

The Psychology and Demystification of the Kabbalah Red String, With Some Blue In It.



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“A person possessed of an evil eye carries with him the eye of the destroying negative force; hence it is called "destroyer of the world," and people should be on their guard against them and not come near them so that they should not be injured by them!”
- Zohar I, p.68b



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You just messed
up my day and
my brain!



- You don't need a red string for protection.
- The red string is just a tradition.
- The red string preparation process belong to *maaseh kabbalah*.
- The most important work to perform is internal transformation from egoistic desires to altruistic desires.
- The red string is a tool to help our brain remember through a visual *cue*.
- The only real remedy is Torah and authentic Kabbalah.
- The power is all your mind.

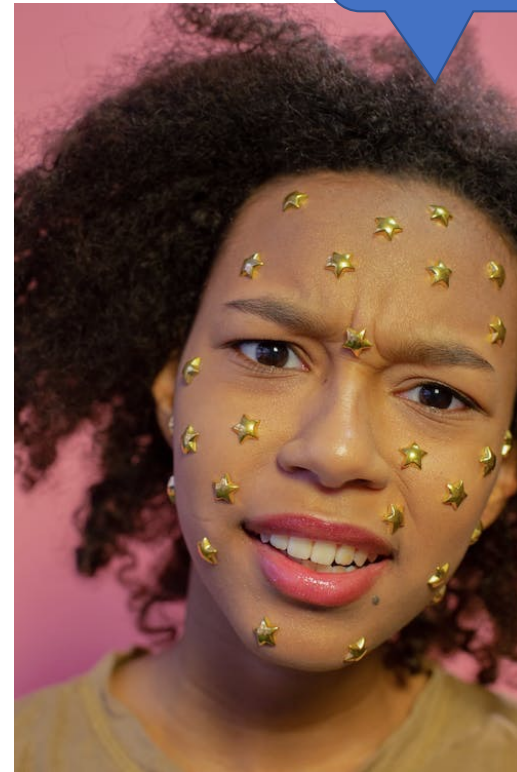


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Hey!!!
I have seen your
videos, you wear it
too!!!



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It's a form of meditation and reminder.

Visual Meditation

Seeing meditation involves focusing the mind on a calming or inspiring image, scene, or object, which can help reduce stress and increase relaxation and positivity.

Visual Aid

Using symbols to remember actions is called mnemonic devices or memory aids, which can help people remember information by associating it with visual or verbal cues or patterns.



Red String (חוט השני) *khutt hashani*

Eyen hara (עין הרע) = Evil Eye

Red Color or Blue

The brain and the Red String



Kermes (insect)

17 languages

Article Talk

Read Edit View history

From Wikipedia, the free encyclopedia

(Redirected from *Coccus ilicis*)

Kermes is a genus of **scale insects** in the order **Hemiptera**. They feed on the sap of evergreen **oaks**; the females produce a red **dye**, also called "**kermes**", that is the source of natural **crimson**.^[1] The word "kermes" is derived from Persian or Turkish *qirmiz* or *kirmizi* (قرمز), "crimson" (both the colour and the dyestuff).^[2]

There are some 20 species,^[3] including:

- *Kermes bacciformis* Leonardi, 1908
- *Kermes corticalis* (Nassonov, 1908)
- *Kermes echinatus* (Balachowsky, 1953)
- *Kermes gibbosus* Signoret, 1875
- *Kermes ilicis* (Linnaeus, 1758)
- *Kermes roboris* (Fourcroy, 1785)
- *Kermes vermilio* Planchon, 1864

References


1. ^ Naturenet article with images and description of *Kermes vermilio* and its foodplant

2. ^ "Crimson (n.)". Etymology Online. Retrieved 17 January 2020.


3. ^ Spodek, Malkie; Ben-Dov, Yair (2012). "Morphology of the first-instar nymph and adult female of *Kermes echinatus* Balachowsky, with a comparison to *K. vermilio* Planchon (Hemiptera, Coccoidea, Kermesidae)". *ZooKeys* (246): 11–26. doi:10.3897/zookeys.246.3766. ISSN 1313-2970. PMC 3520143. PMID 23275748.

External links


- Conservation and Art Material Encyclopedia Online



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Kermes



Kermes echinatus

Scientific classification

Kingdom:

Animalia

Phylum:

Arthropoda

Class:

Insecta

Order:

Hemiptera

Suborder:

Sternorrhyncha

Family:

Kermesidae

Genus:

Kermes

Latreille, 1798

Species

See text



Genesis 38: 27-28

וַיְהִי בְּעֵת לִדְתָּהּ וְהָיָה תְּאוֹמִים בְּבֶטְנָהּ:

When the time came for her to give birth,
there were twins in her womb!

וַיְהִי בְּלִדְתָּהּ וַיִּתֵּן יָד וַתִּקַּח הַמִּלְּדָּה וַתִּקְשֹׁר עַל-יָדוֹ **שָׁנִי**

heb שָׁנִי
scarlet, crimson

לֵאמֹר זֶה יֵצֵא ראשונה:

While she was in labor, one of them put out a
hand, and the midwife tied a crimson thread
on that hand, to signify: This one came out

first.



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וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נִקְיִים אֲנִיחֵנוּ מִשְׁבַּעְתְּךָ הַזֶּה אֲשֶׁר הִשְׁבַּעְתָּנוּ:

But the men warned her, “We will be released from this oath which you have made us take

הַזֶּה אֲנִיחֵנוּ בָּאֵים בָּאָרֶץ אֶת־תְּקוּלָת חוּט **הַשָּׁנִי** הַזֶּה תִּקְשְׁרִי בְּסֻלּוֹן אֲשֶׁר הוֹרְדָתָנוּ בּוֹ
וְאֶת־אָבִיךָ וְאֶת־אִמְךָ וְאֶת־אֶחֱיךָ וְאֶת־כָּל־בֵּית אָבִיךָ תֹּאסְפִי אֵלֶיךָ הַכְּיָתָה:

[unless,] when we invade the country, you tie this length of crimson cord to the window through which you let us down. Bring your father, your mother, your brothers, and all your family together in your house;

Joshua 2:17-19

וְהָיָה כָּל־אֲשֶׁר־יֵצֵא מִדֹּלְתַי בֵּיתְךָ | הַחַוִּצָּה דָּמּוֹ בְּרֹאשׁוֹ וְאֲנִיחֵנוּ נִקְיִים וְכָל־אֲשֶׁר יִהְיֶה אִתְּךָ
בְּבֵית דָּמּוֹ בְּרֹאשׁוֹ אִם־יָד תִּהְיֶה־בּוֹ:

and if anyone ventures outside the doors of your house, his blood will be on his head, and we shall be clear. But if a hand is laid on anyone who remains in the house with you, his blood shall be on our heads.



II Samuel 1:24

בְּנוֹת יִשְׂרָאֵל אֶל־שָׁאוּל בִּכְיֹנָה הַמְלִבְשָׁכֶם שָׁנִי
עַם־עַדְנִים הַמַּעֲלָה עֲדֵי זָהָב עַל לְבוּשָׁכֶן:

Daughters of Israel,
Weep over Saul,
Who clothed you in crimson and finery,
Who decked your robes with jewels of
gold.

Jeremiah 4:30

(וְאַתָּה) [וְאַתָּה] שְׂדוּד מִה־תַּעֲשִׂי כִי־תִלְבָּשִׁי שָׁנִי כִי־תַעֲדִי עַד־זָהָב
כִּי־תִקְרְעִי בַפֹּהַ עֵינֶיךָ לִשְׂאֵא תִתִּיפִי מְאֹס־בְּךָ עֲגָבִים נִפְשָׁךְ יִבְקָשׁוּ:

And you, who are doomed to ruin,
What do you accomplish by wearing crimson,
By decking yourself in jewels of gold,
By enlarging your eyes with kohl?
You beautify yourself in vain:
Lovers despise you,
They seek your life!

Isaiah 1:18

לְכוּ־נָא וְנוֹכַחַה יֹאמֶר יְהוָה אִם־יְהִיוּ חַטָּאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יִלְבִּינוּ
אִם־יֵאָדִימוּ כְתוֹלַע כִּצְמֶר יִהְיוּ:

“Come, let us reach an understanding,^e

—says the LORD.

Be your sins like crimson,
They can turn snow-white;
Be they red as dyed wool,
They can become like fleece.”



שני

used in purification

Lv 14:4, 6, 49, 51, 52;
Nu 19:6.



Rachel

Jeremiah 31:15 - 16

כֹּה אָמַר יְהוָה קוֹל בְּרָמָה נִשְׁמָע נְהִי בְכִי תִמְרוּרִים
רָחֵל מִבְכָּה עַל-בָּנֶיהָ מֵאֲנָה לְהַנְתֵּם עַל-בָּנֶיהָ כִּי
אֵינָנו:

Thus said the LORD:

A cry is heard in Ramah—

Wailing, bitter weeping—

Rachel weeping for her children.

She refuses to be comforted

For her children, who are gone.

כֹּה אָמַר יְהוָה מְנַעֵי קוֹלְךָ מִבְכִּי וְעֵינֶיךָ מִדְּמָעָה כִּי יֵשׁ
שָׂכָר לְפַעֲלֹתַי נְאֻם-יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:

Thus said the LORD:

Restrain your voice from weeping,

Your eyes from shedding tears;

For there is a reward for your labor

—declares the LORD:

They shall return from the enemy's land.



PHOTO: JEWISH TELEGRAPHIC AGENCY



PHOTO: KABBALAH EXPERIENCE.COM



PHOTO: ISRAELVISIT.CO.IL



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Anthropology



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The practice of tying a red string around the wrist as a form of protection or good luck has its origins in several cultures and religions.

In Kabbalah, a form of Jewish mysticism, the red string is believed to ward off the evil eye and provide protection and good fortune. According to this tradition, the string is usually worn on the left wrist and should be tied by someone who is believed to be of good character, such as a rabbi or family member.

In Hinduism, a red string or thread called "kalava" or "mauli" is tied around the wrist during certain religious ceremonies as a symbol of protection and blessings. The string is believed to be blessed by a priest or guru and is worn until it falls off on its own.

Similarly, in Buddhism and other Eastern religions, red strings or cords are often used as symbols of protection, good luck, or as a reminder of one's spiritual path. The practice of tying a red string around the wrist has also gained popularity in modern culture and is often associated with celebrities and fashion trends.

However, it's important to note that the meaning and significance of the red string can vary depending on the individual's beliefs and cultural background.



Buddhist



Hindu



Modern



Romanian



Jewish/Kabbalah



Talisman like

The evil eye is a belief or superstition that certain people can cast a curse or harm through their gaze, usually unintentionally, and is found in many cultures around the world. It is often believed that this curse or harm can cause illness, bad luck, or other misfortunes. To ward off the effects of the evil eye, various amulets or talismans are used, such as the *Hamsa* hand or *Nazar* eye, which are believed to protect against the negative energy of the evil eye.





The evil eye in Hebrew is known as "Ayin Hara" (עין הרע), which translates to "the evil eye." The belief in the evil eye is present in Jewish culture and tradition, and there are various customs and rituals that are practiced to protect against its harmful effects. The concept of the evil eye is mentioned in the Talmud.



Eye of Ra

- Related to the sun
- Protective powers come from instilling fear of violence



Eye of Horus

- Related to the moon
- Protective powers come from deflecting malevolent forces

In Egyptian mythology, the Eye of Ra was believed to be a powerful force that could protect the pharaohs and destroy their enemies. It was also associated with the sun, and was believed to be Ra's all-seeing eye, which watched over the world and could send forth its power to destroy evil. The Eye of Ra was often used in ancient Egyptian amulets and talismans, and its image can be found in many temples, tombs, and other monuments from ancient Egypt.

The Eye of Horus was a powerful symbol of protection and good health, and was often used in ancient Egyptian amulets and talismans.

He [Rabbi Yochanan Ben Zakkai] said unto them: "Go forth and observe which is the good way unto which a man should cleave?" Rabbi Eliezer said, "A good eye." ... He [further] said unto them: "Go forth and observe which is the evil way from which a man should remove himself far?" Rabbi Eliezer said, "An evil eye." (Avot 2:9.)

Whoever possesses these three things, he is of the disciples of Abraham, our father; and [whoever possesses] three other things, he is of the disciples of Bil'am, the wicked. The disciples of Abraham, our father, [possess] a good eye, an humble spirit and a lowly soul. The disciples of Bil'am, the wicked, [possess] an evil eye, a haughty spirit and an over-ambitious soul. (Avot 5:19)



Yoseph is a fruitful vine, a fruitful vine above the eye (Genesis 44:22). This teaches that the evil eye has no power over them. (Midrash Rabbah - Genesis 97 & Zohar 2:225a)

Rabbi Judah son of Rabbi Hanina derived it from this text: *And let them multiply like fishes in the midst of the earth*. Just as the fishes [dagim] in the sea are covered by water and the evil eye has no power over them, so the evil eye has no power over the seed of Joseph. Or, if you prefer I can say: "The evil eye has no power over the eye which refused to feed itself on what did not belong to it." (Berachot 20a, Baba Metzia 84a, & Sotah 36b)



Psychology

Believing that the Red String will protect us from harm is considered as "magical thinking" or "superstition." These terms are often used to describe the belief that certain actions or objects have the power to influence or control events, even if there is no logical or scientific basis for such beliefs.

While these beliefs may not be based in empirical evidence, they can have a powerful psychological effect on the individual, and may play a role in shaping their behavior and attitudes.



Symbolic interactionism is the use of symbols and language to create and interpret meaning in social interactions, shaping behavior and attitudes.



Spiritual Psychology

$$103 + 70 + 45 = 218$$
$$2 + 1 + 8 = 11$$

The unholy 11 is the 11 crowns or forces of impurity. These can be rectified by the 11 ingredients of the incense which was offered daily in the Holy Temple in Jerusalem. In a person's personal service of G-d, these forces can be rectified by making sure to have only positive thoughts in one's mind. These positive thoughts bring about a spiritual "good smell," as did the incense. They are influenced by positive speech. (Mindless speech brings about foreign and negative thoughts.)

Inner.org

Color

Red

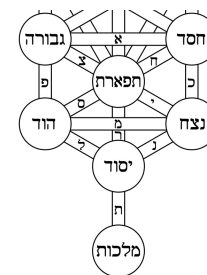
The gematria of Adom
in Hebrew is 45.

אדום

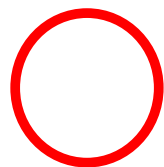
מה
Binah

Action Tying the knots 7 times.

The gematria of
(אֵיין Ayin) in
Hebrew is 70.



Geometry



The gematria of
מעגל (ma'agal),
meaning "circle" in
Hebrew, is 103

To
guard
גן



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Red = Binah (45)

7 knots = Z'A (70)

Circle = Malchut (103)

$$103 + 70 + 45 = 218$$

$$2 + 1 + 8 = 11$$

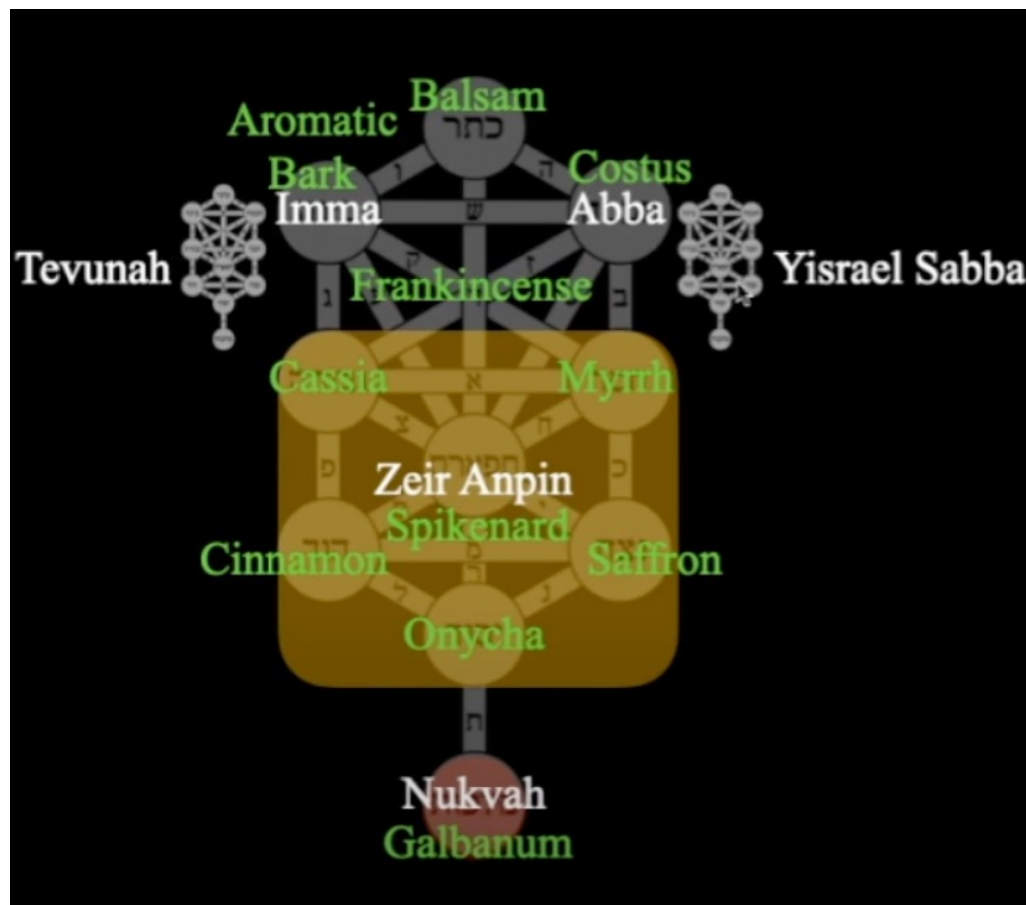
Pitum HaKetoret (פיטום הקטורת)

11 spices of the Holy Incense

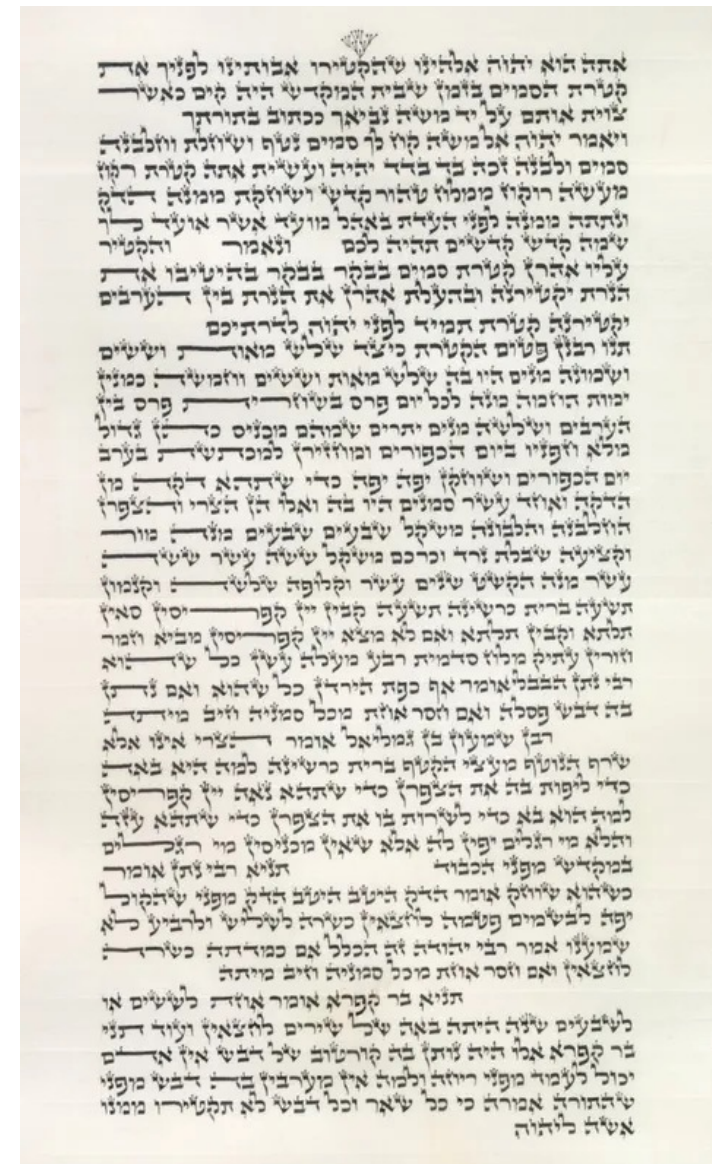
The Pitum HaKetoret consists of the following portions:

1. Meditation to Ketoret
2. Ketoret – Exodus 30:34-36
3. Words of the Sages
4. Prayer for Salvation – Three Verses from Psalms (each verse read 3 times)
 - Psalm 46 verse 12
 - Psalm 84 verse 13
 - Psalm 20 verse 10
5. AhTah ShehTehr

Yomah 44a



The word Ketoret comes from the word קטר which means connection or a knot in Aramaic.



Spiritual Psychology

Adom

אָדוֹם

Red

Adam

אָדָם

Adam

Adamah

אֲדָמָה

Ground

Dam

דָּם

Blood

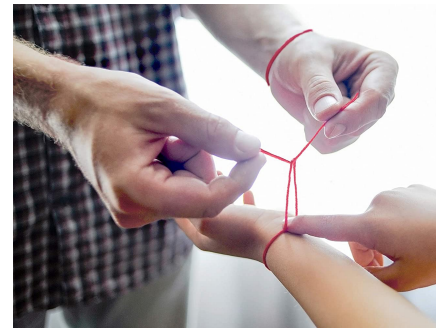


Spiritual Psychology

Action/Ritual

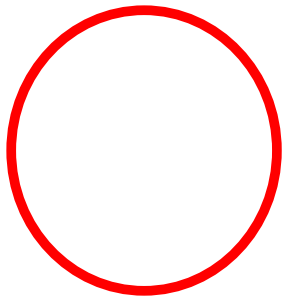
Tying the knots 7 times. Binding the evil inclination

- Creates a sense of meaning and purpose: Rituals can help individuals to feel a sense of connection to something larger than themselves. Can provide a sense of purpose and direction, and may help individuals to feel more grounded and centered.
- Can also provide an outlet for expressing and processing emotions, and may help individuals to feel more calm and centered.
- Facilitates cognitive processing: Rituals can provide a framework for understanding and processing complex ideas or experiences. In this case the idea of the “evil eye.”
- Creates a sense of control: Rituals can provide a sense of structure and predictability, which can be reassuring for individuals who feel overwhelmed or uncertain. By participating in a ritual, individuals may feel a sense of control over their environment and their own experience.



Spiritual Psychology

GeOmetry



1.Unity and wholeness: The circle is often used as a symbol of unity, completeness, and wholeness, as it has no beginning or end and encompasses all within it. This can represent the interconnectedness of all things and the cyclical nature of life.

2.Sacred space: The circle is often used to create sacred space for ritual or meditation, as it can represent a boundary that separates the sacred from the profane.

3.Protection and inclusion: The circle can be used as a symbol of protection, as it can create a boundary that keeps out negative energies or forces. It can also represent inclusion and equality, as all within the circle are seen as equal and connected.

4.Timelessness and eternity: The circle can represent the timeless and eternal nature of the universe, as it has no beginning or end and encompasses all within it. This can also represent the cyclical nature of time and the concept of rebirth or reincarnation.

5.Movement and energy: The circle can represent movement, flow, and energy, as it suggests a continuous cycle of growth, expansion, and contraction.



Instructions

1. You can buy a Kabbalah thread or use your own. It's up to you.

2. If you buy them they may come already cut. If you cut your own, cut it around 9 to 10 in (25.4 cm).



Instructions



3. Hold the bracelet with your left hand:
According to Kabbalah tradition, the left side of the body is associated with receiving energy and blessings.

4. Have a person who you love and who loves you back wrap the bracelet around your wrist: Begin by wrapping the bracelet around your wrist, starting at the end with the knot. The bracelet should be snug but not too tight.



Instructions

5. Have the person tie the first knot. Then repeat the knot six more times. This will give you a total of seven knots.

6. To activate the psychological and spiritual power of the thread, concentrate on the intention not to harm others by the use of evil tongue (*lashon harah*).

7. Then listen attentively as the person making the knots finishes with the Ben Porat Prayer.

The Ben Porat Prayer

This prayer prevents others
from giving us the evil eye.

בֵּן פֶּרֶת יוֹסֵף בֵּן פֶּרֶת עָלֵי עֵינַי
ayin alei porat ben Yosef porat ben

הַמְּלָאךְ הַגָּאֵל אֶתִּי מִכָּל רָע יְבָרֵךְ
yivarech ra mikol oti hagoel hamalach

אֶת הַנְּעָרִים וַיִּקְרָא בָהֶם שְׁמִי
shmi bahem vyikare han'arim et

וְשֵׁם אֲבוֹתַי אַבְרָהָם וַיִּצְחָק
v'Yitzchak Avraham avotai vshem

וַיְדַגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ:
ha'aretz b'kerev larov v'yidgu



The "Ben Porat" prayer is a verse from the book of Genesis (49:22-26) that is traditionally recited as a protective prayer. In English, it is typically translated as follows:

"Joseph is a fruitful bough, a fruitful bough by a well; his branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The prayer is often recited as a form of protection and blessing, seeking the same protection and blessings that were bestowed upon Joseph by God in the biblical story.

"בֵּן פֶּרֶת יוֹסֵף, בֵּן פֶּרֶת עָלֵי עַיִן, בָּנוֹת צֶעֱדָה
עָלֵי-שׁוּר. וַיִּמָּרְרוּהוּ, וַיִּרְבְּצוּ בּוֹ רָעִים. וַיָּשֶׁת
קִשְׁתּוֹ מִעֲזָבוֹת, וַיִּתְּפָרְקוּ זְרָעֵי יָדָיו, מִיָּדַי אֶל
עֶזֶר יַעֲקֹב, מִשָּׁם מַרְעָה אָבֹן יִשְׂרָאֵל. מֵאֵל אָבִיךָ
וַיַּעֲזָרְךָ, וּבְאֵל שְׂדֵי וַיִּבְרָכְךָ, בִּרְכַּת שָׁמַיִם
מִעֲלָה, בִּרְכַּת תְּהוֹם רַבָּצַת תַּחַת, בִּרְכַּת לְשׁוֹנִים
וּרְחֵם. בִּרְכַּת אָבִיךָ גָּבְרוּ עַל-בִּרְכַּת הָאֲבוֹת, עַד-
תְּמֹנֶת גְּבוּל עָלֵי הָרִים עָלֵי קֶדֶם: יִהְיוּ לְיוֹסֵף,
קִדְקֹד גְּזִיר אֶחָיו."

"Ben porat Yosef, ben porat alei ayin, banot tsa'ada alai-
shur. Vayimarruhu, v'rovtsu bo ro'im. Vayashet kasheto
me'azvot, vayitfarku zeroei yado, midei El ozar Yaakov,
misham me'roeh even Yisrael. Me'El avicha v'ya'azrecha,
uve'El Shaddai viyvarecheka, birchot shamayim me'alai,
birchot tehom rovetzet tachat, birchot Shaddayim
varacham. Birchot avicha gavru al-birchot ha'avot, ad-
ta'avat gorat alei harim alei kedem: yihyu le'Yosef, kaddud
nezir echav."



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10

15° to 20° Taurus
Influence Time: 03:01 - 03:20
May 6th to May 10th

אלד

אלדיה

ALADYAH - Divine Grace

Gematria = 35

Psalm 88:2

יהוה אלדי ישועתי יום צעקתי כל לילה נגיד:
YHVH, God of my deliverance, when I cry out in the night before You,

Expansive Resonance

אלד

אלף למד דלת

אלף למד פא למד מם דלת דלת למד תו

Sefirotic Correspondences

Hochmah + Binah
Uranus and Saturn

Meditations & Effects

Use the prescribed yichud and ibbur with this name to eradicate spiritual and physical plagues and to influence complete recovery from illnesses. This name also protects from the evil eye both from us and from others.]

A Practical Guide to The 72 Names of God

Ramon Santiago

(Ramon Yakob Ben Abraham)

ISBN: 9798797716440



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Translation:

"Whispering to the evil eye is verified and experienced in the holy work of the Kabbalah:

I swear to you all kinds of evil eye. Whether it is a blue eye, a green eye, a brown eye, a round eye, a small eye, a large eye, a narrow eye, a straight eye, a squint eye, a deep eye, a round eye, a sunken eye, a bulging eye, an eye that sees, an eye that glares, an eye that weeps, an eye that sucks, a remembering eye, a perforated eye, an eye of a man and his wife, an eye of a woman and her daughter, an eye of a woman and her relative, an eye of a young man, an eye of an old man, an eye of an old woman, an eye of a virgin, an eye of a married woman, an eye of a widow, an eye of a divorced woman, any kind of eye that exists in the world that has seen, gazed, and spoken with an evil eye about (person's name), I decree and swear to establish in that high, holy eye, that unique eye, that eye that brings life, that eye that sees the hidden, that eye that knows the future, that eye that sees the soul, that eye that shines like a torch, that eye that burns like a coal, that eye that illuminates the darkness, that eye that is awesome and terrifying, that eye that brings love and unity, and that eye that has no comparison. Amen."



לחש לעין הרע

לחש לעין הרע בדוק ומנוסה מספר עבודת הקודש להחיד"א זיע"א:

מיִשְׁבִּיעַ אֲנִי עֲלֵיכֶם כָּל מִין עֵינָא בִּישָׁא. עֵינָא אוֹכְמָא, עֵינָא צְרוּבָא, עֵינָא תַּקְלָתָא, עֵינָא יְרוֹקָא, עֵינָא אַרוֹכָא, עֵינָא קֶצֶרָה, עֵינָא רַחְבָּה, עֵינָא צָרָה, עֵינָא יִשְׁרָה, עֵינָא עֲקוּמָה עֵינָא עֲגוּלָה, עֵינָא שׁוֹקֵעַת, עֵינָא בּוֹלֵטָת, עֵינָא רוֹאָה, עֵינָא מִבְּטָת, עֵינָא בּוֹקֵעַת, עֵינָא שׁוֹאֵבָת, עֵינָא דְּכוּרָא, עֵינָא דְּנוּקְבָא, עֵינָא דְּאִישׁ וְאִשְׁתּוֹ, עֵינָא דְּאִשָּׁה וּבִתָּה, עֵינָא דְּאִשָּׁה וְקַרְוֶבְתָּה, עֵינָא דְּבַחּוּר, עֵינָא דְּזָקֵן, עֵינָא דְּזָקֵנָה, עֵינָא דְּבַתּוּלָה, עֵינָא דְּבַעוּלָה, עֵינָא דְּאַלְמָנָה עֵינָא דְּנִשְׁוֹאָה, עֵינָא דְּגְרוּשָׁה, כָּל מִין, עֵינָא בִּישָׁא שֵׁיִשׁ בְּעוֹלָם שְׁרָאָתָהּ וְהַבִּיטָהּ וְדִבְרָהּ בְּעֵין הָרַע עַל (פ"ב פלונית) גִּזְרָנָא וְאִשְׁבַּעְנָא לָכוֹן בְּהֵהוּא עֵינָא עֵילָאָה, עֵינָא קַדִּישָׁא, עֵינָא חֲדָא, עֵינָא חֲנוּרָא, עֵינָא דְּאִיָּה חֲנוּר גּוֹ חֲנוּר, עֵינָא דְּפָלִיל כָּל חֲנוּר, עֵינָא דְּפָלִיא עֵינָא פְּקִיחָא, עֵינָא דְּאִשְׁגָּחוּתָא תְּדִירָא, עֵינָא דְּפָלִיא רַחֲמִי, עֵינָא דְּאִיָּה רַחֲמִי גּוֹ רַחֲמִי עֵינָא דְּפָלִיל כָּל רַחֲמִי, עֵינָא דְּלִית עֲלָהּ גְּבֻנָּי, עֵינָא דְּלֵא אֲדָמִיָּה וְלֵא נְאִים, עֵינָא דְּכָל עֵינֵינִי בִּישָׁין אֲתַכְפִּיין וְאֲתַטְמְרוּן גּוֹ כִּיפִין מִן קַדְמוּהִי, עֵינָא דְּנִטִּיר לִישְׁרָאֵל כְּדִכְתִּיב הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל וְכִתִּיב הִנֵּה, עֵינָא יְהִנָּה (יאהדונה) אֵל יִרְאִיו לְמִיחָלִים לְחֶסֶדוֹ:

בְּהֵיָא עֵינָא עֵילָאָה, גִּזְרִית וְאִשְׁבַּעִית עֲלֵיכֶם כָּל מִין עֵינָא בִּישָׁא שְׁתַּסּוּרוּ וְתַעֲרְקוּ וְתִבְרַחוּ וְתִרְחִיקוּ מֵעַל (פ"ב פלונית) וּמֵעַל כָּל בְּנֵי בֵּיתוֹ (לְנִקִּיבָה בֵּיתָה) , וְלֹא יִהְיֶה לָכֶם כֹּחַ לְשְׁלוּט (פ"ב פלונית) וּבְכָל בְּנֵי בֵּיתוֹ (לְנִקִּיבָה בֵּיתָה) , לֹא בְּיוֹם וְלֹא בְּלֵילָה לֹא בְּהִקִּיץ וְלֹא בְּחֹלוֹם, לֹא בְּשׁוּם אֶבֶר מִרַמ"ח אֲבָרָיו, וְלֹא בְּשׁוּם גִּיד מִשְׁס"ה גִּידוֹ, (לְנִקִּיבָה לֹא בְּשׁוּם אֶבֶר מֵאֲבָרֵיהָ וְלֹא בְּשׁוּם גִּיד מִגִּידֶיהָ) מֵהַיּוֹם וְלַעוֹלָם אֲמֵן נִצַּח סֵלָה וְעַד:



Red or Blue

Evil Eye vs. Lucky Eye

The Zohar states that if someone looks at you with an evil eye, look at something the color of *techelet* and the evil eye will have no power over you. Zohar 3:163b.





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