Most of this book is directly translated from the book entitled:

“Minchat Yuhudah” by The Holy and Wise Kabbalist Rabbi Yehuda Patiyah of Jerusalem, of beloved memory.

Introduction
I hear from people all the time:

“No one knows what happens after we die, no one has come back to talk about it”

I tell them that this just is not true. Just because they may not know, many sages have seen beyond the veil of this world, into the next. There are those who even while in this world are also at the same time in others. They are not looking in the right places, talking to the right people and reading the correct books. I will reveal to you here from one of these books that tells us concerning things beyond this world. They are the teachings of Rabbi Yuhudah Patiyah he was my teacher
Rabbi Smual Darsi’s teacher. Yuhudah Petiyah learned these things from practical experience as you will see.

Rabbi Yehuda Patiyah was born in Baghdad in 1859, Rabbi Patiyah rose up to be the foremost student of the Ben Ish Hai, the greatest mystical sage of his day. He published many works, which include commentaries to the holy Zohar other traditional works concerning Kabbalah and Torah. In one book he published called “Minchat Yehuda” Rabbi Yehuda writes of his experiences with earthbound souls. Souls like ghosts that are trapped between worlds. He also teaches concerning the exorcisms he performed. Among the Kabbalists Rabbi Yuhuda had achieved the highest levels.

Rabbi Yehuda Patiyah ascended above on the 27th of Av, 5702 (1942).

Here are some of the teachings and experiences we can share. Those that Rabbi Yuhuda Petiyah shares with us
in his book "Minchat Yuhudah"

Everyone greatly desires in their soul to know what becomes of their 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 asked of earthbound spirits, that have entered into (other) people, and who have came 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 Gehinnom (Hell), or have any knowledge regarding it, since they did not yet merit to enter the (fixing) fires of hell. Yet, there was one (soul) who,
after I had prayed (received permission from the Holy One, blessed be He), did return to me, after he was rectified and had gone to Hell. The spirit explained to me the uppermost level of Hell where 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 was released from Hell 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* (shell of energy of negativity), 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. As this blemish is rectified by death, for the person is then buried and the flesh returns to the dust. This is how the *klipah*, that clings to us from the sin of Adam and Eve, removed.

With this can we will understand the purifications inflicted upon the soul while still in the grave (*chibut HaKever*). The reason being that the *klipah* (spiritual impurity) is still attached to the soul. 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 soul returns to the body like when it was alive. 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 *chibut HaKever* (literally, the beating within the grave). Righteous people who keep distant from evil don’t need as much of
After the Chibut 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 puts 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 thrown up to the outer gates of the Supernal court (Beit Din). Two angelic messengers of the Court come forth and escort the naked soul within. It is given a garment. The soul then enters before the Court, in order to stand trial. There the soul will receive an accounting and a judgment concerning their actions in this world. Now pay close attention, and hear what the spirits have told me about their being in front of the Supernal court. 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 1915 (5675) on the 15th of Ellul there came to me a young girl 17 years old named Katan Bat Azizah. She told me she was an orphan as her father had died. A year before her mother went to Persia to visit her brother there, as he was ill. She left me, my younger brother and sister with our aunt. My mom’s sister. She was angry very much consumed in anger and regrets. Katan found it difficult to handle her aunt’s anger and curses. She wanted to leave the house for good. As she was so troubled by her. To add to my troubles in Ellul after
Shabot I cried and wailed on my bed with all my body concerning my bad fortune. Then all of a sudden I felt like a giant cat had fell between my shoulders, like a great cut had entered my flesh. After it felt as if it had entered my left arm. My arm became very heavy. To the point I was no longer able to move it. From that day my arm only hung down. I trembled at times and my eyes rolled up and down. My feet would move from side to side. At times I would walk back and forth and back and forth. When I layed down on my bed I was not able to sleep as I heard the sound of a hammer striking. When my mother returned we went together to a Arab mystic. After going to him many times he told us that I have a very strong
demon within me. He tried but was unable to remove it from me. After this I want to the grave of Yuhoshua the Cohen Gadol (High priest) and prayed there a lot. I began to tremble greatly. I saw a man of great honor, dressed in white. I was unable to speak with my mouth. He stood about 4 feet from me he did not speak. Katan cried over her life, and the shattered heart in her midst.

To bring mercy upon her I did “yichudim” (meditations of Divine names) upon the spirit. The spirit then began to express thoughts in speech and screaming. The spirit said that she was a harlot. I asked her name. She did not want to say. After many times doing the yichudim on the 19th of kislev she finally said her name was Rosa.
She told me that in the time she was dying the demon Lilly came to her. This caused her soul to be troubled very much. She said my soul wanted to escape from my body, before lilly could come close. Lilly put a sword to my throat. By this there went out my soul from my body. There then came to my soul 5 angels of rage. They stood by my head and asked “what is your name?”. They had come to strike my body to purify it for 3 days and nights with rods of fire. Then there came another angel who I remember also appeared as a angel of rage. It was He who took my soul from its grave and struck it with a big hit, by this striking my soul was propelled in the “kaf hakeleh” (hallow of the sling) thrown until it reached the entrance of the
supernal court in the firmament. I stood there naked as the day I was born. 2 angels came out from the supernal court. They gave me a shirt that was black and white, and another garment to cover below my waist. Then I was brought before the court. It was a court of 3 judges. The greatest of them sat in the middle. Their faces shinned as great as the sun. The court asked me what is the name of your father and mother. I did not want to answer them. Then the officers of the court struck me with lashes of remembrance, until I could endure no more. The first blow made me feel like a spark from a fire. The 2nd blow made me as a burning coal and the 3rd made me as dust. Then the court enlivened me and I told them my father and mother’s name. It was
made known to me I had been incarnated in a man living in Basra (Iraq). He was evil and wicked and did not resist any lust and abomination he could do. In the end of his days he changed his religion and became a Muslem. After He died he was made into a evil spirit that entered into the body of a woman. All is revealed before the supernal court, even all that is hidden in one’s heart. There is nothing that is concealed from them. After they gave me a document, it was not like a document of this world. I opened it and it spoke to me. I read in it and I could speak to them. But I did not know what to say. The first judgment concerns the learning of Torah. This is seen by the one who is given the document but they are
unable to read it. They are then asked why they did not learn Torah.
According to one’s preparation from learning of Torah they are they able to read their “document” given to them by the Supernal court. In this “document” is listed all of one’s transgressions and abominations that they did while they were alive. You do not want to have to trouble the Court to have them read it to you! The court will tell you what is not written there. Atonement comes from the embarrassment you will feel, if they have to read it to you. I told them that I had sex with one man I was not married to. They asked me how many times during the 5 years of the relationship I did have sex. I said I did not know for certain 50 or 60 times. The
head judge of the court answered and said it was 100 times. I explained to them I had done these things because it was the way I thought. They told me not to speak. To say nothing else. Then for 100 years I had to go with the angels of rage where ever they commanded me to walk. They warned me not to disobey, and not to change what they said. Then they returned me to the Supernal court to receive my judgement. They had me swear in the Great Name that I would not transgress upon what they say. They called 4 angels of rage and said these shall be over (in charge of you). One on each of the 4 sides (of the world). Then the angels took me to a scary desert full of snakes, scorpions, dogs and evil beasts of many different
kinds. They were all spiritual (entities). All souls who pass this way tremble. In the desert I was given 27 lashes a day. They walked me in another desert which no eye has seen. I did not know how to walk there alone. They ruled that I had to chop wood. I was brought to another court. It was in the lower half of the Supernal firmament. In this court are ministers who are in charge of punishment. To then was given my accounting. The ministers in this 2nd court are different than those in the first. They made judgment concerning my punishment. Then they gave me to 4 angels of rage. They took me to the desert again and gave me 17 lashes every night. When I chopped wood it was like chopping my own flesh. The wood there is not like the wood of this
world. All the time I was chopping wood it was opening up the flesh in my shoulder. If I ran out of wood I was under order of the supernal court to go back in to the desert and get more. The wood I cut I had to return to the court to burn. The angels of rage went with me. Each year after I finished my sentence of wood cutting as ordered by the Supernal court of the firmament. I then entered the 2nd court. There is a 3rd court in the atmosphere below the firmament where there is written the document as the years passed of my punishment, how many years were left for me. Any who come to this Supernal court have punishment and lashes. In all the days of the week these souls have no rest. Except on the 6th day of the week at the 6th hour. At that time
we are bound in chains and there stands around us angels of rage who guard us till after the Sabbath has concluded. There are also winged angels who sit and tell each other concerning the works of the wicked. Their evil guile they worked while they are alive and the punishments that the supernal court has ruled upon them. Even on the Sabbath we have no joy. As then we remember our suffering that we endured during the past week, and we think about the punishments and suffering that are about to come upon us in the future as soon as the Sabbath is over. We feel a little relief when the Kadish (prayer for the dead) is said for us, but few know how to say it. All the souls here are naked as in the day they were born. Everywhere
I look I see groups of souls who transgressed sexually. God does not embarrass the wicked before each other. There is a separate place for those who transgressed different transgressions. I was punished for my sexual activity. I do not know what is done in other places. Those here who are chained to dogs are incarnated next time as a dog. It was ruled concerning me that I should be in the place of evil beasts. After that I was sent for 7 years to swim at the beach. For 2 years I had to hover over the graves of the city where I was born Bagdad. Hovering over the graves of the dead is the worse suffering, as there rises up guilt and regrets. I saw my soul hovering over a grave screaming in a great voice. I was
suffering greatly from the evil scent. It was ruled upon me that I had to fly in the atmosphere of the firmament at a height of 40 years from the earth. Only to this height are the spirits flying above the earth. It is at this height that we receive judgment from the supernal court that is in the firmament. When hovering over graves or the sea this is at a distance of 2 or 3 stories above the earth. We don’t have the strength to rise above to the next firmament. Height more than this is not ruled for us. If we were to go higher we would be burned by the fire of the firmament. As we are not refined enough to go up to the higher level. It is ruled upon us that we must float around in the cities where we used to live. This troubles the spirit very much. When the angels
of rage want to increase the burden of our yolk they rule that we must go to distant cities, this is much worse. Even if we are always running away from our angels of rage we can not get any further away than the limits to which they bind us with. If we try to they hit us with out holding back with the lashes of remembrance as prescribed by the supernal court, but not any more than that. The angels of rage do not have permission to stop us from doing evil. Such as damaging a man, or entering into him so to escape their lashes. Unless the supernal court has specifically ruled so.

If we do enter into a man or women. When the time comes that we are obligated to bring our wood to the supernal court to burn before them.
Then the administrator over the spirit takes it out by force from the animal or human whose body they have occupied. So to bring it to the supernal court. There it is burned and lashed. After he goes back to the animal or person. To us this offers no benefit, except escaping the lashes of the angels of rage. The yichudim (meditations on the Divine names) causes more pain to the spirits than the lashes of the angels of rage, or the purification of the grave. The lashes from the angels of rage do not fix the souls, but the yichudim do. I Rosa was only able to tell you all this because of the yichudim which I was unable to bare. So I had to answer your questions. Rosa said when one has done many
sins and evil they make their soul blemished and impure, by causing the negative forces to dress upon it. By this they can cause their soul to also parish from the world to come

Rabbi Yuhudah said he was shown in a dream that a spirit came to rest upon the leg of a certain men for 14 years. The spirit could do no harm to the man as he was always involved in Torah and acts of kindness. He did not even feel the spirits presence. It could not overpower him in his head. He did a act of great Holiness. The spirit could not handle the great Holiness and was forced to flee from him. Leaving his body completely. After the Spirit was gone I tested Rosa asked her to tell me where on the man the spirit used to be.
She showed me just like I had seen in the dream. In the right leg.

On the night of the 7th of Tevet the Girl Katan and her mother were in my room. I commanded Rosa to go to the supernal court at 11 at night, and she did. Katan went to sleep. Then I came to see whether Rosa had went to the supernal court, or was she still in the girl?. I called Rosa .. Rosa. I received not reply from her, but I heard another voice. It said Yitzchak Raima, Yitzchak Raima. I did not understand what connection Yitzchak Raima had to do with Rosa. I called to Rosa saying I will escort you to the supernal court. Then a voice said I am Yitzchak Raima. I with 2 other beloved companions shall escort Rosa. There will be no time she will be
left alone. I asked “how can you speak to me from the mouth of this girl?” Do you enter into her throat like a spirit does? He answered me saying

“Not like that. I push and cleave myself to the body of Rosa. I prepare my power in her limbs. I move them like working a telegraph line As we do not have permission to enter her body”.

The angels of rage escorting Rosa were Issac Raima, to her left is Salach ben Rachmah. To her right is Sasson ben Yosef Yitzchak. Hillel Ben Sarach died and has come to guard Rosa with us. While Sasson ben Rivkah has now been made to watch Salach Ben Yosef Yitzchak. Salach Ben Yosef Yitzchak
had a sickness involving his eyes for months. I asked and was told that there was a man in Bagdad named Salach Ben Yosef Yitzchak who had a sickness involving his eyes and had died. Salach then came to watch over Yosef. Salach said Yitzchak is better then I, but I am more good then Sasson. I asked Salach if he knew how to learn Torah. He said he did not even know the alphabet. He said “I have no desire to hear words of Torah”. I asked Salach if each one of them had a wife. He said “No, there are very few women here. One women for every 8 men. Most men are not married. Myself Yitzchak and Sasson are not married. Angels of rage do not have the human desire for sex. Our only desire is to run after men and hit them. It is only in this
thing that we find delight. With us, fathers and mothers do not love their children, and children do not love their parents. All the time we do recognize our father and mother but we have no connection with them.”

All my speaking with Yitzchak Raima was before Rosa came back from the supernal court. I saw her move her head a couple times, and then open her eyes. I asked her what the supernal court said. She told me she only has a few years left. I asked her if in the world above if there is a difference between day and night. She said that the difference is in the color of the light. The night is Tachal’t (sky blue), and the light of the day is white. She said the hours of the day and night
are like in this world. I asked Rosa about the length and width of the courtyard of the supernal court. She said it was huge, as big as the city of Bagdad. It is full of many rooms. Each as large as the room we are in. The supernal court is 3 floors high, each is full of many rooms. On the first floor a man is judged for the most severe transgressions he has done. There is given to him there his ruling concerning his sin. After its punishment has been carried out, he must return to the supernal court. This time he goes to the court’s second floor where he is judged for less severe transgressions. They judge him there and rule punishment upon him. After its punishment has been fulfilled. He must return again time this to the third floor where he
will be judged for the lightest of his transgressions and then is sent to receive their punishment. After all of this, after all his punishments have been completed then the soul must appear before the scribe of the court who will inspect the soul very closely. It is He who will then rule upon the soul whither it will be incarnated as a stone, plant, animal or a man. Whether it will go to hell. All is according to the judgment of this scribe.

Rosa said the garments worn in the upper supernal court are like the garments the priests wear in the Holy Temple. The spirits don’t sleep day or night. The spirits hear when they are called, when their time has come to go to the supernal court. On the 12th of
Tevet Rosa Rose up to the firmament of the Bait Din. After she returned she said to me that the Supernal court called one angel, he is appointed to dress those who are naked. To go before the Supernal court one is given white pants, white shirt a white robe with green trim and wool head covering that covers until the forehead. These garments are not like garments of this world, as they are real fine fitting right unto one’s body. I was commanded by the supernal court that as of the night of the 17th of Tevet at the 7th and one half hour of the night to come back then to the Supernal court in the firmament with my guard Yitzchak Raima and then I would be judged on the rest of my actions. I was told that from that point on I should
never return to the body of Katan. They warned me not to injure her on going out. I swore to them that I would not injure her on leaving. The Supernal court blessed you Rabbi Yuhuda for the difficult work that you have done. But they did not call you by the name Rabbi Yuhuda but by a different name. It was a bizarre name so I cannot remember it. It was very hard to pronounce. After putting on the garment my guard Salach was no longer with me in his place was Yizchak. He stood at my side on the night of the 17th to walk me to the Supernal court of the firmament. That night I walked katan to the synagogue where wise holy men stay up all night and learn Torah. At midnight we all learned in the merit of the soul of Rosa,
and prayed that she should leave the young girl. I continued to do yichudim on her till Rosh Chodesh (New moon) of Svat. On Rosh Chodesh Svat she told me that she was no longer under the supervision of the Supernal court. As what could they do to me, as I no longer had left to me any sins for them to punish me. She said she did not want to leave the body of the young girl as when she does she will be then remembered by the Supernal court. I continued doing yichudim for Rosa till the 21 of Adar. Then she went with her mother to Persia to get married. I heard from people that were there at the wedding that the spirit had left her completely.
In 1918 (5678) during the middle days of Passover there came to me one woman. Her name was Katan. For over 2 years she would fall on the ground against her own will. Then gripped by great sickness she would roll about on the ground many times until that her limbs would spread out. She would roll with great force, but when her limbs were spread out, this would stop her rolling about. She would then scream “why God am I like this”. She was now pregnant. I could see the fetus in her was dead from her rolling around. Every night in a dream she would see a man sleeping with her. I checked and did find that she did have a spirit in her. After meeting with her many
times the spirit within her finally spoke to me. His name was Yehudah ben Yonah. Katan said that is her brother. In the time of the war of the kingdom of the British which began on the 10th of Av. Turkey had taken jews from all places into the army. He was not taken as he was very handsome and much favored by the ministers of the government. But in the month of Svat he was called up to go to the war. He had to go to Jerusalem, there he worked with airplanes. By accident the door of the plane closed and chopped off this foot. In great pain he rolled on the ground. Infection came to the place where the foot was cut off from. Then he died. No Jews came to his grave. Till that a arrow was placed pointing to it, as it was hard to find. When he died he
was only 24 years old, but he had the sins of a 100 year old man.

After he died the portion of his (soul) Nefesh that was in his foot that was cut off returned to him. He then became a spirit and entered into katan in a time of anguish when her daughter fell off the roof. This is why she rolls on the floor. Because Yuhuda was always sinning sexually, he was doing that to her in her dreams. This troubled her very much.

I asked the spirit if he was naked. He said like the day he was born. Except that his whole body was covered with in long hair like that of a goat. To his right stands a angel of rage named Nachman. I worked 2 years of Yichudim to fix yuhudah’s Nefesh. Many times all I accomplished in the
day, would reverse and parish by
night. When he would sleep with his
sister. God helped his sister by
preventing him from going there to
her. Then he began having sex with
dogs and cats. After 2 years of working
yichudim he began to become fixed.
He stopped his filthy behavior a little
bit. His desire for sex began to
weaken. At that time the angel of rage
at his right was exchanged for one
who was more good. As he improved
the supernal court would continually
change the angels of rage who were in
charge of him. After 2 years he merited
to wear pants. A week later he was
wearing a shirt. By the end he was
given a hat, robe and shoes. The
blackness in his face become whiter. I
ruled upon him that he should go to
the place where all spirits go who want to be delivered from their sufferings. There they can receive their needed rectification and then enter hell and be cleansed.

Yuhudah told me that one of the angels of rage over his soul was named Yoseph. When I spoke to Yoseph through Yuhudah he said "Why do you talk with me?. I do not know you at all. This is not done. A wise holy man does not speak with a angel of rage. He only speaks with the spirits of men. It is not right for you to be occupied with me. I said to him what if permission is given by the supernal court. I then did Unifications and said a prayer. After this the angel of rage said "pardon me honorable one, I did not know before. Now I am
prepared to answer your questions.

(in the book “Minchat Yehudah” Rabbi Yuhuda did not write down the questions, only the answers—here is most of it)

Yoseph the angel of rage said “
We do not sleep by day or night. We are always standing and cannot bend our knees like when one sits down. Our leg is only straight. The bottom of our feet is like that of a donkey. We eat 2 times a day morning and evening. The meal is brought to us. It stands in the midst of the atmosphere in a plate. It is a type of sweet red lentils. They are the size of the palm of one’s hands. We eat it and none is left and it is just enough. After its finished the plate become hidden from our
sight. We do not know who takes it away. It is these that sustain us. When we are giving lashes to the spirits there is in our hands a lash or a whip. It is up to us whether the lashes will be severe or light, few or many. After the rod or cord is concealed from our hands. I asked Yoseph to let me see him face to face, and see the form of his body. He told me I was not prepared for this and would be afraid very much and disturbed. He told me our face is on the side of our shoulder. we have a very long nose that reaches down to our chest. It appears at its end like its been pushed up.”

Yoseph the angel of rage told Rabbi yuhuda that he once was over a spirit that had entered a women’s throat and was making it hard for her to
breath, speak and eat. She was in the hospital, but no Doctor could help her. She left the Hospital and took poison out of despair trying to kill herself. The spirit saw she was going to die, so left her. Then she felt healed and regretted taking the poison. She died and before the supernal court she was asked why she took her own life. She told the court “I did spill my own blood and whatever punishment is called for I deserve, and I accept it in love as Divine will”. But I do want to say that there is none who could endure the troubles that I suffered. A voice came from above that said “Pardon her for that sin alone”. The guardian (angel of rage) Yoseph said “this amazed me, as it does not happen, the supernal court was troubled over her plight”. Rabbi
Yuhudah said to Yoseph, the angel of rage “I have heard enough from you, go to your place. I want to occupy with the spirit of Yuhudah now”.

Rabbi Yuhuda than told the spirit of Yuhudah to go to the supernal court and ask questions for him. He told the spirit “If there is a punishment for entering the court when not called upon, upon me it shall be”. The spirit than went to the entrance of the court and said I am coming to ask questions on behalf of Rabbi Yuhudah. The guard at the entrance of the court asked and then the spirit was given permission to enter. The spirit entered before the court and bowed completely and said ‘I bow before God, in place of Rabbi Yuhudah as he has commanded me to do”. As he bowed down light
descended to the supernal court from above. This light brought instruction. Then he bowed down to the Messiah in his place. He then bowed down to the scribe of the supernal court. After the Supernal court called the spirit forward to its table to ask its questions. The Judges of the court revealed that: The Supernal court in its rulings is not trying to avenge the actions of the wicked, but only to cleanse the levels of the soul of the Just from sins. By which ever punishment will fix and purify them quickly, so they may then enter the Garden of Aden. Before a man is born it is revealed before God all the sins he will do, but he creates him anyways. It is like a man getting a new garment, and God knows it will need to be washed.
After all this Yuhuda returned to his evil way. I asked Yoseph, the angel of rage what had happened. He said Yuhuda had returned to evil after having sex with a dog. Then I proceeded to do Yichudim (unifications of Divine names) one after another. This took all my strength, and troubled the spirit much. The spirit Yuhudah then went to the grave of his father. Yuhudah said that his father did not really want to reveal himself to him. Spirits can hide themselves from one another. I know from this that his father was naked (he had no spiritual garments to his soul). He did not want to be embarrassed before his son. I asked Katon if the spirit of Yuhudah’s father had permission to enter her so a tikun (fixing) could be made for him.
She said okay. I told the spirit of Yuhudah to tell his father to dress in the body of his daughter, and I would fix him. This made Yuhudah very happy. Yonah the father of Yuhudah entered Katon. I told Yonah that I was going to do tikunim (corrective work) to fix him, and that he must enter Katon when called upon to receive the fixings of the unifications of the Divine names, and then immediately leave her body. That this may require many sessions, until his fixing has been completed God willing. I asked Yonah what his sin was that had caused his soul to be trapped in “the hollow of the sling” (to be like a ghost). He told me he was involved in sales and that one day a married women tempted him with sexual sin and he fell to the temptations of his
evil inclination. This only happened once and because of this he has been in "the hollow of the sling" for 15 years. As he did not repent for this sin all the time that he was alive. The fruit of his sin multiplied as after his sin with her, she was then forbidden to her Husband. So all their forbidden relations afterwards were his fault.

I began making the Yichudim (unifications of Divine names) and by this he suffered much pain. Then he went out from her. I did Yichudim (unifications of Divine names) a second time on Yonah in Katan. After completing the unifications the supernal court told me that Yonah had 6 years left in the "sling". I told Yonah I will do more Yichudim (unifications of Divine names) upon him and God will
then have mercy and forgive him for the 6 years he has left. Then he will be able to enter hell (and finish his purification). After this I returned to doing many Yichudim (unifications of Divine names) after I finished he left the body of Katan. A few days later I called to Yonah to enter her body again. He told me that the Supernal court had told him that he only had one year left in the “sling”. I said to Yonah that God willing Supernal court will give you a Tachalet (blue) garment, and then you will enter hell. It is in this garment alone that the wicked may enter hell. Yonah asked me what is in hell and for what will I be judged there. I told him there are 7 dwellings there one below another. The top dwelling is a
mountain of coals of fire. Here dwell the wicked. This is the easiest of all the dwellings of Hell.

Yonah asked me to say Kaddish (prayer for the dead) for him. I told him I would. At the set time (1 year later) I prayed that Yonah should be able to enter hell. Yonah told me the supernal court had given him his Tachalet (blue) garments (one wears this when then are permitted to enter hell), and that he was to go to the easiest level. But it was a mountain of fire not a sea of fire. Yonah said that before he was given his Tachalet (blue) garments, he was called to the supernal court and they asked him who it was that had prepared him in the lower world. He told them that I did. I asked Yonah how long he would be in hell he said 9
months. During the time Yonah was in hell I could call Yonah and ask him concerning his progress. I asked Yonah why it was that after I did Yichudim (unifications of Divine names) he would tremble. He said that “Angels would come and inflict tremendous pain to my body.”

As for Yuhudah his guardian, angel of travail Yosef many times asked me why do you work so hard to Help Yuhudah? He has to great a klipa (shell of unclean energy). You will not be able to purify him. I though questioned his words and worked with all my power every day for his fixing, but no no avail. Yuhuda till this day is still in his sister troubling her.
Rabbi Yuhudah writes, once In a dream I was shown 2 dogs, both had men incarnate in them. The dogs knew they were men and wanted to talk to one another. But all they could do was bark like dogs. They were both embarrassed, turned their faces towards the ground. Each then went their own way.

In another dream I saw 2 men dressed in their Tachalet (blue) garments ready to enter Hell, they were much afraid of Hell. They asked me because of the Honor shown to me to get them out of Hell, or to make it easier for them. Removing its difficulties from upon them. I saw myself at the Mikva (ritual
purification bath). It was 10 floors deep, without any water. Only in its bottom was water to immerse. When the men went near the well the water rose up to fill it. After they immersed, they were then dressed in white garments. (ready to leave hell) It was I who aroused this.

After Gehemom one must wait some time before getting a different garment which they will wear in Gan Aden

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 use 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 ram horn blasts, (the spirit) finally left Hannah and she was completely healed.

Another time, on Thursday the 20th day of Adar I, 1902, a woman by the name of Haviva Bat Ramah came to me. She was the wife of Ya’akov 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.

On Sunday the 14th of Kislev, a woman
by the name of Noam Bat Leah
came to me. A spirit by the name of
Ya’akov Ben Gazalah had entered into
her. He was a rich and powerful man
in the city of Bozrah; he had pity on his
own name and the name of his (still
living) family. He left her within thirty
days; however, on the 17th of the same
month he returned and reentered her.
By the power of Yichudim (unifications
of Divine names) (spiritual meditations ), I was able to extract him on Friday
the 19th of Kislev.

On Monday the 22nd day of Kislev, 1903,
a man by the name of Reuben
Ben Moshe Mani Ben Ramah 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 16th of Shevat. On that day while I was performing Yichudim (unifications of Divine names) 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, just as I had commanded the spirit to do.

The Evil Soul of the False Messiah Shabtai Tzvi

On Monday, 22 Kislev 5663 (1903), a man came to me named Yehezkel Ezra Ben Yisrael. His family name is Bachur. He told me that for years evil thoughts would pop into his head as though
from nowhere. During prayer 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 they would disturb his concentration. Almost twenty years ago 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 (Bachur) had a great klipah (evil force) 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 Bachur 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 Bachur was an honest
G-d fearing man. I consented to his request. I started to perform Yichudim (unifications of Divine names) by his ear, the Yichudim (unifications of Divine names) used against spirits. The breath of the Yichud (unification) enters into his ear, and then into his organs, the breath of the Yichud (unification) disturbs the breath of the spirit. While I was reciting the Yichudim (unifications of Divine names) into his ear, Bachur started to laugh. I asked him what he was laughing about. He answered and said that he could 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 (parchment from Bible-Jews put at the door of houses), he should take the mezuzah
and place it up his 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 Yichudim (unifications of Divine names) in his ear many times, without interruption, until such a time that the spirit was cursing, twisting and turning within Bachur’s heart. But I would not give the spirit any attention. In the end the spirit within Bachur inquired saying, “ask Yehuda what does he want from me?” I said to him, “I want to know from which city you come and what is your name. I want you to tell me the truth. If you lie to me, I will show you what I can do by putting upon you severe punishments and
sufferings”. The spirit answered saying that there have been many 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 speak 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 unifications of Divine names, for they are like a burning flame, and they are more painful then hell itself. I will not leave you alone until you truthfully tell me your name and from where 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 Yichudim (unifications of Divine names) in Bachur’s ear as I did before. I also blew the Shofar (ram’s horn) close to his ear with the meditations that are appropriate for this. Bachur started to scream. “Enough, enough !.” 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 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. when I was finished with the Yichudim (unifications of Divine names) was the spirit tired and worn down. It asked me to give it time to relax from its travails. The spirit asked me, “Why do
you want to know my name and place of origin? Why do you need to know this?” I said to the spirit, “So that I can fix your soul and allow you to ascend to the Garden of Eden, so that you won’t suffer from being an earthbound spirit anymore (as a ghost).” 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 Bachur’s ear so as to again recite the Yichudim (unifications of Divine names). The spirit then screamed within Bachur’s mind, and said it would reveal its name. It said its name was David Ben Shavti 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 Bachur some seventeen years earlier. The spirit then asked why I am troubling him. He said, "I have never hurt (Bachur) 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?"

Bachur 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 the spirit spoke in Bachur’s mind, and he (Bachur) would tell them to me. I made a condition with the spirit. If it would return and place evil thoughts in Bachur’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 Bachur’s mind. Bachur came to me and related what was happening. I started to recite Yichudim (unifications of Divine names) by his ear. I commanded the spirit that this time to truthfully tell me his name, for the angel of the Yichudim (unifications of Divine names) already had revealed to me the spirit’s name and place of origin. I told the spirit that I would continue to recite Yichudim (unifications
of Divine names) by Bachur’s ear until he revealed to me his name, the name the angel had told me. The spirit was very disturbed by this, and he said his 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 Shavti, and how he says his name is Tzvi. I asked him outright, “Are you not the notorious Shabtaï Tzvi from Izmir, who made himself to be a messiah?”

The spirit said this was the truth. I asked him, “If so, you died in the year 1666; it has 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), 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, staying here with me?” I saw that what he said was true. I left and went to the Yeshiva. I decided I would finish this work tomorrow. While in the Yeshiva I met Rabbi Shimon Aharon Argosi; I related to him this matter of Shabtai Tzvi, and how he had possessed the soul of Bachur. 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, Bachur came to me, and I
started Yichudim (unifications of Divine names) for Shabtai Tzvi. From within Bachur, Shabtai Tzvi began again to curse me with awful curses. Bekhur would tell me all. I stopped the Yichudim (unifications of Divine names), 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 conflict do I have 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 was so. I asked him, “Do you really think my intent with these Yichudim (unifications of Divine names) is to cause you harm so that I will receive a Heavenly reward for my work with Bachur?” The spirit said, “It’s not that.”
I said, “For Bachur 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 Bachur’s body, so that by this, your soul would have a limit and end to its sufferings by the work I am doing for you. I am making the effort to fix 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 Yichudim (unifications of Divine
names).” 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 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. Your curses have no effect upon me. I know that your soul
does not truly wish to curse me. It is the klipah (evil force) that surrounds you that is forcing you to act like this. 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 Argosi 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 Yichudim (unifications of Divine names), 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. When the Yichud (unification) 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 Yichudim (unifications of Divine names) upon me. And even if I jump or scream, pay no attention to my pain, for I scream due to the great 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. God will help us both. The spirit answered, "Yes, let's do it and prosper." I started performing a number of Yichudim (unifications of Divine names), and the spirit would scream horrible screams. Yet I would not pay attention to his screams, until I was exhausted from performing the Yichudim (unifications of Divine names). 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 Yichudim (unifications of Divine names) had helped fix him. The spirit said, "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
I asked the spirit a number of 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 (evil forces) would appear 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 (animal soul) and ruach (emotional soul). When the neshama (Divine Intellect) started to manifest within him is when what
happened, 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. The merits he had earned from any mitzvot that he did perform is already gone.

With regards to Bachur, he was the reincarnation of the Ruach (Emotional soul aspect of Shabtai Tzvi). The Nefesh (animal 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. Shabtai
Tzvi 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 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 committed adultery. And that it is true what they say about him, that he had had a homosexual affair while he was wearing his talit and tefillin. He
even once sent a young man to have an 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 Bachur was his first time possessing a human. He then explained to me why he was able to enter into Bachur to possess him, the reason being that once Bachur, when a young man, gave a young girl a kiss. This Bachur did 30 years ago. Prior to this, the spirit said, he would hang around Bachur, because Bachur was from the same source soul.

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 another false prophet 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 Ruach (emotional) level of soul. The spirit said that it was God who brought him to me, in order for me to fix him. Regarding Bachur, 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: “My heart is astir with a good thing.” (Psalm 45:2) meditate upon holy Names, and the evil thoughts will be nullified. From that day onward, the spirit of Shabtai Tzvi would request of Bachur 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 Bachur 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 Yichudim (unifications of Divine names) for him everyday into Bachur’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 Bachur. He told me not to ask. When he was ready to enter into Gehinnom he would leave Bachur, without having to be asked. And in truth, this is the way it was. For after a few days, Bachur 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 what might be called a demonic possession. Do good and protect yourself from such evils.

The Boy who thought he was talking to Elijah the Prophet, but it was a
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 demon
“Yuhidi” whose name happens to be Elijah. This is not Elijah the prophet. You are being plagued by 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 Argosi zt”l, who was then alive, for him to examine the child. After he had examined him, [Rabbi Argosi] 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, “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 he 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 and go write down the merits of the Jewish people. Elijah said that he was in a rush. When the boy told me of this response, I said to him, go back and tell him to translate the
verse of which I ask, for it is very important 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 As God lives, I will never appear to you again for you do not believe that I am Elijah the prophet. Immediately he disappeared and never reappeared to the boy. After Elijah departed, Rabbi Argosi 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 “As God lives”. And our Sages have said that even demons do not say the Name of G-d in vain (Meg. 3A). 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 the true Name of G-d, nor did he use the Name “Adonai”. He said, chy Hashem (Life of God), using the word” Hashem” (the name). The spirit would not actually say the name of God. This is nothing other than pure deception [on the part
of this spirit]. The Sages finally agreed that I was correct.

We will conclude with some words of wisdom concerning these matters based on the teaching of Rabbi Yuhuda in his book “Minchat Yuhudah”.

Most people after they die their soul goes to Gehinnom (Hell) for a period of not more then 12 months. By this the soul is cleansed. Then the soul will be Judged in the supernal court whether it merits to Dwell in Gan Aden (Garden of Eden). Gan Aden will open up to the soul if it has enough “mitzvoth” (merit of commandments), otherwise they will not be able to enter. After one dies they must give a judgment and
accounting for the transgressions they have done. The transgressions and merits are of two separate accounts. If this were not so no one would have enough mitzvoth (merit). A man would be left naked without any garment (to his soul). A man requires a special spiritual garment to enter The Garden of Eden. One may require further refinement in a incarnation in this world as a Human or as lower form as an animal, plant or stone. One Gilgul (incarnate) in a stone must after that rise up entering gilgul (incarnation) in a plant. After this one can rise up incarnating in a animal. Only after this may one incarnate again as a man. It is possible to rise up two levels at a time. There are those who don’t merit to go to Gehinnom (Hell) are subject to what
is called the Kaf HaKelah (literally, the hollow of a sling). This is an ordeal where the soul is pursued by angels of rage, this prepares the soul to enter Hell. Unlike Hell, which again never requires more than 12 months to purify the soul, to the Kaf HaKelah (literally, the hollow of a sling) there is no time limit. It can last for thousands of years. During this period the soul can enter into stone, plants, animals or even humans (so as to escape the angels of rage). This is what is described as a man having a spirit in them, God Forbid. In Sha’ar HaGilgulim (Gate of Incarnation of the Ar”i), 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, and receive purification) -- they enter into the bodies of living persons here in this world at the time of birth. 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. This can happen even after one is born. Thus, if that person then commits a sin, the “other” 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. What the Rav (the Ari z”l) meant here, when he referred to the souls who “bond (with the living person) in great secrecy”. Are souls that do this so that they will
not be recognized, and thus they will be free to mock and otherwise trouble the public.

If a woman has sexual dreams frequently she has a spirit of a male in her. Also if she sees a man standing over her bed in a dream. Another indication is if she does not like to do work that women do. Sometimes when she has a male spirit in her she may not want to support her husband, she may act even to harm him, God forbid. As the Male spirit in her hopes to rid her of her husband. A man who has a female spirit in him will likewise see her standing over his bed in a dream, and he will loose seed in the night to her. None of these sexual connotations take place when the spirit
in one is the same sex as themselves. Also only a spirit that sinned sexually will cause its host sexual thoughts. Other spirits will not act like this. By no means do I think the uninitiated should ever attempt to “fix” a person who has a spirit trapped in them. This can be very dangerous for all parties involved. The Study needed to perform such works takes many years and even then not all men will have the “gift” needed to perform such work. But I will explain a few of the points Rabbi Yuhudah speaks of concerning the methodology of this work in his book.

If you do not know the place in the body where the spirit resides, or if it moves about place to place. (as normally we would place our hand on
the place the spirit resides.) Then place your mouth on their ear. So that when you perform your mediation on the Divine names the “unification” shall enter the entire cavity of their body. This is even more effective than only placing your hand on the spot where the spirit is. This causes greater pain to the spirit than the lashes of the angels of rage, or the “purification of the grave”. I use a stethoscope to speak in to their ear. The lashes of the angels of rage do not fix the souls like the Yichudim (unifications) do. You need to do many Yichudim one after another so to drive the spirit from its host. Beware there are spirits that are difficult and angry. With these spirits you must work slowly and not in intensity. There are spirits as large as
the palm of the hand and as small as small bean. A Spirit this small can go up to a host’s throat. A larger spirit cannot make it up to its host’s throat, so it can only speak in his heart. Spirits do not blemish a man immediately on entering him. Only after quietly finding a place to rest in his body will they begin to trouble him. They may then make the man’s body begin to tremble, his heart to race. When they can speak to him, he has no power to silence them. Other spirits will not cause a man to tremble, but they may cause him to have pain in his head, eye or other limb. For these problems a Doctor will find no cure. There are spirits that will speak in a man’s heart and give him evil thoughts. There are other spirits that will not speak to you,
until after two years of Yichudim (unifications). With these you will not know till then whether they have a spirit in them or not. These spirits when alive did there evil acts in hiddeness so they hide and don’t like to let their presence be known. With this type of spirit there is no illness.

Sin makes a blemish in the soul, making holes in it. Like the way a moth eats a garment. If one merits to repentance these hole can be mended. By Torah and Prayer the Nashama (Soul of Divine Intellect) is returned and it is healed from its sickness. It can be made as a new creation, where in it we will see no lack. Even if a man has committed much evil and sin blemishing and making impure his Nefesh (animal soul) much. Know that
it is a part of God carved out from beneath the Throne of God. The soul is not from filth as Demons magicians and soothsayers. The Klipot (evil shells) dress to the surrounding lights of such a man’s soul. One who makes his soul to do these things, causes his soul to parish from the world to come.