

Jewish?

1. The Kabbalah Centre: The Red String

"A person possessed of an 'evil eye' carries with him jealousy & envy, a destroying force. Be on your guard not to come near him. He may injure you." - The Zohar

Scary as it may sound, the Zohar says that the eyes are the windows of the soul, and therefore can transmit tremendous energy. When we look at others with hate, or with envy, we are sending a negative energy their way. And vice versa. The Red String protects us from conscious & unconscious stares. It is worn on the left wrist, left representing the desire to receive, therefore creating a protective shield that fends off negative energy.

It is an ancient tradition to wind a Red String seven times around the tomb of Rachel, the great Matriarch... By wearing The Red String on our left wrist, we can receive a vital connection to the protective energies surrounding the tomb of Rachel. It also allows us to take Rachel's powerful protective energy with us and draw from it anytime. Kabbalists believe that by seeking the Light of holy persons, such as Rachel, we can use their powerful influence to assist us. According to Kabbalah, Rachel represents the physical world in which we live. Her greatest desire is to protect and defend all of her children from evil. When we tie the Red String to our left wrist, while reciting the powerful Ana b'Koach prayer, we seal her powerful protective energy within as it intercepts negative influences intended to cause us harm...

2. The Kabbalah Centre Store (<http://store.kabbalah.com/products/red-string>)

Red String Package - \$26.00

Red String Book (hardback) - \$9.95

Red String DVD - \$9.95

Red String Book (Farsi) (hardback) - \$10.00

Parallels

3. Genesis 21:11

And the matter was very evil in Abraham's eye, because of his son.

4. Deuteronomy 15:9

Be careful... lest your eye be evil against your brother, the pauper, such that you will not give to him...

5. Deuteronomy 28:54

The eye of the soft, highly pampered man among you will be evil against his brother, wife and remaining children...

6. Proverbs 23:6

Do not dine on the bread of one whose eye is evil...

7. Alan Dundes, *Wet and Dry, the Evil Eye*

There is no question that envy is somehow closely related to the evil eye. This is clear in the earliest Near Eastern texts we have. The word *envy* is etymologically derived from the Latin *invidia*, which in turn comes from *in videre*, thus ultimately from "to see" or "seeing" as Cicero first observed.

A rational Evil Eye?

8. Pirkei Avot 2:11

Rabbi Yehoshua taught: Evil eye, evil desire and hatred of others remove a person from this world.

9. Maimonides (12th century Egypt) to Pirkei Avot 2:11

[These three are:] Desire for wealth, excess of desire and an evil spirit...

10. Pirkei Avot 5:19

One who has an evil eye, haughty spirit and broad [complacent] soul is of the students of wicked Bilam.

11. Talmud, Rosh haShanah 16b

One who passes judgment to Gd regarding another person will, himself, be punished first.

12. Talmud, Moed Katan 17b

Rabban Shimon ben Gamliel taught: Wherever scholars have turned their eyes, death or poverty has ensued.

Defense against the Evil Eye

13. Talmud, Berachot 20a

An eye that does not desire to benefit from others' property cannot be affected by an evil eye.

14. Talmud, Eruvin 64a-b

What should one do upon acquiring the property of a deceased convert? He should use it to acquire a Torah. Rav Sheshet added: The same for a husband who inherits from his wife. Rava added: And even one who receives great profit from a business investment. Rav Pappa added: And even one who finds something.

15. Code of Jewish Law, Orach Chaim 141:6

One may call two brothers or a father and son consecutively - but we don't permit it, due to the evil eye.

16. Maimonides (12th century Egypt), Guide of the Perplexed 1:62

These lies created by early fools were recorded, and the books were brought to good people of soft spirit, fools who lacked a scale with which to know truth from falsehood. They hid these books, which were found in their estates, and people thought them to be true. In the end, a fool will believe everything.

17. Tosefta, Shabbat 7:11

One who ties a red string: Rabban Gamliel says this is not an Emorite practice; Rabbi Elazar son of Rabbi Tzaddok says it is an Emorite practice.

18. Maimonides (12th century Egypt), Guide of the Perplexed 3:37

The practices of the nations, which they considered forces and *segulot*, even practices which lack a scent of idolatry, are prohibited... The Torah prohibited all of their practices which are titled 'Emorite practices' which came to them from idolatry...

19. Rabbi Moshe Stern (20th century Hungary, New York), Beer Moshe 8:36

Question: Is there a source for tying a red string on a child, carriage and so on because of the evil eye?

Answer: That was the universal practice; they were careful to tie a red string on a carriage and crib of a child because of the evil eye. All of these are the practices of elderly women, regarding which Rabbi Shlomo ibn Aderet wrote that we should not mock their words and practices, for they are certainly founded in the sacred mountains, even if we do not know the reasons.