

THE QUIET TALISMAN

MODERN PROTECTIVE
MAGIC FOR YOURSELF,
YOUR HOME, AND
YOUR LOVED ONES

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The Quiet Talisman

«Автор»

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The Quiet Talisman: Modern Protective Magic for Yourself, Your Home, and Your Loved Ones Discover the art of protective magic with Mira Rain. This practical guide introduces simple rituals using candles, salt, water, herbs, stones, and red thread to help you create a peaceful home, strengthen personal boundaries, and care for yourself and your loved ones. Explore original spells, grounding and breathing exercises, candle magic, lunar correspondences, seasonal rituals, and a practical 30-day program designed to help you build your own protective practice. This is not a book about fear or impossible promises. It is about mindfulness, self-care, and creating a sense of security through conscious intention and meaningful everyday rituals. Transform your home into a sanctuary of warmth, balance, and peace. Discover the quiet power of simple rituals and create your own talisman of protection.

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The Quiet Talisman

THE QUIET

TALISMAN

Modern Protective Magic for Yourself,

Your Home, and Your Loved Ones

MIRA RAIN

CONTENTS

A Note from the Author

This book is about making your life calmer and more secure through simple rituals. You will find no frightening stories, no curses, and no promises of miracles delivered on schedule. There is salt, a candle, water, thread, a word, and your attention. That is enough to begin.

I wrote this book for someone who has never held anything “magical” in their hands except a box of matches and a packet of salt. Perhaps you have come here out of curiosity. Perhaps you have been through a difficult period when home stopped feeling like a place of rest and your energy seemed to drain away for no apparent reason. Or perhaps you simply want to protect the people you love and are looking for a language to express that desire. All three are good reasons.

What I Mean by Magic

To me, magic is a conscious action infused with intention. You do something with your hands, speak words, and spend a few minutes fully present in what you are doing. A ritual gathers scattered attention into a single point and tells you, your home, and your loved ones: there is a boundary here, there is someone who tends this place, and this space is held with care.

Some people explain a ritual's effects through subtle energies, others through psychology, and still others through traditions that predate any explanation. I will not argue with any of them. What matters more to me is that after a well-performed ritual, a person straightens their shoulders, the air at home feels easier to breathe, and anxiety stops calling the shots. This book can be read from any worldview: by believers, skeptics, and those who simply want beautiful rituals for the home.

Why Protection?

Protective magic is among the oldest and most practical forms of magic. A horseshoe above the door, a pin on the inside of a child's garment, a pinch of salt thrown over the shoulder, a red thread tied around the wrist—all are protective customs that have survived because people needed them. Human beings have always wanted to draw a circle around their hearth and declare: trouble shall not cross this threshold.

Modern life has added new anxieties to the old ones. We live in apartment buildings where other people's arguments seep through the walls. We spend hours online, where a few words can easily wound us. We grow tired of noise, endless news feeds, and other people's expectations. Protection today, therefore, is not just about the “evil eye.” It is about personal boundaries, rest, and learning to close a door with more than just a lock.

What You Will Find in This Book

This book is built like a staircase. First comes the foundation: intention, ethics, grounding, and simple tools. Then comes cleansing, because it makes sense to protect what has been cleared. Next are three great circles: yourself, your home, and your loved ones. After that come difficult situations and an honest discussion of when magic is not the answer at all. Finally, you will find practices for a year, a lunar month, and a thirty-day program that offers a convenient place to begin.

I draw freely from different traditions. You will encounter Slavic protective charms and European candle magic, work with stones and herbs, knot spells, breathing exercises, and thoroughly modern techniques such as protecting your phone. This approach is called eclecticism. Its meaning is simple: take what resonates with you and build your own practice, just as you would assemble a first-aid kit suited to your family.

All the spells and ritual texts in this book were written by me specifically for this book. You may use them as they are, but you can—and should—adapt them to suit yourself. In Chapter 16, I will show you how to write your own.

What I Ask of You

Do not rush. One ritual performed calmly and with understanding is worth more than ten performed in haste and fear. Do not frighten yourself. If any page leaves you feeling more anxious than before, close the book, have a cup of tea, and return to the chapter on grounding. And do not use magic as a substitute for things that require other solutions: a doctor, a lawyer, an honest conversation, or a sturdy lock. Rituals work well alongside sensible action and poorly in its place.

May your home be warm and your threshold strong.

How to Use This Book

Read Part I from beginning to end, then turn to whichever sections you need at the moment. Chapters 1–6 provide the foundation without which the remaining rituals become little more than a collection of gestures. Everything else can be explored in any order.

How the Rituals Are Organized

Each ritual follows the same structure so that you can quickly find what you need:

- **Purpose — what the ritual is intended to accomplish.**
- When — the recommended time; if you cannot afford to wait, do it now.
- What You Need — a list of items, almost always ordinary household supplies.
- The Ritual — the steps in order.
- Words — the text you may speak aloud or silently.
- Afterward — what to do with the remains and how to close the ritual.
- Notes — substitutions, simpler alternatives, and common mistakes.

The timing suggested for rituals is a recommendation, not a law. A ritual performed on the “wrong” day with a clear mind is better than one postponed for three weeks while you wait for the perfect Moon.

Three Levels of Complexity

Each ritual is marked with one of the following labels:

-

Simple — takes up to ten minutes and requires no preparation. Start with these rituals.

-

Intermediate — requires half an hour, a quiet setting, and several items.

-

In-Depth — a major ritual lasting an hour or longer that is best prepared for in advance.

If you are a complete beginner, turn to Chapter 41. It lays out thirty days of practice, with one small step for each day.

Substitutions Are Welcome

No white candle? Use any light-colored one. No wormwood? Try rosemary or a bay leaf from your kitchen cupboard. No black tourmaline? A smooth stone picked up on a walk will do. Appendix A contains tables of correspondences to help you choose alternatives. Do not postpone a ritual because you lack something: folk traditions have always made use of whatever was available.

The Words

You may change the wording of spells. What matters is that the language feels like your own. If solemn phrases make you uncomfortable, express the same meaning in simple words. You may speak aloud, whisper, or say the words silently. Speaking aloud often feels more powerful because your voice engages your body, but a whisper works just as well in a shared room or beside a sleeping child.

Your Notebook

Start a notebook on your very first day. Record the date, what you did, how you felt before and after, and what changed over the following week. After a couple of months, your notebook will become your most useful guide: you will see which rituals suit you best. Chapter 42 explains how to keep this kind of record.

Important Precautions

Please read this section carefully. It is shorter than it looks.

Fire. Never leave a burning candle unattended. Place it on a stable, nonflammable surface, well away from curtains, paper, hair, and loose sleeves. If a ritual calls for a candle to “burn all the way down on its own,” place it in a deep bowl of sand or in a sink, and remain at home while it burns. Longer rituals can be divided across several evenings, extinguishing the candle with a snuffer or spoon between sessions.

Smoke. Herbal fumigation is unsuitable for people with asthma or allergies, young children, pregnant people, and pet birds. Always open a window. In the cleansing chapters, every smoke-based ritual has a smoke-free alternative: sound, salt water, or light.

Herbs and Oils. This book is neither a herbal reference nor a medical guide. Herbs are used in sachets, wreaths, and fumigation, not for ingestion. Essential oils should never be applied to the skin undiluted or taken internally. Many oils are dangerous to cats, dogs, and birds, so in homes with pets I recommend using dried herbs instead and keeping them out of animals' reach. If you are pregnant, breastfeeding, or living with a chronic condition, consult a healthcare professional before any contact with potent plants.

Salt and Water. Salt is generally safe, but it can damage parquet flooring, metal, and the soil in flowerpots. Do not leave salt on floors where a child might crawl or an animal might walk.

Health. A ritual does not cure illness. If you or someone close to you has symptoms, see a doctor. If anxiety, insomnia, or low mood persists for weeks, consult a psychologist or psychotherapist. Magic may support you along the way, but it cannot replace professional care.

Real Danger. If someone is threatening or stalking you, or if there is violence in your home, start by contacting the police, trusted people, and crisis services. Chapter 38 is devoted entirely to distinguishing situations that may benefit from a ritual from those that require other forms of help.

Other People's Free Will. This book contains no rituals designed to control, bind, or harm others. We protect what is ours without intruding on what belongs to someone else. I explain why in Chapters 3 and 36.

Part I. The Foundations

Chapter 1. What Is Protection, and What Are We Protecting Ourselves From?

Protection is a boundary you consciously establish. It separates what is yours from what belongs to others: your energy, your home, your peace of mind—all kept apart from anything you have not invited in. Good protection does not turn your home into a fortress bristling with arrow slits. It is more like skin: it lets air and warmth through while keeping out dirt.

I suggest we begin with this comparison. Skin does not wage war on the world. It simply knows where you end and everything else begins. When someone says, “I need protection,” what they usually mean is, “I have lost my sense of where my own boundaries lie.”

What Are We Really Protecting Ourselves From?

The anxieties that lead people to protective magic fall into five circles. It helps to understand which one applies to you, because each calls for different remedies.

The First Circle: Exhaustion and Drained Energy. You wake up already tired. After meeting certain people, you feel like lying down and facing the wall. Your home no longer restores you. This is the most common situation, and almost always the cause is not someone’s malicious intent but a lack of boundaries and the endless expenditure of your energy. Grounding, a daily protective shield, and a more orderly home can help.

The Second Circle: Other People’s Emotions. A colleague’s envy, a neighbor’s irritation, a relative’s resentment, a hostile stare on public transport. Folk traditions called this the evil eye and treated it matter-of-factly, like a draft: unpleasant, but not a catastrophe. Close the window and wash your face. I appreciate this down-to-earth approach. Other people’s ill will is real, sensitive people notice it, and simple ways of dealing with it exist.

The Third Circle: A Troubled Place. An apartment where people were ill or argued for a long time before you moved in. A room you do not want to enter. A corner where clutter and bad moods seem to accumulate endlessly. An object inherited from someone unpleasant. Cleansing and establishing protection for the home are useful here.

The Fourth Circle: Fear for Loved Ones. Your child has started school, your husband has left on a long journey, or your mother lives alone in another city. You cannot be there with them, but you want to do something. A ritual serves two purposes here: it expresses your love and restores your own sense of stability, so that your anxiety does not spill over onto the people you fear for.

The Fifth Circle: Deliberate Harm. The thought that someone has intentionally done something against you through magic. I will discuss this separately and in detail in Chapter 34. For now, I will say the most important thing: such situations are far less common than people imagine, and fear of a curse can do more harm than the curse itself. Strong everyday protection addresses this concern, too. You do not need to determine whether anything has been done to you before you can begin taking care of yourself.

The Three Layers of Protection

I imagine protection as three circles nested within one another.

The Inner Circle — You. Your body, your feelings, your attention. This circle is strengthened by sleep, food, movement, breathing, grounding, and the ability to say no. Charms and protective shields work on top of this foundation. An amulet around the neck of an exhausted, sleep-deprived person is like an expensive lock fitted to a door with no frame.

The Middle Circle — Your Home. The threshold, windows, corners, hearth, and bed. Your home shelters you while you sleep and are at your most vulnerable, which is why it receives so much attention in these pages. A home can be cleansed, sealed, and asked for help. Many traditions regard a house as a living being with its own character; treating it as something alive can be meaningful regardless of your worldview.

The Outer Circle — Your Loved Ones and the Paths You Travel. The people you love and the places you go: work, public transport, and the online world. Protection here requires the greatest subtlety and tact because it involves other people, each with their own free will.

This book moves from the inner circle to the outer one. The order is deliberate. You cannot maintain protection for your home if you are falling apart yourself, and you cannot truly care for your loved ones while acting from a state of panic.

Five Ways to Protect Yourself

All protective rituals in the world, however numerous, can be reduced to five actions. Once you understand them, any unfamiliar ritual becomes easier to comprehend, and inventing your own becomes much simpler.

1.

Cleanse. Remove what has already clung to you. Water, salt, smoke, sound, fire, wind. Cleansing always comes first: there is little point in locking the door while a draft is blowing dirt around the house.

2.

Draw a Boundary. Establish a clear line. A circle of salt, a line drawn in chalk, a thread around the wrist, an imagined light surrounding the body, or walking around the home with a candle.

3.

Seal. Close the entrances. A mark on the door, a knot, a word that seals what has been begun. Seals may be placed on thresholds, windows, mirrors, the crown of the head, and the palms of the hands.

4.

Reflect or Divert. Ensure that what belongs to others does not linger: let it pass by, slide away, or return to the earth. Small mirrors, reflective objects, thorny plants, and sharp-leaved herbs are traditionally used for this purpose.

5.

Call Upon Help. Ask for protection from whatever you believe in: your ancestors, the spirit of the home, the elements, saints, higher powers, or your own wisdom. Such a request can have meaning within any worldview because it reminds you that you are not alone.

A good, comprehensive ritual usually includes all five steps. A small daily ritual may involve just one or two.

What Protection Cannot Do

This is important to understand, too, so that you do not end up disappointed.

Protection does not make you invulnerable. Life will still bring difficulties and losses. A ritual will not prevent you from losing your job, becoming ill, or encountering someone with a difficult personality. It can help you face these things without losing your footing.

Protection does not replace action. If your door will not lock, repair the lock. If a neighbor threatens you, contact the police. If your partner mistreats you, seek support and find a way out. Magic strengthens what you do and is almost powerless where you do nothing at all.

Protection should not cut you off from life. Sometimes beginners become so absorbed in shields and seals that they stop hearing even kind words. If, after a month of practice, you have become more suspicious, colder, and lonelier, something has gone wrong. Return to the image of skin: it lets warmth through.

Protection does not require an enemy. You do not need to find someone to blame before you can safeguard your home. On the contrary, the less you dwell on potential ill-wishers, the more stable your sense of protection becomes. Attention feeds whatever it is directed toward.

Signs You Could Benefit from Protection

Below is a list of experiences for which the practices in this book may be helpful. Notice which ones sound familiar.

-

You find other people more exhausting than work itself.

-

After guests leave or phone calls end, your home feels as though it is filled with smoke, even though nobody has been smoking.

-

You sleep poorly at home but well in other places.

-

Arguments frequently break out in the same spot in your home, seemingly for no reason.

-

It takes you a long time to recover after being in a crowd, a clinic, or a shopping center.

-

Someone else's remark can easily ruin your mood.

-

You worry so much about your loved ones that it interferes with both your life and theirs.

-

You have recently moved, divorced, experienced a bereavement, or faced a serious illness in the family.

-

You want your home to be a place of strength, not merely somewhere to spend the night.

If two or three points sound familiar, you are in the right place. If every point applies and this has been going on for a long time, take a look at Chapter 38 as well. You may benefit from sharing some of that burden with a qualified professional.

First Exercise: Where Is My Edge?

Simple. Five minutes.

Purpose. To become aware of your own boundaries. Every form of protection begins here.

The Practice. Stand in the middle of a room. Close your eyes. Slowly extend your arms out to the sides, then forward, then upward. Imagine that the tips of your fingers are tracing an egg-shaped boundary around you. This is your personal space. Stand inside it for a minute and ask yourself: Does it feel spacious or cramped? Warm or chilly? Is there any place where the boundary seems to have been pushed inward?

Do not try to change anything. Simply notice what you feel. Then open your eyes and write down two or three words describing your experience in your notebook.

Notes. Many people find that they cannot “feel anything” the first time they try this. That is normal. Repeat the exercise once a day for a week, and the sensation may become clearer. It will be useful in all the rituals in Part III.

Chapter 2. Intention, Attention, and the Power of Words

Three things are at work in every ritual: what you want, where you direct your attention, and what you say. Candles, herbs, and stones can help, but without these three elements, they remain nothing more than candles, herbs, and stones. With them, you can perform a ritual with empty hands.

Intention

Intention is a clear answer to the question, “What do I want?” It sounds simple, but it is easy to stumble right here. Someone lights a candle “for protection,” while inside their mind is a muddle of conflicting thoughts: a little fear, a little resentment toward their mother-in-law, a wish for everything to sort itself out, and a nagging thought about the dishes left unwashed. The ritual honestly amplifies that very muddle.

A good intention meets four conditions.

It is singular. One ritual, one purpose. “May my home be protected” works. “May my home be protected, may my husband get a promotion, and may the upstairs neighbor move away” does not. Three goals call for three rituals on three different days.

It concerns what is yours. You have authority over yourself, your home, and your boundaries. You do not have authority over other people's feelings or actions. “May my boss stop picking on me” is an attempt to control another person. “May other people's irritation no longer affect me” is a matter of working with your own boundaries. The second is both more ethical and more effective.

It is affirmative. State what you want to be true, not what you want to prevent. Instead of “May no one harm me,” say, “My home is safe and peaceful.” Instead of “May I not be afraid,” say, “I stand firm.” Negative wording keeps your mind focused on precisely what you are trying to move away from.

It is in the present tense. “I am protected,” not “I will be protected.” The future tense postpones the result until later, and that “later” may never come.

Exercise: One Sentence

Simple. Ten minutes.

Take your notebook. At the top of a page, write down everything that worries you and everything you want to protect yourself from. Write freely, without searching for the perfect words. Then read it over and underline the one thing that matters most right now.

Now turn it into an affirmative statement about your own life and boundaries. Here are some examples:

- **“I’m afraid someone might give my child the evil eye” → “My son is surrounded by my love, and other people’s ill will cannot cling to him.”**

- “My mother-in-law comes over and criticizes everything” → “In my home, my word carries weight; other people’s judgments remain outside the threshold.”

- “People at work drain all my energy” → “My energy stays with me; I give only as much as I choose.”

- “The apartment feels oppressive, as though someone is there” → “This is my home; it is bright, clean, and peaceful.”

Refine your sentence until it feels good to say aloud. It should be short enough to remember and sound natural in your own voice. Write it down separately. This is your intention for your next ritual.

Attention

Attention is fuel. Wherever you direct it, your energy follows. During a ritual, you need to gather your attention and hold it on one task for several minutes. This can be difficult for modern people: we are accustomed to cooking, listening to a podcast, and replying to messages all at the same time.

That is why every ritual begins with preparation that is, in fact, a way of training your attention:

-

Put your phone in another room or switch it to airplane mode.

-

Let the people you live with know that you do not want to be disturbed for fifteen minutes.

-

Wash your hands. This simple act separates everyday life from ritual time.

-

Lay out everything you need in advance so you do not have to jump up to find matches.

-

Take three slow breaths, making each exhale longer than the one before.

During the ritual, your attention will wander. This is normal for everyone except perhaps monks with thirty years of practice. If you notice yourself thinking about a report at work, gently bring your attention back to the flame, the feeling of salt between your fingers, or the sound of your own voice. Do not scold yourself. Returning your attention is the practice itself.

Exercise: The Flame

Simple. Five minutes a day.

Light a candle and sit so that the flame is at eye level, about an arm's length away. Look at it calmly and blink as you normally would. Your task is to spend five minutes with nothing but the flame. Every time a thought carries you away, silently say to yourself, “Flame,” and return your attention to it.

During the first week, you may find yourself returning your attention thirty times in five minutes. After a month, perhaps only five times. This skill is worth more than any amulet you could buy.

If you cannot use an open flame, focus instead on a cup of water, a stone, or a leaf.

Imagery

Many rituals ask you to “visualize” something: light surrounding your body, a wall at the threshold, or roots growing from the soles of your feet. For some people, images appear naturally; for others, there is only darkness behind their closed eyes. If you belong to the second group, do not assume that you lack the ability. Imagination works through more than sight alone.

Try other channels:

-

Sensation. Instead of seeing light, feel warmth on your skin, the density of the air around you, or the weight of your feet against the ground.

-

Sound. Imagine hearing a steady hum, like the tone of a bell surrounding you.

-

Knowing. Simply know that your boundary exists, just as you know there is a wall behind you without turning around.

-

Movement. Trace a circle with your hand, your footsteps, or a turn of your body.

Choose the channel that comes most naturally to you and adapt all the descriptions in this book accordingly. Wherever I write “see,” you can read “feel” or “know.”

The Word

Words give intention its form and release it into the world. As long as a desire exists only in your mind, it remains uncertain and fragile. Once spoken aloud, it becomes an action. That is why traditions around the world use spoken spells, whispers, songs, and recitations.

Effective words have several qualities.

Rhythm. Rhythmic speech is easier to remember and helps bring the mind into a focused state. This is why folk spells often use rhyme and repetition. You do not need to be a poet. It is enough for your phrases to be roughly the same length and to flow naturally with your breath.

Imagery. “As water rolls off a goose, so another's words roll off me” can be more evocative than “I do not react to criticism.” An image gives your imagination something to work with. Draw images from things you know well: the kitchen, the garden, the forest, or the sea.

Repetition Three Times. Important words are repeated three times. The first time, the mind hears them; the second time, the heart; the third time, the body. This is how the old folk healers explained it, and I have yet to find a better explanation.

The Lock. A closing phrase seals the spell at the end. In folk tradition, such phrases include “My word is firm” and “Key, lock, tongue.” You might say, “So be it,” “It is so,” or “Spoken and done.” The lock declares that the work is complete and is not to be undone.

How to Use Your Voice

Speak more slowly and in a lower register than usual. Do not declaim or imitate a witch from a movie. Imagine that you are calmly stating a fact to someone who trusts you: “This home is protected.” Confidence in your voice matters more than volume.

If your voice trembles or you find yourself laughing, that is nothing to worry about. Laughter often comes from awkwardness during the first few attempts. Let yourself laugh, then begin the sentence again. Rituals do not take offense.

Silence Afterward

It is good to remain silent for at least a few minutes after a ritual. Traditionally, people also avoid discussing their work until it has borne fruit. There is a practical reason for this: when you talk about it, you may find yourself listening to other people's doubts, defending your choices, and explaining what you did. The energy you gathered is then spent on conversation. If you feel a strong urge to share, write everything down in your notebook instead.

Faith and Doubt

People often ask me whether a ritual will work if they do not believe in it. My honest answer is that deep faith is not required; willingness is. You can question the explanations and still approach the ritual seriously, just as someone can exercise seriously without understanding the physiology behind it. What gets in the way is not doubt but mockery. If you are constantly making fun of yourself internally, your attention is occupied by irony, leaving little room for the ritual itself.

Approach the practice as an experiment. Try it, write down what you notice, and observe the results over a week. Your own experience will convince you—or change your mind—more effectively than any book.

Chapter 3. Ethics and Safety in Practice

Protective magic rests on one rule: I protect what is mine and leave what belongs to others untouched. Everything else in this chapter explains that principle and sets out guidelines for handling fire, smoke, and your own mind.

Why Ethics Come First

I could have moved this discussion to the end of the book, like the fine print at the bottom of a contract. I have placed it at the beginning because ethics in magic are a matter of safety, not decoration. A ritual performed out of anger or a desire to control someone else is difficult to sustain and comes at a cost to the person performing it. A ritual performed out of care for what is yours is simple and steady.

There is another reason. Once people begin practicing, they can quickly develop a taste for the feeling of power. They want not only to close the door but also to “teach a lesson” to whoever tried to force their way through it. This is precisely when it helps to have a decision made in advance.

Five Guiding Principles

First: What Is Yours and What Belongs to Others. What is yours includes your body, your feelings, your home, your possessions, and your time. It also includes your minor children and the animals in your care. What belongs to others includes the will, feelings, and choices of every adult, including your husband, sister, and best friend. You are free to protect what is yours. You should enter another person's private sphere only with their consent. Chapter 28 explores this in detail.

Second: Protection Is Not Attack. Closing a door and shoving the person standing behind it are two different actions. You will find no rituals in this book intended to cause another person harm, illness, or misfortune. Not because I am afraid to write about such things. The life of someone who spends years keeping an enemy in mind eventually begins to revolve around that enemy. The best revenge against someone who has wronged you is a home they cannot enter and a woman who has forgotten they exist.

Third: No Coercion. Love spells, binding spells, and rituals intended to “make him come back,” “make her be quiet,” or “get them fired” are all attempts to override another person's will. They have nothing to do with protection, whatever name they are given. The distinction is easy to make: if the wording centers on another person's actions—“may he...” or “make her...”—it is not a protective ritual. In a protective statement, the focus is on your own actions or your boundaries.

Fourth: Proportion. A hostile glance in a queue does not call for a three-hour ritual involving seven candles. Wash your face, shake out your hands, and move on. Responding to every minor irritation with heavy artillery makes a person anxious and suspicious. Save major rituals for major life events: moving house, the birth of a child, a painful breakup, or a prolonged period of hardship.

Fifth: Responsibility. You are responsible for what you do and for cleaning up afterward. Never leave a candle unattended, throw ritual remains outside your neighbors' doors, bury salt beneath someone else's apple tree, or hang symbols in a shared hallway without permission. Magic does not exempt you from basic courtesy.

Questions to Ask Yourself Before a Ritual

Before any practice, especially when you are angry or frightened, work through this short list.

-

What do I really want: to protect myself or to punish someone else?

-

Does my intention concern only what is mine?

-

Have I taken the practical steps available to me: spoken up, said no, repaired something, or asked for help?

-

What state am I in? If my hands are shaking with anger, would it be better to wash my face and breathe first?

-

Will I be able to look back on this ritual calmly a year from now?

If even one answer makes you uneasy, postpone the ritual for twenty-four hours. A great deal can become clearer overnight.

Practicing from Fear

The most common mistake beginners make is practicing magic in a state of panic. Something frightens them, they grab the first candle they can find, recite a spell in a trembling voice, and then spend three days checking whether it has “worked.” Such a ritual strengthens fear rather than boundaries: you are telling yourself and the world that you have something to be afraid of.

The rule is simple. Calm yourself first, then protect yourself. In the next chapter, you will find grounding and breathing exercises that can help restore a steady state in just a few minutes. If you have no time at all, take three long exhales and wash your hands in cold water. That is enough to begin from a place of clarity.

When Not to Practice

-

When you are ill and have a fever. Recover first; only the simplest practices, such as washing your face with a clear intention, are appropriate.

-

When you have been drinking alcohol. Alcohol and ritual practice are a poor combination: your attention becomes unsteady, and working with fire becomes dangerous.

-

When you are in acute grief or at the height of an argument. Wait at least a few hours.

-

When you have been awake for more than twenty-four hours.

-

When someone is rushing you or watching you mockingly.

The exception is simple, supportive activity: washing your face, lighting a candle and sitting beside it, or holding a stone in your palm. These actions do not demand energy; they can help restore it.

Fire

Protective magic involves many candles, and almost all accidents among practitioners are related to them. Remember the following rules and make them a habit.

- **Use a stable, nonflammable holder: a ceramic saucer, metal tray, or bowl filled with sand or salt.**

- Keep curtains, paper, dried flower arrangements, and overhead shelves at least an arm's length away from the candle.

- Tie back your hair and roll up loose sleeves or wear close-fitting ones.

- Never leave a candle unattended. If you leave the room, extinguish it.

- Keep candles out of reach of children and animals.

- Keep something nearby for extinguishing the flame: a glass of water, a lid, or a damp towel.

- Burn herbs and paper in a deep, fireproof container, preferably on a balcony or over a sink. Burning paper can float away.

- Apply only a thin layer of oil to a candle. A candle heavily coated with oil and covered in herbs can flare up all at once.

It is perfectly acceptable to extinguish a candle during a ritual. You may choose to follow the common belief that a candle should never be blown out, using a spoon to press down the wick or covering the flame with a snuffer instead. But if the choice is between blowing it out and leaving it burning unattended, extinguish it without hesitation.

Smoke and Fragrances

Fumigation is an old and beautiful method of cleansing, but it is not suitable for everyone. Do not fumigate rooms occupied by infants, pregnant people, anyone with asthma or allergies, birds, or small rodents. Cats and dogs may tolerate light smoke better, but they must have the option to leave the room.

Always open a window: the smoke needs somewhere to go, and this is part of the ritual's meaning. Do not use hookah charcoal in an enclosed room. Never burn plants you cannot identify.

Incense sticks, especially inexpensive ones, often contain synthetic fragrances that can cause headaches. If you feel worse after fumigation than you did before, the cause is the smoke, not “negativity leaving your body.”

Herbs and Oils

This book uses plants externally: in sachets, wreaths, fumigation, and water for washing floors. I deliberately do not provide recipes for herbal teas or tinctures. Every herb has contraindications, and such recipes belong in a reference written by a qualified specialist or in a doctor's office.

Several plants used in protective traditions require particular caution, even when used externally.

-

Wormwood, tansy, and rue are unsuitable during pregnancy in any form, including as smoke.

-

St. John's wort can interact with many medications when taken internally; it is safe in a sachet.

-

Essential oils must always be diluted in a carrier oil, must not be applied to mucous membranes, and must be stored where children cannot reach them.

-

Tea tree, eucalyptus, citrus, peppermint, cinnamon, clove, and many other essential oils are toxic to cats, and some are also toxic to dogs. It is best not to use an essential oil diffuser in a home with cats.

-

Protective houseplants and garden plants should be checked for toxicity if you have children or animals at home. Chapter 25 discusses this in greater detail.

Salt, Water, and Sharp Objects

Salt can damage wooden floors and metal, harm houseplants, and ruin lawns. Place it in small dishes and clean up any lines drawn on the floor after the ritual. Pins, needles, nails, and broken glass used in certain protective charms should be stored in closed containers and never placed where someone might step on them. Do not drink water used in rituals unless the instructions explicitly say otherwise.

Your Mind

Finally, we come to the most important point. Your practice should make you calmer. Be alert if you notice the opposite happening:

- **You begin seeing “signs” and “attacks” in every little thing.**
- You cannot leave home without checking all your protective charms.
- You suspect friends or relatives of practicing magic against you.
- You spend more on rituals and related purchases than you can afford.
- You are afraid to be without an amulet.

All of these are signs that fear has taken over. Take a two-week break. Keep only grounding exercises and ordinary household cleaning. Talk to someone you trust, and if the anxiety does not subside, seek professional support. You can always return to your candles later.

About Paid “Experts”

If someone tells you that you are under a curse, a generational curse, or a spell of celibacy and offers to remove it for a fee, do not agree. Be especially cautious if they pressure you to act quickly, frighten you with dire consequences, or tell you to keep everything secret. These are common tactics used by scammers. An honest practitioner will never intimidate you or make you dependent on them. Everything you need to protect your home and family can be done by your own hands, and that is precisely why this book was written.

Chapter 4. Grounding, Centering, and Breathing

Grounding is the most important protective skill, and it is enough to address half the situations that lead people to seek protective charms. A grounded person stands firmly on their own feet, feels connected to their body, and doesn't catch other people's moods like a cold. This chapter teaches three things: releasing what you don't need into the earth, gathering yourself at your center, and breathing in a way that allows anxiety to subside.

These exercises should precede every ritual in this book. Whenever a ritual description says “prepare yourself,” it means grounding and centering using one of the methods described here.

What Does It Mean to Be “Ungrounded”?

You probably know this state. Your thoughts jump from one thing to another, your hands are cold, your chest trembles, you drop things and forget why you walked into a room. It feels as though you exist entirely inside your head, with nobody living below your neck. In this state, you are more vulnerable: any harsh word can get inside you and lodge there.

Grounding brings your attention back into your body and down toward your feet, toward a sense of support. The image of the earth is no accident. The earth accepts everything without complaint: lightning strikes it, rain falls into it, and last year's fallen leaves decompose there and become soil. Giving the earth what you no longer need doesn't mean throwing it away onto someone else. It means returning it to the natural cycle.

The Tree

Easy. Five minutes.

Purpose. Basic grounding. Practice it in the morning, before a ritual, or after a difficult conversation.

Steps.

1.

Stand with your feet shoulder-width apart and your knees relaxed. If possible, take off your shoes.

2.

Shift your weight onto your heels, then onto the balls of your feet, and find the middle. Feel the entire soles of your feet.

3.

As you exhale, imagine roots growing downward from your feet. They pass through the floor, through the levels of the building, through the foundation, and deep into the dark, cool earth. It doesn't matter which floor you're on: your roots are long.

4.

For three exhalations, release everything unnecessary down through your roots: tension, other people's words, and the day's turmoil. Imagine it as murky water draining away and being absorbed into the soil.

5.

For three inhalations, draw calm, solid strength from the earth up through your roots. Let it fill your legs, abdomen, chest, arms, and head.

6.

Stand for a little longer. Say: "I stand firm. The earth holds me."

Notes. If standing is difficult, practice while sitting with both feet flat on the floor. If you can't visualize roots, simply feel the weight of your body and the floor supporting you from below.

A Stone in Your Palm

Easy. One minute.

Use this when you can't stand up and close your eyes: during a meeting, while waiting in line, or on public transport. Keep a smooth stone about the size of a walnut in your pocket. Any stone will do: a river pebble, a piece of granite, or hematite. When you feel yourself being swept away by your emotions, close your fist around the stone. Feel its weight, coolness, and shape. Silently imagine transferring your trembling to it. Take a long exhale.

Once a week, hold the stone under running water and leave it on a windowsill overnight.

Grounding Through the Body

Some methods have nothing “magical” about them, yet they work remarkably well.

-

Cold water. Hold your wrists under a stream of cold water for thirty seconds. Wash your face.

-

Food. Eat something substantial and simple: bread, porridge, potatoes, or nuts. After major rituals, this is an essential step.

-

Weight. Lift something heavy, press your palms against a wall and push, or do a few squats.

-

Bare feet. Stand barefoot on soil, grass, or sand—or, if nothing else is available, on cool tiles.

-

Hands in the earth. Repot a plant, weed a garden bed, or knead dough.

-

Five things. Name five objects you can see, four sounds you can hear, three sensations in your body, two smells, and one taste.

Don't underestimate the simplest methods. Knowing when to eat a sandwich is a form of magical literacy, too.

Centering

Grounding gives you support from below. Centering gathers you into a single point. Usually, your attention is scattered: part of you is still caught up in yesterday's argument, part is worrying about tomorrow's deadline, and part is with your child at daycare. To center yourself is to call all those scattered parts home.

Easy. Three minutes.

1.

Ground yourself using any method you like.

2.

Place your palm on your abdomen, just below your navel. This is near the body's center of gravity, and many traditions consider it a reservoir of personal strength.

3.

As you inhale, silently say, "I gather myself." Imagine that your threads, sparks, and fragments of attention are returning from everywhere you've been and everything you've thought about today. They flow back toward the space beneath your palm.

4.

As you exhale, say, "I am here."

5.

Repeat seven times.

You will often feel warmth beneath your palm. That's a good sign, but the exercise works even if you feel no warmth.

Calling Your Own Energy Back

Easy. Five minutes in the evening.

This is an extended centering exercise for the end of the day. It's especially useful for people who work with others: doctors, teachers, salespeople, managers, and parents of young children.

Sit comfortably. Replay your day from morning to evening, like a film playing in fast-forward. Whenever you remember leaving a piece of yourself somewhere—saying too much, becoming overly anxious, or giving more than you wanted to—silently say, “I reclaim what is mine.” Imagine it returning to you as if drawn by a magnet.

Then go through the day once more. Wherever something that doesn't belong to you has remained—a hurtful word, someone else's anxiety, or guilt imposed on you—say, “I return what is not mine, in peace.” Imagine it going back to its owner or down into the earth, without anger, like returning an umbrella someone has left behind.

Finish with these words:

What is mine stays with me; what is yours returns to you. The day is closed. I am home.

Breathing

Breathing is the only bodily function that happens automatically while also remaining under your conscious control. Through your breath, you can change your state in as little as a minute. Remember these three patterns.

Long exhale. Inhale for a count of four and exhale for a count of six or eight. This is calming. Practice five to ten cycles before any ritual or whenever anxiety arises.

The square. Inhale for four counts, hold for four, exhale for four, and hold again for four. This helps you gather yourself and find balance. It's useful for concentration and before a difficult conversation.

The forceful exhale. Take a deep breath through your nose and exhale sharply through your mouth with a “ha” sound, as though blowing dust off yourself. This helps you release tension. Repeat three times after an unpleasant encounter, preferably somewhere you won't be disturbed.

If any exercise makes you feel dizzy, return to your normal breathing. There's no need to push yourself.

The Pillar of Light

Intermediate. Ten minutes.

Purpose. Combines grounding and centering with the first outline of a protective shield. This is a complete preparation for major rituals.

Steps.

1.

Begin the “Tree” exercise and continue through the step involving the roots.

2.

Now shift your attention to the crown of your head. Imagine a slender, luminous stem extending upward from it, passing through the ceiling and roof into the sky. For some people, this is simply the sky; for others, it is the stars or a higher power in which they believe.

3.

As you inhale, draw the strength of the earth upward from below to your heart. As you exhale, bring the light from above down to your heart. The two meet in your chest.

4.

Breathe this way nine times. You become a pillar between earth and sky, strong and upright.

5.

Now, with each exhalation, allow the mingled light in your heart to spread in every direction until it fills an egg-shaped space around your body—the same shape you traced with your hands in Chapter 1.

6.

Say:

The earth is beneath me, the sky above. I stand between them, whole and my own.
Afterward. Rub your palms together, stamp your feet, and drink some water.

How to Close After a Ritual

After ritual work, you may feel heightened, light, or sometimes experience ringing in your ears. If you don't settle yourself afterward, you may lie awake half the night or snap at your family. That's why every ritual should end in the same way:

1.

Place your palms on the floor or on the earth and release whatever remains that you no longer need.

2.

Say aloud that the work is finished.

3.

Eat something and drink water or warm tea.

4.

Put away your ritual items. Do something ordinary, such as washing the dishes or watering the plants.

The Daily Minimum

If you take only one thing from this entire book, let it be this routine.

-

Morning: Practice the “Tree” for three minutes.

-

During the day: Hold a stone in your palm or use the long-exhale technique whenever needed.

-

Evening: Practice “Calling Your Own Energy Back” for five minutes.

After three weeks of practice, many people notice that work leaves them less exhausted, they lose their temper less often, and they fall asleep more easily. Everything else in this book rests on this foundation.

Chapter 5. Tools and Your Working Space

For protective magic, you need only what you probably already have in your kitchen: salt, water, a candle, thread, a knife, and a cup. Everything else is an enjoyable addition that you can collect over the years—or never collect at all. This chapter explains what you really need, how to prepare your tools, and where to keep them.

The Golden Rule of Shopping

Don't buy anything during your first month. Shops for magical practitioners are good at convincing you that nothing will work without a ritual dagger, seven kinds of incense, and a sphere of clear quartz. It will work. Spend a month practicing with salt and a candle, and you'll discover for yourself what you're missing. Usually, it turns out that what you need is quiet, not more objects.

A Beginner's Kit

Here is everything you'll need for nine out of ten rituals in this book.

Item

Purpose

Alternative

Coarse, additive-free salt

Cleansing, circles, protective charms

Sea salt, rock salt, any unscented salt

5–10 white candles

Any work involving fire

Tea lights or candles made from natural wax

Matches

Lighting candles

A lighter; matches are more pleasant and traditional

Cup or small bowl

Water, salt, mixtures

Any dish reserved exclusively for rituals

Heatproof saucer

Candle holder, burning paper

A ceramic bowl filled with sand

Red and white thread

Knots, protective charms, pouches

Wool, cotton, or linen; avoid synthetic fibers

Scraps of natural fabric

Pouches for herbs and stones

A handkerchief or linen offcuts

Knife with a dark handle

Tracing boundaries, “cutting away,” cutting thread

Any knife set aside for your practice

Small bell

Sound cleansing

Keys on a ring, a spoon against a glass, or clapping

Notebook and pen

Records, intentions, sigils

A notepad or sheets in a folder

Bay leaf, rosemary, garlic

Protective herbs from the kitchen

See Chapter 13

Smooth stone

Grounding, protective charm

A pebble or a stone collected on a walk

Set aside a separate dish and knife for your practice. Not because ordinary household items are “unclean,” but because dedicated objects help you get into the right frame of mind. Simply picking up that particular cup can help focus your attention.

Salt

Salt is one of humanity's oldest protective materials. It preserves food from spoiling, and people have long extended this property to other areas of life. Salt cleanses, absorbs, and seals.

Choose coarse salt without iodine or fragrances. Sea salt or rock salt makes no difference. “Black salt,” sold for protection, is ordinary salt mixed with ash or charcoal; it's easy to make yourself (see the recipe in Chapter 21).

Salt used in a ritual must never be used for food. Rinse it down the sink or toilet with a word of thanks. Don't scatter salt on the ground near plants.

Water

Water washes things away and carries them onward. Rituals may use several kinds:

-

Running water. Tap water for everyday cleansing. It's enough.

-

Spring or well water. For major rituals, if you have access to a clean source.

-

Rainwater. For cleansing objects and washing the threshold. Collect it in a clean container, not from a roof.

-

Salt water. Three pinches of salt in a cup of water. A universal cleansing solution.

-

Moon water. Water left on a windowsill overnight during the full moon. Used for washing the face and sprinkling.

-

Blessed water. Water blessed according to your own tradition, if you have some and feel connected to that practice.

Don't drink water from open natural sources without boiling it first.

Candles

A candle provides living fire, and with it, light, warmth, and transformation. Any candle can be used for protection, but there are a few things to consider.

Material. Natural beeswax and soy candles generally burn more cleanly than paraffin candles. Paraffin works, too, especially if your budget is limited. Avoid heavily scented candles: the fragrance can be distracting, and some additives may be irritating.

Size. Slim candles that burn down in 20–40 minutes and tea lights are convenient for short rituals. A thick candle can be lit over several evenings for the same purpose.

Color. White works for everything. If you'd like to work with color:

-

White — cleansing, peace, universal protection.

-

Black — absorbing and deflecting heavy influences. Contrary to popular superstition, black is not the color of evil but of the shield.

-

Red — strength, courage, protection of life and blood.

-

Blue — peace, sleep, protection from anxiety.

-

Green — health, home, growth.

-

Brown — stability, earth, protection of the home and animals.

-

Purple — protection from intrusive thoughts and disturbing dreams.

-

Gold or yellow — light, clarity, and well-being in the home.

For more on candle magic, see Chapter 15.

Thread and Fabric

Thread binds and holds. Red wool thread is one of the world's best-known protective charms, from Scandinavia to India. White is associated with cleansing and blessing; black with deflection. Choose natural fibers: wool, cotton, linen, or silk.

Fabric scraps can be sewn into pouches for herbs, or simply tied into bags. Sewing isn't necessary: place the contents in the center of a square of fabric, gather the corners, and tie them with thread.

The Knife

In protective magic, a knife is used to cut nothing except thread and herbs. It can trace a circle, “cut away” unwanted connections, seal a threshold, or be placed in a doorframe as a guardian. Any knife with a comfortable handle will do. Tradition favors a dark handle and a double-edged blade, but your old kitchen knife with a wooden handle will work just as well.

If having a knife in the house makes you uncomfortable—for example, if you have small children—replace it with your index finger or a wooden stick. A hand directed with intention is the oldest tool of all.

Sound

A bell, small bells, a singing bowl, a rattle, or your own hands. Sound breaks up stagnation and is useful when you can't burn incense or herbs. When choosing a bell, listen to its tone: it should sound clear and pleasant to you. Leave any bell that rattles unpleasantly or sounds too harsh in the shop.

Stones, Herbs, and Oils

These have their own dedicated chapters (12 and 13). To begin, one grounding stone and three kitchen herbs are enough. If you'd like to buy one “proper” protective stone, choose black tourmaline, obsidian, or hematite. All three are relatively inexpensive.

How to Prepare a New Object

Any object intended for ritual use should first be cleansed and then dedicated to its purpose. This takes about ten minutes.

Cleansing. Easy.

Choose a method suited to the material:

-

Under running water — stones (except those that are water-sensitive; see Chapter 12), metal, glass, and ceramic.

-

In salt overnight — small objects that won't be damaged by salt. Don't place metal or porous stones in salt.

-

With smoke — wood, fabric, paper, and anything that shouldn't get wet.

-

With sound — any object: ring a bell over it.

-

On a windowsill — leave it there for a day so it can be exposed to both sunlight and moonlight.

As you do this, say:

Everything that came before me now departs. What remains is clean and ready for its purpose.

Dedication. Easy.

Hold the object between both palms. Ground yourself. Breathe onto it three times—an ancient gesture for transferring your own strength. Name its purpose:

You are my cup for water and salt. Serve cleansing and protection in my home. So may it be.

Substitute your own name for the object and its intended purpose. Afterward, avoid letting others handle it unnecessarily, and don't use it for ordinary household tasks.

Your Working Space

You need a surface where you can calmly arrange your tools and light a candle. This is often called an altar. If you don't like that word, call it a worktable, a shelf, or a little corner.

Suitable options include:

-

A shelf in a bookcase at chest height.

-

A corner of a dresser.

-

A windowsill, provided there are no floor-length curtains nearby.

-

A tray that you bring out for a ritual and put away afterward.

-

A box or small chest, if you don't live alone and would rather avoid questions.

A permanent space usually holds a candle, a bowl of water or salt, one or two stones, and something living or natural that suits the season: a branch, a pinecone, or a flower. Include something that represents protection and home to you: a photograph of your grandmother, an icon, a figurine, or an inherited key. Don't overcrowd it. A clean shelf with three objects works better than one covered in things.

Keep the space clean. Once a week, dust it, change the water, and remove candle stubs. A neglected altar is worse than no altar at all: it becomes just another corner full of clutter.

A Travel Kit

For trips, rented apartments, and hospital stays, a small candy tin makes a convenient container. You can fit a tea light, matches, a packet of salt, a length of red thread, a stone, a bay leaf, and a piece of paper with your main protective words inside. With this kit, you can make almost any place feel like your own in ten minutes.

What to Do with the Leftovers

This question comes up after the very first ritual.

-

Candle stubs. Protective candle stubs can be wrapped in paper and disposed of with ordinary household waste. If you've used candles to “burn away” or remove something, take the remnants out of your home the same day.

-

Salt. Rinse it away with water.

-

Water. Pour it down the sink or onto the ground away from your threshold. Don't pour salty water onto plants.

-

Ash. From herbs or paper, scatter it to the wind, rinse it away, or bury it.

-

Herbs. Return herbs from old pouches to the earth: bury them or place them beneath a tree.

-

Thread and fabric. Burn or bury materials from protective charms that have served their purpose, offering thanks as you do so.

Don't leave anything at crossroads, outside other people's doors, or in apartment building hallways. Old rituals often instruct people to do exactly that, but they developed when a crossroads was an empty field, not a place where people walk their dogs and take their children.

Chapter 6. Timing: The Moon, Days of the Week, and the Seasons

The best time for a protective ritual is when you need it and when you feel calm. The Moon, the day of the week, and the season can help, much as a favorable wind helps a boat, but you're still the one who has to row. This chapter explains how to work with nature's rhythms without becoming dependent on them.

Why Pay Attention to the Calendar at All?

There are three reasons. First, rhythm creates discipline. When a ritual has its own designated time—"new moon cleansing" or "a candle every Saturday"—your practice becomes regular instead of depending on your mood. Second, nature really does change. The waning Moon, autumn leaves falling, evening twilight—all are times when the world itself is letting go, making it easier for us to let go, too. Third, connection. By checking in with the Moon and the seasons, you remember that your life is about more than train schedules and appointments.

The Moon

A lunar month lasts approximately twenty-nine and a half days and is divided into four phases. Each phase has its own advantages for protective work.

New Moon. The Moon is dark and invisible in the sky. This is the silence between exhaling and inhaling. It's a time for rest, reflection, and planning. It's a good time to set intentions for the month, begin a thirty-day practice, or quietly renew your protective charms. It's better to postpone large, noisy rituals: energy may be low.

Waxing Moon. The crescent resembles a lowercase “r” without its vertical stroke; add the stroke on the left, and it becomes an “R”—for rising. This phase is for anything you want to build up and strengthen: making amulets, establishing protection for your home, rituals for health and strength, and blessing loved ones.

Full Moon. The peak. Energy is at its height, emotions are intensified, and many people sleep poorly. This is an excellent time to charge stones, water, and protective charms, and to perform major protective rituals. Keep in mind that it's also easier to lose your temper or get into arguments around the full Moon, so make sure you stay grounded yourself.

Waning Moon. The crescent resembles the letter “C”—for closing, or declining. This is the time to clear things away: cleanse your home and yourself, part with what you no longer need, sever burdensome ties, and release fears. General housecleaning often feels noticeably easier during the waning Moon.

The two or three days before the new Moon are known as the dark Moon. This is the most suitable time for deep cleansing and for working with things you've needed to let go of for a long time.

Phase

What to Do

Examples from This Book

New Moon

Set intentions, rest, renew

Setting a monthly intention; changing the water and salt on your altar

Waxing Moon

Build, strengthen, charge

Amulets, a protective circle around the home, blessings

Full Moon

Charge, perform major rituals

Moon water, charging stones, a family ritual

Waning Moon

Cleanse, clear, sever

Ritual cleaning, cleansing objects, cutting ties

Dark Moon

Release, bring things to an end

Burning a list of fears, saying goodbye to the past

Finding out the Moon's phase is easy: look at the sky or check any weather calendar. You don't need special "lunar calendars" full of daily prohibitions.

What If the Moon Is in the "Wrong" Phase?

Something difficult has happened, your home needs cleansing today, but the Moon is waxing. What should you do? Cleanse it. Simply adjust your words. During the waning Moon, you might say, "Everything чужое is leaving"—that is, everything that doesn't belong to you is leaving. During the waxing Moon, say, "Purity and light are increasing; there is no room left for what doesn't belong." The action is the same; only the framing changes. Any goal can be expressed as either "removing what is unnecessary" or "increasing what is needed."

Days of the Week

European tradition associates each day of the week with a celestial body and its qualities. These correspondences are useful when planning a ritual in advance.

Day
Ruling Planet
Protective Focus

Monday
Moon
Home, family, sleep, children, water, intuition

Tuesday
Mars
Courage, resistance, protection in conflict, sharp-edged protective charms

Wednesday
Mercury
Roads, travel, words, documents, phones, and the internet

Thursday
Jupiter
Prosperity, patronage, good fortune, protection of financial well-being

Friday
Venus
Love, relationships, family harmony, beauty in the home

Saturday
Saturn
Boundaries, prohibitions, banishing, cleansing, strong locks

Sunday
Sun
Health, strength, success, blessings, general protection

The main days for protective work are Saturday and Tuesday. Saturday is good for anything that establishes boundaries and closes doors. Tuesday is useful when a situation calls for firmness. Monday and Sunday are well suited to gentle protection for the home and family.

Slavic folk tradition places its own emphasis on certain days: Thursday was considered a day of cleansing, which is why Clean Thursday and Thursday salt became traditional practices. Friday was associated with women, and spinning and major undertakings were traditionally avoided. If these customs resonate with you, feel free to follow them.

Time of Day

Dawn. Beginnings, purity, hope. Washing with intention, blessing the day ahead, and rituals for health. In the past, water collected at dawn was considered especially powerful.

Noon. The Sun is at its strongest. Charging protective charms with sunlight, rituals for courage and clarity, and anything that should be visible and open.

Sunset and Twilight. The boundary between day and night. Twilight is a good time for cleansing, letting go, and closing up the home for the night. An evening round of the house, during which you close windows and doors, is traditionally performed at sunset.

Midnight. Depth and silence. A classic time for serious magical work, but by no means essential. If you usually go to sleep at midnight and get up at six, don't torment yourself: a tired person does magic less effectively.

For most of the rituals in this book, evening after sunset is sufficient, when your tasks are finished, the house is quiet, and nobody is interrupting you.

The Seasons

The year breathes like the Moon, only more slowly. Many modern practitioners observe eight points in the annual cycle: the two solstices, the two equinoxes, and four festivals between them. Together, these form the Wheel of the Year. Chapter 39 offers a protective ritual for each of these eight points. Here is the general pattern.

Winter. The dark season, when the home becomes especially important. Protecting the hearth, light, warmth, and family bonds. The winter solstice, around December 21, is the longest night of the year. Candles and fires are lit, and the home hearth is tended.

Spring. Awakening and a thorough clearing. Everything old is swept away. The spring equinox, around March 20, is a good time for ritual deep cleaning, washing windows, and renewing the threshold.

Summer. Strength at its peak. Gathering and drying protective herbs, charging charms in sunlight, and protection for roads and journeys. The summer solstice, around June 21, is associated in Slavic tradition with Kupala, with fire and water, herbs and wreaths.

Autumn. Harvest and preparation for the darkness. Giving thanks for the home, closing up the summer cottage, and strengthening boundaries before winter. The autumn equinox, around September 22, and the eve of November are times to remember your ancestors and ask for their protection.

Personal Dates

Alongside the general rhythms, you have your own. These can often matter more than the calendar.

-

Your birthday. Your personal new year. It's good to cleanse yourself a day or two beforehand and renew your personal protective charm on the day itself.

-

The anniversary of moving into your home. The birthday of your home under your care. It's a good occasion to walk through it again with a candle.

-

The beginning of something new. A new job, your child's first day of school, or a long journey. Offer a brief blessing before crossing the threshold.

-

After a difficult event. An illness, an argument, a funeral, or a visit from someone who leaves you feeling drained. Cleansing doesn't need to wait for the right Moon phase.

-

Your menstrual cycle. Many women notice that their energy and sensitivity vary at different points in their cycle. Observe yourself and keep notes. There are no days of the menstrual cycle on which magical practice is forbidden.

A Simple Home Routine

If you'd like to incorporate all of this into your life without much effort, try this schedule.

-

Every day: Ground yourself in the morning and call your own energy back in the evening.

-

Every week: On Saturday, wipe down the threshold with salt water and light a candle in your working space.

-

Every month: During the waning Moon, clean with intention and cleanse your home with sound or smoke; at the full Moon, place water and stones on the windowsill; at the new Moon, write down your intention for the month.

-

Four times a year: At the solstices and equinoxes, walk through your home and renew its protection.

-

Once a year: On the anniversary of moving in, or at the beginning of winter, perform one of the major rituals from Chapter 23.

It may look like a lot, but in practice, it amounts to ten minutes a day, half an hour a month, and four evenings a year.

Don't Become a Prisoner of the Calendar

I'll end this chapter where I began. I've met people who wouldn't dare light a candle without consulting three different astrological charts. That's a dead end. Rhythms exist to support you, not to forbid you from acting. If you would have to wait a week for the “right” day but need help today, do it today. A clear intention outweighs any phase of the Moon.

Part II. Cleansing

Chapter 7. Cleansing Yourself

Cleansing comes before protection, just as washing your hands comes before dressing a wound. First, remove what has accumulated over the course of a day, a week, or a difficult year. Only then should you close your boundaries. This chapter brings together ways to cleanse yourself, from a one-minute face wash to an elaborate ritual performed once each season.

What Exactly Are We Washing Away?

I don't like the word “negativity” because it's so vague. It's more useful to be specific. Over the course of a day, we can pick up:

- **Other people's moods: irritation in a queue, anxiety from the news, a colleague's exhaustion.**

- Our own unprocessed feelings: swallowed resentment, an unspoken “no.”

- Impressions: noise, crowds, other people's stories that you've listened to.

- The remnants of our roles: you're still “the boss” or “the guilty daughter,” even though you're already home.

None of this is dirt in a moral sense. It's the dust of the road. You simply need to brush it off—preferably a little every day rather than once a year, when you're already exhausted.

When to Cleanse

-

Every evening, briefly.

-

After being in a crowd, hospital, cemetery, courthouse, or any place where there is a great deal of suffering.

-

After an argument, a difficult conversation, or a visit from someone unpleasant.

-

After recovering from an illness and getting back on your feet.

-

Before any protective ritual.

-

Once a month, during the waning Moon, for a thorough cleansing.

-

At major life transitions: before your birthday, after a divorce, leaving a job, or moving house.

Washing Your Face with Intention

Easy. One minute.

Purpose. To wash away the day's dust.

Steps. Turn on the cold water. Hold your hands beneath it and silently tell yourself that the water will carry away everything you no longer need. Wash your face three times, moving from top to bottom, from your forehead to your chin. Then run your wet hands over the back of your neck and down your arms, from your elbows to your fingertips. Shake the water sharply into the sink.

Words.

Water, water, flow with ease; Carry away the words that cling to me. What is mine stays here with me; What is not mine sinks to the deep.

Notes. It's best to dry your face with a clean towel that only you use. Within a month, this small ritual can become a habit that requires almost no effort.

Washing Your Hands to the Elbows

Easy. One minute.

When you get home, make washing your hands up to your elbows the first thing you do. Traditional healers used to do this after every visitor, and doctors do it, too. Our hands touch the world more than any other part of our bodies: we shake hands, handle money, and hold railings. As the water flows, imagine the day washing away from your fingers. Then shake your hands downward three times.

This is the most inconspicuous ritual in the book. You can do it anywhere, even in an office restroom after an unpleasant meeting.

The Waterfall Shower

Easy. Five minutes.

Purpose. An evening cleanse for your whole body.

Steps.

Step into the shower. At first, simply stand still and let the water flow over the crown of your head.

Imagine you're standing beneath a mountain waterfall. The water flows not only over your skin but also through the egg-shaped space around you that you learned to sense in Chapter 1.

Move your palms downward over your body: head, shoulders, chest, abdomen, hips, and legs. Imagine you're removing a thin film from yourself. Repeat three times.

Watch the water disappear down the drain. The day goes with it.

At the end, make the water slightly cooler than you're accustomed to for a few seconds. The coolness seals the cleansing.

Words.

From head to toe, from shoulders to feet, Let the flowing water wash away what's not mine. I entered clean; I stand here clean.

Notes. If you wash your hair, pay particular attention to rinsing the back of your head and your neck. That's where tension often accumulates.

The Salt Bath

Intermediate. Forty minutes.

Purpose. Deep cleansing once a month or after difficult events.

When. In the evening during the waning Moon, or on whatever day you need it.

What you'll need. Two or three handfuls of coarse salt; a white candle; optionally, a sprig of rosemary or lavender tied inside a piece of gauze; and a large cup of clean water for rinsing.

Steps.

Take an ordinary shower with soap first. Begin the ritual bath with your body already clean.

Fill the bathtub with warm water. Add the salt in three handfuls, naming its purpose each time: "Salt takes away exhaustion. Salt takes away what isn't mine. Salt takes away fear."

Light the candle and place it somewhere safe, not on the edge of the bathtub.

Lower yourself into the water. For the first few minutes, simply breathe.

Then move your attention slowly up through your body, from the feet upward. Where do you feel heaviness, tightness, or pain? Pause at each place and imagine the salt drawing out a gray murk that dissolves into the water.

If comfortable, immerse your head once, three times, or nine times. If you prefer not to, simply pour water over the crown of your head with your hands.

Stay in the bath for no longer than twenty minutes.

Pull the plug and remain in the tub as the water drains away. Feel your body growing heavier as everything you've released flows down the drain.

Stand up and rinse yourself with clean water from the cup or under the shower.

Words. As the water drains away, say:

The salt has taken, the water has carried, The earth has received; I am cleansed. What has departed will not return.

Afterward. Don't rub yourself completely dry; gently pat your skin. Put on clean clothes. Extinguish the candle. Drink some warm tea and go to bed early. After a bath like this, sleep often comes quickly.

Notes. Salt baths can dry out the skin, so don't take them more than once a week. If you have high blood pressure, heart disease, a skin condition, or are pregnant, consult a healthcare professional. In these situations, you can easily substitute a foot bath using the same salt and words. If you don't have a bathtub, dissolve a handful of salt in a basin, stand in the shower, slowly pour the salt water over your shoulders, and then rinse yourself.

A Foot Bath

Easy. Fifteen minutes.

You'll need a basin of warm water, a handful of salt, and a chair. Place your feet in the water and imagine everything heavy flowing down your legs like water through a drainpipe. This method is especially good for people who spend all day on their feet and surrounded by other people. Pour the water into the toilet, rinse your feet, and rub them dry with a towel.

Dry Salt Cleansing

Easy. Three minutes.

Use this method when you don't have water nearby. Pour a pinch of salt into your palm. Rub it between your hands over a sink, waste bin, or patch of earth, as though washing your hands. Move your palms downward about a centimeter from your body, without touching your clothes, and shake them off. Blow the remaining salt from your palms.

Smoke Cleansing

Intermediate. Ten minutes.

Purpose. Cleansing when you want to “air yourself out” rather than wash something away. This works well after suffocating or emotionally stifling situations.

What you'll need. A bundle of dried mugwort, juniper, or rosemary, or three bay leaves; a fireproof bowl; matches; and an open window.

Steps.

Open the window. Ground yourself.

Light the tip of the bundle, let it catch fire, and then blow out the flame so the herbs smolder. Hold the bundle over the bowl.

Use your palm or a feather to direct the smoke toward yourself. Begin at your feet and move upward, first along the front of your body and then along the sides. Reach behind your back with the bundle as far as you comfortably can.

Give particular attention to your palms, the area around your heart, and the back of your neck.

Finish by moving the smoke in a circle above your head.

Extinguish the herbs in the bowl by pressing them against the bottom or covering them with salt. Make sure nothing is still smoldering.

Words.

Bitter smoke, pale smoke, pass over me. Unstick what clings to me; carry it out the window.

Notes. You only need a little smoke, just a thin stream. Coughing or tearing eyes are signs that you've overdone it. Contraindications for smoke cleansing are listed in Chapter 3. Do not use mugwort during pregnancy.

Sound Cleansing

Easy. Three minutes.

A smoke-free alternative. Take a bell and ring it first by your feet, then by your knees, abdomen, heart, throat, and above the crown of your head. At each level, listen until the sound has completely faded. If you don't have a bell, clap sharply around your body in short bursts. Then rub your palms together and run them over your face.

Your own voice works well, too. As you exhale, sustain a low “mmm” sound with your mouth closed and feel the vibration in your chest. Three such exhalations can shake loose trapped tension better than any herb.

Cleansing with Wind and Light

Easy.

Go outside on a windy day. Stand facing the wind, spread your arms, and remain still for a minute. Let the wind blow right through you. Then turn your back to it and let it carry away everything you've released.

On a sunny day, stand facing the Sun with your eyes closed. Imagine the light passing through you as if you were a pane of glass, burning away every shadow. Three minutes is enough.

These two methods cost nothing and require no tools. I especially recommend them to city dwellers: we spend too little time outdoors beneath the open sky.

Rolling an Egg over the Body

Intermediate. Twenty minutes.

An old folk practice known among Slavic peoples, throughout the Mediterranean, and in Latin America. I'm presenting a gentle, modern version, without divination based on the egg's contents.

What you'll need. One fresh, raw egg at room temperature and a glass of water.

Steps.

Wash the egg in cold water and pat it dry.

Hold it between your palms and say: "Gather what is not mine."

Roll the egg over your body, applying gentle pressure. Start at the crown of your head, moving in circles. Continue over your face, neck, shoulders, arms to the fingertips, chest, abdomen, back as far as you can reach, and legs down to your feet. Work from top to bottom.

Where you feel heaviness or tension, pause a little longer.

When you finish, crack the egg into the toilet and flush it away. Discard the shell. Wash your hands with salt.

Words. Repeat these words as you roll the egg:

Roll, white one, roll, round one; Gather the heaviness, the murkiness. Your task is to take it away; My task is to breathe with ease.

Notes. Don't examine the broken egg for "signs." This kind of divination only creates fear, and spots or strands in the egg white can be explained by its freshness and temperature. Never eat an egg after using it in a ritual.

The Great Cleansing: Three Waters

Thorough. An hour and a half. Once a season or after a difficult period.

Purpose. A complete cleansing before a new stage of life or before establishing substantial protection.

When. During the last few days of the waning Moon, in the evening.

What you'll need. Salt; a white candle; three cups; clean underwear and clothing, preferably light-colored; fresh bed linen; paper and a pen; and a fireproof bowl.

Preparation. The day before the ritual, eat simple food and avoid alcohol. Clean your room and change the bed linen. Turn off your phone.

Steps.

Writing. Sit by the candle and write down everything you want to cleanse yourself of: events, resentments, fears, and other people's words that have stayed with you. Keep writing until you feel you've emptied yourself of it all. Don't reread what you've written.

Fire. Burn the paper in the bowl over a sink or on a balcony. As you watch the flames, say: "What was spoken burns away, what was lived through burns away, and the lesson remains." Rinse the ashes away with water.

The first water: salt water. Dissolve three pinches of salt in the first cup. In the bathroom, pour the water over yourself from the shoulders downward. Say: "The first water removes what is not mine."

The second water: clean water. Pour the second cup of plain water over the crown of your head. Say: "The second water washes away the past."

The third water: water with an intention. Pour water into the third cup beforehand and hold it between your palms, speaking into it what you wish to fill yourself with: peace, strength, clarity. Pour it over the crown of your head. Say: "The third water brings in the new."

Stand without drying yourself while the water runs off. Then gently pat your body dry and put on clean clothes.

Return to the candle. Perform the "Pillar of Light" exercise from Chapter 4.

Words. To conclude, say:

Burned by fire, carried away by water, Received by earth, scattered by wind. I stand clean upon clean earth. So may it be.

Afterward. Eat something warm. Go to sleep in your fresh bed linen. The following day is a good time to establish personal protection using the ritual in Chapter 10: a clean house needs a door.

Notes. After a major cleansing, you may experience tears, sleepiness, or a strange sense of emptiness for a day or two. This is a natural response: you've let go of something you've been carrying for a long time. Rest and avoid scheduling important tasks for the following day. However, if the ritual brings up painful memories that are difficult to manage alone, reach out to a psychologist or therapist. That's not a sign of weakness; it's another form of caring for yourself.

How to Tell Whether the Cleansing Has Worked

Usually, you can simply feel it. Your shoulders drop, your breathing deepens, you feel like yawning, drinking, or sleeping. The world seems a little brighter, and sounds become clearer. Sometimes a gentle sadness arises. If you don't feel anything, don't conclude that “it didn't work.” For some people, the change only becomes noticeable the following day, in the way they wake up.

Don't Overdo It

You can cleanse endlessly, just as you can wash your hands endlessly. One sign that you've gone too far is feeling “dirty” almost all the time and being unable to calm down without another salt bath. If that happens, stop. For two weeks, keep only the morning and evening face-washing rituals, and focus on grounding. Cleanliness should support your life, not become a substitute for living it.

Chapter 8. Cleansing Your Home

Cleansing a home involves four steps: declutter, air out, cleanse, and replenish. You can skip any step except the first. No candle can do much for a corner where a bag full of bags and a broken umbrella have been sitting for three years.

A Home Holds on to Things

Walls remember. This isn't mysticism so much as an observation: a room where people have argued for a long time can feel uncomfortable to a newcomer, even when they know nothing about its history. In an apartment where someone has been ill for a long time, the air can seem almost thicker. A home filled with laughter and the smell of freshly baked pies makes you want to stay.

A home accumulates much the same things as a person: moods, exhaustion, traces of visitors, and stagnation in places where nothing moves. Then there's ordinary dust and clutter, which create a sense of heaviness all by themselves. That's why, in home magic, cleaning and ritual go hand in hand. The boundary between them is flexible.

When to Cleanse Your Home

- **Once a month, as a planned practice during the waning Moon.**
- After an argument, an illness, or a visit from someone who leaves you feeling drained.
- After renovations or when guests who have stayed for several days leave.
- When moving into a new home (see Chapter 26 for details).
- When your home feels uncomfortable: everyone is irritable, things keep disappearing, or plants are wilting.
- Before major holidays and before establishing the protection described in Chapter 23.

Step One: Declutter

Begin by clearing out clutter. The rule is simple: anything broken must either be repaired this week or removed from the home. Anything you haven't used for a year and don't feel attached to should be given away or thrown out. Pay special attention to places where stagnation likes to settle:

-

Under the bed and behind the sofa.

-

Mezzanine storage areas and the tops of wardrobes.

-

Corners behind doors.

-

The entrance hall, especially shoes nobody wears.

-

The balcony, if it's become a storage room.

-

The medicine shelf, especially expired medications.

-

Chipped dishes and stopped clocks.

Almost every culture has its own superstitions about broken dishes and stopped clocks. The practical meaning is the same: an object that no longer serves its purpose draws your attention and creates the feeling that something in the home is out of order. Repair it or let it go.

Then do an ordinary cleaning. Dust from top to bottom, wash the floors from the farthest corner toward the entrance, and take the rubbish outside immediately. Sweeping and washing toward the exit is an old rule: carry the dirt out rather than pushing it deeper into the home.

Cleaning as a Ritual

Intermediate. As long as the cleaning takes.

Three things distinguish ritual cleaning from ordinary cleaning: intention, water, and words.

What you'll need. A bucket of water; a handful of salt; optionally, a decoction or infusion of a protective herb such as rosemary, bay leaf, mint, or mugwort (see Chapter 13), or a few drops of lemon juice.

Steps.

1.

Open the windows.

2.

Add three pinches of salt to the bucket of water. Stir clockwise with your hand and state the water's purpose: "As you wash the floor, you wash away the old."

3.

Wash the floors from the farthest corner of the apartment toward the front door. Clean the entrance hall and threshold last.

4.

Use the same water to wipe door handles, windowsills, and light switches—everything people touch with their hands.

5.

Pour the dirty water into the toilet, saying: "What has been gathered is now carried away."

6.

Rinse the cloth in clean water and let it air-dry.

Words. As you clean, you can repeat these words in time with your movements:

I wash the floor, I cleanse my home;

Clean and bright, a peaceful place.

Dirt goes out, trouble goes out;

Peace now lives within these walls.

Notes. Salt water can damage parquet and some types of laminate flooring. If your flooring is delicate, use just one pinch of salt per bucket or substitute an herbal infusion. Strain the infusion before using it, or you'll end up sweeping out leaves.

Step Two: Air It Out

Open everything that can be opened: windows, vents, the balcony door, and wardrobe doors if the air inside feels stale. Create a cross-breeze for at least ten minutes, even in winter. Moving air does half the work. While the house is airing out, it's a good idea to shake blankets, bedspreads, rugs, and cushions outside on the balcony or in the yard.

While the windows are open, walk through each room and say:

Fresh wind, come inside; drive the stale air out.

Step Three: Cleanse

Now that your home is physically clean, you can address what a cloth cannot wash away. Choose one of the following methods. You can combine two or three, but there's no need to do everything at once.

As a general rule, begin at the front door and walk counterclockwise when clearing things away, and clockwise when replenishing and protecting. Move against the Sun to unwind and with the Sun to bind. In every room, follow the walls and check the corners: that's where the air tends to stagnate.

Smoke Cleansing

Intermediate. Twenty to thirty minutes.

What you'll need. A bundle of dried herbs, or a mixture placed on a fireproof saucer: mugwort, juniper, rosemary, bay leaf, or thyme; a fireproof bowl to catch the ash; and matches.

Steps.

1.

Make sure the windows are open. Take pets and children into another room or outside for a walk.

2.

Ground yourself by the front door. Light the herbs and let them smolder.

3.

Walk counterclockwise along the walls. Pause at every corner and guide the smoke upward from the floor. Cleanse doorways and window frames by tracing their outlines with the smoke.

4.

Don't forget wardrobes, the pantry, the bathroom, the toilet, and the space beneath the bed.

5.

Once you've completed the circuit, return to the front door. Imagine guiding the smoke and everything it has gathered out through the threshold and the open windows.

6.

Extinguish the herbs. Leave the windows open for another fifteen minutes.

Words. In every room, say:

With bitter smoke, with cleansing smoke,

I sweep away, I drive away.

What has stagnated, I release;

What is not mine, I set free.

Notes. A note about white sage: it is often sold as the essential herb for smoke cleansing. It is a sacred plant for several Indigenous peoples of North America, and wild populations have been subject to unsustainable harvesting. Many cultural custodians ask outsiders not to use it. We have our own plants that serve the same purpose: mugwort, juniper, and thyme. They grow nearby, cost very little, and work just as well.

Sound Cleansing

Easy. Ten minutes.

This is the best method for homes where burning herbs isn't possible. Take a bell, a small drum, two spoons, or a pot and ladle. Follow the same route, moving counterclockwise, and ring or tap as you go, paying particular attention to corners, the ceiling, and the floor. Make the sound confident. There's no need to ring timidly as though apologizing to the neighbors: three minutes of ringing during the day won't hurt anyone.

Clapping works just as well. Clap in a corner: in a clear space, the sound is bright and resonant; in a stagnant one, it sounds muffled, as though you're clapping into cotton wool. Keep clapping until the sound rings out clearly.

After sound cleansing, it's a good idea to settle the house with gentle music you enjoy—or simply with silence.

Salt Cleansing

Easy. Five minutes, plus twenty-four hours of waiting.

Place a saucer containing one tablespoon of coarse salt in each corner of the rooms. Say: "Salt, take away what doesn't belong here." Leave the saucers for twenty-four hours, or for three days after a particularly difficult event. Then collect the salt without touching it with your hands—tip the saucers into a bag—and flush it down the toilet. Wash the saucers.

If you have pets or small children, place the saucers somewhere high, such as on top of wardrobes, on shelves, or on windowsills.

For urgent situations, sprinkle a pinch of salt across the floor of a room, leave it for an hour, and vacuum it up. Empty the vacuum cleaner's bag or canister immediately afterward.

Fire Cleansing

Intermediate. Twenty minutes.

Walk through your home with a lit white candle. Pause at every corner and doorway, tracing a small circle with the flame. If the candle crackles or produces soot in a particular place, pause there a little longer. Usually, this can be explained by a draft or the quality of the wick. Tradition, however, sees the crackling as the work of the fire itself, and there's no harm in lingering where it seems to call for your attention.

Walk slowly, shielding the flame from drafts with your hand, and hold a saucer beneath the candle to catch dripping wax. Keep at least a meter away from curtains.

Living fire, sacred flame,

Walk through my home with me.

Where there is darkness, bring the light;

Where there is heaviness, burn it away.

Water Cleansing

Easy. Ten minutes.

Add three pinches of salt and a sprig of rosemary or another herb to a cup of water. Walk through the home, dipping your fingers or the sprig into the water and sprinkling a little into corners, over thresholds, and onto windowsills. Only a few drops are needed. This is the gentlest method and is suitable for children's rooms and bedrooms.

Clean water, clear water,

Wash my home as rain washes the garden.

Step Four: Replenish

This step is skipped more often than any other, and that's a mistake. A cleansed space is empty, and emptiness doesn't last. If you don't fill your home with what you want to see in it, it will fill with whatever comes first.

There are many ways to do this. Choose what feels right to you.

-

Light. Light a candle in the center of your home and let it burn for an hour while you remain nearby. Say what you want your home to be filled with: peace, warmth, laughter, or prosperity.

-

Scent. Brew coffee, bake something, or place a small pot of water with cinnamon and orange peel on the stove. The smell of food is one of the oldest signs of an inhabited, welcoming home.

-

Sound. Play music you love or sing yourself. A home understands the voice of the person who cares for it better than anything else.

-

Living things. Arrange fresh flowers or branches. Water your houseplants.

-

Words. Walk through the rooms clockwise, saying aloud what each one is for: “Here we sleep and rest. Here we eat and talk. Here our child grows in joy.”

My home is clean, my home is bright.
I fill it with peace, I fill it with warmth,
I fill it with bread and laughter.
All that is good, come in and stay.

The Complete Home-Cleansing Ritual

Thorough. Half a day.

Use this when you want to do a complete cleansing: after a difficult period, when moving into a new home, or once a year.

1.

The day before. Clear away clutter, take out the rubbish, and prepare everything you'll need.

2.

Morning. Open the windows. Perform the ritual cleaning using salt water.

3.

Cleanse yourself. Take an intentional shower (Chapter 7) and put on clean clothes.

4.

Ground yourself by the front door. State aloud what you're doing: "I am cleansing my home."

5.

Sound. Make the first counterclockwise circuit with a bell, awakening and stirring up stagnant energy.

6.

Smoke or fire. Make a second counterclockwise circuit to clear away what has been stirred up.

7.

Water. Make a third circuit, this time clockwise, sprinkling water to refresh and calm the space.

8.

Salt. Place saucers of salt in the corners and leave them for twenty-four hours.

9.

Replenishment. Light a candle in the center of the home, speak your words of replenishment, and prepare some food.

10.

Closing. Close the windows. Say, "It is done." Share a meal with your family.

Remove the salt the following day. Wait another day or two for the home to settle before establishing protective wards.

Difficult Areas

The entrance hall. Everything you bring in from outside passes through this space. Keep it clear. Put shoes away in a cupboard, and wash or shake out the doormat every week. Once a week, wipe the threshold with salt water.

The bedroom. Avoid cleansing it with heavy smoke. Water, sound, and fresh bedding are better choices. Remove everything from under the bed: suitcases, boxes, old shoes. Sleeping above a storage unit is like sleeping in a train station.

The kitchen. The heart of the home. Clean the stove and sink with the same intention you use when washing the floors. Once a month, sort through grains and spices. Anything old, infested with bugs, or lacking its usual scent should go.

The bathroom and toilet. This is where water and everything washed away leave the home. Keep drains clean, the toilet lid closed, and the door shut. After cleansing rituals, flush the drains with hot water and salt.

Mirrors. Wipe them with salt water, then dry them with a clean cloth. Mirrors are discussed in greater detail in Chapter 22.

A room after illness or an argument. Air it out, change the bedding, wash the floor, ring a bell, and light a candle. If someone was ill there for a long time, wash the curtains and bedspreads as well.

How to Maintain Cleanliness Between Rituals

- **Air out your home every day.**
- Don't leave dirty dishes or a full rubbish bin overnight.
- Take off your shoes at the threshold and wash your hands when you come home.
- Avoid arguing in the bedroom or kitchen. If you lose your temper, open a window afterward.
- Once a week, light a candle and thank your home.

A home where these small habits are practiced regularly rarely needs the “heavy artillery.” Cleanliness, like protection, is maintained not through heroic efforts but through habits.

Chapter 9. Cleansing Objects, Gifts, and Found Items

An object that enters your home from someone else's hands is worth cleansing and introducing to your home. This can take anywhere from a minute to a day, and it helps ease most concerns surrounding gifts, inheritances, and secondhand purchases. This chapter explains what to cleanse, which methods to use, and what to do with objects that make you feel uneasy.

Why Cleanse Objects at All?

Every object carries a history. A ring worn for twenty years by a woman in an unhappy marriage feels different from an identical ring in a shop window, even though they're made of the same metal. You can explain this through the idea of an object's memory or simply through your own awareness of its past. The result is the same: some objects make you feel at ease, while others don't.

Cleansing makes an object your own. You release its previous history and give it a new one. The same gesture is useful even with brand-new items: you don't know how many hands and warehouses they've passed through.

What Should Be Cleansed?

- **Anything bought secondhand: clothing, furniture, dishes, jewelry, and books.**

- Antiques and vintage items.

- Inherited possessions, especially personal belongings such as watches, rings, mirrors, and bedding.

- Gifts from people with whom you have a complicated relationship.

- Items left behind by former partners.

- Objects associated with a difficult period in your life: a hospital stay, a divorce, or a job you hated.

- Items found outdoors, if you decide to take them.

- New objects intended for your practice (see Chapter 5).

Ordinary purchases from shops, food, and household appliances don't need ritual cleansing. Simply wash or wipe them down, as you would normally.

Five Methods

Method

How to Use It

Suitable For

Not Suitable For

Water

Hold under running water or wipe with a damp cloth

Metal, glass, ceramic, most stones

Wood, paper, leather, electronics, porous stones

Salt

Leave in salt overnight or surround with small bags of salt

Small glass or ceramic objects

Metal (which may rust), pearls, opal, turquoise, amber

Smoke

Pass through herbal smoke three times

Wood, fabric, paper, leather, books

Items that absorb odors, if you don't want them to smell

Sound

Ring a bell over or around the object

Everything, including electronics and furniture

—

Light

Leave on a windowsill for a day

Almost anything

Fabrics and stones that fade in sunlight, such as amethyst and rose quartz

If you're unsure, choose sound. It won't damage anything.

A Simple Object-Cleansing Ritual

Easy. Five minutes.

Steps.

1.

Wash your hands.

2.

Pick up the object and examine it. Silently thank its previous owner or the craftsperson who made it.

3.

Cleanse it using your chosen method.

4.

Hold it between your palms and breathe onto it three times.

5.

Speak the following words.

Words.

Whatever came before me is now released.

Whoever owned you before is no longer here.

Now you are in my home, under my care.

Serve me well.

Clothing and Fabrics

Simply wash secondhand clothing, thrift-store finds, and garments received from relatives. Add a pinch of salt to the rinse water. A small amount of salt won't damage the fabric. While the item dries, preferably outdoors, say:

The wind dries, the Sun warms;

What is not mine departs, what is mine remains.

For items that cannot be washed, such as coats, fur garments, or suits, air them on a balcony for twenty-four hours and cleanse them by ringing a bell around them or using juniper smoke.

I recommend avoiding secondhand bedding, towels, pillows, and blankets altogether. This isn't about magic. These are items we use in our most vulnerable moments and that come into closest physical contact with us. If you've inherited them and they hold sentimental value, wash them at a high temperature and dry them in the Sun.

Jewelry

Jewelry is worn against the body for years, so it can accumulate a particularly strong association with its history. This is especially true of rings, crosses worn close to the body, medallions, and earrings.

Intermediate. Twenty-four hours.

1.

Wash the jewelry under cold running water with a drop of mild soap. Check first whether the stone is water-sensitive (see Chapter 12).

2.

Place it on a saucer on the windowsill overnight. If the metal and stone can tolerate it, place the saucer beside a cup of salt, rather than directly in the salt.

3.

In the morning, ring a bell over the jewelry three times.

4.

Put it on and repeat the words from the simple cleansing ritual.

Jewelry associated with a painful history—such as a wedding ring after a divorce or a gift from someone who hurt you—is best left unworn, even after cleansing. You can sell it, have it melted down and made into something new, or give it away. Spend the money from the sale on something good for yourself.

Furniture and Large Objects

1.

Wash or wipe the entire surface, including the back, the bottoms of drawers, and the legs. With old furniture, remove all the drawers and shake them out.

2.

Check whether anything has been left inside. Old dressers sometimes contain letters, pins, or coins. Decide what to do based on the item: letters can be kept or burned, while pins and needles should be discarded.

3.

Walk around the object three times counterclockwise, using a bell or smoke.

4.

Place your palm on the object and say: “You are home.”

An old mirror requires separate consideration; see Chapter 22.

Books, Letters, and Photographs

Paper doesn't tolerate water or salt. Air out secondhand books by turning their pages near an open window, then ring a bell over them. Books about magic purchased from a used bookstore should always be cleansed: you don't know who worked with them or for what purpose.

Old photographs and letters aren't so much “cleansed” as sorted through. Keep the things you treasure in a box rather than scattered about. You don't have to keep at home what causes you pain. Photographs of former partners or people who have hurt you can be given to someone who wants them, stored in an archive outside the bedroom, or burned with gratitude for what the experience taught you. There's no need to tear or stab them: that stops being cleansing and becomes an attack on the image, reinforcing the connection instead of releasing it.

Gifts

Most gifts are given sincerely and don't need to be cleansed. But sometimes a gift leaves an unpleasant feeling: it may come from someone who dislikes you, carry an ambiguous message, or come with an expectation that you'll return the favor.

Folk tradition regarded certain gifts as questionable in themselves: knives, needles, empty wallets, handkerchiefs, clocks, and mirrors. For a sharp object, custom called for giving the giver a coin so the gift became a purchase. It's a harmless, even elegant tradition: hand the giver a small coin and say, "I'm buying this from you."

What to Do with a Gift That Makes You Uneasy

1.

Don't rush. Leave it in the entrance hall for twenty-four hours without bringing it farther into the house.

2.

Ask yourself: is the problem the object itself, or your relationship with the giver? More often, it's the latter.

3.

If you need the object and like it, cleanse it with sound and smoke, then say:

I accept the gift; I return the intention.

Whatever came with kindness may remain;

Whatever came with ill will falls away at my threshold.

4. If you don't need the object, pass it on without feeling guilty. Once a gift has been given to you, it belongs to you, and you're entitled to decide what to do with it. Don't pass on an item that makes you anxious to someone close to you; donate it to a charity shop instead.

If someone you don't trust gives you food or drink, simply don't consume it. Not because of magic, but as a matter of ordinary caution.

Found Objects

An old rule says not to pick things up from the road, especially at crossroads, and particularly money, jewelry, pins, or little bundles. This rule grew out of the custom of transferring illness or misfortune onto an object and leaving it at a crossroads. Few people do this today, but the common sense behind the rule remains: someone else's lost property isn't yours.

Here's what to do:

-

Wallets, phones, documents, and keys: Try to return them to their owner. Take them to the police or a lost-property office, or post a notice. This is a good deed, and there's no need to fear doing it.

-

Small amounts of money: You can pick them up and give them to someone in need or place them in a donation box.

-

Jewelry: Take it to the police or a lost-property office. If the owner cannot be found and you decide to keep it, cleanse it using one of the methods described above.

-

Unusual objects such as tied bundles, needles, or wrapped packages: don't touch them with your bare hands or take them home.

A Strange Object Left at Your Door: What to Do Without Panicking

Sometimes people find something inexplicable by their front door, beneath the doormat, or inside their home: scattered salt or soil, a needle in a doorframe, a small bundle, feathers, or an unfamiliar coin. They may call it a podklad—an object deliberately placed to cause harm—and become so frightened they can't sleep.

Let me say this clearly: in nine cases out of ten, it's rubbish, someone else's carelessness, a child's prank, or a coincidence. Soil by the door may have spilled from someone's flowerpot. A needle in upholstered furniture may have been left behind by the person who made or repaired it. But even if an object was placed there deliberately, its power over you lies in your fear. An object calmly removed and disposed of cannot harm you.

Easy. Ten minutes.

What you'll need. A sheet of paper or a bag; a broom and dustpan or gloves; salt; and water. Steps.

- 1.

Don't pick up the object with bare hands. Sweep it onto the paper or into a bag, or use a gloved hand.

- 2.

Take it outside. Dispose of it in an outdoor rubbish bin. If it can be safely burned, such as thread, feathers, or paper, and you have a suitable place to do so, you can burn it.

- 3.

Say calmly, without anger:

What is not mine, I do not take.
Where you came from, go back there.
My home has no business with you.

4.

Wash the place where the object lay with salt water. Rinse the broom and dustpan. Discard the gloves and bag.

5.

Wash your hands up to your elbows. Wash your face.

6.

Light a candle and perform the grounding exercise from Chapter 4.

Afterward. Don't try to find out who did it. Don't discuss it with your neighbors. Don't carry the object around to show people who claim to have special knowledge. The less attention you give it, the better. If you'd like to reinforce your threshold, renew your doorway protection using the ritual in Chapter 21.

Notes. If these objects keep appearing alongside threatening notes, property damage, or surveillance, this is no longer a magical matter but harassment or stalking. Photograph everything, preserve the evidence, and contact the police (see Chapter 38).

Belongings of the Deceased

This is a delicate subject, and there are fewer universal rules here than there are traditions. I'll share what many traditions have in common and what experience suggests.

Don't rush to sort through the belongings. There is no magical requirement to give everything away by a particular date. Sort through things when you're ready, and preferably not alone.

Gently cleanse personal items you want to keep and wear, such as a watch, ring, or handkerchief: air them out, leave them in the Sun, or ring a bell over them. Here, you're not removing something "bad." You're releasing the traces of illness and passing while preserving the memory of the person who lived. Say:

I keep the memory of you and release the pain.

You wore it; now I will wear it, with love and peace.

Clothing and shoes are traditionally given away. This makes sense: the items continue to serve a purpose, and you don't have to live in a museum of the past. Bedding used by someone who was ill for a long time and died is generally not kept.

If an item belonging to the deceased makes you feel afraid or burdened, you are not obligated to keep it out of a sense of duty. Memories live on in more than objects.

Belongings After a Breakup

After a divorce or a painful separation, the home can be full of objects associated with the person who has left. Each one tugs at a thread.

1.

Gather everything that belongs to your former partner and return it, or arrange for a third party to pass it along. Don't keep it “just in case.”

2.

Divide gifts into three piles: useful and emotionally neutral; beautiful but painful; and things you don't want to see at all. Cleanse and keep the first pile. Put the second in a box for six months and decide what to do with it later. Give away or sell the third.

3.

Refresh the shared bed: get new bedding and, if possible, new pillows.

4.

Cleanse your home using the ritual in Chapter 8.

Chapter 36 discusses severing ties that persist not because of objects, but because of feelings.

When It's Better to Let an Object Go

Sometimes, even after cleansing, you still feel uncomfortable around an object. That doesn't mean it's “cursed.” Perhaps it reminds you of something you'd rather not remember, or perhaps it simply doesn't suit you. Don't fight it. You can:

- **Give it to someone who will be happy to have it.**

- Sell it and use the money to buy something new.

- Donate it to a charity shop.

- Return it to nature, if it's made from natural materials: place a stone near water or burn a piece of wood in a fire.

As you say goodbye, thank the object. Gratitude brings a story to a cleaner close than any ritual.

Part III. Protecting Yourself

Chapter 10. The Daily Shield

The Daily Shield is a short morning practice that helps you leave home feeling centered and secure in your boundaries. It takes one to five minutes and, over time, becomes as habitual as brushing your teeth. This chapter describes seven types of shields for different situations, along with guidelines for creating, wearing, and removing them.

What Is a Shield?

A shield is an image of your personal boundary that you consciously create and maintain. In Chapter 1, you used your hands to outline an egg-shaped space around your body. A shield is the shell of that egg, which you give specific properties: density, color, and the ability to let some things through while keeping others out.

It works through attention. When you take a minute in the morning to visualize your boundary and name it, you become a little more aware throughout the day of where you end and other people begin. Someone else's anger no longer automatically becomes yours. A skeptic might call this autosuggestion; tradition might say that you have strengthened your energy field. In practice, these are two ways of describing the same thing.

Three Rules

Cleanse and ground yourself first. A shield created while you are exhausted and still carrying yesterday's resentments can trap those feelings inside with you. At a minimum, wash your face with intention and practice the Tree exercise from Chapter 4.

Your shield must breathe. An impenetrable suit of armor blocks everything: someone else's anger, a child's smile, and even your own intuition. People who spend months inside a “concrete dome” often complain of numbness and loneliness. A good shield is selective. Each description below includes a phrase specifying what the shield allows through.

Take your shield off. At home, among loved ones, and in a safe environment, soften or remove your shield completely. Otherwise, the people closest to you may begin to feel that they cannot reach you. The evening practice called “Calling Your Energy Back” in Chapter 4 is designed to remove the day's protection.

Shield One: The Luminous Egg

Easy. Three minutes. A basic everyday shield.

Method

1.

Stand up and ground yourself. Place one hand on your chest.

2.

Imagine a small flame in the center of your chest, about the size of a candle flame. This is your own strength.

3.

With each exhale, the flame grows brighter. Its light fills your chest, then your entire body, and finally extends beyond your skin.

4.

Let the light stop at arm's length, forming an egg-shaped shell: above your head, beneath your feet, in front of you, behind you, and on both sides.

5.

Run your hands along the imagined shell, as a potter smooths a vessel. Check for dents, paying particular attention to the area behind you between your shoulder blades and the space beneath your feet.

6.

Define the shield's properties in words.

Words

My light surrounds me, from crown to heel.

Good things pass through; ill intent slips away.

I hear what is mine and take on nothing that belongs to others.

So it shall be for the whole day.

Notes. Choose the color of your light yourself. Warm gold or white works well for many people. Some feel calmer imagining blue, others green. If you cannot visualize a color, imagine warmth or the density of the air around you.

Shield Two: The Cloak

Easy. One minute. For times when you want to go unnoticed.

Use it on public transport, in queues, on evening walks, in open-plan offices, or at family gatherings where you would rather not be the center of attention.

Method. Imagine taking an invisible gray cloak with a hood from your shoulders and wrapping it around yourself. Make the actual gestures with your hands: pull up the hood and draw the cloak closed. Its fabric is matte and soft, the color of rain. Other people's gazes slide off it like water off a roadside stone.

Words

Gray cloak, quiet steps.

Those who seek a quarrel will not find me.

I pass by, and trouble passes by me.

Notes. This cloak does not make you invisible to cars or replace caution in a dark courtyard. Remove it with the same gestures when you enter a place where you want to be noticed: a meeting, a date, or a job interview.

Shield Three: The Mirror

Intermediate. Three minutes. For situations involving directed hostility.

Use it when speaking with someone who deliberately provokes you, during confrontational meetings, or when dealing with an envious social circle.

Method. Create the basic Luminous Egg. Then imagine its outer surface becoming smooth and reflective, like mercury or a lake on a windless day. You can see everything from the inside. From the outside, anything directed at you is reflected away.

There is an important distinction here. I do not recommend “sending it back to the sender” with the wish that the other person suffer. Instead, direct the mirror differently: whatever it reflects flows downward into the earth, where it dissolves.

Words

A mirror's smooth surface surrounds me.

What comes with ill intent cannot enter.

It flows into the earth and is neutralized there.

What is mine stays with me; the rest belongs to the earth.

Notes. Do not wear the Mirror Shield constantly. It is cold, and wearing it for too long can make you feel detached. Use it for a meeting, then remove it afterward. Chapter 36 explains in more detail why I direct reflected energy into the earth rather than back at the person who offended me.

Shield Four: The Thorn Hedge

Intermediate. Three minutes. For situations in which your boundaries are being violated.

Use it when people intrude on you: asking invasive questions, touching you without permission, or trying to take advantage of you.

Method. Imagine a living hedge of wild roses or hawthorn growing around you, about one step away. It reaches your chest and is thick with flowers and thorns. You feel comfortable behind it: the flowers smell sweet, and birds sing nearby. You open a little gate for anyone who approaches respectfully. Anyone who tries to force their way in encounters the thorns and backs away on their own.

Words

My hawthorn, bloom and bear your thorns.

Those who come in kindness may enter through the gate;

those who come with arrogance meet the thorns.

My ground, my garden, my word.

Notes. This shield works especially well when paired with real action. The hedge can help you say aloud, “No,” “That doesn't work for me,” or “Don't touch me.” Without words, it works only halfway.

Shield Five: The Waterfall

Easy. Two minutes. For situations filled with other people's emotions.

Useful for people who work closely with others and listen to their troubles: doctors, teachers, counselors, hairdressers, and anyone who regularly becomes someone else's shoulder to cry on.

Method. Imagine a thin, transparent curtain of falling water between you and the person speaking to you. You can see and hear them, and you can feel compassion for them. But when their pain, fear, and anger reach the curtain, they are washed downward into the earth. You receive the meaning of what they say, while the emotional weight remains in the water.

Words

I hear you. I see you.

What is yours belongs to you; what is mine belongs to me.

The water between us carries away everything unnecessary.

Notes. Compassion does not require you to become ill alongside another person. A doctor who cries over every patient will soon be unable to treat anyone. At the end of your working day, be sure to wash your hands and forearms up to the elbows (Chapter 7).

Shield Six: The Fireball

Intermediate. Three minutes. For when you need courage.

Use it before presentations, exams, difficult negotiations, or on days when you are afraid but must move forward anyway.

Method. Create the basic Luminous Egg. Imagine that its light becomes hot and orange-red, like glowing coals in a furnace. It does not burn you: you are the fire itself. Your shoulders straighten, your back becomes upright, and your voice settles into a lower register. Timidity and petty doubts burn away before they can reach you.

Words

Fire within me, fire around me.

Fear burns; doubt burns.

I move forward with purpose, speak with clarity,
and the road before me is bright.

Notes. The Fire Shield can energize your body as well: your heart may beat faster, and you may feel hot. Do not use it before bed or if you have high blood pressure. Afterward, be sure to ground yourself and eat something.

Shield Seven: The Blanket

Easy. Two minutes. For when you feel unwell and need tenderness.

Use it on days marked by illness, grief, or deep exhaustion. This is not a battle shield but a cocoon.

Method. Wrap your arms around your shoulders. Imagine someone covering you with a large, warm blanket or shawl. You decide who is covering you: your grandmother, your mother, an angel, the earth itself, or your future self. Beneath the blanket, everything is quiet. The world can wait.

Words

I am covered, warmed, and protected.

Today, I am allowed to be weak.

Everything important can wait until morning.

How to Choose Your Shield for the Day

What lies ahead
Shield

An ordinary day
Luminous Egg

Public transport, crowds, queues
Cloak

Meeting someone hostile
Mirror, directed into the earth

Intrusive people, pressure
Thorn Hedge

Working with other people's emotions
Waterfall

Presentation, exam, negotiations
Fireball

Illness, grief, exhaustion
Blanket

Do not create several shields at once. The Luminous Egg is the foundation; the other shields are added over it temporarily and then removed.

An Anchor: How to Raise Your Shield in Three Seconds

Once you have practiced a shield, you can link it to a gesture, word, or object and call it up instantly.

Easy. One week of practice.

1.

Choose an anchor. It could be a gesture, such as pressing your thumb and middle finger together, touching your collarbone, or running a hand through your hair. It could be a word—a short one that you do not use in everyday conversation. Or it could be an object, such as a ring you turn on your finger or a pendant you squeeze.

2.

For seven consecutive days, create the basic shield in full, following the instructions. At the moment when the shell closes and you can feel it clearly, perform your chosen anchor.

3.

On the eighth day, try the reverse: perform the anchor and allow the shield to arise on its own. Usually, it appears immediately.

4.

Once a week, repeat the full version to keep the connection strong.

An anchor is especially useful in unexpected situations: your boss calls you into their office for a difficult conversation, a noisy group boards your train, or someone you find difficult to talk to calls you.

A Shield Anchored to an Object

Many people find it easier to maintain a sense of protection when it is connected to something they wear. This creates a bridge between an imagined shield and the protective charms discussed in the next chapter.

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Jewelry. A ring, bracelet, pendant, or earrings. As you put it on in the morning, say, “I put on my protection.” In the evening, as you take it off, say, “I remove my protection. The day is complete.”

-

Clothing. A scarf, belt, or favorite jacket. As you fasten the buttons from bottom to top, imagine fastening your shield as well.

-

Scent. Apply a drop of diluted essential oil or perfume to your wrists with the same intention each time. After a couple of weeks, the scent itself may help you feel centered.

-

Safety pin. An old method involves pinning a safety pin to the inside of your clothing near your heart, with the clasp pointing downward. This is discussed in detail in Chapter 11.

The Morning Routine

Your entire morning protection ritual can fit into five minutes.

1.

Wash your face with intention (one minute).

2.

Practice the Tree exercise (two minutes).

3.

Create the Luminous Egg and speak the words (two minutes).

4.

Put on your protective charm, if you have one.

5.

Before leaving, touch the doorframe and say, "I leave whole, and I return whole."

What to Do If Your Shield Is “Pierced”

There will be days when you create your protection and something still gets to you. Someone speaks rudely, and you spend half the day replaying the incident in your mind. This does not mean your shield is poor or that you have failed. A shield does not make you insensitive; it reduces the force of the impact.

What to do:

1.

Notice what hurt you. Name it silently: “Those comments about my work hurt me.”

2.

Exhale sharply three times (Chapter 4).

3.

Wash your hands and face with cold water.

4.

Hold your grounding stone tightly.

5.

Restore your shield using your anchor or recreate it manually in one minute.

6.

In the evening, write down what happened. A shield is most often pierced where we are already hurting. This is a clue about what you may need to work on separately, possibly without using magical methods.

Removing Your Shield in the Evening

When you get home, remove your shield as consciously as you put it on.

1.

Take off your shoes and wash your hands and forearms up to the elbows.

2.

Move your palms down along your body from top to bottom, as if taking off a coat, then shake out your hands.

3.

Say, "I am home. My shield is down. I am among my own."

4.

Before bed, practice "Calling Your Energy Back."

A different kind of protection is used at night—softer and gentler. It is described in Chapter 20. How Long Does It Take to Learn?

During the first two weeks, the shield may feel like an exercise in imagination and last no more than an hour. By the end of the first month, you may notice that you remember it throughout the day and that people respond to you a little differently: they are less likely to provoke you and more likely to stop themselves sooner. After three months, the shield may arise from a single anchor and remain in place on its own.

Practice on calm days. A skill learned in silence will be useful in a storm; it is too late to learn to swim when the storm has already begun.

Chapter 11. Protective Charms and Amulets

A protective charm is an object to which you have entrusted a task: to guard, deflect, or remind. A charm made by your own hands or chosen with clear intention is often the most meaningful—not the most expensive one. This chapter explains the different kinds of protective charms, how to make and charge them, how to wear them, and when to let them go.

Three Words That Are Often Confused

Protective charm. It guards and deflects. Its purpose is protection. This term comes from Slavic tradition, and I use it most often in this book.

Amulet. In European tradition, an amulet also provides protection. In everyday use, the words “protective charm” and “amulet” mean essentially the same thing.

Talisman. A talisman attracts something: luck, love, or prosperity. It is intended to bring something into your life rather than protect you from something. This book contains few talismans, but the principle behind creating one is the same.

What Gives a Protective Charm Its Strength?

Material. Iron, salt, rowan, and red thread have their own protective reputations, built up over centuries. When you choose a traditional material, you connect with that accumulated meaning.

Shape and symbol. A circle, knot, key, eye, hand, or horseshoe. The shape tells the charm how to protect: to enclose, bind, lock, watch, stop, or gather.

Intention. The task you state aloud. Without it, the object remains an ornament.

Connection. The time you spend with the charm and the attention you give it. An old charm worn for years may feel more powerful than a new one for precisely this reason.

Traditional Protective Charms and Their Meanings

Protective charm

Tradition or origin

How it is believed to work

Where to keep it

Safety pin

Slavic and pan-European traditions

Its point “pierces” an ill-intentioned gaze, while its closed shape locks it out

Inside clothing near the heart, clasp pointing down

Red thread

From Scandinavia to the Middle East and India

Red represents life and is believed to deflect the evil eye; knots hold the intention

Around the left wrist

Horseshoe

Europe

Iron and crescent shape; gathers good fortune or keeps evil out

Above the entrance door

Key

European and Slavic traditions

Locks and unlocks; represents the owner's authority over the threshold

By the door, on a key ring, or around the neck

Eye (nazar)

Mediterranean region, Turkey

“Looks back,” taking the evil eye upon itself

At the entrance, in a car, or on a bag

Hand (hamsa)

Middle East, North Africa

A gesture meaning “stop”

At the entrance or around the neck

Bell

Found in many traditions

Its sound disperses stagnation and serves as a warning

On a door or a child's stroller

Rowan

Slavic and Celtic traditions

Red berries and the cross-shaped mark on each berry; the tree acts as a guardian

Branches above a door or a necklace made from the berries

Garlic

Europe

Its pungent smell and “fiery” quality

A braid in the kitchen

Salt in a pouch

Found in many traditions

Absorbs and seals away unwanted influences

In a pocket, bag, or beneath a threshold

Naturally holed stone (“chicken god”)

Slavic and British traditions

A natural “eye”; a rare find marked by water

On a cord, beside the bed, or in a stable

Protective doll

Slavic traditions

Represents a guardian; traditional dolls have no face

In a child's room, kitchen, or household sacred corner

If a protective object belongs to a living religious tradition—a cross, icon, mezuzah, or sacred words—treat it as something holy, not as an ornament. Wear it if it reflects your own faith or if you have received it respectfully from someone who belongs to that tradition. Do not turn another tradition's sacred objects into accessories.

How to Choose a Protective Charm

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Choose according to your purpose. For protection from the evil eye and unwanted attention, consider a safety pin, eye symbol, or red thread. For the home, consider a horseshoe, key, or rowan. For travel, consider a small pouch, stone, or knotted cord. For a child, see Chapter 29.

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Choose according to how it feels to you. Hold the object in your hand. If it feels warm and calming, and you do not want to put it down, it may be right for you. If it feels cold, uncomfortable, or simply meaningless, it may not be right for you, even if the book says otherwise.

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Choose something practical. A charm you forget to wear or find uncomfortable will not serve its purpose. A small safety pin worn every day is better than a luxurious pendant left in a jewelry box.

Purchased charms can be just as suitable as handmade ones if you cleanse and dedicate them. Handmade charms have one advantage: while you tie the knots or sew the pouch, you are already investing your intention in the object.

General Method: How to Create a Protective Charm

Intermediate. Thirty minutes.

When. During the waxing Moon or on the full Moon; on Tuesday, Saturday, or Sunday. Or whenever you need to.

What you will need. The object itself; a candle; a cup of water with a pinch of salt; a pinch of dried herbs or incense; a pinch of earth or a small dish of salt.

Method

1.

Cleanse the object using an appropriate method (Chapter 9).

2.

Ground yourself. Light the candle. Place the water, salt or earth, and herbs in front of you.

3.

Hold the object between your palms. Formulate its purpose in a single sentence, as described in Chapter 2.

4.

Introduce the four elements to the charm:

o

Pass it over the salt or touch it to the earth and say, "I strengthen you with Earth."

o

Pass it through the smoke or breathe gently over it and say, "I awaken you with Air."

o

Hold it well above the flame and say, "I temper you with Fire."

o

Sprinkle it with water and say, "I consecrate you with Water."

5.

Hold the charm between your palms near your chest. Imagine the light of your shield (Chapter 10) flowing into it and filling it to the brim.

6.

Speak the words three times.

7.

Breathe over the charm three times. Put it on or place it where it belongs.

Words

I do not hold an ordinary object; I appoint a guardian.

Protect me at home and on the road,

among my own and among strangers,

by day beneath the sun and by night beneath the Moon.

Turn away what comes with ill intent; let what is good pass through.

The words have been spoken; the work is done.

Afterward. Do not let anyone else handle the charm for the first twenty-four hours. Wear it every day for the first week.

The Safety Pin

Easy. Five minutes.

This is one of the simplest and most discreet protective charms. Take a new safety pin. Hold it above a candle flame for a few seconds, then let it cool. Say:

Sharp and closed, small yet strong.

Let another's eye be pricked, let another's ill word break,
while I pass through untouched.

Pin it to the inside of your clothing near your heart, with the clasp pointing downward so that it cannot come undone easily. Once a week, remove it, rinse it under running water, and pin it back in place.

Tradition says that if the pin darkens, comes undone by itself, or gets lost, it has taken a blow on your behalf. Darkening is usually explained by moisture and the quality of the metal, but replacing the pin with a new one is sensible in any case. Dispose of the old one with thanks.

Do not pin safety pins to children's clothing: a child could open the pin and injure themselves.

The Red Thread

Easy. Ten minutes.

Take a length of red woolen thread equal to three times the circumference of your wrist. Traditionally, you ask someone close to you who wishes you well to tie it: your mother, sister, friend, or partner. If no such person is nearby, tie it yourself.

Wrap it around your left wrist and tie seven knots. With each knot, speak a wish for protection:

1.

“The first knot protects me from the evil eye.”

2.

“The second knot protects me from harmful words.”

3.

“The third knot protects me from envy.”

4.

“The fourth knot protects me from fear.”

5.

“The fifth knot protects me from wasting my strength.”

6.

“The sixth knot reminds me to remain true to myself.”

7.

“The seventh knot seals the six before it.”

Trim or singe the ends without removing the thread. Be careful to keep any flame away from your skin; trimming the ends is easier and safer. Wear the thread until it frays and falls off on its own. Burn or bury the fallen thread, then tie a new one.

The Protective Pouch

Intermediate. Twenty minutes.

A versatile protective charm that can be assembled for almost any purpose.

What you will need. A square of natural fabric measuring 12–15 centimeters on each side (red, white, or black); thread of the same color; and filling.

Basic filling for personal protection:

-

A pinch of coarse salt

-

One bay leaf

-

Three black peppercorns

-

A sprig of rosemary or a pinch of dried wormwood

-

A small dark stone (tourmaline, hematite, or an ordinary pebble)

-

Optional: a slip of paper bearing your intention or a protective symbol (Chapter 17)

Method

1.

Spread out the fabric. Add each item one at a time, naming its purpose: “Salt seals. Bay repels. Pepper burns away ill intent. Rosemary guards. The stone holds.”

2.

An odd number of items is traditionally preferred: three, five, or seven.

3.

Gather the corners of the fabric and tie them with the thread. Wrap the thread around the pouch nine times and tie three knots.

4.

Hold the pouch in your palms and charge it using the general method.

Words

What has been placed inside now serves;

what has been tied now holds.

You are with me; I am protected.

Where to carry it. In your bag, pocket, glove compartment, or desk drawer. Do not show it to strangers or untie it.

Lifespan. From three months to a year. When the scent of the herbs has faded and the pouch feels “empty,” return the contents to the earth, wash and keep the stone, and burn the fabric. Make a new pouch.

A Protective Charm Made from a Naturally Holed Stone

A stone with a naturally occurring hole all the way through can be found on a seashore or riverbank. You can buy one, but a found stone is traditionally considered more valuable. Thread a red cord through the hole. Hang it at the head of your bed to ward off bad dreams, by the entrance to discourage unwelcome visitors, or carry it with you. The stone does not need to be charged: simply wash it under running water and tell it what you want it to do.

The Key

An old key that no longer opens anything makes a good threshold charm and a personal charm for anyone beginning a new chapter in life. Cleanse it and polish it until it shines. Hold it above a candle flame and say:

The key is in my hand; the home is in my keeping.

I unlock the door to goodness and lock it against ill intent.

Hang it on the inside of your entrance door or wear it on a chain.

The Protective Doll

Intermediate. Forty minutes.

Cloth guardian dolls were made in Slavic households. They were not sewn with a needle but twisted and tied together, and they were left faceless. It was believed that nothing alien could enter a doll without a face.

What you will need. A piece of light-colored fabric approximately 20 × 20 centimeters; a smaller piece for a headscarf; a colored piece for a skirt or apron; red thread; and a little cotton, wool, or dried herbs for the head.

Method

1.

Place a small ball of cotton or herbs in the center of the light-colored fabric. Gather the fabric around it and tie it with red thread to form the head.

2.

Spread two opposite corners of the fabric out to the sides and tie the ends to form the arms.

3.

Tie the doll crosswise across the chest and around the waist.

4.

Add the skirt and headscarf.

5.

As you work, think about whom the doll will protect. Do not become distracted, argue, or make the doll while in a bad mood.

6.

Hold the finished doll near your heart and say whom it belongs to and what it is meant to protect.

Words

Without a face, without a name, with one purpose alone:
sit, watch, and guard this home.

Welcome those who come in kindness;
stand as a barrier to those who come with ill intent.

Place the doll in a child's room, in the kitchen, or in the household's sacred corner. Once a year, at Maslenitsa or before the winter solstice, tradition calls for the old doll to be burned with gratitude and a new one made.

How to Wear and Store a Protective Charm

- **Wear a personal charm on your body or close to it: around your neck or wrist, in your pocket, or tucked into your clothing.**
- Do not let other people handle it. If someone picks it up, rinse the charm and breathe over it.
- Remove it at night and put it in the same place each time: on a small plate, in a jewelry box, or on a shelf in your workspace.
- Do not boast about your charm or explain what it is to everyone. It is enough to say, “It's a gift,” or “I just like it.”

Care and Maintenance

A protective charm works and grows tired. Once a month, preferably during the waning Moon, cleanse it using water, sound, or a night on a windowsill. At the full Moon, recharge it: leave it on the windowsill overnight, then hold it in your palms in the morning, breathe over it, and repeat its purpose.

After difficult events—illness, an argument, a funeral, or a hospital visit—cleanse the charm outside your usual schedule.

When a Protective Charm Has Finished Its Work

Signs that it may be time to let it go:

-

It has broken, cracked, torn, or darkened.

-

It has been lost.

-

It has become unpleasant or feels heavy, or you no longer want to wear it.

-

The purpose for which it was created has been fulfilled.

Do not repair a broken charm or anxiously search for one that has been lost. In tradition, it is believed to have completed its task. Thank it:

Thank you for your service. I release you.

Take away what you have carried on my behalf,
and let it never return to me.

Then bury natural materials or return them to running water, provided they will not harm the river—for example, a stone, piece of wood, or woolen thread. Dispose of metal and plastic with ordinary household waste, wrapped in paper. A stone can be cleansed and kept if it is still intact.

Common Beginner Mistakes

Using too many charms. Five pendants, three threads, a safety pin, and a pouch all at once create noise rather than protection. They may reflect anxiety more than strength. One personal charm is enough. Two may be useful if they serve different purposes.

Using a charm instead of taking action. A safety pin cannot replace a conversation with your boss, and a red thread cannot replace a visit to the doctor.

Being afraid to go without a charm. If you leave it at home and spend the entire day feeling exposed, its power may have shifted from you into the object. Take that power back. The charm supports your protection, but the protection lives within you. Ground yourself, create the shield from Chapter 10, and remind yourself that you can cope without the charm, too.

Paying large sums for “charged” charms. No one can charge a charm for you better than you can. Pay for the craftsperson's work and the beauty of the object, not for promises of supernatural power.

Chapter 12. Stones and Metals

For protection, three stones are enough: one dark stone to absorb and ground, one clear stone to cleanse and amplify, and one that simply feels right to you. The rest of this chapter is a reference guide to help you choose a stone for a particular purpose, along with guidelines for handling stones safely without damaging them—or harming your health.

How Stones Work in Protective Practices

Tradition assigns each stone its own character. Black tourmaline “absorbs,” hematite “adds weight,” and clear quartz “brings clarity.” Where do these characteristics come from? Partly from appearance: dark things absorb light, transparent things let it pass through, and red resembles blood. Partly, they come from centuries of experience with people wearing these stones for specific purposes.

I regard stones as helpers with distinct personalities. A stone will not do the work for you, but it is solid, cool, and real. You can squeeze it in your fist during a difficult moment, and it does not change with your mood. That alone makes it a useful source of support.

One important warning: stones do not cure illnesses. Claims such as “hematite purifies the blood” or “amethyst relieves migraines” have no medical basis. Wear stones as protective charms and aids to attention, and consult a doctor about your health.

Twelve Protective Stones

Stone

Appearance

Character

Purpose

Caution

Black tourmaline (schorl)

Black, ridged, with a matte sheen

Absorbs and deflects

Primary stone for personal, home, and workplace protection

Brittle; do not drop it

Obsidian

Black volcanic glass

Sharp, direct, cuts things off

Letting go of what you no longer need; protection from manipulation

Chips can cut like glass

Hematite

Heavy, steel-gray

Grounds and adds weight

Grounding, stability, and protection amid the rush of daily life

Can rust when exposed to water and salt

Black onyx

Black and smooth

Reserved, maintains boundaries

Self-control and protection during conflict

Often dyed; keep out of direct sunlight

Smoky quartz

Transparent brown

Absorbs gently

Protection for sensitive people; easing anxiety

May fade in sunlight

Clear quartz

Transparent quartz

Cleanses and amplifies

Enhancing any protective charm and cleansing

Can act as a lens; do not leave it in sunlight near curtains or paper

Amethyst

Purple quartz

Calms

Sleep and protection from intrusive thoughts
Fades in sunlight

Tiger's eye

Golden-brown with a shimmering effect
Alert and courageous
Protection from the evil eye and envy; confidence

—

Carnelian

Orange-red
Warm and lively
Courage and protection of vitality

—

Red jasper

Opaque reddish-brown
Strong and earthy
Endurance and protection while traveling

—

Labradorite

Gray with a blue sheen
Conceals and guards
Protection for sensitive people; the “Cloak” shield
Does not tolerate sudden temperature changes well

Amber

Golden resin
Sunny and warm
Protection for children, warmth, and joy
Soft; sensitive to alcohol, perfume, and heat

I would add three “free” stones to this list. They are no less useful.

A beach or river pebble. A smooth stone shaped by water can be grounding and calming. Choose one that seems to settle naturally into your hand.

A naturally holed stone. This was discussed in Chapter 11.

A stone from a meaningful place. It might come from your grandmother's garden, a mountain you climbed, or a shore where you were happy. It carries the memory of that place and can serve as an anchor.

How to Choose a Stone

Visit a shop or market stall without a list. Look at the stones and notice which one draws your hand. Pick it up and hold it, then close your eyes. Good signs include the stone warming quickly in your hand, a reluctance to put it back, and your shoulders relaxing. Less encouraging signs include the stone remaining cold, irritating you, or making you want to wipe your hand.

If you are shopping online, look for a photograph of the actual stone rather than a generic product image. Do not chase size or price. A small, unremarkable piece of tourmaline can serve you just as well as a large collector's specimen.

Beware of imitations. Dyed glass, plastic, and dyed agate are often sold as expensive stones. “Citrine” is frequently heat-treated amethyst; “black onyx” may be dyed agate; and “turquoise” may be dyed howlite. For protective purposes, this is not a disaster: heat-treated amethyst is still quartz. But an honest seller will tell you what they are selling, and those are the sellers worth buying from.

There is also an ethical consideration. Mining stones can involve harsh working conditions and environmental damage. When possible, buy from sellers who know where their stones came from, and avoid buying more than you need.

Cleansing Stones

Cleanse a new stone before using it, and cleanse one again after it has served you for a while. The method depends on the mineral.

Running water. Suitable for quartz varieties (clear, amethyst, smoky, and rose quartz), agate, jasper, carnelian, tiger's eye, obsidian, onyx, and tourmaline. Hold the stone under a cool running stream for one minute, then dry it.

Do not get these stones wet:

-

Selenite and gypsum, which can soften and become cloudy

-

Hematite and pyrite, which can rust

-

Malachite, turquoise, lapis lazuli, opal, amber, and pearl, which are porous or easily damaged

-

Any cracked stones, glued stones, or stones set in adhesive-mounted settings

For these, use sound, smoke, or a night on a windowsill.

Salt. Dry salt should be used only with hard, nonporous stones and only briefly. I recommend placing the stone beside a bowl of salt, or on a small plate set on top of the salt, rather than burying it in salt. This avoids damage.

Earth. Bury the stone in a pot of soil without a plant, or in a garden, for twenty-four hours. This is useful for stones that feel particularly “worn out.” Mark the spot so you can find the stone again.

Sound and smoke are safe for all stones.

Moonlight is safe for all stones. Sunlight can fade amethyst, rose quartz, smoky quartz, citrine, and fluorite. Half an hour of morning sun is enough for these, or you can use moonlight alone.

Safety

- **Malachite, cinnabar, galena, orpiment, and some other minerals contain toxic compounds. Do not put stones in drinking water, do not make “crystal elixirs” from unfamiliar minerals, and wash your hands after handling unpolished specimens.**

- Never put stones directly into water you intend to drink. If you want “stone-charged” water, place a glass of water beside the stone instead.

- Do not give small stones to young children or leave them where an animal could swallow them.

- Clear spheres and large crystals placed in a sunny window can act as lenses and ignite curtains or paper.

- Sharp chips of obsidian and quartz can cut. Store them separately.

How to Charge a Stone for Protection

Easy. Ten minutes.

1.

Cleanse the stone.

2.

Ground yourself. Place the stone in your left palm and cover it with your right hand.

3.

Speak to it as you would to a person, telling it what you want from it. Give each stone one specific task.

4.

Imagine the light of your shield (Chapter 10) entering the stone and filling it.

5.

Breathe over it three times.

Words

Dark stone, faithful stone,
be my guardian, be my support.
Absorb what weighs heavily;
protect what is mine.

For a clear stone, replace the first line with: “Clear stone, pure stone.”

Where to Keep Your Stones

On your person. In a pocket, in a pouch around your neck, or set in jewelry. Tourmaline, tiger's eye, hematite, and labradorite are suitable choices.

By the entrance. Place black tourmaline or obsidian just inside the threshold, on either side of the doorway: on a shelf, in a small dish, or in a flowerpot. In traditional practice, these stones greet everything that enters.

In the corners of your home. Four matching stones placed in the four outer corners of your apartment create a simple protective grid. Tourmaline, black onyx, or ordinary pebbles will do. More details appear in Chapter 23.

Beside the bed. Place amethyst on your nightstand or beneath your pillow. Avoid keeping dark, “heavy” stones in the bedroom if they make it harder for you to relax.

On your desk. Place tourmaline or smoky quartz between yourself and your screen, or between yourself and the door.

In the car. Keep red jasper or tiger's eye in the glove compartment or inside a pouch so that it cannot roll around the cabin or become a projectile during sudden braking.

Beside your phone and computer. This is covered in Chapter 19.

Simple Stone Arrangements

Triangle. Place three stones around an object you want to protect, such as a loved one's photograph, a document, or a plant. Point the triangle's apex away from yourself.

Circle. Stones arranged around a candle during a ritual are believed to strengthen and contain the work. Use four, eight, nine, or twelve stones.

Line. Arrange a row of dark stones on a windowsill or along a threshold as an additional boundary.

After a ritual, dismantle the arrangement. Permanent grids, such as those at an entrance or in the corners of a room, should be cleansed and set up again once a month.

Metals

Metal is just as important as stone in protective traditions, and each metal has its own character.

Iron. Europe's principal protective metal. Nails, horseshoes, knives, scissors, keys, and safety pins are all associated with iron. Beliefs that iron repels evil spirits appear in Slavic, Celtic, and Germanic traditions. Examples include an iron nail driven into a threshold or doorframe, iron scissors placed beneath an infant's mattress—in modern practice, place them under the bed, not inside it—and a horseshoe above the door.

Silver. The metal of the Moon, associated with purity, intuition, and protection from darkness. Silver jewelry is worn as a protective charm, while a silver spoon or coin may be placed in water. Silver darkens because of sulfur in the air, cosmetics, and sweat. This is chemistry, not a sign of a curse. Clean it and keep wearing it.

Copper. The warm metal of Venus, associated with love, home, and reconciliation. Copper coins were traditionally placed beneath the threshold of a new home. Copper bracelets are worn to encourage warmth and harmony.

Gold. The metal of the Sun, associated with strength, dignity, and blessing. A wedding ring is also a protective charm: a closed circle without beginning or end.

Brass and bronze. Used to make bells, whose ringing is considered cleansing.

Tin. In folk magic, tin was poured in a manner similar to wax and used to make small protective charms.

The “Iron Nail” Charm

Easy. Ten minutes.

Purpose. Protecting the threshold and home.

What you will need. Three new iron nails and red thread.

Method

1.

Heat the nails over a candle flame, holding them with pliers. Let them cool.

2.

Tie them together with red thread, wrapping it around them nine times.

3.

Speak the words.

4.

Place them above the entrance door on the door casing, hide them behind the frame, or tuck them into a gap near the threshold. You do not have to hammer them in, especially if you live in a rented apartment.

Words

Iron is strong; my threshold is strong.
Three nails, three guardians:
one keeps evil out,
one keeps misfortune out,
and one keeps ill-intentioned people away.

Frequently Asked Questions

Can I wear someone else's stone? Yes, if you cleanse it and dedicate it anew. Stones given by people close to you with love are especially meaningful.

My stone cracked or broke. What does it mean? Most often, it is the result of an impact, a temperature change, or a hidden fracture. Tradition adds that the stone has taken upon itself something that was meant for you. Thank it and return it to the earth: bury it or place it near water. Wrap obsidian and quartz fragments securely so that no one gets cut.

My stone has been lost. This means its work with you is over. Do not search anxiously or treat the loss as a bad omen.

Should I choose a stone according to my zodiac sign? Not necessarily. That is a separate tradition, and it is not specifically about protection. Your personal response to a particular stone matters more than a chart.

How many stones do I need? As many as you are willing to care for. Twenty dusty stones on a shelf are less useful than one that you wash once a month and carry in your pocket.

Chapter 13. Herbs, Resins, and Oils

For protective work, three plants from your kitchen cupboard are enough: bay leaf, rosemary, and garlic. Everything else in this chapter expands your options, but is not essential. The plants described here are used externally only: in pouches, wreaths, smoke, and cleaning water. This book contains no recipes for internal use, and that is a deliberate choice.

First, a Word About Safety

I will briefly repeat what was covered in Chapter 3, because it is especially important here.

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Nothing described in this chapter is to be ingested.

-

Wormwood, tansy, rue, and juniper must not be used during pregnancy in any form, including as smoke.

-

Always dilute essential oils in a carrier oil. Do not apply them to your face or mucous membranes. Before using an oil for the first time, perform a patch test on the inside of your elbow.

-

Many essential oils are toxic to cats, dogs, and birds. In homes with pets, stick to dried herbs and hang pouches and wreaths where animals cannot reach them.

-

Do not use essential oils on children under three.

-

Do not gather plants unless you can identify them with certainty. Some herbs associated with protective traditions—henbane, datura, aconite, and hemlock—are deadly poisonous. They are not included in this book and have no place in your home.

-

If you have allergies or asthma, avoid smoke and strong fragrances. A bay-leaf pouch works perfectly well without anyone having to smell it.

Twelve Protective Plants

Plant

Traditional character

How to use it

Caution

Bay leaf

Repels, cleanses, brings victory

A leaf in a pouch, beneath a doormat, or in a wallet; smoke; burning a leaf with a written word

Burns fiercely and may spark

Rosemary

Guards, clarifies, cleanses

Конец ознакомительного фрагмента.

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