

An Invocation To Protect Against Illness & The Evil Eye

From Sefer Mareh HaYeledim

This is a great secret to know whether someone who is sick will live or not.

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Introduction

This is a rare work of what some might interpret to be Kabbalistic magic. Of course, there is no such thing. Kabbalah and magic are as diametrically opposed to one another as are good and evil. What we have here is a Goral, a Biblical form of lottery (ref. Lev. 16:8-10, Num. 25:56; Joshua 7:16-18, 18:6,8,10). The goral is a method used to uncover G-d's secret will with regards to a matter. This goral is designed to ascertain the outcome of an illness.

Many physical illnesses have spiritual causes. Therefore, addressing the spiritual root of illness helps to achieve its physical cure. This goral, therefore, solicits the support of Heaven by the recitation of scripture verses which invoke HaShem's spirit of protection. Following these is an invocation to banish the demons who cast the evil eye and thus cause illness.

Judaism acknowledges the existence of demons. They are not mere figments of the imagination. The Rabbis teach that they are real. Their presence is real. Their presence, or lack of it,



can be detected (ref. T.B. Ber. 5b). Thus in this case, water and oil is used. If there is a demonic presence, the influence of the

HaShem revealed to the ancient Kabbalists how to interpret the appearance of the oil on the water. This is what is presented to you now. It is said to be tried and true. See for yourself.

The Procedure

Take a clear, clean glass bowl and wash it three times. Each time that you wash it recite the

following: *“I wash this bowl for the sake of the one who is sick: (name, son/daughter of, name of mother).”*

At this time, cover the head of the one who is sick.

Fill the bowl with clear water.

Take a dish of pure virgin olive oil.

Recite the following verses three times over the water.

Each time that you recite the verses pour a small amount of the oil into the water.

These are the verses:

“It is G-d who brought them out of Egypt according to the power of his loftiness. He will consume the nations that oppress him and crush their bones and his arrows shall pierce them” (Num.24:8).

“[That was] from the G-d of your father and He will help you, and with Shadai and He will bless you [with] blessings of

heaven from above, blessings of the deep crouching below, blessings of the bosom and womb. The blessings of your father surpasses the blessings of my parents to the endless bounds of the world’s hills. Let them be upon Joseph’s head and upon the head of the exile from his brothers.” (Gen. 49:25-26)

“On that day, HaShem saved Israel from the

hand of Egypt, and Israel saw the Egyptians dead on the seashore. Israel saw the great hand that HaShem inflicted upon Egypt; and the people revered HaShem, and they had faith in HaShem and in Moshe, His servant. Then Moshe and the Children of Israel chose to sing this song to HaShem, and they said the following: I shall sing to HaShem for He is exalted above the arrogant, having hurled horse with its rider into the sea. The might and vengeance of G-d was salvation for me. This is my G-d and I will build Him a Sanctuary; the G-d of my father and I will exalt him.” (Ex. 14:30-15:3).

“The angel of G-d who had been going in front of the camp of Israel moved and went behind them; and the pillar of cloud moved from in front of them and went behind them.” (Ex. 14:19)

“May Reuben live and not die, and may his population be included in the count.” (Deut. 33:6)

“Then Israel sang this song: “Come up, O well! Call out to it! Well that the princes dug, that the nobles of the people excavated, through a lawgiver, with their staffs. A gift from the wilderness, the gift went to the valley, and from the valley to the heights, and from the heights to the valley in the field of Moab, at the top of the peak, overlooking the surface of the wilderness.” (Num. 21:17-20)

“A charming son is Joseph, a charming son to the eye; each of the girls climbed heights to gaze.” (Gen. 49:22)

“A song of ascent. I lift up my eyes to the hills, from where will come my help? My help comes from HaShem, maker of heavens and the earth. He will not suffer your foot to move, He who keeps you will not slumber. Behold, he who protects Israel neither slumbers, nor sleeps. HaShem is your protector, HaShem is your shade upon your right hand. The sun shall not strike you by day, nor the moon by night. HaShem shall protect you from all evil, He will protect your soul. HaShem will protect your goings and your comings from now and forever more. (Psalm 121)

Recite now the following prayer:

May He who healed Hezekiah, King of Judah, from his illness, send a complete recovery to (name, son/daughter of name of mother) Amen.

Then recite the following invocation:

Three women stood upon a cliff. One of them said, so and so (at each time say the name of the sick and the name of the mother) is sick. Another said, so and so is not sick. The third said, so and so is not sick and never will be.

If a man has caused him/her this, may his hair fall out, along with his beard and eyebrows. If a woman has caused him/her this may her hair fall out, her breast fall and her eyebrows fall out.

Elijah the prophet happened across the demoness Lilith and her dominions. He asked her, where are you going? She said, to the house of so and so (say the name of the sick

and the name of the mother) to strike him/her with the evil eye.

He said to her I adjure you and all your dominions in the Name of EL SHADAI and in the name of the seven heavens, the seven spheres, the seven stars and the seven constellations that you do no harm to so and so (say the name of the sick and the name of the mother), not in his/her 248 organs nor in his/her 365 sinews. Do not enter into his/her domain at all, you and all your dominions forever.

As the sea has no course and as fish have no kidneys and as ants have no bones thus shall no evil fall upon so and so (name, son/daughter of, the name of the mother) for he is from the seed of Joseph upon whom the evil eye does not fall. “A charming son is Joseph, a charming son to the eye.”

“And let the beauty of HaShem our G-d be upon us and establish the work of our hands upon us. Prosper it, the work of our hands. He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of HaShem, who is my refuge and my fortress, my G-d in whom I trust, that He will deliver you from the snare of the fowler and from the noisome pestilence. He shall cover you with his pinions, and under his wings shall you find refuge, his truth shall be your shield and buckler. You shall not be afraid of the terror by night, nor of the arrow that flies by day, nor of the pestilence that walks in darkness, nor of the destruction that wastes at noonday. A thousand shall fall at your side and

ten thousand at your right hand, but it shall not come near you. Only with your eyes shall you behold and see the recompense of the wicked, because you O'HaShem are my refuge. You have made the Most High your habitation. No evil shall befall you, nor shall any plague come near your dwelling. For He shall give His angels charge over you, to guard you in all your ways." (Ps. 90:17-91:12)

When this has been said, look carefully at the oil in the water.

If the oil has fallen to the bottom of the dish, know that the sick person is in danger. If it has ascended this is a good sign.

If the oil looks like small coins (individual drops) that are connected together but have not joined together as one, this is a sign that the sick person will come close to death but will be healed.

If all the drops combined together as one and float on top of the water, know that there is peace upon Israel and mercy has been requested for the sick person from heaven.

If the oil takes a long thin form, similar to a fish, the person will be healed.

If the oil is split into two portions, the person will recover, but will become ill again.

If the oil is wide on bottom and narrow on the top the ill person will recover.

After this the ill person should drink three

sips. With each sip the ill person should say,

Atah Gibor L'olam Adonai

You are great forever, HaShem

and contemplate the first letters of the four words spell out the holy Name: AGLA..

Then the ill person should anoint his/her body with the water. The rest of the water must be disposed of in a place where no living person will pass, for if they should come into contact with this water, they would be harmed (G-d forbid).

This formula is tried and true.

From Sefer Mareh HaYeledim (The Vision of the Children) by Rabbi Rafael Ohana of Morocco.