Today’s hectic lifestyle leads us down a path fraught with constant stress and negativity. The antidote to anxiety? A proper spiritual cleansing—and this book offers simple and effective ways to do just that. Cleanse your mind, body, and environment of negativity and trauma with renowned magical practitioner Draja Mickaharic’s recipes, rituals, incantations, and enchantments for cleansing and protection from life’s daily spiritual attacks.

- Counteract curses
- Gain mental acuity
- Increase love
- Make money
- Protect yourself and your loved ones

DRAJA MICKAHARIC was born in Bosnia and immigrated to the United States in 1939. He has been practicing magic for more than fifty years. He is the author of *A Century of Spells* and *The Practice of Magic*. He lives in Philadelphia.
Readers may wonder why anyone would want to write a book about spiritual cleansing. "What is it, anyway?" they might ask. Spiritual cleansing is often the easiest way to rid yourself of unwanted negative energy. Everyone has met an individual at some time or another who seems to be surrounded with negativity. Perhaps you sense the person has a “grey” or “dark” feeling. After spending a few minutes in the company of this negative individual you may feel tired or drowsy. You may even feel grimy or dirty after being near this person or shaking hands with him.

Maybe you walk into a house or apartment and immediately feel a desire to leave. Perhaps you feel flu symptoms or the like in the presence of people or places that feel uncomfortable to you. You may even decide not to buy a house or rent an apartment because you did not like the “feeling” of the place. These are all symptoms of a need for the spiritual cleansing of people, places, and things.

Removing these negative vibrations is what spiritual cleansing is all about. With this book you will be able to solve most of the problems of day to day negativity that you may encounter with people,
Through the use of spiritual cleansing you will be able to improve your own spiritual atmosphere, at home, on the job, or wherever you may find yourself. This little book is a manual of spiritual first aid, to help you clean and maintain the cleanliness of your spiritual atmosphere.

Because there is very little available material on this subject, and from a desire to provide clients and the general public with spiritual first aid information, I have undertaken to write this book. It is my intent to break new ground by providing the non-occult trained reader with simple and effective solutions to the more common spiritual problems. These solutions have been drawn from every ethnic group and spiritual practice with which I am familiar. The beer bath against Malochia comes from a witch in Hamburg, Germany, while the work with eggs comes from both Poland and Mexico. This book is not intended as a working manual for the practicing occultist; it is rather a guide for lay people who desire to improve life by keeping themselves and their environment spiritually clean.

In the 1920s, another work of this nature was published. It was written by Dion Fortune, and called *Psychic Self Defense*. It is a rather melodramatic work, written to be used by those who were students or practitioners of ceremonial magic. Although it contains some excellent suggestions, the work is aimed at those who have more than a passing familiarity with the concepts of ceremonial magic, and the control of the mind. The average person cannot work with many of the concepts presented, because he does not have the necessary training. Most of the other material available today on the subject of psychic protection seems to have been derived from her work.

If you find this information interesting enough to want to pursue the subject further, look for a teacher. The personal relationship and interaction between student and teacher is very important in learning this kind of work. Through the spiritual study that this work entails you will be able to mature, to develop self-confidence, and to test yourself. When you are ready to learn the teacher will come, and will be there as long as the student is able to learn.

Feast of St. Honoratus

1980 A.D.

Draja Mickaharic
A Word of Caution

If an experienced spiritual practitioner finds something new in these pages, he will not deviate from the instructions given until he understands how the results are obtained. Spiritual cleansing affects the spiritual nature of the incarnate human, and until you have increased your sensitivity (through training) to the point that you understand the principle behind any particular cleansing, you should not experiment. All of the procedures in this book are simple, safe, and effective, when the directions are followed. They are all natural in their operation, and no special training or capacity is required on the part of the user. All of these cleansings have been tested in my personal practice, as well as in the work of others.

Nothing in this book will heal a physical condition, or in any way replace the skill and experience of a physician. Consult your physician for physical illnesses. This work is concerned only with spiritual conditions.

Deviating from the instructions given in this book may be harmful, and could even cause serious damage to the spiritual nature of the experimenter. For example, the baths mentioned herein are for
external use only; if taken internally they could do physical damage. Because some of these things sound simple and interesting, don’t get an idea to “do a variation.” When you try to work “magic” using only your own enthusiasm you are treading in dangerous waters. It would be best if you followed the directions as they are presented here.

When you have finished these pages, remember that you are responsible for using this information wisely. If you decide to become a self-declared diagnostian capable of prescribing baths and ritual solutions for other people’s problems, you may not be qualified to do so. When you use this information for yourself, you cannot hurt anyone. When you involve yourself in other people’s lives, you may find yourself in a predicament difficult to handle. Until you have studied with a teacher and learned the ways of spiritual cleansing, it must be stressed that you should follow the directions exactly as they are presented in this book and avoid experimenting.
That man has a body is never in question; our five physical senses give us constant testimony concerning the bodies of those around us as well as our own. We usually deal with other people in our daily lives as though we were dealing with their clothed bodies. We make an assessment of new acquaintances, customers, clients, and strangers based upon the way we view a body with our senses; the manner in which we perceive how they dress and care for their bodies is the basis for our “first impression.”

The non-corporal part of man, that which is of man, but is not the body of man, is what is always in question. It is in dealing with this part of the species that religions are founded, spiritual practices engaged in, and scientific doubt expressed. The reason is simple: the same physical senses which give continuous testimony to the physical part of the human being give no evidence whatsoever of the non-physical part of the human being. Science, being based on the measurable, that is to say those things which are sensed by the physical senses, must deny the existence of that which cannot be measured if it is to maintain its integrity.
For our purposes we can divide the incarnate human being into these two parts, the sensory proved physical part, and the non-sensory provable spiritual part. The physical part is the province of the physical practitioner, the physician, surgeon, biologist, and so forth. His scientific training has qualified him to deal with those parts of the human being which can be measured and classified using the realm of the senses. The spiritual part is the province of the spiritual practitioner, the priest, witch, shaman, and so forth. His non-scientific training has qualified him to deal with those parts of the human being which can be explored through a measurement and classification system using the non-sensuous realms of being.

The two realms of being only come together when the practitioner of one admits puzzlement over something which seems to go out of his area of competence into the other. Yet in every human being these two realms are blended together in such a way that they work hand in hand to enable individuals to go through life in the way they do. People use both parts of their nature (physical and spiritual) in harmony in every action on this earth!

It may be said that every living thing on the earth has its own quality. This quality is the “feeling” which is often referred to as a “vibration,” or an emanation, by those who are sensitive to the qualities of different things and people. The “vibration” or quality is not a physical thing, in that it cannot be measured with the human physical senses nor through the extensions of the human physical senses that are the instruments of scientific methodology. Yet the sensitive human being who has been trained to do so can use developed “spiritual senses” to identify the quality or “vibrations” of different people, places or things.

It has often been said that everything on this earth is surrounded by a spiritual energy field, but this is not to be confused with the field of magnetic flux which surrounds a magnet. The spiritual energy field, like the quality or vibration of people, places and things, is not detectable through the physical senses. Once we can make a distinction between the physical and the spiritual parts of the human constitution, it becomes easy to understand just how spiritual cleansing works.

If we can agree that every living thing carries within it its own
vibration, and that the vibration results from the field of invisible energy which surrounds it, we can understand how we can use the energy of one part of the created universe to work with the human energy field and remove unwanted detritus from it. In a way, it is just like using a combination of fat and lye (that we call soap) to scrub the human physical body to remove dirt. In both cases one part of the created universe is used to remove unwanted material from the body, physical or spiritual, of an incarnate human being.

Every inanimate object—every home, building, piece of furniture, and article of clothing—carries traces of the “energy” of the animate beings to which it has been exposed. The “energies” of those who made the object, who sold it, and those who previously owned it are impregnated into the spiritual fabric (spiritual body) of everything that exists. The spiritual body of the incarnate human being interacts with the spiritual energy field of its surroundings, both in terms of people and places. A physical analogy takes place in hypnosis, for an individual can recall subtle points of his surroundings in great detail although he may not be consciously aware that he even saw the details. Our eyes interact with the physical environment in such a way that we are actually able to remember the details of the wallpaper pattern in the waiting room at the doctor’s office we visited at age three. We could also recall the smells and textures of that office while hypnotized, but it is more difficult to communicate these observations to others because we lack a common standard of comparison.

No matter how much time we spend in any given physical location, our spiritual natures, as discreet observers, will recall the entire surroundings in detail. By the same token, we can look at the area and determine just what “spiritual vibrations” or traces of spiritual energy are present. We interact with our surroundings in this way, both on a physical and on a non-physical level.

Obviously, if we are to spend too much time around someone (or something) that has a strong negative vibration, we may accept it into ourselves and be affected by it. Once this occurs, our own spiritual vibration may suffer. Spiritual cleansing will remove this negative vibration and restore our own, just as washing our hands removes the dirt acquired from necessary household chores.
Years ago, this kind of information was common knowledge. It passed from one family to another, one generation to another. Today we regard some of this information as “old wives’ tales” or “superstition.” But it isn’t. Our world has changed a great deal in the last hundred years, and even more rapidly in the last fifty. While we have gained from the scientific material progress we have made, these gains came to us at a price—the loss of some of the knowledge of our spiritual natures. We have lost a part of our “old knowledge.”

We can fly from New York to Los Angeles in a matter of hours, but we also mingle our energy fields with hundreds or even thousands of people who are strangers to us. Our physical senses report the airplane flight to us in all its details, but we receive no such report of the consequences of intermingling our energy fields with so many people. Only those few people with finely attuned spiritual senses are aware of the difficulty that such mingling may bring.

In the old days we lived a quiet life. We seldom saw anyone outside the family structure. Many people lived an entire lifetime on a farm or in a small town. In 1900 many thought it was a great event to travel twice a year to a town twenty or fifty miles away in order to do the seasonal shopping. People were intimately familiar with their personal surroundings, and they kept them clean. There were few strangers among us. When strangers arrived, we knew how to cope with the energy field they brought with them. Every home had its protective charms, and every family had its household rituals.

When I was a boy growing up in a rural setting in central Europe, well over fifty years ago, it would have been unthinkable for us to go to bed until my grandmother had swept a pinch of salt out of the front door, and my grandfather had barred the doorway with the heavy bar that closed it for the night. We then said our prayers, asking God’s protection on us as we slept. Only then did we retire to bed, feeling as protected and secure as if we had lived in the greatest castle in Hungary.

Protection keeps us from harm, and spiritual cleansing removes harm once it has occurred. Most families no longer have household rituals to keep them from harm, but in many ethnic groups the use of charms and talismans is still practiced. I see people from Medi-
terranean countries wearing the golden “horn” charm to ward off the evil eye. Many Christians wear the cross around their neck as a charm; all religions have their own form of the protective amulet.

The concept of spiritual cleansing is an integral part of religious ritual. The ritual appeals to our emotions, and we feel better after we have participated in one. We attend a Latin Mass, and come out feeling lighter and cleaner, something the vernacular mass fails to do for most of us. We may go to an Easter sunrise service, and come away feeling “like a different person.” We may attend temple for Yom Kippur and feel renewed strength inside us. The cleansing we feel comes from our having accepted the religious ritual somewhere inside of us. Several days later we may begin to feel “grubby” again.

We tend to forget the significance of our religious rituals, for we participate in them in a group, and no one tells us why we do what we do. Years ago a person’s religion signified his way of life. Today, all too often our stated religion is a “name only” philosophy. We forget about it all week and go to church or temple only for social reasons, because the ritual holds no meaning for us. Some people may know the outer meaning of the ritual of their inherited religion, but seldom know what the ritual means symbolically. Rarely do people understand the rituals connected with a religious creed other than their own. All religions have one thing in common—a ritual designed to keep the believer spiritually clean.

Most people still yearn for rituals that appeal to the forces of nature, or the forces of God, because in the old days we could worship that way. These rituals appeal to something deep inside us, and we feel better after we have participated in them. These rituals have the greatest spiritual cleansing effect on us, because they touch and stir those non-physical parts of our being of which we are not ordinarily aware.

This is a book of instruction for people who want to keep themselves clean, whether they go to church or not. Using the information supplied in this book will not interfere with any religious practice—it will enhance it. For those readers who are not involved in any group religion, these remedies will help center you in your own beliefs.

Many readers may be unfamiliar with different religious rituals. For this reason we need to consider the concept of cleansing from a
religious point of view. Religious ritual is the set of practices engaged in by a specific religion. Rituals include not only the annual cycle of religious worship, but such life-event services as weddings, funerals, ordination, and others. Bar-Mitzvah, circumcision, baptism, and confirmation, which are life-event ceremonies that bring a person into the congregation of the religion are also rituals.

The general concept behind rituals is that they are actions which result in bringing someone closer to his Creator. Rituals are repetitive actions, in that the more they are repeated, the more power they acquire, and the more effective they become. For a ritual to have the effect that is desired, it must be effective on the non-physical level as well as on the physical level. If a person is brought closer to his Creator both physically and spiritually, he is, in the process, cleansed of any accumulated negativity he may bring to the ritual.

Roman Catholic, Orthodox Catholic, and Jewish Orthodox rituals are more complete, because these religions have a different view of the nature of God and the communion of man and God than do many of the Protestant Christian churches. Communion and Baptism are the major Protestant rituals, while the Catholic and Jewish religions have rituals for almost every possible event in the life. Yet whatever the religion or the ritual, cleansing of the spiritual nature is a part of every religious experience, even though we don’t understand it any more.

One religious group native to the United States has developed a complete set of working rituals. That is the Church of Jesus Christ of the Latter Day Saints, the Mormons. They have a set of rituals specifically designed for spiritual cleansing, a “Sealing” ritual for protection against negative forces, and a training program which is second to none for spiritual practitioners in their religion. Every Mormon temple and every Mormon congregation has direct access to the services of a spiritual practitioner through an internal hierarchy. A Mormon need only ask the president of the congregation or any of the priests or elders for help and it will be made available. This is the only Christian religion in which the line of spiritual practice is so direct and open.

So-called primitive cultures have such a close tie to the concept of ritual, and the idea of the priest as spiritual practitioner, that conver-
sion to the Christian faith is usually quite acceptable to them. This is the real reason why Christianity made such great headway among the “pagans,” both in ancient and modern times. The “pagans” felt that the Christian God must be more powerful than their own, and chose to adopt it.

As people from less materialistic and less sophisticated areas of the world emigrated to the United States they brought their rituals for magic and spiritual cleansing with them. The American ethnic melting pot has resulted in an occult melting pot as well. The United States blends every ethnic practice in the world. It blends every religious practice that one could think of. The effect of these blendings often causes a dilution of cultural cleansing practices, as younger family members become involved with television, little league, and other more mundane affairs. Children of first generation emigrants usually repudiate their ancestral heritage, and the first things lost are the “hidden” family practices, including the family rituals and the process of spiritual cleansing.

While we are losing knowledge of our family and religious practices of spiritual cleansing, we are in contact with more people today than ever before. A trip to a suburban shopping center or a ride on a city subway will bring us into contact with more people who are strangers to us than our great grandparents probably ever met. In addition, the stresses of our aspiration-centered society, with its demands for material achievement, cause many people to become and remain uncentered.

We need to re-learn how to handle the manifestations of spiritual energy which come to us as we go about our daily affairs. True psychic attack is not a common occurrence, as few people are important enough to be the recipient of a psychic attack, and fewer still are well enough trained to launch one. Psychic negativity may be transmitted on a much lower level, however, and it is this negative spiritual energy which can be removed through the process of spiritual cleansing.

There are several forms of spiritual negativity that you can easily remove from yourself. One is the psychic dirt that is carried about by someone who lives life in a sea of negativity. A client of mine had a sister who had been in business out of the country for years. Her
business failed and she returned to the area where her family lived. She immediately arranged a schedule of visiting in turn all of the members of her family. With her she brought her tale of woe, and made gloomy forecasts for every member of her family. My client and his wife both felt very tired after her first visit, and had an unusually troubled sleep that night. I gave him some suggestions, which he implemented, including baths and the burning of incenses mentioned later in this book. The result was that not only was her next visit less tiring, but within a few weeks the sister decided to curtail her visits to once a month rather than coming by on a weekly basis.

It is also fairly easy to rid yourself of the negative energy acquired by buying used furniture or moving into an apartment or house with “bad vibes.” Another client of mine purchased an old bureau from a house which must have been full of evil vibrations. She placed the bureau in a guest room. Within a short time the room became very “dark.” Suspecting something amiss, she had the bureau and the guest room cleaned spiritually. As soon as the cleansing was done, people asked if she had painted the room, it looked so bright and cheery.

You may wonder how to separate spiritual negativity coming from others and that which may be coming from yourself. This is particularly important to do if you are feeling depressed. Most mature people can look within themselves and find out why they are depressed and feeling bad. “Why am I feeling lousy?” they say—and the inner self says, “Because you just goofed up.” And you know that your inner voice is right. You can back it up because you know what you’ve done. But what happens when you wake up feeling wonderful, and by 10 a.m. you feel lousy and can’t think of one good reason why you feel that way? Your personal relationships are fine, you like your job at the moment, and you are enjoying your life. Yet you have just been overwhelmed by a feeling of depression. Perhaps you just can’t stop thinking about someone, and no matter what you do, a certain person keeps coming back into your mind. Maybe it’s a coworker—maybe it’s a friend. This phenomena might be caused by one or both of you. A spiritual cleansing can remove a lot of depressing negative energy.

The kind of spiritual cleansing presented in this book may be considered a first-aid solution to many of the spiritual problems faced
by people in their daily life. If you have a problem that you treat as indicated in this book, and you find that it doesn’t change or go away, you need to seek the services of a spiritual practitioner. But at least you have the first-aid solution to the problem at your disposal.

With the foregoing in mind you might begin your study of this book. Read the entire volume before undertaking any of the cleansings. The practice of spiritual cleansing is of sufficient unfamiliarity to most people to make it worthwhile to gain as much insight as possible before beginning.