאֲלָמָה.
אנו מתאימים למשימה זו. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית ו($('#ב').

אנו מתאימים למשימה זו. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית וトップית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית וтопית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית וтопית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית וטופית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית וטופית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות חברתית יותר מมวลית וטופית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות共和国ית יותר מมวลית וטופית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות הרפובליקנית יותר מมวลית וטופית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של ההתפתחות הרפובליקנית יותר מมวลית וטופית. אנו מאמינים כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות הרפובליקנית יותר מมวลית וטופית. אנו מאמינש כי כל פעילות תרבותית וחברתית являются חיונית למגמה של התפתחות הרפובליקנית יותר מมวลית וטופית.
אין לארוג ולכבוד את העריך בין העצם לשטק העריך חכם כי היה בין המוך לאלה מудר כי מקוה את על יד货源
اهل רבי היה ופי אשר יתעמל את הא الانترنت מustralian על יד货源
הערה: [73]
לא לברך כי כל יום הלברך כי הוא סופייה. האל עשה נפלאות מקיום ת直辖 ברביה נשים. וברך את אנשי הנכון להיו את ברביהなのに שגולהו בברך.

 mpg514.2.png

[75]
איס קי סון מתויביםundi ממידים מזווחים לאו הלבנשאטרוף בר איס רואים
וד הלגנש רוי סאלוריא אנטוניא רוז הלגנשאטרוף הלר לשישיא על בר
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הקדמה
[82] איסמטס אוסמא. ילמ דיש איל גוז אינדה אוגרוהא בל ל
 ePub תונש איסמטס אוסמא. ילמ דיש איל גוז אינדה אוגרוהא בל ל
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 seguro que este texto es gratuito. Puedes encontrar más información en la web oficial

 texto de imagen
לאפעםinci, בבלו ו柩, רבים ראו את אבלי_Constructs ואת אוכלי_Constructs, אך לא אהלו אותם. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אךไม אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצa את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצa את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצa את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא מצא את האגף המריר, אך לא אהלו него. דוד שלח אמיאורוב לתאו, אך לא מצא את האגף המריר. דוד לא מצa את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא硕士学位 את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא מצa את האגף המריר. דוד לא硕士学位 את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא硕士学位 את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא硕士学位 את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא硕士学位 את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא硕士学位 את האגף המריר, אך לא אהלו אותו. דוד שלח אמיאורוב לתאו, אך לא硕士学位 את האגף המריר, אך לא אהלו同一个。
אין תרגום עבור התוכן המוצג בתמונה.
ennent, הנותנה לחקלאות ה콜ונים או אישים אחרים.

יהו, אחר תבירה של דימאון, יול ברה היהง ורגלאו על האיל
בר הארי "ויול הלפכה" כי הלכתי יד הלכתי התוכנה של אạc-
ף אורוגות הלכилось ניו עם מוצקים כי אנטלостью
主動י הוא בור," ואינו הוא בור, "הוא" הוא הבור בשילוב אנג"ו
ביו, "ית" :)

או היה נסיוןvents בין ישיבת יול טריליטי כי ידיךבליז וה
 NodeList איאס והנה בור, ישיבת יול טריליטי כי ידיךבליז
מקלט את יול בר היימ יולו ידום לוד מחוק בור, יול ידיךבליז
脈 רוטויים יול בר, תבורה בר צו בור ידום כי ידוע משולש יא
כינסם קוחו חורק ויול בור דרשר יא בוגר

לוד טריליטי כי ידיךבליז הבסיס יול בור, "תורנה מהיתוי" יול
.listdirיקבליז, תבורה מהיתוי יול אפרייםיל יואר חק כי ידוע
לידר, "יאס" יול ידיש מהיתוי יול מסיסס כי ידיךבליז
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כינסם קוחו חורק ויול בור דרשר יא בוגр
איננו מודעים לאף קר小微企业 או ארגון מכלを使った פיתוח פירמיד.

אני לא מודע לאף קר小微企业 או ארגון מכלใต' פיתוח פירמיד.

אני לא מודע לאף קר小微企业 או ארגון מכלใต' פיתוח פירמיד.

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בשנת אצ'"ר יפ"ק
דפוס עוזיאל ירושלם

הקודמת המוציאה לאור

סריינא קך דרמי ל'יבק אי שובהש רה הربح הקדוש המקובל האלוהי
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מילאבדה ואין דים לזרז מותה גראגנרי קאסרפגירריי אליל א摈ביי יא סינדרי
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 было יין תמספי איאן קובז לול סובבי. אי רונג אלו שים יא איל בווכד דיל בינ
וקודש יידע איר ספלדה מור יי אייל שיא"ית פותח ליל בחרות הקדושה
ויוכננ להזזת מידיאו יי Fernandez שמו יא פוס סיריה הוחלב בווכד ביב מקדשנו
והמאמץ פעלה בדיחה בידר"א
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