

## The Teachings of Rabbi Yehuda Fatiyah of Yerushalayim

### *The Exorcist The Kabbalist Who Won World War II*

*Introduction and Translation by Rabbi Ariel Bar Tzadok  
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#### Introduction

Every now and then a person non-observant in the ways of our Torah asks me: "How come we do not see miracles today, as there were in Biblical times?" My answer is always the same; I tell them that they are not looking in the right place to see the modern day miracles. They ask me where they should be looking; I point them to Rabbi Yehuda Fatiyah.

Born in Baghdad in 1859, Rabbi Fatiyah rose up to be the foremost student of the Ben Ish Hai. He had said regarding himself that he was the reincarnation of Rabbi Yehuda Landau, a great Ashkenazic halakhist, author of the response Nodah B'Yehuda.

Rabbi Fatiyah said that he had to come back to Earth, for although in his previous lifetime he was a great sage and pious man, he did not fulfill his Torah obligation to study Kabbalah. So in this life, the study of Kabbalah was his main focus and tikkun (rectification).

Amongst his many works, which include multiple commentaries to the holy Zohar and the Etz Haim, Rabbi Yehuda authored Minhat Yehuda. In it, in Parashat Yehezkel, Rabbi Yehuda writes of his experiences with earthbound souls, and the exorcisms he performed.

Even among Kabbalists this was not the norm; Rabbi Yehuda was a step above the rest. My own teacher, HaRav Meir Levi zt'l told me that when he was a child he had met Rabbi Yehuda, and when Rabbi Yehuda cast his eyes upon him he ran out of the room. I asked Rabbi Meir why he had run; he responded that he was afraid, because Rabbi Yehuda's eyes were so intense.

The most important and famous episode regarding Rabbi Yehuda was his involvement with the infamous Circle of Blood. According to the August 14, 1987 issue of the Jerusalem Post Magazine, Rabbi Yehuda persuaded the British Command in the Land of Israel to give him and two others the use of a plane and a pilot. He instructed the pilot to fly a large circle completely around Israel (including parts of Egypt) while Rabbi Yehuda performed “kapparot” – the traditional slaughtering of a chicken performed prior to Yom Kippur, the blood of the chickens being thrown out of the plane. Rabbi Yehuda thus made a Circle of Blood surrounding Israel.

While some might think this the act of a desperate man, it seemed to have served its purpose. The author of the article quotes Rabbi Yehuda as saying: *“Shortly afterwards, Rommel attacked and the lads in the mess used to kid us. ‘Fat lot of good those chickens of yours have done’, they said...but they were wrong. It was Rommel’s last fling. Three weeks later came Monty’s advance from El Alamein. The rest is history...Mind you, I wouldn’t have believed it had I not flown the mission myself.”*

Do not underestimate the power of a Kabbalist, especially one of the caliber of Rabbi Yehuda Fatiyah. His students and his students’ students teach in Jerusalem to this day. Rabbi Yehuda Fatiyah ascended above on the 27<sup>th</sup> of Av, 5702.

## Selections from the Works of Rabbi Yehuda Fatiyah

### The Relationship Between Torah Law and Rabbinic Law

*From Minhat Yehuda, Parashat V’et’hanan (68)*

***“You shall not add to the word that I command you, nor shall you subtract from it”.***

*This appears difficult. How then is it that the Sages have added a number of commandments which we call Mitzvot D’Rabbanan (Rabbinic Law)??*

*This matter can be compared to a doctor who writes out a prescription of a number of herbs for a sick patient. The doctor tells him what herbs to buy, how to grind them down and brew them into a tea. The patient is then to drink a spoonful of the tea every morning and a spoonful in the evening. The doctor was emphatic that the mixture not*

*lack any of its ingredients, nor should there be additions to the number of ingredients or their volume; for this would make the illness even worse, and place the patient in danger.*

*The patient purchased and prepared the herbs exactly as the doctor ordered. After brewing them, he stored the tea in a jar so that it wouldn't spill. Now in the patient's house there was a person who was present when the doctor ordered the patient what to do regarding the herbs. This person says to the patient, "Didn't the doctor tell you not to add anything to the herbal formula? How is it then that you placed the tea within this jar?"*

*The patient responds, and says, "You are such a fool. You ought to pay closer attention! The jar is not an addition to the herbs; rather it safeguards the herbal tea so that it doesn't spill. The doctor did not need to order me to store the tea in a jar, for he knows that I have enough sense to do this on my own".*

*Thus it is with the mitzvot of the Torah. For HaShem only commanded us not to add to or subtract from the essential "herbs", which are the mitzvot of the Torah. For example, there are only four species in the lulav, only four tzitzit on a four-cornered garment, only four sections placed in tefillin. We are commanded not to make them three or five. Also, there are seven days to a holiday, and seven days for menstrual purity; we do not make them to be six or eight.*

*Our Sages did not add to the body of the mitzvah itself; they only made safeguards to the mitzvot, similar to the jar that safeguards the herbal tea from spillage. These are the boundaries and fences that our blessed Sages have made.*

*For example, one should not be alone with a married woman other than with the door open (Kiddushin 80B). One should not touch his wife when she is in niddah so that the touch does not lead to forbidden acts (Shavuot 18B), etc. (The Sages) received their authority (according to the verse) "and you shall observe all My safeguards" (Lev 18:30). (This means to) place a safeguard around My safeguards (M. K. 5A) .*

*With this can we answer the aforementioned difficulty; for our Sages have taught (Ber. 4B), "All who violate the words of the Sages are subject to capital punishment". This does appear difficult, for even if one were to violate the Torah itself, the only one liable to capital punishment is the one who violates the most stringent of laws. How is it then that one who violates the words of the Sages, even the most lenient of matters, is subject to the death penalty?*

*In accordance with the analogy written above, one who violates the words of the Sages is as one who drills a hole in the jar containing the herbal tea. By this move, all the tea*

*will in time leak out, for the safeguard boundary (of the jar) has been violated. Thus one will come to violate all the mitzvot, without any safeguards to stop him. Thus is such a one condemned to death.*

*I have heard that such a question as this was asked by a king to Rabbi Yonatan, the author of the book Kereti Uf'eleti. Rabbi Yonatan answered the king by asking, "Isn't there a law similar to this among your own laws? One who kills another soul is not sentenced by the judges to death immediately; first, they must investigate the matter thoroughly.*

*However, if a man entered into the King's courtyard without permission from the chief of security, do the guards not have permission to literally take a sword and chop him in half? And where are the judges who ruled over the case of the one so killed?". The king answered, "Were I to place judges over matters such as this, I would have to stop everyone from performing all other kinds of work, just to have enough judges to judge those who enter without permission!"*

*Rabbi Yonatan said to the king, "Thus it is the same with our Sages of blessed memory; for all their words are nothing but safeguards to the words of Torah. Their edicts are like the guards who stand at the entryway; thus, whoever violates their word is punished with death.*

## Commentary

This section is very unlike Rabbi Yehuda's kabbalistic works. Yet, the message in it is of ultimate importance to anyone who dares wish to enter into the Palace of the holy King.

The analogy used here of an intruder in the palace is quite an accurate description of what happens to one who wishes to ascend the spiritual ladder without proper preparation.

Kabbalistic study brings the student into direct contact with the living (and burning) Light of HaShem. As with any fire, the Light of HaShem must be contained in order for its benefit to be obtained. Without a proper vessel, the heat of the light will burn and cause great damage. This was the cause of the original "Shevirat HaKelim" (The Breaking of the Vessels).

The mitzvot that our Sages have innovated, with the full awareness and approval of Heaven, are the necessary vessels through which the light of the Kabbalah shines forth. It is therefore incumbent upon us to, prior to shining the light, create and strengthen the proper vessel so the light can come through pure and clear.

Being that this is such a necessary task, the one who would jeopardize the Heavenly ordained natural order of things is worthy of death.

## The Difference Between Dreams That Come from Angels & That Come from Demons

*Sefer Minhat Yehuda (Parashat Miqetz 47)*

*"And in the morning, his soul was agitated." (Ber.41:8). This infers that his soul was not agitated in his dream as he slept, but only in the morning when he awoke and contemplated the meaning of his dream. Then was he deeply troubled from within.*

*We find a similar case with regards to Nebuchadnezzar and his dream, where it says (Dan.2:1), "His soul was troubled and his sleep left him." For he was awakened from his sleep by his dream, and his soul was troubled within him. He could not return to sleep.*

*This then is the way of a true dream that comes through an angel. One's soul is not troubled while one sleeps when seeing the dream, only after one has awoken. The reason for this is that it is not G-d's desire to frighten a person or cause one trouble while that one sleeps. [A dream comes] specifically to make one aware of what [Heavenly] edicts have been made concerning oneself or others. This is so that one may make efforts to rectify their sins. If so, why then should one be bothered while one sleeps?*

*This is similar to the prophecy that Isaiah spoke to Hezekiah, King of Yehuda, that he would die, and not live (2 Kings 20:1). Our sages have said [regarding this episode] that [Hezekiah] would die in this world, and not live in the world to come. He asked [Isaiah] why. [Isaiah] answers because you did not marry and beget children. [Hezekiah] responds, if so, let me marry your daughter. Isaiah says that it is too late for that, the edict has already been issued. Hezekiah says Isaiah, Son of Amotz, silence your prophecy and leave. For I have received from the House of my father's father [King David], that even if a sword is dangling over a man's throat, he should never stop awaiting [G-d's] mercy. For if the edict has already been issued, and there is no more hope, why then did G-d send you to me? You do have good news to tell me.*

*Thus, it is with a bad dream that is shown to a man through an angel. For were it not possible to nullify the edict by one's prayers, fasting, and charity, as well as one's repentance for what one has done, why then would the person be shown the dream at all? This is what our sages have taught [Ber. 55A] regarding the verse, "G-d has done this, so that you will be in awe of Him" [Koh. 3:14]. This refers to [showing one] a bad*

*dream, so that one will be in awe of G-d. This being so, why should the dreamer be disturbed while he sleeps?*

*This then is the rule: The dream that comes through an angel will be neatly arranged. It will not be a mixture of conflicting matters. It also will not be fearful and terrorizing at the time of the dream. More than this [while within the dream] one will see oneself as if one were completely awake. If all these conditions have been met regarding a dream, know for sure that the dream is true, and that it has come from an angel, and that this is a 1/60 portion of prophecy [Ber. 57B.]*

*However, the dream that comes through a demon, has another way to it. The demon stands next to the person while he sleeps a light sleep, and whispers in his ear frightening things, and fragments of things from various subjects. These things trouble the person's mind and make him afraid. His heart beats faster, and he awakens because of the heightened fear.*

*These demons remain standing there [at the persons side], and rejoice and laugh at him in that they were able to frighten him. When the person returns to sleep, they in turn bother [the person] all over again. They continually repeat this. No man will escape this until he repeats the bedtime Shema prayers.*

*There is also another way. When the person is awakened, he should say, "**Tameh Tameh Barah Lakh M'kan**" [unclean one, unclean one, be banished from here]. Say this three times. Then the demon will leave, and the person will rest securely. If one has an enemy then he should say, "**Tameh Tameh Barah Lakh M'kan V'lekh Etzel Ploni Ben Ploni V'hav'hi'lehu**" [unclean one, unclean one, be banished from here, and go to the home of so and so, and bother him]. The demon will then do whatever he is commanded.*

*If you wish to experiment with this, whisper in the ear of a young child while he is sleeping a light sleep, and say to him I have bought you all kinds of sweet candies, and I have placed them in this box nearby. When the child awakens from his sleep, he will ask about the candies, and where they are. This is what is written in Sefer Hasidim 135 and 441.*

*Therefore most dreams that are frightening and disturbing usually occur when a person is in a light state of sleep, such as at the beginning of one's sleep, or at its' end when one is about to awaken, for only then is the brain able to receive those [demonic] images, and not when the person is deep asleep.*

*Know, that even if one recites the bedtime Shema Israel prayers prior to sleep, if one is awakened from one's sleep by a crying baby, or for whatever reason and then returns to sleep, the demons can then have sway over him, to frighten and disturb his sleep with*

frightening images. One must recite again the Shema Yisrael prayer a second time. One must at least recite the first verse and Baruch Shem, as it is written in Sha'ar HaPesukim, Shir HaShirim on the verse, "I sleep" [SOS 5:2].

Also know, if a person has a demon bonded to them through sexual immorality, they [the demons] then have the power to breach the fence of the reading the Shema so as to fulfill their desires [through the person]. The regular reading of the bedtime Shema will therefore not be affective. One will have to read it with great devotion, word by word.

I will also reveal to you now new things. The demons have learned about the things that mankind cares about, and show them to people in their dreams. For example, one who sees [in a dream] that his tooth has fallen out, or that a cow is slaughtered before him, or that one is fasting, or wearing black garments, or going barefoot etc..., a person [should no longer] be concerned about these [types] of dreams, with the exception if one is called up to the Torah by name. Even so, the one who is not concerned will receive a blessing.

Sometimes the demons show people bad things. If that person is a fool and believes these dreams, then the demons [themselves] bring the evil of the dream into physical reality, in order to fulfill the dream. [In this way the dreamer] learns to believe in his dreams. Sometimes when a Voice is heard proclaiming [a proclamation] in Heaven about some evil that is to come, [the demons] reveal this to a person in his dreams in order that the person will come to believe in his dreams.

Now this person needs to know that if he fasts over these dreams, or makes atonement or offers charity, and doesn't ask a Rabbi who knows how to differentiate between dreams that come through angels and those that come through demons, know for sure that this person will be destined to see horrible and evil dreams. For the demons rejoice that they did not work for naught over this person. These demons are called, "Shedim Nukhrain" (Gentile demons), who teach evil.

There are other demons who are called, "Shedim Yehudain" (Jewish demons) (Zohar, Bamidbar 253A). These have a different way about them. They make themselves appear as the ancient [Biblical] prophets, or as the Talmudic sages. There are those who make themselves appear as the judges of Israel and as great famous rabbis who have passed on to the other side. They all appear with great beards and crowns upon their heads, like the righteous and the pious. Sometimes they say that they are Abraham, Isaac, or Jacob, or Elijah the prophet or the like. One must be careful to ask them directly if they are the Biblical patriarchs [themselves] or if they just have the same names. Thus, you must also ask of Elijah. You must be very analytical regarding any answer [these demons] give you. For many a time they give an answer that is not exactly clear. If their answers are not clear, know that they are demons.

*[These demons] can do even greater things than this. They can show to a person the image of the heavens, the image of the throne of glory, and the angels of heaven. [These demons] are careful not to frighten a person. On the contrary, they command the person to study Zohar and Psalms every single day. At night they arouse him to awaken to pray [the midnight service] Tikun Hatzot. Sometimes they command the person to immerse a number of times in the mikvah each day, and to constantly change his clothes. [He is told] to abstain [from relations] with his wife. After all this [these demons] make the person accept upon himself all kinds of afflictions and fasts. If this person does all these things, [these demons] then strike him and command him never ever to reveal the vision of them or what they show him to any one else (for fear that they will be exposed a demons). In the end, the person's mind is completely caught up with [these demons], to the point that he goes insane. Eventually [these demons] cause the person to suffer seizures. May G-d protect us.*

*These demons come at the beginning of a dream. Afterwards they appear even while the person is awake. Sometimes they come just as a person is awakening. Many times people, men and women, have come to me, who have seen things while they are awake. I cannot get into all the details, but I will relate one story as an example.*

*In Tammuz 5671 (July, 1911), after the afternoon Shabat prayer, a young boy age 11 was brought before me. He said that he could speak with Elijah the prophet face to face, and not just in a vision or with puzzles. Any time that he would want [to speak with Elijah] all he had to do was call him, and he would immediately come. The only condition being that he [the boy] had to be alone, with no one else there [to see].*

*I said to him, enter this room, and ask him [Elijah] if he is truly Elijah the prophet. This the boy did. And he answered me; "I am truly Elijah, why does Yehuda doubt me?" (I am the Yehuda being spoken of). I said to the boy, this is none other than a Jewish demon whose name happens to be Elijah. This is not Elijah the prophet. You are being plagued by Jewish demons. Come and I will recite the prayer against demons over you, then will this Elijah flee from you. The child said to me, that this is certainly Elijah the prophet, and that you can do whatever you wish, and we will see who will be the victor.*

*After I prayed over the boy a number of times, he went into a private room to see whether Elijah would come. Elijah immediately came as he had done in the past. I was truly surprised by this. So, I took the child and went to see Rabbi Shimon Agasi zt"l, who was then alive, for him to examine the child. After he had examined him, [Rabbi Agasi] said that this was truly Elijah the prophet, and not a demon. I disagreed, and told him that it is a demon.*

*We both agreed that together we would all go after the Saturday evening prayers to see Rabbi Ya'aqob, the son of Rabbi Yosef Haim (the Ben Ish Hai) so that he may examine*



him. After he examined [the boy] in a number of ways, he too said that for certain this was Elijah the prophet of blessed memory. I disagreed with them both and nullified their proofs.

I requested of them to let me test [the boy] one more time. I said to the child that he should tell Elijah to translate to him the verse in Jeremiah, **“Ki’d’na Tem’run L’hom Ela’haya Di’Sh’maya V’ar’ka La Avadu Ye’vadu Me’ar’ah U’min T’hoht Sh’maya Eleh”** (Then shall you say to them, the gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens. Jer. 10:11).

If [Elijah] translates this verse into Arabic (the spoken vernacular then), then it is possible to consider that maybe he is Elijah the prophet and not a demon. For the demons know the language of Aramaic (the language of this verse), for they [the demons] speak Aramaic and show evil dreams, and whisper into the ears of those who speak Aramaic. However, this verse speaks about their inevitable destruction. They do not wish to hear it, all the more so to translate it into any vernacular language.

Thus when the boy asked Elijah to translate the verse, Elijah said, that he had no time to waste there, for he had to leave [the boy] and go write down the merits of the Jewish people [for the heavenly court]. Elijah said that he was in a rush. When the boy told me of this response, I said to him, go back and tell [Elijah] to translate the verse of which I ask, for it is very important [that he do so], so that we may know for sure that he truly is Elijah. Elijah again told the boy that he was in a rush. I said to the boy, say to Elijah, that he has been conversing with us for a good while [why all of a sudden is he in a rush?], when it should be easy for him to translate this verse, instead of wasting time trying to get out of doing it. Only in this way, by translating this verse, will the Sages be convinced.

When the boy said these things to Elijah, he got angry and proclaimed **“Hai HaShem”** (As HaShem lives), I will never appear to you again for you do not believe that I am Elijah the prophet. Immediately [Elijah] disappeared and never reappeared to the boy.

After Elijah departed, Rabbi Agasi and Rabbi Ya’aqob said to me, that in their opinion, this was truly Elijah the prophet, for it is his way to swear by saying **“Hai HaShem”** (As HaShem lives). And our Sages have said (Meg. 3A) that even demons do not say the Name of G-d in vain.

I said to them that [this Elijah] was a demon, and that he did not say the Name [of G-d] in vain. Firstly, he fulfilled his word, he promised that he would leave and not return, and that is what he did, therefore, what he said was not in vain. And more than this, in essence [Elijah] never said the Name of G-d at all! He did not say Hai – Yod Key Vav Key [the true Name of G-d], nor did he use the Name Adonai. He said, Hai HaShem, using the word **“HaShem”** i.e., the letters Hey Shin Mem [this is a reference to the Name

of G-d, and not the Name itself, at all). This is nothing other than pure deception [on the part of this Elijah]. The Sages finally agreed that I was correct.

Now, to get back to our subject. Up until now, I have been explaining the difference between dreams that come through angels, and those that come through gentile or Jewish demons. Now, I will explain more about the essence of dreams and how they are to be interpreted. This I do with the help of my Rock and Redeemer.

One must know that all dreams come in very concealed images. This is for a number of reasons. The first is that [the fulfillment] of the dream will not be for a number of years. The second [reason] is [that the dream] comes to admonish a person for the sins that they have committed. The third has to do with matters between a husband and wife. I will give you an example of all of these. The first reason is a known thing, such as the dreams of Joseph who dreamed about his brothers, or the great image envisioned by Nebuchadnezzar, or the dreams of Daniel. All of these came in the form of very concealed images because their fulfillment was still very far off. In accordance to the level of the concealment within the dream vision, so is the distance [in time] of its fulfillment.

## Earthbound Spirits and Possession

### From HaRuhot Mesaperot, The Spirits Speak, Parashat Yechezkel

*“Then He said to me: ‘Prophesy to the spirit; prophesy, son of man, and say to the spirit, ‘Thus says my L-rd HaShem: Spirit, come forth from all the four winds; breathe upon these slain, so that they may live.’” (Yehezkel 37:9) This pasuk speaks of the dead of Israel who have been murdered. They were all dumped together into one (specific) valley, and left for their bones to dry out. Now Yehezkel was standing by them and prophesying to them in the Name of HaShem. The bones then started to come back together in their rightful positions. Then muscle and flesh were formed over them, finally to be covered with skin; yet there was no spirit (of life) within them. Then did Yehezkel start to prophesy, to tell the spirits to return to their bodies, in order that they may live. All this is explained in Perek (Chapter) 37.*

Now, when he prophesied to the spirit, he called the spirit to come from “all the four winds”. According to Rashi, these “four winds” are the places that the souls have wandered over the face of the earth; from there they shall be gathered and brought. If this is so, in accordance with Rashi, we then must say that until now (meaning the time of Yehezkel), these souls had not yet entered into the Garden of Eden but were instead hovering upon the four winds of the earth. This was due the fact that they were evil

*individuals, as it is taught in Sanhedrin 92B...Therefore all these years, these souls did not even merit to enter into Gehinnom (Hell); they were earthbound...*

*These souls are referred to in the Zohar (Saba d'Mishpatim 99B) by the name "Neshamot Artila'in", meaning they are naked souls, without having bodies. Now, I know very well that everyone greatly desires in their soul to know what becomes of one's body and soul after they depart from this world, until they reach their final rest in the Garden of Eden with the souls of the righteous and pious. Therefore have I decided to write this book, based on what I have found written in the Zohar and the writings of the Ari z"l, as well as what I have asked of these earthbound spirits, that have entered into (other) people, and who have come to me in order for me to heal them. I would ask of the spirits all types of questions, such as what happened to them after their deaths, being that they did not go to hell, nor have any knowledge regarding it, since they did not yet merit to enter the (rectifying) fires of hell. Yet, there was one (spirit) who, after I had prayed (and received permission from the Holy One, blessed be He), did return to me, after he was rectified and had gone to Gehinnom. The spirit explained to me the uppermost level of Gehinnom wherein he was punished, and what happens to the others who are punished there. He also explained to me what is to happen to him after he is released from Gehinnom and allowed to proceed to the Garden of Eden.*

*Know that all the sins and transgressions that a person does by themselves, with the exception of the (residue of the) sin of Adam, certainly causes them to be encased in a klipah, and the contamination of the serpent; each in accordance with their own individual sin. However, everything is, of course, dependent upon an individual's repentance; for by the repentance that one performs, one has the ability to cast off from one's self the contamination that comes forth from sin, even if the sins be great ones. Yet, the contamination and klipah that cling to us due to the sin of Adam – these are not affected by repentance, simply because it was not the individual who sinned. Yet, (because of the sin of Adam) we are all destined to die. Then is this blemish rectified by death; for the person is then buried and the flesh returns to the dust. Thus is the klipah, which clings to us from the sin of Adam and Hava, removed.*

*With this can we understand the punishments inflicted upon the soul while still in the grave (Hibut HaKever). After a person is dead and buried, immediately there come four angels, who (spiritually) open up the grave and expand it to be the exact size and depth of the person buried therein. The soul and body are rejoined...the reason being that the klipah is still attached to the soul. Each of the angels then grabs the soul from every angle, and beat him until the klipah has been broken and removed from the soul. Therefore is this called Hibut HaKever (literally, the beating within the grave).*

*After the Hibur HaKever, the four angels depart and leave the soul standing by the grave. Immediately thereafter comes another angel, powerful and cruel and very frightening. He grabs the soul and takes it through the Kaf HaKelah (literally, the hollow of a sling – this is the name given to that transformation period between the physical and the spiritual). The soul is hurled up to the outer gates of the Heavenly Tribunal (Beit Din). Two angelic messengers of the Court come forth and escort the naked soul within. If it be a female soul, she is given an garment large enough to cover her private parts. The soul then enters before the Court, in order to stand trial.*

*Now pay close attention, and hear what the spirits have told me about their being in front of the Heavenly Tribunal. I will write this all down case by case; from this shall a person learn what should be his path, and what to do therein. In order not to omit relating about the spirits who had come to me for healing, I will start off writing about them. They were very much in distress due to their punishments; therefore, all my efforts were to release them from their torments as early as possible.*

*In the year 1900 (5660), a woman came to me by the name of Hannah Bat Akiba. She was possessed by the spirit of a woman whose name was Jahlah Bat Amam, who was an adulteress who had relations with an Arab man who very much wanted to despoil her. She also acted like a Muslim (and not like a Jew). After a few tries, with the full congregation involved, and the use of seven Torah scrolls and seven shofar blasts, (the spirit) finally left Hannah and she was completely healed.*

*Another time, on Thursday the 20<sup>th</sup> day of Adar I, 1902, a woman by the name of Haviva Bat Rahmah came to me. She was the wife of Ya'aqob Yosef Dayida. She was possessed by the spirit of Aharon Nisim Kohen, who died without children and was an ignorant man. With only a little effort I was able to make him leave.*

*A third time, on Sunday the 14<sup>th</sup> of Kislev, a woman by the name of Noam Bat Leah came to me. A spirit by the name of Ya'aqob Ben Gazalah had entered into her. He was a rich and powerful man in the city of Bozra; he had pity on his own name and the name of his (still living) family. He left her within thirty days; however, on the 17<sup>th</sup> of the same month he returned and reentered her. By the power of Yihudim (spiritual meditations), I was able to extract him on Friday the 19<sup>th</sup> of Kislev.*

*A fourth time, on Monday the 22<sup>nd</sup> day of Kislev, 1902, a man by the name of Reuben Ben Moshe Mani Ben Rahmah came to me. He was possessed by a spirit by the name of David Johanan who was a shoe repairman. His mother's name was Aziza. I was working with him until Friday the 16<sup>th</sup> of Shevat. On that day while I was performing Yihudim upon him, all of Reuben's bones began to shake. Suddenly his leg shot forth, straight and hard. He felt as though all the bones in his leg had been broken; his toes*

*separated, and the spirit left his body through his big toe. Yet, it did not hurt him, even as I had commanded the spirit to do. Now all of these experiences regarding the spirits and what I have spoken with them, I have all these things written in depth; yet, I have not written this all here, because it is not relevant to our present discussions.*

## Commentary

The topic of earthbound souls and possessions was a specialty of Rabbi Yehuda's. This excerpt is only the introduction to the section of Minhat Yehuda entitled "Ruhot HaMesaperot" (The Spirits Speak). The rest of this section gets rather frightening; it is pretty intense to really find out what is waiting over on the other side for the unprepared.

## ***The Evil Soul of the False Messiah Shabtai Tzvi Strikes from Beyond the Grave***

### ***A Translation from: Sefer Minhat Yehuda, HaRuhot Mesaperot – The Spirits Speak***

*On Monday, 22 Kislev 5663, a man named Reuben Ben Moshe Mani Ben Rahama came to me. He was possessed by a spirit named David Yohanan...*

*While I was yet working with him, another man, Yehezkel Ezra Ben Yisrael came to me. His family name is Bakhur. He said to me that for a number of years evil thoughts would pop into his head as though from nowhere. During the silent Amidah prayer, or during Kaddish or Kedusha, he would hear a voice within him saying, "Give up your religion, convert and become a Christian" (G-d forbid).*

*These thoughts were so powerful that they would disturb his concentration, preventing him from answering the Kaddish or Kedusha. It had not been twenty years since he had gone to Rabbi Yosef Haim (the Ben Ish Hai) who sent a letter to HaRav Eliyahu Mani in Hebron. The response was that (Bakhur) had a great klipah within his heart, and that he (Rav Mani) couldn't help him.*

*The Ben Ish Hai consulted with me at that time and told me to write a mezuzah, and prescribed that Bakhur should wear it over his heart. This however had no effect. Therefore he had returned to me to inquire whether he had a spirit within him.*

*Being that Bakhur was an honest G-d fearing man, I consented to his request. I started to perform Yihudim by his ear, the Yihudim used against spirits. Thus the breath of the*

*Yihud enters into his ear, and then into his organs, for the breath of the Yihud disturbs the breath of the spirit.*

*While I was reciting the Yihudim into his ear, Bakhur started to laugh. I asked him what he was laughing about; he answered and said that he can almost hear another person inside himself, and he is very viciously cursing you, saying this one's Rabbi, Yosef Haim (the Ben Ish Hai) advised you to wear a mezuzah, he should take the mezuzah and place it up his Beit HaBoshet (the embarrassing place) (G-d forbid). Now his student has become the Rabbi. He is only half of his Rabbi, Yosef Haim. In this way did the spirit curse me and mock me.*

*Upon hearing all this, I returned to recite Yihudim by his ear numerous times, without interruption, until such a time that the spirit was cursing, twisting and turning within Bakhur's heart. But I would not pay the spirit any mind. In the end Bakhur inquired of the spirit within him, he said, "ask Yehuda what does he want from me?" I said to him, "I want to know from what city you come and what is your name. I want you to tell me the absolute truth. If you lie to me, I will show you what I can do by placing severe punishments and sufferings upon you".*

*The spirit answered Bakhur saying that there have been a number of people like Yehuda who tried to get me to reveal my name, but they weren't able to get anything from me. I am stronger than stone. I do not open up to just anyone. I said to the spirit, "If so, I will continue to try, and we will see who will be successful in the end.*

*If you are truly a strong spirit and are accustomed to sufferings, then prepare yourself to suffer the travails of the the Yihudim, for they are like an unquenchable flame, and they are more painful then hell itself; for I will not leave you alone until you truthfully tell me your name and whence you came.*

*You will suffer all this pain for nothing, because you do not submit to me. You are causing all this suffering to fall upon you, and not me." I started again to recite Yihudim by Bakhur's ear as I did previously; I also blew the Shofar close to his ear with the meditations that are appropriate for this.*

*Bakhur started to scream. "Enough, enough!! I surrender." The spirit now wanted to tell me his name and place of origin. Yet I wasn't ready to listen. For I know it is the way of the spirits to be like Pharaoh, they only surrender for a moment then they go back to being stiff necked. Therefore I decided to show the spirit the power of the Holy Names. Only when I was finished with the Yihudim was the spirit tired and worn down, and asked me to give it time to relax from its travails.*

Afterwards, the spirit asked me, "Why do you seek to know my name and place of origin? Why do you need to know this?" I said to the spirit, "So that I can rectify your soul and allow you to ascend to the Garden of Eden, so that you won't suffer from being earthbound anymore."

The spirit said, "This is not possible, not for you or for your rectifications. I do not wish to go to the Garden of Eden."

I said to the spirit, "Again you challenge me?" I brought my mouth close to Bakhur's ear so as to again recite the Yihudim. The spirit then screamed within Bakhur's mind, and said it would reveal its name.

It said its name was David Ben Savti Ben Rivka from the city of Izmir (Turkey). He said that he was an apostate and that he had slept with gentile women, and that he left no children, and that he had possessed Bakhur some seventeen years earlier.

The spirit then asked why I had flipped the world over on him. He said, "I have never hurt (Bakhur) or caused him any harm, and if you are so concerned about these insignificant thoughts, I will be careful from now on not to cause him evil thoughts. Just leave me here in my place, for if I were to leave, where would I go? Where would I find rest?"

Bakhur said to the spirit, "Go to Gehinnom". The spirit answered, "I am not yet worthy to enter into Gehinnom, for I am guilty of sleeping with a menstrual woman, a gentile woman, and a prostitute. Please don't go again to Yehuda, for I can't stand it. Let me stay here in my place, and I will not bother you further".

All these things did the spirit speak within Bakhur's mind, and he (Bakhur) would speak them to me. Being that I really didn't want to deal with spirits, I made a condition with the spirit. If it would return and place evil thoughts in Bakhur's mind, I would set my hand against it.

Only a few short days had passed when the spirit returned to its evil ways and brought evil thoughts into Bakhur's mind. Bakhur came to me and related what was happening.

I started to recite Yihudim by his ear. I commanded the spirit that this time to truthfully tell me his name, for the angel who oversees the Yihudim already had revealed to me the spirit's name and place of origin. (This frightened the spirit). I told the spirit that I would continue to recite a number of Yihudim by Bakhur's ear until he revealed to me his name, even as the angel had told it to me.

*The spirit was very disturbed by this, and he said he name was Tzvi, and that his mothers name was Rivka, and that he was from Izmir. I commanded him to tell me the truth; for initially the spirit said his name was David Ben Savti, and how he says his name is Tzvi.*

*I asked him outright, "Aren't you none other than the notorious Shabtai Tzvi from Izmir, who made himself to be a messiah?" The spirit answered that this was the truth.*

*I asked him, "If so, you died in the year 1666; it has not been 237 years from your death. Tell me where you have reincarnated until now? How were you judged?" The spirit answered me mockingly, "Even if you get for yourself enough paper to write a book and enough pens (I will not tell you), for these things are none of your business. Now, you are late for your class in the Yeshiva. Your students are awaiting you, they are looking for you. How much time will you waste, delaying here with me?" I saw that what he said was true. I arose and left for the Yeshiva. I decided I would finish this work tomorrow.*

*While in the Yeshiva I met Rabbi Shimon Aharon Agasi; I related to him this matter of Shabtai Tzvi, and how he had possessed the soul of Bakhur. Rav Shimon went and told these things to Rabbi Yosef Haim (the Ben Ish Hai). Together they warned me not to continue with Shabtai Tzvi, fearing he would hurt me, G-d forbid.*

*The next day, Bakhur came to me, and I started Yihudim for Shabtai Tzvi. From within Bakhur, Shabtai Tzvi began again to curse me with awful curses. Bekhur would tell me all.*

*I stopped the Yihudim, and started to speak gently to the spirit, words that would touch his heart. I spoke with him saying, "Let me ask you some questions: What is my strife with you? Do you think that I wish to take revenge for what you did when you were alive?"*

*The spirit answered that he did not think this. I asked him, "Do you really think my intent with these Yihudim is to cause you harm so that I will receive a Heavenly reward for my endeavors with Bakhur?"*

*The spirit said, "It's not that." I said, "For Bakhur is a poor man, he cannot pay me for my services. Why then do you think I am troubling myself taking time away from my learning, if not for the sake of your soul? For is it still not a spark from G-d above? Can it not shine like the most brilliant pearl? It is only due to sin that you have fallen. The Holy One, blessed by He is above all, and the Source of all. It is by His design that you entered into Bakhur's body, so that by such, your soul would have a limit and end to its*



*sufferings by the work I am doing with you. I am making the endeavors to rectify you. What then is my sin, my blemish that you curse me with all these horrible curses?"*

*The spirit said to me, "I can't stand the sufferings of the Yihudim."*

*I said to him, "It is the way of the world that if a person is sick from an illness deep inside the body, the doctor has to open up the body in order to remove the cause of the illness. Even if this causes much pain, the person suffers it so that he can get well. He doesn't curse the doctor. As for me, it is not my way to discuss things in such depth with the spirits, for the vast majority of them are quite ignorant, and can't tell the difference between what is good for them and what is bad. However, I know what I know. I know that you are a very learned individual. You know how to judge for yourself what is for your own good and what is not. Therefore, I am correct in what I am doing with you, and your curses can have no effect upon me; for I know that your soul does not truly wish to curse me. It is the klipah that surrounds you that is forcing you to act thus. Therefore, I forgive your soul." These were my words with Shabtai Tzvi that I spoke with kindness and respect (towards him). Rabbi Yosef Haim and Rabbi Shimon Agasi had both told me to be aggressive with him.*

*When I finished my words, the spirit answered me in the words of a wise man. "I will not conceal from you a thing. For even though I suffer from the Yihudim, like a man who has wounds in the flesh, and along comes the doctor who covers the wounds with vinegar and salt, until it can hurt no more; yet, when the Yihud is finished, I do feel that my flesh has softened, and that the wounds are healing. I feel at ease. And now, I agree with your path. I want you to perform Yihudim upon me. And even if I jump or scream, pay no attention to my pain, for I scream due to the tremendous pain."*

*I told him that this was still not enough. When a person becomes drunk, and stumbles around, falling into a pit of mud, he cries out to those passing by to help him up. It goes without saying that the one in the mud helps those helping him to pull him out of the mud. He doesn't depend on them to do all the work. In relation to this I ask you not to place your full burden upon me. I will work to remove the klipah from surrounding you on the outside, but you must make the efforts to remove your klipah from within yourself. HaShem will help us both. The spirit answered, "Yes. Yes, let's do it and prosper."*

*I started performing a number of Yihudim, and the spirit would scream horrible screams. Yet I would not pay attention to his screams until I was exhausted from performing the Yihudim. The spirit also was tired and exhausted from all its travails. It was not able to speak anything for a good amount of time.*

*After this I asked the spirit if the Yihudim had helped rectify him. The spirit said, "Yes, yes, your honor, I feel that the weight of the klipah is lighter upon me." I then asked him, "How thick is the klipah that is left upon you?" The spirit answered, "Without exaggeration, it is at least two feet thick."*

*I asked him, "I have one question to ask you: tell me, does the ball of the sun revolve around the earth, or is it stationary in the heavens, or it is suspended in the air of this world?" The spirit answered me, "Do you wish for me to enter my head between the great mountains (meaning the souls of the Talmudic Sages, dwelling above) so that they will crush my head? What you find written in the books, learn. I have no business in these matters." I asked the spirit a number of other questions, yet here I will only write the answers that were given to me, and from the answers I'm sure that you will understand what the questions were.*

*I am he, Shabtai Tzvi. My death was by hanging. I did not repent of my sins. I was buried in a gentile cemetery. While I was yet alive the klipah would materialize before my eyes. They are what caused me to become evil. I did not keep myself in holiness.*

*[The spirit told me that] he has reincarnated numerous times that cannot be counted. He merited to achieve the levels of nefesh and ruah. When the neshama started to manifest within him is when happened what happened. Now he acknowledges that Moshe, our teacher, upon him be peace, is true, and that his prophecy is true, and that his Torah is true. Yet all this will bear him (the spirit) no fruits; for being that he is dead, he is not obligated to observe the mitzvot (Shab. 30A). The merits he had earned from any mitzvot that he did perform is already gone.*

*At this point, Rabbi Yehuda inserts this side note: (Evil spirits can only speak in the heart, but not in the mouth. I give witness to this. In 1914 a virgin woman came to me who was then 35 years old. She was blind in both her eyes. She had reincarnated within her the soul of a Rabbi that was of my generation, who I had known very well. With all this, he would only speak within her heart and not within her mouth, even though she was blind. She did not study Torah, and this Rabbi was attracted to her while he was still alive. Even now he was trying to get her commit a sexual sin with another Rabbi, saying that from their union would the Messiah be born. Yet, she did not listen at all to his voice. After performing Yihudim and making efforts, the identity of this Rabbi was made known to me, as well as the fact that he had desired her...*

*This then is the reason why the spirits speak only in the heart, and not in the mouth. They do not want to be recognized. This way they can be mocking and maligning. In Sha'ar HaGilgulim 22, 22A, it is written, "When one reincarnates in a person, it is done in one of two ways. The first deals with the souls of the wicked, who after their deaths are*

*not even worthy to enter into Gehinnom (hell) -- they enter into the bodies of living persons here in this world. The second manner is when a soul impregnates a person by what is called an "lbbur". This soul bonds (with the living person) in great secrecy.*

*Thus, if that person then commits a sin, the incarnated soul within can then overpower the soul of that person whom they are inhabiting, and cause that person to sin further and to deceive it into going in an evil direction. Until here are the words of the Sha'ar HaGilgulim. It is possible that what the Rav (the Ari z"l) meant here when he referred to the souls who "bond (with the living person) in great secrecy" is that they do this for the reason mentioned above, so that they will be recognized, and thus they will be free to mock and otherwise trouble the public. Let us return to our subject.)*

*With regards to Bakhur, he was the reincarnation of the ruah (aspect of the soul of Shabtai Tzvi). The nefesh aspect was still living in an animal in the forest. It did not want to be in this place, nor did it want to ever reincarnate in the body of a Jew. It wanted to stay in the forest.*

*(Regarding Shabtai Tzvi), he was 35 years old when he died. I asked him a number of other questions that he did not want to answer me, for he was still encased in a klipah two feet thick.*

*After five days I again spoke with the spirit in a softer tone, and I saw that he had relented tremendously. He was actually remorseful over the sins that he had done. He was now very anxious for me to try to complete his rectification. He now abundantly blessed me and the members of my family. He said he wasn't saying all this (talk about repentance) for my sake, but rather because it was true.*

*(He told me) that his first sin was that he had fallen victim to committing adultery. And that it is true what they say about him, that he had had a homosexual affair while he was wrapped in his talit and tefillin. He even once sent a young man to have an illicit adulterous affair with his own wife Sarah, telling the boy what was written in the Torah, "All that Sarah says to you, listen to her."*

*After his death he was punished with demonic beatings for twelve years. Until now he had always reincarnated into wild animals. Being in Bakhur was his first time possessing a human.*

*He then explained to me why he was able to enter into Bakhur to possess him, the reason being that once Bakhur, when a young man, gave a young girl a (forbidden) kiss. This Bakhur did 30 years ago. Prior to this, the spirit said, he would hang around*

*Bakhur's proximity, because Bakhur was from the same source soul as he, the spirit, was. (The teachings referencing this are in Sefer HaLikutim, Yirmiyahu 8:14)...*

*For the sake of one forbidden kiss was an opening created for the spirit to come in and possess Bakhur. Yet the spirit is judged (and punished) every Friday, from the second hour of the day through the fourth hour and a half. The spirit told me that he is punished along side the spirit of Yeshu HaNotzri in boiling feces.*

*Regarding myself, the spirit told me, that I am here reincarnated for the second time, and that fifteen years ago I merited to receive the ruah level of soul. The spirit said that it was HaShem who brought him to me, in order for me to rectify him.*

*Regarding Bakhur, he must learn Zohar every day, in the early hours of the predawn morning, as well as after his meal, for the sake of the elevation of the soul of Shabtai Tzvi Ben Rivka. He must go to the mikvah every day. He must not be concerned with the evil thoughts that pop up in his mind. And when they do pop up, he should recite the verse: **Rahash Libi Davar Tov** "My heart is astir with a good thing." (Psalm 45:2) and meditate upon the holy Name "**Resh Het Shin.**" Also meditate upon the holy Name "**Kibel Rinat Ameykha**" (KRA STN) and the evil thoughts will be nullified.*

*From that day onward, the spirit of Shabtai Tzvi would request of Bakhur that he study more and more Zohar every day, more than the day before, even if this meant taking time out from making a living.*

*When it came to going into the mikvah, the spirit would cause Bakhur to hurry so fast that he would almost fall down the stairs into the water. The spirit would also awaken him every morning early, in time for prayer.*

*The spirit also requested of me that I should recite Yihudim for him everyday into Bakhur's ear, including the blowing of the Shofar. The spirit thought that by doing all this maybe he would merit to enter Gehinnom.*

*I asked the spirit when he would leave Bakhur. He told me not to ask. When he was ready to enter into Gehinnom he would leave Bakhur, without having to be asked.*

*And in truth, this is the way it was. For after a few days, Bakhur was no longer being disturbed in his sleep, I examined him and found no traces of the spirit of Shabtai Tzvi.*

*Thus ends a true story of demonic possession, what caused it and what efforts need be made to rectify such a terrible situation. Let us all learn from this a lesson, to safeguard and protect ourselves. Evil surrounds us. It can only be neutralized by the good within us. And there is no good but Torah, the Word of the living G-d.*