

Leslie Wexner's Inner Demon

This short excerpt from Whitney Webb's upcoming book "One Nation Under Blackmail" examines an obscure media profile of Leslie Wexner, Jeffrey Epstein's mentor, from the 1980s that contains disconcerting revelations about Wexner's personality and his inner world.



BY **WHITNEY WEBB** JUNE 10, 2022 5 MINUTE READ



1985 was the year that Leslie Wexner became a billionaire. It was also that year that the chairman of The Limited (now L Brands) began to build up his public persona. This effort to “re-brand” himself began with a series of fawning media profiles. The main outlets that participated in Wexner’s first main, personal PR campaign were written by prominent New York City-based outlets, like New York Magazine and the New York Times.

The [New York magazine profile](#), which was the cover story for its August 5, 1985 issue, was entitled “[The Bachelor Billionaire: On Pins and Needles with Leslie Wexner](#).” Though filled with photos of a middle-aged Wexner grinning and embracing friends as well as lavish praise for his business dealings and his “tender” and “gentle” personality, one of the main themes of the article revolves around what is apparently a spiritual affliction or mental illness of Wexner’s, depending on the reader’s own spiritual persuasion.

The New York Magazine article opens as follows:

“On the morning Leslie Wexner became a billionaire, he woke up worried, but this was not unusual. He always wakes up worried because of his dybbuk, which pokes and prods and gives him the itchiness of the soul that he calls shpilkes [“pins” in Yiddish]. Sometimes he runs away from it on the roads of Columbus, or drives away from it in one of his Porsches, or flies from it in one of his planes, but then it is back, with his first coffee, his first meeting, nudging at him.”

One may interpret this use of *shpilkes*, literally “pins” or “spikes” in Yiddish and often used to describe nervous energy, impatience or anxiety, as Wexner merely personifying his anxiety. However, his decision to use the word *dybbuk*, which he does throughout the article, is quite significant. Also notable is how Wexner goes on to describe this apparent entity throughout the article and his intimate relationship with it.

THE BACHELOR

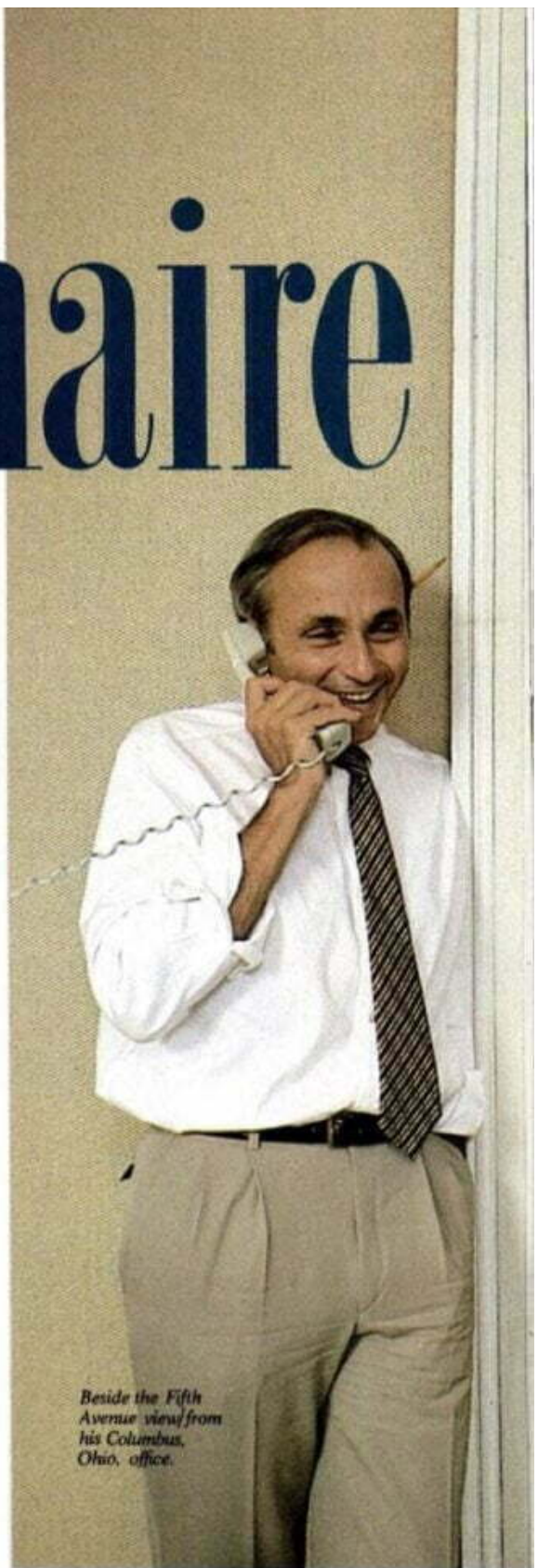
Billionaire

*On Pins and
Needles With
Leslie Wexner*

BY JULIE BAUMGOLD

ON THE MORNING LESLIE WEXNER BECAME A BILLIONAIRE, he woke up worried, but this was not unusual. He always wakes up worried because of his dybbuk, which pokes and prods and gives him the itchiness of soul that he calls *shpilkes*. Sometimes he runs away from it on the roads of Columbus, or drives away from it in one of his Porsches, or flies from it in one of his planes, but then it is back, with his first coffee, his first meeting, nudging at him. Soon, 600 stockholders and some analysts from New York will be driving the Limited Parkway outside Columbus, Ohio, for the annual meeting of his company, The Limited. For those who aren't natives, the first sight of The Limited's million-square-foot distribution center is a shock. There is an eerie American vastness to the structures plunked here in a field in the middle of nowhere like stacks of metallic pancakes. Inside the building, music is playing. It always plays wherever Les Wexner is—in all his six homes, in his offices, in his 2,340 stores. It plays, even though he never listens, because he hates to hear nothing.

The driver of Wexner's station wagon delivers him, a long man in a gray suit a bit risky for Columbus. He has thinning, graying hair, small features, and ringed eyes so deep-set and shadowed they look sucked inward. Together with his jogger's hollowed cheeks, they sometimes give an undeserved cast of suffering to his face. His hands are in his pockets, rattling his change, which, as always, includes his lucky 1880 silver dollar. Before the meeting starts, he stands all alone for a while in the little protective pocket of solitude that surrounds power. Behind him, the rectangles on the corporate charts are all shoot-



Beside the Fifth Avenue view from his Columbus, Ohio, office.

As defined by Encyclopedia Britannica, a *dybbuk* is a Jewish folklore term for “a disembodied human spirit that, because of former sins, wanders restlessly until it finds a haven in the body of a living person.” Unlike spirits that have yet to move on but possess positive qualities, such as the *maggid* or *ibbur*, the *dybbuk* is almost always considered to be malicious, which leads it to be translated in English as “demon”. This was also the case in this New York magazine profile on Wexner.

The author of that article, Julie Baumgold, describes Leslie Wexner’s *dybbuk* as “the demon that always wakes up in the morning with Wexner and tweaks and pulls at him.” Wexner could have easily chosen to frame the entity as a righteous spirit (*maggid*) or as his righteous ancestors (*ibbur*) guiding his life and business decisions, especially for the purpose of an interview that would be read widely throughout the country. Instead, Wexner chose this particular term, which says a lot for a man who has since used his billions to shape both mainstream Jewish identity and leadership in both the US and Israel for decades.

As the article continues, it states that Wexner has been with the *dybbuk* since he was a boy and that his father had recognized it and referred to it as the “churning”. Per Wexner, the *dybbuk* causes him to feel “molten” and constantly pricked by “spiritual pins and needles”. It apparently left him at some point as a young man, only to return in 1977 when he was 40, half-frozen during an ill-fated trip up a mountain near his vacation home in Vail, Colorado. This specific trip is when Wexner says he both rejoined with his childhood *dybbuk* and decided to “change his life.”

He told New York magazine that his *dybbuk* makes him “wander from house to house”, “wanting more and more” and “swallowing companies larger than his own.” In other words, it compels him to accumulate more money and more power with no end in sight. Wexner later describes the *dybbuk* as an integral “part of his genius.”

Wexner further describes his *dybbuk* as keeping “him out of balance, emotionally stunted, a part of him — the precious, treasured boy-son part — lagging behind [the dybbuk].” This is consistent with other definitions of the term in Jewish media, including a feature piece published in the Jewish Chronicle. That article first defines the term as “a demon [that] clings to [a person’s] soul” and then states that: “The Hebrew verb from which the word dybbuk is derived is also used to describe the cleaving of a pious soul to God. The two states are mirror images of each other.” Per Wexner’s word choice and his characterization of what he perceives as an entity dwelling within him, the entity — the *dybbuk* — is dominant while his actual self and soul “lags behind” and is stunted, causing him to identify more with the entity than with himself.

This is also reflected in the concluding paragraph of the New York magazine article:

“Les Wexner picks up his heavy black case and flies off in his Challenger, with his dybbuk sitting next to him, taunting and poking him with impatience, that little demon he really loves. The dybbuk turns his face. What does he look like? ‘Me,’ says Leslie Wexner.”

HE MET HIS DYBBUK AGAIN WHEN HE CLIMBED VAIL MOUNTAIN AND CHANGED HIS LIFE.

tease. He never goes to "things." Charities troop through his other, \$3-million house at Los Incas in Palm Beach, but the host is never there. He and Moskowitz are fashion men who are proud they do not read *WWD* or *W*. He doesn't pronounce "La Grenouille" or even "entrepreneur" right, and it doesn't matter. His New York is a special blend of the constricted and hermetic and the very powerful. He is most comfortable running his company, and yet, like many men who make their money in business, he feels like a stranger. He wants to be photographed with his arm wrapped around a sculpture from the Whitney, not with models in his clothes. He has prepared himself for this emergence. He has worked on his body and on his mind by taking courses, talking to older, fatherly men who tell him what to read and discuss his philosophy. Still, he is reluctant, like the deb at her coming-out party, hiding behind a screen, tapping one foot slightly out of time.

Wexner tells the meeting about The Limited's year. Profits up 30 percent, net sales up 24 percent. This was the year they built this building and bought two chains. It was also the year of what he calls the "Carter Hawley Hale war," the year they tried and failed in a \$1.3-billion hostile takeover of the company that owns Bergdorf's and Neiman-Marcus and is three times the size of The Limited. His friend Felix Rohatyn, who represented The Limited, says Carter Hawley Hale's actions were "the most irresponsible, reckless misuse of corporate responsibility I've seen in 35 years." His mentor Alfred Taubman says, "It was completely out of character for Les. He is not a good dirty fighter." Whenever Les and his men speak of the fight, there is a hurt, almost shocked tone, as though things like that weren't supposed to happen to gentlemen from the Midwest who make a tender offer of \$35 on a stock selling at \$22. Wexner's father used to call his son Bull because he was so stubborn, and Les will surely try again. But now they are digesting the Lerner chain of 800 stores, which they bought in the spring. He mentions the \$100 million of Lerner's orders they canceled, causing another furor in the industry, and later says, "A lot of people did their laundry in our tub."

W E ARE NEVER, NEVER, NEVER, never satisfied when the results are terrific," says Les, announcing the appointments of new division heads. Verna Gibson, who started as a buyer, becomes president of the 578 Limited Stores; Bob Crayson, a former sales trainee, takes over Lerner Stores—both moves reflecting the style of The Limited, which is to promote from within, so store man-

agers become vice-presidents of distribution and "merchandise clericals" become "executive vice-presidents of merchandise," and the hundred top store managers get ski-lifted to the top of a mountain in Vail for the annual awards ceremonies, to jump and cry and thank the Lord and Wexner and The Limited as they clutch their awards. The room is now dark, and we are watching them on film as the music plays "I'm So Excited" and Wexner's eyes fill with tears.

This is the Limited Family, in which the paternalistic father rewards the good children, has made 51 of them into millionaires, and calls his 33,000 employees his "associates," though he might as well be saying "children." He takes good care of them, forgives their mistakes, and, even if the women have to check their pocketbooks before they go into the distribution center, they call him Les and will ask, and send their children to ask, for his autograph for as long as he can stand it at the annual company picnic. It's a clean family. He says his execu-



CLOSE ENCOUNTER: Running into a friend on Madison Avenue in front of his new store.

AUGUST 5, 1985/NEW YORK 31

Outside of the spiritual aspect of this discussion, it can also be surmised from the above that there is a strong possibility that Wexner suffers from some sort of mental disorder that causes him to exhibit two distinct personalities which continuously battle within him. What is astounding is that he describes this apparent affliction to a prominent media outlet with pride and the author of the piece weaves Wexner's "demon" throughout a piece that seeks to praise his business acumen above all else.

Yet, perhaps the most troubling aspect of Wexner's experience with his "dybbuk", whether real or imagined, is the fact that Wexner, in the years before and after this article was published, has had a massive impact on Jewish communities in the US and beyond through his "philanthropy." Some of those philanthropic efforts, like the Wexner Foundation, saw Wexner mold generations of Jewish leaders through Wexner Foundation programs while others, such as [the Mega Group](#), see [the organized crime-linked](#) Leslie Wexner joined by several other like-minded billionaires, many of which also boast considerable organized crime connections, in an effort to shape the relationship of the American Jewish community, as well as the US government, with the state of Israel.

For a man of such influence in the Jewish community, why has there been essentially no questions raised as to Wexner's role in directing the affairs of that ethno-religious community given that he has openly claimed to be guided by a "dybbuk"? This is particularly odd when one considers that Wexner has come under increased scrutiny in recent years after his protege and closest associate for decades, Jeffrey E. Epstein, was outed as both a pedophile and serial sex trafficker. Did Wexner's *dybbuk* draw him to Epstein and prompt him to financially support his horrific crimes against minors?

Note: The above is an adapted excerpt from Whitney Webb's upcoming book "One Nation Under Blackmail: the sordid union between Intelligence and Organized Crime that gave rise to Jeffrey Epstein". Those interested may pre-order the book directly from the [publisher's website](#) or from Amazon.



Author

Whitney Webb

Whitney Webb has been a professional writer, researcher and journalist since 2016. She has written for several websites and, from 2017 to 2020, was a staff writer and senior investigative reporter for Mint Press News. She currently writes for The Last American Vagabond.

16 comments



Matthew Blum says:

June 10, 2022 at 1:04 pm

Eh—Wexner’s a psychopath. Or meshuga (crazy) as they say in Yiddish.

Reply



Carnyx says:

June 10, 2022 at 1:10 pm

Excellent Whitney! Dybbuk! At last a name to the face and feeling. Can’t wait for the book!

Reply

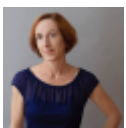


Nick Straker says:

June 10, 2022 at 1:24 pm

Can’t wait to read the full book, any idea when it will be published?

Reply



Fran Cav says:

June 10, 2022 at 1:33 pm

I am so looking forward to the release!

Reply



Paul Cardin says:
June 10, 2022 at 2:36 pm

As per usual, billionaire 'philanthropy' comes with strings attached.

Reply



peter says:
June 10, 2022 at 4:48 pm

Les is clearly with the super powerful homosexual mafia. Victoria's Secret is highly profitable. The homosexual mafia owns it NOT Jewish mafia. Why you say? Cuz the homosexual mafia occuppies the tippidy top of the power pyramid. As a New Yorker, I watched these two mafias square olff against one another. The homosexual mafia won. Certain compromises were reached afterwards. Dominant Jews were eliminated, submissive Jews welcomed into the fold. Wexner sure looks like one of the submissive Jews.(the pics submitted here show a boyish innocence no menacing dominant) Wandering Jews have, for centuries, learned to cope with their host country's rules. No different today.

Reply



Tim says:
June 10, 2022 at 4:49 pm

Brilliant, as usual. I've missed your writing. Can't wait til the book is published. Best regards!

Reply



Dai says:
June 10, 2022 at 5:31 pm

You are developing such an important perspective from which to view psychocultural disease and its delusion-greed-malice vectors of illness. Looking forward to more...

Reply



Marie says:
June 10, 2022 at 6:36 pm

Dybbuk sounds kinda like (misspelling intentional) cooovid backwards. Demonic. I have encountered this backwards reading of the word many times by many people. It fits in more ways than one. Especially now.

Reply



Quintus says:
June 10, 2022 at 7:24 pm

In a number of pictures available on Google Images, it's quite striking how evil Les Wexler looks. This may be a subjective assessment – besides, not all evil people look evil. But he truly does. Maybe there's some truth to the Dybbuk story.

Reply



RF says:

June 11, 2022 at 6:36 am

Here is an interesting link between Dybbuk and COVID:

<https://bogdanherzog.ro/on-the-occult-meaning-of-the-term-covid-a-succinct-incursion-into-pattern-recognition/>
Reply



Brian Steere says:

June 11, 2022 at 8:03 am

The ego is a compulsive or driven sense of self.

The context is well described here:

<https://www.christmind.info/t/acim/text/04/chap0405/>

The assignment of demonic to a conflicted sense of self can be specifically framed in some instances, such as to shape the charge of its expression.

While this can take extreme forms, the practical key is in recognising & releasing our own reactive or driven behaviour to a true and present discernment.

Insanity in fact is a dissociated or deluded state, where insanity relative to current cultural social definitions can accuse its own 'sins' in the sane, the healthy, and the messengers or witnesses to wholeness.

The 'mass psychosis' is just such a collective masking against inner 'demons' that personify according to the individual patterns of separation trauma. The key is in allowing the undoing of a mindset that persists the 'problem' in false solutions, that repackage and mask toxic debts in complex packages of promised gain or virtue.

Reply



Anneke MGM says:

July 20, 2022 at 4:16 am

well said.

It is definitely real.

I would say that he admits to demonic possession.

There are the ones so totally possessed that they don't even know it that they are used as an instrument.

I will check out the link, I have been very interested in demons lately

Reply



Joe says:

June 11, 2022 at 11:28 pm

Nice job, Whitney.

I know this comment probably won't make it on your forum...

But (((Leslie Wexner))) and (((Jeffrey Epstein))) are neanderthal cousins. They ALL look out for their tribal interests.

Until THIS fact is addressed, that same cabal of self-chosen elitists will continue to implement policies aimed at the total destruction of Western Civilization.

Reply



artemis says:

June 13, 2022 at 5:38 am

Perhaps his ancestors have enslaved their progeny to Molock and, to take no joy in life other than acquisition of the family wealth and power. If so, it was a crime against the natural order.

Reply



Thomas Hampson says:

July 23, 2022 at 5:23 pm

Why has your book on Epstein been delayed again and now there is no revised publication date? When is it coming out?

Reply