



A Story of Possession

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
Rabbi Yehuda Fatiyah of Yerushalayim*

*Introduction and Translation
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Introduction

I have introduced you all to Rabbi Yehuda Fatiya in Panu Derekh #3. Truly, he was a remarkable man, a master Kabbalist, as the following story will show. This rendering is more of a paraphrased translation, than literal. I sometimes changed tenses, and added a needed word that is implied (but not in) the original text. I have chosen this format to bring this piece to you so that you can get the feel of the original flow that the piece has to it.

There are many lessons within this episode. Those who work today with Yihudim and exorcisms rely heavily on Rabbi Yehuda's work as a guide to how to recognize spirits and how to deal with them once they have been identified. This episode unfortunately is not unique. Demonic possession is not limited to the realm of the horror film. Whenever we as Jews violate the mitzvot, we become open to spiritual-psychic attack. I offer this translation so as to open the eyes of those who do not see.

Remember, this story is real. We have an insiders view of what happened. Know that a lot of stories going on around us today are similar to this one. Armed with the knowledge this episode will provide, you may become more aware of what is really going on in the hearts and minds of those around us. May HaShem bless and protect his people Israel from all our enemies, seen and unseen, corporeal and non-corporeal. Amen.



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. Bakhur 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 Yehudim 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 "Ibbur". 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.