If you should ask me, and say- why is it today that we mention, set in motion and act- but the Active Name is not heard? [This is] the answer- the third of this kind- with the help of God (Shaddai)- and I the youth, will tell you how I was proved[[1]](#footnote-1) in this matter. Know, my masters, that first I desired to learn Torah- and I learned a bit of it [the Torah] and also Mikrah, but I did not find anyone to guide me in the matters of the Talmud- not through their own fault, but due to my longing for home and the enjoyment of my father and mother, until God gave me the strength to seek out the Torah and I left and sought and found and was steadfast on the matter of the Talmud, away from my land for years. And still, the fire of the Torah burned in me and I didn’t even feel it. I returned to my land, and [there] God summoned for me a certain Jewish philosopher and I learned a little bit of the Moreh Nevuchim and added desire to my desire. I placed upon myself a little bit of the wisdom of logic and the natural sciences and this wisdom became very sweet to me, since nature, as you know, attracts nature, [the law of] each species is not invalidated. God knows and is witness, that were it not for the fact that my faith was reinforced a little by my prior study of the Torah and the Talmud, I would have already ruined many matters concerning the commandments and their like, even though the fire of intention burned in my heart. It was not enough for me what the Rabbi revealed to me through study until God summoned for me a Godly man, - a mekubal- who taught me the ways of Kabbalah, in general. And afterwards, since I had that little bit of natural science, the way seemed to me to be as a forbidding figure. My teacher answered me- My son, why do you deny something you have not experienced. Indeed, you should try, and if you do not find anything, and you do not find in yourself wholeness with which to hang the lack on your part, that you can say that it is nothing. And always, in everything he taught me, he would limit the matter within natural borders, to make it sweet for me, until my intelligence accepted it and I entered it willing. I made a kal v’chomer with myself and I said this is a matter which contains gain without loss, I will see if I will find something to my benefit here, or not- what I had is what will be. I put myself with myself and taught myself the refined way as well as permutations and geometry and the rest of the ways of the Sefer Yetzira. And every way he had me travel on, he did so for two weeks, until its form was well engraved in my heart. And so he led me for about 4 months. And he would command me to erase everything. He would say: My son, the intention is not that you should be limited to any form, and even though you will be at the highest point, for so is the way of the Names- in all that they are not understood, even so this is their worthiness to themselves until you arrive to the act of power that is you are not allowed- only your intellect and your thoughts are his. I answered him- You honor, why did author of the books, by ways of nature, together with the instruction of the Names? He said to me, for you and for people like you who philosophize in order to pull their natural human intellect, and maybe that draw will be the reason that will bring them to the knowledge of the Name. And he brought out books for me- made up of letters, names and gematriyot that man cound never understand at all, since they are incomprehensible. He said to me, this is the way of the Names. And truly, I did not want to see it, since my intellect could not accept it. He said to me, I did something very foolish when I showed those to you. In the end, after about two months had passed me by, and my thoughts spread, and I saw new wonderful innovations were occurring to me. I took it upon myself, during the nights, to compose and apply philosophical inquiry to the material of the letter- slightly different to what I am doing now- and I stood for three nights and it was not made known to me. When I came to the third night, as midnight passed. The quill was in my hand and the paper was on my knees and I was nodding off when I saw that the candle was about to go out. I stood up to fix it in its holder as often times happens to someone who wakes. I saw that the light remained. I wondered greatly as if my eyes saw that it was going before me. I said, I don’t believe. I wandered throughout the whole house, and indeed it followed me. I went into my bed and covered myself and behold it came with me, according to the hour. I said, certainly this is a big sign and innovation- this thing that I saw. In the morning, I told the Rabbi and I brought him what I composed. He straightened me and said to me, my son, if you would risk your life putting together the Names, you would innovate something bigger. Now my son, say that you cannot bare it not to compose anymore, give half to there and half to you- meaning compose half the night and half the night refine. So I did for about a week. When I came to the second week, the power of study came into me and I couldn’t write the composition until it was as if there were there ten men they couldn’t compose something that influenced via parable. When I arrived at the third night of this, the other power past midnight, which is a very purifying and strengthening power, and the body became weak. I took it upon myself to take the name of “Viyisa”, to purify with it and to circulate it. And as I circulated it one small hour and behold the letters became big in my eyes, like large mountains, in a parable, and a great trembling seized me and I did not have strength and my hair stood on end as if I wasn’t in this world. I immediately fell, since I couldn’t feel any strength in any limb. And it was as if a speaking figure emanated from my heart and came up until my lips, forcing them to move. I said, what if, God forbid, a foolish spirit entered me- and behold I saw it speaking wisdom- I said, certainly it is a spirit of wisdom. And indeed, after a short hour, my natural power returned and I rose, very weak, and I still didn’t believe myself and once again took the Name and refined it as I did the first time and behold the same action took hold of me, and even so I wouldn’t believe until I tried it something like 4 or 5 times. When I woke up in the morning, I told my Rabbi. He said to me, and who gave you permission to touch the Name. I told you not to put together letters alone. He said to me, this is certainly a great virtue among the prophetic virtue. And he wanted to separate me, because he saw that my face changed. I said to him, for God,(for the name?) you may give me any power that I am able to take that which emanates from my heart and to accept from it. For I saw (fit) to draw it and to receive from it a figure- as sort of great blessing full of water, if man would open it, he would be watered by it water and his soul would be separated from him. He said to me, my son God will give you the power, for this power is not in man’s hand. And once again it acted upon my on the Sabbath eve in a similar manner. And I had two signs in this matter that I would know that I was ready to receive after two nights without sleep only a kind of night and day spent in refining and intellectual inquiries regarding the knowledge of this reality and the negation of all foreign thoughts. The other sign is the heightening of thought in very deep intellectual ways according to nature and the weakness of the body and the strengthening of the soul until my whole self was soul. The second sign was the power of imagination was strong in me and it seemed to me that my brain was broken, then I recognized that I was ready to receive the Name. I tried this on Sabbath eve with the great, explicit name. And when I touched it, I was immediately very weakened, and a voice emanated from me and said, you should surely die and not live and who brought you to touch the Name. And indeed I immediately fell down and begged before God and I said, Master of the Universe, I only came to this place to know you and didn’t you command David to Solomon: “Know the God of your father and serve him, and [did not] Moses our Teacher- may his memory be a blessing- reveal this to us in the Torah when he said, Show me Your ways and I will know You, etc for then I will find favor in your eyes.” And I was in the middle of speaking when the figure of the anointing oil anointed me from my head to foot and made me tall with great joy and I cannot describe this form due to its great spirituality and the sweetness of her pleasure. This all happened to your servant at his beginning and the night and God forbid, that it is not for glory that I told this story, in order be seen as great among the masses. For I know that the veneration of the masses is a lack and lessening in the value of all those who seek the true value that is separate in type and kind- as different as the light is to the dark. And if those philosophers of our faith who are drawn to the inherent rational, and the power of their intelligent is very weak regarding the secrets of the Torah, they will laugh at me and say- see how he wants to draw our minds to made of tales, all them plots, ? spirits, stories and imaginary things which are in his mind and he thought them to be real given his lack of knowledge in the science of nature. However, if they would see the mekubalim who have fathomed some of this matter, and all the more so if something was revealed to them via experience, they would be happy in this and the things would be pleasant in their eyes. The only thing that would be difficult for them is the fact that I discovered all of this explicitly. And I know that God is my witness, that I intended all this for the sake of heaven and I wish that every person of our holy faith was more virtuous than me in the matter and cleaner- maybe they will be able to discover something that I didn’t know, for this is the true wisdom, its way is not accepted and it is called and the reproof this way and that is not redeemed and it in its other truth teaches all the creatures that are prepared to receive for free according to his perfect attribute of mercy- and he desires it with the perfection of his attributes, and I couldn’t bear to not influence my fellows the way that God influenced me and since this is the wisdom with doesn’t have natural wonders since its precedence is spiritual like the first result which you will see until the last one in the figure of the ? until that enlightened person will bring him in the knowledge of those many results that which are ?? this matter in which there is an experiential rational last sign and his opinion will be at rest. There for I say to one who would deny this way: I will give you my experiential sign which ? I will testify before [you] with the help of god, the wisdom of the letters as set out in Sefere Hayitsira with the spiritual actions that I tries. Indeed, the physical [actions] you did not try and the thing by me possibly had a form and I do not desire it because it is shameful, and everything is ? to the perfection of the soul in spirituality. And all the more so it is for me an action which defiles the name, and this what our teachers were referring to when they said- when the corrupt multiply, etc. For one who enters this path, his heart needs to worry in side of him, even regarding the necessary natural matters, since he is made of them and connected to him, all the more so in seeking the advantages, of pure opinion. And if so, I am straightforward that anyone who wants to enter this way, should intend this for the sake of heaven and not deny a thing which he does not know until he tries it. I I knew that if he is pure and the experience will not act on him, the lack will be hung on him, since he did not prepare properly to receive, and if he is lacking he will blame the lack on the matter like the wonder maker who is reaeld who did have a sharp enough intellect to enter the internal and therefore denies it. Even so, the truth is truth and this its reality and even though he cannot understand it until God prepares for him an enlightened person who will refine is intellect in it and he will delight in finding it and about him it is said- that the whole world is built for him. The world of truth on which God set a rational eye and rejoiced in him and gave him all the desires of his hear for all the truthful things.

1. Cf. Deuteronomy 33: 8 [↑](#footnote-ref-1)